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*presents*

# The New Life

Words of God for Young Disciples of Christ

by

**Rev. Andrew Murray**

1828-1917

"They go from strength to strength, Every one of them appeareth before God in Zion"

**"I go to the word and learn there  
all the characteristics of a child of God;  
and after each one of them I write:  
this Jesus shall work in me:  
I have him to make me to be a child of God."**

(taken from *THE NEW LIFE*, Chapter 8: CHILDREN OF GOD)

An added feature from "What Saith the Scripture?":

We have included the full Scripture text at the points  
where you would have had to look them up,  
thus making it easier for you to benefit from them.

A few of the original Scripture references (**only** around two dozen of 2,300)  
were entered online incorrectly.

We have tried to remain faithful to Mr. Murray's intent and motives  
in replacing references that were incomplete  
(i.e., non-existent chapter or verse numbers).

We formatted the Scriptures with bulleted indentions,  
thus preserving the flow of Mr. Murray's original manuscript.  
We wish to THANK those individuals responsible for making this etext available.

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**Translator's Note:**

A glance at the pages of this little work will show that it is more elementary than the other writings of its honoured author. The reason is that it is specially designed for young disciples who have but recently chosen the better part, and consequently need nothing so much as just to sit at the feet of Jesus and hear His word. Every minister of a congregation in which young people have been brought to the Lord, will remember the keen feeling of anxiety that swept over his heart as he contemplated their entrance on the duties and responsibilities of a public Christian confession. The supreme question at such a time is: How shall these young converts be built up in the knowledge of the truth? How shall they be best taught the real nature of the new life they have received, the dangers by which it is beset, and the directions in which its energy may safely go forth? The desire to give a fitting answer to these questions has given rise to many excellent manuals. In connection with every time of revival, especially, new books for this circle of readers always make their appearance. As Mr. Murray indicates in the Preface, it was in the midst of such a happy period that the following chapters were written. The volume came under my notice whilst I was recently traveling in Holland. A brief inspection showed me that it was one of the most simple, comprehensive, and suggestive of its class. It is now translated into English from the latest Dutch edition, that the many thousands who have profited by Mr. Murray's other admirable works may have a suitable book to give or recommend to those who are setting their faces towards an earnest and fruitful Christian life. That it will be very helpful to this end I cannot doubt: especially if the directions the author himself has given are faithfully adhered to. **It will be noticed that the chapters are comparatively short; but every one of them has a considerable number of Biblical references. Let no reader be content to read what is written here without turning up and examining the texts marked This practice, if persistently carried out, cannot fail to yield much recompense.** (WStS Note: Emboldened emphasis is ours.) (Additional WStS Note: We have included the full Scripture text at the points where you would have had to look them up, thus making it easier for you to benefit from them.) There are just as many chapters in the book as Sabbaths in the year. What an additional blessing it would bring, if the members of a family who have had access to the book during the week, were to hear a chapter read aloud every Sabbath evening, and were encouraged to quote the texts in each that they have struck them most. I have only to add that the volume is now translated and issued with Mr. Murray's cordial sanction. It has been to me a very pleasant task to put it into an English dress for my younger brethren throughout the country. Beyond this point, of course, my responsibility does not go. Should the book prove useful in guiding the feet of those who have come to the Lord yet further into the way of peace and holiness, it will be, both for author and translator, the answer to many a fervent prayer.

J.P.L.

Abbroath, September 1891

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## **Preface**

In intercourse with young converts, I have very frequently longed for a suitable book in which the most important truths that they have need of for the New Life should be briefly and simply set forth. I could not find anything that entirely corresponded to what I desired. During the services in which, since Whitsuntide 1884, I have been permitted to take part, and in which I have been enabled to speak with so many who professed to have found the Lord, and who were, nevertheless, still very weak in knowledge and faith, this want was felt by me still more keenly. In the course of my journey, I felt myself pressed to take the pen in hand. Under a vivid impression of the infirmities and the perverted

thoughts concerning the New Life, with which, as was manifest to me from conversations I had with them, almost all young Christians have to wrestle, I wished, in some words of instruction and encouragement, to let them see what a glorious life of power and joy is prepared for them in their Lord Jesus, and how simple the way is to enjoy all this blessing.

I have confined myself in these reflections to some of the most important topics. The first is the Word of God as the glorious and sure guide, even for the simplest souls that will only surrender themselves to it. Then, as the chief element in the word, there is the Son, the gift of the Father, to do all for us. Thereupon follows what the Scriptures teach concerning Sin, as the only thing that we have to bring to Jesus, as that which we must give to Him, and from which He will set us free. Further, there is Faith, the great word in which is expressed our inability to bring or to do anything, and that teaches us that all our salvation must be received every day of our life as a gift from above. With the Holy Spirit also must the young Christian make acquaintance, as the Person through whom the word and Jesus, with all His work, and faith in Him, can become power and truth. Then there is the Holy Life of obedience and of fruitfulness, in which the Spirit teaches us to walk. It is to these six leading thoughts of the New Life that I have confined myself, with the ceaseless prayer that God may use what I have written to make His young children understand what a glorious and mighty life it is that they have received from their Father. It was often very unwillingly that I took leave of the young converts who had to go back to lonely places, where they could have little counsel or help, and seldom mingle in the preaching of the word. It is my sure and confident expectation that what the Lord has given me to write shall prove a blessing to many of these young confessors.

[I have, in some instances, attached the names of the places where the different portions of this manual were written; in others, the names of the towns where the substance of them was spoken, as a remembrance to the friends with whom I had intercourse.]

While writing this book I have had a second wish abiding with me. I have thought what I could possibly do to secure that my little book should not draw away attention from the word of God, but rather help to make the word more precious. I resolved to furnish the work with marginal references, so that, on every point that was treated of, the reader might be stirred up still to listen to the Word itself, to GOD HIMSELF. I am hopeful that this arrangement will yield a double benefit. Many a one does not know, and had nobody to teach him, how to examine the Scriptures properly. This book may help him in his loneliness. If he will only meditate on one and another point, and then look up the texts that are quoted, he will get into the way of consulting God's word itself on that which he wishes to understand. But it may just as readily be of service in prayer meetings or social gatherings for the study of the word. Let each one read the portion fixed on at home and review those texts that seem to him the most important. Let the president of the meeting read the portion aloud once. Let him then request that each one who pleases should announce one and another text on that point which has struck him most. We have found in my congregation that the benefit of such meetings for bringing and reading aloud texts on a point previously announced, is very great. This practice leads to the searching of God's word, as even preaching does not. It stirs up the members of the congregation, especially the young people, to independent dealing with the word. It leads to a more living fellowship amongst the members of Christ's body, and helps also their upbuilding in love. It prepares the way for a social recognition of the word as the living communication of the thoughts of God, which with Divine power shall work in us what is pleasing to God. I am persuaded that there is many a believing man and woman that asks what they can accomplish for the Lord, who along this pathway could become

the channels of great blessing. Let them once a week bring together some of their neighbours or friends (sometimes two or three household live on one farm) to hear read out texts for which all have been previously searching: the Lord shall certainly give His blessing there.

With respect to the use of this book in retirement, I would fain request one thing more. I hope that no one will think it strange. Let every portion be read over at least three times. The great bane of all our converse with Divine things is superficiality. When we read anything and understand it somewhat, we think that this is enough. No: we must give time, that it may make an impression and wield its own influence upon us. Read every portion the first time with consideration, to understand the good that is in it, and then see if you receive benefit from the thoughts that are there expressed. Read it the second time to see if it is really in accordance with God's word: take some, if not all, of the texts that are adduced on each point, and ponder them in order to come under the full force of what God has said on the point. Let your God, through His word, teach you what you must think and believe concerning Him and His will. Read it then the third time to find out the corresponding places, not in the Bible, but in your own life, in order to know if your life has been in harmony with the New Life, and to direct your life for the future entirely according to God's word. I am fully persuaded that the time and pains spent on such converse with the word of God under the teaching of this or some book that helps you in dealing with it, will be rewarded tenfold. I conclude with a cordial brotherly greeting to all with whom I have been permitted to mingle during the past year, in speaking about the precious Saviour and His glorious salvation: also to all in other congregations, who in this last season have learned to know the beloved Lord Jesus as their Redeemer. With a heart full of peace and love, I think of you all, and I pray that the Lord may confirm His work in you. I have not become weary of crying to you: the blessedness and the power of the New Life that is in you are greater than you know, are wonderfully great: only learn to know aright and trust in Jesus, the gift of God and the Scriptures, the word of God. Only give Him time to hold converse with you and to work in you, and your heart shall overflow with the blessedness of God.

Now to Him who is able to do more than exceedingly above all that we can ask or think,  
to Him be glory in the Church to all eternity.

ANDREW MURRAY. Wellington, 12th August 1885

## **I. THE NEW LIFE**

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." -- John 3:16

"For ye died, and your life is hid with Christ in God. Christ is our life." -- Col. 3:3,4

"We declare unto you the life, the eternal life, which was with the Father, and was manifested unto us. God gave unto us eternal life; and this life is in His Son. He that hath the Son hath the life." - 1 John 1:2,11,12

How glorious, then, is the blessing which every one receives that believes in the Lord Jesus. Not only does there come a change in his disposition and manner of life; he also receives from God out of

heaven an entirely new life. He is born anew, born of God: he has passed from death into life. (John 1:12-13; 3:5,7; 5:24; 1 John 3:14; 5:1)

- Joh 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:
- Joh 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- Joh 3:5 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.
- Joh 3:7 Marvel not that I said unto thee, Ye must be born again.
- Joh 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.
- 1Jo 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.
- 1Jo 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.

This new life is nothing less than Eternal Life. (John 3:15-16,36; 6:40,51; 6:25-26; Romans 6:11,23; 8:2; 1 John 5:12,13)

- Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.
- Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
- Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.
- Joh 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.
- Joh 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.
- Joh 6:25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
- Joh 6:26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.
- Ro 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
- Ro 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

- Ro 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- 1Jo 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.
- 1Jo 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

This does not mean, as many suppose, that our life shall now no more die, but shall endure into eternity. No: eternity life is nothing else than the very life of God, the life that He has had in Himself from eternity, and that has been visibly revealed in Christ. This life is now the portion of every child of God. (1 John 1:3; 3:1, 5:11)

- 1Jo 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.
- 1Jo 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.
- 1Jo 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

This life is a life of inconceivable power. Whenever God gives life to a young plant or animal, that life has in itself the power of growth, whereby the plant or animal as of itself becomes large. Life is power. In the new life, that is, in your heart, there is the power of eternity. (John 5:10,28; Heb. 7:16,28; 2 Cor 7:9; 8:4; Col. 3:3-4; Phil. 4:13)

- Joh 5:10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.
- Joh 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
- Heb 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.
- Heb 7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.
- 2Co 7:9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.
- 2Co 8:4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.
- Col 3:3 For ye are dead, and your life is hid with Christ in God.
- Col 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.
- Phil 4:13 I can do all things through Christ which strengtheneth me.

More certain than the healthful growth of any tree or animal is the growth and increase of the child of God, who in reality surrenders himself to the working of the new life.

What hinders this power and the reception of the new spiritual life is chiefly two things. The one is ignorance of its nature, its laws and workings. Man, even the Christian, has of himself not the least conception of the new life that comes from God: it surpasses all his thoughts. His own perverted thoughts of the way to serve and to please God, namely, by what he does and is, are so deeply rooted in him, that, although he thinks that he understands and receives God's word, he yet thinks humanly... and carnally [WStS: when in sin] on Divine things. (Jos. 3:4; Matt. 16:23)

- Jos 3:4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.
- Mt 16:23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Not only must God give salvation and life; He must also give the Spirit to make us know what He gives. Not only must He point out the land of Canaan, and the way thither; we must also, like the blind, be led every day by Himself. The young Christian must try to cherish a deep conviction of his ignorance concerning the new life, and of his inability to form right thoughts about it. This will bring him to the meekness and to the childlike spirit of docility, to which the Lord shall make His secret known. (Ps. 25:5,8-9; 143:8; Isa. 42:16; 64:4; Matt. 11:25; 1 Cor. 1:18-19; 2:7,10,12; Heb. 11:8)

- Ps 25:5 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.
- Ps 25:8 Good and upright is the LORD: therefore will he teach sinners in the way.
- Ps 25:9 The meek will he guide in judgment: and the meek will he teach his way.
- Ps 143:8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.
- Isa 42:16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.
- Isa 64:4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.
- Mt 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.
- 1Co 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.



- 1Co 1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.
- 1Co 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:
- 1Co 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
- 1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
- Heb 11:8 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.

There is a second hindrance in the way of faith. In the life of every plant and every animal and every child there lies sufficient power by which it can become big. In the new life, God has made the most glorious provision of a sufficient power whereby His child can grow and become all that he must be. Christ Himself is his life and his power of life. (Ps. 18:2; 27:1; 38:3; 34:8; John 14:19; Gal. 2:20; Col. 3:3,4)

- Ps 18:2 The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.
- Ps 27:1 <<A Psalm of David.>> The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?
- Ps 38:3 There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.
- Ps 34:8 O taste and see that the LORD is good: blessed is the man that trusteth in him.
- Joh 14:19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
- Ga 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.
- Col 3:3 For ye are dead, and your life is hid with Christ in God.
- Col 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Yet, because this mighty life is not visible or cannot be felt, but works in the midst of human weakness, the young Christian often becomes of doubtful mind. He then fails to believe that he shall grow with Divine power and certainty. He does not understand that the believing life is a life of faith whereby he reckons on the life that is in Christ for him, although he neither sees, feels, nor experiences anything. (Hab. 2:4; Matt. 6:27; Rom. 1:17; Gal. 3:11; Heb. 10:38)

- Hab 2:4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.
- Mt 6:27 Which of you by taking thought can add one cubit unto his stature?
- Ro 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
- Ga 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.
- Heb 10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Let every one then that has received this new life, cultivate this great conviction: it is eternal life that works in me: it works with Divine power: I can and shall become what God will have me be: Christ Himself is my life: I have to receive Him every day as my life given by God to me, and He shall be my life in full power.

*O my Father, who hast given me Thy Son that I may have life in Him, I thank Thee for the glorious new life that is now in me. I pray Thee, teach me to know aright this new life. I will acknowledge my ignorance and the perverted thoughts which are in me, concerning Thy service. I will believe in the heavenly power of the new life that is in me: I will believe that my Lord Jesus, who Himself is my life, will by His Spirit teach me to know how I can walk in that life. Amen.*

Try now to apprehend and appropriate the following lessons in your heart; --

1. It is eternal life, the very life of God, that you have now received through faith.
2. This new life is in Christ, and the Holy Spirit is in you to bring over to you all that is in Christ. Christ lives in you through the Holy Spirit.
3. This life is a life of wonderful power. However weak you may feel, you must believe in the Divine power of the life that is in you.
4. This life has need of time to grow in you and to take possession of you. Give it time: it shall surely increase.
5. Forget not that all the laws and rules of this new life are in conflict with all human thoughts of the way to please God. Be very much in dread of your thoughts, and let Christ, who is your life and also your wisdom, teach you all things.

## II. THE MILK OF THE WORD

"As new-born babes, long for the spiritual milk that is without guile, that ye may grow thereby unto salvation" -- 1 Peter 2:2

Beloved young Christians, hear what your Father has to say in this word. You have just recently given yourselves to the Lord, and have believed that He has received you. You have thus received the new life from God. you are now as new-born infants: He would teach you in this word what is necessary that you may grow and wax strong. The first point is: you must know that you are God's children. Hear how distinctly Peter says this to those just converted: (1 Pet. 1:23; 2:2,10,25) 'You have been born again,' 'you are new-born infants,' 'you are now converted,' 'you are now the people of God.'

- 1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
- 1Pe 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:
- 1Pe 2:10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.
- 1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

A Christian, however young and weak he is, must know that he is God's child. Then only can he have the courage to believe that he shall make progress, and the boldness to use the food of the children provided in the word. All Scripture teaches us that we must know and can know that we are children of God. (Rom 8:16; 1 Cor. 3:1,16; Gal. 4:6,7; 1 John 3:2,14,24; 4:13, 5:10,13)

- Ro 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:
- 1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.
- 1Co 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
- Ga 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
- Ga 4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
- 1Jo 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.
- 1Jo 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.
- 1Jo 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.
- 1Jo 4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his

## Spirit.

- 1Jo 5:10 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.
- 1Jo 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

The assurance of faith is indispensable to a healthy powerful growth in the Lord. (Eph. 5:8; Col. 2:6; 1 Pet. 1:14,19)

- Eph 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:
- Col 2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:
- 1Pe 1:14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:
- 1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

The second point which this word teaches you is: you are still very weak, weak as new-born children. The joy and the love which a young convert sometimes experiences do indeed make him think that he is very strong. He runs the risk of exalting himself, and of trusting in what he experiences. He must nevertheless learn much of how he must become strong in his Lord Jesus. Endeavour to feel deeply that you are still young and weak. (1 Cor. 3:1,13; Heb. 5:13,14)

- 1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.
- 1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.
- Heb 5:13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.
- Heb 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Out of this sense of weakness comes the humility which has nothing (Matt. 5:3; Rom 12:3,10; Eph. 4:2; Phil. 2:3,4; Col. 3: 12)

- Mt 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- Ro 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.
- Ro 12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

- Eph 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;
- Phil. 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.
- Phil. 2:4 Look not every man on his own things, but every man also on the things of others.
- Col 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

in itself, and therefore expects all from its Lord. (Matt. 8:8,15,27,28)

- Mt 8:8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.
- Mt 8:15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.
- Mt 8:27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!
- Mt 8:28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

The third lesson is: the young Christian must not remain weak; he must grow and increase in grace; he must make progress and become strong. God lays it upon us as a command. His word gives us concerning this point the most glorious promises. It lies in the nature of the thing: a child of God must and can make progress. The new life is a life that is healthy and strong: when a disciple surrenders himself to it, the growth certainly comes. (Judg. 5:31; Ps. 84:8, 92:13,14; Prov. 4:18; Isa. 40:31; Eph. 4:14; 1 Thess. 4:1; 2 Pet. 3:18)

- Jud 5:31 So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.
- Ps 84:8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.
- Ps 92:13 Those that be planted in the house of the LORD shall flourish in the courts of our God.
- Ps 92:14 They shall still bring forth fruit in old age; they shall be fat and flourishing;
- Pr 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.
- Isa 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.
- Eph 4:14 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;

- 1Th 4:1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.
- 2Pe 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

The fourth and principal lesson, the lesson which young disciples of Christ have most need of is: it is through the milk of the word that God's new-born infants can grow. The new life from the Spirit of God can be sustained only by the word from the mouth of God. Your life, my young brother, will largely depend on whether you learn to deal wisely and well with God's word, or whether you learn to use the word from the beginning as your milk. (Ps. 19:8,11; 119:97,100; Isa. 55: 2,3; 1 Cor. 12:11)

- Ps 19:8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.
- Ps 19:11 Moreover by them is thy servant warned: and in keeping of them there is great reward.
- Ps 119:97 MEM. O how love I thy law! it is my meditation all the day.
- Ps 119:100 I understand more than the ancients, because I keep thy precepts.
- Isa 55:2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.
- Isa 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.
- 1Co 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

See what a charming parable the Lord has given us here in the mother's milk. Out of her own life does the mother yield food and life to her child. The feeding of the child is the work of the tenderest love, in which the child is pressed to the breast, and is held in the closest fellowship with the mother. And the milk is just what the weak child requires, food gentle and yet strong.

Even so is there in the word of God the very life and power of God. (John 6:63; 1 Thess. 2:13; Heb. 4:12)

- Joh 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.
- 1Th 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.

- Heb 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

His tender love will through the word receive us into the gentlest and most intimate fellowship with Himself. (John 10:4)

- Joh 10:4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

His love will give us out of the word what is, like warm soft milk, just fitted for our weakness. Let no one suppose that the word is too high or too hard for him. For the disciple who receives the word, and trustfully relies on Jesus to teach him by the Spirit, the word of God shall practically prove to be gentle sweet milk for new-born infants. (Ps 119:18; John 14:26; Eph. 1:17-18)

- Ps 119:18 Open thou mine eyes, that I may behold wondrous things out of thy law.
- Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
- Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
- Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints

Dear young Christian, would you continue standing, would you become strong, would you always live for the Lord? Then hear this day the voice of your Father: 'As new-born babes, long for the spiritual milk that is without guile.' Receive this word into your heart and hold it fast as the voice of your Father: on your use of the word of God will your spiritual life depend. Let the word of God be precious to you above everything. (Ps 119:14,47,48,111,127)

- Ps 119:14 I have rejoiced in the way of thy testimonies, as much as in all riches.
- Ps 119:47 And I will delight myself in thy commandments, which I have loved.
- Ps 119:48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.
- Ps 119:111 Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.
- Ps 119:127 Therefore I love thy commandments above gold; yea, above fine gold.

Above all, forget not this: the word is the milk; the sucking or drinking on the part of the little child is the inner, living, blessed fellowship with the mother's love. Through the Holy Spirit your use of the milk of the word can become warm, living fellowship with the Living Love of your God. O long then very eagerly for the milk. Do not take the word as something that is hard and troublesome to

understand: in that way you lose all delight in it. Receive it with trust in the love of the living God. With a tender motherly love will the Spirit of God teach and help you in your weakness. Believe always that the Spirit will make the word in you life and joy, a blessed fellowship with your God.

*Precious Saviour, Thou hast taught me to believe Thy word, and Thou hast made me by that faith a child of God. Through that word, as the milk of the new-born babes, wilt Thou also feed me. Lord, for this milk shall I be very eager: every day will I long after it. Teach me, through the Holy Spirit and the word, to walk and hold converse every day in living fellowship with the love of the Father. Teach me always to believe that the Spirit has been given me with the word. Amen.*

1. What texts do you consider the best for proving that the Scriptures teach us that we must know we are children of God?
2. What are the three points in which the sucking child is to us a type of the young child in Christ in his dealing with the word?
3. What must a young Christian do when he has little blessing in the reading of God's word? He must set himself through faith in fellowship with Jesus Himself: he must reckon that Jesus will teach him through the Spirit and so trustfully continue in the reading.
4. One verse chosen to meet our needs, read ten times and then laid up in the heart, is better than ten verses read once. Only so much of the word as I actually receive and inwardly appropriate for myself, is food for my soul.
5. Choose out for yourselves what you consider one of the most glorious promises about making progress and becoming strong; learn it by heart, and repeat it continually as the language of your positive expectation.
6. Have you learned well to understand what the great means for growth in grace is?

### **III. GOD'S WORD IN OUR HEART**

"Therefore shall ye lay up these My words in your heart and in your soul.' -- Deut. 11:18

"Son of man, all My words that I shall speak unto thee, receive in heart.' -- Ezek. 3:10

"Thy word have I laid up in mine heart, that I might not sin against Thee.' - Ps. 119:11

Long for the milk, that ye may grow thereby. This charming word taught every young Christian that, if he would grow, he must receive the word as milk, as the living participation of the life and the love of God. On this account is it of so great importance to know well how we must deal with the word. The Lord says that we must receive it and lay it in our heart. (Deut. 30:14; Ps. 1:2; 119:34,36; Is. 51:7; John 5:38; 8:31; 15:7; Rom. 10:8-9; Col. 3:16)



- De 30:14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.
- Ps 1:2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.
- Ps 119:34 Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.
- Ps 119:36 Incline my heart unto thy testimonies, and not to covetousness.
- Isa 51:7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.
- Joh 5:38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.
- Joh 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;
- Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
- Ro 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;
- Ro 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.
- Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

The word must possess and fill the heart. What does that mean? The heart is the temple of God. In the temple there was an outer court and an inner sanctuary. So also is it in the heart. The gate of the court is the understanding; what I do not understand cannot enter into the heart. Through the outer gate of the understanding, the word comes into the court. (Ps. 119:34; Mat.. 13:19; Acts 8:30)

- Ps 119:34 Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.
- Mt 13:19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.
- Ac 8:30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

There it is kept by memory and reflection. (Ps. 119:15,16)

- Ps 119:15 I will meditate in thy precepts, and have respect unto thy ways.
- Ps 119:16 I will delight myself in thy statutes: I will not forget thy word.

Still it is not yet properly in the heart. From the court there is an entrance into the innermost sanctuary; the entrance of the door is faith. What I believe, that I receive into my heart. (John 5:38; Acts 8:37; Rom. 10:10,17)

- Joh 5:38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.
- Ac 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
- Ro 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
- Ro 10:17 So then faith cometh by hearing, and hearing by the word of God.

Here it then becomes held fast in love and in the surrender of the will. Where this takes place, there the heart becomes the sanctuary of God. His law is there, as in the ark, and the soul cries out: 'The law is within my heart.' (Ex. 25:16; Ps. 37:31; 40:9; Col. 3:16)

- Ex 25:16 And thou shalt put into the ark the testimony which I shall give thee.
- Ps 37:31 The law of his God is in his heart; none of his steps shall slide.
- Ps 40:9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.
- Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Young Christian, God has asked your heart, your love, your whole self. You have given yourself to Him. He has received you, and would have you and your heart entirely for Himself. He will make that heart full of His word. What is in the heart one holds dear, because one thinks continually on that which gives joy. God would have the word in the heart. Where His word is, there is He Himself and His might. He considers Himself bound to fulfil His word; when you have the word, you have God Himself to work in you. (Gen. 21:1; Josh. 23:14)

- Ge 21:1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.
- Jos 23:14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

He wills that you should receive and lay up His words in your heart: then will He greatly bless you. (Deut. 11:10; 28:1,2; Ps. 1:2,3; 119;14,45,98,165; John 17:6,8,17)

- De 11:10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:
- De 28:1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:
- De 28:2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.
- Ps 1:2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.
- Ps 1:3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.
- Ps 119:14 I have rejoiced in the way of thy testimonies, as much as in all riches.
- Ps 119:45 And I will walk at liberty: for I seek thy precepts.
- Ps 119:98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.
- Ps 119:165 Great peace have they which love thy law: and nothing shall offend them.
- Joh 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
- Joh 17:8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
- Joh 17:17 Sanctify them through thy truth: thy word is truth.

How I wish that I could bring all young Christians to receive simply that word of their Father, 'Lay up My words in your heart,' and to give their whole heart to become full of God's word. Resolve then to do this. Take pains to understand what you read. When you understand it, take then always one or another word to keep in remembrance and ponder. Learn words of God by heart; repeat them to yourself in the course of the day. The word is seed; the seed must have time, must be kept in the ground: so must the word be carried in the heart. Give the best powers of your heart, your love, your desire, the willing and joyful activity of your will, to God's word. 'Blessed is the man whose delight is in the law of the Lord; and in His law doth he meditate day and night.' Let the heart be a temple, not for the world and its thoughts, but for God and His thoughts. (Ps. 119:69; John 15:3,7)

- Ps 119:69 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.
- Joh 15:3 Now ye are clean through the word which I have spoken unto you.
- Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be

done unto you.

He that, every day, faithfully opens his heart to God's voice to hear what God says, and keeps and carries about that word, shall see how faithfully God also shall open His heart to our voice, to hear what we say to Him in prayer.

Dear Christian, pray read yet once again the words at the head of this section. Receive them as God's word to you -- the word of the Father who has received you as a child, of Jesus who has made you God's child. God asks of you, as His child, that you give your heart to become filled with His word. Will you do this? What say you? The Lord Jesus would complete His holy work in you with power along this way. (John 14:21,23; 1 John 2:14,24; Rev. 3:8,10)

- Joh 14:21 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.
- Joh 14:23 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.
- 1Jo 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
- 1Jo 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.
- Re 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.
- Re 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Let your answer be distinct and continuous: 'I have hid Thy word in my heart;' 'How love I thy law: it is my meditation all the day.' Even if it appears difficult for you to understand the word, read it only the more. The Father has promised to make it a blessing in your heart. But you must first take it into your heart. Believe then that God will by the Holy Spirit make it living and powerful in you.

*O my Father, who hast said to me: 'My son, give Me thine heart,' I have given Thee mine heart. Now that Thou chargest me to lay up and to keep Thy word in that heart, I answer: 'I keep Thy commands with my whole heart.' Father, teach me every day so to receive Thy word in my heart that it can exercise there its blessed influence. Strengthen me in the deep conviction that even though I do not actually apprehend its meaning and power, I can still reckon on Thee to make the word living and powerful in me. Amen.*

1. What is the difference between the reading of the word to increase knowledge and the receiving of it in faith?

2. The word is as a seed. Seed requires time ere it springs up. During this time it must be kept silently and constantly in the earth. I must not only read God's word, but ponder it and reflect upon it: then shall it work in me. The word must be in me the whole day, must abide in me, must dwell in me.

3. What are the reasons that the word of God sometimes has so little power in those that read it and really long for blessing? One of the principal reasons is surely that they do not give the seed time to grow, that they do not keep it and reflect upon it, in the believing assurance that the word itself shall have its working.

4. What is the token of His disciples that Jesus mentions first in the high-priestly prayer? (John 17)

- Joh 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:
- Joh 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
- Joh 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
- Joh 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.
- Joh 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.
- Joh 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
- Joh 17:7 Now they have known that all things whatsoever thou hast given me are of thee.
- Joh 17:8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
- Joh 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
- Joh 17:10 And all mine are thine, and thine are mine; and I am glorified in them.
- Joh 17:11 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.
- Joh 17:12 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 scripture might be fulfilled.
- Joh 17:13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.
- Joh 17:14 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.
- Joh 17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.
- Joh 17:16 They are not of the world, even as I am not of the world.
- Joh 17:17 Sanctify them through thy truth: thy word is truth.
- Joh 17:18 As thou hast sent me into the world, even so have I also sent them into the world.
- Joh 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the

truth.

- Joh 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;
- Joh 17:21 That they all 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.
- Joh 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:
- Joh 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.
- Joh 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.
- Joh 17:25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.
- Joh 17:26 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.

5. What are the blessings of a heart filled with the word of God?

#### IV. FAITH

"Blessed is she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.' -- Luke 1:45 "I believe God, that it shall be even so as it hath been spoken unto me.' -- Acts 27:25

"Abraham waxed strong through faith, being fully assured that what He had promised, he was able also to perform.' -- Rom. 4:21

God has asked you to take and lay up His words in your heart. Faith is the proper avenue whereby the word is taken and received into the innermost depths of the heart. Let the young Christian then take pains always to understand better what faith is: he will thereby gain an insight into the reasons why such great things are bound up with faith. He will yield his perfect assent to the view that full salvation is made every day dependent on faith. (2 Chron. 20:20; Mk. 9:23; Heb. 11:33,35; 1 John 5:4,5)

- 2 Chr 20:20 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.
- Mr 9:23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.
- Heb 11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
- Heb 11:35 Women received their dead raised to life again: and others were tortured, not

accepting deliverance; that they might obtain a better resurrection:

- 1Jo 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.
- 1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Let me now ask my reader to read over once again the three texts which stand above, and to find out what is the principal thought that they teach about faith. Pray, read nothing actually beyond them, but read first these words of God, and ask yourself what they teach you about faith. They make us see that faith always attaches itself to what God has said or promised. When an honourable man says anything, he also does it: on the back of the saying follows the doing. So also is it with God: when He would do anything, He says so first through His word. When the man of God becomes possessed with this conviction and established in it, God always does for him what He has said. With God, speaking and doing always go together: the deed follows the word: 'Shall He say it and not do it?' (Gen. 21:1; 32:12; Num. 14:17,18,20; 23:19; Josh. 21:45; 23:14; 2 Sam. 7:25,29; 1 Chron. 8:15,24; Ps. 119:49)

- Ge 21:1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.
- Ge 32:12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.
- Nu 14:17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,
- Nu 14:18 The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.
- Nu 14:20 And the LORD said, I have pardoned according to thy word:
- Nu 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?
- Jos 21:45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.
- Jos 23:14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.
- 2Sa 7:25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.
- 2Sa 7:29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

- 1Ch 8:15 And Zebadiah, and Arad, and Ader,
- 1Ch 8:24 And Hananiah, and Elam, and Antothijah,
  
- Ps 119:49 ZAIN. Remember the word unto thy servant, upon which thou hast caused me to hope.

When I have a word of God in which He promises to do something, I can always remain sure that He will do it. I have simply to take and hold fast the word, and there with wait upon God: God will take care that He fulfils His word to me. Before I ever feel or experience anything, I hold fast the promise, and I know by faith that God will make it good to me. (Luke 1:38,45; John 3:33; 4:50; 11:40; 20:29; Heb. 11:11,18)

- Lu 1:38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.
- Lu 1:45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.
  
- Joh 3:33 He that hath received his testimony hath set to his seal that God is true.
  
- Joh 4:50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.
  
- Joh 11:40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?
  
- Joh 20:29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.
  
- Heb 11:11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.
- Heb 11:18 Of whom it was said, That in Isaac shall thy seed be called

What, now, is faith? Nothing other than the certitude that what God says is true. When God says that something subsists or is, then does faith rejoice, although it sees nothing of it. (Rom. 1:17; 4:5; 5:1; Gal. 3:27; Eph. 1:19; 3:17)

- Ro 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
  
- Ro 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
  
- Ro 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
  
- Ga 3:27 For as many of you as have been baptized into Christ have put on Christ.



- Eph 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love

When God says that He has given me something, that something in heaven is mine, I know by faith with entire certitude that it is mine. (John 3:16,17,36; 1 John 5:12,13)

- Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
- Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
- Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.
- 1Jo 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.
- 1Jo 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

When God says that something shall come to pass, or that He will do something for me, this is for faith just as good as if I had seen it. (Rom. 8:38; Phil. 3:21; 1 Thess 5:24; 1 Pet. 1:4,5)

- Ro 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
- Phil 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.
- 1Th 5:24 Faithful is he that calleth you, who also will do it.
- 1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
- 1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Things that are, but that I have not seen, and things that are not yet, but shall come, are for faith entirely sure. 'Faith is the assurance of things hoped for, the proving of things not seen.' (Heb. 11:1) Faith always asks only for what God has said, and then relies on His faithfulness and power to fulfil His word. Let us now review again the words of Scripture. Of Mary we read: 'Blessed is she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.' All things that have been spoken in the word shall be fulfilled for me: so I believe them. Of Abraham it is reported that he was fully assured that that which had been promised, God was also able to fulfil. This is assurance of faith: to be assured that God will do what He has promised. Exactly thus is it in the word of Paul: 'I believe God that it shall be even so as it hath been spoken unto me.' It stood fixed

with him that God would do what He had spoken.

Young disciples in Christ, the new, the eternal life that is in you is a life of faith. And do you not see how simple and how blessed that life of faith is? I go every day to the word and hear there what God has said that He has done and will do. (Gal. 2:20; 3:2,5; 5:5,6; Heb. 10:35; 1 Pet. 1:2)

- Ga 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.
- Ga 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?
- Ga 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?
- Ga 5:5 For we through the Spirit wait for the hope of righteousness by faith.
- Ga 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
- Heb 10:35 Cast not away therefore your confidence, which hath great recompence of reward.
- 1Pe 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.

I take time to lodge in my heart the word in which God says that, and I hold it fast, entirely assured that what God has promised, He is able to perform. And then in a childlike spirit I await the fulfilment of all the glorious promises of His word. And my soul experiences: Blessed is she that believed; for the things that have been spoken to her from the Lord shall be fulfilled. God promises -- I believe -- God fulfils: that is the secret of the new life.

*O my Father, Thy child thanks Thee for this blessed life of faith in which we have to walk. I can do nothing, but Thou canst do all. All that Thou canst do hast Thou spoken in Thy word. And every word that I take and trustfully bring to Thee, Thou fulfillest. Father, in this life of faith, so simple, so glorious, will I walk with Thee. Amen.*

1. The Christian must read and search the Scriptures to increase his knowledge. For this purpose he daily reads one or more principal portions. But he reads the Scriptures also to strengthen his faith. And to this end he must take one or two verses to make them the subject of special reflection, and to appropriate them trustfully for himself.
2. Pray, do not suffer yourselves to be led astray by those who speak as if faith were something great and unintelligible. Faith is nothing other than the certitude that God speaks truth. Take some promises of God and say to Him: I know for certain that this promise is truth, and that Thou wilt fulfil it. He

will do it.

3. Never mourn over unbelief as if it were only a weakness which you cannot help. As God's child, however weak you may be, you have the power to believe, for the spirit of God is in you. You have only to keep in mind this: no one apprehends anything before that he has the power to believe; he must simply begin and continue with saying to the Lord that he is sure that His word is truth. He must hold fast the promise and rely upon God for the fulfilment.

## V. THE POWER OF GOD'S WORD

'Faith cometh of hearing, and hearing by the word of Christ.' -- Rom. 10:17

'Receive with meekness the implanted word, which is able to save your souls.' -- James 1:21

'We also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe.' -- 1 Thess. 2:13

'For the word of God is living and active.' -- Heb. 4:12

The new life of a child of God depends so much on the right use of God's word, that I shall once again speak of it with my young brothers and sisters in the Lord.

It is a great thing when the Christian discerns that he can receive and accomplish all only through faith. He has only to believe; God will look to the fulfilling of what is promised. He has every morning to trust in Jesus, and the new life as given in Jesus and working in himself; Jesus will see to it that the new life works in him. But now he runs the risk of another error. He thinks that the faith that does such great things must be something great, and that he must have a great power in order to exercise such a great faith. (Luke 17:5-6; Rom. 10:6-8)

- Lu 17:5 And the apostles said unto the Lord, Increase our faith.
- Lu 17:6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.
- Ro 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)
- Ro 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
- Ro 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach

And, because he does not feel this power, he thinks that he cannot believe as he ought. This error may prove a loss to him his life long. Come and hear, then, how perverted this thought is. You must not bring this mighty faith to get the word fulfilled, but the word comes and brings you this faith which you must have. "The word is living and powerful." The word works faith in you. The Scripture says,

"Faith is by the word." (Rom. 10:17; Heb. 4:12)

- Ro 10:17 So then faith cometh by hearing, and hearing by the word of God.
- Heb 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Think on what we have said of the heart as a temple, and of its two divisions. There is the outer court, with the understanding as its gate or entrance. There is the innermost sanctuary, with the faith of the heart as its entrance. There is a natural faith -- the historic faith -- which every man has; with this must I first receive the word into my keeping and consideration. I must say to myself, "The word of God is certainly true. I can make a stand upon it." Thus I bring the word into the outer court, and from within the heart desire reaches out to it, seeking to receive it into the heart. The word now exercises its divine power of life; it begins to grow and shoot out roots. As a seed which I place in the earth sends forth roots and presses still deeper into the soil, the word presses inwardly into the holy place. The word thus works true saving faith. (1 Thess. 2:13; Jas. 1:21; 1 Pet. 1:23)

- 1Th 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.
- Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
- 1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Young Christian, pray understand this. The word is living and powerful; through the word you are born again. The word works faith in you; through the word comes faith. Receive the word simply with the thought that it will work in you. Keep yourselves occupied with the word, and give it time. The word has a divine life in itself; carry it in your inmost parts, and it will work life in you. It will work in you a faith strong and able for anything.

O be resolved then, pray, never to say, I cannot believe. You can believe. You have the Spirit of God in you. Even the natural man can say, This word of God is certainly true or certainly not true. And when he with a desire of the soul says, "It is true; I will believe it," the living Spirit, through whom the word is living and powerful, works this living faith. Besides, the Spirit is not only in the word, but also in you. Although you do not feel as if you were believing, know for certain you can believe. (Deut. 32:46,47; Josh. 1:7,9)

- De 32:46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

- De 32:47 For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.
- Jos 1:7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.
- Jos 1:9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

Begin actually to receive the word; it will work a mighty faith in you. Rely upon it, that when you have to do with God's word, you have to do with a word that can be surely trusted that it of itself works faith in you.

And not only the promises, but also the commands have this living power. When I first receive a command from God, it is as if I felt no power to accomplish it. But if I then simply receive the word as God's word, which works in those that believe, -- if I trust in the word to have its working, and in the living God which gives it its operation, -- that commandment will work in me the desire and the power for obedience. When I weigh and hold fast the command, it works the desire and the will to obey; it urges me strongly towards the conviction that I can certainly do what my Father says. The word works both faith and obedience of faith. I must believe that through the Spirit I have the power to do what God wills, for in the word the power of God works in me. The word, as the command of the living God who loves me, is my power. (Rom. 1:3; 16:6; Gal. 6:6; 1 Thess. 1:3; Jas. 1:21)

- Ro 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
- Ro 16:6 Greet Mary, who bestowed much labour on us.
- Ga 6:6 Let him that is taught in the word communicate unto him that teacheth in all good things.
- 1Th 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;
- Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Therefore, young disciples in Christ, learn to receive God's word trustfully. Although you do not at first understand it, continue to meditate upon it. It has a living power in it; it will glorify itself. Although you feel no power to believe or to obey, the word is living and powerful. Take it, and hold it fast; it will accomplish its work with divine power. The word rouses and strengthens for faith and obedience.

*Lord God, I begin to conceive how Thou art in Thy word with Thy life and Thy power, and how that word itself works faith and obedience in the heart that receives and keeps it. Lord, teach me to carry*

*Thy every word as a living seed in my heart, in the assurance that it shall work in me all Thy good pleasure. Amen*

1. Forget not that it is one and the same to believe in the word, or in the person that speaks the word, or in the thing which is promised in the word. The very same faith that receives the promises receives also the Father who promises, and the Son with the salvation which is given in the promises. Pray see to it that you never separate the word and the living God from each other.
2. See to it also that you apprehend thoroughly the distinction betwixt the reception of the word "as the word of man" and "as the word of God, which works in you that believe."
3. I think that you now know what is necessary to become strong in faith. Exercise as much faith as you have. Take a promise of God. Say to yourself that it is certainly true. Go to God and say to Him that you rely on Him for the fulfilment. Ponder the promise, and cleave to it in converse with God. Rely upon Him to do for you what He says. He will surely do it.
4. The Spirit and the word always go together. I can be sure concerning all of which the word says that I must do it, that I also can do it through the Spirit. I must receive the word and also the command in the confidence that it is the living word of the living God which also works in us who believe.

## **VI. GOD'S GIFT OF HIS SON**

'For God so loved the world, that He have His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life.' -- John 3:16

'Thanks be to God for His unspeakable gift.' -- 2 Cor. 9:15

Thus dear did God hold the world. How dear? That He gave His only-begotten Son for every one in the world who will trust in Him. And how did He give? He gave Him, in His birth as man, in order to be for ever one with us. He gave Him, in His death on the cross as Surety, in order to take our sin and curse upon Himself. He gave Him on the throne of heaven, in order to arrange for our welfare, as our Representative and Intercessor over all the powers of heaven. He gave Him in the outpouring of the Spirit, in order to dwell in us, to be entirely and altogether our own. (John 1:14,16; 14:23; Rom. 5:8; 8:32,34; Eph. 1:22; 3:17; Col. 2:9-10; Heb. 7:24,26; 1 John 4:9-10)

- Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- Joh 1:16 And of his fulness have all we received, and grace for grace.
- Joh 14:23 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.
- Ro 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

- Ro 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
- Ro 8:34 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.
  
- Eph 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church,
  
- Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
  
- Col 2:9 For in him dwelleth all the fulness of the Godhead bodily.
- Col 2:10 And ye are complete in him, which is the head of all principality and power:
  
- Heb 7:24 But this man, because he continueth ever, hath an unchangeable priesthood.
- Heb 7:26 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
  
- 1Jo 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.
- 1Jo 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.

Yes; that is the love of God, that He gave His Son to us, for us, in us.

Nothing less than His Son Himself. This is the love of God; not that He gives us something, but that He gives us some one -- a living person -- not one or another blessing, but Him in whom is all life and blessing -- Jesus Himself. Not simply forgiveness, or revival, or sanctification, or glory does He give us; but Jesus, His own Son. The Lord Jesus is the beloved, the equal, the bosom-friend, the eternal blessedness of the Father. And it is the will of the Father that we should have Jesus as ours, even as He has Him. (Matt. 11:27; John 17:23,25; Rom. 8:38-39; Heb. 2:11)

- Mt 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.
  
- Joh 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.
- Joh 17:25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.
  
- Ro 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
- Ro 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love

of God, which is in Christ Jesus our Lord.

- Heb 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

For this end He gave Him to us. The whole of salvation consists in this: to have, to possess, to enjoy Jesus. God has given His Son, given Him wholly to become ours. (Ps. 73:25; 142:6; John 20:28; Heb. 3:14)

- Ps 73:25 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.
- Ps 142:6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.
- Joh 20:28 And Thomas answered and said unto him, My Lord and my God.
- Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end

What have we, then, to do? To take Him, to receive and to appropriate to ourselves the gift, to enjoy Jesus as our own. This is eternal life. 'He that hath the Son hath life.' (John 1:12; 2 Cor. 3:13,5; Col. 2:6; 1 John 5:12)

- Joh 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:
- 2Co 3:13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
- 2Co 3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;
- Col 2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:
- 1Jo 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

How I do wish, then, that all young Christians may understand this. The one great work of God's love for us is, He gives us His Son. In Him we have all. Hence the one great work of our heart must be to receive this Jesus who has been given to us, to consider Him and use Him as ours. I must begin every day anew with the thought, I have Jesus to do all for me. (John 15:5; Rom. 8:37; 1 Cor. 1:30; Eph. 1:3; 2:10; Phil. 4:13; 2 Tim. 1:12)

- Joh 15:5 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.



- Ro 8:37 Nay, in all these things we are more than conquerors through him that loved us.
- 1Co 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
- Eph 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:
- Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
- Phil 4:13 I can do all things through Christ which strengtheneth me.
- 2Ti 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.

In all weakness or darkness or danger, in the case of every desire or need, let your first thought always be, I have Jesus to make everything right for me, for God has given Him to me. Whether your need be forgiveness or consolation or confirmation, whether you have fallen, or are tempted to fall, into danger, whether you know not what the will of God is in one or another matter, or know that you have not the courage and the strength to do this will, let this always be your first thought, the Father has given me Jesus to care for me.

For this purpose, reckon upon this gift of God every day as yours. It has been presented to you in the word. Appropriate the Son in faith on the word. Take Him anew every day. Through faith you have the Son. (John 1:12; 1 John 5:9,13)

- Joh 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:
- 1Jo 5:9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.
- 1Jo 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

The love of God has given the Son. Take Him, and hold Him fast in the love of your heart. (1 John 4:4,19)

- 1Jo 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.
- 1Jo 4:19 We love him, because he first loved us.

It is to bring life, eternal life, to you that God has given Jesus. Take Him up into your life; let heart and tongue and whole walk be under the might and guidance of Jesus. (2 Cor. 5:15; Phil 3:8)

- 2Co 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
- Phil 3:8 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

Young Christian, so weak and so [WStS: tending to sin- not presently living in it] sinful, listen, pray, to that word. God has given you Jesus. He is yours. Taking is nothing else but the fruit of faith. The gift is for me. He will do all for you.

*O my Lord Jesus, today anew, and every day, I take Thee. In all Thy fulness, in all Thy relations, without ceasing, I take Thee for myself. Thee, who art my Wisdom, my Light, my Leader, I take as my Prophet. Thee, who dost perfectly reconcile me, and bring me near to God, who dost purify and sanctify me and pray for me, I take as my Priest. Thee, who dost guide and keep and bless me, I take as my King. Thou, Lord, art All, and Thou art wholly mine. Thanks be to God for His unspeakable gift. Amen.*

1. Ponder much the word Give. God gives in a wonderful way: from the heart, completely for nothing, to the unworthy. And He gives effectually. What He gives He will really make entirely our possession, and inwardly appropriate for us. Believe this, and you shall have the certitude that Jesus will, to the full, come into your possession, with all that He brings.
2. Ponder much also that other word Take. To take Jesus, and to hold Him fast and use Him when received, is our great work. And that taking is nothing but trusting. He is mine with all that He has. Take Jesus -- the full Jesus -- every day as yours. This is the secret of the life of faith.
3. Then weigh well also the word Have. 'He that hath the Son hath light.' What I have is mine, for my use and service. I can dispose of it, and can have the full enjoyment of it. 'He that hath the Son hath life.'
4. Mark especially that what God gives, and what you take, and what you now have, is nothing less than the living Son of God. Do you receive this?

## **VII. JESUS' SURRENDER OF HIMSELF**

'Christ also loved the Church, and gave Himself up for it; that He might sanctify it; that He might present the Church to Himself a glorious Church, not having spot or wrinkle; but that it should be holy and without blemish.' -- Eph. 5:24-47

So great and wonderful was the work that Jesus had to do for the sinner, that nothing less was necessary than that He should give Himself to do that work. So great and wonderful was the love of

Jesus towards us, that He actually gave Himself for us and to us. So great and wonderful is the surrender of Jesus, that all that same thing for which He gave Himself can actually and completely come to pass in us. For Jesus, the Holy, the Almighty, has taken it upon Himself to do it: He gave Himself for us. (Gal. 1:4; 2:20; Eph. 5:2,25; 1 Tim. 2:6; Titus 2:14)

- Ga 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:
- Ga 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.
- Eph 5:2 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 sweetsmelling savour.
- Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
- 1Ti 2:6 Who gave himself a ransom for all, to be testified in due time.
- Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

And now the one thing that is necessary is that we should rightly understand and firmly believe this His surrender for us.

To what end, then, was it that He gave Himself for the Church? Hear what God says. In order that He might sanctify it, in order that it might be without blemish. (Eph. 1:4; 5:27; Col. 1:22; 1 Thess. 2:10; 3:13; 5:23,24)

- Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
- Eph 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
- Col 1:22 In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:
- 1Th 2:10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:
- 1Th 3:13 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.
- 1Th 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.

- 1Th 5:24 Faithful is he that calleth you, who also will do it.

This is the aim of Jesus. This His aim He will reach in the soul according as the soul falls in with it so as to make this also its highest portion, and then relies upon Jesus' surrender of Himself to do it. Hear still a word of God: 'Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works.' (Titus 2:14) Yes: it is to prepare for Himself a pure people, a people of His own, a zealous people, that Jesus gives Himself. When I receive Him, when I believe that He gave Himself to do this for me, I shall certainly experience it. I shall be purified through Him, shall be held fast as His possession, and be filled with zeal and joy to work for Him.

And mark, further, how the operation of this surrender of Himself will especially be that He shall then have us entirely for Himself: 'that He might present us to Himself.' 'that He might purify us to Himself, a people of His own.' The more I understand and contemplate Jesus' surrender of Himself for me, the more do I give myself again to Him. The surrender is a mutual one: the love comes from both sides. His giving of Himself makes such an impression on my heart, that my heart with the self-same love and joy becomes entirely His. Through giving Himself to me, He of Himself takes possession of me; He becomes mine and I His. I know that I have Jesus wholly for me, and that He has me wholly for Him. (Ex. 19:4,5; Deut. 26:17,18; Isa. 41:9,10; 1 Cor. 6:19,20; 1 Pet. 2:10)

- Ex 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.
- Ex 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:
- De 26:17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:
- De 26:18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;
- Isa 41:9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.
- Isa 41:10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.
- 1Co 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?
- 1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
- 1Pe 2:10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

And how come I then to the full enjoyment of this blessed life? 'I live in faith, the faith which is in the Son of God, who loved me and gave Himself up for me.' (John 6:29,35; 7:38; 10:10,38; Gal. 2:20)

- Joh 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.
- Joh 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.
- Joh 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
- Joh 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.
- Joh 10:38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.
- Ga 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.

Through faith I reflect upon and contemplate His surrender to me as sure and glorious. Through faith I appropriate it. Through faith I trust in Jesus to confirm this surrender, to communicate Himself to me and reveal Himself within me. Through faith I await with certainty the full experience of salvation which arises from having Jesus as mine, to do all, all for me. Through faith, I live in this Jesus who loved me and gave Himself for me. and I say, 'No longer do I live, but Christ liveth in me.' Christian, pray believe it with your whole heart: Jesus gives Himself for you: He is wholly yours: He will do all for you. (Matt. 8:10; 9:2,22; Mark 11:24; Luke 7:50; 8:48; 17:19; 18:42; Rom. 4:16,21; 5:2; 11:20; Gal. 3:25,26; Eph. 1:19; 3:17)

- Mt 8:10 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.
- Mt 9:2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.
- Mt 9:22 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.
- Mr 11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.
- Lu 7:50 And he said to the woman, Thy faith hath saved thee; go in peace.
- Lu 8:48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

- Lu 17:19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.
- Lu 18:42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.
- Ro 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
- Ro 4:21 And being fully persuaded that, what he had promised, he was able also to perform.
- Ro 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.
- Ro 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:
- Ga 3:25 But after that faith is come, we are no longer under a schoolmaster.
- Ga 3:26 For ye are all the children of God by faith in Christ Jesus.
- Eph 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love

*O my Lord Jesus, what wonderful grace is this, that Thou gavest Thyself for me. In Thee is eternal life. Thou Thyself art the life and Thou givest Thyself to be in my life all that I need. Thou purifiest me and sanctifiest me, and makest me zealous in good works. Thou takest me wholly for Thyself, and givest Thyself wholly for me. Yes, my Lord, in all thou art my life. O make me rightly understand this.  
Amen.*

1. It was in His great love that the Father gave the Son. It was out of love that Jesus gave Himself.  
(Rom. 3:15; Eph. 5:26)

- Ro 3:15 Their feet are swift to shed blood:
- Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word

The taking, the having of Jesus, is the entrance to a life in the love of God: this is the highest life.  
(John 14:21,23,; 17:23,26; Eph. 3:17,18)

- Joh 14:21 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.
- Joh 14:23 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.

- Joh 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.
- Joh 17:26 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.
- Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
- Eph 3:18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height

Through faith we must press into love, and dwell there. (1 John 4:16-18)

- 1Jo 4:16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.
- 1Jo 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.
- 1Jo 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

2. Do you think that you have now learned all the lesson, to begin every day with the childlike trust: I take Jesus this day to be my life, and to do all for me.

3. Understand that to take and to have Jesus, presupposes a personal dealing with Himself. To have pleasure in Him, to hold converse gladly with Him, to rejoice in Him as my friend and in His love -- to this leads the faith that truly takes Him.

## VIII. CHILDREN OF GOD

'As many as received Him, to them gave He the right to become children of God, even to them that believe on His name.' -- John 1:12

What is given must be received, otherwise it does not profit. If the first great deed of God's love is the gift of His Son, the first work of man must be to receive this Son. And if all the blessings of God's love come to us only in the ever-new, ever-living Son of the Father, all these blessings enter into us from day to day through the always-new, always-continuing reception of the Son.

What is necessary for this reception, you, beloved young Christians, know, for you have already received the Lord Jesus. But all that this reception involves must become clearer and stronger, the unceasing living action of your faith. (2 Cor. 10:15; 1 Thess. 1:8; 3:10; 2 Thess. 1:3)

- 2Co 10:15 Not boasting of things without our measure, that is, of other men's labours; but

having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

- 1Th 1:8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.
- 1Th 3:10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?
- 2Th 1:3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth

Herein especially consists the increase of faith. Your first receiving of Jesus rested on the certitude which the word gave you, that He was for you. Through the word must your soul be still further filled with the assurance that all that is in Him is literally and really for you, given by the Father in Him to be your life.

The impulse to your first receiving was found in your want and necessity. Through the Spirit you become still poorer in spirit, and you see everything every moment: this leads to a ceaseless, ever-active taking of Him as your all. (Matt 5:3; 2 Cor. 3:10,13,16; 6:10; Eph. 4:14,15; Col. 2:6)

- Mt 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- 2Co 3:10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
- 2Co 3:13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
- 2Co 3:16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.
- 2Co 6:10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.
- Eph 4:14 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;
- Eph 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
- Col 2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him

Your first receiving consisted in nothing but the appropriation by faith of what you could not yet see or feel. That same faith must be continually exercised in saying: all that I see in Jesus is for me: I take it as mine, although I do not yet experience it. The love of God is a communicating, a ceaseless outstreaming of His light of life over the soul, a very powerful and veritable giving of Jesus: our life



is nothing but a continuous blessed apprehension and reception of Him. (John 1:16; Col. 2:9,10; 3:3)

- Joh 1:16 And of his fulness have all we received, and grace for grace.
- Col 2:9 For in him dwelleth all the fulness of the Godhead bodily.
- Col 2:10 And ye are complete in him, which is the head of all principality and power:
- Col 3:3 For ye are dead, and your life is hid with Christ in God.

And this is the way to live as children of God: as many as receive Him, to them gives He the power to become children of God. This holds true, not only of conversion and regeneration, but of every day of my life. If to walk in all things as a child of God, and to exhibit the image of my Father, is indispensable, I must take Jesus the only-begotten Son: it is He that makes me a child of God. To have Jesus Himself, to have the heart and life full of Him, is the way to live as a child of God. **I go to the word and learn there all the characteristics of a child of God;** (Matt 5:9,16,44,45; Rom. 8:14; Eph. 1:4,5; 5:1,2; Phil. 2:15; Heb. 2:10; 1 Pet. 1:14,17; 1 John 3:1,10; 5:1,3)

- Mt 5:9 Blessed are the peacemakers: for they shall be called the children of God.
- Mt 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- Mt 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 which despitefully use you, and persecute you;
- Mt 5:45 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.
- Ro 8:14 For as many as are led by the Spirit of God, they are the sons of God.
- Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
- Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,
- Eph 5:1 Be ye therefore followers of God, as dear children;
- Eph 5:2 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 sweetsmelling savour.
- Phil 2:15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world
- Heb 2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
- 1Pe 1:14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:
- 1Pe 1:17 And if ye call on the Father, who without respect of persons judgeth according to

every man's work, pass the time of your sojourning here in fear:

- 1Jo 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.
- 1Jo 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.
- 1Jo 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.
- 1Jo 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

**and after each one of them I write: this Jesus shall work in me: I have him to make me to be a child of God.** (WStS Note: Emboldened emphasis is ours.) Beloved young Christian, learn, I beseech you, to understand the simplicity and the glory of being a true Christian. It is to receive Jesus, to receive Him in all His fulness, to receive Him in all the glorious relations in which the Father gives Him to you. Take Him as your Prophet, as your Wisdom, your Light, your Guide. Take Him as your Priest, who renews you, purifies you, sanctifies you, brings you near to God, takes you and forms you wholly for His service. Take Him as your King who governs you, protects you and blesses you. Take him as your Head, your Exemplar, your Brother, your Life, your All. The giving of God is a divine, an ever-progressive and effectual communication to your soul. Let your taking be the childlike, cheerful, continuous opening of mouth and heart for what God gives, the full Jesus and all His grace. To every prayer the answer of God is: Jesus, all is in Him, all in Him is for you. Let your response always be: Jesus, in Him I have all. You are, you live in all things as, 'children of God, through faith in Jesus Christ.'

*O my Father, open the eyes of my heart to understand what it is to be a child of God: to live always as a child through always believing in Jesus, Thine only Son. O let every breath of my soul be, faith in Jesus, a confidence in Him, a resting in Him, a surrender to Him, to work all in me.*

If by the grace of God you now know that you have received Jesus and are God's child, you must now take pains to make His salvation known. There is many a one who longs to know and cannot find out how he can become a child of God.

Endeavour to make two things plain to him. First, that the new birth is something so high and holy that he can do nothing in it. He must receive eternal life from God through the Spirit: he must be born from above. This Jesus teaches. (John 3:1-8).

- Joh 3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
- Joh 3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
- Joh 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.

- Joh 3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
- Joh 3:5 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.
- Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- Joh 3:7 Marvel not that I said unto thee, Ye must be born again.
- Joh 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Then make plain to him how low God has descended to us with this new life, and how near He brings it to us. In Jesus there is life for every one who believes in Him. This Jesus teaches (John 3:14-18).

- Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
- Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.
- Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
- Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
- Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this Jesus and the life are in the word. Tell the sinner that, when he takes the word, he then has Jesus, and life in the word. (Rom. 10:8).

- Ro 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach

O do, pray, take pains to tell forth the glad tidings that we become children of God only through faith in Jesus.

## **IX. OUR SURRENDER TO JESUS**

'They gave their own selves to the Lord.' -- Cor. 8:5

In the surrender of Jesus for me, I have the chief element of what He has done and always does for me. In my surrender to Him I have the chief element of what He would have me to do. For young Christians who have given themselves to Jesus, it is a matter of great moment always to hold fast, to confirm and renew this surrender. This is the special life of faith, to say anew every day: I have given myself to Him, to follow Him and to serve Him; (Matt. 4:22; 10:24,25,37,38; Luke 18:22; John 12:25,26; 2 Cor. 5:15)

- Mt 4:22 And they immediately left the ship and their father, and followed him.

- Mt 10:24 The disciple is not above his master, nor the servant above his lord.
- Mt 10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?
- Mt 10:37 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.
- Mt 10:38 And he that taketh not his cross, and followeth after me, is not worthy of me.
  
- Lu 18:22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.
  
- Joh 12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
- Joh 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.
  
- 2Co 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

He has taken me: I am His, and entirely at His service. (Matt. 28:20)

- Mt 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Young Christian, hold firm your surrender, and make it always firmer. When there recurs a stumbling or a sin after you have surrendered yourself, think not the surrender was not sincere. No; the surrender to Jesus does not make us perfect at once. You have sinned, because you were not thoroughly or firmly enough in His arms. Adhere to this, although it be with shame: Lord, Thou knowest it, I have given myself to Thee: I am Thine. (John 21:17; Gal. 6:1; 1 Thess. 5:24; 2 Tim. 2:13; 1 John 5:16)

- Joh 21:17 He saith unto him the third time, Simon, son of Jonas, 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 saith unto him, Feed my sheep.
  
- Ga 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
  
- 1Th 5:24 Faithful is he that calleth you, who also will do it.
  
- 2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.
  
- 1Jo 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.

Confirm this surrender anew. Say to Him that you now begin to see better how complete the surrender to Him must be, and renew every day the voluntary, entire, and undivided offering up of yourselves to Him. (Luke 18:28; Phil. 3:7,8)

- Luke 18:28 Then Peter said, Lo, we have left all, and followed thee.
- Phil 3:7 But what things were gain to me, those I counted loss for Christ.
- Phil 3:8 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

The longer we continue Christians, the deeper will be our insight into that word: surrender to Jesus. We shall always see more clearly that we do not yet fully understand or contemplate it. The surrender must become, especially, more undivided and trustful.

The language which Ahab once used must be ours: 'According to thy saying, my lord, O king, I am thine, and all that I have' (1 Kings 20:4). This is the language of undivided dedication: I am thine, and all that I have. Keep nothing back. Keep back no single sin that you do not confess and leave off. Without conversion there can be no surrender. (Matt. 7:21,27; John 3:20,21; 2 Tim. 2:19,21)

- Mt 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- Mt 7:27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
- Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.
- Joh 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.
- 2Ti 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.
- 2Ti 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

Keep back no single power. Let your head with all its thinking, your mouth with all its speaking, your heart with all its feeling, your hand with all its working -- let your time, your name, your influence, your property, let all be laid upon the altar. (Rom. 6:13,22; 12:1; 2 Cor. 5:15; Heb. 8:10; 1 Pet. 2:5)

- Ro 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.
- Ro 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

- Ro 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
- 2Co 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
- Heb. 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
- 1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Jesus has a right to all: He demands the whole. Give yourself, with all that you have, to be guided and used and kept, sanctified and blessed. 'According to Thy word, my Lord, O King, I am Thine, and all that I have.' That is the language of trustful dedication. It is on the word of the Lord, which calls upon you to surrender yourself, that you have done this. That word is your warrant that He will take and guide and keep you. As surely as you give yourself, does He take you; and what He takes He can keep.

Only, we must not take it again out of His hand. Let it remain fixed with you that your surrender is in the highest degree pleasing to Him: be certain of it, your offering is a sweet-smelling savour. Not on what you are, or what you experience or discover in yourselves, do you say this, but on His word. According to His word, you are able to take a stand on this: what you give, that He takes; and what He takes, that He keeps. (John 10:28; 2 Thess. 3:3; 2 Tim. 1:12)

- Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.
- 2Th 3:3 But the Lord is faithful, who shall stablish you, and keep you from evil.
- 2Ti 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.

Therefore every day anew, let this be the childlike joyful activity of your life of faith: you surrender yourselves without ceasing to Jesus, and you are safe in the certitude that He in His love takes and holds you fast, and that His answer to your giving is the renewed and always deeper surrender of Himself to you.

*According to Thy word, my Lord and King, I am Thine, and all that I have. Every day, this day, will I confirm it, that I am not mine own, but am my Lord's. Fervently do I beseech Thee to take full possession of Thy property, so that no one may doubt whose I am. Amen.*

1. Ponder now once again the words giving and taking and having. What I give to Jesus, He take with a divine taking. And what He takes, he has and thereafter cares for. Now it is absolutely no longer mine. I must not take thought for it; I may not dispose of it. O pray, let your faith find expression in adoration: Jesus takes me: Jesus has me.
2. Should there overtake you a time of doubting or darkness whereby your assurance that the Lord has received you has come to be lost, suffer not yourself thereby to be dispirited. Come simply as a sinner, confess your sins: believe in His promises that He will by no means cast out those that come to Him and begin simply on the ground of the promises to say: I know that He has received me.
3. Forget not what the chief element in surrender is: it is a surrender to Jesus and to His love. Fix your eye, not upon your activity in surrender, but upon Jesus, who calls you, who takes you, who can do all for you. This it is that makes faith strong.
4. Faith is always a surrender. Faith is the eye for seeing the invisible. When I look at something, I surrender myself to the impression which it make upon me. Faith is the ear that hearkens to the voice of God. When I believe a message, I surrender myself to the influence, cheering or saddening, which the tidings exercises upon me. When I believe in Jesus, I surrender myself to Him, in reflection, in desire, in expectation, in order that He may be in me and do that for which He has been given to me by God.

## X. SAVIOUR FROM SIN

'Thou shalt call His name Jesus; for it is He that shall save His people from their sins.' -- Matt. 1:21  
'Ye know that He was manifested to take away sins; and in Him is no sin. Whosoever abideth in Him sinneth not.' -- 1 John 3:5,6

It is sin that is the cause of our misery. It is sin that provoked God, and brought His curse upon man. He hates sin with a perfect hatred, and will do everything to root it out. (Deut. 27:26; Isa. 59:1,2; Jer. 44:4; Rom. 1:18)

- De 27:26 Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.
- Isa 59:1 Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:
- Isa 59:2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.
- Jer 44:4 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.
- Ro 1:18 For the wrath of God is revealed from heaven against all ungodliness and

unrighteousness of men, who hold the truth in unrighteousness

It is to take away sin that God gave His Son, that Jesus gave Himself. (Gal. 2:4; Eph. 5:25,27; 1 Pet. 2:24; 1 John 3:8)

- Ga 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
- Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
- Eph 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
- 1Pe 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.
- 1Jo 3:8 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.

It belongs to God to set us free, not only from punishment and curse, from disquietude and terror, but from sin itself. (Jer. 27:9; 1 Pet. 1:2,15,16; 2:14; 1 John 3:8)

- Jer 27:9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:
- 1Pe 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.
- 1Pe 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;
- 1Pe 1:16 Because it is written, Be ye holy; for I am holy.
- 1Pe 2:14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.
- 1Jo 3:8 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.

You know that He was manifested that He might take away our sins. Let us receive the thought deep into our hearts: it is for God to take away our sins from us. The better we apprehend this, the more blessed shall our life be.

All do not receive this. They seek chiefly to be freed from the consequences of sin, from fear and darkness, and the punishment that sin brings. (Gen. 27:34; Isa. 58:5,6; John 6:26; Jas. 4:3)



- Ge 27:34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.
- Isa 58:5 Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?
- Isa 58:6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?
- Joh 6:26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.
- Jas 4:3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Just on this account they do not come to the true rest of salvation. They do not understand that to save is to free from sin. Let us hold it fast. Jesus saves through taking away sin. Then we shall learn two things. The first is to come to Jesus with every sin. (Ps. 32:5; Luke 7:38; 19:7,8,10; John 8:11; 1 John 3:5)

- Ps 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.
- Lu 7:38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.
- Lu 19:7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
- Lu 19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.
- Lu 19:10 For the Son of man is come to seek and to save that which was lost.
- Joh 8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.
- 1 Joh 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

The sin that still attacks and overmasters you, after that you have given yourself over to the Lord, must not make you lose heart. There must also be no endeavour merely in your own strength to take away and overcome sin. Bring every sin to Jesus. He has been ordained by God to take away sin. He has already brought it to nought upon the cross, and broken its power. (Heb. 9:26)

- Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

It is His work, it is His desire to set you free from it. O learn then always to come to Jesus with every sin. Sin is your deadly foe: if you confess it to Jesus, and surrender it to Him, you shall certainly overcome it. (Rom. 7:4,9; 8:2; 2 Cor. 7:9; 2 Thess 2:3)

- Ro 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.
- Ro 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.
- Ro 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- 2Co 7:9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.
- 2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition

Learn to believe this firmly: this is the second point. Understand that Jesus, Jesus Himself, is the Saviour from sin. It is not you that must overcome sin with the help of Jesus, but Jesus Himself: Jesus in you. (Deut. 8:17,18; Ps. 44:4,8; John 16:33; 1 John 5:4,5)

- De 8:17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.
- De 8:18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.
- Ps 44:4 Thou art my King, O God: command deliverances for Jacob.
- Ps 44:8 In God we boast all the day long, and praise thy name for ever. Selah.
- Joh 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.
- 1Jo 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.
- 1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

If you would thus become free from sin, if you would enjoy full salvation, let it be the one endeavour of your life to stand always in full fellowship with Jesus. Wait not till you enter into temptation ere you have recourse to Jesus. But let your life beforehand be always through Jesus. Let His nearness be your one desire; Jesus saves from sin; to have Jesus is salvation from sin (1 Cor. 15:10; Gal. 2:20; Phil. 4:13; Col 3:3-5)

- 1Co 15:10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God

which was with me.

- Ga 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.
- Phil 4:13 I can do all things through Christ which strengtheneth me.
- Col 3:3 For ye are dead, and your life is hid with Christ in God.
- Col 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.
- Col 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

O that we could indeed rightly understand this! Jesus will not merely save from sin as a work that He will from time to time do in us, but He will give it as a blessing through Himself to us and in us. (Ex. 29:43; John 15:4,5; Rom. 8:10; Eph. 3:17,18)

- Ex 29:43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.
- Joh 15:4 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.
- Joh 15:5 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.
- Ro 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.
- Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
- Eph 3:18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height

When Jesus fills me, when Jesus is all for me, sin has no hold on me: 'He that abideth in Him sinneth not.'

**Yes: sin is driven out and kept out only through the presence of Jesus. It is Jesus, Jesus Himself, that, through His giving Himself to me and His living in me, is salvation from sin.** (WStS Note: Emboldened emphasis is ours.)

*Precious Lord, let Thy light stream over me, and let it become still clearer to my soul, that Thou, Thou Thyself, art my salvation. To have Thee, Thee, with me, in me -- this keeps sin out. Teach me to bring every sin to Thee; let every sin drive me into a closer alliance with Thee. Then shall Thy Jesus-name*

*become truly my salvation from sin. Amen.*

1. See of what moment it is that the Christian should always grow in the knowledge of sin. The sin that I do not know, I cannot bring to Jesus. The sin that I do not bring to Him is not taken out of me.

2. To know sin better there are required: The constant prayer, 'Examine me:' make known to me my transgression and my sin (Job 13:23; Ps. 139:23,24);

- Job 13:23 How many are mine iniquities and sins? make me to know my transgression and my sin.
- Ps 139:23 Search me, O God, and know my heart: try me, and know my thoughts:
- Ps 139:24 And see if there be any wicked way in me, and lead me in the way everlasting.

A tender conscience that is willing to be convinced of sin through the Spirit, as He also uses the conscience for this end; The very humble surrender to the word, to think concerning sin only as God thinks.

3. The deeper knowledge of sin will be found in these results: That we shall see to be sin things which previously we did not regard in this light;

That we shall perceive more the exceedingly sinful, the detestable character of sin (Rom. 7:13);

- Ro 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

That with the overcoming of external sins we become all the more encouraged over the deep sinfulness of our nature, of the enmity of our flesh against God. Then we give up all hope of being or of doing anything good, and we are turned wholly to live in faith through the Spirit.

4. O let us thank God very heartily that Jesus is a Saviour from sin. The power that sin has had over us, Jesus now has. The place that sin has taken in the heart, Jesus will now take. 'The law of the Spirit of life in Christ Jesus has made us free from the law of sin and death.'

## **XI. THE CONFESSION OF SIN**

'If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.' -- 1 John 1:9

The one thing that God hates, that grieves Him, that He is provoked by, and that He will destroy, is sin. The one thing that makes man unhappy, is sin. (Gen. 6:5,6; Isa. 63:10; Ezek. 33:6; Rev. 6:16,17)

- Ge 6:5 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.

- Ge 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.
- Is. 63:10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.
- Eze 33:6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.
- Re 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
- Re 6:17 For the great day of his wrath is come; and who shall be able to stand?

The one thing for which Jesus had to give His blood was sin. In all the intercourse betwixt the sinner and God, this is thus the first thing that the sinner must bring to his God -- sin. (Judg. 10:10,15,16; 2 Chron. 7:14; Ezra 9:6; Neh. 9:2,33; Jer. 3:21,25; Dan. 9:4,5,20)

- Jud 10:10 And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.
- Jud 10:15 And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.
- Jud 10:16 And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.
- 2Ch 7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.
- Eze 9:6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.
- Ne 9:2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.
- Ne 9:33 Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly:
- Jer 3:21 A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.
- Jer 3:25 We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.
- Da 9:4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that

keep his commandments;

- Da 9:5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:
- Da 9:20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God

When you came to Jesus at first, you perceived this in some measure. But you should learn to understand this lesson more deeply. The one counsel concerning sin is, to bring it daily to the only One who can take it away -- God Himself. You should learn that one of the greatest privileges of a child of God is -- the confession of sin. It is only the holiness of God that can consume sin; through confession I must hand over my sin to God, lay it down in God, get quit of it to God, cast it into the fiery oven of God's holy love which burns against sin like a fire. God, yes, God Himself, and He alone, takes away sin. (Lev. 4:21; Num. 5:7; 2 Sam. 12:13; Ps. 32:5, 38:19; 51:5,19)

- Le 4:21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.
- Nu 5:7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.
- 2Sa 12:13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.
- Ps 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.
- Ps 38:19 But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.
- Ps 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.
- Ps 51:19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

This the Christian does not always understand. He has an inborn tendency to desire to cover sin, or to make it less, or to root it out only when he purposes drawing near to God. He thinks to cover sin with his repentance and self-blame, with scorn of the temptation that came to him, or otherwise with what he has done or still hopes to do. (Gen. 3:12; Ex. 32:22,24; Isa. 1:11,15; Luke 13:26)

- Ge 3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.
- Ex 32:22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that

they are set on mischief.

- Ex 32:24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.
- Isa 1:11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.
- Isa 1:15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.
- Lu 13:26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

Young Christian, if you would enjoy the gladness of a complete forgiveness and a divine cleansing of sin, see to it that you use aright the confession of sin. In the true confession of sin you have one of the most blessed privileges of a child of God, one of the deepest roots of a powerful spiritual life. For this end, let your confession be a definite one. (Num 12:11, 21:7; 2 Sam. 24;10,17; Isa. 59:12,13; Luke 23:41; Acts 1:18,19; 22:19,20; 1 Tim. 1:13,15)

- Nu 12:11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.
- Nu 21:7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.
- 2Sa 24:10 And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.
- 2Sa 24:17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.
- Isa 59:12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;
- Isa 59:13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.
- Lu 23:41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.
- Ac 1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.
- Ac 1:19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

- Ac 22:19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:
- Ac 22:20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.
- 1Ti 1:13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.
- 1Ti 1:15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

The continued indeterminate confession of sin does more harm than good. It is much better to say to God that you have nothing to confess, than to confess you know not what. Begin with one sin. Let it come to a complete harmony betwixt God and you concerning this one sin. Let it be fixed with you that this sin is through confession placed in God's hands. you shall experience that in such confession there are both power and blessing. Let the confession be an upright one. (Prov. 28:13; Lev. 26:40,41; Jer. 31:18,19)

- Pr 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.
- Le 26:40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;
- Le 26:41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:
- Jer 31:18 I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.
- Jer 31:19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

By it deliver up the sinful deed to be laid aside. By it deliver up the sinful feeling with a view to trusting in God. Confession implies renunciation, the putting off of sin. Give up sin to God, to forgive it to you, and to cleanse you from it. Do not confess, if you are not prepared, if you do not heartily desire to be freed from it. Confession has value only as it is a giving up of sin to God. Let the confession be trustful (2 Sam. 12:13; Ps. 32:5; 1 John 1:9)

- 2Sa 12:13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.
- Ps 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.
- 1 Joh 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.



Reckon firmly upon God actually to forgive you, and also to cleanse you from sin. Continue in confession, in casting the sin of which you desire to be rid into the fire of God's holiness until your soul has the firm confidence that God takes it on His own account to forgive and to cleanse away. It is this faith that really overcomes the world and sin: the faith that God in Jesus really emancipates from sin. (1 John 5:5; 2:12)

- 1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
- 1Jo 2:12 I write unto you, little children, because your sins are forgiven you for his name's sake.

Brother, do you understand it now? What must you do with sin, with every sin? To bring it in confession to God, to give it to God; God alone takes away sin.

*Lord God, what thanks shall I express for this unspeakable blessing, that I may come to Thee with sin. It is known to Thee, Lord, how sin before Thy holiness causes terror and flight. It is known to Thee how it is our deepest thought, first to have sin covered, and then to come to Thee with our desire and endeavour for good. Lord, teach me to come to Thee with sin, every sin, and in confession to lay it down before Thee and give it up to Thee. Amen.*

1. What is the distinction betwixt the covering of sin by God and by man? How does man do it? How does God do it?
  2. What are the great hindrances in the way of the confession of sin? Ignorance about sin. Fear to come with sin to the holy God. The endeavour to come to God with something good. Unbelief in the power of the blood and in the riches of grace.
  3. Must I immediately confess an oath or a lie or a wrong word, or wait until my feeling has first cooled and become rightly disposed? O pray, confess it immediately; come in full sinfulness to God, without first desiring to make it less!
  4. Is it also necessary or good to confess before man? It is indispensable, if our sin has been against man. And, besides, it is often good; it is often easier to acknowledge before God than before man that I have done something (Jas. 5:16).
- Jas 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.

## **XII. THE FORGIVENESS OF SINS**

'Blessed is he whose transgression is forgiven, whose sin is covered.' -- Ps. 32:1  
'Bless the Lord, O my soul .... who forgiveth all thine iniquities.' -- Ps. 103;2,3

In connection with surrender to the Lord, it was said that the first great blessing of the grace of God was this -- the free, complete, everlasting forgiveness of all your sins. For the young Christian it is of great moment that he should stand fast in this forgiveness of his sins, and always carry the certitude of it about with him. To this end, he must especially consider the following truths. The forgiveness of our sin is a complete forgiveness. (Ps. 103:12; Isa. 38:17; 55:7; Micah 7:18,19; Heb. 10:16-18)

- Ps 103:12 As far as the east is from the west, so far hath he removed our transgressions from us.
- Isa 38:17 Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.
- Isa 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.
- Mic 7:18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.
- Mic 7:19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.
- Heb 10:16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
- Heb 10:17 And their sins and iniquities will I remember no more.
- Heb 10:18 Now where remission of these is, there is no more offering for sin.

God does not forgive by halves. Even with man, we reckon a half forgiveness no true forgiveness. The love of God is so great, and the atonement in the blood of Jesus so complete and powerful, that God always forgives completely. Take time with God's word to come under the full impression that your guilt has been blotted out wholly and altogether. God thinks absolutely no more of your sins. 'I will forgive their iniquity, and their sin will I remember no more.' (Jer. 31:34; Heb. 8:12; 10:17)

- Jer 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.
- Heb 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.
- Heb 10:17 And their sins and iniquities will I remember no more.

The forgiveness of our sin restores us entirely again to the love of God. (Hos. 14:5; Luke 15:22; Acts 26:18; Rom. 5:1,5)

- Ho 14:5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as

Lebanon.

- Lu 15:22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:
- Ac 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.
- Ro 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
- Ro 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.

Not only does God not impute sin any more, -- that is but one half, -- but He reckons to us the righteousness of Jesus also, so that for His sake we are as dear to God as He is. Not only is wrath turned away from us, but the fulness of love now rests upon us. 'I will love them freely, for Mine anger is turned away from him.' Forgiveness is access to all the love of God. On this account, forgiveness is also introduction to all the other blessings of redemption. Live in the full assurance of forgiveness, and let the Spirit fill your heart with the certitude and the blessedness of it, and you shall have great confidence in expecting all from God. Learn from the word of God, through the Spirit, to know God aright, and to trust Him as the ever-forgiving God. That is His name and His glory. To one to whom much, yea, all is forgiven, He will also give much. He will give all. (Ps. 103:3; Isa. 12:1,3; Rom. 5:10; 8:32; Eph. 1:7; 3:5)

- Ps 103:3 Who forgiveth all thine iniquities; who healeth all thy diseases;
- Isa 12:1 And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.
- Isa 12:3 Therefore with joy shall ye draw water out of the wells of salvation.
- Ro 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
- Ro 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
- Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
- Eph 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit

Let it therefore be every day your joyful thanksgiving. 'Bless the Lord, O my soul, who forgiveth all mine iniquities.' Then forgiveness becomes the power of a new life: 'He who is forgiven much, loves much.' The forgiveness of sins, received anew in living faith every day, is a bond that binds anew to

Jesus and His service. (John 13:14,15; Rom. 7:1; 1 Cor. 6:20; Eph. 5:25,26; Tit. 2:14; 1 Pet. 1:17,18)

- Joh 13:14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
- Joh 13:15 For I have given you an example, that ye should do as I have done to you.
- Ro 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?
- 1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
- Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
- Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word,
- Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
- 1Pe 1:17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:
- 1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers

Then the forgiveness of former sins always gives courage to go immediately anew with every new sin and trustfully to take forgiveness. (Ex. 34:6,7; Matt. 18:35; Luke 1:77,78)

- Ex 34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,
- Ex 34:7 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.
- Matt 18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.
- Lu 1:77 To give knowledge of salvation unto his people by the remission of their sins,
- Lu 1:78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us

Look, however, to one thing: the certitude of forgiveness must not be a matter of memory or understanding, but the fruit of life -- living converse with the forgiving Father, with Jesus in whom we have forgiveness. (Eph. 2:13,18; Phil. 3:9; Col. 1:21,22)

- Eph 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

- Eph 2:18 For through him we both have access by one Spirit unto the Father.
- Phil 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:
- Col 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled
- Col 1:22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight

It is not enough to know that I once received forgiveness: my life in the love of God, my living intercourse with Jesus by faith -- this makes the forgiveness of sin again always new and powerful -- the joy and the life of my soul.

*Lord God, this is the wonder of Thy grace, that Thou art a forgiving God. Teach me every day to know in this anew the glory of Thy love. Let the Holy Spirit every day seal forgiveness to me as a blessing, everlasting, ever-fresh, living, and powerful. And let my life be as a song of thanksgiving. 'Bless the Lord, O my soul, who forgiveth all thine iniquities.' Amen.*

1. At bottom, forgiveness is one with justification. Forgiveness is the word that looks more to the relation of God as Father. Justification looks more to His acquittal as Judge. Forgiveness is a word that is more easily understood by the young Christian. But he must also endeavour to understand the word justification, and to obtain part in all that the Scripture teaches about it.

2. About justification we must understand -- That man in himself is wholly unrighteous. That he cannot be justified by works, that is, pronounced righteous before the judgment-seat of God. That Jesus Christ has brought in a righteousness in our place. His obedience is our righteousness. That we through faith receive Him, are united with Him; and then are pronounced righteous before God.

That we through faith have the certitude of this, and, as justified, draw near before God. That union with Jesus is a life by which we are not only pronounced righteous, but are really righteous **and act righteously**. (WStS Note: Emboldened emphasis is ours.)

3. Let the certitude of your part in justification, in the full forgiveness of your sins, and in full restoration to the love of God, be every day your confidence in drawing near to God.

### **XIII. THE CLEANSING OF SIN**

'If we walk in the light, the blood of Jesus His Son cleanseth us from all sin. If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.' -- 1 John 1:7,9

The same God that forgives sin also cleanses from it. Not less than forgiveness is cleansing a promise of God, and therefore a matter of faith. As it is indispensable, as it is impossible for man, so is cleansing as well as forgiveness certain to be obtained from God. And what now is this cleansing? The word comes from the Old Testament. While forgiveness was a sentence of acquittal passed on the sinner, cleansing was something that happened to him and in him. Forgiveness came to him through the word: in the case of cleansing, something was done to him that he could experience. (Lev. 8:13; 14:7,8; Num. 19:12, 31:23,24; 2 Sam. 22:21,25; 2 Chron. 5:10; Neh. 13:30; Ps. 21:4; Mal. 3:3)

- Le 8:13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.
- Le 14:7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.
- Le 14:8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.
- Nu 19:12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.
- Nu 31:23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.
- Nu 31:24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.
- 2Sa 22:21 The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.
- 2Sa 22:25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness in his eye sight.
- 2Ch 5:10 There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt.
- Ne 13:30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;
- Ps 21:4 He asked life of thee, and thou gavest it him, even length of days for ever and ever.
- Mal 3:3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Consequently with us also cleansing is the inner revelation of the power of God whereby we are liberated from unrighteousness, from the pollution and the working of sin. Through cleansing we obtain the blessing of a pure heart; a heart in which the Spirit can complete His operations with a view

to sanctifying us, and revealing God within us. (Ps 51:12; 73:1; Matt. 5:8; 1 Tim 1:5; 2 Tim. 2:22; 1 Pet. 1:22)

- Ps 51:12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.
- Ps 73:1 <<A Psalm of Asaph.>> Truly God is good to Israel, even to such as are of a clean heart.
- Mt 5:8 Blessed are the pure in heart: for they shall see God.
- 1Ti 1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:
- 2Ti 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.
- 1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently

Cleansing is through the blood. Forgiveness and cleansing are both through the blood. The blood breaks the power that sin has in heaven to condemn us. The blood thereby also breaks the power of sin in the heart to hold us captive. The blood has a ceaseless operation in heaven from moment to moment. The blood has likewise a ceaseless operation in our heart, to purify, to keep pure the heart into which sin always seeks to penetrate from the flesh. The blood cleanses the conscience from dead works, to serve the living God. The marvelous power that the blood has in heaven, it has also in the heart. (John 13:10,11; Heb. 9:14; 10:22; 1 John 1:7)

- Joh 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.
- Joh 13:11 For he knew who should betray him; therefore said he, Ye are not all clean.
- Heb 9:14 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?
- Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
- 1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Cleansing is also through the word, for the word testifies of the blood and of the power of God. (John 14:3)

- Joh 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.

Hence also cleansing is through faith. It is a divine and effectual cleansing, but it must also be received in faith ere it can be experienced and felt. I believe that I am cleansed with a divine cleansing, even while I still perceive sin in the flesh; through faith in this blessing, cleansing itself shall be my daily experience.

Cleansing is ascribed sometimes to God or the Lord Jesus; sometimes to man. (Ps. 51:3; Ezek. 30:25; John 13:2; 2 Cor. 7:1; 1 Tim. 5:22; 2 Tim 2:21; Jas. 4:8; 1 John 3:3)

- Ps 51:3 For I acknowledge my transgressions: and my sin is ever before me.
- Eze 30:25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.
- Joh 13:2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;
- 2Co 7:1 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.
- 1Ti 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.
- 2Ti 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.
- Jas 4:8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.
- 1Jo 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

That is because God cleanses us by making us active in our own cleansing. Through the blood the lust that leads to sin is mortified, the certitude of power against it is awakened, and the desire and the will are thus made alive. Happy is he that understands this. He is protected against useless endeavours after self-purification in his own strength, for he knows God alone can do it. He is protected against discouragement, for he knows God will certainly do it. What we have now accordingly to lay the chief stress upon is found in two things, the desire and the reception of cleansing. The desire must be strong for a real purification. Forgiveness must be only the gateway or beginning of a holy life. I have several times remarked that the secret of progress in the service of God is a strong yearning to become free from every sin, a hunger and thirst after righteousness. (Ps. 19:13; Matt. 5:6)

- Ps 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.
- Mt 5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.



Blessed are such as thus yearn. They shall understand and receive the promise of a cleansing through God.

They learn also what it is to do this in faith. Through faith they know that an unseen, spiritual, heavenly, but very real cleansing through the blood is wrought in them by God Himself. Beloved child of God, you remember how we have seen that it was to cleanse us that Jesus gave Himself. (Eph. 5:26; Tit. 2:14)

- Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word,
- Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Let Him, let God the Lord, cleanse you. Having these promises of a divine cleansing, cleanse yourselves. Believe that every sin, when it is forgiven you, is also cleansed away. It shall be to you according to your faith. Let your faith in God, in the word, in the blood, in your Jesus increase continually: 'God is faithful and righteous to cleanse us from all unrighteousness.'

*Lord Go, I thank Thee for these promises. Thou givest not only forgiveness, but also cleansing. As surely as forgiveness comes first, does cleansing follow for every one that desires it and believes. Lord, let Thy word penetrate my heart, and let a divine cleansing from every sin that is forgiven me be the stable expectation of my soul. Beloved Saviour, let the glorious, ceaseless cleansing of Thy blood through Thy Spirit in me be made known to me and shared by me every moment. Amen.*

1. What is the connection between cleansing by God and cleansing by man himself?
  2. What, according to 1 John 1:9, are the two things that must precede cleansing?
  3. Is cleansing, as well as forgiveness, the work of God in us? If this is the case, of what inexpressible importance is it to trust God for it. To believe that God gives me a divine cleansing in the blood when He forgives me, is the way to become partaker of it.
  4. What, according to Scripture, are the evidence of a pure heart?
  5. What are 'clean hands'? (Ps. 24)
- Ps 24:1 <<A Psalm of David.>> The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.
  - Ps 24:2 For he hath founded it upon the seas, and established it upon the floods.
  - Ps 24:3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?
  - Ps 24:4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.
  - Ps 24:5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

- Ps 24:6 This is the generation of them that seek him, that seek thy face, O Jacob. Selah.
- Ps 24:7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.
- Ps 24:8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.
- Ps 24:9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.
- Ps 24:10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

#### **XIV. HOLINESS**

'Like as He which called you is holy, be ye yourselves also holy in all manner of living: because it is written, Ye shall be holy; for I am holy.' -- 1 Pet. 1:15,16

'But of Him are ye in Christ Jesus, who was made unto us from God, sanctification.' -- 1 Cor. 1:30

'God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.'  
-- 2 Thess. 2:13

Not only salvation, but holiness -- salvation in holiness: for this end has God chosen and called us. Not only safe in Christ, but holy in Christ, must the goal of the young Christian be. Safety and salvation are in the long run found only in holiness. The Christian who thinks that his salvation consists merely in safety and not in holiness, will find himself deceived. Young Christian, listen to the word of God: Be holy. And wherefore must I be holy? Because He who called you is holy, and summons you to fellowship and conformity with Himself. How should any one be saved in God, when he has not the same disposition as God? (Ex. 19:6; Lev. 11:44; 19:2; 20:6,7)

- Ex 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.
- Le 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 thing that creepeth upon the earth.
- Le 19:2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.
- Le 20:6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.
- Le 20:7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

God's holiness is His highest glory. In His holiness His righteousness and love are united. His holiness is the flaming fire of His zeal against all that is sin, whereby He keeps Himself free from sin, and in love makes others also free from it. It is as the Holy One of Israel that He is the Redeemer, and that

He dwells in the midst of His people. (Ex. 25:11; Isa. 2:6; 43:15; 49:7; 57:15; Hos. 11:9)

- Ex 25:11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.
- Isa 2:6 Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.
- Isa 43:15 I am the LORD, your Holy One, the creator of Israel, your King.
- Isa 49:7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.
- Isa 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.
- Ho 11:9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

Redemption is given to bring us to Himself and to the fellowship of His holiness. We cannot possibly have part in the love and salvation of God if we are not holy as He is holy. (Isa. 10:18; Heb. 12:14)

- Isa 10:18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.
- Heb 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord

Young Christians, be holy. And what is this holiness that I must have? Answer: Of God are ye in Christ, who of God is made unto you sanctification. Christ is your sanctification; the life of Christ in you is your holiness. (1 Cor. 1:3; Eph. 5:27)

- 1Co 1:3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.
- Eph 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

In Christ you are sanctified; you are holy. In Christ you must still be sanctified; the glory of Christ must penetrate your whole life. Holiness is more than purity. In Scripture we see that cleansing precedes holiness. (2 Cor. 7:1; Eph. 5:26,27; 2 Tim. 2:21)

- 2Co 7:1 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.

- Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word,
- Eph 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
- 2Ti 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

Cleansing is the taking away of that which is wrong; liberation from sin. Holiness is the filling with that which is good, divine, with the disposition of Jesus. Conformity to Him -- this is holiness: separation from the spirit of the world; the being filled with the presence of the Holy God -- this is holiness. The tabernacle was holy because God dwelt there; we are holy, as God's temple, after we have the indwelling of God. Christ's life in us is our holiness. (Ex. 29:43,45; 1 Cor. 1:2; 3:16,17; 6:19)

- Ex 29:43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.
- Ex 29:45 And I will dwell among the children of Israel, and will be their God.
- 1Co 1:2 Unto the church of God which is at Corinth, to them that 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:
- 1Co 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
- 1Co 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.
- 1Co 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?

And how do we become holy? By the sanctification of the Spirit. The Spirit of God is named the Holy Spirit, because He makes us holy. He reveals and glorifies Christ in us. Through Him Christ dwells in us, and His holy power works in us. Through this Holy Spirit the workings of the flesh are mortified, and God works in us both the will and the accomplishment. (Rom. 1:4; 8:2,13; 1 Pet. 1:2)

- Ro 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:
- Ro 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- Ro 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.
- 1Pe 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.

And what is now the work that we have to do to receive this holiness of Christ through the Holy Spirit? 'God chose you to salvation, in sanctification of the Spirit and belief of the truth.' (2 Thess. 2:13) The holiness of Christ becomes ours through faith. There must naturally first be the desire to become holy. We must cleanse ourselves from all pollutions of flesh and spirit by confessing them, giving them up to God, and having them cleansed away in the blood. Then, first, can we perfect holiness. (2 Cor. 7:1).

- 2Co 7:1 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.

Then, in belief of the truth that Christ Himself is our sanctification, we have to take and receive from Him what is prepared in His fulness for us. (John 1:14,16; 1 Cor. 2:9,10)

- Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- Joh 1:16 And of his fulness have all we received, and grace for grace.
- 1Co 2:9 But as 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.
- 1Co 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

We must be deeply convinced that Christ is wholly and alone our sanctification as He is our justification, and that He will actually and powerfully work in us that which is well-pleasing to God. In this faith we must know that we have sufficient power for holiness, and that our work is to receive this power from Him by faith every day. (Gal. 2:21; Eph. 2:10; Phil. 2:13; 4:13)

- Ga 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.
- Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
- Phil 2:13 For it is God which worketh in you both to will and to do of his good pleasure.
- Phil 4:13 I can do all things through Christ which strengtheneth me.

He gives His Spirit, the Holy Spirit, in us; the Spirit communicates the holy life of Jesus to us. Young Christian, the Three-One God is the Thrice-Holy. (Isa. 6:3; Rev. 4:8; 15:3,4)

- Isa 6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.
- Re 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

- Re 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.
- Re 15:4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

And this Three-One God is the God that sanctifies you: the Father, by giving Jesus to you, and confirming you in Jesus; the Son, by Himself becoming your sanctification and giving you the Spirit; the Spirit, by revealing the Son in you, preparing you as a temple for the indwelling of God, and making the Son dwell in you. O, be holy, for God is holy.

*Lord God, the Holy One of Israel, what thanks shall I render to Thee for the gift of Thy Son as my sanctification, and that I am sanctified in Him. And what thanks for the Spirit of sanctification to dwell in me, and transplant the holiness of Jesus into me. Lord, give me to understand this aright, and to long for the experience of it. Amen.*

1. What is the distinction betwixt forgiveness and cleansing, and betwixt cleansing and holiness?
2. What made the temple a sanctuary? The indwelling of God. What makes us holy? Nothing less than this: the indwelling of God in Christ by the Holy Spirit. Obedience and purity are the way to holiness; holiness itself is something higher.
3. In Isa. 52:17, there is a description of the man who will become holy. It is he who, in poverty of spirit, acknowledges that, even when he is living as a righteous man, he has nothing, and looks to God to come and dwell in Him.
4. No one is holy but the Lord. You have as much of holiness as you have of God in you.
5. The word 'holy' is one of the deepest words in the Bible, the deepest mystery of the Godhead. Do you desire to understand something of it, and to obtain part in it? Then take these two thoughts, 'I am holy.' 'Be ye holy,' and carry them in your heart as a seed of God that has life.
6. What is the connection betwixt the perseverance of the saints and perseverance in holiness?

## **XV. RIGHTEOUSNESS**

'He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to justly, and to love mercy, and to walk humbly with thy God?' -- Micah 6:8

'Present yourselves unto God, as alive from the dead, and your members as instruments of righteousness. Even so now present your members as servants to righteousness unto sanctification.' -- Rom. 6:13,18,19

The word of Micah teaches us that the fruit of the salvation of God is seen chiefly in three things. The new life must be characterized, in my relation to God and His will, by righteousness and doing right; in my relation to my neighbour, by love and beneficence; in relation to myself, by humility and lowliness. For the present, we meditate on righteousness. Scripture teaches us that no man is righteous before God, or has any righteousness that can stand before God; (Ps. 14:3; 143:2; Rom. 3:10,20)

- Ps 14:3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.
- Ps 143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.
- Ro 3:10 As it is written, There is none righteous, no, not one:
- Ro 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.

that man receives the rightness or righteousness of Christ for nothing; and that by this righteousness, which is received in faith, he is then justified before God, (Rom. 3:22,24: 10:3,10; 1 Cor. 1:30; 2 Cor. 5:21; Gal. 2:16; Phil. 3:9)

- Ro 3:22 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:
- Ro 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:
- Ro 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
- Ro 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
- 1Co 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
- 2Co 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.
- Ga 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.
- Phil 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

he is right with God. This righteous sentence of God is something effectual, whereby the life of righteousness is implanted in man, and he learns to live as a righteous man, and to do righteousness. (Rom. 5:17,18; 6:13,18,19; 8:3; Tit. 1:8; 2:12; 1 John 2:29; 3:9,10)

- Ro 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)
- Ro 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.
- Ro 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.
- Ro 6:18 Being then made free from sin, ye became the servants of righteousness.
- Ro 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
- Ro 8:3 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:
- Tit 1:8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;
- Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
- 1Jo 2:29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.
- 1Jo 3:9 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.
- 1Jo 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.

Being right with God is followed by doing right. 'The righteous shall live by faith' a righteous life.

It is to be feared that this is not always understood. One thinks sometimes more of justification than of righteousness in life and walk. To understand the will and the thoughts of God here, let us trace what Scripture teaches us on this point. We shall be persuaded that the man who is clothed with a divine righteousness before God must also walk before God and man in a divine righteousness.

Consider how, in the word, the servants of God are praised as righteous; (Gen. 6:9; 7:1; Matt. 1:19; Luke 1:6; 2:25; 2 Pet. 2:7)

- Ge 6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.
- Ge 7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.



- Mt 1:19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.
- Lu 1:6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
- Lu 2:25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.
- 2Pe 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked

how the favour and blessing of God are pronounced upon the righteous; (Ps. 1:6; 5:12, 14:5; 34:16,20; 37:17,39; 92:13; 97:11; 144:8)

- Ps 1:6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.
- Ps 5:12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.
- Ps 14:5 There were they in great fear: for God is in the generation of the righteous.
- Ps 34:16 The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.
- Ps 34:20 He keepeth all his bones: not one of them is broken.
- Ps 37:17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.
- Ps 37:39 But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.
- Ps 92:13 Those that be planted in the house of the LORD shall flourish in the courts of our God.
- Ps 97:11 Light is sown for the righteous, and gladness for the upright in heart.
- Ps 144:8 Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

how the righteous are called to confidence, to joy. (Ps. 32:11; 33:1; 58:11; 64:10; 68:4; 97:12)

- Ps 32:11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.
- Ps 33:1 Rejoice in the LORD, O ye righteous: for praise is comely for the upright.
- Ps 58:11 So that a man shall say, Verily there is a reward for the righteous: verily he is a God

that judgeth in the earth.

- Ps 64:10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.
- Ps 68:4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.
- Ps 97:12 Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

See this especially in the Book of Psalms. See how in Proverbs, although you should take but one chapter only, all blessing is pronounced upon the righteous. (Prov. 10:3,6,7,11,16,20,21,24,25,28,30,31,32)

- Pr 10:3 The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.
- Pr 10:6 Blessings are upon the head of the just: but violence covereth the mouth of the wicked.
- Pr 10:7 The memory of the just is blessed: but the name of the wicked shall rot.
- Pr 10:11 The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.
- Pr 10:16 The labour of the righteous tendeth to life: the fruit of the wicked to sin.
- Pr 10:20 The tongue of the just is as choice silver: the heart of the wicked is little worth.
- Pr 10:21 The lips of the righteous feed many: but fools die for want of wisdom.
- Pr 10:24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.
- Pr 10:25 As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.
- Pr 10:28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.
- Pr 10:30 The righteous shall never be removed: but the wicked shall not inhabit the earth.
- Pr 10:31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.
- Pr 10:32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

See how everywhere men are divided into two classes, the righteous and the godless. (Eccles 3:17; Isa. 3:10; Ezek. 3:18,20; 18:21,23; 33:12; Mal. 3:18; Matt. 5:45; 12:49; 25:46)

- Ec 3:17 I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.
- Isa 3:10 Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.
- Eze 3:18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man

shall die in his iniquity; but his blood will I require at thine hand.

- Eze 3:20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.
- Eze 18:21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.
- Eze 18:23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?
- Eze 33:12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.
- Mal 3:18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.
- Mt 5:45 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.
- Mt 12:49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!
- Mt 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

See how, in the New Testament, the Lord Jesus demands this righteousness; (Matt. 5:6,20; 6:33)

- Mt 5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- Mt 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
- Mt 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

how Paul, who announces most the doctrine of justification by faith alone, insists that this is the aim of justification, to form righteous men, who do right. (Rom. 3:31; 6:13,22; 7:4,6; 8:4; 2 Cor. 9:9,10; Phil 1:11; 1 Tim. 6:11)

- Ro 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.
- Ro 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

- Ro 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
- Ro 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.
- Ro 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.
- Ro 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
- 2Co 9:9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.
- 2Co 9:10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)
- Phil 1:11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.
- 1Ti 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

See how John names righteousness along with love as the two indispensable marks of the children of God. (1 John 2:4,11,29; 3:10; 5:2)

- 1Jo 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
- 1Jo 2:11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.
- 1Jo 2:29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.
- 1Jo 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.
- 1Jo 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.

When you put all these facts together, it must be very evident to you that a true Christian is a man who does righteousness in all things, even as God is righteous. And what this righteousness is, Scripture will also teach you. It is a life in accordance with the commands of God, in all their breadth and height. The righteous man does what is right in the eyes of the Lord. (Ps. 119:166,168; Luke 1:6,75; 1 Thess. 2:10)

- Ps 119:166 LORD, I have hoped for thy salvation, and done thy commandments.

- Ps 119:168 I have kept thy precepts and thy testimonies: for all my ways are before thee.
- Lu 1:6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
- Lu 1:75 In holiness and righteousness before him, all the days of our life.
- 1Th 2:10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe

He takes not the rules of human action; he asks not what man considers lawful. As a man who stands right with God, who walks uprightly with God, he dreads above all things even the least unrighteousness. He is afraid, above all, of being partial to himself, of doing any wrong to his neighbour for the sake of his own advantage. In great and little things alike, he takes the Scriptures as his measure and line. As the ally of God, he knows that the way of righteousness is the way of blessing, and life, and joy.

Consider, further, the promises of blessing and joy which God has for the righteous, and then live as one who, in friendship with God, and clothed with the righteousness of His Son through faith, has no alternative but to do righteousness.

*O Lord, who hast said, 'There is no God else beside Me: a just God and a Saviour,' Thou art my God. It is as a righteous God that Thou are my Saviour, and hast redeemed me in Thy Son. As a righteous God Thou makest me also righteous, and sayest to me that the righteous shall live by faith. O Lord, let the new life in me be the life of faith, the life of a righteous man. Amen.*

1. Observe the connection between the doing of righteousness and sanctification in Rom. 6:19,22; 'Present your members as servants to righteousness unto sanctification.' 'Having become servants to God, ye have your fruit unto sanctification.' The doing of righteousness, righteousness in conduct and action, is the way to holiness. Obedience is the way to become filled with the Holy Ghost. And the indwelling of God through the Spirit -- this is holiness.
2. 'Suffer it now: for thus it becometh us to fulfil all righteousness. It was when the Lord Jesus had spoken that word that He was baptized with the Spirit. Let us set aside every temptation not to walk in full obedience towards God, even as He did, and we too shall be filled with the Spirit. 'Blessed are they that hunger and thirst after righteousness.'
3. Take pains to set before yourselves the image of a man who so walks that the name of 'righteous; is involuntarily given to him. Think of his uprightness, his conscientious care to cause no one to suffer the least injury, his holy fear and carefulness to transgress none of the commands of the Lord -- righteous, and walking in all the commandments and ordinances of the Lord blameless; and then say to the Lord that you should so live.
4. You understand now the great word, 'The righteous shall live by faith.' By faith the godless is justified, and becomes a righteous man; by faith he lives as a righteous man.

## XVI. LOVE

'A new commandment I give unto you, That ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.' -- John 13:34,35 'Love worketh no ill to his neighbour: love therefore is the fulfilling of the law.' -- Rom. 13:10

'Beloved, if God so loved us, we also ought to love one another. If we love one another, God abideth in us, and His love is perfected in us.' -- 1 John 4:11,12

In the word of Micah, in the previous section, righteousness was the first thing, to love mercy the second, that God demands. Righteousness stood more in the foreground in the Old Testament: it is in the New Testament that it is first seen that love is supreme. Utterances to this effect are not difficult to find. It is in the advent of Jesus that the love of God is first revealed; that the new, the eternal life, is first given; that we become children of the Father, and brethren of one another. On this ground the Lord can then, for the first time, speak of the New Commandment -- the commandment of brotherly love. Righteousness is required not less in the New Testament than in the Old. (Matt 5:6,17,20; 6:33)

- Mt 5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- Mt 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- Mt 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
- Mt 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Yet the burden of the New Testament is, that power has been given us for a love that in early days was impossible. (Rom. 5:5; Gal. 5:22; 1 Thess. 4:9; 1 John 4:11; 3:23)

- Ro 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.
- Ga 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
- 1Th 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.
- 1Jo 4:11 Beloved, if God so loved us, we ought also to love one another.
- 1 Jo 3:23 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.

Let every Christian take it deeply to heart, that in the first and the great commandment, the new commandment given by Jesus at His departure, the peculiar characteristic of a disciple of Jesus is

brotherly love. And let him with his whole heart yield himself to Him, to obey that command.

For the right exercise of this brotherly love, one must take heed to more than one thing.

Love to the brethren arises from the love of the Father. By the Holy Spirit, the love of God is shed abroad in our hearts, the wonderful love of the Father is unveiled to us, so that His love becomes the life and the joy of our soul. Out of this fountain of the love of God to us springs our love to Him. (Rom. 5:5; 1 John 4:19)

- Ro 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.
- 1Jo 4:19 We love him, because he first loved us.

And our love to Him works naturally love to the brethren. (Eph. 4:2,6; 5:1,2; 1 John 3:1; 4:7,20; 5:1)

- Eph 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;
- Eph 4:6 One God and Father of all, who is above all, and through all, and in you all.
- Eph 5:1 Be ye therefore followers of God, as dear children;
- Eph 5:2 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 sweetsmelling savour.
- 1Jo 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.
- 1Jo 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.
- 1Jo 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, how can he love God whom he hath not seen?
- 1Jo 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.

Do not attempt then to fulfil the commandment of brotherly love of yourselves: you are not in a position to do this. But believe that the Holy Spirit, who is in you to make known the love of God to you, also certainly enables you to yield this love. Never say: I feel no love; I do not feel as if I can forgive this man. Feeling is not the rule of your duty, but the command, and the faith that God gives power to obey the command. In obedience to the Father, with the choice of your will, and in faith that the Holy Spirit gives you power, begin to say: I will love him; I do love him. The feeling will follow the faith. Grace gives power for all that the Father asks of you. (Matt. 5:44,45; Gal 2:20; 1 Thess. 3:12,13; 5:24; Phil. 4:13; 1 Pet. 1:22)

- Mt 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 which despitefully use you, and persecute you;
- Mt 5:45 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.

- Ga 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.
- 1Th 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:
- 1Th 3:13 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.
- 1Th 5:24 Faithful is he that calleth you, who also will do it.
- Phil 4:13 I can do all things through Christ which strengtheneth me.
- 1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently

Brotherly love has its measure and rule in the love of Jesus. 'This is my commandment, that ye love one another, as I have loved you.' (Luke 22:26,27; John 13:14,15,34; Col. 2:13)

- Lu 22:26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.
- Lu 22:27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.
- Joh 13:14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
- Joh 13:15 For I have given you an example, that ye should do as I have done to you.
- Joh 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.
- Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses

The eternal life that works in us is the life of Jesus; it knows no other law than what we see in Him; it works with power in us what it wrought in Him. Jesus Himself lives in us and loves in and through us: we must believe in the power of this love in us, and in that faith love as He loved. O, do believe that this is true salvation, to love even as Jesus loves.

Brotherly love must be in deed and in truth. (Matt. 12:50; 25:40; Rom. 13:10; 1 Cor. 7:19; Gal. 5:6; Jas. 2:15,16; 1 John 3:16-18)

- Mt 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.



- Mt 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.
- Ro 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
- 1Co 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.
- Ga 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
- Jas 2:15 If a brother or sister be naked, and destitute of daily food,
- Jas 2:16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?
- 1Jo 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.
- 1Jo 3:17 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?
- 1Jo 3:18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

It is not mere feeling: faith working by love is what has power in Christ. It manifests itself in all the dispositions that are enumerated in the word of God. Contemplate its glorious image in 1 Cor. 13:4-7.

- 1 Co 13:4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
- 1 Co 13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
- 1 Co 13:6 Rejoiceth not in iniquity, but rejoiceth in the truth;
- 1 Co 13:7 Beareth all things, believeth all things, hopeth all things, endureth all things.

Mark all the glorious encouragements to gentleness, to longsuffering, to mercy. (Gal. 5:22; Eph. 4:2,32; Phil. 2:2,3; Col. 3:12; 2 Thess. 1:3)

- Ga 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
- Eph 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;
- Eph 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.
- Phil 2:2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.
- Phil 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

- Col 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;
- 2Th 1:3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth

In all your conduct, let it be seen that the love of Christ dwells in you. Let your love be a helpful, self-sacrificing love, like that of Jesus. Hold all children of God, however sinful or perverse they may be, fervently dear. Let love to them teach you to love all men. (Luke 6:32,35; 1 Pet. 1:22; 2 Pet. 1:7)

- Lu 6:32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.
- Lu 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.
- 1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:
- 2Pe 1:7 And to godliness brotherly kindness; and to brotherly kindness charity.

Let your household, and the Church, and the world, see in you one with whom 'love is greatest;' one in whom the love of God has a full dwelling, a free working. Christian, God is love. Jesus is the gift of this love, to bring love to you, to transplant you into that life of godlike love. Live in that faith, and you shall not complain that you have no power to love: the love of the Spirit shall be your power and your life.

*Beloved Saviour, I discern more clearly that the whole of the new life is a life in love. Thou Thyself art the Son of God's love, the gift of His love, come to introduce us into His love, and give us a dwelling there. And the Holy Spirit is given to shed abroad the love of God in our hearts, to open a spring out of which shall stream love to Thee, and to the brethren, and to all mankind. Lord, here am I, one redeemed by love, to love for it, and in its might to love all. Amen.*

1. Those who reject the word of God sometimes say that it is of no moment what we believe, if we but have love, and so they are for making love the one condition of salvation. In their zeal against this view, the orthodox party have sometimes presented faith in justification, as if love were not of so much importance. This is likely to be very dangerous. **God is love.** His Son is the gift, the bringer, of His love to us. The Spirit sheds abroad the love of God in the heart. The New Life is a life in love.

Love is the greatest thing. Let it be the chief element in our life: true love, that, namely, **which is known in the keeping of God's commandments.** (See 1 John 3:10,23,24; 5:2)  
(WStS Note: Emboldened emphasis is ours.)

- 1Jo 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.

- 1Jo 3:23 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.
- 1Jo 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.
- 1Jo 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.

2. Do not wonder that I have said to you that you must love, although you do not feel the least love. Not the feeling, but the will is your power: it is not in your feeling, but in faith, that the Spirit in you is the power of your will to work in you all that the Father bids you. Therefore, although you feel absolutely no love to your enemy, say in the obedience of faith: Father, I love him; in faith in the hidden working of the Spirit in my heart, I do love him.

3. Pray, think not that this is love, if you wish no evil to any one, or if you should be willing to help, if he were in need. No: love is much more: love is love. Love is the disposition with which God addressed you when you were His enemy, and afterwards ran to you with tender longing to bless you.

## XVII. HUMILITY

'And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' -- Micah 6:8 'Learn of me that I am meek and lowly in heart: and ye shall find rest unto your souls.' -- Matt. 11:29

One of the most dangerous enemies against which the young Christian must watch, is pride or self-exaltation. There is no sin that works more cunningly and more hiddenly. It knows how to penetrate into everything, even into our service for God, our prayers -- yea, even into our humility: there is nothing so small in the earthly life, nothing so holy in the spiritual life, that self-exaltation does not know to extract its nutriment out of. (2 Chron. 26:5,16; 32:26,31; Isa. 65:5; Jer. 7:4; 2 Cor. 12:7)

- 2Ch 26:5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.
- 2Ch 26:16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.
- 2Ch 32:26 Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.
- 2Ch 32:31 Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might

know all that was in his heart.

- Isa 65:5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.
- Jer 7:4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.
- 2Co 12:7 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.

The Christian must therefore be on his guard against it, must listen to what Scripture teaches about it, and about the lowliness whereby it is driven out. Man was created to have part in the glory of God. He obtains this by surrendering himself to the glorification of God. The more he seeks that the glory of God only shall be seen in him, the more does this glory rest upon himself. (Isa. 43:7,21; John 12:28; 13:31,32; 27:1,4,5; 1 Cor. 10:31; 2 Thess. 1:11,12)

- Isa 43:7 Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.
- Isa 43:21 This people have I formed for myself; they shall shew forth my praise.
- Joh 12:28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.
- Joh 13:31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.
- Joh 13:32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
- 1Co 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
- 2Th 1:11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:
- 2Th 1:12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

The more he forgets and loses himself, desiring to be nothing, that God may be all and be alone glorified, the more happy shall he be.

By sin this design has been thwarted: man seeks himself and his own will. (Rom. 1:21,23)

- Ro 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
- Ro 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible

man, and to birds, and fourfooted beasts, and creeping things.

Grace has come to restore what sin has corrupted, and to bring man to glory by the pathway of dying unto himself and living solely for the glory of God. This is the humility or lowliness of which Jesus is the exemplar: He took no thought for Himself, He gave himself over wholly to glorify the Father (John 8:50 Phil. 2:7)

- Joh 8:50 And I seek not mine own glory: there is one that seeketh and judgeth.
- Phil 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

He who would be freed from self-exaltation must not think to obtain this by striving against its mere workings. No: pride must be driven out and kept out by humility. The Spirit of life in Christ, the Spirit of His lowliness, will work in us true lowliness. (Rom. 8:2; Phil. 2:5)

- Ro 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- Phil 2:5 Let this mind be in you, which was also in Christ Jesus:

The means that He will chiefly use for this end is the word. It is by the word that we are cleansed from sin; it is by the word that we are sanctified and filled with the love of God. Observe what the word says about this point. It speaks of God's aversion to pride, and the punishment that comes upon it. (Ps. 31:24; Prov. 26:5; Matt. 23:12; Luke 1:51; Jas. 4:5; 1 Pet. 5:5)

- Ps 31:24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.
- Pr 26:5 Answer a fool according to his folly, lest he be wise in his own conceit.
- Mt 23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
- Lu 1:51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.
- Jas 4:5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?
- 1Pe 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

It gives the most glorious promises to the lowly. (Ps. 34:19; Prov. 11:2; Isa. 57: 15; Luke 9:48; 14:11; 18:14)

- Ps 34:19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

- Pr 11:2 When pride cometh, then cometh shame: but with the lowly is wisdom.
- Isa 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.
- Lu 9:48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.
- Lu 14:11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.
- Lu 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.

In well-nigh every Epistle, humility is commended to Christians as one of the first virtues. (Rom. 12:3,16; 1 Cor. 13:4; Gal. 5:22,26; Eph. 4:2; Phil. 2:3; Col. 2:13)

- Ro 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.
- Ro 12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
- 1Co 13:4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
- Ga 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
- Ga 5:26 Let us not be desirous of vain glory, provoking one another, envying one another.
- Eph 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;
- Phil 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.
- Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses

It is the feature in the image of Jesus which He seeks chiefly to impress on His disciples. His whole incarnation and redemption has its roots in His humiliation. (Matt. 20:26,28; Luke 22:27; John 13:14,15; Phil. 2:7,8)

- Mt 20:26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;
- Mt 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give

his life a ransom for many.

- Lu 22:27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.
- Joh 13:14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
- Joh 13:15 For I have given you an example, that ye should do as I have done to you.
- Phil 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
- Phil 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Take singly some of these words of God from time to time and lay them up in your heart. The tree of life yields many different kinds of seed -- the seed also of the heavenly plant, lowliness. The seeds are the words of God. Carry them in your heart: they shall shoot up and yield fruit. (1 Thess. 2:13; Heb. 4:12; Jas. 1:21)

- 1Th 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.
- Heb 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.
- Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Consider, moreover, how lovely, how becoming, how well-pleasing to God, lowliness is. As man, created for the honour of God, you find it befitting you. (Gen. 1:27; 1 Cor. 11:7)

- Ge 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.
- 1Co 11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

As a sinner, deeply unworthy, you have nothing more to urge against it. (Job 40:6; Isa. 6:5; Luke 5:8)

- Job 40:6 Then answered the LORD unto Job out of the whirlwind, and said,
- Isa 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 midst of a people of unclean lips: for mine eyes have seen the King, the LORD of

hosts.

- Lu 5:8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

As a redeemed soul, who knows that only through the death of the natural does the way to the new life lie, you find it indispensable. (Rom. 7:18; 1 Cor. 5:9,10; Gal. 2:20)

- Ro 7:18 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.
- 1Co 5:9 I wrote unto you in an epistle not to company with fornicators:
- 1Co 5:10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.
- Ga 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.

But here, as everywhere in the life of grace, let faith be the chief thing. Believe in the power of the eternal life that works in you. Believe in the power of Jesus, who is your life. Believe in the power of the Holy Spirit who dwells in you. Attempt not to hide your pride, or to forget it, or to root it out yourself. Confess this sin, with every working of it that you trace, in the sure confidence that the blood cleanses, that the Spirit sanctifies. Learn of Jesus that He is meek and lowly in heart. Consider that He is your life, with all that He has. Believe that He gives His humility to you. The word: 'Do it to the Lord Jesus,' means, 'Be clothed with the Lord Jesus.' Be clothed with humility, in order that you may be clothed with Jesus. It is Christ in you that shall fill you with humility.

*Blessed Lord Jesus, there never was any one amongst the children of men so high, so holy, so glorious as Thou. And never was there any one who was so lowly and ready to deny himself as the servant of all. O Lord, when shall we learn that lowliness is the grace by which man can be most closely conformed to the divine glory? O teach me this. Amen.*

1. Take heed that you do nothing to feed pride on the part of others. Take heed that you do not suffer others to feed your pride. Take heed, above all, that you do nothing yourself to feed your pride. Let God alone always and in all things obtain the honour. Endeavour to observe all that is good in His children, and to thank Him heartily for it. Thank Him for all that helps you to hold yourself in small esteem, whether it be sent through friend or foe. Resolve, especially, never on any account to be eagerly bent on your own honour, when this is not accorded to you as it ought to be. Commit this to the Father: take heed only to His honour.

2. By no means suppose that faint-heartedness or doubting is lowliness. Deep humility and strong faith go together. The centurion who said: 'I am not worthy that Thou shouldst come under my roof,' and the woman who said: 'Yea, Lord, yet even the dogs eat of the crumbs' -- these two were the most



humble and the most trustful that the Lord found (see Matt. 8:10; 15:28).

- Mt 8:10 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.
- Mt 15:28 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.

The reason is this: the nearer we are to God, the less we are in ourselves, but the stronger we are in Him. The more I see of God, the less I become, the deeper is my confidence in Him. To become lowly, let God fill eye and heart. Where God is all, there is no time or place for man.

## XVIII. STUMBLINGS

'In many things we all stumble.' -- Jas. 3:2

This word of God by James is the description of what man is, even the Christian, when he is not kept by grace. It serves to take away from us all hope in ourselves. (Rom. 7:14,23; Gal. 6:1)

- Ro 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.
- Ro 7:23 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.
- Ga 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

'Now unto Him that is able to guard you from stumbling ... be glory, majesty, dominion, and power ... forevermore' (Jude 24,25). This word of God by Jude points to Him who can keep from falling, and stirs up the soul to ascribe to Him the honour and the power. It serves to confirm our hope in God. (2 Cor. 1:9; 1 Thess. 5:24; 2 Thess. 2:16,17; 3:3)

- 2Co 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:
- 1Th 5:24 Faithful is he that calleth you, who also will do it.
- 2Th 2:16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,
- 2Th 2:17 Comfort your hearts, and stablish you in every good word and work.
- 2Th 3:3 But the Lord is faithful, who shall stablish you, and keep you from evil.

'Brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble' (2 Pet. 1:10). This word of God by Peter teaches us the way in which we can

become partakers of the keeping of the Almighty: the confirmation of our election by God in a godlike walk (see verses. 4,8,11).

- 2Pe 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.
- 2Pe 1:8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
- 2Pe 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

It serves to lead us into diligence and conscientious watchfulness. (Matt. 26:41; Luke 12:35; 1 Pet. 1:13; 5:8-10)

- Mt 26:41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
- Lu 12:35 Let your loins be girded about, and your lights burning;
- 1Pe 1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;
- 1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:
- 1Pe 5:9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
- 1Pe 5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

For the young Christian, it is often a difficult question what he ought to think of his stumblings. On this point, he ought especially to be on his guard against two errors. Some become dispirited when they stumble: they think that their surrender was not sincere, and lose their confidence towards God. (Heb. 3:6,14; 10:35)

- Heb 3:6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.
- Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;
- Heb 10:35 Cast not away therefore your confidence, which hath great recompence of reward.

Others again take it too lightly. They think that it cannot be otherwise: they concern themselves little with stumblings, and continue to live in them. (Rom. 6:1; Gal. 2:18; 3:3)

- Ro 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

- Ga 2:18 For if I build again the things which I destroyed, I make myself a transgressor.
- Ga 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Let us take these words of God to teach us what we ought to think of our stumblings. There are three lessons.

Let no stumblings discourage you. You are called to perfectness: yet this comes not at once: time and patience are needful for it. Therefore James says: 'Let patience have its perfect work that ye may be perfect and entire. (Matt. 5:48; 2 Tim. 3:17; Heb. 13:20,21; Jas. 1:4; 1 Pet. 5:10)

- Mt 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.
- 2Ti 3:17 That the man of God may be perfect, throughly furnished unto all good works.
- Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,
- Heb 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.
- Jas 1:4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.
- 1Pe 5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

Think not that your surrender was not sincere; acknowledge only how weak you still are. Think not also that you must only continue stumbling: acknowledge only how strong your Saviour is. Let stumbling rouse you to faith in the mighty keeper. It is because you have not relied on Him with a sufficient faith that you have stumbled. (Matt. 14:31; 17:20)

- Mt 14:31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
- Mt 17:20 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.

Let stumbling drive you to Him. The first thing that you must do with a stumbling is: go with it to your Jesus. Tell it out to Him. (Ps. 38:18; 56:6; 1 John 1:9; 2:1)

- Ps 38:18 For I will declare mine iniquity; I will be sorry for my sin.
- Ps 56:6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

- 1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.
- 1Jo 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous

Confess it, and receive forgiveness. Confess it, and commit yourself with your weakness to Him, and reckon on Him to keep you. Sing continually the song: 'To Him that is mighty to keep you, be the glory.'

And then, let stumbling make you very prudent. (Prov. 28:14; Phil. 2:12; 1 Pet. 1:17,18)

- Pr 28:14 Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.
- Phil 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.
- 1Pe 1:17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:
- 1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers

By faith you shall strive and overcome. In the power of your keeper and the joy and security of His help, you shall have courage to watch. The firmer you make your election, the stronger the certitude that He has chosen you, and will not let you go, the more conscientious shall you become, to live in all things only for Him, in Him, through Him. (2 Chron 20:15; Ps. 18:30,37; 44:5,9; John 5:4,5; Rom. 11:20; 2 Cor. 1:24; Phil. 2:13)

- 2Ch 20:15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.
- Ps 18:30 As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.
- Ps 18:37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.
- Ps 44:5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.
- Ps 44:9 But thou hast cast off, and put us to shame; and goest not forth with our armies.
- Joh 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever

disease he had.

- Joh 5:5 And a certain man was there, which had an infirmity thirty and eight years.
- Ro 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:
- 2Co 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.
- Phil 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

Doing this, the word of God says, you shall never stumble.

*Lord Jesus, a sinner who is ready to stumble every moment would give honour to Thee, who art mighty to keep from stumbling: Thine is the might and the power: I take Thee as my keeper. I look to Thy love which has chosen me, and wait for the fulfilment of Thy word: 'Ye shall never stumble.'*  
*Amen.*

1. Let your thoughts about what the grace of God can do for you, be taken only from the word of God. Our natural expectations -- that we must just always be stumbling -- are wrong. They are strengthened by more than one thing. There is secret unwillingness to surrender everything. There is the example of so many sluggish Christians. There is the unbelief that cannot quite understand that God will really keep us. There is the experience of so many disappointments, when we have striven in our own power.

2. Let no stumbling be tolerated, for the reason that it is trifling.

## **XIX. JESUS THE KEEPER**

'The Lord is Thy keeper: ... The Lord shall keep thee from all evil; ... He shall keep thy soul.' -- Ps. 121:4,7 'I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day.' -- 2 Tim. 1:12

For young disciples of Christ who are still weak, there is no lesson that is more necessary than this, that the Lord has not only received them, but that He will also keep them. (Gen. 28:15; Deut. 7:9; 32:10; Ps. 27:8; 89:33,34; Rom. 12:2,9)

- Ge 28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.
- De 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;

- De 32:10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.
- Ps 27:8 When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.
- Ps 89:33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.
- Ps 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.
- Ro 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.
- Ro 12:9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

The lovely name, 'the Lord Thy keeper,' must for this end be carried in the heart, until the assurance of an Almighty keeping becomes as strong with us as it was with Paul, when he spake that glorious word: 'I know Him in whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day.' Come and learn this lesson from him.

Learn from his to deposit your pledge with Jesus. Paul had surrendered himself, body and soul, to the Lord Jesus: that was His pledge which he had deposited with the Lord. You have also surrendered yourselves to the Lord, but perhaps not with the clear understanding that it is in order to be kept every day. Do this now daily. Deposit your soul with Jesus as a costly pledge that He will keep secure. Do this same thing with every part of your life.

Is there something that you cannot rightly hold -- your heart, because it is too worldly; (Ps. 31:6; Jer. 31:33)

- Ps 31:6 I have hated them that regard lying vanities: but I trust in the LORD.
- Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

your tongue, because it is too idle; (Ps. 51:17; 141:3)

- Ps 51:17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.
- Ps 141:3 Set a watch, O LORD, before my mouth; keep the door of my lips.

your temper, because it is too passionate; (Ps. 119:165; Jer. 26:3,4; John 14:27; Phil. 4:6,7; 2 Thess. 3:16)

- Ps 119:165 Great peace have they which love thy law: and nothing shall offend them.
- Jer 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 purpose to do unto them because of the evil of their doings.
- Jer 26:4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,
- Joh 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
- Phil 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.
- Phil 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
- 2Th 3:16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

your calling to confess the Lord, because you are too weak? (Isa. 50:7; Jer. 1:9; Matt. 10:19,20; Luke 24:53)

- Isa 50:7 For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.
- Jer 1:9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.
- Mt 10:19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.
- Mt 10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.
- Lu 24:53 And were continually in the temple, praising and blessing God. Amen.

Learn, then, to deposit it as a pledge for keeping with Jesus, in order that He may fulfil in you the promise of God about it. You often pray and strive too much in vain against a sin: it is because, although this is done with God's help, you would be the person who would overcome. No: entrust the matter wholly to Jesus: 'the battle is not yours, but God's. (Ex. 14:14; Deut. 3:22; 20:4; 2 Chron. 20:15)

- Ex 14:14 The LORD shall fight for you, and ye shall hold your peace.
- De 3:22 Ye shall not fear them: for the LORD your God he shall fight for you.

- De 20:4 For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.
- 2Ch 20:15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

Leave it in His hands: **believe in Him to do it for you:** 'This is the victory that hath overcome the world, even your faith.' (Matt. 9:23; 1 John 5:3,4) (WStS Note: Emboldened emphasis is ours.)

- Mt 9:23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,
- 1Jo 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.
- 1Jo 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

But you must first place it wholly out of your hands in His. Learn from Paul to set your confidence only on the power of Jesus. I am persuaded that He is able to keep my pledge. You have an almighty Jesus to keep you. Faith keeps itself occupied only with His omnipotence. (Gen. 17:1; 18:14; Jer. 32:17,27; Matt. 8:27; 28:18; Luke 1:37,49; 18:27; Rom. 4:21; Heb. 11:18)

- Ge 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.
- Ge 18:14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.
- Jer 32:17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:
- Jer 32:27 Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?
- Mt 8:27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!
- Mt 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- Lu 1:37 For with God nothing shall be impossible.
- Lu 1:49 For he that is mighty hath done to me great things; and holy is his name.
- Lu 18:27 And he said, The things which are impossible with men are possible with God.
- Ro 4:21 And being fully persuaded that, what he had promised, he was able also to perform.



- Heb 11:18 Of whom it was said, That in Isaac shall thy seed be called

Let your faith especially be strengthened in what God is able to do for you. (Rom. 4:21; 14:4; 2 Cor. 9:8; 2 Tim. 1:12)

- Ro 4:21 And being fully persuaded that, what he had promised, he was able also to perform.
- Ro 14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
- 2Co 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:
- 2Ti 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.

Expect with certainty from Him that He will do for you great and glorious things, entirely above your own strength. See in the Holy Scriptures how constantly the power of God was the ground of the trust of His people. Take these words and hide them in your heart. Let the power of Jesus fill your soul. Ask only: 'What is my Jesus able to do?' What you really trust Him with, He is able to keep. (John 13:1; 1 Cor. 1:8,9)

- Joh 13:1 Now before the feast of the passover, when Jesus knew that his 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.
- 1Co 1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.
- 1Co 1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

And learn also from Paul where he obtained the assurance that this power would keep his pledge: it was in his knowledge of Jesus. 'I know Him whom I have believed:' therefore I am assured. (John 10:14,28; Gal. 2:20; 2 Tim. 4:18; 1 John 2:13,14)

- Joh 10:14 I am the good shepherd, and know my sheep, and am known of mine.
- Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.
- Ga 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.
- 2Ti 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his

heavenly kingdom: to whom be glory for ever and ever. Amen.

- 1Jo 2:13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.
- 1Jo 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

You can trust the power of Jesus, if you know that He is yours, if you hold converse with Him as your friend. Then you can say: 'I know whom I have believed: I know that he holds my very dear: I know and am assured that He is able to keep my pledge.' So runs the way to the full assurance of faith: Deposit your pledge with Jesus; give yourselves wholly, give everything, into His hands; think much on His might, and reckon upon Him; and live with Him so that you may always know who He is in whom you have believed.

Young disciples of Christ, pray, receive this word: 'The Lord is thy keeper.' For every weakness, every temptation, learn to deposit your soul with Him as a pledge. You can reckon upon it, you can shout joyfully over it: 'The Lord shall keep you from all evil. (Josh. 1:9; Ps. 23:4; Rom. 8:35,39)

- Jos 1:9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.
- Ps 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.
- Ro 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- Ro 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

*Holy Jesus, I take Thee as my keeper. Let Thy name, 'The Lord thy keeper,' sound as a song in my heart the whole day. Teach me in every need to deposit my case as a pledge with Thee, and to be assured that Thou art able to keep it. Amen.*

1. There was once a woman who for years long, and with much prayer, had striven against her temper, but could not obtain the victory. On a certain day she resolved not to come out of her room until by earnest prayer she had the power to overcome. She went out in the opinion that she should succeed. Scarcely had she been in the household, when something gave her offense and caused her to be angry. She was deeply ashamed, burst into tears, and hastened back to her room. A daughter, who understood the way of faith better than she, went to her and said, 'Mother, I have observed your conflict: may I tell you what I think the hindrance is?' 'Yes, my child,' 'Mother, you struggle against temper, and pray that the Lord may help you to overcome. This is wrong. The Lord must do it alone. You must give temper wholly into His hands: then He takes it wholly, and He keeps you.' The mother could not at first understand this, but later it was made plain to her. And she enjoyed the blessedness of the life in

which Jesus keeps us, and we by faith have the victory. Do you understand this?

2. 'The Lord must help me to overcome sin:' the expression is altogether outside of the New Testament. The grace of God in the soul does not become a help to us. He will do everything: 'The Spirit has made me free from the law of sin.'

3. When you surrender anything to the Lord for keeping, take heed to two things: that you give it wholly into His hands; and that you have it there. Let Him have it wholly: He will carry out your case gloriously.

## **XX. POWER AND WEAKNESS**

'He hath said unto me, My power is made perfect in weakness. Therefore will I glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore I take pleasure in weaknesses: for when I am weak, then am I strong.' -- 2 Cor. 12:9,10

There is almost no word that is so imperfectly understood in the Christian life as the word weakness. Sin and shortcoming, sluggishness and disobedience, are set to the account of our weakness. With this appeal to weakness, the true feeling of guilt and the sincere endeavour after progress are impossible. How, pray, can I be guilty, when I do not do what it is not in my power to do? The Father cannot demand of His child what He can certainly do independently. That, indeed, was done by the law under the Old Covenant; but that the Father, under the New Covenant, does not do. He requires of us nothing more than what He has prepared for us power to do in His Holy Spirit. The new life is a life in the power of Christ through the Spirit.

The error of this mode of thinking is that people estimate their weakness, not too highly, but too meanly. They would still do something by the exercise of all their powers, and with the help of God. They know not that they must be nothing before God. (Rom. 4:4,5; 11:6; 1 Cor. 1:27,28)

- Ro 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.
- Ro 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
- Ro 11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.
- 1Co 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;
- 1Co 1:28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are

You think that you have still a little strength, and that the Father must help you by adding something

of His own power to your feeble energy. This thought is wrong. Your weakness appears in the fact that you can do nothing. It is better to speak of utter inability -- that is what the Scriptures understand by the word 'weakness.' 'Apart from me ye can do nothing.' 'In us is no power.' (2 Chron. 16:9; 20:12; John 5:19; 15:5; 2 Cor. 1:9)

- 2Ch 16:9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.
- 2Ch 20:12 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.
- Joh 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.
- Joh 15:5 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.
- 2Co 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead

Whenever the young Christian acknowledges and assents to this his weakness, then he learns to understand the secret of the power of Jesus. He then sees that he is not to wait and pray to become stronger, to feel stronger. No: in his inability, he is to have the power of Jesus. By faith he is to receive it; he is to reckon that it is for him, and that Jesus Himself will work in and by him. (John 15:5; 1 Cor 1:24; 15:10; Eph. 1:18,19; Col. 1:11)

- Joh 15:5 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.
- 1Co 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
- 1Co 15:10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.
- Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
- Eph 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- Col 1:11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness

It then becomes clear to him what the Lord means when He says, 'My power is made perfect in your weakness.' He knows to return the answer, 'When I am weak, then am I -- yea, then am I -- strong.' Yea, the weaker I am, the stronger I become. And he learns to sing with Paul, 'I shall glory in my weaknesses.' 'I take pleasure in weaknesses.' 'We rejoice when we are weak.' (2 Cor. 11:30; 12:9,11; 13:4,9)

- 2Co 11:30 If I must needs glory, I will glory of the things which concern mine infirmities.
- 2Co 12:9 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.
- 2Co 12:11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.
- 2Co 13:4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.
- 2Co 13:9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

It is wonderful how glorious that life of faith becomes for him who is content to have nothing, or feel nothing, in himself, and always to live on the power of his Lord. He learns to understand what a joyful thing it is to know God as his strength. 'The Lord is my strength and song.' (Ps. 89:18; 118:14; Jer. 12:2)

- Ps 89:18 For the LORD is our defence; and the Holy One of Israel is our king.
- Ps 118:14 The LORD is my strength and song, and is become my salvation.
- Jer 12:2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.

He lives in what the Psalms so often express: 'I love Thee, O Lord, my strength;' 'I will sing of Thy strength: unto Thee, O my strength, will I sing praises.' (Ps. 18:2; 28:7,8; 31:5; 43:2; 46:2; 59:17; 62:8; 81:2)

- Ps 18:2 The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.
- Ps 28:7 The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.
- Ps 28:8 The LORD is their strength, and he is the saving strength of his anointed.
- Ps 31:5 Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.
- Ps 43:2 For thou art the God of my strength: why dost thou cast me off? why go I mourning

because of the oppression of the enemy?

- Ps 46:2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;
- Ps 59:17 Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.
- Ps 62:8 Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.
- Ps 81:2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

He understands what is meant when a psalm says, 'Give strength to the Lord: the Lord will give strength to His people;' and when another says, 'Give strength to God: the God of Israel, He giveth strength and power to His people.' (Ps. 29:1,11; 68:35)

- Ps 29:1 <<A Psalm of David.>> Give unto the LORD, O ye mighty, give unto the LORD glory and strength.
- Ps 29:11 The LORD will give strength unto his people; the LORD will bless his people with peace.
- Ps 68:35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

When we give or ascribe all the power to God, then He gives it to us again. "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the Evil One." The Christian is strong in his Lord: (Ps. 71:16; 1 John 2:14)

- Ps 71:16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only.
- 1Jo 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

not sometimes strong and sometimes weak, but always weak, and therefore always strong. He has merely to know and use his strength trustfully. To be strong is a command, a behest that must be obeyed. On obedience there comes more strength. 'Be strong ... and He shall strengthen thine heart.' In faith the Christian must simply obey the command, 'Be strong in the Lord, and in the power of His might.' (Ps. 27:14; 31:24; Isa. 40:31; Eph. 6:10)

- Ps 27:14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.
- Ps 31:24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

- Isa 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.
- Eph 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.

*The God of the Lord Jesus, the Father of glory give unto us the spirit of wisdom and of revelation in the knowledge of Jesus, that we may know what is the exceeding greatness of His power to usward who believe. Amen.*

1. So long as the Christian thinks of the service of God or of sanctification as something that is hard and difficult, he will make no progress in it. He must see that this very thing is for him impossible. Then he will cease still endeavouring to do something; he will surrender himself that Christ may work all in him. See these thoughts set forth in detail in Professor Hofmeyr's book, *Out of Darkness into Light: a Course of Instruction on Conversion, the Surrender of Faith, and Sanctification* \* (J.H. Rose, Cape Town), chapter third and following of the third part.
2. The complaint about weakness is often nothing else than an apology for our idleness. There is power to be obtained in Christ for those who will take the pains to have it.
3. 'Be strong in the Lord and in the power of His might.' Mind that. I must abide in the Lord and in the power of His might, then I become strong. To have His power I must have Himself. The strength is His, and continues His; the weakness continues mine. He, the Strong, works in me, the weak; I, the weak, abide by faith in Him, the Strong; so that I, in the self-same moment, know myself to be weak and strong.
4. Strength is for work. He who would be strong simply to be pious, will not be so. He who in his weakness begins to work for the Lord, shall become strong.

\* Professor N.J. Hofmeyr is senior professor of the Theological College of the Dutch Reformed Church, Stellenbosch, Cape Colony. The volume referred to has been recently published in English under the title, *The Blessed Life: How to Find and Live It* (J. Nisbet & Co.), (vide P. 185). --  
Translator

## **XXI. THE LIFE OF FEELING**

'We walk by faith, not by sight.' -- 2 Cor. 5:7 'Blessed are they that have not seen, and yet have believed.' -- John 20:29

'Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?' -- John 11:40

In connection with your conversion there was no greater hindrance in your way than feeling. You thought, perhaps for years, that you must experience something, must feel and perceive something in

yourselves. It was to you as if it were too hazardous thus simply, and without some feeling, to believe in the word, and be sure that God had received you, and that your sins were forgiven. But at last you have had to acknowledge that the way of faith, without feeling, was the way of the word of God. And it has been to you the way of salvation. Through faith alone have you been saved, and your soul has found rest and peace. (John 3:36; Rom. 3:28; 4:5,16; 5:1)

- Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.
- Ro 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.
- Ro 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
- Ro 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
- Ro 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

In the further life of the Christian there is no temptation that is more persistent and more dangerous than this same feeling. The word 'feeling' we do not find in Scripture, but what we call 'feeling' the Scripture calls 'seeing'. And it tells us without easing that not seeing, but believing, that believing right in opposition to what we see, gives salvation. 'Abraham, not being weak in faith, considered not his own body'. \* Faith adheres simply to what God says.

The unbelief that would see shall not see; the faith that will not see, but has enough in God, shall see the glory of God. (2 Chron. 7:2; Ps. 27:13; Isa. 7:9; Matt. 14:30,31; Luke 5:5)

- 2Ch 7:2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house.
- Ps 27:13 I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.
- Isa 7:9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.
- Mt 14:30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.
- Mt 14:31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
- Lu 5:5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.



The man who seeks for feeling, and mourns about it, shall not find it; the man who cares not for it shall have it overflowing. 'Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it.' Faith in the word becomes later on sealed with true feeling by the Holy Spirit. (John 12:25; Gal. 3:2,14; Eph. 1:13)

- Joh 12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
- Ga 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?
- Ga 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.
- Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise

Child of God, learn to live by faith. Let it be fixed with you that faith is God's way to a blessed life. When there is no feeling of liveliness in prayer, when you feel cold and dull in the inner chamber, live by faith. Let your faith look upon Jesus as near, upon His power and faithfulness, and, though you have nothing to bring to Him, believe that He will give you all. Feeling always seeks something in itself; faith keeps itself occupied with what Jesus is. (Rom. 4:20,21; 2 Tim. 1:12; Heb. 9:5,6; Jas. 3:16; 5:16)

- Ro 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
- Ro 4:21 And being fully persuaded that, what he had promised, he was able also to perform.
- 2Ti 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.
- Heb 9:5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.
- Heb 9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.
- Jas 3:16 For where envying and strife is, there is confusion and every evil work.
- Jas 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.

When you read the word, and have no feeling of interest or blessing, read it yet again in faith. The word will work and bring blessing; 'the word worketh in those that believe.' When you feel no love, believe in the love of Jesus, and say in faith that He knows that you still love Him. When you have no feeling of gladness, believe in the inexpressible joy that there is in Jesus for you. Faith is blessedness, and will give joy to those who are not concerned about the self-sufficiency that springs from joy, but

about the glorification of God that springs from faith. (Rom. 15:13; Gal. 2:20; 1 Pet. 1:5,7,8)

- Ro 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
- Ga 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.
- 1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
- 1Pe 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:
- 1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

Jesus will surely fulfil His word: 'Blessed are they that have not seen, and yet have believed.' 'Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?'

Betwixt the life of feeling and the life of faith the Christian has to choose every day. Happy is he who, once for all, has made the firm choice, and every morning renews the choice, not to seek or listen for feeling, but only to walk by faith, according to the will of God. The faith that keeps itself occupied with the word, with what God has said, and, through the word, with God Himself and Jesus His Son, shall taste the blessedness of a life in God above. Feeling seeks and aims at itself; faith honours God, and shall be honoured by Him. Faith pleases God, and shall receive from Him the witness in the heart of the believer that he is acceptable to God.

*Lord God, the one, the only, thing that Thou desirest of Thy children is that they should trust Thee, and that they should always hold converse with Thee in that faith. Lord, let it be the one thing in which I seek my happiness, to honour and to please Thee by a faith that firmly holds Thee, the Invisible, and trusts Thee in all things. Amen.*

1. There is indeed something marvelous in the new life. It is difficult to make it clear to the young Christian. The Spirit of God teaches him to understand it after he perseveres in grace. Jesus has laid the foundation of that life in the first word of the Sermon on the Mount: 'Blessed are the poor in spirit, for theirs is the kingdom of heaven'; a feeling of deep poverty and of royal riches, of utter weakness and of kingly might, exist together in the soul. To have nothing in itself, to have all in Christ -- that is the secret of faith. And the true secret of faith is to bring this into exercise, and, in hours of barrenness and emptiness, still to know that we have all in Christ.

2. Forget not that the faith, of which God's word speaks so much, stands not only in opposition to works, but also in opposition to feeling, and therefore that for a pure life of faith you must cease to seek your salvation, not only in works, but also in faith. Therefore let faith always speak against

feeling. When feeling says, 'In myself, I am sinful; I am dark; I am weak; I am poor; I am sad;' let faith say. 'In Christ, I am holy; I am light; I am strong; I am rich; I am joyful.'

## XXII. THE HOLY GHOST

'And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father.' --  
Gal. 4:6

The great gift of the Father, through whom He obtained salvation and brought it near to us, is the Son. On the other hand, the great gift of the Son, whom He sends to us from the Father, to apply to us an inner and effectual salvation, is the Holy Spirit. (John 7:38; 14:16,26; Acts 1:4; 2:33; 1 Cor. 3:16)

- Joh 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
- Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
- Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
- Ac 1:4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.
- Ac 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
- 1Co 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

As the Son reveals and glorifies the Father, so the Spirit reveals and glorifies the Son. (John 15:26; 16:14,15; 1 Cor. 2:8,12; 12:3)

- Joh 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:
- Joh 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.
- Joh 16:15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.
- 1Co 2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.
- 1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that

we might know the things that are freely given to us of God.

- 1Co 12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

The Spirit is in us to transfer to us the life and the salvation that are prepared in Jesus, and to make them wholly ours. (Job 14:17,21; Rom. 8:2; Eph. 3:17,19)

- Job 14:17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.
- Job 14:21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.
- Ro 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
- Eph 3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Jesus who is in heaven is made present in us, dwells in us, by the Spirit. We have seen that in order to become partaker of Jesus there are always two things necessary: the knowledge of the sin that is in us, and of the redemption that is in Him. It is the Holy Spirit who continually promotes this double work in believers. He reproveth and comforts, He convinces of sin and He glorifies Christ. (John 16:9,14)

- Joh 16:9 Of sin, because they believe not on me;
- Joh 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

The Spirit convinces of sin. He is the light and the fire of God, through whom sin is unveiled and consumed. He is 'the Spirit of judgment and of burning,' by whom God purifies His people. (Isa. 4:4; Zech. 12:10,11; Matt. 3:11,12)

- Isa 4:4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.
- Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.
- Zec 12:11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.
- Mt 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

- Mt 3:12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

To the anxious soul who complains that he does not feel his sin deeply enough, we must often say that there is no limit as to how deep his repentance must be. He must come daily just as he is; the deepest conviction often times comes after conversion. To the young convert we have simply to say: let the Spirit who is in you convince you always of sin. Sin, which formerly you knew but by name, He will make you hate. Sin, which you had not seen in the hidden depths of your heart, He will make you know, and with shame confess. Sin, of which you fancied that it was not with you, and which you had judged severely in others, He will point out to you in yourself. (Ps. 139:7,23; Isa. 10:17; Matt. 7:5; Rom. 14:4; 1 Cor. 2:10; 14:24,25)

- Ps 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?
- Ps 139:23 Search me, O God, and know my heart: try me, and know my thoughts:
- Isa 10:17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;
- Mt 7:5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
- Ro 14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
- 1Co 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
- 1Co 14:24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:
- 1Co 14:25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

And He will teach you with repentance and self-condemnation to cast yourself upon grace as entirely sinful, in order to be thereby redeemed and purified from it.

Beloved brother, the Holy Spirit is in you as the light and fire of God to unveil and to consume sin. The temple of God is holy, and this temple you are. Let the Holy Spirit in you have full mastery to point out and expel sin. (Ps. 19:13; 139:23; Mic. 3:8; 1 Cor. 3:17; 2 Cor. 3:17; 5:16)

- Ps 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.
- Ps 139:23 Search me, O God, and know my heart: try me, and know my thoughts:
- Mic 3:8 But truly I am full of power by the spirit of the LORD, and of judgment, and of might,

to declare unto Jacob his transgression, and to Israel his sin.

- 1Co 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.
- 2Co 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.
- 2Co 5:16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

After He makes you know sin, He will at every turn make you know Jesus as your life and your sanctification.

And then shall the Spirit who rebukes also comfort. He will glorify Jesus in you, will take what is in Jesus and make it known to you. He will give you knowledge concerning the power of Jesus' blood to cleanse, (1 John 1:7; 5:6)

- 1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
- 1Jo 5:6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

and the power of Jesus' indwelling to keep. (John 14:21,23; Eph. 3:17; 1 John 3:24; 4:13)

- Joh 14:21 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.
- Joh 14:23 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.
- Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
- 1Jo 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.
- 1Jo 4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

He will make you see how literally, how completely, how certainly Jesus is with you every moment, to do Himself all his own Jesus-work in you. Yea, in the Holy Spirit, the living, almighty, and ever-present Jesus shall be your portion; you shall also know this, and have the full enjoyment of it. The Holy Spirit will teach you to bring all your sin and sinfulness to Jesus, and to know Jesus with His complete redemption from sin as your own. As the Spirit of sanctification, He will drive out sin in

order that He may cause Jesus to dwell in you. (Rom. 1:4; 5:5; 8:2,13; 1 Pet. 1:2)

- Ro 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:
- Ro 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.
- Ro 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- Ro 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.
- 1Pe 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.

Beloved young Christian, take time to understand and to become filled with the truth: the Holy Spirit is in you. Review all the assurances of God's word that this is so. (Rom. 8:14,16; 1 Cor. 6:19; 2 Cor. 1:22; 6:16; Eph. 1:13)

- Ro 8:14 For as many as are led by the Spirit of God, they are the sons of God.
- Ro 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:
- 1Co 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?
- 2Co 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.
- 2Co 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
- Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise

Pray, think not for a moment of living as a Christian without the indwelling of the Spirit. Take pains to have your heart filled with the faith that the Spirit dwells in you, and will do His mighty work, for through faith the Spirit comes and works (Gal. 3:2,5,15; 5:5)

- Ga 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?
- Ga 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?
- Ga 3:15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it

be confirmed, no man disannulleth, or addeth thereto.

- Ga 5:5 For we through the Spirit wait for the hope of righteousness by faith.

Have a great reverence for the work of the Spirit in you. Seek Him every day to believe, to obey, to trust, and He will take and make known to you all that there is in Jesus. He will make Jesus very glorious to you and in you.

*O my Father, I thank Thee for this gift which Jesus sent me from Thee, the Father. I thank Thee that I am now the temple of Thy Spirit, and that He dwells in me. Lord, teach me to believe this with the whole heart, and to live in the world as one who knows that the Spirit of God is in him to lead him. Teach me to think with deep reverence and filial awe on this, that God is in me. Lord, in that faith I have the power to be holy. Holy Spirit, reveal to me all that sin is in me. Holy Spirit, reveal to me all that Jesus is in me. Amen.*

1. The knowledge of the person and the work of the Holy Spirit is for us of just as much importance as the knowledge of the person and the work of Christ.
2. Concerning the Holy Spirit, we must endeavour especially to hold fast the truth that He is given as the fruit of the work of Jesus for us, that He is the power of the life of Jesus in us, and that through Him, Jesus Himself, with His full salvation, dwells in us.
3. In order to enjoy all this, we must be filled with the Spirit. This simply means, emptied of all else and full of Jesus. To deny ourselves, to take up the cross, to follow Jesus. Or rather, this is the way in which the Spirit leads us to His fulness. No one has the power to enter fully into the death of Jesus but he who is led by the Spirit. But He takes him that desires this by the hand and brings him.
4. As the whole of salvation, the whole of the new life is by faith, so is this also true of the gift and the working of the Holy Spirit. By faith, not by works -- not in feeling, do I receive Him, am I led by Him, am I filled with Him.
5. As clear and definite as my faith is in the work that Jesus only and alone finished for me, so clear and definite must faith be in the work that the Holy Spirit accomplishes in me, to work in me the willing and the performing of all that is necessary for my salvation.

### **XXIII. THE LEADING OF THE SPIRIT**

'As many as are led by the Spirit of God, these are sons of God. The Spirit Himself beareth witness with our spirit, that we are children of God.' -- Rom. 8:14,16

It is the very same Spirit that leads us as children who also assures us that we are children. Without His leading there can be no assurance of our filiation. True full assurance of faith is enjoyed by him



who surrenders himself entirely to the leading of the Spirit. In what does this leading consist? Chiefly in this, that our whole hidden inner life is guided by Him to what it ought to be. This we must firmly believe. Our growth and increase, our development and progress, is not our work but His: we are to trust Him for this. As a tree or animal grows and becomes large by the spirit of life which God has given to it, so also does the Christian by the Spirit of life in Christ Jesus. (Hos. 14:6,7; Matt. 6:28; Mark 4:26,28; Luke 2:40; Rom. 8:2)

- Ho 14:6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.
- Ho 14:7 They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.
- Mt 6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
- Mr 4:26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;
- Mr 4:28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.
- Lu 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.
- Ro 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

We have to cherish the joyful assurance that the Spirit whom the Father gives to us does with divine wisdom and power guide our hidden life, and bring it where God will have it. Then there are also special directions of this leading. 'He will lead you into all the truth,' When we read the word of God, we are to wait upon Him, to make us experience the truth, the essential power of what God says. He makes the word living and powerful. He leads us into a life corresponding to the word. (John 6:63, 14:26; 16:13; 1 Cor. 2:10; 2:14; 1 Thess. 2:13)

- Joh 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.
- Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
- Joh 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
- 1Co 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
- 1Co 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.

- 1Th 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.

When you pray, you can reckon upon His leading: 'The Spirit helpeth our infirmities.' He leads us to what we must desire. He leads us into the way in which we are to pray, trustfully, persistently, mightily. (Zech 12:10; Rom. 8:26,27; Jude 12,20)

- Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.
- Ro 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
- Ro 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.
- Jude 1:12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;
- Jude 1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost

In the way of sanctification it is He that will lead: He leads us in the path of righteousness. He leads us into all the will of God. (1 Cor. 6:19,20; 1 Pet 1:2,15)

- 1Co 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?
- 1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
- 1Pe 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.
- 1Pe 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation

In our speaking and working for the Lord, He will lead. Every child has the Spirit: every child has need of Him to know and to do the work of the Father. Without Him no child can please or serve the Father. The leading of the Spirit is the blessed privilege, the sure token, the only power of a child of God. (Matt. 10:20; Acts 1:8; Rom 8:9,13; Gal. 4:6; Eph. 1:13)

- Mt 10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.
- Ac 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
- Ro 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.
- Ro 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.
- Ga 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
- Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise

And how then can you fully enjoy this leading? The first thing that is necessary for this is faith. You must take time, young Christian, to have your heart filled with the deep and living consciousness that the Spirit is in you. Read all the glorious declarations of your Father in His word concerning what the Spirit is in you and for you, until the conviction wholly fills you that you are really a temple of the Spirit. Ignorance or unbelief on this point makes it impossible for the Spirit to speak in you and to lead you. Cherish an ever-abiding assurance that the Spirit of God dwells in you. (Acts. 19:2; Rom. 5:5; 1 Cor. 3:16; 2 Cor. 5:5 Gal. 3:5,14)

- Ac 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.
- Ro 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.
- 1Co 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
- 2Co 5:5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.
- Ga 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?
- Ga 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Then the second thing that is necessary is this: you are to hold yourself still, to attend to the voice of the Spirit. As the Lord Jesus acts, so does the Spirit. As the Lord Jesus acts, so does also the Spirit: 'He shall not cry nor lift up His voice.' He whispers gently and quietly: only the soul that sets itself very silently towards God can perceive His voice and guidance. When we become to a needless extent

engrossed with the world, with its business, its cares, its enjoyments, its literature, its politics, the Spirit cannot lead us. When our service of God is a bustling and working in our own wisdom and strength, the Spirit cannot be heard in us. It is the weak, the simple, who are willing to have themselves taught in humility, that receive the leading of the Spirit. Sit down every morning, sit down often in the day, to say: Lord Jesus, I know nothing, I will be silent: let the Spirit lead me. (1 Chron. 19:12; Ps. 62; 2,6; 131:2; Isa. 43:2; Hab. 2:20; Zech. 4:6 Acts 1:4)

- 1Ch 19:12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.
- Ps 62:2 He only is my rock and my salvation; he is my defence; I shall not be greatly moved.
- Ps 62:6 He only is my rock and my salvation: he is my defence; I shall not be moved.
- Ps 131:2 Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.
- Isa 43:2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.
- Hab 2:20 But the LORD is in his holy temple: let all the earth keep silence before him.
- Zec 4:6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.
- Ac 1:4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

And then: be obedient. Listen to the inner voice, and do what it says to you. Fill your heart every day with the word, and when the Spirit puts you in mind of what the word says, betake yourself to the doing of it. So you become capable of further teaching: it is to the obedient that the full blessing of the Spirit is promised. (John 14:15,16; Acts 5:32)

- Joh 14:15 If ye love me, keep my commandments.
- Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
- Ac 5:32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

Young Christian, know that you are a temple of the Spirit, and that it is only through the daily leading of the Spirit that you can walk as a child of God, with the witness that you are pleasing the Father.

*Precious Saviour, imprint this lesson deeply on my mind. The Holy Spirit is in me. His leading is every*

*day and everywhere indispensable for me. I cannot hear His voice in the word when I do not wait silently upon Him. Lord, let a holy circumspectness keep watch over me, that I may always walk as a pupil of the Spirit. Amen.*

1. It is often asked: How do I know that I shall continue standing, that I shall be kept, that I shall increase? The question dishonours the Holy Spirit -- is the token that you do not know Him or do not trust Him. The question indicates that you are seeking the secret of strength for perseverance in yourself, and not in the Holy Spirit, your heavenly Guide.
2. As God sees to it, that every moment there is air for me to breathe, so shall the Holy Spirit unceasingly maintain life in the hidden depths of my soul. He will not break off his own work.
3. From the time that we receive the Holy Spirit, we have nothing to do but to honour his work: to keep our hands off from it, and to trust Him, and to let Him work.
4. The beginning and the end of the work of the Spirit is to reveal Jesus to me, and to cause me to abide in Him. As soon as I would fain look after the work of the Spirit in me, I hinder Him: He cannot work when I am not willing to look upon Jesus.
5. The voice of the Father, the voice of the good Shepherd, the voice of the Holy Spirit is very gentle. We must learn to become deaf to other voices, to the world and its news of friends and their thoughts, to our own Ego and its desires: then shall we distinguish the voice of the Spirit. Let us often set ourselves silent in prayer, entirely silent, to offer up our will and our thoughts, and, with our eye upon Jesus, to keep ear and heart open for the voice of the Spirit.

## XXIV. GRIEVING THE SPIRIT

'Grieve not the Holy Spirit of God, in whom you were sealed unto the day of redemption.' -- Eph. 4:30

It is by the Holy Spirit that the child of God is sealed: separated and stamped and marked as the possession of God. **This sealing is not a dead or external action that is finished once for all. It is a living process, which has power in the soul, and gives firm assurance of faith, only when it is experienced through the life of the Spirit in us.** (WStS Note: Emboldened emphasis is ours.) On this account we are to take great care not to grieve the Spirit: in Him alone can you have every day the joyful certitude and the full blessing of your childship. \* It is the very same Spirit that leads us who witnesses with our spirit that we are children of God. And how can any one grieve the Spirit? Above all by yielding to sin. He is the Holy Spirit, given to sanctify us, and, for every sin from which the blood cleanses us, to fill us with the holy life of God, with God. Sin grieves Him. (Isa. 53:10; Acts. 7:51; Heb. 10:29)

- Isa 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

- Ac 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.
- Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

For this reason the word of God presently states by name the sins against which above all we are to be on our guard. Mark the four great sins that Paul mentions in connection with our text.

There is first lying. There is no single sin that in the Bible is so brought into connection with the devil as lying. Lying is from hell, and it goes on to hell. God is the God of truth. And the Holy Spirit cannot possibly carry forward His blessed working in a man or woman that lies, that is insincere, that does injury to the truth. Young Christian, review with care what the word of God says about lying and liars, and pray God that you may never speak anything but the literal truth. Grieve not the Holy Spirit of God. (Ps. 5:7; Prov. 12:22; 21:28; John 8:44; Rev. 21:8,27; 22:15)

- Ps 5:7 But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.
- Pr 12:22 Lying lips are abomination to the LORD: but they that deal truly are his delight.
- Pr 21:28 A false witness shall perish: but the man that heareth speaketh constantly.
- Joh 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
- Re 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.
- Re 21:27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.
- Re 22:15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Then there is anger. 'Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you.' Hastiness, proneness to anger, sin of temper is, along with lying, the most common sin by which the Christian is kept back from increase in grace. (Matt. 5:22,26,27; 1 Cor. 1:10,11; 3:3; 13:1,3; Gal. 5:5; 15:21,26; Col. 3:8,12; 1 Thess. 5:15; Jas. 3:14)

- Mt 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of

the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

- Mt 5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.
- Mt 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:
- 1Co 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.
- 1Co 1:11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.
- 1Co 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?
- 1Co 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
- 1Co 13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
- Ga 5:5 For we through the Spirit wait for the hope of righteousness by faith.
- Ga 5:21 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.
- Ga 5:26 Let us not be desirous of vain glory, provoking one another, envying one another.
- Col 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.
- Col 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;
- 1Th 5:15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.
- Jas 3:14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

Christian, let all passionateness be put away from you: this follows on the command not to grieve the Spirit. Believe that the Holy Spirit, the great power of God, is in you. Surrender yourself every day to His indwelling, in faith that Jesus can keep you by Him: He will make and keep you gentle. Yea, believe, I pray you, in the power of God, and of Jesus and of the Holy Spirit to overcome temper. (Matt. 11:29; 1 Cor. 6:19,20; Gal. 6:1; Eph. 2:16,17; Col. 1:8; 2 Tim. 1:12)

- Mt 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
- 1Co 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?

- 1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
- Ga 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
- Eph 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:
- Eph 2:17 And came and preached peace to you which were afar off, and to them that were nigh.
- Col 1:8 Who also declared unto us your love in the Spirit.
- 2Ti 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.

Confess the sin: God shall cleanse you from it. Grieve not the Holy Spirit of God.

Then there is stealing: all sin against the property or possession of my neighbour: all deception and dishonesty in trade, whereby I do wrong to my neighbour, and seek my own advantage at his cost. The law of Christ is love whereby I seek the advantage of my neighbour as well as my own. O the love of money and property, which is inseparable from self-seeking -- it is incompatible with the leading of the Holy Spirit. The Christian must be a man who is known as honest to the back-bone, righteous, and loving his neighbour as himself. (Luke 6:31; Rom. 13:10; 1 Thess. 4:6)

- Lu 6:31 And as ye would that men should do to you, do ye also to them likewise.
- Ro 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
- 1Th 4:6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

Then says the apostle: 'no corrupt speech -- but such as is good for edifying as the case may be.' Even the tongue of God's child belongs to his Lord. He must be known by his mode of speech. By his speaking, he can grieve or please the Spirit. The sanctified tongue is a blessing not only to his neighbours but to the speaker himself. Foul talk, idle words, foolish jests -- they grieve the Holy Spirit. They make it impossible for the Spirit to sanctify and to comfort and to fill the heart with the love of God. (Prov. 10:19, 20,21,31; 18:20; Eccles. 5:1,2; Matt. 12:36; Eph. 5:4; Jas. 3:9,10)

- Pr 10:19 In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.
- Pr 10:20 The tongue of the just is as choice silver: the heart of the wicked is little worth.
- Pr 10:21 The lips of the righteous feed many: but fools die for want of wisdom.
- Pr 10:31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.



- Pr 18:20 A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.
- Ec 5:1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.
- Ec 5:2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.
- Mt 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.
- Eph 5:4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.
- Jas 3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.
- Jas 3:10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Young Christian, I pray you, grieve not the Holy Spirit of God by these or other sins. If you have committed such sins, confess them, and God will cleanse you from them. By the Holy Spirit you are sealed if you would walk in the stability and joy of faith, listen to the word: 'Grieve not the Holy Spirit of God.'

*Lord God, my Father in heaven, do, I pray thee, cause me to understand what marvelous grace Thou art manifesting to me, in that Thou hast given to me Thy Holy Spirit in my heart. Lord, let this faith by the argument and the power for cleansing me from every sin. Holy Jesus, sanctify me, that in my thinking, speaking, acting -- in all things, Thine image may appear. Amen.*

1. The thought of the Christian about this word, 'Grieve not the Holy Spirit' is a touchstone as to whether he understands the life of faith. For some it is a word of terror and fear. A father once brought a child to the train to go on a journey with the new governess, with whom she was to remain. Before her departure he said: 'I hear that she is very sensitive and takes things much amiss: take care that you do nothing to grieve her.' The poor child had no pleasant journey: it appeared to her very grievous to be in anxious fear of one who was so prone to take anything wrong amiss.

This is the view of the Holy Spirit which many have: a Being whom it is difficult to satisfy, who thinks little of our weakness, and who, even though we take pains, is discontented when our work is not perfect.

2. Another father also brought his daughter to the train to go on a journey, and to be a time from home: but in company with her mother, whom she loved very dearly. 'You are to be a good child,' said the father, 'and do everything to please your mamma; otherwise you shall grieve her and me.' 'Oh, certainly, papa!' was the joyful answer of the child. For she felt so happy to be with her mother, and was willing to do her utmost to be agreeable to her.

There are children of God to whom the Holy Spirit is so well known in His tender, helpful love, and the Comforter and the Good Spirit, that the word, 'Grieve not the spirit of God' has for them a gentle, encouraging power. May our fear to grieve Him always be the tender childlike fear of trustful love.

\* childship -- a word coined by the writer to express the relation of a child. Our childhood expresses rather the state or stage of child-life. -- Translator

## **XXV. FLESH AND SPIRIT**

The following chapter,  
"He Will Subdue Our Iniquities"  
has been inserted in place of Mr. Murray's "Flesh and Spirit",  
because we at WStS feel that this depicts more accurately  
the struggle between man's flesh and spirit.

### **HE WILL SUBDUE OUR INIQUITIES**

Or, How God Makes Normal Christians to Walk Without Sinning  
Or, How Anyone Can Be Ready to Meet God at Any Time

"He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea" (Micah 7:19).

by Tom Stewart

#### **Preface**

How can anyone speak of walking without sinning, without being completely out of touch with the human condition? The Son of Man, the LORD Jesus Christ, did exactly that. He said, "Be ye therefore perfect, even as your Father which is in Heaven is perfect" (Matthew 5:48). No one can truthfully say that the Sinless Son of God was out of touch with humanity. "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15).

But, it may be said, Jesus lived a sinless life on earth because He was the Son of God, "who did no sin, neither was guile found in his mouth" (1Peter 2:22). That is certainly true; however, could we be neglecting the fact that what He accomplished by becoming a man was to prove that a human being-- by the power of God-- could actually walk **without** sinning? "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Hebrews 2:17).

Jesus came as the "the Lamb of God, which taketh away the sin of the world" (John 1:29). By living a sinless life, the LORD Jesus vindicated the Creator's Wisdom in designing man as a free moral agent.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Romans 11:33). Our Wonderful LORD left us THE example of how to walk without sinning. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps" (1Peter 2:21).

### **Sin: The Sad Truth About So Many Professing Christians**

Unfortunately, self-deception and hypocrisy are easy to find in the professed Church. "And why call ye me, LORD, LORD, and do not the things which I say?" (Luke 6:46). It should be said to these, Look into the Mirror of the Word of God and repent of your hypocrisy. "For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (James 1:23-24).

However, most who read this probably understand that the Spirit testifies of our sonship by our obedience. "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" (John 14:21). How often have we all fallen into sin? "For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief" (Proverbs 24:16). If we did not know that the LORD Jesus made a special point about how often He was willing to forgive us when we truly repent, we would despair of ever repenting. "Then came Peter to Him, and said, LORD, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven" (Matthew 18:21-22).

Our beloved brother Paul testified in Romans 7 of the so-often-defeated condition of those of us who name the name of Christ. Remember, this is not how it should be, but how it so often is. This is how a Backslider approaches Christianity. Notice the frustration and the complete lack of victory. "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 in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:15-24).

Like the Apostle Paul, I "thank God through Jesus Christ our LORD" (Romans 7:25) that Jesus has not only "delivered us from the wrath to come" (1Thessalonians 1:10), but has also assured us that "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1). Romans 8 is the exact opposite of Romans 7. Victory belongs only to those who walk after the Spirit. If walking without sinning is the same as walking after the Spirit, then I am sure that there is hope for any who see walking without sinning as humanly impossible. "The things which are impossible with men are possible with God" (Luke 18:27).

### **The Foundation of Moral Obligation: Everyone Ought to Be Like Jesus**

Everyone ought to be like the LORD Jesus Christ. What a wonderful world this would be, if everyone truly followed the example of the LORD Jesus Christ! "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1Peter 2:21). However, only the children of God will actually follow the example of the LORD Jesus. "For I have given you an example, that ye should do as I have done to you" (John 13:15).

The very Foundation of Moral Obligation for all mankind is tied to Who and What God is. For example, why should we be holy? Because **God is** holy. "But as He which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (1Peter 1:15-16). Why should we be perfect (i.e., walk with a perfect heart)? Because **God is** perfect. "Be ye therefore perfect, even as your Father which is in Heaven is perfect" (Matthew 5:48).

Like mindedness to our LORD Jesus Christ is the argument of the Apostle Paul for why we ought to walk humbly. In other words, we ought to walk humbly because the LORD Jesus walked humbly. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. 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: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Philippians 2:3-8).

To discover to our hearts the very nature of God is the purpose of the Indwelling Holy Spirit. "But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me" (John 15:26). We, the Body of Christ, should **not** look at these necessities to be like the LORD Jesus as an overwhelming, crushing burden, **but as an opportunity to enter into His joy**. "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full" (John 15:11).

### **The Unity of Moral Action: No Man Can Serve Two Masters**

If we would conduct our Christian walk with our iniquities subdued, we need to more intelligently understand the anatomy of the Christian walk. "Let every man be fully persuaded in his own mind" (Romans 14:5). The LORD Jesus clearly defined the Unity of Moral Action, that we could not serve two masters at the same time. Yes, there is something as clear as black and white, when it comes to whom we really serve. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon [literally, treasure or riches]" (Matthew 6:24). [Please read "[Unity of Moral Action](#)" ---[New Window](#) by Charles G. Finney]

Whom we choose to serve, colors everything else about us. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light" (Matthew 6:22). We are either good or evil, light or darkness; but, not both at the same time. "But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matthew 6:23). Why so strong a warning against serving mammon (treasure)? Because "where your treasure is, there will your heart be also" (Matthew 6:21). God is not satisfied with

anything less than our whole heart. "Blessed are they that keep His Testimonies, and that seek Him with the whole heart" (Psalm 119:2).

**Gray** is the color of **ungodly compromise**. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity [literally, hatred or hostility] with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Gray areas are the breeding ground for sinful doubt. "Whatsoever is not of faith is sin" (Romans 14:23). Gray is the tone that questions the commands of God. "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Genesis 3:1). Gray permeates the Church of Laodecia. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth" (Revelation 3:15-16).

Separation from the wrong and cleaving to the right is the only preservation for the Righteous. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?... Wherefore come out from among them, and be ye separate, **saith the LORD**, and touch not the unclean thing; and I will receive you" (2 Corinthians 6:14,17).

Toward the End of the Tribulation Week, God will reaffirm the need of His people to separate themselves from the Harlot Religion of the False Prophet. "And I heard another Voice from Heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4). This is the final call for the last train out to the Pre-Wrath Rapture. Separation from sin is not just a good idea, but it is **essential** to participate in this Second and Final Rapture event. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

Remember that God's name is Jealous. "For thou shalt worship no other god: for the LORD, whose name is **Jealous**, is a jealous God" (Exodus 34:14). Consequently, He will not tolerate any attempt to make Himself simply another God on the shelf of the human heart. "Thus saith the LORD the King of Israel, and His redeemer the LORD of hosts; I am the first, and I am the last; and beside Me there is no God" (Isaiah 44:6).

He designed man's heart with only a single function-at-a-time capability. For this reason, we say that there is a Unity of Moral Action, or singleness of supreme choice for the human heart. If the inward heart is clean, then the outward life will be clean also. "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also" (Matthew 23:25-26). Likewise, if the inward is unclean and impure, then no amount of cosmetic effect on the outward life will hide from God the spiritual dirt.

### **Abiding in Christ: The Secret of the Christian Walk**

He that saith he abideth in Him ought himself also so to walk, even as He walked" (1John 2:6). Unquestionably, we who profess the LORD Jesus Christ to be our LORD and Saviour, ought to walk as Jesus walked. But, what does it mean to Abide in Christ? The Greek word for "abide" is meno. It has been translated as "abide", "continue", and "endure".

The Gospel of John, Chapters 14 and 15 are a feast for God's children to read, understand, and savor. The LORD Jesus is giving His last instructions to His disciples the evening before His crucifixion. "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" (John 14:2). He mentions the concept of "mansions" in His Father's house. These "mansions" are literally dwellings or abodes. Here, He begins a discourse on abiding-- the secret of the Christian walk.

Our LORD masterfully answered Thomas' query about how the disciples would know the way to those heavenly mansions. "Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (John 14:6). Confused about Jesus' reference to the fact that they "have seen" the Father (14:7), Philip asks to be shown the Father. The Master responds that the works that the disciples see Him do are accomplished because "the Father dwelleth in" Himself (14:10).

Again, the Greek word *meno* is used. This time, it is translated "dwelleth" (14:10). The LORD Jesus shared the secret of His walk. The Father dwells in the Son; likewise, the Son dwells "in the Father" (14:10). Jesus set the example for the Christians' abiding. When the Saints abide in their LORD, it is God that performs the works. "Believest thou not that I am in the Father, and the Father in Me? the Words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works" (John 14:10).

Jesus proceeded to teach the disciples about the Holy Spirit. "And I will pray the Father, and he shall give you another Comforter, that He may abide with you for ever" (John 14:16). We can never abide in Christ without the continual help of the Holy Spirit. But, what is the condition of this continual help? Jesus said, "If ye love Me, keep My Commandments" (14:15) immediately before promising to pray for the Holy Spirit's abiding. Obedience to God is the condition for the Spirit's abiding. "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" (John 14:23).

Jesus commanded us to abide in Him. "Abide in Me, and I in you" (John 15:4). That we could abide in Christ is critically important, but that He would in turn abide in us is monumentally of the greatest importance! "But will God in very deed dwell with men on the earth? behold, heaven and the Heaven of heavens cannot contain Thee; how much less" (2Chronicles 6:18) are we to be the place of Christ's abiding? "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1Corinthians 3:16-17).

When we abide in Him, we can be certain that He abides in us (John 15:4). But, what happens if we do not abide in Christ? "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" (15:6). It is certain that the LORD Jesus designed this statement to offer no eternal comfort to those desiring to shirk the command to abide.

When we do not abide in Christ, we lose the Source and Power of the Christian walk. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me" (John

15:4). Not only do we lose the fruit that could have been produced, but we lose the Spirit's testimony of our sonship. "He that saith, I know Him, and keepeth not His Commandments, is a liar, and the Truth is not in him" (1John 2:4).

What else is the Word of God than the voice of the Holy Spirit? "For the Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2Peter 1:21). We may intellectually remember the event in our spiritual history that we recall as the time of our Born Again spiritual experience, but only the testimony of the Spirit establishes the reality of that experience. "And he that keepeth His Commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us" (1John 3:24).

Church members and others professing Christ, who have never been converted to the LORD Jesus, may intellectually remember events in their religious history that correspond to what they feel is a Born Again spiritual experience. They may have responded to an Invitation at the end of an evangelistic message at a church service, been baptized, received the ordinance of the LORD's Supper, have attended Sunday School, attended weekly Prayer Meetings, have brought the unchurched to special Revival Meetings, etc. and still NOT have the testimony of the Spirit. "Many will say to Me in that day, LORD, LORD, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" (Matthew 7:22). Yet, one thing they lack-- the testimony of the Spirit of God, that they have been received as a child of God. "For as many as are led by the Spirit of God, they are the sons of God. 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. The Spirit Itself beareth witness with our spirit, that we are the children of God" (Romans 8:14-16).

But, some may object that requiring the testimony of the Spirit to our sonship, would cause many, who have been truly converted but are now stumbling in sin, to doubt their salvation. Further, they would feel themselves to be rejected by God. "Yet ye say, The way of the LORD is not equal. Hear now, O house of Israel; Is not My Way equal? are not your ways unequal?" (Ezekiel 18:25). If the testimony of the Spirit is only "given to them that **obey** Him" (Acts 5:32), why should God comfort and assure disobedient rebels-- the Backsliders-- for their prodigal walk?

There has been a great mistake in the Church to give the comfort of Heaven to those who walk in disobedience-- the never saved as well as the deceived backslider. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). The Good Shepherd assures us of the Security of the Abiding Saint. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28). Likewise, the Judge of All the Earth (Genesis 18:25) also assures us of the Insecurity of the Sinner-- the Lost as well as the Backslidden. "He that saith, I know Him, and keepeth not His Commandments, is a liar, and the Truth is not in Him" (1John 2:4). "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and ALL LIARS [not just lost liars, but **all** liars], shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

There is a difference between a Non-Abiding Backslider and a Never-Been-Saved Sinner. "Being confident of this very thing, that He which hath begun a Good Work in you **will** perform it until the

day of Jesus Christ" (Philippians 1:6) applies to the Saints and not to the Sinners. The Backslider can have no assurance of this promise from the Holy Spirit, but God will justify His Word by performing it nonetheless. Though the Backslider has lost all right to the Spirit's testimony of his sonship, God still remembers the Good Work which He has begun, and finishes it. "If his children forsake My Law, and walk not in My Judgments; If they break My Statutes, and keep not My Commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless My lovingkindness will I **not** utterly take from him, nor suffer My faithfulness to fail. My Covenant will I not break, nor alter the thing that is gone out of My lips" (Psalm 89:30-34).

Backsliders always and ultimately repent before dying. "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Hebrews 12:7). Only a Lost Sinner can die in his sins. "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" (John 8:21). If they die in their sins, they never were a Backslider-- only another deceived, future occupant of the Lake of Fire. "And whosoever was not found written in the Book of Life was cast into the lake of fire" (Revelation 20:15).

With this understanding of abiding, we can read and understand a passage such as Hebrews 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the Good Word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; **seeing they crucify to themselves the Son of God afresh, and put Him to an open shame**" (Hebrews 6:4-6).

The impossibility of Hebrews 6:4-6 is to renew to repentance those who are **not abiding** in Christ. It is impossible to be crucifying (present tense) the Son of God afresh and putting (present tense) Him to an open shame, **while** repenting at the same time-- consistent with the Unity of Moral Action. Those "who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the Good Word of God, and the powers of the world to come" are easily describing someone who has been truly converted.

It is painful to note that our lack of abiding is called crucifying "the Son of God afresh" (Hebrews 6:6). If Jesus died on the cross to redeem us from our sins, why should we think it strange that Scripture describes those, who have been truly converted but are now presently sinning, as crucifying Jesus **afresh**? If ever we had a powerful argument to learn the secret of abiding in Christ, **our revulsion at the thought of lifting a hand against our Saviour should be enough!** "O wretched man that I am! who shall deliver me from the body of this death?... There is therefore now **no** condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit**" (Romans 7:25;8:1).

### **Abiding in Christ: What Must I Do?**

Abiding in Christ is the secret of the Christian walk, but that is not supposed to make the word "abide" mystical. "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father" (1John 2:24). Abiding is continuing to do what you did in the beginning of your walk with the LORD Jesus Christ. What did you begin to do when you first met the LORD Jesus? Keep doing it.



Continue in faith. The Apostle Paul confirmed "the souls of the disciples" and exhorted "them to continue in the faith" (Acts 14:22). Continuing in faith is a condition of receiving the benefits of the reconciling work of the LORD Jesus on the cross. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprieveable in His sight: IF YE CONTINUE IN THE FAITH grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister" (Colossians 1:21-23). If it was necessary for us to repent and believe the Gospel (Mark 1:15) to begin the Christian walk, should it be thought strange that it is necessary to continue in faith to continue our abiding in Christ?

Continue in the grace of God. "Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God" (Acts 13:43). Again, the Apostle Paul gave us the example. Grace is literally the help of God. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16). Only as the Holy Spirit persuades us of our neediness, do we cry out for the grace of God.

Continue in the Word of God. "Then said Jesus to those Jews which believed on Him, If ye continue in My Word, then are ye My disciples indeed" (John 8:31). We are what we have been commissioned to make of the world-- disciples of the LORD Jesus (Matthew 28:19)-- if we continue in His Word. This is encouragement to not be a forgetful hearer. "But whoso looketh into the perfect Law of liberty, and continueth therein, he being not a forgetful hearer, but a **doer of the work**, this man shall be blessed in his deed" (James 1:25).

Continue in prayer. "Continue in prayer, and watch in the same with thanksgiving" (Colossians 4:2). We know that "faith cometh by hearing, and hearing by the Word of God" (Romans 10:17). If we continue in the Word, we have been given assurance of answers to our prayers. "If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). The Exceeding Great and Precious Promises connect the Word to prayer. "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" (2Peter 1:4).

Continue in the love of God. "As the Father hath loved Me, so have I loved you: continue ye in My love" (John 15:9). Jesus demonstrated His love of the Father by His obedience to the Father. "If ye keep My Commandments, ye shall abide in My love; even as I have kept My Father's Commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full" (John 15:10-11). Continuing in obedience is continuing in love. "For this is the love of God, that we keep His Commandments: and His Commandments are not grievous" (1John 5:3). Again, we have the agency to choose to be kept in the love of God. "Keep yourselves in the love of God, looking for the mercy of our LORD Jesus Christ unto eternal life" (Jude 21).

Continue in brotherly love. "Let brotherly love continue" (Hebrews 13:1). The Church of Philadelphia (literally, brotherly love) represents the Church of the Pre-Tribulational Rapture. We not only know

that we are the children of God, but that we will leave at the Pre-Tribulational Rapture because we continue in brotherly love. "We know that we have passed from death unto life, because we love the brethren" (1John 3:14). Couple this with Philadelphia's promise to escape the Tribulation. "Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Revelation 3:10). Brotherly love is a further proof of our discipleship. "A new Commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:34-35).

Endure to the end. "Endure" is the same word translated as "abide". "He that shall endure unto the end, the same shall be saved" (Matthew 24:13). Does our necessity to abide or endure to the end detract from the fact that God's Almighty Power keeps the Saints unto Heaven? "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1Peter 1:5). Certainly not. Our abiding or enduring no more detracts from God's power in keeping, than did the LORD Jesus' earthly works diminish the Father's Heavenly Help. "But Jesus answered them, My Father worketh hitherto, and I work" (John 5:17). Abiding or enduring is cooperating with God.

It may seem that abiding in Christ has now become a tribute to the force of the Moral Agency of man to will it, but that would be a great mistake in understanding. "For it is God which worketh in you both to will and to do of His good pleasure" (Philippians 2:13). Whenever we have a good thought to act upon, God is the Author of it. "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with Whom is no variableness, neither shadow of turning" (James 1:17). So complete a title does God have on all good actions that anyone could will, that Scripture authoritatively declares Him to be The Only Good. "And Jesus said unto him, Why callest thou Me good? there is none good but One, that is, God" (Mark 10:18).

In abiding, Jesus set the example of how to use the human will-- unconditionally submitted to God. "Though He were a Son, yet learned He obedience by the things which He suffered" (Hebrews 5:8); even so, we are to submit ourselves to the will of God as reasonable service. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 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" (Romans 12:1-2).

### **Abiding in Christ: To Appropriate Christ by Faith in All His Offices, Capacities, and Relations**

With the understanding that obedience to Christ's command to be "perfect, even as your Father which is in Heaven is perfect" (Matthew 5:48), is part of abiding in Christ, we can seek after this kind of Christian perfection without stumbling over the very words. Christian perfection is to appropriate Christ by faith in all of His offices, capacities, and relations to meet our every need in life. For example, Jesus desires that we look upon Himself as our Saviour. "Thou shalt call His name JESUS: for He shall save His people from their sins" (Matthew 1:21). Jesus literally means Saviour. He came to save us from **not only our sins but from sinning**. Jesus told Paul His purpose in sending Paul to the Gentiles was "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" (Acts 26:18). Jesus can only be appropriated in His office, capacity,

or relation of Saviour by faith to meet our need of salvation.

The LORD Jesus Christ is Our Redeemer From All Our Iniquity. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:13-14). Jesus redeems us from all iniquity. Like the Apostle Paul, we seek to be delivered from "the body of this death" (Romans 7:24), i.e., from being in bondage to sinning. Also, like Paul, we "thank God through Jesus Christ our LORD" (7:25) for the deliverance from sin and sinning that Our Redeemer From All Our Iniquity can accomplish in us, when we trust Him to do it.

Is not the LORD Jesus the One Who Cleanses Us From All Unrighteousness? "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1John 1:9). Certainly we are talking about the confession of all known sin. God will never forgive us for any sin, until we are willing to give up all known sin. God is not so desperate as to negotiate for anything less than complete agreement with Himself about the despicableness of our sin, the justness of His anger and punishment, and the magnanimity of His mercy. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). As the One Who Cleanses Us From All Unrighteousness, He maintains a holy people. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2Peter 3:14).

Jesus is the One Who Is Able To Subdue All Things To Himself. "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" (Philippians 3:21). Our wills are included in this listing of things which the LORD Jesus is able to subdue. Either man voluntarily submits to the One Who Is Able To Subdue All Things To Himself now, or the confession that Jesus is LORD will be taken later at the White Throne Judgment. "Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: That at 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" (Philippians 2:9-11).

The Subduer of Our Iniquities is an appropriate title for the LORD Jesus. "He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea" (Micah 7:19). Many of these promises have been relegated to someone else at some other time. "For they have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace" (Jeremiah 8:11). Without a confidence that the LORD Jesus came to obliterate the works of the Devil, the professed Church will be willing to wait for the next Millennium to come before we come to grips with how to walk without sinning. "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" (1John 3:8).

Our LORD Jesus is Our All In All. "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (1Corinthians 15:28). The goal of God is that He would be Our All In All. He knows that He already is the supply for all the needs of all who trust Him. "But my God shall supply all your need according

to His riches in glory by Christ Jesus" (Philippians 4:19). When all rebellion has been put down and all sin has been judged, then all will be subject to the KING OF KINGS, AND LORD OF LORDS (Revelation 19:16). If the professed Church would only practice now what all will confess later... "And that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father" (Philippians 2:11).

## Conclusion

Charles G. Finney, an American evangelist from the 1800's, noted, "When we sin, it is because of our ignorance of Christ." We would be more inclined to drink deeply from the Living Water, if we believed that there was anything we could do to be free from sin or sinning. There is. Believe the "Exceeding Great and Precious Promises" (2Peter 1:4) of the LORD Jesus to make us "partakers of the divine nature" (1:4). Every title, office, or capacity of the LORD Jesus is an implicit promise of what Jesus will do for us. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us" (2Corinthians 1:20). We do not lack because God will not supply. We lack because we do not have the understanding or faith to ask. "Ye have not, because ye ask not" (James 4:2).

The Church is in its present Laodicean condition, not because of any inability on God's part to sanctify the Church with His promises, but because Laodicea sees no need of sanctification or the promises. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17). This is inexcusable blindness. This is sin, with only one remedy-- repent. "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Revelation 3:19).

But, "at this present time also there is a remnant [Praise God] according to the election of grace" (Romans 11:5) that "do know their God" and who will "be strong, and do exploits" (Daniel 11:32). I especially pray for you. "For this cause I bow my knees unto the Father of our LORD Jesus Christ, of Whom the whole family in Heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Ephesians 3:14-19). Amen.

For further information, read

["A Tale of Ten Virgins"](http://Whatsaiththescripture.com/Prophecy/A.Tale.of.Ten.Virgins.html),

<http://Whatsaiththescripture.com/Prophecy/A.Tale.of.Ten.Virgins.html>

["Exceeding Great and Precious Promises"](http://Whatsaiththescripture.com/Promises/Exceeding.Promises.html),

<http://Whatsaiththescripture.com/Promises/Exceeding.Promises.html>

and ["An Urgent Call to Christian Perfection"](http://Whatsaiththescripture.com/Fellowship/Exposition.Perfection.html).

<http://Whatsaiththescripture.com/Fellowship/Exposition.Perfection.html>

"He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt

cast all their sins into the depths of the sea" (Micah 7:19).

## XXVI. THE LIFE OF FAITH

'The righteous shall live by his faith.' -- Hab. 2:4 'We have been discharged from the law, so that we serve in newness of the Spirit, and not in the oldness of the letter.' -- Rom. 7:6 'I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me.' -- Gal. 2:20

The word from Habakkuk is thrice quoted in the New Testament as the Divine representation of salvation in Christ by faith alone. (Rom. 1:17; Gal. 3:11; Heb. 10:38)

- Ro 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
- Ga 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.
- Heb 10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him

But that word is oftentimes very imperfectly understood, as if it ran: Man shall on his conversion be justified by faith. The word includes this, but signifies much more. It says that the righteous shall live by faith: the whole life of the righteous, from moment to moment, shall be by faith. (Rom. 5:17,21; 6:11; 8:2; Gal. 2:20; 1 John 5:11,12)

- Ro 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)
- Ro 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.
- Ro 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
- Ro 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- Ga 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.
- 1Jo 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.
- 1Jo 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

We all know how sharp is the opposition which God in His word presents betwixt the grace that comes by faith and the law that works -- demands. This is generally admitted with reference to justification. But that distinction holds just as much of the whole life of sanctification. The righteous shall live by faith alone, that is, shall have power to live according to the will of God. As at his conversion he found it necessary to understand that there was nothing good in him, and that he must receive grace as one that was powerless and godless, so must he as a believer just as clearly understand that in him there is nothing good, and that he must receive his power for good every moment from above. (Rom. 7:18; 8:2,13; Heb. 11:38)

- Ro 7:18 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.
- Ro 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- Ro 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.
- Heb 11:38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

And his work must therefore be every morning and every hour to look up and believe and receive his power from above, out of his Lord in heaven. I am not to do what I can, and hope in the Lord to supply strength. No: as one who has been dead, who is literally able for nothing in himself, and whose life is in his Lord above, I am to reckon by faith on Him who will work in me mightily (Rom. 4:17; 2 Cor. 1:9; Col. 1:20; 2:3)

- Ro 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.
- 2Co 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:
- Col 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.
- Col 2:3 In whom are hid all the treasures of wisdom and knowledge.

Happy the Christian who understands that his greatest danger every day is again to fall under the law, and to be fain to serve God in the flesh with his own strength. Happy when he discerns that he is not under the law which just demands and yet is powerless through the flesh, but is under grace where we have simply to receive what has been given. Happy when he fully appropriates for himself the promise of the Spirit who transfers all that is in Christ to him. Yea, happy when he understands what it is to live by faith, and to serve, not in the oldness of the letter, but in the newness of the Spirit. (Rom.

7:4,6; 12:5,6; Gal. 5:18; Phil. 3:3)

- Ro 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.
- Ro 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.
- Ro 12:5 So we, being many, are one body in Christ, and every one members one of another.
- Ro 12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;
- Ga 5:18 But if ye be led of the Spirit, ye are not under the law.
- Phil. 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Let us make our own the words of Paul: they present to us the true life of faith: 'I have been crucified with Christ; yet I live.' My flesh, not only my sin, but my flesh, all that is of myself, my own living and willing my own power and working, have I given up to death. I Live no longer -- of myself, I cannot. I will not live, or do anything. (John 15:4,5; 1 Cor. 15:10; 2 Cor. 12:10)

- Joh 15:4 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.
- Joh 15:5 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.
- 1Co 15:10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.
- 2Co 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Christ lives in me: He Himself, by His Spirit, is my power, and teaches and strengthens me to live as I ought to do. And that life which I now live in the flesh, I live by faith in Him: my great work is to reckon upon Him to work in Him, as well the willing as the accomplishment. Young Christian, let this life of faith be your faith.

*O my Lord Jesus, Thou art my life: yea, my life. Thou livest in me, and art willing to take my whole life at Thine own charges. And my whole life may daily be a joyful trust and experience that Thou art working all in me. Precious Lord, to that life of faith will I surrender myself. Yea, to Thee I surrender myself, to teach me and to reveal Thyself fully in me. Amen.*

1. Do you discern the error of the expression -- if the Lord helps me -- the Lord must help me? In

natural things we speak thus, for we have a certain measure of power, and the Lord will increase it.

But the New Testament never uses the expression 'help' of the grace of God in the soul. We have absolutely no power -- God is not to help us, because we are weak: no, He is to give His life and His power in us as entirely impotent. He that discerns this aright will learn to live by faith alone.

2. 'Without faith it is impossible to please God'; 'All that is not of faith is sin.' Such works of the Spirit of God teach us how really every deed and disposition of our life is to be full of faith.

3. Hence our first work every day is anew to exercise faith in Jesus as our life; to believe that He dwells in us, and will do all for us and in us. This faith must be the mood of our soul the whole day. This faith cannot be maintained except in the fellowship and nearness of Jesus Himself.

4. This faith has its power in the mutual surrender of Jesus and the believer to each other. Jesus first gives Himself wholly for us. The believer gives himself wholly in order to be taken into possession and guided by Jesus. Then the soul cannot even doubt if He will do all for it.

## XXVII. THE MIGHT OF SATAN

'Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not.' -- Luke 22:31,32

There is nothing that makes an enemy so dangerous as the fact that he remains hidden or forgotten. Of the three great enemies of the Christian, the world, the flesh, and the devil, the last is the most dangerous, not only because it is he that, strictly speaking, lends to the others what power they have, but also because he is not seen, and, therefore, little known or feared. The devil has the power of darkness: he darkens the eyes, so that men do not know him. He surrounds himself with darkness, so that he is not observed. Yea, he has even the power to appear as an angel of light. (Matt. 4:6; 2 Cor. 4:4; 11:14)

- Mt 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
- 2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
- 2Co 11:14 And no marvel; for Satan himself is transformed into an angel of light.

It is by the faith that recognizes things unseen that the Christian is to endeavour to know Satan, even as the Scripture has revealed him.

When the Lord Jesus was living upon earth, His great work was to overcome Satan. When at His



baptism He was filled with the Spirit, this fulness of the Spirit brought him into contact with Satan as head of the world of evil spirits, to combat him and to overcome him. (Matt. 4:1,10)

- Mt 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
- Mt 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.

After that time the eyes of the Lord were always open to the power and working of Satan. In all sin and misery He saw the revelation of the mighty kingdom of the very same superior, the evil one. Not only in the demoniacs, but also in the sick, He saw the enemy of God and man. (Matt. 12:28; Mark 4:15; Luke 13:16; Acts. 10:38)

- Mt 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.
- Mr 4:15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.
- Lu 13:16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?
- Ac 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

In the advice of Peter to avoid the cross, and in his denial of his Lord, where we should think of the revelation of the natural character of Peter, Jesus saw the work of Satan. (Matt. 26:23; Luke 22:31,32)

- Mt 26:23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.
- Lu 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:
- Lu 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

In His own suffering, where we rather speak of the sin of man and the permission of God, Jesus perceives the power of darkness. His whole work in living and in dying was to destroy the works of Satan, as He shall also at His second coming utterly bruise Satan himself. (Luke 10:18; 22:3,53; John 12:31; 14:30; 16:11; Rom. 16:20; Col. 2:15; 2 Thess. 2:8,9; 1 John 3:8)

- Lu 10:18 And he said unto them, I beheld Satan as lightning fall from heaven.
- Lu 22:3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.
- Lu 22:53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.
- Joh 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

- Joh 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
- Joh 16:11 Of judgment, because the prince of this world is judged.
- Ro 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.
- Col 2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.
- 2Th 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
- 2Th 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,
- 1Jo 3:8 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.

His word to Peter, compared with the personal experience of the Lord, gives us a fearful insight into the work of the enemy. 'Satan hath eagerly desired you,' says Jesus. 'As a roaring lion, he walketh about, seeking whom he may devour,' says Peter himself later on. (1 Cor. 7:5; 2 Cor. 2:10; 1 Pet. 5:8)

- 1Co 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.
- 2Co 2:10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;
- 1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour

He has no unlimited power, but he is always eager to make use of every weak or unguarded moment. 'That he might sift you as wheat:' what a picture! This world, yea, even the Church of Christ, is the threshing-floor of Satan. The corn belongs to God; the chaff is his own. He sifts and sifts continually, and all that falls through with the chaff he endeavours to take for himself. And many a Christian is there who does fall through in a terrible fashion, and who, were it not for the intercession of his Lord, would perish for ever. (1 Cor. 5:5; 1 Tim. 1:20)

- 1Co 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
- 1Ti 1:20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they

may learn not to blaspheme.

Satan has more than one sieve. The first is generally wordly-mindedness -- the love of the world. Many a one is pious in his time of poverty, but when he becomes rich, he again eagerly strives to win the world. Or in the time of conversion and awakening he appears very zealous, but through the care of the world he is led astray. (Matt. 4:9; 8:22; 1 Tim. 6:9,10; 2 Tim. 4:10)

- Mt 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
- Mt 8:22 But Jesus said unto him, Follow me; and let the dead bury their dead.
- 1Ti 6:9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.
- 1Ti 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
- 2Ti 4:10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

A second sieve is self-love and self-seeking. Whenever any one does not give himself undividedly to serve his Lord and his neighbour, and to love his neighbour in the Lord, it soon appears that the principal token of a disciple is lacking in him. It will be manifest that many a one, with a fair profession of being devoted to the service of God, fails utterly on this point, and must be reckoned with the chaff. Lovelessness is the sure token of the power of Satan. (John 8:44; 1 John 3:10,15; 4:20)

- Joh 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
- 1Jo 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.
- 1Jo 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.
- 1Jo 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, how can he love God whom he hath not seen?

Yet another sieve, a very dangerous one, is self-confidence. Under the name of following the Spirit, one may listen to the thoughts of his own heart. He is zealous for the Lord, but with a carnal zeal, in which the gentleness of the Lamb of God is not seen. Without being observed, the movements of the flesh mingle with the workings of the Spirit, and while he boasts that he is overcoming Satan, he is being secretly ensnared by him. (Gal. 3:3; 5:13)

- Ga 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

- Ga 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

O it is a serious life here upon the earth, where God gives permission for Satan to set his threshing floor even in the Church. Happy are they who with deep humility, with fear and trembling, distrust themselves. Our only security is in the intercession and guidance of Him who overcame Satan. (Eph. 6:10,12,16)

- Eph 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.
- Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
- Eph 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Far be from us the idea that we know all the depths of Satan, and are a match for all his cunning stratagems. It is in the region of the spirit, in the invisible, that he works and has power, as well as in the visible. Let us fear lest, while we have known and overcome him in the visible, he should prevail over us in the spiritual. May our only security be the conviction of our frailty and weakness, our confidence in Him who certainly keeps the lowly in heart.

*Lord Jesus, open our eyes to know our enemy and his wiles. Cause us to see him and his realm, that we may dread all that is of him. And open our eyes to see how Thou hast overcome him, and how in Thee we are invincible. O teach us what it is to be in Thee, to mortify all that is of the mere Ego and the will of the flesh, and to be strong in weakness and lowliness. And teach us to bring into prayer the conflict of faith against every stronghold of Satan, because we know that Thou wilt bruise him under our feet. Amen.*

1. What comfort does the knowledge of the existence of Satan give us? We know then that sin is derived from a foreign power which has thrust itself into our nature, and does not naturally belong to us. We know besides that he has been entirely vanquished by the Lord Jesus, and thus has no power over us so long as we abide trustfully in Christ.
2. The whole of this world, with all that is in it, is under the domination of Satan: therefore there is nothing, even what appears good and fair, that may not be dangerous for us. In all things, even in what is lawful and right, we must be led and sanctified by the Spirit, if we would continue liberated from the power of Satan.
3. Satan is an evil spirit: only by the good Spirit, the Spirit of God, can we offer resistance to him. He works in the invisible: in order to combat him, we have, by prayer, to enter into the invisible. He is a mighty prince: only in the name of One who is mightier and in fellowship with Him can we overcome.
4. What a glorious work is labour for souls, for the lost, for drunkards, for heathen; a conflict to rescue

them from the might of Satan. (Acts. 26:18)

- Ac 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.

5. In the Revelation the victory over Satan is ascribed to the blood of the Lamb. (Rev. 12:11)

- Re 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Christians have also testified that there is no power in temptation, because Satan readily retreats when one appeals to the blood, by which one knows that sin has been entirely expiated, and we are thus also wholly freed from his power.

## **XXVIII. THE CONFLICT OF THE CHRISTIAN**

'Strive to enter in by the narrow door.' -- Luke 13:24 'Fight the good fight of the faith.' -- 1 Tim. 6:12 'I have fought the good fight, I have finished the course, I have kept the faith.' -- 2 Tim. 4:7

These texts speak of a twofold conflict. The first is addressed to the unconverted: 'Strive to enter in by the narrow door.' Entrance by a door is the work of a moment: the sinner is not to strive to enter during his whole lifetime: he is to strive and do it immediately. He is not to suffer anything to hold him back; he must enter in. (Gen. 19:22; John 10:9; 2 Cor. 6:2; Heb. 4:6,7)

- Ge 19:22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.
- Joh 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
- 2Co 6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)
- Heb 4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:
- Heb 4:7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

Then comes the second, the life-long conflict: by the narrow door I come upon the new way. On the new way there are still always enemies. Of this life-long conflict Paul says: 'I have fought the good fight, I have finished the course, I have kept the faith.' With respect to the continuous conflict, he gives

the charge: 'Fight the good fight of faith.' There is much misunderstanding about this twofold conflict. Many strive all their life against the Lord and His summons, and, because they are not at rest, but feel an inner conflict, they think that this is the conflict of a Christian. Assuredly not: this is the struggle against God of one who is not willing to abandon everything and surrender himself to the Lord. (Acts 5:39; 1 Cor. 10:22)

- Ac 5:39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.
- 1Co 10:22 Do we provoke the Lord to jealousy? are we stronger than he?

This is not the conflict that the Lord would have. What He says is that the conflict is concerned with entering in: but not a conflict for long years. No: He desires that you should break through the enemies that would hold you back, and immediately enter in. Then follows the second conflict, which endures for life. Paul twice calls this the fight of faith. The chief characteristic of it is faith. He who understands well that the principal element in the battle is to believe, and acts accordingly, does certainly carry off the palm: just as in another passage Paul says to the Christian combatant: 'Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.' (Eph. 6:16; 1 John 3:4,5)

- Eph 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
- 1Jo 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.
- 1Jo 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

And what then does it mean, this 'fight of faith'? That, while I strive, I am to believe that the Lord will help me? No: it is not so, although it often is so understood.

In a conflict it is of supreme importance that I should be in a stronghold or fortress which cannot be taken. With such a stronghold a weak garrison can offer resistance to a powerful enemy. Our conflict as Christians is now no longer concerned with going into the fortress. No: we have gone in, and are now in; and so long as we remain in it, we are invincible. The stronghold, this stable fort, is Christ. (Ps. 18:3; 46:2; 62:2,3,6,7,8; 144:2; Eph. 6:10)

- Ps 18:3 I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies.
- Ps 46:2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;
- Ps 62:2 He only is my rock and my salvation; he is my defence; I shall not be greatly moved.
- Ps 62:3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a

bowing wall shall ye be, and as a tottering fence.

- Ps 62:6 He only is my rock and my salvation: he is my defence; I shall not be moved.
- Ps 62:7 In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.
- Ps 62:8 Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.
  
- Ps 144:2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.
  
- Eph 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.

By faith we are in Him: by faith we know that the enemy can make no progress against our fortress. The wiles of Satan all go forth on the line of enticing us out of our fortress, of engaging us in conflict with him on the open plain. There he always overcomes. But if we only strive in faith, abiding in Christ by faith, then we overcome, because Satan then has to deal with Him, and because He then fights and overcomes. (Ex. 14:14; Josh 5:14; 2 Chron. 23:15; John 6:33; Rom. 8:37; 2 Cor. 2:14)

- Ex 14:14 The LORD shall fight for you, and ye shall hold your peace.
  
- Jos 5:14 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?
  
- 2Ch 23:15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.
  
- Joh 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.
  
- Ro 8:37 Nay, in all these things we are more than conquerors through him that loved us.
  
- 2Co 2:14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

'This is the victory that hath overcome the world, even our faith.' Our first and greatest work is thus to believe. As Paul said before he mentions the warlike equipment of the Christian: 'From henceforth be strong in the Lord, and in the strength of His might.'

The reason why the victory is only by faith, and why the fight of faith is the good fight, is this: it is the Lord Jesus who purchased the victory, and who therefore alone gives power and dominion over the enemy. If we are, and abide, in Him, and surrender ourselves to live in Him, and by faith appropriate what He is, then the victory is in itself our own. We then understand: 'The battle is not yours, but God's. The Lord your God shall fight for you, and ye shall be still.' Just as we in opposition to God can achieve nothing good of ourselves, but in Christ please Him, so also is it in opposition to Satan: in ourselves we achieve nothing, but in Christ we are more than conquerors. By faith we stand in Him

righteous before God, and just so in Him are we strong against our enemies. (Ps. 44:4,9; Isa. 45:24)

- Ps 44:4 Thou art my King, O God: command deliverances for Jacob.
- Ps 44:9 But thou hast cast off, and put us to shame; and goest not forth with our armies.
- Isa 45:24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

In this light we can read and take home to ourselves all the noble passages in the Old Testament, especially in the Psalms, where the glorious conflict of God in behalf of his people is spoken of. Fear, or spiritlessness, or uncertainty, makes weak, and cannot overcome: faith in the living God is equal to everything. (Deut. 20:3,8; Josh. 6:20; Judges 7:3 Ps. 18:32-40; Heb. 11:23)

- De 20:3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;
- De 20:8 And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.
- Jos 6:20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.
- Jud 7:3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.
- Ps 18:32 It is God that girdeth me with strength, and maketh my way perfect.
- Ps 18:33 He maketh my feet like hinds' feet, and setteth me upon my high places.
- Ps 18:34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.
- Ps 18:35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.
- Ps 18:36 Thou hast enlarged my steps under me, that my feet did not slip.
- Ps 18:37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.
- Ps 18:38 I have wounded them that they were not able to rise: they are fallen under my feet.
- Ps 18:39 For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.
- Ps 18:40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.
- Heb 11:23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.



In Christ this truth is now still more real. God has come near. His power works in us who believe; it is really He that fights for us.

*O Lord Jesus, who art the Prince of the army of the Lord, the Hero, the Victor, teach me to be strong in Thee my stronghold, and in the power of Thy might. Teach me to understand what the good fight of faith is, and how the one thing that I have need of is, always to look to Thee, to Thee, the supreme Guide of faith. And, consequently, in me, too, let this be the victory that overcometh the world, namely, my faith. Amen.*

1. The conflict of faith is no civil war, in which one half of the kingdom is divided against the other.

This would be insurrection. This is the one conflict that many Christians know: the unrest of the conscience, and the powerless wrestling of a will which consents to that which is good, but does not perform it. The Christian has not to overcome himself. This his Lord does when he surrenders himself. Then he is free and strong to combat and overcome the enemies of his Lord and of the kingdom. No sooner, however, are we willing that God should have His way with us than we are found striving against God. This also is truly conflict, but it is not the good fight of faith.

2. In Galatians 5 reference is made to the inner conflict; for the Galatians had not yet entirely surrendered themselves to the Spirit, to walk after the Spirit. 'The connection,' says Lange, 'shows that this conflict betwixt the flesh and the Spirit of God is not endless, but that there is expected of the Christian a complete surrender of himself, in order to be led only by the one principle -- the Spirit; and then, further, a refusal to obey the flesh.' The believer must not strive against the flesh, to overcome it: this he cannot do. What he is to do is to choose to whom he will subject himself: by the surrender of faith to Christ, to strive in Him through the Spirit, He has a divine power for overcoming.

3. Hence, as we have seen in connection with the beginning of the new life, our one work every day and the whole day is to believe. Out of faith come all blessings and powers, also the victory for overcoming.

## **XXIX BE A BLESSING**

'Get thee out of they country, and from thy kindred, and from thy father's house, unto the land that I will show thee; and I will make of thee a great nation, and I will bless thee; and be thou a blessing.' --  
Gen. 12:1,2

In these first words that God spake to Abraham, we have the short summary of all that God has to say to him and to us as His children. We see what the goal is to which God calls us, what the power that carries us to that goal, and what the place where the power is found. Be a blessing: that is the goal for which God separates Abraham and every believing child of His.

God would have him and us made to understand that, when he blesses us, this is certainly not simply

to make us happy, but that we should still further communicate His blessing. (Matt. 5:34,35; 10:8; 18:33)

- Mt 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:
- Mt 5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.
- Mt 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
- Mt 18:33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

God Himself is love, and therefore He blesses. Love seeketh not itself: when the love of God comes to us, it will seek others through us. (Isa. 43:10,11; 1 Cor. 13:5; 1 John 4:11)

- Isa 43:10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.
- Isa 43:11 I, even I, am the LORD; and beside me there is no saviour.
- 1Co 13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
- 1Jo 4:11 Beloved, if God so loved us, we ought also to love one another.

The young Christian must from the beginning understand that he has received grace with the definite aim of becoming a blessing to others. Pray, keep not for yourself what the Lord gives to you for others. Offer yourself expressly and completely to the Lord, to be used by Him for others: that is the way to be blessed overflowing yourself. (Ps. 112:5,9; Prov. 11:24,25; Matt. 25:40; 1 Cor. 15:58; 2 Cor. 9:6; Heb. 6:10)

- Ps 112:5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.
- Ps 112:9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.
- Pr 11:24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.
- Pr 11:25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.
- Mt 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.
- 1Co 15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

- 2Co 9:6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
- Heb 6:10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

The power for this work will be given. 'Be a blessing': 'I will bless thee,' says the Lord. You are to be personally blessed yourself, personally sanctified and filled with the Spirit, and peace, and power of the Lord: then you have power to bless. (Luke 24:49; John 7:38; 14:12)

- Lu 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
- Joh 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
- Joh 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.

In Christ God has 'blessed us with all spiritual things': let Jesus fill you with these blessings, and you shall certainly be a blessing: you need not doubt or fear. The blessing of God includes in it the power of life for multiplication, for expansion, for communication. See in the Scriptures how blessing and multiplication go together. (Gen. 1:22,28; 9:1; 22:17; 26:24)

- Ge 1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
- Ge 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.
- Ge 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
- Ge 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
- Ge 26:24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

Blessing always includes the power to bless others. Only give the word of the Almighty God, 'I will bless Thee,' time to sink into your spirit. Wait upon God, that He Himself may say to you, 'I will bless thee.' Let your faith cleave fast to this. God will make it truth to you above all asking and thinking. (2 Cor. 9:8,11; Eph. 1:3; Heb. 6:14)

- 2Co 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:
- 2Co 9:11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.
- Eph 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:
- Heb 6:14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

But for this end you must also betake yourself to the place of blessing: the land of promise, the simple life of faith in the promises. 'Get thee out thy land and thy father's house,' says the Lord. Departure, separation from the life of nature and the flesh, in which we were born of our father Adam, is what God would have. The offering up of what is most precious to man is the way to the blessing of God. (Luke 8:29,30; John 12:24,25; 2 Cor. 6:17,18)

- Lu 8:29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)
- Lu 8:30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.
- Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
- Joh 12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
- 2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,
- 2Co 6:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

'Get thee to a land that I will show thee,' says the Lord, out of the old life to a new life, where I alone am your guide; that is, a life where God can have me wholly for Himself alone, where I walk only on the promises of God -- a life of faith. Christian, God will in a Divine fashion fulfil to you His promise, 'I will bless thee.' O go, pray, out of your land and your father's house, out of the life of nature and the flesh, out of intercourse with the flesh and this world, to the New Life, the life of the Spirit, the life in fellowship with God to which He will lead you. There you become receptive of His blessing; there your heart becomes open to full faith in His word, 'I will bless thee'; there He can fulfil that word to you, and make you full of His blessing and power to be a blessing to others. Live with God, separated from the world: then shall you hear the voice of God speak with power: 'I will bless thee'; 'Be thou a blessing.'

*O my Father, show me the way to that promised land where Thou bringest Thy people to have them wholly for Thyself. I will abandon everything to follow Thee, to hold converse with Thee alone, in*

*order that Thou mayest fill me with Thy blessing. Lord, let Thy word, 'I will bless thee,' live in my heart as a word of God: then shall I give myself wholly to live for others and to be a blessing. Amen.*

1. God is the great, the only Fountain of blessing: as much of God as I have in me, so much blessing can I bring. I can work much for others without blessing. Actually to be a blessing, I must begin with that word, 'I will bless thee': then the other, 'Be a blessing' becomes easy.
2. In order to become a blessing, begin on a small scale: yield yourself up for others. Live to make others happy. Believe that the love of God dwells in you by the Spirit, and give yourself wholly to be a blessing and a joy to those who are round about you. Pray God to shed abroad His love in you still further by the Spirit. And believe very firmly that God can make you a greater blessing than you can think, if you surrender yourself to Him for this end.
3. But this surrender must have time in solitary prayer, that God may obtain possession of your spirit. This is for you the departure from your father's house: separate yourself from men that God may speak with you.
4. What think you? Was Abraham ever filled with regret that he placed himself so entirely under the leading of God? Then do you likewise.
5. Do you now know the two words which are the source of all promises and all commands to the children of believing Abraham? The promise is: 'I will bless thee.' The command is: 'Be a blessing.' Pray, take them both firmly for yourself.
6. And do you now understand where these two words to Abraham are fulfilled? In separation from his father's house -- in the walk in fellowship with God.

### **XXX. PERSONAL WORK**

'Restore unto me the joy of Thy salvation: and uphold me with a free spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee.' -- Ps. 51:12,13  
'I believe, for I will speak.' -- Ps. 116:10 'But ye shall receive power, when the Holy Ghost is come upon you.' -- Acts. 1:8

Every redeemed man is called to be a witness for his Lord. Not only by a godly walk, but by personal effort must I serve and make known my Lord. My tongue, my speech, is one of the principal means of intercourse with others and influence upon them. It is but a half dedication, when I do not also bring the offering of the lips, to speak for the Lord. (Ps. 40:10,11; 66:16; 71:8,15,24; Heb 13:15)

- Ps 40:10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.
- Ps 40:11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and

thy truth continually preserve me.

- Ps 66:16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul.
- Ps 71:8 Let my mouth be filled with thy praise and with thy honour all the day.
- Ps 71:15 My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.
- Ps 71:24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.
- Heb 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.

Of this work there is inconceivably real need. There are thousands of Christians who continually enjoy the preaching of the word, and yet do not understand the way of salvation. The Lord Jesus not only preached to the multitudes, but also spoke to individuals according to their needs. (Luke 7:40; John 3:3; 4:7)

- Lu 7:40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.
- Joh 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.
- Joh 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

Scripture is full of examples of those who told to others what the Lord had done for them, and who thus became a blessing to them. (Ex. 18:8,1; 2 Chron. 5:3)

- Ex 18:8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them.
- Ex 18:1 When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt;
- 2Ch 5:3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.

The teacher alone cannot do this work of personal speaking: every ransomed soul must co-operate with him. He is in the world as a witness for his Lord. His own life cannot come to its full healthy increase, if he does not confess his Lord and work for Him. That witness for the Lord must be a personal witness. We must have the courage to say, 'He has redeemed me: He will also redeem you: will you not accept this redemption? Come, let me show you the way.' (John 1:42,46; 4:28,39; Acts. 11:19)

- Joh 1:42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.
- Joh 1:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.
- Joh 4:28 The woman then left her waterpot, and went her way into the city, and saith to the men,
- Joh 4:39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.
- Ac 11:19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

There are hundreds who would be glad if the personal question were put to them, 'Are you redeemed? What keeps you back? Can I not help you to go to the Lord?' Parents ought to speak personally with their children, and put the question, 'My child, have you already received the Lord Jesus?' Teachers in Sabbath schools and in day schools, when they teach the word of God, ought to bring forward the personal question, whether the children have really received salvation, and ought to seek the opportunity of also putting the question to them separately. Friends must speak with their friends. Yes: before all else should this work be done. Such work must be the work of love. Let souls feel that you love them tenderly. Let the humility and gentleness of love, as this was to be seen in Jesus, be seen also in you. At every turn surrender yourself to Jesus to be filled with His love: not by feeling, but by faith in this love, can you do your work. 'Beloved, keep yourselves in the love of God. And on some have mercy who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear.' The flesh often thinks that strength and force do more than love and patience. But that is not so: love achieves everything: it has overcome on the cross. (Heb. 3:13; 10:24; Jude 1:23)

- Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.
- Heb 10:24 And let us consider one another to provoke unto love and to good works:
- Jude 1:23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

Such work must be the work of faith, of faith working by love: faith that the Lord desires to use you and will use you. Be not afraid on account of your weakness: learn in the Scriptures what glorious promises God from time to time gave to those who had to speak for Him. (Ex. 4:11,12; Josh. 1:9; Isa. 50:4,11; Jer. 1:6,7; Matt. 10:19,20)

- Ex 4:11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?
- Ex 4:12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

- Jos 1:9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.
- Isa 50:4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.
- Isa 50:11 Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.
- Jer 1:6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child.
- Jer 1:7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.
- Mt 10:19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.
- Mt 10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Surrender yourself continually to God to be used for the rescue of souls, and take your stand on the fact that He who has redeemed you for this end, will for this end bless you. Although your work is in weakness and fear, although no blessing appears to come, be of good courage: at His time, we shall reap. (2 Chron. 15:7; Ps. 126:6; Hag. 2:5; Gal. 6:9; 1 John 5:16)

- 2Ch 15:7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.
- Ps 126:6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.
- Hag 2:5 According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.
- Ga 6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.
- 1Jo 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.

Be filled with faith in the power of God, in His blessing upon you, and in the certainty of the hearing of prayer. 'If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life.' Whether it be the most miserable and neglected, or whether it be the decent but indifferent who does not know his sin, take courage, the Lord is mighty to bless: He hears prayer. But above all, -- for this is the principal point, -- carry out this work in fellowship with Jesus. Live closely with Him -- live entirely for Him -- let Jesus be in all your own life and He will speak and work in you. (Acts. 4:13; 2 Cor. 3:5; 8:3)



- Ac 4:13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.
- 2Co 3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;
- 2Co 8:3 For to their power, I bear record, yea, and beyond their power they were willing of themselves

Be full of the blessing of the Lord, full of His Spirit and His love, and it cannot be otherwise than that you should be a blessing. You shall be able to tell what He is continually for you. You shall have the love and the courage, with all humility, to put to souls the question, 'Is it well with you? Have you indeed the Lord Jesus as your Saviour?' And the Lord will made you experience the rich blessing which is promised to those who live to bless others. Young Christian, be a witness for Jesus. Live as one who is wholly given away to Him to watch and to work for His honour.

*Blessed Lord, who hast redeemed me to serve the Father in the proclamation of His love, I will with a free spirit offer myself to Thee for this end. Fill my heart for this end with love to Him, to Thee, and to souls. Cause me to see what an honour it is to do the work of redeeming love, even as Thou didst do it. Strengthen my confidence that Thou art working with Thy power in my weakness. And let my joy be to help souls to Thee. Amen.*

1. The question is often asked, 'What can I do to work for the Lord? Can you not take a class in the Sabbath school? Perhaps you live in the country where there are children that have no hour of the Sabbath devoted to them. Perhaps there are heathen children, or even grown-up people of the farms, who do not go to Church. See whether you cannot gather them together in the name of Jesus. Make it a matter of prayer and faith. Although you do this work with trembling, you may be sure that to begin to work will make you strong.

Or can you do nothing for the circulation of books and tracts? When you have a book that has been useful to you, order six or twelve copies of it. Speak of it, and offer it for sale: you can do great service by this means. So also with tracts: if you are too poor to give them for nothing, have them to sell: you may procure blessing by this method. It will especially help you to speak to others, if you begin with telling what is in a book.

2. But the principal thing is personal speaking. Do not hold back because you feel no freedom. The Lord will give you freedom in His own time. It is incredible how many are lost through ignorance. No one has ever personally made it clear to them how they can be saved. The thought that a change must first be sought and felt is so deeply rooted that the most faithful preaching is often of no avail against it. By their erroneous ideas, people misunderstand everything. Begin then to speak and to help souls to understand that they are to receive Jesus just as they are, that they can certainly know that He receives them, and that this is the power of a new and holy life.

## XXXI. MISSIONARY WORK

'And He said unto them, Go ye into all the world, and preach the gospel to the whole creation. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed.' -- Mark 16:15,20

Every friend of Jesus is a friend of missions. Where there is a healthy spiritual life, there is a love for the missionary cause. When you consider the reasons of this, you obtain an insight into the glory of missions, and into your calling to embrace this cause as apart of your soul's life. Come and hear how much there is to make missionary work glorious and precious.

1. It is the cause for which Jesus left the throne of heaven. The heathen are His inheritance, given to Him by His Father. It is in heathendom that the power of Satan has been established. Jesus must have Himself vindicated as the conqueror. His glory, the coming and manifestation of His kingdom, depend on missions. (Isa. 2:8; Matt. 24:14; 28:18; Mark 13:10; Luke 21:24; Rom. 11:25)

- Isa 2:8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:
- Mt 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
- Mt 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- Mr 13:10 And the gospel must first be published among all nations.
- Lu 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
- Ro 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

2. Missionary work is the principal aim of the church on earth. All the last words of the Lord Jesus teach us this. (Mark. 16:15; Luke 24:47; John 17:18; Acts 1:8)

- Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.
- Lu 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

- John 17:18 As thou hast sent me into the world, even so have I also sent them into the world.
- Ac 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

The Lord is the head and He has made himself dependent upon His body, upon His members, by whom alone He can do His work. (1 Cor. 7:21)

- 1Co 7:21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

As a member of Christ, as a member of the church, shall I not give myself to take part in the work, that this goal may be reached?

3. It is the work for which the Holy Spirit was given. See this in the promise of the Spirit: in the leading of the Spirit vouchsafed to Peter and Barnabas and Saul. (Acts 1:8; 11:12,23,24; 8:2,4; 22:21)

- Ac 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
- Ac 11:12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:
- Ac 11:23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.
- Ac 11:24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.
- Ac 8:2 And devout men carried Stephen to his burial, and made great lamentation over him.
- Ac 8:4 Therefore they that were scattered abroad went every where preaching the word.
- Ac 22:21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

In the history of the Church we find that times of revival go hand in hand with new zeal for the missionary cause. The Holy Spirit is always a holy enthusiasm for the extension of the kingdom.

4. Missionary work brings blessing on the Church. It rouses to heroic deeds of faith and self-denial. It has furnished the most glorious instances of the wondrous power of the Lord. It gives heavenly joy over the conversion of sinners to those who watch for it with love and prayer. It cleanses the heart to understand God's great plans, and to await the fulfilment of them in supplication. Missionary work is a token of life in a Church, and brings more life. (Acts 14:28; 15:4,5; Rom. 11:25,33; 15:10; Eph. 3:5,8,10)

- Ac 14:28 And there they abode long time with the disciples.
- Ac 15:4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.
- Ac 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.
- Ro 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.
- Ro 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!
- Ro 15:10 And again he saith, Rejoice, ye Gentiles, with his people.
- Eph 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
- Eph 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
- Eph 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God

5. What a blessing it is for the world. What would we have been, had not missionaries come to our heathen forefathers in Europe? What a glorious blessing has onto missionary work already won in some lands? What help is there for the hundred millions of heathen, if not in missions? (Isa. 49:6,12,18,22; 54:1,2)

- Isa 49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.
- Isa 49:12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.
- Isa 49:18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.
- Isa 49:22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.
- Isa 54:1 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.
- Isa 54:2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes

Heaven and hell look upon missions as the battlefield where the powers of Satan and of Jesus Christ encounter one another. Alas! that the conflict should be carried on so feebly.

6. There will be a blessing for your own soul in love for missionary work. (Prov. 11:24,25; Isa. 58:7,8)

- Pr 11:24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.
- Pr 11:25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.
- Isa 58:7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?
- Isa 58:8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

You will be exercised in faith. Missionary work is a cause for faith, where everything goes on slowly, and not according to the fancy of men. You will learn to cleave to God and the word. Love will be awakened. You will learn to go out of yourselves and your little circle, and with an open eye and a large heart to live in the interests of your Lord and King: you will feel how little true love you have, and you will receive more love.

You will be drawn into prayer. Your calling and power as an intercessor will become clearer to you, and therewith the blessedness of thus co-operation for the kingdom. You will discern how it is the highest conformity to Him who came to seek the lost, to give up your own ease and rest to fight in love the fight of prayer against Satan in behalf of the heathen.

Young Christian, missionary work is more glorious and holy than you suppose. There is more blessing in it than you are aware of. The new life in you depends upon it more than you can as yet understand. Yield yourself up anew in obedience to the word to give missions a large place in your heart; yes, in your heart. The Lord Himself will further teach and bless you. And if you would know how to have your love for missions, as the work of your Lord, increased, attend to the following hints: - Become acquainted with the missionary cause. Endeavour by writings and books to know what the condition and need of heathendom is; what, by the blessing of the Lord, has been already done there; what the work is that is being done now. Speak with others about this cause. Perhaps there could be instituted in your neighbourhood a little missionary society. Perhaps one of your prayer-meetings, say, once a month, could be set apart for prayer in behalf of the missionary cause. Pray also for this in secret. Let the coming of the kingdom have a definite place in your secret prayers. Endeavour to follow the material for prayer in the promises of the word about the heathen, in the whole Scriptures, especially in the prophet Isaiah. (Isa. 49:6,18,21,22; 54:1,3; 60:1,3,11,16; 62:2)

- Isa 49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of

Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

- Isa 49:18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.
- Isa 49:21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?
- Isa 49:22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.
  
- Isa 54:1 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.
- Isa 54:3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.
  
- Isa 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.
- Isa 60:3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.
- Isa 60:11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.
- Isa 60:16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.
  
- Isa 62:2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

Give also for missions: not only when you are asked; not merely what you can spare without feeling it; but set apart for this cause a portion of what you possess or earn. Let the Lord see that you are in earnest with His work. If there is missionary work that is being done in your neighbourhood, show yourself a friend to it. Although there be much imperfection in that work, -- and where is there work of man that is perfect? -- complain not of the imperfection, but look upon the essence of the cause, the endeavour to obey the command of the Lord, and give your prayer and your help. A friend of Jesus is a friend of missions. Love for missionary work is an indispensable element of the new life.

*Son of God, when Thou didst breathe Thy Spirit upon Thy disciples, saying, 'Receive ye the Holy Ghost,' Thou didst add: 'As the Father hath sent Me, even so send I you.' Lord, here am I: send me also. Breathe Thy Spirit into me also, that I may live for Thy kingdom. Amen.*

1. 'Unknown makes unbeloved,' is a word that is specially true of missionary work. He who is acquainted with the wonders that God has wrought in some lands, will praise and thank God for what the missionary enterprise has achieved, and will be strengthened in his faith that missionary work is really God's own cause.

Among the books that help to awaken interest in missions are biographies of missionaries. 'The life of

Henry Martyn' is one, formerly issued by the Book Society. 'Uncle Charles' is the name of a book with an account of missionary work in South Africa. Some books on missions are generally to be found in our Sabbath school libraries.

2. We should never forget that the missionary cause is an enterprise of faith. It requires faith in the promises of God, in the power of God. It has need of love -- love to Jesus, whereby the heart is filled with desire for His honour, and love to souls, that longs for their safety. It is a work of the Spirit of God, 'whom the world cannot receive': therefore the world can approve of missions only when they go forward with the highest prosperity.

3. Let no friend of missions become discouraged when the work proceeds slowly. Although all baptized men are not converted, although even amongst the converts there is still much perversity, and some fall back after a fair professions. Amongst our forefathers in Europe, a whole century was occupied with the introduction of Christianity. Sometimes a nation received Christianity to cast it off again after thirty or forty years. It required a thousand years to bring them up to the height at which we now stand. Let us not expect too much from the heathen at once, but with love and patience and firm faith, pray and work, and expect the blessing of God.

## XXXII. LIGHT AND JOYFULNESS

'Blessed is the people that know the joyful sound: they walk, O Lord, in the light of Thy Continnence. In Thy name do they rejoice all the day.' -- Ps. 89:15,16

'Light is sown for the righteous, and gladness for the upright in heart.' -- Ps. 47:11

'I am the Light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.' -- John 8:12 'I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.' -- John 16:22 'As sorrowful, yet always rejoicing.' -- 2 Cor. 6:10

A father will always be eager to see his children joyful. He does all that he can to make them happy. Hence God also desires that His children should walk before Him in gladness of heart. He has promised them gladness: He will give it. (Ps. 89:16,17; Isa. 30:29; John 16:22; 1 Pet. 1:8)

- Ps 89:16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.
- Ps 89:17 For thou art the glory of their strength: and in thy favour our horn shall be exalted.
- Is. 30:29 Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.
- John 16:22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.
- 1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory

He has commanded it: we must take it and walk in it at all times. (Ps. 32:1; Isa. 12:5,6; 1 Thess. 5:16; Phil. 4:4)

- Ps 32:1 <<A Psalm of David, Maschil.>> Blessed is he whose transgression is forgiven, whose sin is covered.
- Isa 12:5 Sing unto the LORD; for he hath done excellent things: this is known in all the earth.
- Isa 12:6 Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.
- 1Th 5:16 Rejoice evermore.
- Phil 4:4 Rejoice in the Lord alway: and again I say, Rejoice.

The reason of this is not difficult to find. Gladness is always the token that something really satisfies me and has great value for me. More than anything else is gladness for what I possess a recommendation of it to others. And gladness in God is the strongest proof that I have in God what satisfies and satiates me, that I do not serve Him with dread, or to be kept, but because He is my salvation. Gladness is the token of the truth and the worth of obedience, showing whether I have pleasure in the will of God. (Deut. 28:47; Ps. 40:9; 119:11)

- De 28:47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things;
- Ps 40:9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.
- Ps 119:11 Thy word have I hid in mine heart, that I might not sin against thee.

It is for this reason that joy in God is so acceptable to Him, so strengthening to believers themselves, and to all who are around the most eloquent testimony of what we think of God. (Neh. 8:11; Ps. 68:4; Prov. 4:18)

- Ne 8:11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.
- Ps 68:4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.
- Pr 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

In the Scriptures light and gladness are frequently connected with each other. (Esth. 8:16; Prov. 13:9; 15:30; Isa. 60:20)



- Es 8:16 The Jews had light, and gladness, and joy, and honour.
- Pr 13:9 The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.
- Pr 15:30 The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.
- Isa 60:20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

It is so in nature. The joyful light of the morning awakens the birds to their song and gladdens the watchers who in the darkness have longed for the day. It is the light of God's countenance that gives the Christian his gladness: in fellowship with his Lord, he can, and always will, be happy: the love of the Father shines like the sun upon His children. (Ex. 10:23; 2 Sam. 23:4; Ps. 36:10; Isa. 60:1,20; 1 John 1:5; 4:16)

- Ex 10:23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.
- 2Sa 23:4 And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.
- Ps 36:10 O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.
- Isa 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.
- Isa 60:20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.
- 1Jo 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.
- 1Jo 4:16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

When darkness comes over the soul, it is always through one of two things, through sin or through unbelief. Sin is darkness, and makes dark. And unbelief also makes dark, for it turns us from Him, who alone is the light.

The question is sometimes put, Can the Christian walk always in the light? The answer of our Lord is clear, 'He that followeth Me shall not walk in darkness.' It is sin, the turning from behind Jesus to our own way, that makes dark. But at the moment we confess sin, and have it cleansed in the blood, we are again in the light. (Josh. 7:13; Isa. 58:10; 59:1,2,9; Matt. 15:14,15; 2 Cor. 6:14; Eph. 5:8,14; 1 Thess. 5:5; 1 John 2:10)

- Jos 7:13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith

the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

- Isa 58:10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:
- Isa 59:1 Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:
- Isa 59:2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.
- Isa 59:9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.
- Mt 15:14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.
- Mt 15:15 Then answered Peter and said unto him, Declare unto us this parable.
- 2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
- Eph 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:
- Eph 5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
- 1Th 5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
- 1Jo 2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

Or it is unbelief that makes dark. We look to ourselves and our strength; we would seek comfort in our own feeling, or our own works, and all becomes dark. As soon as we look to Jesus, to the fulness, to the perfect provision for our needs that is in Him, all is light. He says, 'I am the Light: he that followeth me shall not walk in darkness, but shall have the light of life.' So long as I believe, I have light and gladness. (John 12:36; 11:40; Rom. 15:13; 1 Pet. 1:8)

- Joh 12:36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.
- Joh 11:40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?
- Ro 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

- 1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory

Christians, who would walk according to the will of the Lord, hear what His word says: 'Finally, my brethren, rejoice in the Lord. Rejoice in the Lord always: again, I will say, Rejoice.' (Phil. 3:1; 4:3)

- Phil 3:1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.
- Phil 4:3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

In the Lord Jesus there is joy unspeakable, and full of glory: believing in Him, rejoice in this. Live the life of faith: that life is salvation and glorious joy. A heart that gives itself undividedly to follow Jesus, that lives by faith in Him and His love, shall have light and gladness. Therefore, soul, only believe. Do not seek gladness; in that case you will not find it, because you are seeking feeling. But seek Jesus, follow Jesus, believe in Jesus, and gladness shall be added to you. 'Not seeing, but believing, rejoice with joy unspeakable and full of glory.'

*Lord Jesus, Thou are the Light of the world, the Effulgence of the unapproachable light, in whom we see the light of God. From Thy countenance radiates upon us the illumination of the knowledge of the love and glory of God. And thou art ours, our light and our salvation. O teach us to believe more firmly that with Thee we can never walk in the darkness. Let gladness in Thee be the proof that Thou art all to us, and our strength to do all that Thou wouldst have us do. Amen.*

1. The gladness that I have in anything is the measure of its worth in my eyes: the gladness in a person, the measure of my pleasure in him: the gladness in a work the measure of my pleasure in it. Gladness in God and His service is one of the surest tokens of healthy spiritual life.
2. Gladness is hindered by ignorance, when we do not rightly understand God and His love and the blessedness of His service: by unbelief, when we still seek something in our own strength or feeling: by double-heartedness, when we are not willing to give up and lay aside everything for Jesus.
3. Understand this saying: 'He that seeks gladness shall not find it; he that seeks the Lord and His will, shall find gladness unsought.' Think over this. He that seeks gladness as a thing of feeling, seeks himself: he would fain be happy: he will not find it. He that forgets himself to live in the Lord and His will, shall be taught of himself to rejoice in the Lord. It is God, God Himself, who is the God of the gladness of our rejoicing: seek God, and you have gladness. You have then simply to take and enjoy it by faith.
4. To thank much for what God is and does, to believe much in what God says and will do, is the way to abiding gladness.
5. 'The light of the eyes gladdens the heart.' God has not intended that His children should walk in the

darkness. Satan is the prince of the darkness: God is light: Christ is the Light of the world: we are children of the light: let us walk in the light. Let us believe in the promise, 'The Lord shall be to thee an everlasting light. Thy sun shall no more go down, for the Lord shall be to thee an everlasting light, and the days of thy mourning shall be ended.

### **XXXIII. CHASTISEMENT**

'Blessed is the man whom Thou chastenest, O Lord, and teachest out of Thy law; that Thou mayest give him rest from the days of adversity.' -- Ps. 94:12

'Before I was afflicted, I went astray; but now I observe Thy word. It is good for me that I have been afflicted; that I might learn Thy statutes.' -- Ps. 119:67,71

'He chastens us for our profit, that we may be partakers of His holiness.' -- Heb. 12:10

'Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience.' -- Jas. 1:2,3

Every child of God must at one time or another enter the school of trial. What the Scriptures teach us is confirmed by experience. And the Scriptures teach us further, that we are to count it a joy when God takes us into this school. It is a part of our heavenly blessedness to be educated and sanctified by the Father through chastisement. Not that trial in itself brings a blessing. (Isa. 5:3; Hos. 7:14,15; 2 Cor. 7:10)

- Isa 5:3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.
- Ho 7:14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.
- Ho 7:15 Though I have bound and strengthened their arms, yet do they imagine mischief against me.
- 2Co 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Just as there is no profit in the ground's being made wet by rain or broken up by the plough, when no seed is cast into it, so there are children of God that enter into trial and have little blessing from it. The heart is softened for a time, but they know not how to obtain an abiding blessing from it. They know not what the Father has in view with them in the school of trial.

In a good school there are four things necessary -- a definite aim, a good text-book, a capable teacher, a willing pupil.

1. Let the aim of trial be clear to you. Holiness is the highest glory of the Father, and also of the child.

He 'chastens us for our profit that we may be partakers of His Holiness.' (Isa. 27:8,9; 1 Cor. 11:32; Heb. 2:10; 12:11)

- Isa 27:8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.
- Isa 27:9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.
- 1Co 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.
- Heb 2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
- Heb 12:11 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.

In trial the Christian would often have only comfort. Or he seeks to be quiet and contented under the special chastisement. This is indeed the beginning; but the Father desires something else, something higher. He would make him holy, holy, for his whole life. When Job said, 'Blessed be the name of the Lord,' this was still but the beginning of his school-time: the Lord had still more to teach him. God would unite our will with His holy will, not only on the one point in which He is trying us, but in everything: God would fill us with His holy Spirit, with His holiness. This is the aim of God; this also must be your aim in the school of trial.

2. Let the word of God at this time be your reading book. See in our trials how in affliction God would teach us out of His law. The word will reveal to you why the Father chastens you, how deeply He loves you in the midst of it, and how rich are the promises of His consolation. Trial will give new glory to the promises of the Father. In chastisement have recourse to the word. (Ps. 119:49,50,92,143; Isa. 40:1; 43:2; 1 Thess. 4:8)

- Ps 119:49 ZAIN. Remember the word unto thy servant, upon which thou hast caused me to hope.
- Ps 119:50 This is my comfort in my affliction: for thy word hath quickened me.
- Ps 119:92 Unless thy law had been my delights, I should then have perished in mine affliction.
- Ps 119:143 Trouble and anguish have taken hold on me: yet thy commandments are my delights.
- Isa 40:1 Comfort ye, comfort ye my people, saith your God.
- Isa 43:2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

- 1Th 4:8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

3. Let Jesus be your teacher. He Himself was sanctified by suffering: it was in suffering that He learned full obedience. He has a wonderfully sympathetic heart. Have much intercourse with Him. Seek not your comfort from much speaking on the part of men or with men. Give Jesus the opportunity of teaching you. Have much converse with Him in solitude. (Isa. 26:16; 61:1,2; Heb. 2:10,17,18; 5:9)

- Isa 26:16 LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.
- Isa 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
- Isa 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;
- Heb 2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
- Heb 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.
- Heb 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.
- Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him

The Father has given you the word, the Spirit, the Lord Jesus your sanctification, in order to sanctify you: affliction and chastisement are meant to bring you to the word, to Jesus Himself, in order that He may make you partaker of His holiness. It is in fellowship with Jesus that consolation comes as of itself (2 Cor. 1:3,4; Heb. 13:5,6)

- 2Co 1:3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
- 2Co 1:4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.
- Heb 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.
- Heb 13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

4. Be a willing pupil. Acknowledge your ignorance. Think not that you understand the will of God. Ask and expect that the Lord would teach you the lesson that you are to learn in affliction. To the meek there is the promise of teaching and wisdom. Seek to have the ear open, the heart very quiet, and turned towards God. Know that it is the Father that has placed you in the school of trial: yield yourself with all willingness to hear you taught. He will bless you greatly in this. (Ps. 25:9;39:2,10; Isa. 50:4,5)

- Ps 25:9 The meek will he guide in judgment: and the meek will he teach his way.
- Ps 39:2 I was dumb with silence, I held my peace, even from good; and my sorrow was stirred.
- Ps 39:10 Remove thy stroke away from me: I am consumed by the blow of thine hand.
- Isa 50:4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.
- Isa 50:5 The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

'Happy is the man whom Thou chastenest, and teachest out of Thy law.' 'Count it all joy when ye fall into manifold temptations,' 'that ye may be perfect, lacking in nothing.' Regard the time of trial as a time of blessing, as a time of close converse with the Father, of being made partaker of His holiness, and you shall also rejoicingly say: 'It is good for me that I have been afflicted.'

*Father, what thanks shall I express to Thee for the glorious light that Thy word casts upon the dark trials of this life. Thou wilt by this means teach me, and make me partaker of Thy holiness. Hast Thou considered the suffering and the death of Thy beloved Son not too much to bring holiness near to me, and shall I not be willing to endure Thy chastisement to be partaker of it? No: Father, thanks be unto Thee for Thy precious work: only fulfil Thy counsel in me. Amen.*

1. In chastisement it is first of all necessary that we should be possessed by the thought: This is the will of God. Although the trial comes through our own folly or the perversity of men, we must acknowledge that it is the will of God that we should be in that suffering by means of that folly or perversity. We see this clearly in Joseph and the Lord Jesus. Nothing will give us rest but the willing acknowledgment: this is the will of God.
2. The second thought is: God wills not only the trial, but also the consolation, the power, and the blessing in it. He who acknowledges the will of God in the chastisement itself is on the way to see and experience the accompaniments also as the will of God.
3. The will of God is as perfect as He Himself: let us not be afraid to surrender ourselves to it: no one suffers loss by deeming the will of God unconditionally good.
4. This is holiness: to know and to adore the will of God, to unite one's self wholly with it.
5. Pray, seek not comfort in trial in connection with men. Do not mingle too much with them: see to it

rather that you deal with God and His word. The object of trial is just to draw you away from what is earthly, in order that you may turn to God and give Him time to unite your will with His perfect will.

### **XXXIV. PRAYER**

'Thou, when thou prayest, enter into thine inner chamber, and having shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.' -- Matt. 6:6

The spiritual life with its growth depends in great measure on prayer. According as I pray much or little, pray with pleasure or as a duty, pray according to the word of God or my own inclination, will my life flourish or decay. In the word of Jesus quoted above, we have the leading ideas of true prayer.

Alone with God: that is the first thought. The door must be shut, with the world and man outside, because I am to have converse with God undisturbed. When God met with His servants in the olden time, He took them alone. (Gen. 28:22; 22:5; 32:24; Ex. 33:11)

- Ge 28:22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.
- Ge 22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.
- Ge 32:24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.
- Ex 33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Let the first thought in your prayer be: here are God and I in the chamber with each other. According to your conviction of the nearness of God will be the power of your prayer.

In the presence of your Father: this is the second thought. You come to the inner chamber, because your Father with His love awaits you there. Although you are cold, dark, sinful; although it is doubtful whether you can pray at all; come, because the Father is there, and there looks upon you. Set yourself beneath the light of his eye. Believe in His tender fatherly love, and out of this faith prayer will be born. (Matt. 6:8; 7:11)

- Mt 6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.



- Mt 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Count certainly upon an answer: that is the third point in the word of Jesus. 'Your Father will recompense you openly.' There is nothing about which the Lord Jesus has spoken so positively as the certainty of an answer to prayer. Pray, review the promises. (Matt 6:7,8; 11:24; Luke 8:8; John 14:13,14; 15:7,16; 16:23,24)

- Mt 6:7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
- Mt 6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
- Mt 11:24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.
- Lu 8:8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.
- Joh 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
- Joh 14:14 If ye shall ask any thing in my name, I will do it.
- Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
- Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
- Joh 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.
- Joh 16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

Observe how constantly in the Psalms, that prayer-book of God's saints, God is called upon as the God who hears prayer and gives answers. (Ps. 3:5; 4:4; 6:10; 10:17; 27:6; 20:2,7; 34:5,7,18; 38:16; 40:2; 65:3; 66:19)

- Ps 3:5 I laid me down and slept; I awaked; for the LORD sustained me.
- Ps 4:4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.
- Ps 6:10 Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

- Ps 10:17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:
- Ps 27:6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.
- Ps 20:2 Send thee help from the sanctuary, and strengthen thee out of Zion;
- Ps 20:7 Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.
- Ps 34:5 They looked unto him, and were lightened: and their faces were not ashamed.
- Ps 34:7 The angel of the LORD encampeth round about them that fear him, and delivereth them.
- Ps 34:18 The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.
- Ps 38:16 For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.
- Ps 40:2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.
- Ps 65:3 Iniquities prevail against me: as for our transgressions, thou shalt purge them away.
- Ps 66:19 But verily God hath heard me; he hath attended to the voice of my prayer.

It may be that there is much in you that prevents the answer. Delay in the answer is a very blessed discipline. It leads to self-searching as to whether we are praying amiss, and whether our life is truly in harmony with our prayer. It rouses to a purer exercise of faith. (Josh. 7:12; 1 Sam. 8:18; 14:37,38; 28:6,15; Prov. 21:13; Isa. 1:15; Mic. 3:4; Hag. 1:9; Jas. 1:6; 4:3; 5:16)

- Jos 7:12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.
- 1Sa 8:18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.
- 1Sa 14:37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.
- 1Sa 14:38 And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day.
- 1Sa 28:6 And when Saul enquired of the LORD, the LORD answered him not, neither by

dreams, nor by Urim, nor by prophets.

- 1Sa 28:15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.
- Pr 21:13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.
- Isa 1:15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.
- Mic 3:4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.
- Hag 1:9 Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.
- Jas 1:6 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.
- Jas 4:3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.
- Jas 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.

It conducts to a closer and more persistent converse with God. The sure confidence of an answer is the secret of powerful praying. Let this always be with us the chief thing in prayer. When you pray, stop in the midst of your prayer to ask, Do I believe that I am receiving what I pray for? Let your faith receive and hold fast the answer as given: it shall turn out according to your faith. (Ps. 145:9; Isa. 30:19; Jer. 33:3; Mal. 3:10; Matt. 9:29; 15:28; 1 John 3:22; 5:14,15)

- Ps 145:9 The LORD is good to all: and his tender mercies are over all his works.
- Isa 30:19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.
- Jer 33:3 Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.
- Mal 3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.
- Mt 9:29 Then touched he their eyes, saying, According to your faith be it unto you.

- Mt 15:28 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.
- 1Jo 3:22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.
- 1Jo 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:
- 1Jo 5:15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Beloved young Christians, if there is one thing about which you must be conscientious, it is this: secret converse with God. Your life is hid with Christ in God. Every day must you in prayer ask from above, and by faith receive in prayer what you need for that day. Every day must personal intercourse with the Father and the Lord Jesus be renewed and strengthened. God is our salvation and our strength: Christ is our life and our holiness: only in personal fellowship with the living God is our blessedness found. Christian, pray much, pray continually, pray without ceasing. When you have no desire to pray, go just then to the inner chamber. Go as one who has nothing to bring to the Father, to set yourself before Him in faith in His love. That coming to the Father, and abiding before Him, is already a prayer that He understands. Be assured that to appear before God, however passively, always brings a blessing. The Father not only hears: He sees in secret, and He will recompense it openly.

*O my Father, who hast so certainly promised in Thy word to hear the prayer of faith, give to me the Spirit of prayer, that I may know how to offer that prayer. Graciously reveal to me Thy wonderful Fatherly love, the complete blotting out of my sins in Christ, by which every hindrance in this direction is taken away, and the intercession of the Spirit in me, by which my ignorance or weakness cannot deprive me of the blessing. Teach me with faith in Thee, the Three-One, to pray in fellowship with Thee. And confirm me in the strong living certitude that I receive what I believingly ask. Amen.*

1. In prayer the principal thing is faith. The whole of salvation, the whole of the new life is by faith, therefore also by prayer. There is all too much prayer that brings nothing, because there is little faith in it. Before I pray, and while I pray, and after I have prayed, I must ask: Do I pray in faith? I must say: I believe with my whole heart.

2. To arrive at this faith we must take time in prayer: time to set ourselves silently and trustfully before God, and to become awake to His presence: time to have our soul sanctified in fellowship with God: time for the Holy Spirit to teach us to hold fast and use trustfully the word of promise. No earthly knowledge, no earthly possessions, no earthly food, no intercourse with friends, can we have without time, sufficient time. Let us not think to learn how to pray, how to enjoy the power and the blessedness of prayer, if we do not take time with God.

3. And then there must be not only time every day, but perseverance from day to day. Time is required

to grow in the certitude that we are acceptable to the Father, and that our prayer has power, in the confidence which knows that our prayer is according to His will and is heard. We must not suppose that we know well enough how to pray, and can but ask, and then it is over. No: prayer is converse and fellowship with God, in which God has time and opportunity to work in us, in which our souls die to their own will and power, and become bound up and united with God.

4. For encouragement in persistent prayer, the following instance may be of service. In an address delivered at Calcutta, George Muller recently said that in 1844 five persons were laid upon his heart, and that he began to pray for their conversion. Eighteen months passed by before the first was converted. He prayed five years more, when the second was converted. After twelve years and a half, yet another was converted. And now he also already prayed forty years for the other two, without letting slip a single day; and still they are not converted. He was, nevertheless, full of courage in the sure confidence that these two also would be given him in answer to his prayer.

### **XXXV. THE PRAYER MEETING**

'Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them.' -- Matt. 28:19,20

The Lord Jesus has told us to go into the inner chamber and hold our personal converse with God by prayer in secret, and not to be seen of men. The very same voice tells us that we are also to pray in fellowship with one another. (Matt. 6:6; Luke 9:18,28)

- Mt 6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
- Lu 9:18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?
- Lu 9:28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

And when He went to heaven, the birth of the Christian Church took place in a prayer meeting which one hundred and twenty men and women held for ten days. (Acts. 1:14)

- Ac 1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

The Day of Pentecost was the fruit of unanimous persevering prayer. Let every one who would please the Lord Jesus, who desires the gift of the Spirit with power for his congregation or Church, who would have the blessing of fellowship with the children of God, attached himself to a prayer meeting, and prove the Lord whether He will make good His word and bestow upon it a special blessing. (2

Chron. 20:4,17; Neh. 9:2,3; Joel 2:16,17; Acts. 12:5)

- 2Ch 20:4 And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.
- 2Ch 20:17 Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you.
- Ne 9:2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.
- Ne 9:3 And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God.
- Joe 2:16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.
- Joe 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?
- Ac 12:5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

And let him give help in it, so that the prayer meeting may be such as the Lord presented it to us.

For a blessed prayer-meeting, there must be, first of all, agreement concerning the thing which we desire. There must be something that we really desire to have from God; and concerning this we are to be in harmony. There must be inner love and unity amongst the suppliants, -- all that is strife, envy, wrath, lovelessness, makes prayer powerless, (Ps. 133:1,3; Jer. 32:39; Matt. 5:23,24; Mark. 11:25)

- Ps 133:1 <<A Song of degrees of David.>> Behold, how good and how pleasant it is for brethren to dwell together in unity!
- Ps 133:3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.
- Jer. 32:39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:
- Mt 5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;
- Mt 5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

- Mr 11:25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

-- and then agreement on the definite object that is desired. (Jer. 32:39; Acts. 4:24)

- Jer 32:39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:
- Ac 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is

For this end it is entirely proper that what people are to pray for should be stated in the prayer meeting. Whether it be that one of the members would have his particular needs brought forward, or whether others would bring more general needs to the Lord, such as the conversion of the unconverted, the revival of God's children, the anointing of the teacher, the extension of the kingdom, let the objects be announced beforehand. And let no one then suppose that there is unanimity whenever one is content to join in prayer for these objects. No: we are to take them into our heart and life, bring them continually before the Lord, be inwardly eager that the Lord should give them: then we are on the way to the prayer that has power.

The second feature that characterizes a right prayer meeting is the coming together in the name of Jesus and the consciousness of His presence. The Scripture says, 'The name of the Lord is a strong tower: the righteous runneth into it, and is safe.' (Prov. 18:10) \*

- Pr 18:10 The name of the LORD is a strong tower: the righteous runneth into it, and is safe.

The name is the expression of the person. When they come together, believers are to enter into the name of Jesus, to betake themselves within this name as their fortress and abode. In this name they mingle with one another before the Father, and out of this name they pray: this name makes them also truly one with each other. And when they are thus in this name, the living Lord Himself is in their midst: and He says that this is the reason why the Father certainly hears them. (John 14:13,14; 15:7,16; 16:23,24)

- Joh 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
- Joh 14:14 If ye shall ask any thing in my name, I will do it.
- Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
- Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
- Joh 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.

- Joh 16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

They are in Him, and He is in them, and out of Him they pray, and their prayer comes before the Father in His power. O let the name of Jesus be really the point of union, the meeting place, in our prayer meetings, and we shall be conscious that He is in our midst.

Then there is the third feature of united prayer of which the Lord has told us: our request shall certainly be done of the Heavenly Father. The prayer shall certainly be answered. O we may well cry out in these days, 'Where is the God of Elijah?' for He was a God that answered. 'The God that shall answer, He shall be God,' said Elijah to the people. And he said to God, 'Answer me, Lord; answer me; that this people may acknowledge that Thou, O Lord, art God.' (2 Kings 2:14; 1 Kings 18:36; 1 Chron. 17:26; Acts 4:24; Jas. 5:16)

- 2 Ki 2:14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.
- 1 Ki 18:36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.
- 1 Chr 17:26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:
- Ac 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:
- Jas 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.

When we are content with much praying, with continuous praying, without answer, then there will be little answer given. But when we understand that the answer as the token of God's pleasure in our prayer is the principal thing, and are not willing to be content without it, we shall discover what is lacking in our prayer, and shall set ourselves so to pray that an answer may come. And this surely we may firmly believe: the Lord takes delight in answering. It is a joy to Him when His people so enter into the name of Jesus, and pray out of it, that He can give what they desire. (Acts. 12:5; 2 Cor. 1:11; Jas. 4:8; 5:16,17)

- Ac 12:5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.
- 2Co 1:11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.



- Jas 4:8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.
- Jas 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.
- Jas 5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

Children of God, however young and weak you may still be, here is one of the institutions prepared for you by the Lord Jesus Himself to supply you with help in prayer. Let every one make use of the prayer meeting. Let every one go in a praying and believing frame of mind, seeking the name and the presence of the Lord. Let every one seek to live and pray with his brethren and sisters. And let every one expect surely to see glorious answers to prayer.

*Blessed Lord Jesus, who hast given us commandment to pray, as well in the solitary inner chamber as in public fellowship with one another, let the one habit always make the other more precious as complement and confirmation. Let the inner chamber prepare us, and awaken the need for union with Thy people in prayer. Let Thy presence there be our blessedness. And let fellowship with Thy people strengthen us surely to expect and receive answers. Amen.*

1. There are many places of our country where prayer meetings might be a great blessing. A pious man or woman who should once a week or on Sabbath at mid-day gather together the inhabitants on a farm-place or the neighbours of two or three places that are not far from one another, might be able to obtain great blessing. Let every believing reader of this portion inquire if there does not exist in his neighbourhood some such need, and let him make a beginning in the name of the Lord. Let me therefore earnestly put the question to every reader: Is there a prayer-meeting in your district? Do you faithfully take part in it? Do you know what it is to come together with the children of God in the name of Jesus, to experience His presence and His hearing of prayer?
2. There is a book, 'The Hour of Prayer,' with suitable portions for reading out in such gatherings. Or let this book, 'The New Life,' be taken, a portion read, and some of the texts reviewed and spoken upon: this will give material for prayer.
3. 'Will the prayer meeting do no harm to the inner chamber?' is a question sometimes asked. My experience is just the reverse of this result. The prayer meeting is a school of prayer. The weak learn from more advanced petitioners. Material for prayer is given: opportunity for self-searching; encouragement to more prayer.
4. Would that it were more general in prayer meetings for people to speak of definite objects for which to pray; things in which one can definitely and trustfully look out for an answer, and concerning which one can know when an answer comes. Such announcements would greatly further unanimity and believing expectations.

\* The Dutch version has -- 'and is set in a high room.' -- Translator

## XXXVI. THE FEAR OF THE LORD

'Blessed is the man that feareth the Lord. He shall not be afraid of evil tidings. His heart is established, he shall not be afraid.' -- Ps. 112:1,7,8

'So the Church, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied.'  
-- Acts 9:31

The Scriptures use the word 'fear' in a twofold way. In some places it speaks of 'fear' as something wrong and sinful, and in the strongest terms it forbids us to 'fear.' (Gen. 15:1; Isa. 8:13; Jer. 32:40; Rom. 8:15; 1 Pet. 3:14; 1 John 4:18)

- Ge 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.
- Isa 8:13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.
- Jer 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.
- Ro 8:15 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.
- 1Pe 3:14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;
- 1Jo 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

In well-nigh one hundred places occurs the word: 'Fear not.' In many other places, on the contrary, fear is praised as one of the surest tokens of true godliness, acceptable to the Lord, and fruitful of blessing to us. (Ps. 22:24,26; 33:18; 112:1; 115:13; Prov. 28:14)

- Ps 22:24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.
- Ps 22:26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.
- Ps 33:18 Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;
- Ps 112:1 Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly

in his commandments.

- Ps 115:13 He will bless them that fear the LORD, both small and great.
- Pr 28:14 Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

The people of God bear the name: those that fear the Lord. The distinction betwixt these two lies in this simple fact: the one is unbelieving fear, the other is believing. Where fear is found connected with lack of trust in God, there it is sinful and very hurtful. (Matt. 8:26; Rev. 21:9)

- Mt 8:26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.
- Re 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

The fear, on the other hand, that is coupled with trust and hope in God, is for the spiritual life entirely indispensable. The fear that has man and what is temporal for its object, is condemned. The fear that with childlike confidence and love honours the Father, is commanded. (Ps. 33:18; 147:11; Luke 12:4,7)

- Ps 33:18 Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;
- Ps 147:11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.
- Lu 12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.
- Lu 12:7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

It is the believing, not slavish, but filial, fear of the Lord that is presented by the Scriptures as a source of blessing and power. He that fears the Lord will fear nothing else. The fear of the Lord will be the beginning of all wisdom. The fear of the Lord is the sure way to the enjoyment of God's favour and protection. (Ps. 56:5,12; Prov. 1:7; 9:10; 10:27; 19:23; Acts. 9:31; 2 Cor. 7:1)

- Ps 56:5 Every day they wrest my words: all their thoughts are against me for evil.
- Ps 56:12 Thy vows are upon me, O God: I will render praises unto thee.
- Pr 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.
- Pr 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

- Pr 10:27 The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.
- Pr 19:23 The fear of the LORD tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.
- Ac 9:31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.
- 2Co 7:1 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.

There are some Christians who by their upbringing are led into the fear of the Lord, even before they come to faith. This is a very great blessing: parents can give a child no greater blessing than to bring him up in the fear of the Lord. When those who are thus brought up are brought to faith, they have a great advantage: they are, as it were, prepared to walk in the joy of the Lord. When, on the contrary, others that have not this preparation, come to conversion, they have need of special teaching and vigilance, in order to pray for and awaken this holy fear. The elements of which this fear is composed are many and glorious. The principal are the following: --

There are holy reverence and awe before the glorious majesty of God and before the All Holy. These guard against the superficiality that forgets who God is, and that takes no pains to honour Him as God. (Job 42:6; Ps. 5:8; Isa. 6:2,5; Hab. 2:20; Zech. 2:3)

- Job 42:6 Wherefore I abhor myself, and repent in dust and ashes.
- Ps 5:8 Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.
- Isa 6:2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
- Isa 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 midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.
- Hab 2:20 But the LORD is in his holy temple: let all the earth keep silence before him.
- Zec 2:3 And, behold, the angel that talked with me went forth, and another angel went out to meet him

There is deep humility that is afraid of itself, and couples deep confidence in God with an entire distrust in itself. Conscious weakness that knows the subtlety of its own heart always dreads doing

anything contrary to the will or honour of God. But just because he fears God, such an one firmly reckons on Him for protection. And this same humility inspires him in all his intercourse with his fellow-men. (Luke 18:2,4; Rom. 11:20; 1 Pet. 3:5)

- Lu 18:2 Saying, There was in a city a judge, which feared not God, neither regarded man:
- Lu 18:4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
- Ro 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:
- 1Pe 3:5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands

There is circumspectness or vigilance. With holy forethought, it seeks to know the right path, to watch against the enemy, and to be guarded against all lightness or hastiness in speech, resolve, and conduct. (Prov. 2:5,11; 8:12,13; 13:16; 16:6; Luke 1:74)

- Pr 2:5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.
- Pr 2:11 Discretion shall preserve thee, understanding shall keep thee:
- Pr 8:12 I wisdom dwell with prudence, and find out knowledge of witty inventions.
- Pr 8:13 The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.
- Pr 13:16 Every prudent man dealeth with knowledge: but a fool layeth open his folly.
- Pr 16:6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.
- Lu 1:74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear

And there are also in it holy zeal and courage in watching and striving. The fear of displeasing the Lord by not conducting one's self in everything as His servant, incites to being faithful in that which is least. The fear of the Lord takes all other fear away, and gives inconceivable courage in the certitude of victory. (Deut. 6:2; Isa. 12:2)

- De 6:2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.
- Isa 12:2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

And out of this fear is then born joy. 'Rejoice with trembling:' the fear of the Lord gives joy its depth and stability. Fear is the root, joy the fruit: the deeper the fear, the higher the joy. On this account it is said: 'Ye that fear the Lord praise Him;' 'Ye that fear the Lord, bless the Lord.' (Ps. 22:24; 135:20)

- Ps 22:24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.
- Ps 135:20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

Young disciples of Christ, hear the voice of your Father, 'Fear the Lord, ye His saints.' Let deep fear of the Lord and dread of all that might displease or grieve Him, fill you. Then shall you never have any evil to fear. He that fears the Lord and seeks to do all that pleases Him, for him shall God also do all that he desires. The childlike believing fear of God will lead you into the love and joy of God, while slavish, unbelieving, cowardly fear is utterly cast out.

*O my God, unite my heart for the fear of Thy name. May I always be amongst those that fear the Lord, that hope in His mercy. Amen.*

1. What are some of the blessings of the fear of God? (Ps. 31:20; 115:13; 127:1; 145:19; Prov. 1, 7,8,13,14,27; Acts 10:35)

- Ps 31:20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.
- Ps 115:13 He will bless them that fear the LORD, both small and great.
- Ps 127:1 A Song of degrees for Solomon. Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.
- Ps 145:19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.
- Pr 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.
- Pr 1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother:
- Pr 1:13 We shall find all precious substance, we shall fill our houses with spoil:
- Pr 1:14 Cast in thy lot among us; let us all have one purse:
- Pr 1:27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.
- Ac 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

2. What are the reasons why we are to fear God? (Deut. 10:17,20,21; Josh. 4:24; 1 Sam. 12:24; Jer. 5:22; 10:6,7; Matt. 10:28; Rev. 15:4)

- De 10:17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:
- De 10:20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.
- De 10:21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.
- Jos 4:24 That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.
- 1Sa 12:24 Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.
- Jer 5:22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?
- Jer 10:6 Forasmuch as there is none like unto thee, O LORD; thou art great, and thy name is great in might.
- Jer 10:7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.
- Mt 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.
- Re 15:4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

3. It is especially the knowledge of God in His greatness, power, and glory that will fill the soul with fear. But for this end, we must set ourselves silent before Him, and take time for our soul to come under the impression of His majesty.

4. 'He delivered me from all my fears.' Does this apply to every different sort of fear by which you are hindered? There is the fear of man (Isa. 41:12,13; Heb 13:16);

- Isa 41:12 Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.
- Isa 41:13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

- Heb 13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

the fear of heavy trial (Isa. 40:1,2);

- Isa 40:1 Comfort ye, comfort ye my people, saith your God.
- Isa 40:2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

the fear of our own weakness (Isa. 41:10);

- Isa 41:10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

fear for the work of God (1 Chron. 28:20);

- 1Ch 28:20 And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

the fear of death (Ps. 23:4).

- Ps 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.

5. Do you now understand the word: 'Blessed is the man that fears the Lord. His heart is established, he shall not be afraid'?

## **XXXVII. UNDIVIDED CONSECRATION**

'And Ittai answered, As the Lord liveth, surely in what place my lord the king shall be, whether for death or for life, even there also will thy servant be.' -- 2 Sam. 15:21

'Whosoever he be of you that renounceth not all that he hath, he cannot be My disciple.' -- Luke 14:33

'Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father.' -- 2 Cor. 6:17,18

'Yea verily, and I count all things to be loss for Christ Jesus my Lord.' -- Phil. 3:8

We have already said that surrender to the Lord is something that for the Christian always obtains newer and deeper significance. When this takes place, he comes to understand how this surrender involves nothing less than a complete and undivided consecration to live only, always, wholly for Jesus. as entirely as the temple was dedicated to the service of God alone, so that every one knew that it existed only for that purpose; as entirely as the offering on the altar could be used only according to the command of God, and no one had a right to dispose of one portion of it otherwise than God had said: so entirely do you belong to your Lord, and so undivided must your consecration to Him be. God



continually reminded Israel that He had redeemed them to be His possession. (Ex. 19:4,5; Lev. 1:8,9; Deut. 7:6; Rom. 12:1; 1 Cor. 3:16,17)

- Ex 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.
- Ex 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:
- Le 1:8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:
- Le 1:9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.
- De 7:6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.
- Ro 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
- 1Co 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
- 1Co 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Let us see what this implies.

There is personal attachment to Jesus, and intercourse with Him in secret. He will be, He must be, the beloved, the desire, the joy of our souls. It is not, in the first instance, to the service of God, but to Jesus as our Friend and King, our Redeemer and God, that we are to be consecrated. (John 14:21; 15:14,15; 21:17; Gal. 2:10)

- Joh 14:21 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.
- Joh 15:14 Ye are my friends, if ye do whatsoever I command you.
- Joh 15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.
- Joh 21:17 He saith unto him the third time, Simon, son of Jonas, 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 saith unto him, Feed my sheep.
- Ga 2:10 Only they would that we should remember the poor; the same which I also was

forward to do.

It is only the spiritual impulse of a personal cordial love that can set us in a condition for a life of complete consecration. Continually did Jesus use the words: 'For My sake,' 'Follow Me,' 'My disciple'; He Himself must be the central point. (Matt. 10:32,33,37,38,40: Luke 14:26,27,33; 18:22)

- Mt 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.
- Mt 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
- Mt 10:37 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.
- Mt 10:38 And he that taketh not his cross, and followeth after me, is not worthy of me.
- Mt 10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
  
- Lu 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.
- Lu 14:27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.
- Lu 14:33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
  
- Lu 18:22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

He gave Himself: to desire to have Him, to love, to depend on Him, is the characteristic of a disciple.

Then there is public confession. What has been given to any one, that he will have acknowledged by all as his property. His possessions are his glory. When the Lord Jesus manifests His great grace to a soul in redeeming it, He desires that the world should see and know it: He would be known and honoured as its proprietor. He desires that every one that belongs to Him should confess Him, and that it should come out that Jesus is King. (Ex. 33:16; Josh. 24:15; John 13:35)

- Ex 33:16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.
  
- Jos 24:15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.
  
- Joh 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.

Apart from this public confession, the surrender is but a half-hearted one. As a part of this public confession, it is also required that we should join His people and acknowledge them as our people. The one new commandment that the Lord gave, the sure token by which all should recognize that we are His disciples, is brotherly love. Although the children of God in a locality are few, or despised, or full of imperfection, yet do you join them. Love them: hold intercourse with them. Attach yourself to them in prayer meetings and otherwise. Love them fervently: brotherly love has wonderful power to open the heart for the love and the indwelling of God. (Ruth 1:16; John 15:12; Rom. 7:5; 1 Cor. 12:20,21; Eph. 4:14,16; 1 Pet. 1:22)

- Ru 1:16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:
- Joh 15:12 This is my commandment, That ye love one another, as I have loved you.
- Ro 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.
- 1Co 12:20 But now are they many members, yet but one body.
- 1Co 12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.
- Eph 4:14 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;
- Eph 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.
- 1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently

To complete consecration, there also belongs separation from sin and the world. Touch not the unclean thing. Know that the world is under the power of the Evil One. Ask not how much of it you can retain without being lost. Ask not always what is sin and what is lawful. Even of that which is lawful, the Christian must oftentimes make a willing renunciation, in order to be able to live wholly for his God. (1 Cor. 8:13; 9:25,27; 10:23; 2 Cor. 6:16,17; 2 Tim. 2:4)

- 1Co 8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.
- 1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.
- 1Co 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

- 1Co 10:23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.
- 2Co 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
- 2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,
- 2Ti 2:4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

Abstinence even from lawful things is often indispensable for the full imitation of the Lord Jesus. Live as one who is really separated for God and His holiness. He who renounces everything, who counts everything loss for Jesus' sake, shall even in this life receive an hundredfold. (Gen. 22:16,17; 2 Chron. 25:9; Luke 18:29; John 12:24,25; Phil. 3:8)

- Ge 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:
- Ge 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
- 2Ch 25:9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.
- Lu 18:29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,
- Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
- Joh 12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
- Phil 3:8 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

And what I separate from everything, I will use. Entire consecration has its eye upon making us useful and fit for God and His service. Let there not be with you the least doubt as to whether God has need of you, and will make you a great blessing. Only give yourself unreservedly into His hands. Present yourself to Him, that He may fill you with His blessing, His love, His Spirit: you shall be a blessing. (2 Tim. 2:21)

- 2Ti 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

Let no one fear that this demand for a complete consecration is too high for him. You are not under the law which demands, but gives no power. You are under grace, which itself works what it requires. (2 Cor. 9:8; 2 Thess. 1:11,12)

- 2Co 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:
- 2Th 1:11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:
- 2Th 1:12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Like the first surrender, so is every fresh dedication yielded to this Jesus, whom the Father has given to do all things for you. Consecration is a deed of faith, a part of the glorious life of faith. It is on this account that you have to say: It is not I, but the grace of God in me, that will do it. I live only by faith in Him who works in me as well the willing as the performance. (1 Cor. 15:10; Gal. 2:20; Phil. 2:13)

- 1Co 15:10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.
- Ga 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.
- Phil 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

*Blessed Lord, open the eyes of my heart that I may see how completely Thou wouldst have me for Thyself. Be Thou in the hidden depths of my heart the one power that keeps me occupied, and holds me in possession. Let all know of me that Thou art my King, that I ask only for Thy will. In my separation from the world, in my surrender to Thy people and to Thy will, let it be manifest that I am wholly, yea, wholly, the Lord's. Amen.*

1. There is well-nigh no point of the Christian life in connection with which I should more desire to urge you to pray to God that He may enlighten your eyes, than this of the entire consecration that God desires. In myself and others, I discover that with our own thoughts we can form no conception how completely God Himself would take possession of our will and live in us. The Holy Spirit must reveal this in us. Only then indeed does a conviction arise of how little we understand this. We are not to think: I see truly how entirely I must live for God, but I cannot accomplish this: no, we are to say: I am still blind, I have still no view of what is the glory of a life in which God is all: if I should once see that, I would strongly desire and believe that, not I, but God, should work it in me.

2. Let there not be in your mind the least doubt as to whether you have given yourself to God, to live wholly and only as His. Express this conviction often before Him. Acknowledge that you do not yet see or understand what it means, but abide by this, that you desire it to be so. Reckon on the Holy Spirit to seal you, to stamp you as God's entire possession. Even if you stumble and discover self-will, hold fast your integrity, and trustfully aver that the deep, firm choice of your heart is in all things, in all things, to live to God.

3. Keep always before your eyes that the power to give all to the Lord, and to be all for the Lord, arises from the fact that He has given all for you, that He is all for you. Faith in what He did for you is the power of what you do for Him.

### **XXXVIII. ASSURANCE OF FAITH**

'Looking unto the promise of God, Abraham 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.' -- Rom. 4:20,21

'My little children, let us not love in word, neither with the tongue; but in deed and truth. Hereby shall we know that we are of the truth, and shall assure our heart before Him.' -- 1 John 3:18,19 'And hereby we know that He abideth in us, by the Spirit which He gave us.' -- 1 John 3:24

Every child of God has need of the assurance of faith: the full certitude of faith that the Lord has received him and made him His child. The Holy Scripture always speaks to Christians as those that know that they are redeemed, that they are now children of God, and that they have received eternal life. (Deut. 26:17,18; Isa. 44:5; Gal. 4:7; 1 John 5:12)

- De 26:17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:
- De 26:18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;
- Isa 44:5 One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.
- Ga 4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
- 1Jo 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

How, pray, can a child love or serve his father, while he is uncertain whether his father will really acknowledge him as a child? We have already spoken on this point in a previous chapter; but oftentimes by ignorance or distrust a Christian again comes into darkness: for this reason we will now deal with it once again of set purpose.

Scripture names three things by which we have our certitude: first, faith in the word; after that, works; and then, in and with both of these, the Holy Spirit.

First, faith in the word. Abraham is to us the great exemplar of faith, and also of the assurance of faith. And what then says the Scripture about the certitude that he had? He was fully assured that what God had promised He was able also to perform. His expectation was only from God, and what God had promised. He relied upon God to do what He had said: the promise of God was for him his only but sufficient assurance of faith. (John 3:33, 5:24; Acts. 27:25; Rom. 4:21,22; 1 John 5:10,11)

- Joh 3:33 He that hath received his testimony hath set to his seal that God is true.
- Joh 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.
- Ac 27:25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.
- Ro 4:21 And being fully persuaded that, what he had promised, he was able also to perform.
- Ro 4:22 And therefore it was imputed to him for righteousness.
- 1Jo 5:10 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.
- 1Jo 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

There are many young Christians who think that faith in the word is not sufficient to give full certitude: they would fain have something more. They imagine that assurance, a sure inward feeling or conviction, is what is given above or outside of faith This is wrong. As I have need of nothing more than the word of a trustworthy man to give me complete certitude, so must the word of God be my certitude. People err because they seek something in themselves and in their feeling. No: the whole of salvation comes from God: the soul must not be occupied with itself or its work, but with God: he that forgets himself to hear what God says, and to rely upon His promise as something worthy of credit, has in this fact the fullest assurance of faith. (Num. 23:19; Ps. 89:35)

- Nu 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?
- Ps 89:35 Once have I sworn by my holiness that I will not lie unto David.

He does not doubt the promises, but is strong in faith, giving God the glory, and being fully assured that what was promised God is also able to perform.

Then the Scripture names also works: by unfeigned love we shall assure our hearts. (1 John 3:18,19)

- 1Jo 3:18 My little children, let us not love in word, neither in tongue; but in deed and in truth.
- 1Jo 3:19 And hereby we know that we are of the truth, and shall assure our hearts before him.

Here carefully observe this: assurance by faith in the promise, without works, comes first. The godless man who receives grace knows this only from the word. But then, later on, assurance is to follow from works. 'By works was faith made perfect.' (John 15:10,14: Gal. 5:6; Jas. 2:22; 1 John 3:14)

- Joh 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
- Joh 15:14 Ye are my friends, if ye do whatsoever I command you.
- Ga 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
- Jas 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?
- 1Jo 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

The tree is planted in faith; without fruits. But when the time of fruit arrives, and no fruit appears, then I may doubt. The more clearly I at the outset hold the assurance of faith, without works, on the word alone, the more certainly shall works follow.

And both -- assurance by faith and by works -- come by the Spirit. Not by the word alone, and not by works as something that I myself do, but by the word as the instrument of the Spirit, and by works as the fruit of the Spirit, has a child of God the heavenly certification that he is the Lord's. (John 4:13; Rom. 8:13,14; 1 John 3:24)

- Joh 4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:
- Ro 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.
- Ro 8:14 For as many as are led by the Spirit of God, they are the sons of God.
- 1Jo 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

**O let us believe in Jesus as our life, and abide in Him, and assurance of faith shall never be lacking to us.** (WStS Note: Emboldened emphasis is ours.)

*O my Father, teach me to find my assurance of faith in a life with Thee, in cordial reliance upon Thy*



*promises, and in cordial obedience to Thy commands. Let Thy Holy Spirit also witness with my spirit that I am a child of God. Amen.*

1. The importance of the assurance of faith lies in the fact, that I cannot possibly love or serve as a child a God of whom I do not know whether He loves and acknowledges me as His child.
2. The whole Bible is one great proof for the assurance of faith. Just because it thus speaks of itself, it is not always named. Abraham and Moses knew well that God had received them: otherwise they could not serve or trust Him. Israel knew that God had redeemed them: for this reason they had to serve God. How much more must this be the case in the greater redemption of the New Testament? All the Epistles are written to men of whom it is presupposed that they know and confess that they are redeemed, holy children of God.
3. Faith and obedience are inseparable, as root and fruit. First, there must be the root, and the root must have time without fruits; then later on come surely the fruits: first assurance without fruits by living faith in the word; then, further assurance from fruits. It is in a life with Jesus that assurance of faith is exalted firmly above all doubt.
4. Assurance of faith is much helped by confession. What I express becomes from me more evident; I am bound and confirmed by it.
5. It is at the feet of Jesus, looking up into His friendly countenance, listening to His loving promises, it is in intercourse with Jesus Himself in prayer, that all doubtfulness of mind falls away. Go thither for the full assurance of faith.

### **XXXIX. CONFORMITY TO JESUS**

'Foreordained to be conformed to the image of His Son.' -- Rom. 8:29 'I have given you an example, that ye also should do as I have done to you.' -- John 13:15

The Bible speaks of a twofold conformity, a twofold likeness that we bear. We may be conformed to the world or to Jesus. The one excludes and drives out the other. Conformity to Jesus, where it is sought, will be secretly prevented by conformity to the world more than anything else. And conformity to the world can be overcome by nothing but conformity to Jesus. Young Christian, the new life of which you have become partaker is the life of God in heaven. In Christ that life is revealed and made visible. What the workings and fruits of eternal life were in Jesus, they shall also be in you: in His life you get to see what eternal life will work in you. It cannot be otherwise: if for this end you surrender yourself unreservedly to Jesus and the dominion of eternal life, it will bring forth in you a walk of wonderful conformity to that of Jesus. (Matt. 20:27,28; Luke 6:40; John 6:57; 1 John 2:6; 4:17)

- Mt 20:27 And whosoever will be chief among you, let him be your servant:
- Mt 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give

his life a ransom for many.

- Lu 6:40 The disciple is not above his master: but every one that is perfect shall be as his master.
- Joh 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.
- 1Jo 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.
- 1Jo 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

To the true imitation of Jesus in His example and growth in inward conformity to Him, two things especially are necessary. These are a clear insight that I am really called to this, and a firm trust that it is possible for me.

One of the greatest hindrances in the spiritual life is that we do not know, that we do not see, what God desires that we should be. (Matt. 22:19; Luke 24:16; 1 Cor. 3:1,2; Heb. 5:11,12)

- Mt 22:19 Shew me the tribute money. And they brought unto him a penny.
- Lu 24:16 But their eyes were holden that they should not know him.
- 1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.
- 1Co 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.
- Heb 5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.
- Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Our understanding is still so little enlightened, we have still so many of our own human thoughts and imaginations about the true service of God, we know so little of waiting for the Spirit who alone can teach us. We do not acknowledge that even the clearest words of God do not have for us the meaning and power that God desires. And so long as we do not spiritually discern what likeness to Jesus is, and how utterly we are called to live like Him, there can be but little said of true conformity. Would that we could only conceive our need of a special heavenly instruction on this point. (1 Cor. 2:12,13; Eph. 1:17,18)

- 1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
- 1Co 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but

which the Holy Ghost teacheth; comparing spiritual things with spiritual.

- Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
- Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints

Let us for this end earnestly examine the Scriptures in order to know what God says and desires about our conformity to Christ. (John 13:15; 15:10,12; 27:18; Eph. 5:2; Phil. 2:5; Col. 3:18)

- Joh 13:15 For I have given you an example, that ye should do as I have done to you.
- Joh 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
- Joh 15:12 This is my commandment, That ye love one another, as I have loved you.
- Eph 5:2 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 sweetsmelling savour.
- Phil 2:5 Let this mind be in you, which was also in Christ Jesus:
- Col 3:18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Let us unceasingly ponder such words of Scripture, and keep our heart in contact with them. Let it remain fixed with us that we have given ourselves wholly to the Lord, to be all that He desires. And let us trustfully pray that the Holy Spirit would inwardly enlighten us and bring us to a full view of the life of Jesus so far as that can be seen in a believer. (1 Cor. 11:1; 2 Cor. 3:18)

- 1Co 11:1 Be ye followers of me, even as I also am of Christ.
- 2Co 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.

The Spirit will convince us that we, no less than Jesus, are absolutely called to live only for the will and glory of the Father: to be in the world even as He is. The other thing that we have need of is the belief that it is really possible for us with some measure of exactness to bear the image of our Lord. Unbelief is the cause of impotence. We put this matter otherwise. Because we are powerless, we think we dare not believe that we can be conformed to our Lord. This thought is in conflict with the word of God. We do not have it in our own power to carry ourselves after the image of Jesus. No: He is our head and our life. He dwells in us, and will have His life work from within, outwards, with divine power, through the Holy Spirit. (John 14:23; 2 Cor. 13:3; Eph. 3:17,18)

- Joh 14:23 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.

- 2Co 13:3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.
- Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
- Eph 3:18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height

Yet this cannot be apart from our faith. Faith is the consent of the heart, the surrender to Him to work, the reception of His working. 'Be it unto you according to your faith,' is one of the fundamental laws of the kingdom of God. (Zech. 8:6; Matt 8:29; Luke 1:37,45; 18:27; Gal. 2:20)

- Zec 8:6 Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.
- Mt 8:29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?
- Lu 1:37 For with God nothing shall be impossible.
- Lu 1:45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.
- Lu 18:27 And he said, The things which are impossible with men are possible with God.
- Ga 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.

It is something incredible what a power unbelief has to hinder the working and the blessing of the Almighty God. The Christian who would be partaker of conformity to Christ must specially cherish the firm trust that this blessing is within his reach, is entirely within the range of possibility. He must learn to look to Jesus as Him to whom he by the grace of God Almighty can, in his measure, be really conformable. He must believe that the same Spirit that was in Jesus is also in him; that the same Father that led and strengthened Jesus also watches over him; that the same Jesus that lived on earth now lives in him. He must cherish the strong assurance that this Three-One God is at work in changing him into the image of the Son. (John 14:19; 17:19; Rom. 8:2; 2 Cor. 3:18; Eph. 1:19,10)

- Joh 14:19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
- Joh 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.
- Ro 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

- 2Co 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.
- Eph 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- Eph 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him

He that believes this shall receive it. It will not be without much prayer: it will require especially converse, ceaseless intercourse with God and Jesus. Yet he that desires it and is willing to give time and sacrifice to it, certainly receives it.

*Son of God, Effulgence of the glory of God, the very image of His substance, I must be changed into Thine image. In Thee I see the image and the likeness of God in which we are created, in which we are by Thee created anew. Lord Jesus, let conformity to Thee be the one desire, the one hope of my soul. Amen.*

1. Conformity to Jesus: we think that we understand the word: but how little do we comprehend that God really expects we should live even as Jesus. It requires much time with Him, in prayer and pondering of His example, at all rightly to conceive it. The writer of these precepts has written a book on this theme, has often spoken of it, and yet he sometimes feels as if he must cry out: Is it really true? Has God indeed called us to live even as Jesus?
2. 'Like Jesus: Thoughts on the image of the Son of God and our conformity to Him,' is the title of a book in which the various features of the image of Jesus and the sure way of receiving them are set forth.
3. Conformity to the world is strengthened especially by intercourse with it: It is in intercourse with Jesus that we shall adopt His mode of thinking, His disposition, His manners.
4. The chief feature of the life of Jesus is this: He surrendered Himself wholly to the Father in behalf of men. This is the chief feature of conformity to Him: the offering up of ourselves to God for the redemption and blessing of the lost.
5. The chief feature His inner disposition was -- childlikeness: absolute dependence on the Father, great willingness to be taught, cheerful preparedness to do the will of the Father. Be specially like Him in this.

## **XL. CONFORMITY TO THE WORLD**

'I beseech you, brethren, to present your bodies a living sacrifice, holy, acceptable to God. 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.' -- Rom. 12:1,2

Be not conformed to this world. But what is conformity to the world? The opposite of conformity to Jesus: for Jesus and the world stand directly opposed to each other. The world crucified Him. He and His disciples are not of the world. The spirit of this world cannot receive the Spirit of God, for it sees Him not and knows Him not. (John 14:17; 17:14,16; 1 Cor. 2:6,8)

- Joh 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
- Joh 17:14 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.
- Joh 17:16 They are not of the world, even as I am not of the world.
- 1Co 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:
- 1Co 2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

And what is the spirit of this world? The spirit of this world is the disposition that animates mankind in their natural condition, where the Spirit of God has not yet renewed them. The spirit of this world comes from the Evil One, who is the prince of this world, and has dominion over all that are not renewed by the Spirit of God. (John 14:30; 16:11; 1 Cor. 2:12)

- Joh 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
- Joh 16:11 Of judgment, because the prince of this world is judged.
- 1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

And in what does the spirit of this world, or conformity to it, manifest itself? The word of God gives the answer: 'All that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world.' The craving for pleasure or the desire to enjoy the world; the craving for property, or the desire to possess the world; the craving for glory, or the desire to be honoured in the world: these are the three chief forms of the spirit of the world. (1 John 2:15,16)

- 1Jo 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.
- 1Jo 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And these three are one in root and essence. The spirit of this world is, that man makes himself his own end: he makes himself the central point of the world: all creation, so far as he has power over it,

must serve him; he seeks his life in the visible. This is the spirit of the world: to seek one's self and the visible. (John 5:44)

- Joh 5:44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

And the Spirit of Jesus: to live not for one's self and not for the visible, but for God and the things that are invisible. (2 Cor. 4:18; 5:7,15)

- 2Co 4:18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.
- 2Co 5:7 (For we walk by faith, not by sight:)
- 2Co 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

It is a very terrible and serious thought that once can carry on a busy fashionable life, free from manifest sin or unrighteousness, and yet remain in the friendship of the world, and thereby in enmity against God. (Jas. 4:4)

- Jas 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

Where the care for the earthly, for what we eat and what we should drink, for what we possess or may still get into possession, for what we can have brought forth in the earth and made to increase, is the chief element in our life, there we are conformed to this world. It is a terrible and a very serious thought that one can maintain to all appearance a Christian life and think that one is trusting in Christ, while yet one is living with the world for self and the visible. (Matt. 6:32,33)

- Mt 6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.
- Mt 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

For this reason the command comes to all Christians with great emphasis: Be conformed, not to this world, but to Jesus.

And how can I, for this end, come to be not conformed to the world? Read our text over again with consideration: we read there two things. Observe what goes before. It is those that have presented their bodies to God as a sacrifice on the altar that have it said to them: Be not conformed to the world. Offer yourself to God -- that is conformity to Jesus; live every day as one that is offered up to God, crucified in Christ to the world: then you shall not be conformed to the world. (Gal. 6:14)

- Ga 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom

the world is crucified unto me, and I unto the world.

Observe also what follows: Be transformed by the renewing of your mind, that ye may prove what is the perfect will of God. There must be a continuous growing renewal of our mind. This takes place by the Holy Spirit, when we let ourselves be led by Him. Then we learn to judge spiritually of what is according to the will of God and what is according to the spirit of the world. A Christian who strives after the progressive renewal of his whole mind shall not be conformed to the world: the Spirit of God makes him conformed to Jesus. (2 Cor. 6:14,16; Eph. 5:17; Heb. 5:14)

- 2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
- 2Co 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
- Eph 5:17 Wherefore be ye not unwise, but understanding what the will of the Lord is.
- Heb 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Christians, pray, do believe that Jesus has obtained for you the power to overcome the world, with its deep hidden seductions to living for ourselves. Believe this: believe in Him as Victor: and you also have the victory. (John 16:33; 1 John 5:4,5)

- Joh 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.
- 1Jo 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.
- 1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

*Precious Lord, we have presented ourselves to Thee as living sacrifices. We have offered up ourselves to God. We are not of the world, even as Thou art not of the world. Lord, let our mind be enlightened by the renewing of the Holy Ghost, that we may rightly see what the spirit of this world is. And let it be seen in us that we are not of this world, but are conformed to Jesus. Amen.*

1. Worldly pleasures. Is dancing sin? What harm is there in playing billiards? Why may a Christian not go to the play? One has sometimes wished that there were in the Scriptures a distinct law to forbid such things. God has intentionally not given this. If there were such a law, it would make men only externally pious. God would put each one upon trial whether his inner disposition is worldly or heavenly. Pray, learn Rom. 12:1,2 by heart, and ask the Spirit of God to make it living in you. The Christian who offers himself up to God, and becomes transformed by the renewing of the mind to prove the perfect will of God, will speedily learn whether he may dance or play billiards. The Christian who is afraid only of hell, but not of conformity to the world, cannot see what the Spirit of God gives His children to see.



2. It is remarkable that the trinity of the god of this world, in John's Epistle, is seen as well in the temptation in Paradise as in that of the Lord Jesus.

The lust of the flesh:

The woman saw that the tree was good for food. Command that those stones become bread.

The lust of the eyes:

And that it was a delight to the eyes.

The devil showeth Him all the kingdoms of the world. And the vainglory of life.

And that the tree was to be desired to make one wise. Cast Thyself down.

3. Consider what I say to you: It is only conformity to Jesus that will keep out conformity to the world. Let conformity to Jesus be the study, the endeavour of your soul.

## **XLI. THE LORD'S DAY**

'And God blessed the seventh day, and hallowed it: because that in it He rested from all His work which God had created.' -- Gen. 2:3 'On that day, the first day of the week, Jesus came and stood in the midst, and saith unto them, Peace be unto you.' -- John 20:19 'I was in the Spirit on the Lord's day.'  
-- Rev. 1:10

Man abides under the law of time. He must have time for what he would do or obtain. In a wonderful way God gives him time for intercourse with Himself. One day in seven God separated for fellowship with Himself. The great object of God's gift of this day is said to be, that it may serve as a token that God desires to sanctify man. (Ex. 31:13,17; Ezek. 20:12,20)

- Ex 31:13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.
- Ex 31:17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.
- Eze 20:12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.
- Eze 20:20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

Endeavour, pray, to understand well that word 'holy:' it is one of the most important words in the Bible. God is the Holy One: that alone is holy to which God communicates His holiness by revealing Himself thereby. We know that the temple was holy, because God dwelt there. God had taken possession of it. He gave Himself to dwell there. So would God also sanctify man, take possession of

him, fill him with Himself, with His own life, His disposition, His holiness. For this end, God took possession of the seventh day, appropriating it to Himself: He sanctified it. And He calls man also to sanctify it, and to acknowledge it as the Lord's day, the day of the Lord's presence and special working. He that does this, that sanctifies this day, shall, as God has promised, be sanctified by Him. (Read with attention Ex. 31:12-17, especially verse 13.)

- Ex 31:12 And the LORD spake unto Moses, saying,
- Ex 31:13 **Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.**
- Ex 31:14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.
- Ex 31:15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.
- Ex 31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.
- Ex 31:17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

God blessed the seventh day by sanctifying it. The blessing of God is the power of life, lodged by Him in anything, whereby it has a result full of blessing. Grass, and cattle, and man He blessed with power to multiply. (Gen. 1:22,28; 22:17)

- Ge 1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
- Ge 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.
- Ge 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies

And so He lodged in the seventh day a power to bless: the promise that every one that sanctifies this day shall be sanctified and blessed by it. We must accustom ourselves always to think of the Sabbath as a blessed day, that certainly brings blessing. The blessing bound up with it is very great. (Isa. 46:4,7; 48:13,14)

- Isa 46:4 And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.
- Isa 46:7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.

- Isa 48:13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.
- Isa 48:14 All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.

There is still a third word that is used of the institution of the Sabbath: 'God rested on the seventh day,' and, as it stands in Exodus, 'was refreshed' or gladdened. God would sanctify and bless us, by introducing us into His rest. He would bring us to see that we are not to burden ourselves with our cares and weakness: we are to rest in Him, in His finished work, in His rest, which He takes because all is in order. This rest is not the outward cessation of employments; no: it is the rest of faith, by which we cease from our works as God did from His, because all is finished. Into this rest we enter by faith in the finished work of Jesus, in surrender to be sanctified by God. (Heb. 4:3,10)

- Heb 4:3 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.
- Heb 4:10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Because Jesus finished the second creation in His resurrection, and we, by the power of His resurrection, enter into life and rest, the seventh day is changed to the first day of the week. There is no specific statement on this point: under the New Testament, the Spirit takes the place of the law. The Spirit of the Lord led His disciples to the celebration of this day. It was the day, not only on which the Lord was raised, but also on which, in all likelihood, the Spirit was poured out: not only on which the Lord manifested Himself during the forty days, but on which the Spirit also specially worked (John 20:1,19,26; Acts. 1:8; 20:7; 1 Cor. 16:2; Rev. 1:10)

- Joh 20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.
- Joh 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.
- Joh 20:26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.
- Ac 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
- Ac 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

- 1Co 16:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
- Re 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet

The chief lessons that we have to learn about this day are the following: --

The principal aim of the Sabbath is to make you holy, as God is holy. God would have you holy: this is glory, this is blessedness: this is His blessing, this His rest. God would have you holy, filled with Himself and His holiness. (Ex. 29:43,45; Ezek. 37:27,28; 1 Pet. 1:15,16)

- Ex 29:43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.
- Ex 29:45 And I will dwell among the children of Israel, and will be their God.
- Eze 37:27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.
- Eze 37:28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.
- 1Pe 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;
- 1Pe 1:16 Because it is written, Be ye holy; for I am holy.

In order to sanctify you, God must have you with Him, in His presence and fellowship. You are to come away from all your struggling and working to rest with Him: to rest quietly, without exertion or anxiety, in the certitude that the Son has finished everything, that the Father cares for you in everything, that the Spirit will work everything in you. In the holy rest of a soul that is converted to God, that is silent towards God, that remains silent before His presence to hear what God speaks in him, that reckons upon God to achieve all, God can reveal Himself. (Ps. 52:2,6; Hab. 2:20; Zech. 2:13; John 19:30)

- Ps 52:2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.
- Ps 52:6 The righteous also shall see, and fear, and shall laugh at him:
- Hab 2:20 But the LORD is in his holy temple: let all the earth keep silence before him.
- Zec 2:13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.
- Joh 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

It is thus that He sanctifies us.

We sanctify the day of rest, first by withdrawal from all external business and distraction; but then especially by employing it as God's day, belonging to the Lord, for what He destined it, fellowship with Himself. Take heed, on the other hand, that you do not use the day of rest only as a day for the public observance of divine worship. It is especially in private personal intercourse that God can bless and sanctify you. In the church, the understanding is kept active, and you have the ordinances of preaching, united prayer and praise, to keep you occupied. But we do not there always know whether the heart is really dealing with God, is taking delight in Him. This takes place in solitude. O, accustom yourself, then, to be alone with the Lord your God. Not only speak to Him: let Him speak to you: let your heart be the temple in whose holy silence His voice is heard. Rest in God: then will God say of your heart: This is my rest, here will I dwell. (Ps. 132:14)

- Ps. 132:14 This is my rest for ever: here will I dwell; for I have desired it.

Young Christian, set great store by the holy, the blessed day of rest. Long for it. Thank God for it. Keep it very holy. And, above all, let it be a day of inner fellowship with your God, of a living converse with His love.

*Holy God, I thank Thee for the holy day which Thou givest me as a token that Thou wilt sanctify me. Lord God, it is Thou who didst sanctify the day by taking it for Thyself: sanctify me in like manner by taking me for Thyself. Teach me so to enter into Thy rest, so to find my rest in Thy love, that my whole soul shall be silent before Thee, in order that Thou mayest make Thyself and Thy love known in me. And let every Sabbath be to me a foretaste of the eternal rest with Thee. Amen.*

1. The Sabbath was the first of all the means of grace, instituted even before the Fall. You cannot see too high a value upon it.
2. Observe how specially the Three-One God has revealed Himself upon the day of rest. The Father rested on this day. The Son rose from the dead upon it. The Spirit sanctified this day by His special workings. You may on this day expect the fellowship and the powerful workings of the Three-One.
3. What is meant by the word 'holy'? Of what is the day of rest a token, according to Ex. 31:13? How did God sanctify the day of rest? How does He sanctify us?
4. There are in this country peculiar difficulties in the way of the quiet celebration of the day of rest in a village, where the church is often very full. Yet one can lay aside that which is unnecessary and receive the influx of company. We can fix an hour in which there shall be reading and singing.
5. It is a matter of great importance to bring up children aright, for the sanctification of the Sabbath day, by avoiding worldly society and conversation, by accustoming them to read something that may be useful for them. For the younger children, there should be in every place a Sabbath school. For the older children, it would be well to come together in connection with such a book as this, every one with a Bible, and to review texts.

6. There is no better day than the Lord's day for doing good to body and soul. Let the works of Satan on this day come to an end, and work for the heathen and the ignorant be carried forward.
7. The principal point is this: the day of rest is the day of God's rest, of rest in and with God, and of intercourse with Him. It is God that will sanctify us. He does this by taking possession of us.

## XLII. HOLY BAPTISM

'Go ye therefore, and make disciples \* of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you.' -- Matt. 28:19

'He that believeth and is baptized shall be saved.' -- Mark. 26:16

In these words of the institution of baptism, we find its meaning comprehended as in a summary. The word 'teach' means: 'make disciples of all the nations, baptizing them.' The believing disciple, as he is baptized in the water, is also to be baptized or introduced into the name of the Three-One God. By the name of the Father, the new birth and life as a child in the love of the Father are secured to him: (Gal. 3:26,27; 4:6,7)

- Ga 3:26 For ye are all the children of God by faith in Christ Jesus.
- Ga 3:27 For as many of you as have been baptized into Christ have put on Christ.
  
- Ga 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
- Ga 4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

by the name of the Son, participation in the forgiveness of sins and the life that is in Christ: (Col. 2:12)

- Col 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

by the name of the Holy Spirit, the indwelling and progressive renewal of the Spirit. (Tit. 2:5,6)

- Tit 2:5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
- Tit 2:6 Young men likewise exhort to be sober minded.

And every baptized believer must always look upon baptism as his entrance into a covenant with the Three-One God, and as a pledge that the Father, the Son, and the Spirit will in course of time do for him all that they have promised. It requires a life-long study to know and enjoy all the blessing that is presented in baptism.

In other passages of Scripture the thrice two-fold blessing is again set forth separately: thus we find bound up with it the new birth required to make a child of God. 'Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.' The baptized disciple has in God a Father, and he has to live as a child in the love of this Father. (John 3:3,5)

- Joh 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.
- Joh 3:5 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.

Then, again, baptism is brought more directly into connection with the redemption that is in Christ. Consequently, the first and simplest representation of it is the forgiveness or washing away of sins. Forgiveness is always the gateway or entrance into all blessing: hence baptism is also the sacrament of the beginning of the Christian life; but of a beginning that is maintained through the whole life. It is on this account that in Rom. 6 baptism is represented as the secret of the whole of sanctification, the entrance into a life in union with Jesus. 'Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?' And then follows in verse 4-11, the more precise explanation of what it is to be baptized into the death of Jesus, and to arise out of this with Him for a new life in Him. This is elsewhere very powerfully comprehended in this one word: 'As many of you as were baptized into Christ did put on Christ.' This alone is the right life of a baptized disciple: he has put on Christ. (Rom. 6:3,4; Gal. 3:27; Col. 2:12)

- Ro 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
- Ro 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
- Ga 3:27 For as many of you as have been baptized into Christ have put on Christ.
- Col 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

As one is plunged into water and passes under it, so is the believing confessor baptized into the death of Christ, in order then to live and walk clothed with the new life of Christ. And there are other passages where again there is connected with baptism the promise of the Spirit, not only as the Spirit of regeneration, but as the gift bestowed from heaven upon believers for indwelling and sealing, for progressive renewal. 'He saved us through the washing of regeneration and renewing of the Holy Ghost, which He poured out upon us richly.' Renewal is here the activity of the Spirit, whereby the new life that is planted in the new birth penetrates our whole being, so that all our thinking and doing is sanctified by Him. (Rom. 12:2; Eph. 4:23; Tit. 2:5,6)

- Ro 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.

- Eph 4:23 And be renewed in the spirit of your mind;
- Tit 2:5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
- Tit 2:6 Young men likewise exhort to be sober minded.

And all this rich blessing which lies in baptism is received by faith. 'He that believeth, and is baptized, shall be saved.' Baptism was not only a confession on man's part of the faith that he who would be a disciple already had, but equally on God's part a seal for the confirmation of faith, a covenant token in which the whole treasury of grace lay open, to be enjoyed throughout life. As often as a baptized believer sees a baptism administered, or reflects upon it, it is to be to him an encouragement to press by an over-growing faith into the full life of salvation that the Three-One desires to work in him. The Holy Spirit is given to appropriate within us all the love of the Father and all the grace of the Son. The believing candidate for baptism is baptized into the death of Christ, has put on Christ: the Holy Spirit is in him to give him all this as his daily experience. (Eph. 4:14,15; Col 2:16)

- Eph 4:14 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;
- Eph 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
- Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days

*Lord God, make Thy holy baptism always operative in my soul as the experience that I am baptized into the death of Christ. And let Thy people everywhere understand by Thy Spirit what rich blessing lies thrown open in the baptism of their children. Amen.*

And what are we now to think of Infant Baptism? With the assurance that those who cleave only to God's word, namely, the Baptists, will say to us: You cannot adduce a single passage in Scripture where the baptism of little children is spoken of.

Our answer is that this is thoroughly taught us in Scripture, not indeed by separate texts, but by its whole tenor. The reason why the Lord Jesus did not name children specially, was that this was altogether unnecessary. From the time of Abraham onwards God had engrained it in His people, that in His covenant He always reckoned parents and children together. He deals, not with separate individuals alone, but with households: the faith of a father held good for the child, so long as the child did not violate the covenant.

a. In Abraham, Isaac obtained part; in every father amongst the people of Israel his child obtained part in the covenant between Me and thee, and thy seed after thee, to be a God unto thee, and thy seed after thee.' (Gen. 17:7.)

- Ge 17:7 And I will establish my covenant between me and thee and thy seed after thee in their



generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

b. Even so in connection with the Passover, it was ordained that, when a stranger would join the people, all his males should be circumcised. (Ex. 12:48)

- Ex 12:48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

\_ Up to the time of Christ it was unquestionably the case that, when any one belonged to the people of God or desired to become attached to them, his little children were received along with him. If the Lord had desired to change this, a very express injunction was needed for the purpose.

c. How expressly did the Lord Jesus declare of children: 'Of such is the kingdom of God.' And under the kingdom should he not have as a Christian the privilege that he had as a Jew? Yes: the covenant of Abraham is still confirmed from child to child.

d. The answer of Paul to the goal-keeper confirms the continuance of what God had instituted: 'Believe in the Lord Jesus and thou shalt be saved, and thy house.' Although there were no children in that house, this promise confirms the principle that God deals, not merely with individuals, but with households.

e. 'Therefore are your children holy.' Since the child itself is holy, it has of itself a right to the holy token of the covenant.

\* The Dutch version, like our Authorized, has 'teach' here.

### **XLIII. THE LORD'S SUPPER**

'The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?' -- 1 Cor. 10:16

'He that eateth My flesh and drinketh My blood abideth in Me, and I in him. He that eateth Me, he also shall live because of Me.' -- John 6:56,57

All life has need of food: it is sustained by nourishment which it takes in from without. The heavenly life must have heavenly food; nothing less than Jesus Himself is the bread of life: 'He that eateth Me shall live by Me.' (Ps. 42:3; Matt. 4:4; John 6:51)

- Ps 42:3 My tears have been my meat day and night, while they continually say unto me, Where is thy God?
- Mt 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every

word that proceedeth out of the mouth of God.

- Joh 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

This heavenly food, Jesus, is brought near to us in two of the means of grace, the word and the Lord's Supper. The word comes to present Jesus to us from the side of the intellectual life, by our thoughts. The Lord's Supper comes in like manner to present Jesus to us from the side of the emotional life, by the physical senses. Man has a double nature: he has spirit and body. Redemption begins with the spirit, but it would also penetrate to the body, (Rom. 8:23; 1 Cor. 6:13, 15,19,20; Phil. 3:21)

- Ro 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.
- 1Co 6:13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.
- 1Co 6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.
- 1Co 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?
- 1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
- Phil 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.

Redemption is not complete until this mortal body also shall share in glory. The Supper is the pledge that the Lord will also change our body of humiliation and make it like His own glorified body by the working whereby He subdues all things to Himself. It is not simply because all that is corporeal is more clear and intelligible for us, that the Lord gives Himself in the bread of the Supper. No: by the body, Scripture often understands the whole man. In the Supper, Christ would take possession of the whole man, body and soul, to renew and sanctify it by the power of His holy body and blood. Even His body shares in His glory: even His body is communicated by the Holy Spirit. Even our body is fed with His holy body, and renewed by the working of the Holy Spirit. (Matt. 26:26; John 6:54,55; Rom. 8:11,13)

- Mt 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.
- Joh 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.
- Joh 6:55 For my flesh is meat indeed, and my blood is drink indeed.
- Ro 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

- Ro 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.

This feeding with the body of Christ takes place, on the side of the Lord by the Spirit, on our side by faith. On the side of the Lord by the Spirit: for the Spirit communicates to us the power of the glorified body, whereby even our bodies, according to Scripture, become members of His body. (1 Cor. 6:15,17; 12:13; Eph. 5:23,30)

- 1Co 6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.
- 1Co 6:17 But he that is joined unto the Lord is one spirit.
- 1Co 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.
- Eph 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
- Eph 5:30 For we are members of his body, of his flesh, and of his bones.

The Spirit gives us to drink of the life-power of His blood, so that that blood becomes the life and the joy of our soul. The bread is a participation in the body: the cup is a participation in the blood.

And this takes place on our side by faith: a faith that, above what can be seen or understood, reckons on the wonder-working power of the Holy Spirit to unite us really, alike in soul and body, with our Lord, by communicating Him inwardly to us. (Luke 1:37; 1 Cor. 2:9,12)

- Lu 1:37 For with God nothing shall be impossible.
- 1Co 2:9 But as 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.
- 1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

This is what the Heidelberg Catechism intends in Question and Answer 76.  
'What is it to eat the glorified body of Christ and to drink His shed blood?'

'It is not only to receive with a believing heart the whole suffering and dying of Christ, and thereby to obtain forgiveness of sins and eternal life, but also therewith, by the Holy Spirit, who dwells alike in Christ and in us, to be so united more and more with His blessed body, that we, although He is in heaven and we are upon earth, are nevertheless flesh of His flesh and bone of His bone, and so live and are governed eternally by one Spirit, as the members of our body by a soul.' \* This deeply inward union with Jesus, even with His body and blood, is the great aim of the Lord's Supper. All that it teaches and gives us of the forgiveness of sins, of the remembrance of Jesus, of the confirmation of the divine covenant, of union with one another, of the announcement of the Lord's death till He

comes, must lead to this: complete oneness with Jesus through the Spirit. (Matt. 26:28; Luke 22:19; John 6:54-56; 1 Cor. 10:17; 11:25; Rev. 3:20)

- Mt 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.
- Lu 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.
- Joh 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.
- Joh 6:55 For my flesh is meat indeed, and my blood is drink indeed.
- Joh 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
- 1Co 10:17 For we being many are one bread, and one body: for we are all partakers of that one bread.
- 1Co 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.
- Re 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

'He that eateth My flesh and drinketh My blood abideth in Me, and I in him. He that eateth Me, he shall live by Me.' It is readily understood that the blessing of the Supper depends very much on preparation within the inner chamber, on the hunger and thirst with which one longs for the living God. (Job. 11:13; Isa. 45:1,3; Matt. 5:6; Luke 1:53; 1 Cor. 11:8)

- Job 11:13 If thou prepare thine heart, and stretch out thine hands toward him;
- Isa 45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;
- Isa 45:3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.
- Mt 5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- Lu 1:53 He hath filled the hungry with good things; and the rich he hath sent empty away.
- 1Co 11:8 For the man is not of the woman; but the woman of the man.

Do not imagine, however, that the Supper is nothing but an emblematic token of what we already have by faith in the word. No: it is a spiritual actual communication from the exalted Lord in heaven of the powers of His life: yet this, only according to the measure of desire and faith. Prepare for the Lord's Supper, therefore, with very earnest separation and prayer. And then expect that the Lord will,

with His heavenly power, in a way to you incomprehensible, yet sure, renew your life.

*Blessed Lord, who didst institute the Supper in order to communicate Thyself to Thy redeemed as their food and their power of life, O teach us to use the Supper. Teach us at every opportunity to eat and to drink with great hunger and thirst for Thyself and for full union with Thee, believing that the Holy Spirit feeds us with Thy body and gives us to drink of Thy blood. Amen.*

1. In connection with the Supper let us be especially on our guard against the idea of a mere divine service of the congregation or transitory emotion. Preaching and addresses may make an edifying impression, while there is little power or blessing.

2. For a meal, the first requisite is hunger. A strong hunger and thirst for God is indispensable.

3. In the Supper, Jesus desires to give Himself to us, and would have us give ourselves to Him. These are great and holy things.

4. The lessons of the Supper are many. It is a feast of remembrance; a feast of reconciliation; a covenant feast; a love feast; a feast of hope. But all these separate thoughts are only subordinate parts of the principal element: the living Jesus would give Himself to us in the most inward union. The Son of God would descend into our inmost parts; He would come in to celebrate the Supper with us. 'He that eateth My flesh and drinketh My blood, let him abide in Me, and I in him.'

5. And then union with Jesus is union with His people in love and sympathy.

6. The preparatory address is not itself the preparation: it is only a help to the private preparation which one must have in intercourse with Jesus.

7. To hold festival with God at His table is something of unspeakable importance. Pray, do not suppose that, because you are a Christian, it is easy for you to go and sit down. No: betake yourself to solitude with Jesus, that He may speak to you and say how you are to prepare you heart to eat with Him, yea, with Himself.

It is very useful to take the whole week before the Supper for preparation and the whole week after for reflection.

\* 'Der Heidelbergische Catechismus,' 28, 5:76.

## **XLIV. OBEDIENCE**

'Now therefore, if ye will obey My voice indeed, ye shall be a peculiar treasure unto Me from among all peoples.' -- Ex. 19:5 'The Lord will surely bless thee, if thou only diligently hearken unto the voice of the Lord thy God.' -- Deut. 25:4,5 'By faith Abraham obeyed. -- Heb. 11:8

'He learned obedience by the things which He suffered; and having been made perfect, He became unto all them that obey Him the author of eternal salvation.' -- Heb. 5:8,9

Obedience is one of the most important words in the Bible and in the life of the Christian. It was in the way of disobedience that man lost the favour and the life of God: it is only in the way of obedience that that favour and that life can again be enjoyed. (Rom. 5:19; 6:16; 1 Pet. 1:2,14,22)

- Ro 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
- Ro 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
- 1Pe 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.
- 1Pe 1:14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:
- 1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently

God cannot possibly take pleasure in those who are not obedient, or bestow His blessing upon them. 'If ye will obey My voice indeed, ye shall be a peculiar treasure unto Me;' 'The Lord will surely bless thee, if thou only diligently hearken unto the voice of the Lord thy God.' These are the eternal principles according to which alone man can enjoy God's favour and blessing.

We see this in the Lord Jesus. He says: 'If ye keep My commandments, ye shall abide in My love; even as I have kept my Father's commandments, and abide in His love.' He was in the love of the Father, but could not abide there otherwise than by obedience. And He says that this is equally for us the one way to abide in His love: we must keep His commandments. He came to open for us the way back to God: this way was the way of obedience: only he that through faith in Jesus walks in this way shall come to God. (Gen. 22:17,18; 26:4,5; 1 Sam. 25:22; John 15:10)

- Ge 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
- Ge 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.
- Ge 26:4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;
- Ge 26:5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.
- 1Sa 25:22 So and more also do God unto the enemies of David, if I leave of all that pertain to

him by the morning light any that pisseth against the wall.

- Joh 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

How gloriously is this connection betwixt the obedience of Jesus and our own expressed in Heb. 5: 'He learned obedience, and became unto all them that obey Him the author of eternal salvation.' This is the bond of unity between Jesus and His people, the point of conformity and inward unanimity. He was obedient to the Father: they, on the other hand, are obedient to Him. He and they are both obedient. His obedience not only atones for, but drives out their disobedience. He and they bear one token: obedience to God. (Rom. 6:17; 2 Cor. 10:5; Phil. 2:8)

- Ro 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.
- 2Co 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
- Phil 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

This obedience is a characteristic of the life of faith. It is called the obedience of faith. (Acts. 6:7; Rom. 1:5; 16:26)

- Ac 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.
- Ro 1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:
- Ro 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith

There is nothing in earthly things that so spurs on men to work as faith: the belief that there is advantage or joy to be found is the secret of all work. 'By faith Abraham, when he was called, obeyed:' according to what I believe shall my works be. The faith that Jesus made me free from the power of sin for obedience and sets me in a suitable condition for it, has a mighty power to make me obedient. Faith in the overflowing blessing which the Father gives to it, faith in the promises of the love and indwelling of God, of the fulness of the Spirit which comes by this channel, strengthens for obedience. (Deut. 28:1; Isa. 63:5; John 14:15,11,23; Acts. 5:32)

- De 28:1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

- Isa 63:5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.
- Joh 14:15 If ye love me, keep my commandments.
- Joh 14:11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.
- Joh 14:23 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.
- Ac 5:32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

The power of this faith, again, as also of obedience lies especially in intercourse with the living God Himself. There is but one Hebrew word for 'obeying voice' and 'hearing voice:' to hear aright prepares to obey. It is when I learn the will of God, not in the words of a man or a book, but from God Himself, when I hear the voice of God, that I shall surely believe what is promised and do what is commanded. The Holy Spirit is the voice of God: when we hear the living voice speak, obedience becomes easy. (Gen. 12:1,4; 31:13,16; Matt. 14:28; Luke 5:5; John 10:4,27)

- Ge 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
- Ge 12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.
- Ge 31:13 I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.
- Ge 31:16 For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.
- Mt 14:28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
- Lu 5:5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.
- Joh 10:4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
- Joh 10:27 My sheep hear my voice, and I know them, and they follow me

O let us then wait in silence upon God, and set our soul open before Him, that He may speak by His Spirit. When in our Bible-reading and praying we learn to wait more upon God, so that we can say: My God has spoken this to me, has given me this promise, has commanded this, then shall we also obey. 'To listen to the voice' earnestly, diligently, is the sure way to obedience. With a servant, a warrior, a child, a subject, obedience is indispensable, the first token of integrity. And shall God, the living, glorious God, find no obedience with us? (Mal. 1:6; Matt. 7:21)



- Mal 1:6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?
- Mt 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

No: let cheerful, punctual, precise obedience from the beginning be the token of the genuineness of our fellowship with the Son whose obedience is our life.

*O Father, who makest us Thy children in Christ, Thou makest us in Him obedient children, as He was obedient. Let the Holy Spirit make the obedience of Jesus so glorious and powerful in us, that obedience shall be the highest joy of our life. Teach us in everything only to seek to know what Thou desirest and then to do it. Amen.*

For a life of obedience these things are required: --

1. Decisive surrender. I must no longer have to ask in every single case: Shall I or shall I not, must I, can I, be obedient? No: it must be such an unquestionable thing, that I shall know of nothing else than to be obedient. He that cherishes such a disposition and thinks of obedience as a thing that stands firm, shall find it easy, yea, shall literally taste in it great joy.
2. The knowledge of God's will through the Spirit. Pray, do not imagine that, because you know the Bible in some sort, you know the will of God. The knowledge of God's will is something spiritual: let the Holy Spirit make known to you the knowledge of God's will.
3. The doing of all that we know to be right. All doing teaches men: all doing of what is right teaches men obedience. All that the word, or conscience, or the Spirit tells you is right, actually do it. It helps to form doing into a holy habit, and is an exercise leading to more power and more knowledge. Do what is right, Christian, out of obedience to God, and you shall be blessed.
4. Faith in the power of Christ. You have the power to obey: be sure of this. Although you do not feel it, you have it in Christ your Lord by faith.
5. The glad assurance of the blessing of obedience. It unites us with our God, it wins His good pleasure and love, it strengthens our life, it brings the blessedness of heaven into our heart.

## **XLV. THE WILL OF GOD**

'Thy will be done, as in heaven so on earth.' -- Matt. 6:10

The glory of heaven, where the Father dwells, is that His will is done there. He who would taste the

blessedness of heaven must know the Father who is there, and do His will, as it is done in heaven.  
(Dan. 4:35)

- Da 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

'Heaven is an unending holy kingdom, of which the throne of God is the central point. Around this throne there are innumerable multitudes of pure, free beings, all ordered under powers and dominions. An indescribably rich and many-sided activity fills their life. All the highest and noblest that keeps man occupied is but a faint shadow of what finds place in this invisible world. All these beings possess each their free personal will. The will, however, has in self-conscious freedom, by its own choice, become one with the holy will of the holy Father, so that, in the midst of a diversity that flashes out in a million forms, only one will is accomplished -- the will of God. All the rich, blessed movement of the inhabitants of heaven has its origin and its aim in the will of God.' And why is it then that His children on earth do not regard this will as their highest joy? Wherefore is it that the petition, 'Thy will be done as in heaven,' is for the most part coupled with thoughts of the severe, the trying elements in the will of God, of the impossibility of our always rejoicing in God's will? The cause is this: we do not take pains to know the will of God in its glory and beauty, as the emanation of love, as the source of power and joy, as the expression of the perfection of God. We think of God's will only in the law that He gave and that we cannot keep, or in the trials in which this will appears in conflict with our own. O let us no longer do this, but take pains to understand that in the will of God all His love and blessedness are comprehended and can be apprehended by us. (Gal. 1:4; Eph. 1:5,9,11; Heb. 10:10)

- Ga 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:
- Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,
- Eph 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:
- Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
- Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Hear what the word says about the will of God: and the glorious things that are destined for us in this will.

'This is the will of my Father, that every one that beholdeth the Son and believeth on Him should have eternal life.' The will of God is the rescue of sinners by faith in Christ. He that surrenders himself to this glorious will to seek souls shall have the assurance that God will bless his work to others; for he carries out God's will, even as Jesus did it. (John 4:35; 5:30; 6:38,40)

- Joh 4:35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
- Joh 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.
- Joh 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.
- Joh 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

'It is not the will of your Father which is in heaven that one of these little ones should perish.' The will of God is the maintenance, the strengthening, the keeping of the weakest of His children. What courage shall he have who unites himself cordially with this will. (Matt. 28:14)

- Mt 28:14 And if this come to the governor's ears, we will persuade him, and secure you.

'This is the will of God, even your sanctification.' With His whole heart, with all the power of His will, is God willing to make us holy. If we but open our heart to believe that it is not the law, but the will of God, something that He certainly gives and does where we permit Him, then shall we rejoice over our sanctification a stable and sure. (1 Thess. 4:3; 5:23)

- 1Th 4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication:
- 1Th 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.

'In everything give thanks: for this is the will of God in Christ Jesus to you-ward.' A joyful, thankful life is what God has destined for us, is what He will work in us: what He desires, that He certainly does in those who do not withstand Him, but receive and suffer His will to work in them. (1 Thess. 5:18)

- 1Th 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

What we require then is to surrender our spirit to be filled with the thought, that what God would have He will certainly bring to pass when we do not resist Him. And if we further consider how glorious, and good, and perfect the will of God is, shall we not then yield ourselves with the whole heart, that this will may bring itself to accomplishment in us? (Rom. 12:2)

- Ro 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.

To this end, let us believe that the will of God is His love. Let us see what blessings in the word are connected with the doing of this will. (Matt. 7:21; 12:50 John 7:17; 9:31; Eph. 5:17; 6:6; 1 John 2:17)

- Mt 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- Mt 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.
- Joh 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.
- Joh 9:31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.
- Eph 5:17 Wherefore be ye not unwise, but understanding what the will of the Lord is.
- Eph 6:6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;
- 1Jo 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Let us think of the glory of heaven as consisting in the doing of God's will, and make the choice that that our life on earth shall be. And let us with prayer and meditation suffer ourselves to be led of the Spirit to know this will aright. (Rom. 12:2; Col. 1:9; 4:12; Heb. 10:36; 13:21)

- Ro 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.
- Col 1:9 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;
- Col 4:12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.
- Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.
- Heb 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

When we have thus learned to know the will of God on its glorious heavenly side in the word, and have done it, it will not be difficult for us also to bear this will where it appears to be contrary to our nature. We shall be so filled with the adoration of God and His will, that we shall resolve to see, and approve, and love this will in everything. And it will be the most glorious thought of our life that there is to be nothing, nothing, in which the will of God must not be known and honoured. (Ps. 42:9; Matt. 26:39; Heb. 10:7,9)

- Ps 42:9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?
- Mt 26:39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.
- Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.
- Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

*O my Father, this was the glory of the Lord Jesus, that He did not His own will, but the will of His Father. This His glory I desire to have as mine. Father, open mine eyes and my heart to know the perfection, the glory of Thy will, and the glory of a life in this will. Teach me to understand Thy will aright, then willingly and cheerfully to execute it; and where I have to hear it, to do this also with filial adoration. Amen.*

1. To do the will of God from the heart in prosperity is the only way to bear this will from the heart in suffering.
2. To do the will of God, I must know it spiritually. The light and the power of the Spirit go together: what He teaches to see as God's will, He certainly teaches all to do. Meditate much on Rom. 12:2, and pray earnestly to see God's will aright.
3. Learn always to adore the will of God in the least and the worst thing that man does to you. It is not the will of God that His child should be proved thereby. Say then always in the least as well as the greatest trials: It is the will of God that I am in this difficulty. This brings the soul to rest and silence, and teaches it to honour God in the trial. On this point read the chapter, 'Is God in everything?' In the excellent little book, 'The Christians Secret of Salvation.' \*
4. When God gave a will to man, He gave him a power whereby he could accept or reject the will of God. Child of God, pray, open your will to receive the will of God with its full power, and to be filled with it. This is heavenly glory and blessedness, to be conscious every day: my will is in harmony with God's will; God's will lives in me. It is the will of God to work this in you.

\* [The Christian's Secret of a Happy Life, by H .W. S. F. E. Longely, chap. 8 p. 83. -- Translator]

## **XLVI. SELF-DENIAL**

'Then said Jesus unto His disciples, If any man would come after Me, let him deny himself, and take up his cross and follow Me.' -- Matt. 16:24

Self-denial was an exercise of which the Lord Jesus often spoke. He mentioned it several times as an indispensable token of every true disciple. He connects it with cross-bearing and losing life. (Matt. 10:38,39; Luke 9:23; 14:27; John 12:24,25)

- Mt 10:38 And he that taketh not his cross, and followeth after me, is not worthy of me.
- Mt 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.
- Lu 9:23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.
- Lu 14:27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.
- Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
- Joh 12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Our old life is so sinful, and remains to the end so sinful, that it is never in a condition for anything good. It must therefore be denied and mortified, in order that the new life, the life of God, may have free dominion over us. (Rom. 6:6; 8:13; Gal. 2:20; 5:24; 6:14; Col. 3:5)

- Ro 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
- Ro 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.
- Ga 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.
- Ga 5:24 And they that are Christ's have crucified the flesh with the affections and lusts.
- Ga 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
- Col 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry

Let the young Christian resolve from the very beginning to deny himself wholly, in accordance with the injunction of his Lord. At the outset, it seems severe: he will find that it is the source of inconceivable blessing.

Let self-denial reach our carnal understanding. It was when Peter had spoken according to the thought of the natural understanding, that the Lord had to say to him: 'Thou mindest not the things of God, but

the things of men.' You must deny yourselves and your own thoughts. We must be careful that the activity of our understanding with the word and prayer, in endeavouring to reach the knowledge of what is God's will, does not deceive us with a service of God that is not in spirit and in truth. Deny your carnal understanding; bring it to silence; in holy silence give place to the Holy Spirit; let the voice of God be heard in your heart. (Matt. 26:21; 1 Cor. 1:17,27; 2:6; Col. 2:18)

- Mt 26:21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.
- 1Co 1:17 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.
- 1Co 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;
- 1Co 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:
- Col 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind

Deny also your own will, with all its lusts and desires. Let it be once for all unquestionable that the will of God in everything is your choice, and that therefore every desire that does not fall in with this will, must be mortified. Pray, believe that in the will of God there is heavenly blessedness, and that therefore self-denial appears severe only at the outset, but, when you exercise yourself heartily in it, becomes a great joy. Let the body with all its life abide under the law of self-denial. (Matt. 26:39; Rom. 6:13; 1 Cor. 9:25,27)

- Mt 26:39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.
- Ro 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.
- 1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.
- 1Co 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Deny also your own honour. Seek not it, but the honour of God. This brings such a rest into the soul. 'How can ye believe,' says Jesus, 'which receive glory one of another?' Although your honour be hurt or reviled, commit it to God to watch over it. Be content to be little, to be nothing. 'Blessed are the poor in spirit, for theirs is the kingdom.' (John 5:44; 7:18; 8:50; 1 Thess. 2:6)

- Joh 5:44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

- Joh 7:18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.
- Joh 8:50 And I seek not mine own glory: there is one that seeketh and judgeth.
- 1Th 2:6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

Deny, in like manner, your own power. Cherish the deep conviction that it is those who are weak, those who are nothing, that God can use. Be very much afraid of your own endeavours in the service of God, however sincere they may be. Although you feel as if you had power, say before God that you have it not, that your power is nothing: continuous denial of your own power is the way to enjoy the power of God. It is in the heart that dies to its own power, that the Holy Spirit decides to dwell and bring the power of God. (2 Cor. 3:5; 12:9)

- 2Co 3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;
- 2Co 12:9 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.

Deny especially your own interests. Live not to please yourself, but your neighbour. He that seeks his own life shall lose it; he that would live for himself shall not find life. But he that would really imitate Jesus, to share in His joy, let him give his life as He did, let him sacrifice his own interests. (Rom. 15:1,3; 1 Cor. 10:23,24; Eph. 2:4)

- Ro 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.
- Ro 15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.
- 1Co 10:23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.
- 1Co 10:24 Let no man seek his own, but every man another's wealth.
- Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us

Beloved Christian, at conversion you had to make a choice betwixt your own self and Christ, which you should obey. You then said: 'Not I, but Christ' Now you are to confirm this choice every day. The more you do so, the more joyful and blessed will it be for you to renounce the sinful self, to cast aside unholy self-working, and suffer Jesus to be all. The way of self-denial is a way of deep heavenly blessedness. There are very many Christians that observe nothing of this way. They would have Jesus



to make them free from punishment, but not to liberate them from themselves, from their own will. But the invitation to discipleship still always rings: 'If any man would come after Me, let him deny himself, and take up his cross and follow Me.'

The reason as well as the power for self-denial, we find in the little word Me. 'If any man would come after Me, let him deny himself, and follow Me.' The old life is in ourselves: the new life is in Jesus: the new life cannot rule without driving out the old. Where one's own self had everything to say, it must be nothing. This it would fain not be: on this account there must be all the day denial of one's self, imitation of Jesus. He, with His teaching, His will, His honour, His interests, must fill the heart. But he that has and knows Him, willingly denies himself: Christ is so precious to him, that he sacrifices everything, even himself, to win Him. (Gal. 2:20; Phil. 3:7,8)

- Ga 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.
- Phil 3:7 But what things were gain to me, those I counted loss for Christ.
- Phil 3:8 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

This is the true life of faith. Not according to what nature sees or thinks to be acceptable, do I live, but according to what Jesus says and would have. Every day and every hour I confirm the wonderful bargain: 'Not I, but Christ:' I nothing, Christ everything. 'Ye died,' and no longer have power, or will, or honour; 'your life is hid with Christ in God:' Christ's power and will alone prevail. O soul, cheerfully deny that sinful wretched self, in order that the glorious Christ may dwell in you.

*Precious Saviour, teach me what self-denial is. Teach me so to distrust my heart that in nothing shall I yield to its fancy. Teach me so to know Thee that it shall be impossible for me to do anything else than to offer up myself to possess Thee and Thy life. Amen.*

1. Of the denial of the natural understanding Tersteegen says: 'God and His truth are never known aright, save by such an one as, by the dying of his carnal nature, his inclinations, passions, and will, is made very earnest and silent; and by the abandonment of the manifold deliberations of the understanding, has become very simple and childlike. We must give our heart and our will entirely to God, forsaking our own will in all things, releasing ourselves especially from the manifold imaginations and activities of the understanding, even in spiritual things, that it may collect itself silently in the heart, and dwell as in the heart with God. Not in the head, but in the heart is found the living truth itself, the anointing that teaches us all things. In the heart is found the living fountain of light. Any one that lives in a heart entertained with God, will often with a glance of the eye discern more truth than another with the greatest exertion.'

2. Read the above passage with care: you will find in it the reason why we have several times said,

that when you read or pray you must at every opportunity keep quiet for a little and set yourself in entire silence before God. This is necessary, to bring the activity of the natural understanding to silence and to set the heart open before God, that He may speak there. In the heart is the temple where worship in spirit and truth takes place. Distrust, deny your understanding in spiritual things. The natural understanding is in the head: the spiritual understanding is in the heart, the temple of God. O preserve in the temple of God a holy silence before His countenance: then He will speak.

3. 'The peculiar mark of Christian self-denial is inward cheerfulness and joy in the midst of privation. The word of God makes unceasing joy a duty. This gladsome disposition, which, hailing from eternity, has all change and vicissitude under foot, will hold its ground, not only in times of severe suffering, but also in the self-denial of every day and hour that is inseparable from the Christian life.'

4. What all am I to deny? Deny yourself. How shall I know where and when to deny myself? Do so always and in everything. And if you do not rightly understand that answer, know that no one can give you the right explanation of it but Jesus Himself. To imitate Him, to be taught of Him, is the only way to self-denial. Only when Jesus comes in, does self go out.

## XLVII. DISCRETION

'For wisdom shall enter into thine heart, and knowledge shall be pleasant unto thy soul; discretion shall watch over thee, understanding shall keep thee.' -- Prov. 2:10,11

'My son, keep sound wisdom and discretion: so shall they be life unto thy soul.' -- Prov. 3:21,22

'Ye ought to be quiet, and to do nothing rash.' -- Acts. 19:36

Indiscretion is not merely the sin of the unconverted: amongst the people of God, it is often the cause of much evil and misery. We read of Moses: 'They angered him also at the waters of Meribah, so that it went ill with Moses for their sakes: because they were rebellious against his spirit, and he spake unadvisedly with his lips.' So of Uzzah's touching the ark: 'And God smote him there for his error' (margin, rashness). (2 Sam. 6:7; Ps. 106:38; Prov. 12:18)

- 2Sa 6:7 And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.
- Ps 106:38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.
- Pr 12:18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

What discretion is, and why it is so necessary, may be easily explained. When an army marches into the province of an enemy, its safety depends on the guards which are set, which are to be always on the watch, to know and to give warning when the enemy approaches. Advance guards are sent out that

the territory and power of the enemy may be known. This prudence, which looks out beforehand and looks round, is indispensable. The Christian lives in the province of the enemy. All that surrounds him may become a snare or an occasion of sin. Therefore his whole walk is to be carried out in a holy reserve and watchfulness, in order that he may do nothing indiscreet. He watches and prays that he may not enter into temptation. (Matt. 26:41; Luke 1:36; Eph. 6:18; 1 Pet. 4:7; 5:8) Prudence keeps guard over him. (1 Sam. 18:14; Matt. 10:16; Luke 1:17; 16:8; Eph. 5:15; Tit. 2:4)

- Mt 26:41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
- Lu 1:36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.
- Eph 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
- 1Pe 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.
- 1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:
- 1Sa 18:14 And David behaved himself wisely in all his ways; and the LORD was with him.
- Mt 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.
- Lu 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
- Lu 16:8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.
- Eph 5:15 See then that ye walk circumspectly, not as fools, but as wise,
- Tit 2:4 That they may teach the young women to be sober, to love their husbands, to love their children

Discretion keeps watch over the lips. O what loss many a child of God suffers by the thought that if he only speaks nothing wrong, he may speak what he will. He knows not how, through much speaking, the soul becomes ensnared in the distractions of the world, because in the multitude of words there is not wanting transgression. Discretion endeavours not to speak, save for the glory of God and blessing to neighbours. (Ps. 39:2; 141:3; Prov. 10:19; Eccles. 5:1,2)

- Ps 39:2 I was dumb with silence, I held my peace, even from good; and my sorrow was stirred.

- Ps 141:3 Set a watch, O LORD, before my mouth; keep the door of my lips.
- Pr 10:19 In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.
- Ec 5:1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.
- Ec 5:2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

Over the ear also discretion keeps guard. Through the gate of the ear comes to me all the news of the world, all the indiscreet speech of others, to infect me. Very hurtful for the soul is eagerness for news. One can afterwards no more look into one's self: one lives wholly in the world round about. Corinth was much more godless than Athens; but in this last place, where they 'spent their time in nothing else but either to tell or to hear some new thing,' very few were converted. Take heed, says Jesus, what ye hear. (Prov. 2:2; 18:15; Mark 4:24; Acts. 17:21)

- Pr 2:2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;
- Pr 18:15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.
- Mr 4:24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.
- Ac 17:21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

On this account, discretion keeps watch over the society in which the Christian mingles. 'He that separateth himself seeketh his own desire.' The child of God has no the freedom to yield himself to the society of the world so much and so long as he would: he must know the will of his Father. (Ps. 1:1; Prov. 28:1; 2 Cor. 6:14; 2 Thess. 3:14; 2 John 10,11)

- Ps 1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
- Pr 28:1 The wicked flee when no man pursueth: but the righteous are bold as a lion.
- 2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
- 2Th 3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.
- 2Jo 10 If there come any unto you, and bring not this doctrine, receive him not into your house,

neither bid him God speed:

- 2Jo 11 For he that biddeth him God speed is partaker of his evil deeds.

Discretion keeps watch over all lawful occupations and possessions. It knows how gradually and stealthily the love of money, worldly-mindedness, the secret power of the flesh, obtains the upper hand, and that it can never reckon itself free from this temptation. (Matt. 13:22; Luke 21:34; 1 Tim. 6:9,17)

- Mt 13:22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.
- Lu 21:34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
- 1Ti 6:9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.
- 1Ti 6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy

And, above all, it keeps watch over the heart, because there are the issues of life, there is the fountain out of which everything springs. Remembering the word, 'he that trusteth in his own heart is a fool,' it walks in deep humility, and it works out salvation with fear and trembling. (Prov. 3:21,23; 4:23; 28:16; Jer. 31:33)

- Pr 3:21 My son, let not them depart from thine eyes: keep sound wisdom and discretion:
- Pr 3:23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.
- Pr 4:23 Keep thy heart with all diligence; for out of it are the issues of life.
- Pr 28:16 The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days.
- Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

And whence has the soul the power to be with a never-resting watchfulness on its guard against the thousand dangers that surround it on all sides? Is it not fatiguing, exhausting, harassing, to have thus to watch always and never to be at rest in the certainty that there is no danger? No: absolutely not. Discretion brings just the highest restfulness. It has its security and strength in its heavenly Keeper, who slumbers not nor sleeps. In confidence in Him, under the inspiration of His Spirit, discretion does its work: the Christian walks as one that is wise; the dignity of a holy prudence adorns him in all his actions. The rest of faith, the faith that Jesus watches and guards, binds to Him in love, and holy discretion springs as of its own accord from a love that would not grieve or abandon Him, from a faith

that has its strength for everything in Him.

*O Lord my God, guard me, that I may not be of the indiscreet in heart. Let the prudence of the righteous always characterize me, in order that in everything I may be kept from giving offense.  
Amen.*

1. To one who bestowed great care on having his horse and cart in thoroughly good order, it was once said: Come, it is not necessary to be always taking so much pains with this. His answer was: I have always found my prudence paid. How many a Christian has need of this lesson. How many a young Christian may well pray for this -- that his conversion may be, according to God's word, 'to the prudence of the righteous.'
2. Discretion has its root in self-knowledge. The deeper my knowledge of my impotence and the sinfulness of my flesh is, the greater is the need of watchfulness. It is thus our element of true self-denial.
3. Discretion has its power in faith: the Lord is our Keeper, and He does His keeping through the Spirit keeping us in mind. It is from Him that our discretion comes.
4. Its activity is not limited to ourselves: it reaches out especially to our neighbour, in the way of giving him no offense, and in laying no stumbling-block in his way. (Rom. 14:13; 1 Cor. 8:9; 10:32; Phil. 1:10)
  - Ro 14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.
  - 1Co 8:9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.
  - 1Co 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:
  - Phil 1:10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;
5. It finds great delight in silence, so as to commit its way to the Lord with composure and deliberation. It esteems highly the word of the town-clerk of Ephesus: 'Ye ought to be quiet, and to do nothing rash.'
6. In great generals and their victories, we see that discretion is not timidity: it is consistent with the highest courage and the most joyful certitude of victory. Discretion watches against rashness, but enhances the courage of faith.

## XLVIII. MONEY

'Money answereth all things.' -- Eccles. 10:19 'I verily dedicate the silver unto the Lord from my hand.' -- Judg. 17:3

'Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.' -- Matt. 25:27

It is in his dealing with the world and its possessions, that the Christian finds one of the opportunities in which he is to manifest his self-denial and the spirit of discretion. (John 17:15,16; 1 Cor. 7:31)

- Joh 17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.
- Joh 17:16 They are not of the world, even as I am not of the world.
- 1Co 7:31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

Since it is in money that all value or property on earth will find its expression, so it is especially in his dealing with money that he can show whether he is free from worldliness to deny himself and to serve his God. In order rightly to comprehend this, we must consider for a little what falls to be said about money.

What is money the token of? It is the token of the work by which a man earns it: of his industry, and zeal, and ability in that work: of his success and the blessing of God upon the work. It is also the token of all that I can do with money: the token of the work that others would do for me, of the power that I thereby have to accomplish what I desire, of the influence which I exercise on those that are dependent upon me for my money: a token of all the possessions or enjoyments that are to be obtained by money: a token of all upon earth that can make life desirable: yea, a token of life itself, which without the purchase of indispensable food cannot be supported.

Money is thus, indeed, of earthly things, one of the most desirable and fruitful. No wonder that it is thus esteemed by all. What is the danger of money? What is the sin that is done with it, that the Bible and experience should so warn us to be prudent in dealing with it? There is the anxiousness that knows not if there will be sufficient money. (Matt. 6:31)

- Mt 6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

There is the covetousness that longs too much for it. (1 John 2:16)

- 1Jo 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

There is the dishonesty that, without gross deception or theft, does not give to a neighbour what belongs to him. (Jas. 5:4)

- Jas 5:4 Behold, the hire of the labourers 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.

There is the lovelessness that would draw everything to one's self and does not keep another. (Luke 16:21)

- Lu 16:21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

There is love of money, which seeks after riches and lands in avarice. (1 Tim. 6:9,10,17)

- 1Ti 6:9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.
- 1Ti 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
- 1Ti 6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy

There is robbery of God and the poor in withholding the share that belongs to them. (Prov. 7:24,26; Ma 3:8)

- Pr 7:24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.
- Pr 7:26 For she hath cast down many wounded: yea, many strong men have been slain by her.
- Mt 3:8 Bring forth therefore fruits meet for repentance:

What is the blessing of money? If the danger of sin is so great, would it not be better if there were no money? Is it not better to be without money? No: even for the spiritual life money may be a great blessing: as an exercise in industry and activity, (Prov. 13:4; 18:19)

- Pr 13:4 The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.
- Pr 18:19 A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.

in care and economy: as a token of God's blessing upon our work: (Prov. 10:4,22)

- Pr 10:4 He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.
- Pr 10:22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

as an opportunity for showing that we can possess and lay it out for God, without withholding it or cleaving to it; that by means of it we can manifest our generosity to the poor and our overflowing love for God's cause: (Isa. 47:7,8,10,11; 2 Cor. 8:14,15)



- Isa 47:7 And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.
- Isa 47:8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:
- Isa 47:10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me.
- Isa 47:11 Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.
  
- 2Co 8:14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:
- 2Co 8:15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

as a means of glorifying God by our beneficence, and of spreading among men the gold of heavenly blessing: (2 Cor. 9:12,13)

- 2Co 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;
- 2Co 9:13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men

as a thing that, according to the assurance of Jesus, we can exchange for a treasure in heaven. (Matt. 19:21; Luke 12:33)

- Mt 19:21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.
- Lu 12:33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

And what is now the way to be freed from the danger and to be led into the right blessing of money?

Let God be Lord over your money. Receive all your money with thanksgiving, as coming from God in answer to the prayer: 'Give us this day our daily bread.' (1 Chron. 29:14)

- 1Ch 29:14 But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

Lay it all down before God as belonging to Him. Say with the woman: 'I verily dedicate the silver unto the Lord.' (1 Tim. 4:4,5)

- 1Ti 4:4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:
- 1Ti 4:5 For it is sanctified by the word of God and prayer.

Let your dealing with your money be a part of your spiritual life. Receive, and possess, and give out your money as one who has been bought at a high price, redeemed, not with silver and gold, but with the precious blood. (Luke 19:8)

- Lu 19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

Make what the word of God says of money, of earthly good, a special study. The word of the Father alone teaches how the child of the Father is to use blessing.

Reflect much on the fact that it is not given to you for yourself alone, but for you and your brethren together. The blessing of money is to do good to others, and make them rejoice. Remember especially that it can be given up to the Father and the service of His kingdom for the upbuilding of His spiritual temple, for the extension of His sway. Every time of spiritual blessing mentioned in Scripture was a time of cheerful giving for God's cause. Even the outpouring of the Holy Spirit make itself known in the giving of money for the Lord. (Ex. 36:5; 1 Chron. 29:6,9; Acts. 2:15; 4:34)

- Ex 36:5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.
- 1Ch 29:6 Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,
- 1Ch 29:9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.
- Ac 2:15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.
- Ac 4:34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold

Christian, understand it: all the deepest deliberations of the heart and its most spiritual activities can manifest themselves in the way in which we deal with our money. Love to God, love to our neighbour, victory over the world by faith, the hope of everlasting treasure, faithfulness as steward, joy in God's service, cheerful self-denial, holy discretion, the glorious freedom of the children of God, can all be seen in the use of money. Money can be the means of the most glorious fellowship with God, and the full enjoyment of the blessedness of being able to honour and serve Him.

*Lord God, make me rightly discern in what close connection my money stands with my spiritual life.*

*Let the Holy Spirit lead and sanctify me, so that all my earning and receiving, my keeping and dispensing of money may always be well-pleasing to Thee and a blessing to my soul. Amen.*

**1. John Wesley always said that there were three rules about the use of money which he gave to men in business, and by which he was sure that they would experience benefit.**

**Make as much money as you can. Be industrious and diligent.**

**Save as much money as you can. Be no spendthrift, live frugally and prudently.**

**Give away as much money as you can. That is the divine destination of money; that makes it an everlasting blessing for yourselves and others.**

[Read John Wesley's "[The Use of Money](http://WhatSaithTheScripture.com/Voice/The.Use.of.Money.html)" -- <http://WhatSaithTheScripture.com/Voice/The.Use.of.Money.html> --]

2. Acquaint yourself with the magnificent prayer of David in 1 Chron. 29. Receive it into your soul; it teaches us the blessedness and the glorification of God that spring from cheerful giving.

## **XLIX. THE FREEDOM OF THE CHRISTIAN**

'Being made free from sin, ye became bond-servants of righteousness. Being made free from sin, ye have your fruit unto sanctification.' -- Rom. 6:18,22

'But now we have been discharged from the law.' -- Rom. 7:6 'The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.' -- Rom. 8:2

Freedom is counted in Scripture as one of the greatest privileges of the child of God. There is nothing in history for which nations have made great sacrifices except freedom. Slavery is the lowest condition into which man can sink, for in it he can no longer dispose of himself. Freedom is the deepest need of his nature.

To be free, then, is the condition in which anything can develop itself according to the law of its nature, that is, according to its disposition. Without freedom nothing can attain its destiny or become what it ought to be. This is true alike of the animal and man, of the corporeal and the spiritual. It was for this cause that God in Israel chose the redemption out of the slavery of Egypt into the glorious liberty of God's people, as the everlasting type of redemption out of the slavery of sin into the liberty of the children of God. (Ex. 1:14; 4:23; 6:5; 20:2; Deut. 24:8)

- Ex 1:14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.
- Ex 4:23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

- Ex 6:5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.
- Ex 20:2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
- De 24:8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

On this account, Jesus said on earth: 'If the Son shall make you free, ye shall be free indeed.' And the Holy Scriptures teach us to stand fast in the freedom with which Christ made us free. A right insight into this freedom opens up to us one of the greatest glories of the life that the grace of God has prepared for us. (John 8:32,36; Gal. 4:21,31; 5:1)

- Joh 8:32 And ye shall know the truth, and the truth shall make you free.
- Joh 8:36 If the Son therefore shall make you free, ye shall be free indeed.
- Ga 4:21 Tell me, ye that desire to be under the law, do ye not hear the law?
- Ga 4:31 So then, brethren, we are not children of the bondwoman, but of the free.
- Ga 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

In the three passages, from the Epistle to the Romans, in which sanctification is dealt with, a threefold freedom is spoken of. There is freedom from sin in the sixth chapter, freedom from the law in the seventh, freedom from the law of sin in the eighth.

There is freedom from sin (Rom. 6:7,18,22).

- Ro 6:7 For he that is dead is freed from sin.
- Ro 6:18 Being then made free from sin, ye became the servants of righteousness.
- Ro 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Sin is represented as a power that rules over man, under which he is brought and taken captive, and that urges him as a slave to evil. (John 8:34; Rom. 7:14,23; 2 Pet. 2:19)

- Joh 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
- Ro 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.
- Ro 7:23 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.

- 2Pe 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

By the death of Christ and in Christ of the believer, who is one with Him, he is made entirely free from the dominion of sin: it has no more power over him. If, then, he still does sin, it is because he, not knowing his freedom by faith, permits sin still to rule over him. But it by faith he fully accepts what the word of God thus confirms, then sin has no power over him: he overcomes it by the faith that he is made free from it. (Rom. 5:21; 6:12,14)

- Ro 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.
- Ro 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
- Ro 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Then there is freedom from the law. This leads us deeper into the life of grace than freedom from sin. According to Scripture, law and sin always go together. 'The strength of sin is the law:' The law does nothing but make the offense greater. (Rom. 4:15; 5:13,20; 7:13; 1 Cor. 15:56)

- Ro 4:15 Because the law worketh wrath: for where no law is, there is no transgression.
- Ro 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.
- Ro 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
- Ro 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.
- 1Co 15:56 The sting of death is sin; and the strength of sin is the law.

The law is the token of our sinfulness, cannot help us against sin, but with its demand for perfect obedience gives us over hopeless to the power of sin. The Christian who does not discern that he is made free from the law will still always abide under sin. (Rom. 6:15; 7:5)

- Ro 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.
- Ro 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Christ and the law cannot rule over us together: in every endeavour to fulfil the law as believers, we are taken captive by sin. (Rom. 7:5,23)

- Ro 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in

our members to bring forth fruit unto death.

- Ro 7:23 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.

The Christian must know that he is entirely free from the law, from the you must that stands without us and over us: then for the first time shall he know what it is to be free from sin.

Then there is also freedom from the law of sin, actual liberation from the power of sin in our members. What we have in Christ, freedom from sin and from the law, is inwardly appropriated for us by the Spirit of God. 'The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.' The Holy Spirit in us takes the place of the law over us. 'If ye are led of the Spirit, ye are not under the law.' Freeing from the law is not anything external, but takes place according to the measure the Spirit obtains dominion in us and leads us. 'Where the Spirit of the Lord is, there is liberty.' According as the law of the Spirit rules in us, we are made free from the law, from the law of sin. We are then free to do what we, as God's children, would fain do, free to serve God. (2 Cor. 3:17; Gal. 5:18)

- 2Co 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.
- Ga 5:18 But if ye be led of the Spirit, ye are not under the law.

Free expresses a condition in which nothing hinders me from being what I would be and ought to be. In other words, free is to be able to do what I would. The power of sin over us, the power of the law against us, the power of the law of sin in us, hinder us. But he that stands in the freedom of the Holy Spirit, he that is then truly free, nothing can prevent or hinder him from being what he would be and ought to be. As it is the nature of a tree to grow upwards, and it also grows as it is free from all hindrances, so a child of God then grows to what he ought to be and shall be. And according as the Holy Spirit leads him into this freedom, there springs up the joyful consciousness of his strength for the life of faith. He joyfully shouts: 'I can do all things in Him that strengtheneth me.' 'Thanks be unto God which always leadeth us in triumph in Christ.'

*Son of God, anointed with the Spirit to announce freedom to the captives, make me also truly free. Let the Spirit of life in Thee, my Lord, make me free from the law of sin and of death. I am Thy ransomed one. O let me live as Thy freed one, who is hindered by nothing from serving Thee. Amen.*

1. The freedom of the Christian extends over his whole life. He is free in relation to the institutions and teachings of men. 'Ye were bought with a price: become not bond-servants of men.' ( 1 Cor. 7:23; Col. 2:20)

- 1Co 7:23 Ye are bought with a price; be not ye the servants of men.
- Col 2:20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances

He is free in relation to the world, and in the use of what God gives: he has power to possess it or to dispense with it, to enjoy it or to sacrifice it. (1 Cor. 8:8; 9:4,5)

- 1Co 8:8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.
- 1Co 9:4 Have we not power to eat and to drink?
- 1Co 9:5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

2. This freedom is no lawlessness. We are free from sin and the law to serve God in the Spirit. We are not under the law, but give ourselves, with free choice and in love, to Him who loved us. (Rom. 6:18; Gal. 5:13; 1 Pet. 2:16)

- Ro 6:18 Being then made free from sin, ye became the servants of righteousness.
- Ga 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.
- 1Pe 2:16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

Not under the law, also not without law; but in the law; a new, a higher law, 'The law of the Spirit of life,' 'the law of liberty,' the law written in our hearts, is our rule and measure. (1 Cor. 9:21; Jas. 1:15; 2:12)

- 1Co 9:21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.
- Jas 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.
- Jas 2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

In this last passage the translation ought to be: 'bound by a law to Christ.'

3. This freedom has its subsistence from the word and also in it: the more the word abides in me, and the truth lives in me, the freer I become. (John 8:31,32,36)

- Joh 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;
- Joh 8:32 And ye shall know the truth, and the truth shall make you free.
- Joh 8:36 If the Son therefore shall make you free, ye shall be free indeed.

4. Freedom manifests itself in love. I am free from the law, and from men, and from institutions, to be

able now like Christ to surrender myself for others. (Rom. 14:13,21; Ga. 5:13; 6:1)

- Ro 14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.
- Ro 14:21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.
- Ga 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.
- Ga 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

5. This glorious liberty to serve God and our neighbour in love is a spiritual thing. We cannot by any means seize it and draw it to us. It becomes known only by a life in the Holy Spirit. 'Where the Spirit of the Lord is there liberty.' 'If ye are led by the Spirit, ye are not under the law.' It is the Holy Spirit that makes free. Let us suffer ourselves to be introduced by Him into the effectual glorious liberty of the children of God. 'The Spirit of life in Christ Jesus freed me from the law of sin and of death.'

## L. GROWTH

'So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear.' -- Mark 4:26-28 'The Head, from whom the whole body increaseth with the increase of God' -- Col. 2:19

'That we may grow into Him which is the Head, even Christ, from whom the whole body maketh the increase.' -- Eph. 4:15,16

Death is always a standing still: life is always movement, progressiveness. Increase or growth is the law of all created life; consequently, the new life in man is destined to increase, and always by becoming stronger. As there are in the seed and in the earth a life and power of growth by which the plant is impelled to have its full height and fruit; so is there in the seed of the eternal life an impelling force by which also that life always increases and grows with a divine growth, until we come to a perfect man, to the measure of the stature of the fulness of Christ. (Eph. 4:12; 2 Thess. 1:4)

- Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- 2Th 1:4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure



In this parable of the seed that springs up of itself, and becomes great and bears fruit, the Lord teaches us two of the most important lessons on the increase of the spiritual life. The one is that of its self-sufficiency, the other that of its gradualness.

The first lesson is for those that ask what they are to do in order to grow and advance more in grace. As the Lord said of the body: 'Which of you by being anxious can add one cubit unto his stature? consider the lilies of the field how they grow;' so He says to us here that we can do nothing, and need to do nothing, to make the spiritual life grow. (Matt. 6:25,27,28)

- Mt 6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
- Mt 6:27 Which of you by taking thought can add one cubit unto his stature?
- Mt 6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin

Do you not see how, while man slept, the seed sprang up and became high, he knew not how, and how the earth brought forth fruit of itself? When man has once sowed, he must reckon that God cares for the growth: he has not to care: he must trust and rest. And must man then do nothing? He can do nothing: it is from within that the power of life must come: from the life, from the Spirit implanted in him. To the growth itself he can contribute nothing: it shall be given him to grow. (Ps. 92:14; Gal. 2:20; Col. 3:3)

- Ps 92:14 They shall still bring forth fruit in old age; they shall be fat and flourishing;
- Ga 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.
- Col 3:3 For ye are dead, and your life is hid with Christ in God.

All that he can do is to let the life grow. All that can hinder the life, he must take away and keep away. If there are thorns and thistles that take away place and power in the soil which the plant should have, he can take them away. (Jer. 4:13; Matt. 13:22,23)

- Jer 4:13 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.
- Mt 13:22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.
- Mt 13:23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

The plant must have its place in the earth alone and undivided. For this the husbandman can care: then it grows further of itself. So must the Christian take away what can hinder the growth of the new life:

to surrender the heart entire and undivided for the new life, to hold it alone in possession and to fill it, so that it may grow free and unhindered. (Son. 2:15; Heb. 12:1)

- So 2:15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.
- Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us

The husbandman can also bring forward what the plant requires in the way of food or drink: he can manure or moisten the soil as it may be needful. So must the believer see to it that for the new life there is brought forward nourishment out of the word, the living water of the Spirit, by prayer. It is in Christ that the new life is planted: from Him it increases with divine increase: abide rooted in Him by the exercise of faith: the life will grow of itself. (John 15:4,5; Col. 2:6,7)

- John 15:4 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.
- John 15:5 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.
- Col 2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:
- Col 2:7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Give it what it must have: take away what can hinder it: the life will grow and increase of itself.

Then comes in the second lesson of the parable: the gradualness of the growth: 'first the blade, then the ear, then the full corn in the ear.' Do not expect everything at once. Give God time. By faith and endurance we inherit the promises: the faith that knows that it has everything in Christ: the endurance that expects everything in its time according to the rule and the order of the divine government. Give God time. Give the new life time. It is by continued abiding in the earth that the plant grows: it is by continuous standing in grace, in Christ Himself, in whom God has planted us, that the new life grows. (Heb. 3:13; 6:12,15; Jas. 5:7)

- Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.
- Heb 6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.
- Heb 6:15 And so, after he had patiently endured, he obtained the promise.
- Jas 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Yes: give the new life only sufficient time: time in prayer: time in intercourse with God: time in continuous exercise of faith: time in persistent separation from the world. Give it time: slow but sure, hidden but real, in apparent weakness but with heavenly power, is the divine growth with which the life of God in the soul grows up to the perfect man in Christ.

*Lord God, graciously strengthen the faith of Thy children, that their growth and progress are in Thy hands. Enable them to see what a precious, powerful life was implanted in them by Thyself, a life that increases with a divine increase. Enable them by faith and patience to inherit the promises. And teach them in that faith to take away all that can hinder the new life, to bring forward all that can further it, so that Thou mayest make Thy work in them glorious. Amen.*

1. For a plant, the principal thing is the soil in which it stands and out of which it draws its strength. For the Christian, this also is the principal thing: he is in Christ. Christ is all: he must grow up in Him, for out of Him the body obtains its increase. To abide in Christ by faith -- that is the main thing.
2. Remember that faith must set itself towards a silent restfulness, that growth is just like that of the lilies on God's hands, and that He will see to it that we increase and grow strong.
3. By this firm and joyful faith, we become 'Strengthened with all power according to the might of His glory, unto all patience and long-suffering with joy.' (Col. 1:11)
4. This faith, that God cares for our growth, takes away all anxiety, and gives courage for doing the two things that we have to do: the taking away of what may be obstructive to the new life, the bringing forward of what may be serviceable to it.
5. Observe well the distinction betwixt planting and growing. Planting is the work of a moment: in a moment the earth receives the seed: after that comes the slow growth. Without delay -- immediately must the sinner receive the word: before conversion there is no delay. Then with time follows the growth of the seed.
6. The main thing is Christ: from Him and in Him is our growth. He is the soil that of itself brings forth fruit, we know not how. Hold daily intercourse with Him.

There is a book 'Abide in Christ' (Nisbet & Co.), with meditations for a month on the blessed life of continued fellowship with Him.

## LI. SEARCHING THE SCRIPTURES

'O how love I Thy law: it is my meditation all the day.' -- Ps. 119:97

'Ye search (or search ye) the Scriptures: and these are they which bear witness of Me.' -- John 5:39

'The word did not profit them, because they were not united by faith with them that heard.' -- Heb. 4:2

At the beginning of this book there is more than one passage upon the use of God's word in the life of grace. Ere I take leave of my readers, I would fain once again come back to this all-important point. I cannot too earnestly and urgently address this call to my beloved young brothers and sisters: Upon your use of the word of God your spiritual life in great measure depends. Man lives by the word that proceedeth from the mouth of God. Therefore seek with your whole heart to learn how to use God's word aright. To this end, receive the following hints. Read the word more with the heart than with the understanding: with the understanding I would know and comprehend; with the heart I desire, and love, and hold fast. Let the understanding be the servant of the heart. Be much afraid of the understanding of the carnal nature, that cannot receive spiritual things. (1 Cor. 1:12,27; 2:6,12; Col. 2:18)

- 1Co 1:12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
- 1Co 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are
- mighty;
- 1Co 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:
- 1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
- Col 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind

Deny your understanding, and wait in humility on the Spirit of God. On every occasion, still keep silent amidst your reading of the word, and say to yourselves: this word I now receive in my heart, to love and to let it live in me. (Ps. 119:10,11,47; Rom. 10:8; Jas. 1:21)

- Ps 119:10 With my whole heart have I sought thee: O let me not wander from thy commandments.
- Ps 119:11 Thy word have I hid in mine heart, that I might not sin against thee.
- Ps 119:47 And I will delight myself in thy commandments, which I have loved.
- Ro 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;
- Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Read the word always in fellowship with the living God. The power of a word depends on my conviction regarding the man from whom it comes.

First set yourself in loving fellowship with the living God under the impression of His nearness and

love: deal with the word under the full conviction that He, the eternal God, is speaking with you; and let the heart be silent to listen to God, to God Himself. (Gen. 17:3; 1 Sam. 3:9,10; Isa. 50:4; 52:6; Jer. 1:2)

- Ge 17:3 And Abram fell on his face: and God talked with him, saying,
- 1Sa 3:9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.
- 1Sa 3:10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.
- Isa 50:4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.
- Isa 52:6 Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.
- Jer 1:2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

Then the word certainly becomes to you a great blessing. Read the word, as a living word in which the Spirit of God dwells, and that certainly works in those that believe. The word is seed. Seed has life, and grows and yields fruit of itself. The word has life, and of itself grows and yields fruit. (Mark 4:27,28; John 6:63; 1 Thess. 2:13; 1 Pet. 1:23)

- Mr 4:27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.
- Mr 4:28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.
- Joh 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.
- 1Th 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.
- 1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

If you do not wholly understand it, if you do not feel its power, carry it in your heart; ponder it and meditate upon it: it will of itself begin to yield a working and growth in you. (Ps. 119:15,40,48,69; 2 Tim. 3:16,17)

- Ps 119:15 I will meditate in thy precepts, and have respect unto thy ways.

- Ps 119:40 Behold, I have longed after thy precepts: quicken me in thy righteousness.
- Ps 119:48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.
- Ps 119:69 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.
  
- 2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- 2Ti 3:17 That the man of God may be perfect, throughly furnished unto all good works.

The Spirit of God is with and in the word.

Read it with the resolve to be, not only a hearer, but a doer of the word. Let the great question be: What would God now have of me with this word? If the answer is: He would have me believe it and reckon upon Him to fulfil it: do this immediately from the heart. If the word is a command of what you are to do, yield yourself immediately to do it. (Matt. 5:19,20; 7:21,24; Luke 11:28; Jas. 1:21,25)

- Mt 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.
- Mt 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
  
- Mt 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- Mt 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
  
- Lu 11:28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.
  
- Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
- Jas 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

O there is an unspeakable blessedness in the doing of God's word, and in the surrender of myself to be and to act just as the word says and would have it. Be not hearers, but doers of the word.

Read the word with time. I see more and more that one obtains nothing on earth without time. **Give the word time.** (WStS Note: Emboldened emphasis is ours.) Give the word time, at every occasion on which you sit down to read it, to come into your heart. Give it time, in the persistence with which you cleave to it, from day to day, and month after month. (Deut. 6:5; Ps. 1:2; 119:97; Jer. 15:16)

- De 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and

with all thy might.

- Ps 1:2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.
- Ps 119:97 MEM. O how love I thy law! it is my meditation all the day.
- Jer 15:16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

By perseverance you become exercised and more accustomed to the word: the word begins to work. Pray, be not dispirited when you do not understand the word. Hold on: take courage: give the word time: later on the word will explain itself. David had to meditate day and night to understand it.

Read the word with a searching of the Scriptures. The best explanation of the Bible is the Bible itself. Take three or four texts upon a point: set them close to one another and compare them. See wherein they agree and wherein they differ; where they say the same thing or again something else. Let the word of God at one time be cleared up and confirmed by what He said at another time on the same subject: this is the safest and the best explanation. Even the sacred writers use this method of instruction with the Scriptures: 'and again.' (Isa. 34:16; John 19:37; Acts. 17:11; Heb. 2:13)

- Isa 34:16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.
- Joh 19:37 And again another scripture saith, They shall look on him whom they pierced.
- Ac 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.
- Heb 2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

Do not complain that this method takes too much time and pains: it is worthy of the pains: your pains will be rewarded. On earth you have nothing without pains. (Prov. 2:4,5; 3:13,18; Matt. 13:44)

- Pr 2:4 If thou seekest her as silver, and searchest for her as for hid treasures;
- Pr 2:5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.
- Pr 3:13 Happy is the man that findeth wisdom, and the man that getteth understanding.
- Pr 3:18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.
- Mt 13:44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Even the bread of life we have to eat in the sweat of our face. He that would go to heaven never goes without taking pains. Search the Scriptures: it will be richly recompensed to you.

Young Christian, let one of my last and most earnest words to you be this: on your dealing with the word of God depend your growth, your power, your life. Love God's word then; esteem it sweeter than honey: better than thousands of gold or silver. In the word, God can and will reveal His heart to you. In the word, Jesus will communicate Himself and all His grace. In the word, the Holy Spirit will come in to you, to renew your heart and all your thoughts, according to the mind and will of God. O, then, read not simply enough of the word to keep you from declension, but reckon it one of your chief occupations on earth to yield yourself that God may fill you with His word, that He may fulfil His word in you.

*Lord God, what grace it is that Thou speakest to us in Thy word, that we in Thy word have access to Thy heart, to Thy will, to Thy love. O forgive us our sins against Thy precious word. And, Lord, let the new life become so strong by the Spirit in us, that all its desire shall be to abide in Thy word. Amen.*

Psalm 119. In the middle of the Bible stands this psalm, in which the praise and the love of God's word are so strikingly expressed. It is not enough for us to read through the divisions of this psalm successively: we must take its principal points, and one with another seek what is said in different passages upon each of these. Let us, for example, take the following points, observing the indications of the answers, and seek in this way to come under the full impression of what is taught us of the glory of God's word:--

1. The blessing that the word gives. Verses, 1,2,6,9,11,14,24,45,46,47, and so on.

- Ps 119:1 ALEPH. Blessed are the undefiled in the way, who walk in the law of the LORD.
- Ps 119:2 Blessed are they that keep his testimonies, and that seek him with the whole heart.
- Ps 119:6 Then shall I not be ashamed, when I have respect unto all thy commandments.
- Ps 119:9 BETH. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.
- Ps 119:11 Thy word have I hid in mine heart, that I might not sin against thee.
- Ps 119:14 I have rejoiced in the way of thy testimonies, as much as in all riches.
- Ps 119:24 Thy testimonies also are my delight and my counsellors.
- Ps 119:45 And I will walk at liberty: for I seek thy precepts.
- Ps 119:46 I will speak of thy testimonies also before kings, and will not be ashamed.
- Ps 119:47 And I will delight myself in thy commandments, which I have loved.

2. The appellations that in this psalm are given to God's word.

3. How we have to handle the word. (Observe -- walk -- keep -- mark -- and so on.)

4. Prayer for divine teaching. Verses 5,10,12,18,19,26.



- Ps 119:5 O that my ways were directed to keep thy statutes!
- Ps 119:10 With my whole heart have I sought thee: O let me not wander from thy commandments.
- Ps 119:12 Blessed art thou, O LORD: teach me thy statutes.
- Ps 119:18 Open thou mine eyes, that I may behold wondrous things out of thy law.
- Ps 119:19 I am a stranger in the earth: hide not thy commandments from me.
- Ps 119:26 I have declared my ways, and thou heardest me: teach me thy statutes.

5. Surrender to obedience to the word. Verses 93,105,106,112,128,133.

- Ps 119:93 I will never forget thy precepts: for with them thou hast quickened me.
- Ps 119:105 NUN. Thy word is a lamp unto my feet, and a light unto my path.
- Ps 119:106 I have sworn, and I will perform it, that I will keep thy righteous judgments.
- Ps 119:112 I have inclined mine heart to perform thy statutes alway, even unto the end.
- Ps 119:128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.
- Ps 119:133 Order my steps in thy word: and let not any iniquity have dominion over me.

6. God's word the basis of our prayer. Verses 41,49,58,76,107,116,170.

- Ps 119:41 VAU. Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word.
- Ps 119:49 ZAIN. Remember the word unto thy servant, upon which thou hast caused me to hope.
- Ps 119:58 I intreated thy favour with my whole heart: be merciful unto me according to thy word.
- Ps 119:76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.
- Ps 119:107 I am afflicted very much: quicken me, O LORD, according unto thy word.
- Ps 119:116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.
- Ps 119:170 Let my supplication come before thee: deliver me according to thy word.

7. Observance as the ground of confidence in prayer. Verses 77,159,176.

- Ps 119:77 Let thy tender mercies come unto me, that I may live: for thy law is my delight.
- Ps 119:159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.
- Ps 119:176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

8. Observance as promised upon the hearing of prayer. Verses 8,17,33,32,44.

- Ps 119:8 I will keep thy statutes: O forsake me not utterly.
- Ps 119:17 GIMEL. Deal bountifully with thy servant, that I may live, and keep thy word.
- Ps 119:33 HE. Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end.
- Ps 119:32 I will run the way of thy commandments, when thou shalt enlarge my heart.
- Ps 119:44 So shall I keep thy law continually for ever and ever.

9. The power to observe the word. Verses 32,36,41,42,117,135,146.

- Ps 119:32 I will run the way of thy commandments, when thou shalt enlarge my heart.
- Ps 119:36 Incline my heart unto thy testimonies, and not to covetousness.
- Ps 119:41 VAU. Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word.
- Ps 119:42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.
- Ps 119:117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.
- Ps 119:135 Make thy face to shine upon thy servant; and teach me thy statutes.
- Ps 119:146 I cried unto thee; save me, and I shall keep thy testimonies.

10. The praise of God's word. Verses 54,72,97,129,130,144.

- Ps 119:54 Thy statutes have been my songs in the house of my pilgrimage.
- Ps 119:72 The law of thy mouth is better unto me than thousands of gold and silver.
- Ps 119:97 MEM. O how love I thy law! it is my meditation all the day.
- Ps 119:129 PE. Thy testimonies are wonderful: therefore doth my soul keep them.
- Ps 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.
- Ps 119:144 The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

11. The confident confession of obedience. Verses 102,110,121,168.

- Ps 119:102 I have not departed from thy judgments: for thou hast taught me.
- Ps 119:110 The wicked have laid a snare for me: yet I erred not from thy precepts.
- Ps 119:121 AIN. I have done judgment and justice: leave me not to mine oppressors.
- Ps 119:168 I have kept thy precepts and thy testimonies: for all my ways are before thee.

12. Personal intercourse with God, seen in the use of Thou and I, Thine and Mine.

I have merely mentioned a few points and a few verses. Seek out more and mark them, until your mind is filled with the thoughts about the word, which the Spirit of God desires to give you. Read with great thoughtfulness the words of that man of faith, George Mueller. He says: 'The power of our spiritual life will be according to the measure of the room that the word of God takes up in our life and in our thoughts.' After an experience of fifty-four years, I can solemnly declare this. For three years after my conversion I used the word little. Since that time I searched it with diligence, and the

blessing was wonderful. From that time, I have read the Bible through a hundred times in order, and at every time with increasing joy. Whenever I start a fresh with it, it appears to me as a new book. I cannot express how great the blessing is of faithful, daily, regular searching of the Bible. The day is lost for me, on which I have used no rounded time for enjoying the word of God. 'Friends sometimes say: I have so much to do, that I can find no time for regular Bible study. I believe that there are few that have to work harder than I have. Yet it remains a rule with me never to begin my work until I have had real sweet fellowship with God. After that I give myself heartily to the business of the day, that is, to God's work, with only intervals of some minutes of prayer.'

## LII. THE LORD THE PERFECTER

'I will cry unto God most High; unto God that performeth all things for me.' -- Ps. 57:2  
'The Lord will perfect that which concerneth me.' -- Ps. 138:8 'Being confident of this very thing, that He which began a good work in you will perfect it until the day of Jesus Christ.' -- Phil. 1:6 'For of Him, and through Him, and unto Him are all things. To Him be the glory for ever and ever.' -- Rom. 11:36

We read that David was once dispirited by unbelief, and said: 'I shall one day perish by the hand of Saul.' So even the Christian may indeed fear that he shall one day perish. This is because he looks upon himself and what is in him, and does not set his trust wholly upon God. It is because he does not yet know God as the Perfecter. He does not yet know what is meant by His name being: 'I am the Alpha and the Omega: the Beginning and the End: the First and the Last.' If I really believe in God as the beginning out of whom all is, then must I also trust Him as the continuation by whom, as also the End to whom, all is.

God is the beginning: 'He who began a good work in you: 'Ye have not chosen Me, but I have chosen you.' It is God's free choice, from before the foundation of the world, that we have to thank that we became believers, and have the new life. (John 15:16; Rom. 8:29,30; Eph. 1:4,11)

- Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
- Ro 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.
- Ro 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.
- Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
- Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will

Those that are still unconverted have nothing to do with this election: for them there is the offer of grace and the summons to surrender. Outside, over the door of the Father, stands the superscription: 'Him that cometh unto Me, I will in no wise cast out.' This every one can see and understand. No sooner are they inside the door than they see and understand the other superscription: 'All that the Father giveth Me shall come to me.' (John 6:37)

- Joh 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Then they can discern how all things are of God: first obedience to the command of God, then insight into the counsel of God.

But then it is of great moment to hold fast this truth: He has begun the good work. Then shall every thought of God strengthen the confidence that He will also perfect it. His faithfulness, His love, His power, are all pledged that He will perfect the good work that He began. Pray, read how God has taken more than one oath regarding His unchangeable faithfulness: your soul will rest in this and find courage. (Gen. 28:15; Ps. 89:29,34,35,36; Isa. 54:9,10; Jer. 33:25,26)

- Ge 28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.
- Ps 89:29 His seed also will I make to endure for ever, and his throne as the days of heaven.
- Ps 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.
- Ps 89:35 Once have I sworn by my holiness that I will not lie unto David.
- Ps 89:36 His seed shall endure for ever, and his throne as the sun before me.
- Isa 54:9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.
- Isa 54:10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.
- Jer 33:25 Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;
- Jer 33:26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

And how shall He finish His work? What has its origin from Him is sustained by Him, and shall one day be brought to Him and His glory. There is nothing in your life, temporal or spiritual, for which the Father will not care, because it has influence upon you for eternity. (Matt. 6:25,34; 1 Pet. 5:7)

- Mt 6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
- Mt 6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.
- 1Pe 5:7 Casting all your care upon him; for he careth for you.

There is no moment of day or night in which the silent growth of your soul is not to go forward: the Father will take care of this, if you believe. There is no part of your destiny as a child of God, perhaps in things of which you have as yet not the least thought, but the Father will continue and complete His work in it. (Isa. 27:2,3; 51:12,13)

- Isa 27:2 In that day sing ye unto her, A vineyard of red wine.
- Isa 27:3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.
- Isa 51:12 I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;
- Isa 51:13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

Yet upon one condition. You must trust Him for this. You must in faith suffer Him to work. You must trustfully say: The Lord will perfect that which concerneth me. You must trustfully pray: I will cry unto God that performeth all things for me. Christian, pray, let your soul become full of the thought: The whole care, for the continuation and the perfecting of God's work in me, is in His hands. (Heb. 10:35; 13:5,6,20,21; 1 Pet 5:10)

- Heb 10:35 Cast not away therefore your confidence, which hath great recompence of reward.
- Heb 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.
- Heb 13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.
- Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,
- Heb 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.
- 1Pe 5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

And how glorious shall the perfecting not be. In our spiritual life, God is prepared to exhibit His power in making us partakers of His holiness and the image of His Son. He will make us fit, and set us in a condition for all the blessed work in His kingdom that He would have from us. Our body He

will make like to the glorious body of His Son. We may wait for the coming of the Son Himself from heaven to take His own to Him. He will unite us in one body with all His chosen, and will receive and make us dwell for ever in His glory. O how can we think that God will not perfect His work? He will surely do it, He will gloriously do it, for every one that trusts Him for it.

Child of God, pray, say in deep assurance of faith: The Lord will perfect that which concerneth me. In every need say continually with great boldness: I will call on God, that performeth all things for me. And let the song of your life be the joyful doxology: 'From Him, and through Him and to Him are all things: to Him be the glory for ever. Amen.

*Lord God, who shalt perfect that which concerneth me, teach me to know Thee and to trust Thee. And let every thought of the new life go hand in hand with the joyful assurance: He who began a work in me will perfect it. Amen.*

1. 'He that endureth to the end, the same shall be saved.' It brings but little profit to begin well; we must hold the beginning of our hope firm unto the end. (Matt. 10:27; 24:13; Heb. 3:14,16; 11:12)

- Mt 10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.
- Mt 24:13 But he that shall endure unto the end, the same shall be saved.
- Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;
- Heb 3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.
- Heb 11:12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

2. The perseverance of the saints -- in holiness -- is one of the characteristic articles of doctrine of the Reformed Church. The grace of regeneration is inadmissible.

3. How do we explain the falling away of some believers? They were only temporary believers: they were partakers only of the workings of the Spirit. (Heb. 6:4)

- Heb 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost

4. How do I know whether I am partaker of the true new birth? 'As many as are led by the Spirit of God, they are the sons of God' (Rom. 8:14).

- Ro 8:14 For as many as are led by the Spirit of God, they are the sons of God.

The faith that God has received me is matured, is confirmed, by works, by a walk under the leading of the Spirit.

5. How can any one know for certain that he will persevere unto the end? By faith in God the Perfecter. We may take the Almighty God as our keeper. He that gives himself in sincerity to Him, and trusts wholly in Him to perfect His work, obtains a divine certitude that the Lord has Him, and will hold him fast unto the end.

**Child of God, live in fellowship with your Father: live the life of faith in your Jesus with an undivided heart, and all fear of falling away shall be taken away from you. The living sealing of the Holy Spirit shall be your assurance of perseverance unto the end.** (WStS Note: Emboldened emphasis is ours.)

**THE END**