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COLLECTIONS

**WHAT THE BIBLE  
TEACHES**

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## PREFACE

THIS BOOK REPRESENTS years of study. Its contents have been tested again and again in the classroom — in classes composed, in some instances, of representatives of thirty-six denominations. However, it is not supposed for a moment that it exhausts all that the Bible has to say on the topics treated, much less that it takes up and exhausts every topic dealt with in the Bible. The Bible is the one inexhaustible book. This work is simply an attempt at a careful, unbiased, systematic, thorough-going, inductive study and statement of biblical truth. The method of the book is rigidly inductive. The material contained in the Bible is brought together, carefully scrutinized, and then stated in the most exact terms possible. Exactness of statement is attempted first in every instance, then clearness of statement. Beauty and impressiveness must always yield to precision and clarity. The scripture from which a proposition is deduced is always given before the proposition. The methods of modern science are applied to Bible study — thorough analysis followed by careful synthesis. Though no Hebrew or Greek words appear in the work, it is based on a careful study of the original text as decided by the best textual critics (especially Tischendorf and Westcott and Hort in the New Testament, though other editors, and the manuscripts themselves have been considered in some instances). Wherever possible the text of the Authorized Version has been given. In many instances this was impossible, as the Revised Version is manifestly much more exact. Had it appeared that the Revised Version would soon obtain that general acceptance and use which it seems to so richly deserve, the author would have adopted it throughout, except in those rare instances where it is manifestly in error. In a few instances, it was necessary to adopt renderings differing from both the Authorized Version and the Revised Version, and from the American Appendix to the Revised Version.

Some of the propositions in this book may appear new and even startling to many, but the author believes that they fairly and exactly state the contents of the passages upon which they are based.

The author hopes that the book will prove of interest and help, both to those who believe in the divine origin of the Bible and to those who do not. One of the most satisfactory ways of determining whether the Bible is of



divine origin is by finding out precisely what it teaches and whether there is one deep philosophy running through the book composed by multiple and various human authors. The writer must confess that his own conviction is that there was one Author behind the many writers, and that that one Author was God.

Just the suggestion of a few ways in which this book can be used with profit: its most apparent use is as a textbook in Bible Theology, its arrangement by sections and propositions having had such use in mind. The book can also be used in family devotions by those who desire something more orderly, systematic, and thorough than the methods usually employed in this important, but neglected, department of Christian culture.

The author hopes that it may be helpful also in private devotional study. While the book aims to be scientific, it is not cold. Too much devotional study of the Bible is haphazard. By the use of this book, it can be made orderly, thorough, and progressive.

The author has received numerous letters from groups of believers where there were no churches and from other groups in various churches, asking for a definite outline of Bible study, and trusts that this book may be helpful in many such cases. Why, for example, could not groups of Christians who are shut out from ordinary church privileges gather together and study the Bible itself with the help of this book?

In all study using *What the Bible Teaches*, the scriptures given should first be pondered carefully; the reader should then put his or her own understanding of the contents of those scriptures, with respect to the subject in hand, into his or her own language before considering the author's proposition. In many instances, the reader will thus be able to improve upon the author's statement; if not, he or she will understand it and appreciate it all the more for having done a little thinking.

# BOOK 1 - WHAT THE BIBLE TEACHES ABOUT GOD

## 1. GOD AS SPIRIT

THE AIM OF THIS BOOK is to ascertain and state in systematic form what the Bible teaches. The method pursued will be to first give the Scripture statements, and then summarize their contents in a proposition, following the proposition with comments when necessary.

### I. GOD IS SPIRIT.

~~<B024>~~ John 4:24 . "God is (a) Spirit: and they that worship him must worship him in spirit and in truth."

**Proposition:** God is Spirit.

**QUESTION:** What is spirit?

**ANSWER:** ~~<D249>~~ Luke 24:39 — "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." A spirit is incorporeal, invisible reality. To say God is spirit is to say God is incorporeal and invisible. (Compare ~~<B045>~~ Deuteronomy 4:15-18.)

**QUESTION:** What does it mean, then, when it says in ~~<D027>~~ Genesis 1:27, "God created man in his own image"?

The answer to this question is plain in the following passages:

~~<S080>~~ Colossians 3:10 — "And have put on the new man, which is renewed in knowledge after the image of him that created him."

~~<B023>~~ Ephesians 4:23-24 "And be renewed in the spirit of your mind; and that ye put on the new man, which, after God, is created in righteousness and true holiness."

~~<S015>~~ Colossians 1:15 — "Who is the image of the invisible God, the first-born of every creature." (Compare to ~~<S002>~~ 1 Timothy 1:27)

The words "image" and "likeness" evidently do not refer to visible or bodily likeness, but to intellectual and moral likeness — likeness "in knowledge," "righteousness," and "holiness of truth."

## II. THE MANIFESTATION OF SPIRIT IN VISIBLE FORM.

~~4012~~ John 1:32 — "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him."

~~8007~~ Hebrews 1:7 — "And of the angels he saith, who maketh his angels spirits and his ministers a flame of fire."

**Proposition:** *That which is spirit may manifest itself in visible form.*

## III. GOD MANIFESTED IN VISIBLE FORM.

~~1249~~ Exodus 24:9-10 — "Then went up Moses, and Aaron, Nadab and Abihu: and seventy of the elders of Israel; and they saw the God of Israel, and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness."

**Proposition:** *God has in times past manifested himself in visible form.*

## IV. WHAT WAS SEEN IN THESE MANIFESTATIONS OF GOD?

~~4018~~ John 1:18 — "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him."

~~12318~~ Exodus 33:18-23 — "And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face, for there shall no man see me and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a deft of the rock, and I will cover thee with my hand while I pass by. And I will take away my hand, and thou shalt see my back parts, but my face shall not be seen."

**First Proposition:** *What was seen in these manifestations of God was not God himself — God in his invisible essence — but a manifestation of God.*

**QUESTION:** IS there any contradiction between ~~1249~~ Exodus 24:9-10 ("Then went up Moses, and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel"), ~~2361~~ Isaiah 6:1 ("In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple"), and ~~4018~~ John 1:18 ("No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him")?

**ANSWER:** None whatever. To illustrate: A man may see the reflection of his face in a glass. It would be true for the man to say "I saw my face," and also true to say "I never saw my face." So men have seen a manifestation of God, and it is true to say those men saw God. No man ever saw God as he is in his invisible essence, and so it is perfectly true to say, "No man hath seen God at any time."

Under this head of manifestations of God belongs "The angel of the Lord" in the Old Testament. Clear distinction is drawn in the Bible in the original languages between "An angel of the Lord" and "The angel of the Lord." The Revised Version always preserves this distinction; the Authorized does not.

<sup><0107></sup>Genesis 16:7-10, 13 — "And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence comest thou and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, return to thy mistress, and submit thyself unto her hands. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?"

Here "the angel of the LORD" in verse 10 is clearly identified with the Lord (Jehovah) in verse 13.

<sup><0217></sup>Genesis 21:17-18 — "And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is. Arise, left up the lad, and hold him in thy hand; for I will make him a great nation."

<sup><0221></sup>Genesis 22:11-12 — "And the angel of the LORD called unto him out of heaven and said, Abraham, Abraham; and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

Here "the angel of the LORD" in verse 11 is identified with God in verse 12.

<sup><0311></sup>Judges 2:1-2 RV — "And the angel of the Lord came up from Gilgal to Bochim, and he said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers: and I said I will never

break my covenant with you: And ye shall make no covenant with the inhabitants of this land; ye shall throw down their altars: but ye have not hearkened to My voice; why have ye done this?"

Here "the angel of the LORD" distinctly says "I" did what Jehovah did. (See also <sup><OR61></sup>Judges 6:11-14, 19-24 RV, especially verse 14.)

A very noteworthy passage is:

<sup><OR62></sup>Genesis 18:1-2, 9-10, 13-14, 16 — "And the LORD appeared unto him in the plains of Mamre, and he sat in the tent door in the heat of the day. And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them he ran to meet them from the tent door, and bowed himself toward the ground. And they said unto him, Where is Sarah, thy wife? And he said, Behold in the tent. And he said, I will certainly return unto thee according to the time of life, and, lo, Sarah, thy wife, shall have a son. And Sarah heard it in the tent door, which was behind him. And the LORD said unto Abraham, wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is anything 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. And the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way." In these verses, one of the three clearly identifies himself with the LORD or Jehovah. In <sup><OR63></sup>Genesis 19:1, only two come to Sodom. One has remained behind, two have gone on. Who the one was appears as we read on.

<sup><OR64></sup>Genesis 18:17-20 — "And the LORD said, Shall I hide from Abraham that thing which I do. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. And the LORD said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous."

Then in verse 22 we read, "Abraham stood yet before the LORD (Jehovah)." Clearly the one of the three who remained behind was Jehovah manifested in the form of a man. In verse 33 the story continues: "The LORD (Jehovah) went his way as soon as he had left communing with Abraham." (See also 19:27.)

**Second Proposition:** *The angel of the Lord is clearly identified with Jehovah — a visible manifestation of Jehovah.*

**QUESTION:** Just who was this "The angel of the LORD"?

~~<0738>~~Judges 13:18 RV — "and the angel of the LORD said unto him, Wherefore asketh thou after my name, seeing it is wonderful?"

Compare ~~<2306>~~Isaiah 9:6 — "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

(In the Hebrew, the word for "wonderful" in the passage where "the angel of the LORD" gives it as his name is practically the same as the word in Isaiah, where it is given as the name of the coming Christ.)

~~<3081>~~Malachi 3:1 — "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, said the Lord of hosts."

**ANSWER:** The angel of the Lord was the Son of God before his permanent incarnation. (See also ~~<4856>~~John 8:56 — "Your father Abraham rejoiced to see my day: and he saw it, and was glad.")

"The angel of the Lord" does not appear after the birth of Christ. The expression occurs in the AV, but is always a mistranslation, as the RV shows. (See ~~<4023>~~Matthew 1:20; 28:2; ~~<4109>~~Luke 2:9; ~~<4483>~~Acts 8:26; 12:7, 23.)

## 2. THE UNITY OF GOD

### I. God's unity.

~~<6045>~~Deuteronomy 4:35 — "Unto thee it was showed that thou mightest know that the Lord he is God: there is none else beside him."

~~<6004>~~Deuteronomy 6:4 "Hear, O Israel: The Lord our God is one Lord."

~~<2360>~~Isaiah 43:10 — "Ye are my witnesses, said the Lord, and my servants 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."

~~<2346>~~Isaiah 44:6 — "Thus said the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and besides me there is no God."

~~<2365>~~Isaiah 45:5 — "I am the Lord, and there is none else; there is no God beside me: I girded thee, though thou hast not known me." (See also 45:14, 18.)

<4075>1 Timothy 2:5 — "For there is one God and one mediator between God and men, the man Christ Jesus."

<4108>Mark 10:18 — "And Jesus said unto him, Why callest thou me good? There is none good but one, that is God."

<4122>Mark 12:2 — "And Jesus answered him, the first of all the commandments is, Hear, O Israel; the Lord our God is one Lord."

**Proposition:** *The Lord our God is **one** Lord, and there is no God besides Him.*

## II. THE NATURE OF THE DIVINE UNITY.

**QUESTION:** Is there a multiplicity of persons in this one God?

**ANSWER:** The Hebrew word translated "one" in these passages denotes a compound unity, not a simple unity.

<4024>Genesis 2:24 "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

<4116>Genesis 11:6 — "And the Lord said, Behold the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do."

We find a similar use of the Greek word for "one" in the New Testament.

<4816>1 Corinthians 3:6-8 — '2 have planted, Apollos watered, but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God, that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his labor."

<4123>1 Corinthians 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."

Compare <4872>John 17:22-23 — "And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

<4838>Galatians 3:28 — "There is neither Jew or Greek, there is neither bond or free, there is neither male or female: for ye are all one in Christ Jesus."

The Old Testament word most frequently used for God is plural in form. God uses plural pronouns in speaking of Himself.

<40025>Genesis 1:26 — "And God said, Let us make man in our image, after

our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

<1117>Genesis 11:7 — "Go to, let us go down, and there confound their language, that they may not understand one another's speech."

<1122>Genesis 3:22 — "And the LORD God said, Behold, the man is become as one of us, to know good and evil."

<2318>Isaiah 6:8 — "Also I heard the voice of the LORD, saying, Whom shall I send, and who will go forth for us? Then said I, Here am I; send me." Sometimes the Lord (Jehovah) speaks of Himself as sent by the Lord (Jehovah) of Hosts:

<3110>Zechariah 2:10-11 — "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee."

"The Angel of the Lord" is at the same time distinguished from and identified with the Lord. (See preceding chapter.)

<3111>John 1:1 — "In the beginning was the Word, and the Word was with God, and the Word was God."

We will see later that the Father, the Son and the Holy Spirit are designated as divine beings and clearly distinguished from one another (e.g., <41816>Matthew 3:16-17; 28:19; <47344>2 Corinthians 13:14).

**QUESTION:** How can God be three and one at the same time?

**ANSWER:** He can not be three and one in the same sense.

**QUESTION:** In what sense can He be one and three?

**ANSWER:** A perfectly satisfactory answer to this question is manifestly impossible from the very nature of the case:

- (1) Because God is Spirit, and numbers belong primarily to the physical world, and difficulty must arise when we attempt to conceive spiritual being in the forms of physical thought;
- (2) God is infinite and we are finite. He "dwells in the light no man can approach unto."



Our attempt at a philosophical explanation of the tri-unity of God is an attempt to put the facts of infinite being into the forms of finite thought and can be at best only partially successful. This much we know: that God is essentially one and that He also is three. There is but one God: but this one God makes Himself known to man as Father, Son, and Holy Spirit, and they are separate personalities.

<6446> John 14:16 — "And I will pray the Father, and he shall give you another comforter, that he may abide with you forever."

<4010> Mark 1:10-11 — "And straightway coming up out of the water, He saw the heavens opened, and the Spirit, like a dove, descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

There is one God eternally existing and manifesting Himself to us in three persons: Father, Son, and Holy Spirit.

### 3. THE ETERNITY OF GOD

#### I. GOD IS ETERNAL.

<0233> Genesis 21:33 — "And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God."

<2408> Isaiah 40:28 — "Hast thou not known? Hast thou not heard that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding."

<3012> Habakkuk 1:12 — "Art thou not from everlasting, O LORD my God, mine Holy One? We shall not die. O LORD, thou has ordained them for judgment; and, O mighty God, thou hast established them for correction."

<0910> Psalm 90:2, 4 "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

<1924> Psalm 102:24-27 — "I said, O my God, take me not away in the midst of my days: Thy years are throughout all generations. Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end." (See also <2575> Isaiah

57:15; <501D>Romans 1:20; Genesis 1: <500E>1 John 1:1.)

**Proposition:** *God is eternal His existence had no beginning and will have no end. He always was, always is, and always will be.*

Compare to <5B84>Exodus 3:14. He is the I Am — Jehovah.

## II. GOD IS UNCHANGEABLE.

<58B6>Malachi 3:6 — "For I am the LORD, I change not."

<5017>James 1:17 — "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."

<5159>1 Samuel 15:29 — "And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent." (See also <5867>Hebrews 6:17 and <5239>Numbers 23:19.)

**Proposition:** *God is unchangeable. His counsel, purpose, and character are always the same.*

**OBJECTION:** <50B0>Jonah 3:10 — "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." Here it says that God repented.

**ANSWER:** God remained the same in character, infinitely hating sin, and in His purpose to visit sin with judgment. But as Nineveh changed in its attitude toward sin, God necessarily changed in His attitude toward Nineveh. If God remains the same, if His attitude toward sin and righteousness are unchanging, then His dealings with men must change as men turn from sin to repentance. God's character remains ever the same, but His dealings with men change as men change from a position that is hateful to God's unchangeable hatred of sin to a position that is pleasing to his unchangeable love of righteousness.

**OBJECTION:** <50B6>Genesis 6:6 — "And it repented the LORD that He had made man on the earth, and it grieved Him at His heart." Here it not only says that God repented of what He had done in creating man, but "it grieved him at His heart."

**ANSWER:** (1) Man's wickedness was so great and so abhorrent that his very creation was an object of great grief to God. This does not necessarily imply that God wished, all things considered, that He had not created man. Rather it suggests God grieved that He had. Many things we do grieve us, and yet, everything considered, we do not wish that we had not done them.

(2) God repenting that He had made man means (as verse 7 clearly shows) that He turned from His creative dealings with man to His destroying dealings (v. 7). This was necessitated by man's sins. The unchangeably holy God must destroy man who has fallen into sin.

### III. GOD IS SELF-EXISTENT.

~~4172~~ John 5:26 — "For as the Father hath life in Himself."

**Proposition:** *God is self-existent. God not only exists from eternity, but also exists from Himself.* (See also ~~4172~~ Acts 17:24-28.)

## 4. THE OMNIPRESENCE OF GOD

### I. GOD IS EVERYWHERE.

~~4172~~ Psalm 139:7-10 — "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

~~4172~~ Jeremiah 23:23-24 "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."

~~4172~~ Acts 17:24-28 — "God that made the world and all things therein, seeing that he is Lord of Heaven and earth, dwelleth not in temples made with hands. Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, for we are also of his offspring." (See also ~~2575~~ Isaiah 57:15.)

**Proposition:** *God is everywhere. He is in all parts of the universe and near **each** individual. In Him each individual lives and moves and has his being.*

## II. GOD IS NOT EVERYWHERE IN THE SAME SENSE.

<34> John 14:28 — "Ye have heard how I said unto you, I go away and come again unto you. If ye love me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."

<307> John 20:17 — "Jesus said unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God."

<401> Ephesians 1:20 — "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

<621> Revelation 21:2-3, 10, 22-23 — "And I, John, saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

<621> Revelation 22:1, 3 — "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And there shall be no more curse: but the throne of God and of the Lamb shall be in it, and his servants shall serve him."

**Proposition:** *God is in some places in a way that He is not in other places.*

(<2301> Isaiah 66:1 — "Thus said the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me, and where is the place of my rest?") There is a fullness and manifestation of His presence in some places that doesn't exist in others. Heaven is the place where, at the present time, the presence and glory of God is especially and visibly manifested.

<400> Mark 1:9-11 — "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the spirit, like a dove, descending upon him. And there came a voice from heaven, saying, thou art my beloved son, in whom I am well pleased." God the Father is especially manifested in heaven. God the Son has been

especially manifested on earth. (See also <sup><B13></sup>John 3:13, the entire gospels and "the Angel of the Lord" in the O.T.) God the Son is now in heaven. (<sup><A76></sup>Acts 7:56; <sup><A20></sup>Ephesians 1:20 and many other passages.) God the Holy Spirit is manifested everywhere: (a) in nature (<sup><A102></sup>Genesis 1:2; <sup><A9A3></sup>Psalm 104:30); (b) in all believers (<sup><B446></sup>John 14:16-17; <sup><B89></sup>Romans 8:9); and (c) with unbelievers (<sup><B37></sup>John 16:7-11). Through the Spirit, the Father and the Son dwell in the believer (<sup><B47></sup>John 14:17, 19-20, 23). (See also <sup><B89></sup>Matthew 28:19-20.)

## 5. THE PERSONALITY OF GOD

WE HAVE SEEN that God is omnipresent. This conception of God must be balanced by the conception of God as a person or we run into Pantheism, i.e., the conception that God is not only everywhere and in everything, but that God is everything and everything is God; that God has no existence separate from His creatures.

### I. GOD IS A LIVING GOD.

<sup><A100></sup>Jeremiah 10:10-16 — "But the LORD is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causes the vapors to ascend from the ends of the earth. He maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: the Lord of Hosts is his name." (Note the context of verses 3-9, especially 5 and 8-9.) God is here distinguished from idols, which are things, not persons. Idols "speak not," "cannot go," "cannot do good, neither is it in them to do evil"; but Jehovah is wiser than "all the wise men," is "the living God," "an everlasting King," a being who hath "wrath and indignation" separate from His creatures —

"at His wrath the earth trembleth and the nations are not able to abide his indignation."

<4415> Acts 14:15 — "And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein."

<3009> 1 Thessalonians 1:9 — "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God."

<4409> 2 Chronicles 16:9 — "For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

<9919> Psalm 94:9-10 — "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? He that teacheth man knowledge, shall not he know?" (and numerous other passages).

**Proposition:** *God is a living God. He hears, sees, knows, feels, wills, acts, is a person. He is to be distinguished from idols, which are things, not persons. He is to be distinguished from the works of His hands which he formed.*

*Note.* Personality is characterized by knowledge, feeling, and will. Some confuse personality with bodiliness.

## II. GOD'S RELATION TO HUMAN AFFAIRS.

<8810> Joshua 3:10 — "And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites."

<2010> Daniel 6:20-22, 26-27 — "And when he came to the den he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt... I make a decree that in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast

forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he speaketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

<5040>1 Timothy 4:10 — "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe."

<5038>Hebrews 10:28-31 — "He that despised Moses' law died without mercy under two or three witnesses. 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 we know him that hath said, Vengeance belongeth unto me, I will recompense saith the Lord, And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

**Proposition:** *God has a present, personal interest and an active hand in human affairs. He makes a path for His people and leads them. He delivers, saves and punishes.*

The God of the Bible is not only to be distinguished from the God of the Pantheist, who has no existence separate from His creation, but also from the God of the Deist, who has created the world and put into it all the necessary powers of self-action and development, and left it to itself. God is personally and actively present in the affairs of the universe.

### III. GOD AS CREATOR.

<6000>Genesis 1:1 — "In the beginning God created the heaven and the earth."

<6003>John 1:13 — "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

**Proposition:** *God is the Creator of all existing things.*

### IV. GOD'S PRESENT RELATION TO THE WORLD HE HAS CREATED.

<6007>Psalm 104:27-30 — "These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou

openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to the dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

<sup><385></sup>Isaiah 45:5-7 — "I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me. That they may know from the rising of the sun, and from the west, that there is none beside me, I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things."

<sup><476></sup>Psalms 75:6-7 — "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the Judge: he putteth down one, and setteth up another."

**Proposition:** *God sustains, governs, and cares for the world He has created. He shapes the whole present history of the world.*

## V. THE EXTENT OF GOD'S CARE AND GOVERNMENT.

<sup><486></sup>Matthew 6:26, 28-30 — "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

<sup><487></sup>Matthew 10:29-30 — "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."

**First Proposition:** *God's care and government extend to all His creatures.*

<sup><488></sup>Genesis 39:21 — "But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison."

<sup><200></sup>Daniel 1:9 — "Now God had brought Daniel into favor and tender love with the prince of the eunuchs."

1 Kings, 19:5-7 — "And as he lay and slept under a juniper tree, behold, then an angel touched him and said unto him, Arise and eat. And he looked, and behold, there was a cake baken on the coals, and a ruse of water at his head. And he did eat and drink and laid



him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee."

**Second Proposition:** *God's care, ministry, and government extend to the individual.*

~~4009~~ Matthew 10:29-30 — "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."

**Third Proposition:** *God's care, ministry, and government extend to the minutest matters.*

~~4760~~ Psalm 76:10 — "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

~~4850~~ Genesis 50:20 — "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." (See also ~~4897~~ Romans 9:17, 19.)

~~4422~~ Acts 2:22-23 — "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain."

~~4802~~ Job 1:12 — "And the Lord said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."

~~4806~~ Job 2:6 — "And the Lord said unto Satan, behold, he is in thy hand; but save his life."

~~4228~~ Luke 22:3 — "And Satan entered unto Judas who was called Iscariot, being one of the number of the twelve.

**Fourth Proposition:** *God's control and government extend to the wicked devices and doings of evil men and of Satan, and He makes even these work out His own glory and His people's good.*

(Compare to ~~4888~~ Romans 8:28 — "And we know that all things work together for good to them that love God, to them who are the called according to His purpose.")

## 6. THE OMNIPOTENCE OF GOD

### I. GOD IS OMNIPOTENT.

<802> Job 42:2 — "I know that Thou canst do everything, and that no thought can be withholden from Thee."

<0184> Genesis 18:14 — "Is anything too hard for the Lord?"

<0125> Matthew 19:26 — "But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible."

**Proposition:** *God can do all things; nothing is too hard for him; all things are possible with Him. God is omnipotent.*

<0003> Genesis 1:3 — "And God said, Let there be light: and there was light."

<0134> Psalm 33:6-9 — "By the word of the Lord were the Heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast."

<0125> Psalm 107:25-29 — "For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still."

<0103> Nehemiah 1:3-6 — "The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? And who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him." All nature is absolutely subject to God's will and word.

<0012> James 4:12-15 — "There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? Go to now, ye that say, To-day or to-morrow we will go into such a city and continue there a year, and buy and sell, and get gain. Whereas ye know not what shall be on the

morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that."

All men are absolutely subject to God's will and word.

(*Note.* Happy is the man who voluntarily subjects himself to God's will and word.)

<8012>Hebrews 1:13-14 "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Angels are absolutely subject to God's will and word.

<8012>Job 1:12 — "And the Lord said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."

<8016>Job 2:6 — "And the Lord said unto Satan, behold, he is in thine hand; but save his life."

Satan is absolutely subject to God's will and word.

## II. THE EXERCISE OF GOD'S OMNIPOTENCE IS LIMITED BY HIS WILL.

<3901>Isaiah 59:1-2 — "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

**Proposition:** *The exercise of God's omnipotence is limited by His own wise, holy, and loving will.*

God can do anything, but will do only what infinite wisdom, holiness, and love dictate.

**QUESTION:** Why doesn't God destroy Satan?

**ANSWER:** It would not be wise to destroy him yet. By his malevolence Satan is working out part of God's benevolent plan.

## 7. THE OMNISCIENCE OF GOD

### I. GOD IS OMNISCIENT.

<1JH>1 John 3:20 — "For if our heart condemn us, God is greater than our heart, and knoweth all things."

<8376>Job 37:16 — "Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?"

<1E76>Psalm 147:5 — "Great is the Lord, and of great power: his understanding is infinite."

**Proposition:** *God "knoweth all things." He is "perfect in knowledge." "His understanding is infinite."*

Literally, "of his understanding there is no number." )

### II. WHAT GOD KNOWS.

<105B>Proverbs 15:3 RV — "The eyes of the Lord are in every place, keeping watch upon the evil and the good."

**First Proposition:** *He sees all that occurs in every place and keeps watch over the evil and the good.*

<1E74>Psalm 147:4 — "He telleth the number of the stars; he calleth them all by their names."

<10C9>Matthew 10:29 — "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."

**Second Proposition:** *He knows everything in nature, every star and every sparrow.*

<1B9B>Psalm 33:13-15 — "The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works."

<10E1>Proverbs 5:21 — "For the ways of man are before the eyes of the Lord, and he pondereth all his goings."

**Third Proposition:** *"He beholdeth all the sons of men" and "considereth all their works." "The ways of men are before" His eyes, and "He pondereth for maketh level all his goings."*

<10D0>Psalm 139:2-3 — "Thou knowest my downsitting and mine uprising,

thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways."

**Fourth Proposition:** *He knows all man's deeds and experiences.*

<4304> Psalm 139:4 "For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether."

**Fifth Proposition:** *He knows all man's words.*

<4307> Exodus 3:7 — "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows."

**Sixth Proposition:** *He knows all man's sorrows.*

It seems sometimes as though He does not. It must have seemed so sometimes to Israel in Egypt, but He did and in time proved it.

<4308> Psalm 139:1-2 — "O Lord, thou has searched me and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off."

<4309> 1 Chronicles 28:9 — "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him he will cast thee off forever."

**Seventh Proposition:** *He understands all our thoughts afar off.*

<4102> Matthew 10:29-30 — "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."

**Eighth Proposition:** *God's knowledge extends to minute particulars.*

<4458> Acts 15:18 RV — "Known unto God are all his works from the beginning of the world."

<2419> Isaiah 46:9-10 — "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

**Ninth Proposition:** *God knows what shall be for all eternity.*

(Compare to <4103> 1 Peter 1:20 RV — "Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times." See also <4132> Mark 13:32.)

<4017>Matthew 20:17-19 — "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them: Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again."

<4019>Exodus 3:19 RV — "And I know that the king of Egypt will not give you leave to go, no, not by a mighty hand."

<4017>Acts 3:17-18 — "And now, brethren, I wot that through ignorance ye did it as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."

<4001>2 Kings 7:1-2 — "Then Elisha said, Hear ye the word of the LORD: Thus saith the LORD, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whom the king leaned answered the man of God, and said, Behold, if the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

<4049>Psalm 41:9 — "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

<4015>Galatians 1:15-16 — "But when it pleased God, who separated me from my mother's womb, and called me by his grace to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."

<4001>1 Peter 1:2 — "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied."

**Tenth Proposition:** *God knows from the beginning what each individual man will do.*

<4001>Ephesians 1:9, 12 — "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. That in the dispensation of the fullness 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. 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. That we should be to the praise of his glory, who first trusted in Christ."

<4904> Ephesians 3:4-9 RV — "Whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; to-wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than the lest of all saints, was his grace given, to preach unto the Gentiles the unsearchable riches of Christ: and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God, who created all things."

<5025> Colossians 1:25-26 — "Whereof I was made a minister, according to the dispensation of God, which was given to me for you, to fulfill the word of God. Even the mystery which hath been hid from all ages and generations."

**Eleventh Proposition:** *The whole plan of the ages and each man's part in it has been known to God for all eternity.*

There are no afterthoughts with God. We may exclaim, "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!" (<5113> Romans 11:33).

## 8. THE HOLINESS OF GOD

### I. GOD IS HOLY.

<3118> Isaiah 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."

<6249> Joshua 24:19 — "And Joshua said unto the people, Ye cannot serve the Lore): for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins."

<4278> Psalm 22:3 — "But thou art holy, O thou that inhabitest the praises of Israel."

<4995> Psalm 99:5, 9 — "Exalt ye the LORD our God, and worship at his footstool; for he is holy. Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy."

<3516> Isaiah 5:16 — "But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness."

<5171> John 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."

<sup><0115></sup>1 Peter 1:15-16 — "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."

**Proposition:** *God is holy, absolutely holy.*

God is called the Holy One of Israel about thirty times in Isaiah, and is so called also in Jeremiah and Ezekiel and elsewhere. In the New Testament God the Son is spoken of as the holy one (<sup><0121></sup>1 John 2:20). The third person of the Trinity is constantly spoken of as the Holy Spirit. Holiness is the essential moral nature of God.

<sup><25715></sup>Isaiah 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." (The name stands for the character and being.)

## II. WHAT DOES HOLY MEAN?

<sup><0116></sup>Leviticus 11:43-45 — "Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. 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. For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy."

<sup><02314></sup>Deuteronomy 23:14 "For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee." (Note the context of this verse.)

**Proposition:** *Holy means free from all defilement, pure. "God is holy" means, "God is absolutely pure."*

<sup><0116></sup>1 John 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." *Note.* The entire Mosaic system of washings; divisions of the tabernacle; divisions of the people into ordinary Israelites, Levites, Priests and High Priests, who were permitted different degrees of approach to God under strictly defined conditions; the insisting upon sacrifice as a necessary medium of approach to God; God's directions to Moses in <sup><0116></sup>Exodus 3:5;



to Joshua in <1615> Joshua 5:15, the punishment of Uzziah in <1236> 2 Chronicles 26:16-26; the strict orders to Israel in regard to approaching Sinai when Jehovah came down upon it; the doom of Korah, Dathan and Abiram in <1041> Numbers 16:1-33; and the destruction of Nadab and Abihu in <1801> Leviticus 10:1-3: all these were intended to teach, emphasize, and burn into the minds and hearts of the Israelites the fundamental truth that God is holy. Not just holy, but unapproachably holy. The truth that God is holy is the fundamental truth of the Bible, of the Old Testament and the New Testament, of the Jewish religion, and of the Christian religion.

### III. HOW IS THE HOLINESS OF GOD MANIFESTED?

<3013> Habakkuk 1:13 — "Thou art of purer eyes than to behold evil, and canst not look upon iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"

<1005> Genesis 6:5-6 — "And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of the heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

<1656> Deuteronomy 25:16 — "For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God."

<1059> Proverbs 15:9, 26 — "The way of the wicked is an abomination unto the Lord. The thoughts of the wicked are an abomination to the Lord."

**First Proposition:** *The holiness of God manifests itself in a hatred for sin.*

<1059> Proverbs 15:9 — "But he loveth him that followeth after righteousness."

<1812> Leviticus 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."

<1812> Leviticus 20:26 — "And ye shall be holy unto me: for I the Lord am holy, and I have severed you from other people, that ye should be mine."

**Second Proposition:** *The holiness of God manifests itself in a delight in righteousness and holiness.*

<1840> Job 34:10 — "Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity."

**Third Proposition:** *The holiness of God manifests itself in His never doing wickedness or iniquity.*

<301> Isaiah 59:1-2 — "Behold the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

**Fourth Proposition:** *The holiness of God manifests itself in the separation of the sinner from God.*

Herein lies the need of atonement before the sinner can approach God. This appears in the following passages:

<403> Ephesians 2:13 — "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

<309> Hebrews 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. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

<646> John 14:6 — "Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father but by me."

All approaches to God are on the ground of shed blood. The atonement has its deepest demand in the holiness of God. Any doctrine of the atonement that sees its need only in the necessity that man be influenced by a mighty motive, or in the necessities of governmental expediency, does not go to the root of things. The first and fundamental reason why "without shedding of blood there is no remission" is that God is holy and sin must be covered before there can be fellowship between God and the sinner.

<2346> Exodus 34:6-7 — "And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation."

<1005> Genesis 6:5-7 — "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping things, and the fowls of the air; for it repenteth me

that I have made them."

~~<BR4>~~ Psalm 5:4-6 — "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man."

**Fifth Proposition:** *The holiness of God manifests itself in the punishment of the sinner.*

God does not punish the sinner merely because the sinner's good makes it necessary. God is holy. God hates sin. His holiness and hatred of sin, like every attribute of His, is living and active and must manifest itself. His holy wrath at sin must strike. (See ~~<2516>~~ Isaiah 53:6 — "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." The literal translation of the Hebrew for "hath laid upon" is "caused to strike upon.")

Any view of the punishment of sin that leaves out the thought of its being an expression of God's holy hatred of sin is not only unbiblical, but shallow and dishonoring to God. God is holy, infinitely holy, and he infinitely hates sin. In our own burning indignation at some enormous iniquity, we get glimpses at times of what God's hatred of sin must be, but God is infinitely holy, and God's wrath at the smallest sin is infinitely greater than ours at great enormity. God is love, it is true, but his love is not the sentimental sort that sends costly bouquets and tender missives to moral monsters, as some of our Universalist theologians would have us think. "Our God is a consuming fire" (~~<3129>~~ Hebrews 12:29). God's love to sinners will never be appreciated until seen in the light of His blazing wrath at sin.

~~<BR6>~~ John 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."

~~<BR8>~~ 1 Peter 3:18 — "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

**Sixth Proposition:** *The holiness of God manifests itself in His making an infinite sacrifice to save others from sin unto holiness. The death of Christ is not merely a manifestation of the love of God but of HIS holiness as well.*

## IV. PRACTICAL INFERENCES FROM THE DOCTRINE THAT GOD IS HOLY.

<sup><3128></sup>Hebrews 12:28-29 — "Wherefore we receiving a kingdom which can not be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear. For our God is a consuming fire."

<sup><3129></sup>Exodus 3:4-5 — "And when the LORD saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

<sup><3130></sup>Isaiah 6:1-3 — "In the year that King Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the LORD of hosts: the whole earth is full of his glory."

We must draw nigh to God with awe. Even the holy seraphim covered their faces and their feet in His presence. They have four wings for worship but only two for service.

<sup><3135></sup>Isaiah 6:5-6 — "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. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar."

The pure light of God's holiness reveals the blackness of our sin. (Compare to <sup><3135></sup>Job 42:5-6 — "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.")

If any man think well of himself, he has never met God. Nothing will demolish self-righteousness like one real sight of God.

<sup><3132></sup>Hebrews 9:22 — "And almost all things are by the law purged with blood; and without shedding of blood there is no remission."

There is no forgiveness without atonement. Sin must be covered from the holy gaze of God, and nothing will cover it but blood.

<sup><3138></sup>Romans 5:8 — "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

The wonderfulness of God's love! That the God whose name is holy, the Infinitely Holy God, could love beings so utterly sinful as we are, that is the wonder of the eternities. There are many deep mysteries in the Bible, but none other as profound as this.

## 9. THE LOVE OF GOD

### I. GOD IS LOVE.

**<GHS>** 1 John 4:8, 16 — "He that loveth not knoweth not God; for God is love. 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."

**Proposition:** *God is love. Not merely God loves, but God is love. Love is the very essence of His moral nature. He is the source of all love.*

**<GHS>** 1 John 4:7 — "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God."

**QUESTION:** What is love?

**ANSWER:** **<GHS>** 1 John 3:16-17 RV — "Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso has this world's goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

**<GHS>** Matthew 5:44-45 — "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That ye may be the children of your Father which is in heaven: for He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Love is a desire for and delight in the welfare of the one loved.

### II. WHO DOES GOD LOVE?

**<GHS>** Matthew 3:17 — "And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

**<GHS>** Matthew 17:5 — "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

**<GHS>** Luke 20:13 — "Then said the Lord of the vineyard, What shall I do? I

will send my beloved Son: it may be they will reverence him when they see him."

**First Proposition:** *God loves His Son. God's Son is the original and eternal object of HIS love.*

<B172> John 17:24 "Father, I will that they also, whom thou has 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."

Because of a necessity in the Divine Being Himself, if God is eternal love, that love must have an eternal object. There must, then, be multiple persons in the Godhead. The eternal object of the divine love is the Eternal Son.

<B167> John 16:27 — "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God."

<B142> John 14:21, 23 — "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

**Second Proposition:** *God loves those who are united to the Son by faith and love.*

God loves, as we shall see, all men, but He has an altogether peculiar love for those who are in Christ.

<B173> John 17:23 — "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

God has precisely the same love to those who are in Christ that He has to Christ Himself. Of course there is a love from God to those who are now in Christ which precedes their love to Christ. (<B119> 1 John 4:19 — "We love Him, because He first loved us.")

<B116> John 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."

<B114> 1 Timothy 2:4 "Who will have all men to be saved, and to come unto the knowledge of the truth."

<B113> 2 Peter 3:9 — "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

**Third Proposition:** *God loves the world — the whole human race and each individual in it.*

<sup><41816></sup>Romans 5:6-8 — "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

<sup><41814></sup>Ephesians 2:4-5 — "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved)."

<sup><41811></sup>Ezekiel 33:11 — "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

**Fourth Proposition:** *God loves the sinner, the ungodly, those dead in sin.*

God's love for the unregenerate sinner differs from the love He has for the one in Christ (<sup><41812></sup>John 14:21, 23 <sup><41813></sup>John 17:23; <sup><41810></sup>Romans 8:30-39). But God has a peculiar interest in lost ones. (<sup><41817></sup>Luke 15:7-10 — "I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.") This can be understood by a father's love for a true son and a wayward son.

### III. HOW DOES THE LOVE OF GOD MANIFEST ITSELF?.

<sup><3814></sup>Isaiah 48:14, 20-21 — "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. Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out."

<sup><41819></sup>Deuteronomy 32:9-12 — "For the Lord's portion is his people Jacob is the lot of his inheritance. 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. As an eagle stirreth up her nest, fluttereth over her young,

spreadeth abroad her wings, taketh them, beareth them on her wings: So the LORD alone did lead him, and there was no strange God with him."

<sup><631></sup>Deuteronomy 33:3, 12 — "Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words. And of Benjamin he said, the beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders."

**First Proposition:** *God's love manifests itself in ministering to the need and joy of those He loves and protecting them from evil.*

<sup><312></sup>Hebrews 12:6-11 — "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastening, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

**Second Proposition:** *God's love manifests itself in chastening and scourging His loved ones for their profit, that out of this chastening the peaceable fruit of **righteousness may come.***

<sup><371></sup>Isaiah 63:9 — "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

**Third Proposition:** *God's love manifests itself in His being Himself afflicted when His loved **ones are** afflicted, even when that affliction **comes from His own hand.***

<sup><345></sup>Isaiah 49:15-16 — "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee on the palms of my hands; thy walls are continually before me."

**Fourth Proposition:** *God's love is manifested in His never forgetting those He loves. He may seem to forget, but He **never does.***

<sup><414></sup>1 John 4:9-10 — "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. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

<RB16> John 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."

**Fifth Proposition:** *God's love has manifest itself in His making the greatest sacrifice He could for those He loves — the sacrifice of His Son to be the propitiation for our sins.*

Sacrifice is the measure of love. The sacrifice of Christ is the measure of God's love. (Compare to <10212> Genesis 22:12 — "And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.")

<23817> Isaiah 38:17 — "Behold, for peace I have 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."

<25817> Isaiah 55:7 — "Let the wicked forsake his ways, 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."

**Sixth Proposition:** *God's love manifests itself by Him forgiving sins.*

<4114> Ephesians 2:4 RV — "But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves: it is the gift of God."

**Seventh Proposition:** *God's love manifests itself (1) by Him imparting life to those dead in trespasses and sins, (2) by Him raising them up with Christ, (3) by Him making them sit with Christ in the heavenly places, (4) by Him showing to us in the ages to come the exceeding riches of His grace in kindness toward us through Christ Jesus.*

God has only begun to do for us. The fullness of His love is not yet manifested. It is just beginning to unfold itself: "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" (~~GRK~~ 1 John 3:2).

~~GRK~~ 1 John 3:1 RV — "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not."

**Eighth Proposition:** *God's love manifests itself by Him allowing us to be called "children of God."*

~~GRK~~ Zephaniah 3:17 — "The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

**Ninth Proposition:** *God's love manifests itself by Him rejoicing over His saved people with joy and singing.*

Compare to ~~DIS~~ Luke 15:23-24 "And bring hither the fatted calf, and kill it; and let us eat and be merry. For this, my son, was dead, and is alive again; he was lost, and is found. And they began to be merry."

## 10. THE RIGHTEOUSNESS OR JUSTICE OF GOD

PRELIMINARY NOTE: The words "righteous" and "just," also "righteousness" and "justice," in the English Bible represent the same Hebrew and Greek words in the Old and New Testaments.

### I. GOD IS RIGHTEOUS.

~~BRJ~~ Ezra 9:15 — "O LORD God of Israel, thou art righteous."

Psalm 116: 5 — "Gracious is the LORD, and righteous; yea, our God is merciful."

~~HEB~~ Psalm 145:17 — "The LORD is righteous in all his ways, and holy in all his works."

~~HEB~~ Jeremiah 12:1 — "Righteous art thou, O LORD, when I plead with thee."

~~GRK~~ John 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."

**Proposition:** *God is righteous, or just.*

### II. WHAT IS IT TO BE RIGHTEOUS, OR JUST?

~~GRK~~ Ezekiel 18:5 — "But if a man be just, and do that which is lawful and

right."

<sup><BRB></sup>Zephaniah 3:5 — "The just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame."

To be just, or righteous, is to possess enough character to always do what is right.

The Hebrew word for just, according to its etymology, means "right" or "straight." The etymology of the English word "righteous" is the same. The etymology of the Greek word is "custom" or "usage" — that which conforms to custom.

The righteousness or justice of God is that attribute that leads Him always to do right. It is not to be limited, as it so often is in modern theological usage, to His punitive justice. This, as we will see, is only one manifestation of the justice, or righteousness, of God and not the one that is most prominent in biblical usage.

Holiness seems to have more reference to God's character as He is in and of Himself; while His righteousness is manifested in His dealings with others.

### III. HOW IS THE RIGHTEOUSNESS OR JUSTICE OF GOD MANIFESTED?

<sup><BIB></sup>Psalm 11:4-7 — "The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men. The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous LORD loveth righteousness; his countenance doth behold the upright."

**First Proposition:** *The righteousness of God is manifested in His loving what is righteous and hating iniquity.*

<sup><BIB></sup>Exodus 9:23-27 — "And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the

field. Only in the land of Goshen, where the children of Israel were, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked."

<4125> 2 Chronicles 12:5-6 — "Then came Shemaiah the prophet of Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak. Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous."

<2792> Daniel 9:12, 14 — "And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice."

<6045> Revelation 16:5-6 — "And I heard the angel of the waters say, Thou art righteous, O Lord, which art and wast, and shall be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

**Second Proposition:** *The righteousness of God is manifested in his assigning to sinners the punishment due their sins.*

<5048> 2 Timothy 4:8 — "Henceforth there is laid up for me a crown of righteous, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

<1082> 1 Kings 8:32 — "Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness."

<4079> Psalm 7:9-11 — "O, let the wickedness of the wicked come to an end; but establish the just; for the righteous God trieth the hearts and reins. My defense is of God, which saveth the upright in heart. God judgeth the righteous, and God is angry with the wicked every day."

<8160> Hebrews 6:10 — "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."

**Third Proposition:** *The righteousness of God is manifested in His granting **the** righteous the reward for their faithfulness.*

<991> Psalm 98:1-3 — "O, sing unto the LORD a new song; for he hath done

marvelous things: his right hand, and his holy arm, hath gotten him the victory. The LORD hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God."

~~<B36>~~ Psalm 103:6 — "The LORD executeth righteousness and judgment for all that are oppressed."

~~<B30>~~ Psalm 129:1-4 — "Many times have they afflicted me from my youth, may Israel now say: Many a time have they afflicted me from my youth: yet they have not prevailed against me. The plowers plowed upon my back: they made long their furrows. The LORD is righteous: he hath cut asunder the cords of the wicked."

~~<B06>~~ 2 Thessalonians 1:6-7 — "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

**Fourth Proposition:** *the righteousness of God is manifested in His protecting and delivering His people from all their adversaries.*

In modern theological discussions, we hear more of the justice or righteousness of God related to the punishment of sinners, but in the Bible we read of it more related to the protection of His people. In modern usage it is more frequently presented as an attribute of God that causes sinners to tremble. But in the Bible, justice and righteousness constantly are presented as attributes of God that cause His people to rejoice and be confident. For example:

~~<B91>~~ Psalm 96:11-13 — "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice, before the LORD: for he cometh, for he cometh to judgeth the earth: he shall judge the world with righteousness, and the people with his truth."

~~<B24>~~ Jeremiah 9:24 "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment and righteousness in the earth: for in these things I delight, saith the LORD."

~~<B35>~~ Psalm 116:5-6 — "Gracious is the Lord, and righteous; yea, our God is merciful. The LORD preserveth the simple: I was brought low, and he helped me."

~~<B35>~~ Psalm 145:5, 15-19 — "The LORD upholdeth all that fall, and raiseth

up all those that are bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The LORD is righteous in all his ways, and holy in all his works. The LORD is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them."

**Revelation 15:3** — "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints." Even the righteousness of God in the punishment of the sinner is sometimes spoken of in relation to its connection with the deliverance or avenging of His people. Consider the following:

**2 Thessalonians 1:6-7** — "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

**Revelation 19:1-2** — "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation and glory, and honor, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

**Revelation 16:4-6** — "And the third angel poured out his vial upon the rivers and fountains of water; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

Here the prominent thought is the vindication and avenging of His people, rather than the suffering of the wicked.

**Nehemiah 9:7-8** — "Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham, and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous."

**Fifth Proposition:** *the righteousness of God is manifested in His keeping His promises.*

**<BIB>** Romans 3:25 — "Whom God hath set forth to be a propitiation, through faith, in his blood, to declare his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at the present season; that he might himself be just, and the justifier of him that hath faith in Jesus."

**Sixth Proposition:** *The righteousness of God is manifested (1) in His providing a propitiation when sin was forgiven, and (2) in His justifying him that hath faith in the substitute.*

**<BIB>** 1 John 1:9 — "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

**Seventh Proposition:** *The righteousness of God is manifested in the forgiveness of the sins of the believer when they are confessed.*

## 11. THE MERCY OR LOVING-KINDNESS OF GOD

PRELIMINARY NOTE: The same Hebrew word is translated sometimes "mercy" and sometimes "loving-kindness." These two words, therefore, mean precisely the same thing. The Hebrew word should have been translated uniformly the one or the other. The word "mercy" in our English translation of the Old Testament is in a few instances a translation of another Hebrew word. This latter word corresponds to the Greek word always translated "compassion" in the New Testament. It covers essentially the same thought as the other word; in fact, in the quotation in **<BIB>** Romans 9:15 ("For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion"), it is translated by the Greek word for mercy. The primary meaning of the word most frequently used is "kindness," especially kindness exercised toward the suffering or sinning. It is so translated thirty-nine times in the Authorized Version. In thirty-one of these instances it is used for the kindness of man toward man, and in the remaining eight for the kindness of God toward man.

### I. GOD IS MERCIFUL.

**<BIB>** Psalm 103:8 — "The LORD is merciful and gracious, slow to anger, and plenteous in mercy."

<B61>Deuteronomy 4:31 — "(For the Lore) thy God is a merciful God); he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them."

<B62>Psalm 62:12 — "Also unto thee, O LORD, belongeth mercy."

<B68>Psalm 145:8 — "The LORD is gracious and full of compassion; slow to anger, and of great mercy."

Psalm 86: 15 — "But thou, O LORD, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth."

**Proposition:** *God is merciful, plenteous in mercy.*

## II. TOWARD WHOM IS THE MERCY OF GOD MANIFESTED?

<B95>Romans 9:15, 18 — "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

**First Proposition:** *God's mercy is manifested toward anyone He wishes. He is absolutely sovereign in the exercise of His mercy.*

But it should be remembered that while God is absolutely sovereign in the exercise of His mercy and while no one can dictate toward who he shall show mercy, in point of fact He wills to have mercy on all. (See <B99>2 Peter 3:9 — "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.")

<B70>Deuteronomy 7:9 — "Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations."

<B206>Exodus 20:6 — "And showing mercy unto thousands of them that love me, and keep my commandments."

<B311>Psalm 103:11, 17 — "For as the heaven is high above the earth, so great is his mercy toward them that fear him. But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

<B44>2 Chronicles 6:14 "And said, O LORD God of Israel, there is no God like Thee in the heaven, nor in the earth; which keepeth covenant, and showest mercy unto thy servants, that walk before Thee with all their hearts."



**Second Proposition:** *God's mercy is manifested toward those who fear or love Him: His servants who walk before Him with all their hearts.*

"The fear of the LORD" and "the love of God" as used in the Bible are nearly synonymous. Compare <sup><1183></sup>Proverbs 8:13, 16:6 with <sup><1183></sup>1 John 5:3. They look at the same practical attitude toward God from different points of view.

<sup><1183></sup>Proverbs 28:13 — "He that covereth his sins shall not prosper but whoso confesseth and forsaketh them shall have mercy."

**Third Proposition:** *The mercy of God is manifested toward everyone who confesses and forsakes his or her sins.*

<sup><1210></sup>Psalm 32:10 — "Many sorrows shall be to the wicked; but he that trusteth in the LORD, mercy shall compass him about."

**Fourth Proposition:** *The mercy of God is manifested toward the one who trusts in the Lord: "Mercy shall compass him about."*

<sup><1185></sup>Psalm 86:5 — "For Thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee."

**Fifth Proposition:** *The mercy of God is manifested toward all who call upon Him.*

See also <sup><5102></sup>Romans 10:12-13 — "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the LORD shall be saved."

<sup><3413></sup>Isaiah 49:13 — "Sing, O heavens; and be joyful, O earth; and break forth in singing, O mountains: for the LORD hath comforted His people, and will have mercy upon his afflicted."

**Sixth Proposition:** *The mercy of God is manifested toward His afflicted people.*

### III. HOW IS THE MERCY OF GOD MANIFESTED?

<sup><1247></sup>Exodus 34:7 — "Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquities of the fathers upon the children, and upon the children's children, unto the third and fourth generation."

<sup><3517></sup>Isaiah 55:7 — "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon."

<sup><3112></sup>Jonah 4:2 — "And he prayed unto the LORD, and said, I pray Thee, O

LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil."

<3482>Jeremiah 3:12 — "God and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger forever"

<3078>Micah 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 forever because He delighteth in mercy."

<3501>Psalm 51:1 — "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions."

<0448>Numbers 14:18-20 — "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. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the LORD said, I have pardoned according to thy word."

**First Proposition:** *The mercy of God is manifested in His pardoning sin when confessed and forsaken.*

This manifestation of God's mercy lies at the basis of many other manifestations. Nevertheless, it is not true, according to Biblical usage, that "mercy is exercised only when there is guilt."

<4016>Nehemiah 9:16-18, 26-27, 30-31 — "But they and our fathers dealt proudly, and hardened their necks and hearkened not to thy commandments. And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness and forsookest them not. Yea, when they had made them a molten calf, and said, this is thy God that brought thee up out of Egypt, and had wrought great provocations." (See also intervening verses.) "Nevertheless, they were disobedient and rebelled against thee, and cast thy law behind their backs and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. Therefore, thou deliverest them

into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of the enemies. Yet many years didst thou forbear them, and testifiedst against them by the spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands. Nevertheless for thy great mercies' sake thou didst not utterly consume them nor forsake them; for thou art a gracious and merciful God."

**Second Proposition:** *The mercy of God is manifested in his bearing long with sinners even when they harden their necks and persist in sin.*

(Compare to ~~608B~~ 2 Peter 3:39 — "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.")

~~498I~~ Psalm 6:1-4 "O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O LORD, for I am weak: O LORD, heal me, for my bones are vexed. My soul is also sore vexed: but thou, O LORD, how long? Return, O LORD, deliver my soul: oh save me for thy mercies' sake."

~~4927~~ Philippians 2:27 — "For indeed he was sick, nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow."

~~4953~~ Exodus 15:13 — "Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation."

**Third Proposition:** *The mercy of God is manifested in Him delivering His people from sickness, sorrow, and oppression.*

~~4927~~ Psalm 21:7 — "For the king trusteth in the LORD, and through the mercy of the most high he shall not be moved."

**Fourth Proposition:** *The mercy of God is manifested in Him maintaining the security of those who trust Him.*

~~4996~~ Psalm 59:16 — "But I will sing of thy power: yea, I will sing aloud of thy mercy in the morning: for thou hast been my defense and refuge in the day of my trouble."

**Fifth Proposition:** *The mercy of God is manifested in His acting as a defense and refuge in the day of trouble.*

## 12. THE FAITHFULNESS OF GOD

### I. GOD IS FAITHFUL.

<600> Deuteronomy 7:9 — "Know therefore that the LORD thy God, he is God, the faithful God which keepeth covenant and mercy with them that love and keep his commandments to a thousand generations."

<600> Deuteronomy 32:4 RV — "The rock, his work is perfect; For all his ways are judgment: A God of faithfulness and without iniquity, just and right is he."

<300> Isaiah 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."

<600> 1 Corinthians 1:9 — "God is faithful, by whom ye were called unto the fellowship of his son, Jesus Christ, our Lord."

<600> 1 Corinthians 10:13 — "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

<300> 1 Thessalonians 5:24 — "Faithful is he that calleth you, who also will do it."

<300> 2 Thessalonians 3:3 — "But the Lord is faithful, who shall establish you and keep you from evil."

<600> 1 John 1:9 — "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

**Proposition:** *God is faithful.*

### II. WHAT DOES FAITHFUL MEAN?

The Hebrew root of the words "faithful" and "faithfulness" means to prop, stay, or support. The intransitive use of the word signifies to stay oneself or be supported; so, the word faithful, applied to a person, means someone you may safely lean on. The Greek word used in the New Testament for "faithful" and "faithfulness" means trustworthy or to be relied upon. This Greek word is used in the Septuagint for the Hebrew word mentioned above.

Usage: <sup><119></sup>Psalm 119:86 — "All thy commandments are faithful."

<sup><145></sup>Proverbs 14:5 — "A faithful witness will not lie: but a false witness will utter lies."

<sup><145></sup>Matthew 24:45-46 — "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing."

<sup><121></sup>Matthew 25:21, 23 — "His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

<sup><515></sup>1 Timothy 1:15 — "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

<sup><625></sup>Revelation 21:5 — "And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write, for these words are true and faithful."

The Biblical usage of the word faithful conforms to its etymology. This will become more clear when we consider how the faithfulness of God is manifested. Therefore, the proposition that God is faithful means God is a being upon whom we can absolutely rely or stay ourselves.

### III. THE EXTENT OF GOD'S FAITHFULNESS.

<sup><123></sup>Lamentations 3:23 — "They are new every morning: great is thy faithfulness."

**First Proposition:** *God's faithfulness is great.*

<sup><115></sup>Psalm 36:5 RV — "Thy loving kindness, O LORD, is in the heavens; thy faithfulness reacheth unto the skies."

**Second Proposition:** *God's faithfulness reaches to the skies.*

(Note the context, verse 6. Compare to <sup><102></sup>Psalm 89:2 — "For I have said, Mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens.")

<sup><104></sup>Psalm 33:4, RV — "For the word of the LORD is right; and all His work is done in faithfulness."

**Third Proposition:** *All God's work is done in faithfulness.*

### IV. HOW IS THE FAITHFULNESS OF GOD MANIFESTED?

<sup><103></sup>Hebrews 10:23, 36-37 — "Let us hold fast the profession of our faith

without wavering (for he is faithful that promised). For we have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

<B02>Deuteronomy 7:9 — "Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations."

<B03>1 Kings 8:23-24, 56 — "And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: Who hast kept with thy servant David my father that thou promisedst him: thou speakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses, his servant."

<B04>Psalm 89:33-34 "Nevertheless my loving kindness 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."

<B05>Psalm 119:89-90 — "Forever, O LORD, thy word is settled in Heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth."

**First Proposition:** *God's faithfulness is manifested in His keeping His promise and covenant — in His fulfilling every word that goes out of His mouth regardless of what man does.*

<B06>1 Peter 4:19 — "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."

<B07>Psalm 89:20-26 — "I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him: nor the son of wickedness afflict him. And I will beat down his foes before his face and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation."

Psalm 89 might well be called "The Faithfulness Psalm." (See verse 1, etc.)

**Second Proposition:** *God's faithfulness is manifested in His unfailing defense and deliverance of His servants in times of trial, testing and conflict.*

<312> Lamentations 3:22-23 — "It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness."

Compare to <315> Jeremiah 51:5 — "For Israel hath not been forsaken, nor Judah of his God, of the Logo of hosts; though their land was filled with sin against the Holy One of Israel."

**Third Proposition:** *God's faithfulness is manifested in His standing by His people and saving them even when they are unfaithful to him.*

Compare to <313> 2 Timothy 2:13 RV — "If we are faithless, he abideth faithful: for he cannot deny himself."

1 Samuel 12, 20-22 — "And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Logo, but serve the Logo with all your heart; And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the Logo will not forsake his people for his great name's sake: because it has pleased the Logo to make you his people."

Our security is in His faithfulness, not in our own.

<601> 1 Corinthians 10:13 — "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it."

**Fourth Proposition:** *God's faithfulness is manifested in His not suffering His children to be tempted above that which they are able, but with the temptation making also a way to escape, that they may be able to bear it.*

<318> 2 Thessalonians 3:3 RV — "But the Lord is faithful, who shall establish you, and guard you from the evil one."

<401> 1 Corinthians 1:8-9 — "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye are called unto the fellowship of his son Jesus Christ our Lord."

<312> 1 Thessalonians 5:23-24 RV — "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it."

**Fifth Proposition:** *The faithfulness of God is manifested in confirming and establishing those He has called, guarding them from the evil one, sanctifying them wholly and preserving them — spirit, soul, and body — without blame at the coming of our LORD Jesus Christ. The confidence of God's children with regard to their future is not in their faithfulness, but in God's.*

<G01B> John 10:28-29 — "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

<H075> Psalm 119:75 — "I know, O LORD, that thy judgments are right, and that Thou in faithfulness hast afflicted me."

<S016> Hebrews 12:6 — "For whom the LORD loveth he chasteneth, and scourgeth every son whom he receiveth."

**Sixth Proposition:** *God's faithfulness is manifested in HIS chastening HIS children when they go astray.*

<G001> 1 John 1:9 — "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

**Seventh Proposition:** *God's faithfulness is manifested in His forgiving His children when they confess their sins.*

Our confidence that God will forgive our sins when confessed rests upon two known facts about God, viz: God is righteous and God is faithful. To doubt that your sin is forgiven when you have confessed it is to question His righteousness and His faithfulness as well as His veracity. It is not humility, but presumption.

<H011> Psalm 143:1-2 — "Hear my prayer, O LORD, give ear to my supplications; in thy faithfulness answer me... And enter not into judgment with thy servant: for in thy sight shall no man living be justified."

**Eighth Proposition:** *God's faithfulness is manifested in HIS answering the prayers of His children.*

The righteousness, mercy and faithfulness of God run parallel, and they are all pledged to the deliverance, defense, and complete and eternal salvation of God's people.



# BOOK 2 - WHAT THE BIBLE TEACHES ABOUT JESUS CHRIST

## 1. THE DEITY OF JESUS CHRIST

### I. DIVINE NAMES OF JESUS.

<sup><2271></sup>Luke 22:70 — "Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am."

**The Son of God:** This name is given to Christ forty times. Besides this the synonymous expressions, "His Son" and "My Son" occur frequently. That this name used for Christ is a distinctly divine name comes from <sup><458></sup>John 5:18—"Therefore the Jews sought the more to kill him, because He not only had broken the Sabbath, but said also that God was His Father, making himself equal with God."

<sup><3117></sup>John 1:18 — "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

**The Only Begotten Son:** This name occurs five times. It is evident that the statement Jesus Christ is the Son of God only in the same sense that all men are sons of God is not true. Compare to <sup><1126></sup>Mark 12:6 — "Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son." Here Jesus Himself, having spoken of all the prophets as servants of God, speaks of Himself as "one," a beloved "Son."

<sup><6117></sup>Revelation 1:17 — "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last."

**The First and the Last:** Compare to <sup><2404></sup>Isaiah 41:4 "Who hath wrought and done it, calling the generations from the beginning? I the LoAD, the first, and with the last; I am he" and to <sup><2446></sup>Isaiah 44:6 — "Thus saith the LoAD the King of Israel, and his redeemer the LoAD of Hosts; I am the first, and I am the last; and beside me there is no God." In these latter passages it is "Jehovah of hosts" who is "the first and the last."

<sup><6212></sup>Revelation 22:12-13, 16 — "And, behold, I come quickly; and my

reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

**The Alpha and Omega:** the Beginning and the Ending: <sup><6008></sup>Revelation 1:8 RV — "I am the Alpha and the Omega saith the Lord God, which is and which was and which is to come, the Almighty." Here it is Jesus Christ, referred to as the Lord God, who is the Alpha and Omega.

<sup><4814></sup>Acts 3:14 — "But he denied the Holy One and the just, and desired a murderer to be granted unto you."

**The Holy One:** In <sup><2810></sup>Hosea 11:9 ("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") and many other passages; it is God who is "the Holy One." Since the disciples referred to Jesus as the Holy One, they equated him with God.

<sup><3911></sup>Malachi 3:1 — "Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the LORD of Hosts."

<sup><4111></sup>Luke 2:11 — "For unto you is born this day in the city of David a Savior, which is Christ the Lord."

<sup><4917></sup>Acts 9:17 — "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Compare with <sup><8318></sup>John 20:28; <sup><5010></sup>Hebrews 1:10.)

The Lord: This name or title is used for Jesus several hundred times. The word translated "Lord" is used in the New Testament in speaking of men nine times (e.g., <sup><4416></sup>Acts 16:30; <sup><4001></sup>Ephesians 4:1; <sup><8121></sup>John 12:21), but not at all in the way it is used of Christ. He is spoken of as "the Lord" just as God is. See, for example, <sup><4405></sup>Acts 4:26 — "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ" and 4:33 — "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was given them all." Note also <sup><4123></sup>Matthew 22:43-45 — "He saith unto them, How, then, doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool. If David called him Lord, how is he his son?" <sup><1121></sup>Philippians 2:11 — "And that every tongue should confess that Jesus Christ is Lord to the glory of God the

Father" and <4015> Ephesians 4:5 — "One Lord, one faith, one baptism."

<4016> Acts 10:36 — "The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all)."

### **Lord of All.**

<4018> 1 Corinthians 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."

<4019> Psalm 24:8-10 — "Who is this King of Glory? The LORD strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates: even lift them up, ye everlasting doors: and the king of glory shall come in. Who is this King of Glory? The LORD of hosts, he is the King of Glory."

### **The Lord of Glory and the King of Glory.**

<2306> Isaiah 9:6 — "And his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace."

Wonderful, Mighty God: Since <2306> Isaiah 9:6 is widely understood to predict the coming of the Messiah, we can take these as names of Jesus.

Compare to <0718> Judges 13:18, RV — "And the angel of the Lord said unto him, Wherefore askest thou after my name, seeing it is wonderful?"

<3008> Hebrews 1:8 — "But unto the son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of Thy kingdom."

**God:** In <4018> John 20:28 — "And Thomas answered and said unto him, My Lord and my God." Thomas calls Jesus "my God," and is gently rebuked for not believing it before.

<4023> Matthew 1:23 — "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

### **God with us.**

<4023> Titus 2:13 RV — "Looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ."

### **Our Great God.**

<4025> Romans 9:5 — "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen."

### **God Blessed Forever.**

**Proposition:** *Sixteen names clearly implying deity are used for Christ in the Bible, some of them over and over again, the total number of passages reaching far into the hundreds.*

## II. DIVINE ATTRIBUTES OF JESUS.

### OMNIPOTENT

<074> Luke 4:39 — "And he stood over her, and rebuked the fever: and it left her: and immediately she arose and ministered unto them."

Jesus has power over disease; it is subject to his word.

<074> Luke 7:14-15 — "And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother."

<085> Luke 8:54, 55 — "And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat."

<085> John 5:25 — "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

The Son of God has power over death; it is subject to His word.

<085> Matthew 8:26, 27 — "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. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?"

Jesus has power over the winds and sea; they are subject to His word.

<085> Matthew 8:16 — "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick."

<085> Luke 4:35-36, 41 — "And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ."

Jesus has power over demons; they are subject to His word.

<000> Ephesians 1:20-23 — "which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Far above all principality, and power, and might, and dominion, and every

name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church. Which is his body, the fulness of him that filleth all in all."

Christ is far above all principality, power, might, dominion, and every name that is named, not only in this world, but also in the world to come; all things are subject to him. All the hierarchies of the angelic world are under Him.

(f) ~~<S00B>~~ Hebrews 1:3 — "Who being the brightness of his glory, and the express image of His person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."

Jesus upholds all things by the word of His power.

**First Proposition:** *Jesus Christ, the Son of God, is omnipotent.*

## OMNISCIENT

~~<B016>~~ John 4:16-19 — "Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet."

Jesus knows people's lives, even their secret history.

~~<B018>~~ Mark 2:8 — "And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?"

~~<B022>~~ Luke 5:22 — "But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?"

~~<B024>~~ John 2:24-25 — "But Jesus did not commit himself unto them, because he knew all men. And needed not that any should testify of man: for he knew what was in man." (See also ~~<B024>~~ Acts 1:24.)

Jesus knows the secret thoughts of people; He knows all people; He knows what is in every man and woman.

We are told in ~~<B030>~~ 2 Chronicles 6:30 ("Then hear thou from heaven, thy dwelling-place, and forgive, and render unto every man according unto all his ways whose heart thou knowest (for thou only knowest the hearts of the children of men) and ~~<B030>~~ Jeremiah 17:9-10 ("The heart is deceitful

above all things, and desperately wicked: who can know it? I, the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings") that God "only knoweth the hearts of the children of men."

<B164>John 6:64 — -"But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him."

Jesus knew from the beginning that Judas would betray Him. Not only men's present thoughts but their future choices were known by Him.

<B168>John 1:48 — "Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee."

Jesus knew what men were doing at a distance.

<B210>Luke 22:10-12 — "And he said unto them, Behold when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the Passover with my disciples? and he shall show you a large upper room furnished: there make ready."

<B131>John 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."

<B174>Luke 5:4-6 — "Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all night and have taken nothing: nevertheless at Thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake."

Jesus knows the future regarding not only God's acts, but the specific acts of men and even the fishes of the sea.

*Note.* Many, if not all, of these items of knowledge up to this point could, if they stood alone, be accounted for by saying that the Omniscient God revealed these specific things to Jesus.

<B217>John 21:17 — "Peter was grieved because [Jesus] 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."

<6163> John 16:30 — "Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God."

<5103> Colossians 2:3 — "In whom are hid all the treasures of wisdom and knowledge."

Jesus knows all things; in Him are hidden all the treasures of wisdom and knowledge.

**Second Proposition:** *Jesus Christ is omniscient.*

*Note.* There was, as we will see when we discuss the humanity of Christ, a voluntary veiling and abnegation of the exercise of His inherent divine omniscience. (Compare <4112> Mark 11:12-14 with <3107> Philippians 2:7.)

## OMNIPRESENCE

<4081> Matthew 18:20 — "For where two or three are gathered together in my name, there am I in the midst of them."

Jesus is present in every place where two or three gather together in His name.

<4081> Matthew 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."

Jesus Christ is present with every one who goes forth into any part of the world to make disciples.

<4083> John 3:13 — "And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven."

Jesus was in heaven while He was here on earth.

*Note.* The reading here is debatable. It is found in this way in the Alexandrian manuscript., and almost all other versions. The closing words are omitted in the Sinaitic and other important manuscripts. It is accepted by most of the best editors (e.g., Tischendorf and Tregelles), but is rejected by Westcott and Hort.

<4141> John 14:20 — "At that day ye shall know that I am in my Father, and ye in me, and I in you."

<4735> 2 Corinthians 13:5 — "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

Jesus Christ is in each believer.

<4023> Ephesians 1:23 — "Which is his body, the fulness of him that filleth all in all."

Jesus Christ filleth all in all.

**Third Proposition:** *Jesus Christ is Omnipresent.*

## ETERNITY

<3001> John 1:1 — "In the beginning was the Word, and the Word was with God, and the Word was God."

<3312> Micah 5:2 — "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

<3017> Colossians 1:17 — "And he is before all things, and by him all things consist."

<3316> Isaiah 9:6 — "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

<3315> John 17:5 — "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (See <3312> John 6:62.)

<3318> John 8:58 — "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

<3001> 1 John 1:1 — "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."

<3318> Hebrews 13:8 — "Jesus Christ the same yesterday, and to-day, and forever."

**Fourth Proposition:** *Jesus Christ is from all eternity.*

## IMMUTABILITY

<3318> Hebrews 13:8 — "Jesus Christ the same yesterday, and to-day, and forever."

<3012> Hebrews 1:12 — "And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

**Fifth Proposition:** *Jesus Christ is unchangeable. He not only always is but always is the same.*



<3176>Philippians 2:6 — "Who being in the form of God, thought it not robbery to be equal with God."

**Sixth Proposition:** *Jesus Christ before His incarnation was in **the form of God**.*

*Note.* The Greek word translated "form" means "the form by which a person or thing strikes the vision; the external appearance" (Thayer, *Greek-English Lexicon of the New Testament*).

<3186>Colossians 2:9 — "For in him dwelleth all the fulness of the God-head bodily."

**Seventh Proposition:** *In Jesus Christ dwells all the fulness of the God-head in a bodily way.*

**Concluding Proposition:** *Five or more distinctively divine attributes are ascribed to Jesus Christ and all the fullness of the God-head is said to dwell in Him.*

### III. DIVINE OFFICES OF JESUS.

#### CREATION

<3000>Hebrews 1:10 — "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands."

<3008>John 1:3 — "All things were made by him; and without him was not anything made that was made."

<3016>Colossians 1:16 — "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

**First Proposition:** *Jesus Christ, **the Lord**, is **Creator** of all created things.*

#### PRESERVATION

<3005>Hebrews 1:3 — "Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

**Second Proposition:** *Jesus Christ is the Preserver of all things.*

#### THE FORGIVENESS OF SIN

<4005>Mark 2:5-10 — "When Jesus saw their faith, he said unto the sick of

the palsy, Son thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? and immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy)."

Ⓞ Luke 7:48 — "And he said unto her, Thy sins are forgiven.

**Third Proposition:** *Jesus Christ had power on earth to forgive sins.*

*Note.* He taught that sins were sins against Himself. (See Ⓞ Luke 7:40-47 — "And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned unto the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she has washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.") He speaks both of Simon and the woman as sinners, being debtors to himself. (Compare to Ⓞ Psalm 51:4 — "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.")

## **RAISING OF THE DEAD**

Ⓞ John 6:39, 44 — "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

**Fourth Proposition:** *It is Jesus Christ who raises the dead.*

**QUESTION:** Did not Elijah and Elisha raise the dead? No. God raised the

dead in answer to their prayer, but Jesus Christ raises the dead by his own word. During his humiliation it was by prayer that Christ raised the dead. (See <sup><B14></sup>John 11:41 — "Then they took away the stone from the place where the dead was laid.

And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.")

## TRANSFORMATION OF BODIES

<sup><B12></sup>Philippians 3:21 RV — "Who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory, according to the working whereby he is able to subject all things unto himself."

**Fifth Proposition:** *Jesus Christ shall fashion anew the body of our humiliation into the likeness of His glorious body.*

## JUDGMENT

<sup><B11></sup>2 Timothy 4:1 RV — "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom."

**Sixth Proposition:** *Jesus Christ shall judge the quick and the dead.*

*Note.* Jesus Himself emphasized the divine character of this office. <sup><B12></sup>John 5:22-23 — "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him."

## THE BESTOWAL OF ETERNAL LIFE

<sup><B13></sup>John 10:28 — "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

<sup><B12></sup>John 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."

**Seventh Proposition:** *Jesus Christ is the giver of eternal life.*

**Concluding Proposition:** *Seven distinctly divine offices are predicated of Jesus Christ.*

#### IV. STATEMENTS IN THE OLD TESTAMENT THAT ARE MADE DISTINCTLY OF JEHOVAH, GOD, TAKEN IN THE NEW TESTAMENT TO REFER TO JESUS CHRIST.

<sup><19A24></sup>Psalm 102:24-27 — "I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yes, all of them shall wax old like a garment; as vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end."

In <sup><3010></sup>Hebrews 1:10-12 the following statement is interpreted as referring to Jesus Christ: "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thy hands. They shall perish; but thou remainest; and they all shall wax old as doth a garment. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail".

<sup><2413></sup>Isaiah 40:3 4 "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD (Jehovah), make straight in the desert the highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain."

In <sup><4018></sup>Matthew 3:3 and <sup><4168></sup>Luke 1:68-69, 76, Jesus is the Lord before whose face the messenger goes: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up an horn of salvation for us in the house of his servant David. And thou, child shall be called the prophet of the highest: for thou shalt go before the face of the Lord to prepare his ways."

<sup><2411></sup>Jeremiah 11:20 — "But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause."

<sup><2470></sup>Jeremiah 17:10 — "I, the LORD, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

In <sup><4123></sup>Revelation 2:23, it is Jesus who does what is distinctly said of Jehovah in the Old Testament passage: "And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."

<sup><2309></sup>Isaiah 60:19 — "The sun shall be no more thy light by day; neither for

brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory." (See also <sup><3115></sup>Zechariah 2:5.)

This is said of Jesus in <sup><3122></sup>Luke 2:32 — "A light to lighten the Gentiles, and the glory of thy people Israel."

<sup><3111></sup>Isaiah 6:1, 3, 10 — "In the year that king Uzziah died I saw also the LORD sit-ring upon a throne high and lifted up, and his train filled the temple. And one cried unto another and said, Holy, holy, holy is the LORD of hosts: the whole earth is full of his glory. Make the heart of this people fat, and make their ears heavy and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." (Compare to <sup><3127></sup>John 12:37-41 — "But though he had done so many miracles before them, yet they believed not on him. That the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? therefore they could not believe, because that Esaias said again, He hath blinded their eyes and hardened their hearts; that they should not see with their eyes, nor understand with their hearts and be converted, and I should heal them. These things said Esaias when he saw his glory, and spake of him.")

In the Old Testament passage it was when he saw the glory of Jehovah of hosts that Isaiah spoke these things, but in the New Testament John says it was when Isaiah saw the glory of Jesus Christ that he said this. The inference is simple.

Isaiah 8:13-14 "Sanctify the Load of hosts himself: and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." (Compare to <sup><3117></sup>1 Peter 2:7-8 — "Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the comer, and a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.")

In the Old Testament Jehovah is the stone of stumbling, etc. In the New Testament it is Jesus Christ.

<sup><3112></sup>Isaiah 8:12-13 — "Say ye not, a confederacy, to all them to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the LORD of hosts Himself; and let him be your fear, and let him

be your dread." (Compare to <sup><4154></sup>1 Peter 3:14 "But and if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear neither be troubled; but sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear.")

<sup><4206></sup>Numbers 21:6-7 — "And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. 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."

(Compare to <sup><4309></sup>1 Corinthians 10:9 — "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.")

<sup><4271></sup>Psalms 23:1 — "The Lord is my shepherd; I shall not want."

<sup><3406></sup>Isaiah 40:10-11 — "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Compare to <sup><4301></sup>John 10:11 — "I am the good shepherd: the good shepherd giveth his life for the sheep.")

In the Old Testament Jehovah is the good shepherd; in the New Testament Jesus is the good shepherd.

<sup><4341></sup>Ezekiel 34:11-12, 18 — "For thus saith the Lord God: Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pasture? and to have drunk of the deep waters, but ye must foul the residue with your feet?"

Compare to <sup><4290></sup>Luke 19:10 — "For the Son of man is come to seek and to save that which was lost." In the Old Testament Jehovah "seeks and saves the lost," in the New Testament Jesus "seeks and saves the lost."

Lord in the Old Testament always refers to God except where the context clearly indicates otherwise: Lord in the New Testament always refers to Jesus Christ except where the context clearly indicates otherwise.

**Proposition:** *Many statements which in the Old Testament are made distinctly of Jehovah, God, are taken in the New Testament to refer to Jesus Christ; i.e., in New Testament thought and doctrine Jesus Christ*

occupies the place *that Jehovah* occupies in Old Testament thought and doctrine.

## V. THE WAY THE NAMES GOD THE FATHER AND JESUS CHRIST THE SON ARE COUPLED TOGETHER.

<734> 2 Corinthians 13:14 — "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

<189> Matthew 28:19 — "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

<311> 1 Thessalonians 3:11 — "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you."

<624> 1 Corinthians 12:4-6 — "Now there are diversities of gifts, but of the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all."

<312> Titus 3:4-5 — "But after that the kindness and love of God our Savior toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Compare to <323> Titus 2:13 — "Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.")

<507> Romans 1:7 — "To all that be in Rome, beloved of God, called to be saints: grace to you and peace from God our Father and the Lord Jesus Christ." (There are many instances of this sort in all the Pauline epistles.)

<500> James 1:1 — "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting."

<342> John 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."

"We," God and I.

<600> 2 Peter 1:1 — "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ." (Compare this with the RV.)

<502> Colossians 2:2 — "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of

Christ." (See RV.)

<317B>John 17:3 — "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

<314B>John 14:1 — "Let not your heart be troubled: ye believe in God, believe also in me." (Compare to <247B>Jeremiah 17:5-7 — "Thus saith the LORD; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. Blessed is the man that trusteth in the LORD, and whose hope the LORD is.")

<317D>Revelation 7:10 — "And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

<315B>Revelation 5:13 — "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Compare this with <315B>John 5:23 — "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.")

**Proposition:** *The name Jesus Christ is coupled with God the Father in numerous passages in a way that it would be impossible to couple the name of any finite being with that of the Deity.*

## VI. DIVINE WORSHIP TO BE GIVEN TO JESUS CHRIST.

<418D>Matthew 28:9 — "And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him."

<225D>Luke 24:52 — "And they worshipped him and returned to Jerusalem with great joy."

<414B>Matthew 14:33 — "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God." (Compare to <412B>Acts 10:25-26 — "And as Peter was coming in, Cornelius met him and fell down at his feet and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man.")

<628B>Revelation 22:8-9 — "And I John saw these things and heard them. And when I had heard and seen I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren, the prophets, and of them which keep the sayings of this book: worship God."

<404D>Matthew 4:9-10 — "And saith unto him, All these things will I give



thee if thou wilt fall down and worship me. 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."

**First Proposition:** *Jesus Christ accepted without hesitation a worship that good men and angels declined with fear (horror).*

**QUESTION:** IS not the verb translated "worship" in these passages sometimes used for reverence paid to men in high position?

**ANSWER:** Yes, but not by worshipers of Jehovah, as is seen by the way both Peter and the angel drew back when such worship was offered to them.

~~4002~~ 1 Corinthians 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."

~~4718~~ 2 Corinthians 12:8-9 — "For this thing I besought the LORD thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

~~4175~~ Acts 7:59 — "And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus receive my spirit."

**Second Proposition:** *Prayer is to be made to Jesus Christ.*

~~4951~~ Psalm 45:11 — "So shall the king greatly desire thy beauty: for he is thy LORD; and worship thou him."

~~4325~~ John 5:23 — "That all men should honor the son, even as they honor the father. He that honoreth not the son honoreth not the father which hath sent him." (Compare to ~~4678~~ Revelation 5:8-9, 12-13 — "And when he had taken the book, the four beasts and four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. Saying, with a loud voice, Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea and all that are in them, heard I saying, Blessing, and honor, and glory, an(

power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.")

**Third Proposition:** *It is God the Father's will that all men pay the same divine honor to Jesus Christ as to himself.*

<sup><8006></sup>Hebrews 1:6 — "And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him."

<sup><1290></sup>Philippians 2:10-11 — "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." (Compare to <sup><2360></sup>Isaiah 45:21-23, where it is unto Jehovah that every knee is to bow, etc.)

**Fourth Proposition:** *The Son of God, Jesus Christ, is to be worshipped as God by angels and men.*

**Concluding Proposition:** *Jesus Christ is a person to be worshipped by angels and men, even as God the Father is worshipped.*

*Summary.* By the use of numerous divine names, by the ascription of all the distinctively divine attributes, by the predication of several divine offices, by referring statements that in the Old Testament distinctly name Jehovah God as their subject to Jesus Christ in the New Testament, by coupling the name Jesus Christ with God the Father in a way that would be impossible to couple any finite being with Deity, and by the clear teaching that Jesus Christ should be worshipped, even as God the Father is worshipped — in all these unmistakable ways, God in His word distinctly proclaims that Jesus Christ is a divine being; is God.

*Note.* Whoever refuses to accept Jesus as his Divine Savior and Lord is guilty of the enormous sin of rejecting God. A man often thinks he is good because he never stole or never murdered or never cheated. "Of what great sin am I guilty?" he complacently asks. "You are guilty of the awful, damning sin of rejecting God," we reply. But suppose one questions or denies His divinity. That does not change the fact nor lessen his guilt. Questioning or denying a fact never changes it. Suppose that one denies the goodness of a man who is in fact the soul of honor. It would not alter the fact but simply make the questioner' guilty of awful slander. So denying the fact of the Deity of Jesus Christ does not make it any less a fact, but it does make the denier guilty of awful blasphemous slander.

## 2. THE SUBORDINATION OF THE SON TO THE FATHER

### I. ~~614B~~ JOHN 14:28.

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."

**Proposition:** *God the Father is greater than Jesus Christ the Son.*

### II. ~~800F~~ HEBREWS 1:5

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"

~~816G~~ John 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."

**Proposition:** *God the Father begat Jesus Christ the Son.*

**QUESTION:** Does this begetting refer to the origin of the Eternal Word or to the origin of the incarnate Jesus?

**ANSWER:** ~~807F~~ Psalm 2:7 — "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten Thee" (See context verses 1-2, 6, 8). ~~813F~~ Luke 1:35 — "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

### III. ~~815F~~ JOHN 6:57 RV.

"As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me."

**Proposition:** *Jesus Christ the Son lives because of the Father.*

### IV. ~~819G~~ JOHN 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."

**Proposition:** *The Son can do nothing independently of the Father.*

**V. ~~413~~ JOHN 6:29.**

"Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (See also ~~413~~ John 8:29, 41 — "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him... Jesus said unto them: If God were your Father, ye would love me, for I proceeded forth and came from God; neither came I of myself, but he sent me.")

**Proposition:** *Jesus Christ was sent by the Father.*

**VI. ~~418~~ JOHN 10:18.**

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

**Proposition:** *The Son received commandment from the Father, and was under his authority and direction.*

**VII. ~~423~~ JOHN 13:3.**

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God."

**Proposition:** *The Son received His authority from the Father.*

**VIII. ~~426~~ JOHN 8:26, 40.**

"I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham."

**Proposition:** *The Son received His message from the Father.*

**IX. ~~433~~ JOHN 5:36 RV.**

"But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me." (See also ~~410~~ John 14:10 — "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.")

**Proposition:** *The Father gave the Son His works to accomplish, and it was the indwelling Father who did the works.*

**X. ~~<4729>~~ LUKE 22:29.**

"And I appoint unto you a kingdom, as my Father hath appointed unto me."

**Proposition:** *The Son's kingdom was appointed to Him by the Father.*

**XI. ~~<4654>~~ 1 CORINTHIANS 15:24.**

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father."

**Proposition:** *The Son shall ultimately deliver up the kingdom to the Father.*

**XII. ~~<4657>~~ 1 CORINTHIANS 15:27-28 RV.**

"For, he put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he excepted who did subject all things unto him. And when all things have been subjected to him, then shall the son also himself be subjected to him that did subject all things unto him, that God may be all in all."

**Proposition:** *The Son is subject to the Father so that God may be all in all.*

**XIII. ~~<4113>~~ 1 CORINTHIANS 11:3.**

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

**Proposition:** *God the Father is head of Christ as Christ is head of man and as the man is head of the woman.*

**XIV. ~~<8075>~~ HEBREWS 7:25 RV.**

"Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."

**Proposition:** *Men draw near unto the Father through the Son. God, not Christ, is the ultimate goal The Son is the way to the Father. (See ~~<6416>~~ John 14:6 — "Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father but: by me.")*

**XV. ~~<6117>~~ JOHN 20:17**

"Jesus saith unto her, I ascend unto..., my God."

**Proposition:** *God the Father is Jesus Christ's God.*

**Concluding Proposition:** *Jesus Christ the Son is, and eternally shall be, subordinate to God the Father.*

In God the Father we have the source of deity, and in Jesus Christ the Son, deity in its outflow. But in the stream is all the perfection of the fountain (see <sup><511B></sup>Colossians 2:9). God the Father is the source of glory; Jesus Christ the Son is the effulgence (shining forth or off-flash) of His glory.

(<sup><500B></sup>Hebrews 1:3 RV — "Who being the effulgence of His glory.")

All the passages quoted have reference to the incarnate Christ and not to the pre-existent Word.

### 3. THE HUMAN NATURE OF JESUS CHRIST

#### I. HUMAN NAMES OF JESUS.

<sup><541B></sup>1 Timothy 2:5 — "For there is one God, and one mediator between God and man, the man Christ Jesus."

**First Proposition:** *Christ Jesus is called man even after His ascension.*

<sup><290></sup>Luke 19:10 — "For the Son of man is come to seek and to save that which was lost."

**Second Proposition:** *Jesus Christ is called the Son of man (seventy-seven times).*

Stephen spoke of Him as the Son of man even when he saw Him in the glory standing at the right hand of God (<sup><407B></sup>Acts 7:55).

#### II. HUMAN PHYSICAL NATURE.

<sup><301A></sup>John 1:14 "And the word was made flesh, and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth."

<sup><302A></sup>Hebrews 2:14 "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

**First Proposition:** *The Eternal Word was made flesh and partook of flesh and blood. Jesus Christ had a true human body.*

*Note.* The denial of the reality of Christ's body is the mark of the spirit of anti-Christ.

<404>1 John 4:2-3 — "Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come and even now already is it in the world."

*Note.* The indwelling divine glory sometimes shone through and transfigured the veil of flesh (<407>Matthew 17:2).

<424>Luke 24:39 — "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have."

<437>John 20:27 — "Then sayeth he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

**Second Proposition:** *Jesus Christ had a true human body after his resurrection.*

<405>Acts 7:55-56 — "But he, being full of the holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, behold, I see the heavens opened, and the Son of man standing on the right hand of God."

<468>Revelation 5:6 — "And I beheld, and lo! in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."

<404>Matthew 26:64—"Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

**Third Proposition:** *Jesus Christ still has a human body in heaven. He shall come again on the clouds of heaven as "the Son of man."*

*Note.* Our bodies at His coming shall be transformed into the likeness of His own (<403>Philippians 3:21).

### III. HUMAN PARENTAGE.

<407>Luke 2:7 — "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

<403>Acts 2:30 — "Therefore, being a prophet, and knowing that God had

sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

<4132> Acts 13:23 — "Of this man's seed hath God according to his promise raised unto Israel a saviour, Jesus."

<8008> Romans 1:3 — "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."

<8004> Galatians 4:4 "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."

<8074> Hebrews 7:14 "For it is evident that our Lord sprang out of Judah of which tribe Moses spake nothing concerning priesthood."

**Proposition:** *Jesus Christ had human parentage and **human ancestry**. He was **Mary's son** and **David's seed**.*

Mary was as truly the mother of Jesus Christ as God was His Father.

## IV. HUMAN LIMITATIONS.

### PHYSICAL LIMITATIONS

<8016> John 4:6 — "Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour."

Jesus Christ was weary. See <2018> Isaiah 40:28 — "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."

<4084> Matthew 8:24 "And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep." Jesus Christ slept. Compare to <8004> Psalm 121:4-5 — "Behold he that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper; the Lord is thy shade upon thy right hand."

<4118> Matthew 21:18 — "Now in the morning as he returned into the city, he hungered."

Jesus Christ hungered.

<8028> John 19:28 — "After this, Jesus knowing that all things were **now** accomplished, that the scripture might be fulfilled, saith, I thirst." Jesus Christ thirsted.

<0244> Luke 22:44 "And being in an agony he prayed more earnestly: and his



sweat was as it were great drops of blood falling down to the ground." Jesus Christ suffered physical agony.

<417>1 Corinthians 15:3 — "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."

Jesus Christ died.

**First Proposition:** *Jesus Christ was subject to weariness, hunger, thirst, agony, and death — to the physical limitations of human nature.*

## INTELLECTUAL AND MORAL LIMITATIONS

<415>Luke 2:52 RV — "And Jesus advanced in wisdom and stature, and in favor with God and man."

Jesus Christ advanced in wisdom and stature and in favor with God and man. He was subject to human conditions of physical, mental, and moral growth.

Mark 1 1:13 — "And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet."

<413>Mark 13:32 — "But of that day and that hour knoweth no man; no, not the angels which are in Heaven, neither the Son, but the Father."

**Second Proposition:** *The knowledge of Jesus Christ was subject to limitation. (Compare to <415>Luke 2:52.)*

*Note 1.* His knowledge was self-limited. (<545>Philippians 2:5 RV — "Emptied himself." Must not press this verse too far. The context shows an emptying of glory rather than of attributes.)

*Note 2.* <413>John 3:34 "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." As a teacher Jesus was divinely and fully inspired so that he spoke "the words of God."

*Note 3.* The indwelling divine nature often burst through the veil of flesh (see passages under Chapter 1), but as a man he was a real man in his mental makeup.

<805>Hebrews 4:15 — "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."

<808>Hebrews 2:18 — "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Comp. <8013>James 1:13 — "Let

no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man.

**Third Proposition:** *Jesus Christ was tempted. He was subject to the essential moral limitations of human nature.*

*Note.* A carnal nature is not an essential part of human nature. It does not belong to human nature as God made it. It is what has become part of human nature by sin. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil" (<3024> Hebrews 2:14).

<3145> Philippians 2:5-8 — "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."

Jesus Christ in His own moral limitation was self-limited. He voluntarily placed himself underneath the essential moral limitations that man is under in order to redeem man. Wondrous love! Note that He was tempted "without sin."

**Fourth Proposition:** *Jesus Christ was subject to the intellectual and moral limitations essential to human nature.*

## LIMITATIONS OF POWER

<4005> Mark 1:35 — "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

<4065> John 6:15 — "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." (Comp. <4142> Matthew 14:23 — "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.")

<4224> Luke 22:41-45 — "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for

sorrow."

<817> Hebrews 5:7 — "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

**Fifth Proposition:** *Jesus Christ prayed (twenty-five times mentioned). He obtained power for work and for moral victory as other men do, by prayer. He was subject to human conditions for obtaining what He desired.*

<4108> Acts 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."

**Sixth Proposition:** *Jesus Christ obtained power for His divine works not by His inherent divinity but by the anointing of the Holy Spirit. He was subject to the same conditions of power as other men.*

<6412> John 14:12 — "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

**Seventh Proposition:** *Jesus Christ was subject to limitation in the exercise of power during the days of His humiliation.*

**Concluding Proposition:** *Jesus Christ was subject to human conditions for obtaining power and to human limitations in its exercise during the days of His humiliation.*

## V. HUMAN RELATION TO GOD.

<817> John 20:17 — "Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them I ascend unto my Father and your Father; and to my God and your God."

**Proposition:** *Jesus Christ called the Father "My God."*

Jesus Christ bore the relation of man to God the Father.

## VI. HUMAN IN ALL THINGS.

<817> Hebrews 2:17 RV — "Wherefore it behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people."

**First Proposition:** *Jesus Christ was made "in all things" like His brethren, subject to all the physical, mental, and moral conditions of existence essential to human nature.*

**Concluding Proposition:** *Jesus Christ was in every respect a real man. He became so voluntarily to redeem man (<sup><04B></sup>Philippians 2:5-8; 2 Corinthians 8-9). He partook of human nature that we might become partakers of the divine nature. Second Peter 1:4 — "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."*

**QUESTION:** How shall we reconcile the Bible doctrine of the true Deity of Jesus Christ with the Bible doctrine of the real human nature of Christ?

**ANSWER:** That is not our main business. Our first business is to find out what the various passages mean in their natural grammatical interpretation. If we cannot reconcile them, we must believe them. It is a thoroughly vicious principle of interpretation that we must interpret every passage in the Bible so that we can readily reconcile it with every other passage. This gives rise to a one-sided theology. One man becomes a one-sided Calvinist and another a one-sided Arminian, and so on through the whole gamut of doctrine. Our business is to find out the plainly intended sense of the passage at hand as determined by usage of words, grammatical construction and context. Remember that in many cases two truths that seemed utterly irreconcilable or perfectly contradictory to us once are now, with increased knowledge, seen to beautifully harmonize. Truths that still seem to us to be contradictory perfectly harmonize in the infinite wisdom of God, and will some day, when we approach more nearly to God's omniscience, perfectly harmonize in our minds. How fearlessly the Bible puts the Deity and manhood of Jesus Christ in closest juxtaposition.

<sup><02A></sup>Matthew 8:24-26 — "And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. 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."

<sup><02B></sup>Luke 3:21-22 — "Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

<8118>John 11:38, 43-44 — "Jesus, therefore, again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

<8128>Luke 9:28-29, 35 — "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 as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And there came a voice out of the cloud, saying, This is my beloved Son: hear him."

<8166>Matthew 16:16-17, 21 — "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. and Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

<8006>Hebrews 1:6 — "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." (Compare to <8028>Hebrews 2:18 — "For in that he himself hath suffered being tempted, he is able to succor them that are tempted.")

<8044>Hebrews 4:14-15 — "Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not a 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."

## 4. THE CHARACTER OF JESUS CHRIST

### I. THE HOLINESS OF JESUS CHRIST. THE FACT OF CHRIST'S HOLINESS

<4027>Acts 4:27, 30 — "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. By stretching forth thine hand to heal; and what signs and wonders may be done by the name of the holy child Jesus."

<1024>Mark 1:24 "Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God."

<1034>Luke 4:34 "Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God."

<4814>Acts 3:14 "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you."

<1021>1 John 2:20 — "For ye have an unction from the Holy One, and ye know all things."

**First Proposition:** *Jesus Christ is holy, absolutely holy. He is "The Holy One."*

*Note.* In the Old Testament it is Jehovah who is called the Holy One. Jehovah is called "the Holy One of Israel" about thirty times in Isaiah.

## WHAT DOES HOLY MEAN?

<8118>Leviticus 11:43-45 — "Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. 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. For I am the LORD that bringeth you up out of the land of Egypt to be your God: ye shall therefore be holy, for I am holy."

<8234>Deuteronomy 23:14 — "For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee." (See the context.)

Holy means free from defilement. To say that Christ is absolutely holy is to say that He is absolutely pure. (Compare to <1038>1 John 3:3 — "Every man that hath this hope in him purifieth himself, even as he is pure.")

The Bible brings out this absolute purity of Christ:

<8076>Hebrews 7:26 RV — "For such a high priest became us holy, guileless, undefiled, separated from sinners, and made higher than the heavens."

<8094>Hebrews 9:14 RV — "How much more shall the blood of Christ, who through the Eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?"

<1019>1 Peter 1:19 — "But with the precious blood of Christ, as of a lamb

without blemish and without spot."

<GRB> 1 John 3:5 — "And ye know that he was manifested to take away our sins; and in him is no sin."

<GRB> 2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

<GRB> Hebrews 4:15 — "For we have not a 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."

<GRB> 1 John 3:3 — "And every man that hath this hope in him purifieth himself, even as he is pure."

**Second Proposition:** *The Bible multiplies expressions and figures to produce an adequate conception of the absolute holiness or moral purity of Christ.*

Nothing in nature compares to it except light.

<GRB> 1 John 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." (Compare to <GRB> John 8:12 — "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.")

The dazzling white light that glorified the face and garments of Jesus on the Mount of Transfiguration (<GRB> Matthew 17:2; <GRB> Luke 9:29) was the outshining of the moral purity within.

## **HOW THE HOLINESS OF JESUS CHRIST MANIFESTED ITSELF**

<GRB> Hebrews 1:9 — "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

**Third Proposition:** *The holiness of Jesus Christ manifested itself in a love of righteousness and a hatred of iniquity.*

It is not enough to love righteousness; iniquity must be hated as well. On the other hand, it is not enough to hate iniquity; righteousness must be loved as well. There are those who profess to love righteousness, but they do not seem to hate iniquity. They are strong in applauding right, but not equally strong in denouncing evil. There are also those who profess to hate sin, but they do not seem to love righteousness. They are strong in denouncing evil, but not equally strong in applauding right. Jesus Christ's holiness was complete as well as spotless; he loved righteousness and hated iniquity.

<1072>1 Peter 2:22 — "Who did no sin, neither was guile found in his mouth."

<8389>John 8:29 — "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

<1075>Matthew 17:5 — "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." (Compare to <8124>John 12:49 — "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.")

**Fourth Proposition:** *The holiness of Jesus Christ manifested itself in deed and word — negatively, in His never doing sin or speaking falsehood, and positively, in His always doing what was pleasing to God and always speaking the things which pleased God.*

The holiness of Jesus manifested itself not merely negatively in not doing or speaking wrong, but also positively in speaking all that God desired, all that was right to do or speak. A full manifestation of holiness does not consist merely in doing nothing wrong, but in doing all that is right.

<8045>Hebrews 4:15 — "For we have not a 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."

**Fifth Proposition:** *The holiness of Jesus manifested itself in constant and never-failing victory over temptation.* It was not merely the negative innocence that results from being shielded from contact with evil, but also the positive holiness that meets evil and overcomes it.

The entire Sermon on the Mount (Matthew 5-7), especially <4158>Matthew 5:48 — "Be ye therefore perfect, even as your Father which is in heaven is perfect."

**Sixth Proposition:** *The holiness of Jesus Christ manifested itself in demanding absolute perfection of His disciples and refusing any compromise with evil.*

<1213>Matthew 23:13 — "But woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

<10623>Matthew 16:23 — "But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."

<8047>John 4:17-18 — "The woman answered and said, I have no husband.



Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he who thou now hast is not thy husband: in that saidst thou truly."

<123>Matthew 23:33 — "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

**Seventh Proposition:** *The holiness of Jesus Christ manifested itself in the stern and scathing rebuke of sinners.*

<124>1 Peter 2:24 "Who in 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."

<125>1 Peter 3:18 — "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

<126>2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (Compare to <127>John 10:17-18 — "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father.")

<128>Philippians 2:6-8 — "Who, being in the form of God, though 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."

<129>Galatians 3:13 — "Christ hath redeemed us from the curse of the law, being made a curse for us: For it is written, cursed is every one that hangeth on a tree."

**Eighth Proposition:** *The holiness of Jesus Christ manifested itself in His making the greatest sacrifice in His power to save others from the sin He hated and to the righteousness He loved.*

This was the crowning manifestation of His holiness. He so hated sin and loved righteousness that He was not only willing to die rather than sin Himself, but even to give up His divine glory, be made in fashion as a man, and die the death of a malefactor, and be rejected of man and separated from God, that others might not sin. He was willing to make any sacrifice to do away with sin.

<1251>Matthew 25:31-32, 41 — "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

<3007>2 Thessalonians 1:7-9 — "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and they that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

**Ninth Proposition:** *The holiness of Jesus Christ will manifest itself in the awful, irrevocable punishment of those who refuse to be separated from their sin.*

He died to separate men whom He loves from sin which He hates. If men refuse this separation, He leaves them to their self-chosen partnership and the doom which it involves. Men talk much of the holiness of God and the love of Jesus, but Jesus is just as holy as God, and God is just as loving as Jesus (<1816>John 3:16; <4001>Ephesians 2:4-5). In this as in all else Jesus and the Father are one (<1800>John 10:30).

Let us remember that first of all our Savior is holy. Until we have an adequate conception of His holiness, we can have no adequate conception of His love.

## **WITNESSES TO THE HOLINESS OF JESUS CHRIST.**

<4814>Acts 3:14 "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you." — Peter.

<1816>1 John 3:5 — "And ye know that he was manifested to take away our sins; and in him is no sin." — John.

<1821>2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." — Paul

<4027>Acts 4:27 — "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the People of Israel, were gathered together." — The whole Apostolic Company in Concert.

<4214>Acts 22:14 "And he said, the God of our Fathers hath chosen thee, that

thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth." — Ananias.

<2234> Luke 23:41 — "And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." — The Dying Thief.

<2237> Luke 23:47 — "Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man." — The Roman Centurion.

<1279> Matthew 27:19 — "When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him." — Pilate's Wife.

<3188> John 18:38 — "Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no fault in him at all."

<3191> John 19:4, 6 — "Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him." — Pilate, himself, three times.

<1273> Matthew 27:3-4 "Then Judas, which had betrayed him, when he saw that he was condemned repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood." — Judas Iscariot.

<1023> Mark 1:23-24 "And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." — The Unclean Spirit.

<3186> John 8:46 — "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?"

<3143> John 14:30 — "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." — Jesus himself.

<3148> John 16:8, 10 — "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of righteousness, because I go to my Father, and ye see me no more." — The Holy Spirit.

<3008> Hebrews 1:8-9 — "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, that anointed thee with the oil of gladness above thy fellows."

<0175> Matthew 17:5 — "While he yet spake, behold, a bright cloud

overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." — God the Father.

## II. THE LOVE OF JESUS CHRIST TO GOD THE FATHER. THE FACT OF HIS LOVE

<B461>John 14:31 — "But that the world may know that I love the Father; and as the Father giveth me commandment, even so I do. Arise, let us go hence."

**First Proposition:** *Jesus Christ loved the Father.*

The one thing that Jesus desired the world to know about Him was that He loved the Father. If the secret of His life was asked, it was this: "I love the Father." If we wish to know what loving God means in its purity and its fullness, we have to look at Jesus Christ.

### HOW THE LOVE OF JESUS CHRIST TO THE FATHER MANIFESTED ITSELF

<B424>John 14:21 — "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do."

<B450>John 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."

**Second Proposition:** *Jesus Christ's love for the Father manifested itself in His doing as the Father commanded him to do.* (Compare to <B118>1 John 2:3.)

<B468>John 6:38 — "For I came down from heaven, not to do my own will, but the will of him that sent me."

His obedience to the Father's will faltered not at forsaking the glory of heaven for the shame of earth.

<B128>Philippians 2:8 — "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." His obedience to his Father's will faltered not at death, even death on a cross.

<B405>John 10:15, 17-18 — "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down,

and I have power to take it again. This commandment have I received of my Father."

His death was in the highest sense voluntary. It was the goal toward which he deliberately walked.

<115> Luke 9:51 — "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem. But it was not only on that last journey that "He steadfastly set His face to go to Jerusalem." When He first took upon Himself the nature of man, He had steadfastly set His face to go to Calvary. The Jews stood beside the tomb of Lazarus and saw Jesus weeping and said, "Behold how He loved him [Lazarus]" (<115> John 11:36). We stand beside the cross and behold Jesus bleeding and we cry, "Behold how He loved Him [God]."

<115> John 8:55, RV — "And ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar; but I know him, and keep his word."

**Third Proposition:** *Jesus Christ's love for the Father manifested itself in His keeping (i.e., attending to carefully, or guarding) the Father's word.*

To keep God's word means more than to obey His commandments. One may obey commandments without a hearty love for them, but we cherish what we regard as a precious treasure. This Jesus did. The Father's word was Jesus' most precious treasure. He guarded it as others do their gold and jewels. This esteem for His Father's word was a peculiar mark of His love to the Father.

<115> Matthew 26:39, 42 — "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. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

**Fourth Proposition:** *Jesus Christ's love for the Father manifested itself in unwavering submission to the Father's will, even when that will required something from which the soul shrank in heart-breaking anguish.*

<115> Psalm 40:8 — "2 delight to do thy will, O my God: yea, thy law is within my heart."

**Fifth Proposition:** *Jesus Christ's love for the Father manifested itself in delight in doing the Father's will.*

The connection shows that the Father's will was Christ's own sacrificial death.

~~<RB>~~ Luke 2:49 — "And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?"

This delight in the Father's will manifested itself even in Jesus' boyhood.

~~<RB>~~ John 4:34 RV — "Jesus saith unto them, My meat is to do the will of him who sent me, and to accomplish his work."

The doing of the Father's will, and accomplishing his work was Jesus Christ's meat, it was more to him than His necessary food. (See context.)

~~<RB>~~ John 8:29 RV — "And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him."

**Sixth Proposition:** *Jesus Christ's love for the Father manifested itself in His always doing that which was pleasing to the Father.*

This is more than obedience to expressed commands. A son may do whatever a father bids him, but a more loving son will not wait to be bidden, but learn what pleases his father and anticipate his will. To know what pleased the Father was Christ's constant study; to do these things was his unvarying practice.

~~<RB>~~ John 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."

**Seventh Proposition:** *Jesus Christ's love for the Father manifested itself in His seeking the Father's will.*

The accomplishment of His Father's will was the one object of His pursuit. As other men hunt for gold, or pleasure, or honor, or the accomplishment of their own will, Christ sought the accomplishment of His Father's will.

~~<RB>~~ John 5:34,41, RV — "But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. I receive not glory from men." (Compare to verse 44.)

**Eighth Proposition:** *Jesus Christ's love for the Father manifested itself in His seeking and accepting testimony and glory from the Father alone.*

~~<RB>~~ John 17:4 "I have finished the work which thou gavest me to do."

**Ninth Proposition:** *Jesus Christ's love for the Father manifested itself in His finishing the work the Father gave Him to do.*

**QUESTION:** When was that work finished? (<sup><B7D></sup>John 19:30 — "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up the ghost.")

**ANSWER:** On the cross. It was love to God before love to man that brought Jesus to Calvary. We speak of God the Father loving men in Christ, which is true, but it is also true that Christ's sacrifice for men finds its final reason and original source in obedience to the will of the Father, the object of His supreme love.

<sup><B7B></sup>John 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."

<sup><B7D></sup>John 17:4 "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

John 17:1 — "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

**Tenth Proposition:** *Jesus Christ's love for the Father manifested itself in His seeking the glory of the Father alone.*

The Father's glory was Jesus Christ's first and great ambition, the consuming passion of His life. For the Father's glory He planned, prayed, acted, suffered, and died. Jesus taught that the first and great commandment is "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind" (<sup><A23></sup>Matthew 22:37-38). His own life is the supreme manifestation of this law.

### III. THE LOVE OF JESUS CHRIST TO MEN. WHO AMONG MEN DID JESUS LOVE?

<sup><B7D></sup>Ephesians 5:24 "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

**First Proposition:** *Jesus Christ loved the Church.*

The Church is loved by Christ in a particular sense and in a peculiar way. While a philanthropist may love all humankind and yet will in a peculiar way love his own wife as he loves no other woman, so Christ has a peculiar love for the Church, His bride. We must be on our guard, in studying the various passages in the Bible which speak about the love of Christ to note whether they refer to His love in general (i.e., His love for all humankind)

or His love in particular (i.e., His love for the Church, which is His body and His bride).

<497D>Ephesians 5:2 — "And walk in love, as Christ also hath loved us, and hath given himself for us as offering and a sacrifice to God for a sweet smelling savour."

<8171>Galatians 2:20 — "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

**Second Proposition:** *Jesus Christ loves individual believers.*

Jesus Christ not only loves His church as a whole, but He loves each individual who believes in Him.

<817D>John 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."

**Third Proposition:** *Jesus Christ "loved His own" which were in the world.*

Not all men were "His own" when He was here upon earth, neither are all His own today.

**QUESTION:** Who are His own?

<817D>John 17:2, 9, 12 — "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 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."

**ANSWER:** Jesus Christ's own are those who God the Father has given Him. The proof that anyone belongs to this elect company is that he comes to Christ. Refer to <8167>John 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."

This highly favored company, made up of those given to Christ by the Father, and who come to Christ, are objects of Christ's special love. He ministers to them in a special way (see context <817D>John 13:1), and He guards them so that not one of them perishes (<817D>John 17:12, RV — "While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition;



that the scriptures might be fulfilled;" 18:9 — "That the word might be fulfilled which he spake. Of those whom thou hast given me I lost not one").

<6142> John 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."

**Fourth Proposition:** *Jesus Christ loves those who keep His commands.*

Christ has an altogether special love for His obedient disciples; to them He manifests Himself differently than He does to the world.

<6150> John 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."

Those who keep his commandments abide in his love. This does not mean, as sometimes interpreted, "abide in the consciousness of his love." It means rather what it says. There is a love of Christ out of which one steps by disobedience.

<6185> Mark 3:35 — "For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

Whoever does the will of God stands in closest kinship to Christ. Such a person is to Him his brother and sister and mother. A man may love all men and yet he has a peculiar love for his own brother and his own sister, and above all, for his own mother. Jesus Christ has a love that combines all three in one for whoever does the will of God.

<6159> John 15:9 — "As the Father hath loved me, so have I loved you: continue ye in my love." (See also verse 10.)

Jesus Christ's love to those who keep His commandments is just the same as His Father's love for Him.

<6193> Matthew 9:13 — "But go ye and learn what that meaneth, I will have mercy; and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

<6190> Luke 19:10 — "For the son of man is come to seek and to save that which was lost."

<6186> Romans 5:6, 8 — "For when we were yet without strength, in due time Christ died for the ungodly. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

**Fifth Proposition:** *Jesus Christ loves sinners — the lost, the ungodly.*

Jesus Christ loves the vilest sinner as truly as He loves the purest saint, but He does not love the vilest sinner in the same way that He loves the purest saint. Toward the one He has pity, in the other He takes pleasure. There is an attraction in both cases. In the one case, it is need appealing to compassion; in the other case, it is beauty appealing to appreciation and delight. Christ pities the sinner and He delights in the saint. He loves them both. In the parable of the lost sheep, we see that the attraction of need is the greater.

<1234> Luke 23:34 "Then said Jesus, Father, forgive them; for they know not what they do."

**Sixth Proposition:** *Jesus Christ loves His enemies.*

<6925> John 19:25-27 — "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

<6957> 1 Corinthians 15:7 — "After that he was seen of James." (Compare to

<8105> John 7:5 — "For neither did his brethren believe in him.")

After his resurrection, Jesus seems to have shown himself to no unsaved man except his brother.

**Seventh Proposition:** *Jesus Christ loved His own kindred.*

Jesus had a peculiar interest in and love for those who were His kindred according to the flesh. Christianity does not ignore but sanctifies natural ties.

<4103> Mark 10:13-16 — "And they brought your children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

**Eighth Proposition:** *Jesus Christ loves children.*

Children had a special attraction for Jesus, and were the objects of his special solicitude and care.

⌘ Matthew 18:3, 6, 10 — "And said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

The man or woman who does not have a special love for children is not Christlike.

⌘ John 11:5 — "Now Jesus loved Martha, and her sister, and Lazarus."

⌘ John 19:26 — "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!"

**Ninth Proposition:** *Jesus Christ loved special individuals in a special way.*

While Jesus loves all people with infinite love, and while he has a peculiar love for His Church as His body and bride, and while He has an individual love for each member of His body, and while He has a special love to all who keep His commands and do His Father's will, the more open any heart is to Him by faith and love, the more that person is the object of His special delight.

## HOW THE LOVE OF JESUS CHRIST TO MEN MANIFESTS ITSELF

⌘ 2 Corinthians 8:9, RV — "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

**Tenth Proposition:** *The love of Jesus Christ to men manifested itself in His becoming poor that we might become rich.*

How great the riches He renounced and how great the poverty He assumed is seen in ⌘ Philippians 2:6-8 — "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."

How great the riches we obtain through His becoming poor we see in

⌘ Romans 8:16-17 — "The Spirit itself beareth witness with our spirit,

that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

<417> Ephesians 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 sweet smelling savour."

<417> Galatians 2:20 — "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

<416> 1 John 3:16 — "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

<413> John 15:13 — "Greater love hath no man than this, that a man lay down his life for his friends."

**Eleventh Proposition:** *The love of Jesus Christ for us manifests itself in His giving Himself, laying clown His life for us.*

His is a self-sacrificing love. The death of Christ was not the only sacrifice He made, but the crowning one. His whole life was a sacrifice, from the manger to the cross. His becoming man at all was a sacrifice of immeasurable greatness and meaning (<307> Philippians 2:6-7).

<417> Luke 7:48 — "And he said unto her, Thy sins are forgiven."

**Twelfth Proposition:** *The love of Jesus to the vilest sinner manifests itself in His forgiving us when we repent and believe on Him.*

<405> Revelation 1:5 — "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."

**Thirteenth Proposition:** *The love of Jesus Christ to us manifests itself in His washing (or loosing, RV) us from our sins in his own blood.*

<219> Luke 15:4-7 — "What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it? And when he hath found it he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance."

**Fourteenth Proposition:** *The love of Jesus Christ to His lost sheep manifests itself (a) in His' going after them until He finds them, (b) in His*

*rejoicing over the lost one found, (c) in His laying the lost one found on His own shoulders, and (d) in His bringing it safely home.*

<3104>John 10:4 — "When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice."

<3401>Isaiah 40:11 — "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

**Fifteenth Proposition:** *The love of Jesus Christ to His flock manifests itself in HIS tender care for each member of the flock.*

<4087>Matthew 8:17 — "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

**Sixteenth Proposition:** *The love of Jesus Christ for men manifests itself in Him taking our infirmities and bearing our sicknesses.*

<4044>Matthew 14:14 "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick."

**Seventeenth Proposition:** *The love of Jesus Christ for men manifests itself in HIS having compassion upon them and delivering them from their sicknesses.*

<4052>Matthew 15:32 — "Then Jesus called his disciples unto him, and said, I have compassion on the multitude because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way."

**Eighteenth Proposition:** *The love of Jesus Christ to men manifests itself in His having compassion upon them and supplying their physical needs.*

(Compare <5138>Hebrews 13:8, RV — "Jesus Christ is the same yesterday and today, yea and forever.")

<4189>Revelation 3:19, RV — "As many as I love, I reprove and chasten: be zealous therefore, and repent."

**Nineteenth Proposition:** *The love of Jesus Christ to men manifests itself in His reprovng them in order to bring them to repentance.*

<5448>John 14:18, RV — "I will not leave you desolate: I come unto you."

**Twentieth Proposition:** *The love of Jesus Christ to His disciples manifests itself in His not leaving them desolate. He Himself comes to them.*

<5113>John 11:33-36 — "When Jesus therefore saw her weeping, and the

Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him!"

**Twenty-first Proposition:** *The love of Jesus Christ manifests itself in His weeping over the sorrow of HIS loved ones.*

He knew that this sorrow was but for a moment, that it was founded upon a misapprehension, that in a few moments it would be changed for exceeding joy; but it was real, and as it was theirs it was His also.

<B14> John 14:1 — "Let not your heart be troubled: ye believe in God, believe also in me."

**Twenty-second Proposition:** *The love of Jesus Christ to His disciples manifested itself in his comforting them in their sorrow and anxiety.*

This is the purpose of the entire fourteenth chapter of John. Note verses 1 and 27 — "Let not your heart be troubled: ye believe in God, believe also in me . . . 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."

<B17> John 14:27 — "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you," etc.

<B18> John 15:11 — "These things have I spoken unto you, that my joy might remain in you and that your joy might be full."

**Twenty-third Proposition:** *The love of Jesus Christ to His disciples manifests itself in His leaving them His own peace and His own joy.*

<H15> Mark 3:5, RV — "And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored."

**Twenty-fourth Proposition:** *The love of Jesus Christ to men manifests itself in His grieving over the hardening of their hearts.*

The hardening of their hearts, as shown by the context, was shameful and outrageous. It aroused Christ's anger. But it also moved Him to grief. Oh that we had His feeling toward even the most outrageous sin, so that our anger at sinners would be mixed with our tears.

<D22> Luke 22:32 — "But I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren."

<B1715> John 17:15 — "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

<D2314> Luke 23:34 "Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots."

**Twenty-fifth Proposition:** *The love of Jesus Christ toward His disciples and toward His enemies was manifested in His praying for them.*

This is a most important manifestation of love.

<D2468> Luke 24:38-40 — "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet."

<B1724> John 20:24-29 — "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came, the other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the prints of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 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. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

**Twenty-sixth Proposition:** *The love of Jesus Christ toward skeptics manifests itself in patient dealing with unreasonable, inexcusable, and stubborn doubts.*

<B1417> Mark 16:7 — "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."

**Twenty-seventh Proposition:** *The love of Jesus Christ toward a weak disciple was manifested by patient and tender dealing with his lapse into grievous sin and apostasy.*

<B1857> Romans 8:37 — "Nay, in all these things we are more than conquerors through him that loved us."

**Twenty-eighth Proposition:** *The love of Jesus Christ to those who believe in Him manifests itself in His giving them overwhelming victory in all their conflicts.*

~~4826~~ John 19:26-27 — "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, Behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

**Twenty-ninth Proposition:** *The love of Jesus Christ manifests itself (a) in His forgetting HIS own awful agony in HIS sympathy for the sorrows of others, and (b ) by entrusting His own work to the one He loved.*

It was to the disciple He loved that He entrusted His most sacred charge.

~~4810~~ John 13:1-5, RV — "Now, before the feast of the passover, Jesus knowing 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. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and laying aside his garments; and he took a towel, and girded himself. Then he poured water into the basin, and began to wash the disciples' feet, and wipe them with the towel wherewith he was girded."

**Thirtieth Proposition:** *The love of Jesus Christ to men manifested itself in His performing the lowliest and most menial service for them.*

It is easy to perform the most menial services for those we love. A mother can perform the most humiliating and repulsive service for the baby she loves. But love, wondrous love, enables the only begotten of God, in the full consciousness "that the Father had given all things into His hands, and that He came forth from God, and goeth unto God," to arise from the table and with His own hands do menial service for His disciples. Judas was there, too, and the devil had already put it into his heart to betray Jesus (see verses 2, 10-11, RV).

~~4815~~ John 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."



**Thirty-first Proposition:** *Jesus Christ's love for His friends manifests itself by His making **known to them** all things that the Father makes known to **Him**.*

When you discover some great truth, what do you wish to do with it? Do you not wish to hurry away to your most-loved ones and make it known to them? So Jesus, in the fulness of His love for us, hastens to make known to us all that the Father makes known to Him.

<B10B>John 10:3 — "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out."

**Thirty-second Proposition:** *Jesus' love to His **own sheep** manifests itself in His calling them by name.*

This seems like a very small matter, but in that fact lies part of its significance. It is a tender illustration of the Savior's love for His own. There was also something peculiar in the way He called His own by name. (Compare <B10G>John 20:16.)

<B17D>John 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 scriptures might be fulfilled."

<B18B>John 18:8-9, RV — "Jesus answered, I told you that I am he: if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake. Of those whom thou hast given me I lost not one."

<B35>Romans 8:35-39 — "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 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."

**Thirty-third Proposition:** *The love of Jesus Christ to His own manifests itself in His keeping them so that not one of them is lost.*

<B9E>Acts 9:5 — "And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."

<B37>Matthew 25:37-40, 41-45 — "Then shall the righteous answer him, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and

clothed thee? Or when saw we thee sick, or in prison, and came unto thee? 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. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave me not meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me."

**Thirty-fourth Proposition:** *The love of Jesus Christ to HIS disciples manifests itself in His so thoroughly identifying Himself with them that He regards all that is done to the least of them as done to Himself.*

☞Ephesians 5:31-32 — "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."

**Thirty-fifth Proposition:** *The love of Jesus Christ for the Church manifests itself in His leaving the Father to cleave to the church, so that they two shall be one flesh.*

This is, indeed, a great mystery.

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

**Thirty-sixth Proposition:** *The love of Jesus Christ to those who keep His commandments manifests itself in His making Himself understood by them and making His abode with them.*

☞John 14:2 — "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

**Thirty-seventh Proposition:** *The love of Jesus Christ for His disciples manifests itself in His going to prepare a place for us.*

<sup><3148></sup>John 14:3 — "And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also."

**Thirty-eighth Proposition:** *The love of Jesus Christ to His disciple will manifest itself in His coming again for us, that we may no longer be separated each from the other.*

Compare to <sup><3146></sup>1 Thessalonians 4:16-17 — "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.")

He comes Himself: "I come again." He sends no mere messenger.

He comes to receive us "unto Himself," not merely into heaven. It is as if He longs for us, longs to press us to His very soul. We long for Him, but not as he longs for us. Heaven is a lonely place to Him without us. Earth ought to be a lonely place to us without Him. Godet's comment on these words is worth repeating: "He presses him to His heart, so to speak, while bearing him away. There is an infinite tenderness in these last words. It is for Himself that He seems to rejoice in and look to this moment which will put an end to all separation" (Godet's John, Vol. 2, p. 270, Am. Ed.).

<sup><4125></sup>Ephesians 5:25-27 — "Husbands, love your wives, even as Christ also loved the church, and gave himself for it: That he might sanctify and cleanse it with the washing of water by the word, 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."

**Thirty-ninth Proposition:** *The love of Jesus Christ for the Church manifested itself in the past by His giving Himself for it, manifests itself in the present in His sanctifying and cleansing it with the washing of water by the word, and will manifest itself in the future by His presenting it to Himself "a glorious church not having spot, or wrinkle, or any such thing," but "holy and without blemish."*

#### IV. JESUS CHRIST'S LOVE FOR SOULS.

<sup><2190></sup>Luke 19:10 — "For the Son of man is come to seek and to save that which was lost."

**First Proposition:** *The Son of man came to seek and to save the lost.*

This was the great object of His earthly mission, not to receive honor nor to accumulate wealth nor to gain a kingdom. He left behind greater glories than the world contained. He came to save the lost. Lost men were of more value in His sight than all earth's wealth and glory. A single soul was of priceless value. Each soul had this value in His sight, not only the soul of the philosopher and the saint, but the soul of the savage and of the outcast.

~~306~~ John 4:6-7, 10 — "Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink .... Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked him, and he would have given thee living water."

**Second Proposition:** *Jesus Christ was **ever on** the watch for opportunities to **save** perishing souls.*

We see this again in ~~305~~ John 9:35 — "Jesus heard that they had cast him out; and when he had found him he said unto him, Dost thou believe on the Son of God?" We also see it in ~~304~~ Mark 2:4-5 — "And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." "He made use of His miracles as stepping-stones to reach the soul." (Stalker: "Imago Christi"; p. 231.)

Similarly, we ought to take every opportunity to perform acts of kindness.

~~214~~ Luke 15:4 "What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

**Third Proposition:** *Jesus Christ pursued lost souls.*

He not only watched for and welcomed opportunities when they came, He sought opportunities. He not only received the lost when they came to Him, He pursued them. A true love for souls will always reveal itself in taking the initiative to pursue people and bring them into the Kingdom of God.

~~303~~ John 4:32-34 "But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."

**Fourth Proposition:** *Jesus Christ found His joy and satisfaction in saving lost souls.*

In this work He forgot weariness, hunger, thirst, and found joy and refreshment for His body. <sup><483></sup>Mark 3:20-21 — "And the multitude cometh together again, so that they could not so much as eat bread, and when his friends heard of it they went out to lay hold on him: for they said, He is beside himself." Jesus so lost himself in His work that He neglected the ordinary needs of his body and His friends said, "He is beside himself."

<sup><215></sup>Luke 15:5-7 — "And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

**Fifth Proposition:** *Jesus Christ rejoiced with great joy over lost souls found.*

As a shepherd rejoices over the sheep he finds that had gone astray; as the woman rejoices over the found coin she lost from her marriage necklace; as the gold-hunter rejoices over the great nugget of gold that he digs from the rock; as the merchantman seeking goodly pearls rejoices over the one pearl of great price — thus (and infinitely more) Jesus rejoices over a lost soul found.

<sup><354></sup>John 5:40 — "And ye will not come to me, that ye might have life."

<sup><294></sup>Luke 19:41-42 — "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

<sup><137></sup>Matthew 23:37 — "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

**Sixth Proposition:** *Jesus Christ grieved over lost souls that refused to be saved.*

No woman ever grieved over her stolen jewels, no mother over a lost child as Jesus grieved over lost individuals who refused to be saved. No words can picture the agony that shot through the heart of Jesus Christ when people refused to come to him that they might have life.

<301> John 10:11 — 'I am the good shepherd: the good shepherd giveth his life for the sheep."

<408> Matthew 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."

**Seventh Proposition:** *Jesus Christ gladly laid down His life to save souls.*

## V. THE COMPASSION OF JESUS CHRIST. THE OBJECTS OF CHRIST'S COMPASSION

<4064> Mark 6:34 "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things."

<4086> Matthew 9:36, RV — "But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd."

**First Proposition:** *Jesus Christ had compassion for the multitude who were distressed and scattered abroad like sheep not having a **shepherd**.*

What if Jesus were in Chicago? How does He feel toward the hundreds of millions in China? Consider the Pharisees in <4078> John 7:48-49 — "Hath any of the rulers believed on him, or of the Pharisees? But this multitude which knoweth not the law are accursed." Who are we more like, Christ or the Pharisees?

<4082> Mark 8:2 — "I have compassion on the multitude, because they have now been with me three days, and have nothing to eat."

**Second Proposition:** *Jesus Christ had compassion for the hungry multitude.*

Both the spiritual destitution of men and their physical need appealed to the compassion of Jesus Christ.

<4044> Matthew 14:14 "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick."

**Third Proposition:** *Jesus Christ had compassion for the multitude in general.*

Whenever Jesus saw a crowd of men, He was moved with compassion. His compassion for the multitude is mentioned in the Gospels five times. A crowd of men is a pitiful sight; it represents so much of sorrow, pain, and sin. What is your feeling when you look out upon a crowd? Judging by the

context of this passage, the sick seem to have especially drawn out His compassion.

<1184> Matthew 20:34 "So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him."

**Fourth Proposition:** *Jesus Christ had compassion for the blind.*

<1022> Mark 9:22, 25 — "And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

**Fifth Proposition:** *Jesus Christ had compassion for the demonized, the victims of the power of unclean spirits.*

In the scripture above, there was much in the man that was repulsive and hateful, but Jesus beheld him with compassion.

<1044> Mark 1:40-41 — "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, if thou wilt, thou canst make me clean. And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean."

**Sixth Proposition:** *Jesus Christ had compassion for the leper.*

The world, even the religious world of that day, met the leper with repulsion, disgust, and scorn. Christ met him with compassion. While the world drew away from him, Christ drew toward him.

<1372> Luke 7:12-13 — "Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her. And when the Logo saw her, he had compassion on her, and said unto her, Weep not."

**Seventh Proposition:** *Jesus Christ had compassion for the bereaved.*

This is the only recorded case where Jesus met a funeral procession. Here we see what His feeling was toward the mourner. What is your feeling toward mourners?

<1251> Luke 15:20 — "And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." (Compare vv. 1-2 — "Then drew near unto him all the publicans and sinners for to hear him, and the Pharisees

and scribes murmured, saying, This man receiveth sinners, and eateth with them.")

**Eighth Proposition:** *Jesus Christ had compassion for the sinful, the lost, the spiritually dead.*

~~408~~ Mark 3:5 — "And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other."

**Ninth Proposition:** *Jesus Christ had compassion for all those afflicted by any form of misfortune, wretchedness, or degradation.*

Jesus Christ did not go about his work from a cold sense of duty, but His own heart drew Him out toward those He helped and saved. His deeds of mercy cost Him something more than the sacrifice of leisure and the expenditure of effort and power. They cost him heartaches. He made others' sorrows His own sorrows, others' agony His own agony, others' sin and shame His own sin and shame. He could not look upon misery, pain, death, or sin without heart pangs. (John 1 1:33 — "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled.") Herein lies one great secret of His power. It is the misery we make our own that we can comfort; it is the want we make our own that we can fully satisfy; it is the sin we make our own that we can save another from. (~~409~~ 2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.") Real power to help others is an expensive thing, but anyone can have it who is willing to pay the price. However, the one who is not willing to give up lightness of heart, and take instead burden of heart over the world's sin and sorrow and shame, may as well give up the thought of being a helper, much less a savior of men. Men can not be saved by burning words, but only by bleeding hearts.

### **HOW THE COMPASSION OF CHRIST WAS MANIFESTED**

~~410~~ Luke 10:33-36 — -"But a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three,



thinkest thou was neighbor unto him that fell among the thieves?"  
The good Samaritan in the last analysis is a picture of Jesus Christ.

**Tenth Proposition:** *The compassion of Jesus Christ was not manifested in mere feelings or words, but in action, in self-sacrificing, persistently ministering to the needs of the one for whom He had compassion.*

~~1063~~ Mark 6:34 — "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things."

**Eleventh Proposition:** *The compassion of Jesus Christ for the unshepherded was manifested in His patiently teaching them when He himself was weary and sore at heart.*

He taught before he fed. Why? His showing of compassion is an act that all Christians should imitate. Find a street person or a homeless child and begin showing some real compassion.

~~1044~~ Matthew 14:14 "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick."

**Twelfth Proposition:** *The compassion of Jesus Christ for the unshepherded was manifested in His healing the sick.*

~~1052~~ Matthew 15:32 — "Then Jesus called his disciples unto him and said, I have compassion, because they continue with me now three days, and have nothing to eat." (See following verses)

**Thirteenth Proposition:** *The compassion of Jesus Christ was manifested in feeding the hungry.*

~~1082~~ Matthew 20:32-34 — "And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight, and they followed him."

**Fourteenth Proposition:** *The compassion of Jesus Christ was manifested (a) in standing still when, while on important and urgent business, he listened to the cry of two blind beggars, and (b) in opening the eyes of the blind.*

~~1088~~ Mark 5:8 — "For he said unto him, Come out of the man, thou unclean spirit."

~~1025~~ Mark 9:25 — "When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I

charge thee, come out of him, and enter no more into him."

**Fifteenth Proposition:** *The compassion of Jesus Christ was manifested in casting unclean spirits out of men.*

<1044> Mark 1:41 — "And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will: be thou clean."

**Sixteenth Proposition:** *The compassion of Jesus Christ was manifested (a) in putting forth His hand and touching the leper (for years that leper had not felt the touch of a clean and loving hand), and (b) in healing the leper.*

<1072> Luke 7:12-14 "Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city were with her. And when the Lord saw her, he had compassion on her, and said unto her, Wee[ ] not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise."

**Seventeenth Proposition:** *The compassion of Jesus Christ was manifested (a) in bidding the sorrowing to no longer weep, and (b) in restoring the departed to the **one** bereft.*

<1078> Luke 7:48,50 — "And he said unto her, Thy sins are forgiven. And he said to the woman, Thy faith hath saved thee; go in peace."

<1157> John 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."

**Eighteenth Proposition:** *The compassion of Jesus Christ was manifested in welcoming and pardoning the sinner and bidding her go in peace.*

Let us remember <1108> Hebrews 13:8 — "Jesus Christ the same yesterday, and today and forever," and <1116> 1 John 2:6 — "He that saith he abideth in him ought himself also so to walk, even as he walked."

## VI. THE PRAYERFULNESS OF JESUS CHRIST. JESUS CHRIST WAS PRAYERFUL

<1117> Hebrews 5:7 — "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

**First Proposition:** *In the days of His flesh Jesus Christ offered up prayers and supplications; He was a man of prayer.*

The words "prayer" and "pray" are used at least twenty-five times in connection with Jesus, and there are many instances where His praying is mentioned and the words are not recorded. His praying is mentioned by each of the four evangelists. Christ's life had many marked characteristics, but nothing is more marked than His prayerfulness. The extent to which he was a man of prayer will appear more clearly when we consider the next point.

## WHEN CHRIST PRAYED

~~<BIB>~~ Luke 6:12 — "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."

**Second Proposition:** *Jesus Christ prayed in the night, in some instances continuing all night in **prayer**.*

**QUESTION:** Why in the night?

**ANSWER:** That he might be alone and have undisturbed communion with God.

~~<BIB>~~ Mark 1:35 — "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

**Third Proposition:** *Jesus Christ **rose early in the morning to pray**.*

This was partly so that he might have solitude for communion with God and partly as a preparation for the day's work.

~~<BIB>~~ Luke 3:21-22 — "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son: in thee I am well pleased."

~~<BIB>~~ Mark 1:35, 38 — "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And he said unto them, let us go into the next towns, that I may preach there also: for therefore came I forth."

Luke 6:12-13 — "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles."

~~<BIB>~~ Luke 9:18, 21-22 — "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? And he straightly charged them, and commanded them to tell no man that thing; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain and be raised the third day."

**Fourth Proposition:** *Jesus Christ prayed before His baptism with the Holy Spirit and entrance upon public ministry, before entering upon an evangelistic tour, before choosing the twelve, before announcing to the twelve His approaching death.*

Jesus prayed before important steps in His life. He prepared for the important events of life through special seasons of prayer.

<sup><0423></sup>Matthew 14:23 — "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone."

<sup><0615></sup>John 6:15 — "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

**Fifth Proposition:** *Jesus Christ prayed after the great achievements and important crises of His life.*

**QUESTION:** Why?

**ANSWER:** (a) To recruit His strength. Christ's miracles cost Him something, an expenditure and loss of power (Compare to <sup><0530></sup>Mark 5:30); (b) To guard against temptation to pride, or satisfaction, or contentment, with the work already achieved. Jesus Christ was truly human, subject to the same temptations we are, and He met them with the same weapons we must — the Word of God and prayer. It is more common for most of us to pray before the great events of life than after them, but the latter is as important as the former. If we would pray after the great achievements of life we might go on to greater. As it is we are often either puffed up or exhausted by them, and we proceed no further.

<sup><0149></sup>Matthew 14:19 — "And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude."

<sup><0280></sup>Luke 24:30 — "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them."

**Sixth Proposition:** *Jesus Christ prayed before He ate.*

He prayed in connection with the simplest, commonest event of everyday life. So characteristic was Christ's manner of praying in connection with His meals that He was known by this act to the disciples who had failed to discover who He was up to that point (<sup><02R></sup>Luke 24:30-31). It is in connection with little things that many of us most forget to pray. Every step of Christ's life was accompanied with prayer.

<sup><015></sup>Luke 5:15-16 — — "But so much the more went there fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed."

**Seventh Proposition:** *Jesus Christ, when life was unusually busy, withdrew into a solitary place to pray.*

Some are so busy that they can find no time to pray. Apparently, the busier Christ's life was, the more he prayed. Sometimes He had no time to eat (<sup><03D></sup>Mark 3:20). Sometimes He had no time for rest and sleep (<sup><06I></sup>Mark 6:31, 33, 46), but He always took time to pray, and the more the work crowded the more He prayed. Martin Luther, Adam Clarke and many other men of God have learned this secret from Christ. Yet others have lost their power because they did not learn this secret, allowing increasing work to crowd out prayer.

<sup><06I></sup>Mark 6:31, 33-35, 46 — "And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed .... And when he had sent them away, he departed into a mountain to pray."

**Eighth Proposition:** *Jesus Christ prayed when weary.*

The night vigil in <sup><066></sup>Mark 6:46 was after a day when he had been so busy he could not eat and had taken the disciples aside to rest awhile. But the needed and desired rest was immediately interrupted by the multitude who outran Him, and the entire day was spent in teaching and healing the sick and feeding the multitude. That weary day was followed, not by sleep, but by a night of prayer. Prayer is a better way to recuperate exhausted energies than by sleep. Ofttimes when we are so tired we cannot sleep, and

waste time tossing to and fro upon our beds, if we would arise and pour out our hearts to God we would get far more rest and go back to bed to sleep.

<106> Matthew 26:36 — "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder."

<273> Luke 22:39-41 — "And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed."

**Ninth Proposition:** *Jesus Christ prayed before great temptations.*

He prepared for temptation by drawing near to God in prayer, so He always came off victorious. The disciples, despite His warning, slept while He prayed. Thus He stood and they fell. The calm majesty of His bearing amid the awful onslaughts of Pilate's judgment hall and of Calvary was the outcome of the struggle, agony, and victory of Gethsemane.

<234> Luke 23:34, 46 — "Then said Jesus, Father forgive them; for they know not what they do. And they parted his raiment, and cast lots. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

**Tenth Proposition:** *Jesus Christ prayed in the last moments of His life.*

His last utterance was a prayer. His life had been a life of prayer, and with prayer it came to a fitting close.

## WHERE JESUS CHRIST PRAYED

<143> Matthew 14:23 — "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone."

<106> Mark 6:46 — "And when he had sent them away, he departed into the mountain to pray."

<162> Luke 6:12 — "And it came to pass in those days, that he went into a mountain to pray, and continued all night in prayer to God."

<165> John 6:15 — "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

**Eleventh Proposition:** *Jesus Christ prayed on a mountain.*

Each of the four evangelists makes mention of Jesus going to the mountain to pray, and it is said in <sup><0223></sup>Luke 22:39, "as his custom was." Stalker says: "When he arrived in a town, His first thought was which was the shortest way to the mountain, just as ordinary travelers inquire where are the most noted sights and which is the best hotel." ("Imago Christi," p. 131.) He went to the mountain because of its solitude and because it brought Him near to God.

<sup><0065></sup>Mark 1:35 — "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

**Twelfth Proposition:** *Jesus Christ prayed in solitary places.*

Though today finding a solitary place in our crowded streets in order to pray may be a challenge, we should follow Christ's example and get away from the sight and sound of men, to be alone with God. If you have never known what it is to kneel down in the woods where no human voice could be heard, or beneath a tree in the silent starlight or moonlight, and look up with open eyes toward the face of God and talk to Him, you have missed a blessing that cannot be described, but that every child of God should know.

## WITH WHOM CHRIST PRAYED

<sup><0123></sup>Matthew 14:23 — "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come he was there alone."

**Thirteenth Proposition:** *Jesus Christ prayed alone.*

<sup><0128></sup>Luke 9:28 — "And it came to pass an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray."

**Fourteenth Proposition:** *Jesus Christ prayed with a chosen few.*

<sup><0128></sup>Luke 9:18 — "And it came too pass, as he was alone praying, his disciples were with him; and he asked them saying, Whom say the people that I am?"

**Fifteenth Proposition:** *Jesus Christ prayed with the whole apostolic company.* They were his family and this was family prayer.

<sup><0149></sup>Matthew 14:19 — "And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude."

**Sixteenth Proposition:** *Jesus Christ prayed in the midst of great multitudes.*

Those who would contend from <sup><106></sup>Matthew 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") that we must confine our prayers to our closets, can find no support in Christ's example. He Himself prayed in public.

**ON WHOSE BEHALF JESUS CHRIST PRAYED**

<sup><828></sup>John 12:28 — "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it and will glorify it again."

**Seventeenth Proposition:** *Jesus Christ prayed on God's behalf, for God's glory.*

Christ had a supreme regard for God's interest in His prayers. In the prayer He taught His disciples, the first petition was that God's name might be hallowed (<sup><109></sup>Matthew 6:9).

<sup><870></sup>John 17:1 — "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee."

<sup><887></sup>Hebrews 5:7 — "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

**Eighteenth Proposition:** *Jesus Christ prayed on His own behalf.*

It was not in any sense a selfish prayer, though it was for self. He prayed for the Father to glorify Him in order that He in turn might glorify the Father. He prayed for deliverance from premature death that He might finish the work the Father had given Him to do. There is nothing more unselfish than a true prayer for oneself.

<sup><846></sup>John 14:16-17 — "And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; 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."

<sup><877></sup>John 17:9, 20 — "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word."



**Nineteenth Proposition:** *Jesus Christ prayed on behalf of all His own.* Christ's own, those given to Him by the Father, are the objects of His prayer in a sense no others are. It is for them He now intercedes as high priest and advocate.

<3075> Hebrews 7:25 — "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

<4184> Romans 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."

<4011> 1 John 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."

<4273> Luke 22:31-32 — "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, Strengthen thy brethren."

**Twentieth Proposition:** *Jesus Christ prayed for Peter, for an individual disciple.*

Christ does not merely pray for believers in a mass, he prays for individual believers.

<4011> 1 John 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."

<4273> Luke 23:34 — "Then said Jesus, Father forgive them; for they know not what they do. And they parted his raiment and cast lots."

**Twenty-first Proposition:** *Jesus Christ prayed for His enemies.*

## HOW JESUS CHRIST PRAYED

<4171> John 17:1 — "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son may glorify thee."

**Twenty-second Proposition:** *Jesus Christ prayed with God's glory first in view.* Compare <3008> James 4:3, RV; <4169> Matthew 6:9.

Matt 26:42 — "He went away again the second time and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

**Twenty-third Proposition:** *Jesus Christ prayed in submission to the Father's will.*

This did not introduce any element of uncertainty into his prayers when the will of God was clearly revealed and known. Compare to <sup><B14E></sup>John 11:41-42 — "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

<sup><224I></sup>Luke 22:41 — "And he was withdrawn from them about a stone's cast, and kneeled down and prayed."

**Twenty-fourth Proposition:** *Jesus Christ prayed on His knees.*

<sup><163I></sup>Matthew 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."

**Twenty-fifth Proposition:** *Jesus Christ prayed on His face before God.*

If the sinless Son of God got on his knees and on his face before the Father, what shall we do?

<sup><04E></sup>Matthew 14:19 — "And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

<sup><B70I></sup>John 17:1 — "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

**Twenty-sixth Proposition:** *Jesus Christ prayed with open upturned eyes.*

We do well often to close our eyes that we may shut the world out, but there are times when it is better to look right up with open eyes into the face of God as Jesus did.

<sup><224I></sup>Luke 22:44 — "And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

**Twenty-seventh Proposition:** *Jesus Christ prayed earnestly.*

The literal force of the word translated "earnestly" is "stretched-out-ly." The thought is of the soul stretched out in intensity of desire.

~~817~~ Hebrews 5:7 — "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

**Twenty-eighth Proposition:** *Jesus Christ prayed "with strong crying and tears."*

The word translated "crying" is a strong word, meaning "outcry" or "clamor." The force of it is increased by the qualifying adjective "strong." He prayed "with mighty outcry." Some speak of it as an attainment of superior faith to always be calm in prayer, and "just take" in childlike confidence what they ask. They have either gotten beyond their Master, or else do not know what Holy Ghost earnestness means. It is to be suspected that sometimes their calm comes not from the Holy Ghost, but from indifference. The Holy Ghost makes intercession "with groanings which cannot be uttered" (~~816~~ Romans 8:26). Be careful not to confuse the laziness of indifference with the "rest of faith." Any rest of faith that does not leave room for mighty conflicts in prayer and deed is not Christlike. "Groaning" and "tears" and "outcry" that are simulated, or the product of working oneself up, are worse yet.

~~812~~ Luke 6:12 — "And it came to pass in those days, that he went into a mountain to pray, and continued all night in prayer to God."

**Twenty-ninth Proposition:** *Jesus Christ prayed with a large outlay of time — "all night."*

The time element in prayer is of vast importance. By the use of modern machinery, one can do more in a minute than he could once do in hours. No machinery has ever been invented by which the work of prayer can be expedited.

~~814~~ Matthew 26:44 "And he left them, and went away again, and prayed the third time, saying the same words."

**Thirtieth Proposition:** *Jesus Christ prayed importunately — three times for the same thing.*

In the face of what is recorded of Christ it will not do to say that the failure to receive what you ask the first time you pray necessarily indicates a weakness of faith.

~~814~~ John 11:41-42 — "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but

because of the people which stand by I said it, that they may believe that thou hast sent me.

**Thirty-first Proposition:** *Jesus Christ prayed (a) with thanksgiving (compare to <sup><3016></sup>Philippians 4:6; in this case the thanksgiving was for an answer yet to be and that only faith could see); (b) believingly. He believed He had received the petition He asked of the Father though there was as yet no visible proof of it.*

Compare to <sup><3164></sup>1 John 5:14-15 — "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." And compare to <sup><4124></sup>Mark 11:24, RV — "All things whatsoever ye pray and ask for, believe that ye have received them."

## THE EFFECT OF CHRIST'S PRAYERS

<sup><6144></sup>John 11:41-42 — "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

**Thirty-second Proposition:** *The Father always heard Christ's prayers; therefore, Christ always received what He asked.*

Jesus Christ accomplished things by prayer which even He could accomplish in no other way. Thus, He saved Peter when warnings and teachings failed, and overcame temptation, wrought miracles, escaped death, and glorified God, finishing the work the Father gave Him to do.

## VII. THE MEEKNESS OF JESUS CHRIST. THE FACT OF HIS MEEKNESS

<sup><4129></sup>Matthew 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."

<sup><4701></sup>2 Corinthians 10:1 — "Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you."

<sup><4205></sup>Matthew 21:5 — "Tell ye the daughter of Zion, Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

**First Proposition:** *Jesus Christ was meek.*

**QUESTION:** What is meekness?

<402>1 Corinthians 4:21 — "What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?"

<470>2 Corinthians 10:1 — "Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you."

<801>Galatians 6:1 — "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

<324>2 Timothy 2:24-25 — "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

<302>Titus 3:2 — "To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."

**ANSWER:** Meekness is that attitude of mind that is opposed to harshness and contentiousness and that shows itself in gentleness and tenderness in dealing with others. The thought of "meekness" as "patient submissiveness under injustice and injury," does not seem to be the prominent thought in the Bible usage of the word. The thought rather of gentleness in dealing with and correcting the errors of others seems to be the predominant thought.

## HOW THE MEEKNESS OF CHRIST WAS MANIFESTED

<1021>Matthew 12:20 — "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."

**Second Proposition:** *The meekness of Jesus Christ was manifested in his not breaking the bruised reed or quenching the smoking flax.*

He dealt tenderly with the broken, and He cherished the fire that was well-nigh gone out.

<1078>Luke 7:38, 48, 50 — "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. And he said unto her, thy sins are forgiven. And he said to the woman, Thy faith hath saved thee; go in peace."

**Third Proposition:** *The meekness of Jesus Christ was manifested in HIS gently telling the outrageous but penitent sinner that her sins were forgiven and to go in peace.*

◀1633▶ Mark 5:33-34 "But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

**Fourth Proposition:** *The meekness of Jesus was manifested in His tenderly saying to the poor afflicted one who had tried to steal the blessing unseen by any, "Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague."*

◀1633▶ John 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."

**Fifth Proposition:** *The meekness of Jesus was manifested in the gentleness with which He rebuked the stubborn unbelief of doubting Thomas.*

◀1633▶ John 21:15-17 — "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep. 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, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

**Sixth Proposition:** *The meekness of Jesus Christ was manifested in the tenderness with which He rebuked Peter's self-confidence, subsequent unfaithfulness, and flagrant denial of his Lord.*

◀1633▶ John 13:21, 27 — "When Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I say unto you, that one of you shall betray me. And after the sop Satan entered into him. Then Jesus said unto him, That thou doest, do quickly."

**Seventh Proposition:** *The meekness of Jesus Christ was manifested in His gentle, tender, and pleading reproof of Judas Iscariot, His betrayer.*

<2734> Luke 23:34 "Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots."

**Eighth Proposition:** *The meekness of Jesus Christ was manifested in His praying for His murderers.*

## VIII. THE HUMILITY OF JESUS CHRIST. JESUS CHRIST WAS HUMBLE

<1019> Matthew 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."

**First Proposition:** *Jesus Christ was lowly in heart.*

### HOW THE HUMILITY OF JESUS CHRIST WAS MANIFESTED

<1080> John 8:50 — "And I seek not mine own glory."

**Second Proposition:** *The humility of Jesus Christ was manifested in His not seeking His own glory.*

<3412> Isaiah 42:2 — "He shall not cry, nor lift up, nor cause his voice to be heard in the street."

**Third Proposition:** *The humility of Jesus Christ was manifested in His avoiding notoriety and praise.*

Many professed followers of Jesus Christ court notoriety. He shunned it. He strictly charged those who He had benefitted not to make it known.

<1090> Matthew 9:10 — "And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples."

<2151> Luke 15:1-2 — "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."

**Fourth Proposition:** *The humility of Jesus Christ was manifested in His associating with the despised and outcast.*

<3515> Isaiah 50:5-6 — "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."

<8123> Hebrews 12:3 — "For consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds."

**Fifth Proposition:** *The humility of Jesus Christ was manifested in HIS patient submission to outrageous injury and injustice.*

<257> Isaiah 53:7, RV — "He was oppressed, yet he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yet, he opened not his mouth."

**Sixth Proposition:** *The humility of Jesus Christ was manifested in His silence under outrageous injury and injustice.*

<1023> 1 Peter 2:23 — "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

<1070> Matthew 26:60-63 — "But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God that thou tell us whether thou be the Christ, the son of God."

<1278> Luke 23:8-10 — "And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him."

**Seventh Proposition:** *The humility of Jesus Christ was manifested in His silence under false accusation.*

Jesus did not defend His own good name. He left that to God. He "committed Himself to Him that judgeth righteously" and God has given Him "the name that is above every name" (<1070> Philippians 2:9).

<1078> Matthew 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."

**Eighth Proposition:** *The humility of Jesus Christ was manifested in His coming to minister and not to be ministered to.*

<1304> John 13:4-5 — "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poured water into a basin, and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded."



**Ninth Proposition:** *The humility of Jesus Christ was manifested in His performing the most humble, menial, and repulsive services for others.*

<176>Philippians 2:6-7 — "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 himself the form of a servant, and was made in the likeness of men".

**Tenth Proposition:** *The humility of Jesus Christ was manifested in His choosing the lowliest place of service as a slave, instead of the loftiest place of glory as God.*

<178>Philippians 2:8 — "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

**Eleventh Proposition:** *The humility of Jesus Christ was manifested in His being "obedient unto death, even the death of the cross."*

It is in this connection that Paul charges us: "Have this mind in you which was also in Christ Jesus."

## 5. THE DEATH OF JESUS CHRIST

### I. THE IMPORTANCE OF HIS DEATH.

**First Proposition:** *The death of Jesus Christ is mentioned directly more than 175 in the New Testament.*

Moreover, there are many prophetic and typical references to the death of Jesus Christ in the Old Testament.

<814>Hebrews 2:14 "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

**Second Proposition:** *Jesus Christ became a partaker of flesh and blood in order that He might die.*

The incarnation was for the purpose of His death. Jesus Christ's death was not a mere incident of His human life, it was the supreme purpose of it. He became man in order that He might die *as* man and *for* man.

<418>Matthew 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."

**Third Proposition:** *Jesus Christ came into the world that He might die as a ransom.*

<1001> Luke 9:30-31 — "And behold there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."

**Fourth Proposition:** *The death of Jesus Christ was the subject that Moses and Elias talked with Him about when they appeared in glory.*

<1001> 1 Peter 1:11 — "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

**Fifth Proposition:** *The prophesied death of Christ was a subject of deep interest and earnest inquiry to the Old Testament prophets.*

<1002> 1 Peter 1:12 — "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

**Sixth Proposition:** *The death of Jesus Christ was a subject of deep interest and earnest inquiry to the angels.*

<1003> Revelation 5:8-12 — "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

**Seventh Proposition:** *The death of Jesus Christ is the central theme of heaven's song.*

<1004> 1 Corinthians 15:1, 3-4 "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and

that he was buried, and that he rose again the third day. according to the Scriptures."

**Eighth Proposition:** *The death of Jesus Christ is one of the two fundamental truths of the Gospel.*

Compare to <sup><4126></sup>1 Corinthians 11:26 ("For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come") and to <sup><4111></sup>1 Corinthians 2:2 ("For I determined not to know anything among you, save Jesus Christ, and him crucified").

The importance of Jesus Christ's death will become more clear when we consider the purpose and result of His death. The modern preaching that lays principal emphasis upon the life and example of Jesus Christ is thoroughly unscriptural.

## II. THE PURPOSE OF HIS DEATH.

<sup><2515></sup>Isaiah 53:5 — "But he was wounded [Hebrew "pierced"; same Hebrew word is so translated in RV of <sup><2510></sup>Isaiah 51:9] for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

<sup><2518></sup>Isaiah 53:8, 11-12 — "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

<sup><4118></sup>1 Peter 3:18 — "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

<sup><4125></sup>Romans 4:25 — "Who was delivered for our offenses, and was raised again for our justification."

<sup><4111></sup>1 Corinthians 15:3 — "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."

<sup><4124></sup>1 Peter 2:24 "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed."

**First Proposition:** *Jesus Christ died because of the sins of others.*

It was sin that made His death necessary. It was not His own sin, but that of others that He bore in His death. His death was vicarious (i.e., a just one who deserved to live, dying in the place of the unjust men who deserved to die).

<sup><1018></sup>Matthew 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."

**Second Proposition:** *Jesus Christ gave His life as a ransom.*

His death was the price paid to redeem others from death.

<sup><2530></sup>Isaiah 53:10, RV — "Yet it pleased the LORD to bruise him; he hath put him to grief when thou shalt make his soul an offering for sin (Hebrews 'a guilt-offering'), he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand."

**Third Proposition:** *Jesus Christ's soul was made a guilt-offering for sin.*

It was on the ground of His death that pardon is granted to sinners. See <sup><1016></sup>Leviticus 6:6-7, RV. See also <sup><8102></sup>Hebrews 9:22 ("And almost all things are by the law purged with blood: and without shedding of blood is no remission") and <sup><8103></sup>Hebrews 9:28 ("So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation"). Compare to <sup><2532></sup>Isaiah 53:12.

<sup><1010></sup>1 John 4:10 — "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (The definition in Thayer's Greek-English Lexicon of the New Testament of the word translated "propitiation" is a "means of appeasing.")

<sup><8125></sup>Romans 3:25 — "Whom God set forth to be a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God." (The word here translated "propitiation" means practically the same thing as the word used above — "an expiatory sacrifice.")

**Fourth Proposition:** *Jesus Christ is the propitiation for our sins.*

God set Him forth to be a propitiation by His blood. Through the shedding of Christ's blood, or death, the wrath of God against us as sinners is appeased.

God is holy and must hate sin and His holiness and hatred of sin must manifest itself. His wrath at sin must strike somewhere, on the sinner

himself or upon a lawful substitute. <sup><2516></sup>Isaiah 53:6 says, "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." (See RV Margin. The literally translated Hebrew is, "made to strike upon.") And <sup><2518></sup>Isaiah 53:8, RV Am. App. — "By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living, for the transgression of my people to whom the stroke was due." "The stroke due" to others fell upon Him and He was consequently "cut off out of the land of the living." The death of Christ has its first cause in the demands of God's holiness.

<sup><880></sup>Galatians 3:10, 13 — "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

**Fifth Proposition:** *Jesus Christ died to redeem us from the curse of the law by bearing that curse Himself.*

<sup><881></sup>1 Corinthians 5:7 — "For even Christ our passover is sacrificed for us." (Compare to <sup><1213></sup>Exodus 12:13, 23 — "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.")

**Sixth Proposition:** *Jesus Christ died as our passover sacrifice, that His shed blood might serve as a ground upon which God would pass over and spare us.*

<sup><884></sup>Galatians 4:4-5 — "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

**Seventh Proposition:** *Jesus Christ died to redeem those under the law that we might receive the adoption of sons, that the death of Christ might serve as a ground upon which men might be delivered from the claims of the law and be made sons.*

<sup><886></sup>Galatians 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."

**Eighth Proposition:** *Jesus Christ died to deliver us from this present evil age.*

We were in bondage to this age by sin and law. By the death of Jesus Christ we were delivered from this age to become citizens of heaven and sons of God (<sup><B1B></sup>Philippians 3:20). (Compare <sup><B1B></sup>Galatians 4:3-5, 7-9; 5:1.) <sup><B1B></sup>1 Peter 3:18 — "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

**Ninth Proposition:** *Jesus Christ died to bring us to God.*

His death puts out of the way the impassable gulf that yawns between a holy God and sinful man.

<sup><B124></sup>John 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."

**Tenth Proposition:** *Jesus Christ died that He might bring forth much fruit.* From His death sprang up the new race of Sons of God.

<sup><B141></sup>Romans 14:9, RV — "For to this end Christ died, and lived again, that he might be the Lord of both the dead and the living."

**Eleventh Proposition:** *Jesus Christ died and lived again that He might be the Lord of both the dead and living.*

### III. WHO DID CHRIST DIE FOR?

<sup><B132></sup>Romans 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?"

<sup><B132></sup>Ephesians 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 sweet-smelling savour."

<sup><B134></sup>Titus 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."

<sup><B131></sup>1 Corinthians 5:7 — "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

<sup><B131></sup>2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

**First Proposition:** *Jesus Christ died "for us," for believers in Jesus Christ.*

Jesus Christ died for all men, but His death was especially for those who by faith take the blessings His death purchased. (<5400>1 Timothy 4:10 — "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe." This is the truth contained in the old doctrine of a limited atonement.)

<4825> Ephesians 5:25-27 — "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, 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."

**Second Proposition:** *Jesus Christ gave himself for His Church.*

While Christ died for all, He had His bride, whom He would redeem for Himself, especially in view, and His death avails especially for Her.

<4821> Galatians 2:20 — "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

**Third Proposition:** *Jesus Christ gave Himself for individual believers; not merely for the church as a body, but for each individual in the body, so that each believer can say, "He loved me and gave himself for me."*

<5445> Romans 14:15 — "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died."

<4818> 1 Corinthians 8:11 — "And through thy knowledge shall the weak brother perish, for whom Christ died?"

**Fourth Proposition:** *Jesus Christ died for the weak brother.*

He died not only for the strong, enlightened, mature Christian, but for the weakest member of the household of faith as well. If we would bear this in mind, we would be more patient considerate toward the weak Christian who does not progress as rapidly as we wish. He is a weak brother, it is true, but he is "the weak brother for whom Christ died."

<4818> Matthew 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."

**Fifth Proposition:** *Jesus Christ died for many.* It was no small company for whom Christ died.

<4818> Revelation 5:9, RV — "Worthy art thou to take the book, and to open

the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation."

**Sixth Proposition:** *Jesus Christ died for **men** of every tribe, and tongue, and people, and **nation**.*

Here is the foundation warrant for worldwide missions, and here is the urgent call to press the work: "Let me go and find in the heart of Africa the men of that tribe for whom Christ died."

<BIB>John 1:29 — "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!"

**Seventh Proposition:** *Jesus Christ died for the whole world.*

On the grounds of Christ's death, God can deal with the whole world in mercy. The death of Christ is sufficient for the whole world, but it is fully efficient for believers only. We shall see that it is in part efficient for all humankind (<BIB>1 John 2:2; <BIB>1 Corinthians 15:22). Jesus Christ is the head of the church (<BIB>Ephesians 1:22) and died for it as its head. But He is also in another sense the head of the race — the second Adam — and died for all men as the head of the race (<BIB>1 Corinthians 15:22, 45).

<BIB>1 Timothy 2:6 — "Who gave himself a ransom for all, to be testified in due time."

**Eighth Proposition:** *Jesus Christ gave **Himself** a ransom for all.*

He died for all. The ransom price is paid for all. Provision is made for all. Mercy can be preached to all. The sin accounts of all men are all settled. All men are potentially forgiven; all they need to do is to accept by faith and thus make their own the pardon purchased.

<BIB>Hebrews 2:9 — "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

**Ninth Proposition:** *Jesus Christ tasted **death** for every man.*

He died for every man. Not only for all men as a race, but for each individual man in the race. On the ground of Christ's death God can deal in mercy with each individual and offer him salvation on the ground of Christ's death.

<BIB>1 Peter 3:18 — "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."



**Tenth Proposition:** *Jesus Christ died for the unjust.*

<B1B>Romans 5:8 — "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

**Eleventh Proposition:** *Jesus Christ died for sinners.*

<B1B>Romans 5:6 — "For when we were yet without strength, in due time Christ died for the ungodly."

**Twelfth Proposition:** *Jesus Christ died for the ungodly.*

#### IV. THE RESULTS OF CHRIST'S DEATH. IN RELATION TO MEN IN GENERAL

<B1B>John 12:32-33 — "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."

**First Proposition:** *Through the death of Jesus Christ all men are drawn unto Him.*

The death of Christ is the world's great magnet drawing all men unto Him. There are many who will resist that drawing to their own ruin (<B1B>John 5:40). But the crucified Christ draws all men.

<B1B>1 John 2:2 — "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

**Second Proposition:** *By the death of Jesus Christ a propitiation is provided for the world.*

A basis is provided upon which God can deal in mercy with the world. All God's dealings in mercy with anyone are on the grounds of Christ's death, and only on the grounds of Christ's death.

**QUESTION:** How, then, did God deal in mercy with those before Christ's time?

**ANSWER:** <B1B>Revelation 13:8 — "And all that dwell upon the earth shall worship Him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world." The death of Christ was in God's sight an eternal fact. He planned it from the beginning.

*Note.* The propitiation of Christ bears a different relation to the believer than to the world in general. <B1B>1 John 2:2 RV — "He is the propitiation for our sins; and not for ours only, but also for the whole world" (but not "the sins of" the whole world). The propitiation avails for all, but it fully avails only for us. (Compare to <B1B>1 Timothy 4:10 — "For therefore we

both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." <sup><4185></sup>Romans 3:25 — "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.")

<sup><4129></sup>John 1:29 — "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!"

**Third Proposition:** *Jesus Christ by His death took away the sin of the world.*

His death took the sin of the world out of the way so that a clear way to God and pardon and life was opened for all.

<sup><4158></sup>Romans 5:18 RV — "So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life."

<sup><4121></sup>1 Corinthians 15:21-22 — "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

**Fourth Proposition:** *Through the death of Jesus Christ all men obtain resurrection from the dead.*

To what it shall be a resurrection, whether to life or to condemnation, shame, and everlasting contempt (<sup><4158></sup>John 5:28-29; <sup><4121></sup>Daniel 12:2), depends entirely on what attitude towards Christ the individual takes.

### **THE RESULTS OF CHRIST'S DEATH IN RELATION TO THE BELIEVER**

<sup><4310></sup>Isaiah 53:10 RV — "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."

**Fifth Proposition:** *Through Christ's soul being made a guilt-offering for sin (through His death), He sees his seed, He begets a spiritual progeny.*

The new race of sons of God springs from Christ's death. (Compare to <sup><4124></sup>John 12:24.) In this spiritual progeny that springs from His death Jesus sees of the travail of His soul and is satisfied (<sup><4311></sup>Isaiah 53:11).

<sup><4306></sup>Hebrews 9:6 — "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."

**Sixth Proposition:** *By His own sacrifice Jesus Christ has nullified sin.*

The context shows it is the sin of the believer that is in question.

~~4013~~ Galatians 3:13 — "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

**Seventh Proposition:** *By the death of Jesus Christ the believer is redeemed from the curse of the law.*

The penalty of the broken law has been paid by Jesus Christ, and the broken law has no longer any claim for satisfaction upon the believer.

~~4014~~ Colossians 2:14 RV — "Having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross."

**Eighth Proposition:** *By His death upon the cross Jesus Christ has "blotted out," and "taken out of the way," and "nailed to the cross," "the bond written in ordinances that was against us," (i.e., the law).*

Not only has the curse which the law imposes upon the breaker of it been settled, but the law itself has been done away with by the death of Christ. (Compare ~~4017~~ 2 Corinthians 3:7, 11 RV)

Christ has settled all the claims of the law, fulfilled it, and done away with it.

Compare ~~4018~~ Romans 7:1-4, 6 RV "Or are ye ignorant, brethren (for I speak to men that know the law), how that the law hath dominion over man for so long time as he liveth? For the woman that hath a husband is bound by the law while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that ye might bring forth fruit unto God. But now we have been discharged from law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in the oldness of the letter."

~~4014~~ Ephesians 2:14-16 — "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained

in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

**Ninth Proposition:** *By the death of Jesus Christ the separation between Jew and Gentile is eliminated.*

The law that separates Jew and Gentile, Jesus abolished in his flesh. Now there is neither Jew nor Greek, but all are one man in Christ Jesus (~~RVB~~ Galatians 3:28 RV). The blood of Christ is the cement making all nations one.

~~RVB~~ Galatians 4:3-5 — "Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Compare to ~~RVB~~ Galatians 3:13 — "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.")

**Tenth Proposition:** *By the death of Jesus Christ, Jewish believers are redeemed from subjection to the law to receive the adoption of sons.*

~~RVB~~ Ephesians 2:11-13, 19 — "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who some time were afar off are made nigh by the blood of Christ. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

**Eleventh Proposition:** *By the death of Jesus Christ, Gentile believers, who were aliens from the commonwealth of Israel, strangers from the covenants of promise, without God in the world, are made fellow-citizens in the household of God.*

~~RVB~~ Romans 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."

**Twelfth Proposition:** *By the death of Jesus Christ, believers who were once sinners are reconciled to God.*

That is, the enmity between God and the sinner is done away. Christ has made peace through the blood of the cross. He hath reconciled believers in the body of His flesh through death.

(~~3000~~) Colossians 1:20-22 — "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. And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh thorough death, to present you holy and unblameable and unproveable in his sight.")

(~~3007~~) Ephesians 1:7 — "In whom we have redemption through his blood, the forgiveness of sin, according to the riches of his grace."

**Thirteenth Proposition:** *By the death of Jesus Christ, believers have redemption, the forgiveness of their sins.*

Forgiveness is not something that believers are to secure, it is something the blood has secured and that our faith has appropriated.

(~~3007~~) 1 John 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."

**Fourteenth Proposition:** *The blood of Jesus Christ cleanses from all sin those who walk in the light.*

**QUESTION:** Does this mean cleanses from the guilt that sin brings upon the sinner, or does it mean cleanses from the very presence of sin itself?

(~~3163~~) Leviticus 16:30 — "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."

(~~3171~~) Leviticus 17:11 — "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

(~~3149~~) Leviticus 14:19, 31 — "And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the Lord."

(~~2883~~) Jeremiah 33:8 — "And I will cleanse them from all their iniquities, whereby they have sinned against me; and I will pardon all their iniquities,

whereby they have sinned, and whereby they have transgressed against me."

<507> Psalm 51:7 — "Purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow."

<605> Revelation 1:5 — "And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."

<674> Revelation 7:14 "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

<802> Hebrews 9:22-23 — "And almost all things are by the law purged with blood; and without shedding of blood there is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

<807> Ephesians 1:7 — "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

<825> Romans 3:25 — "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

<830> Romans 5:9 — "Much more then, being now justified by his blood, we shall be saved from wrath through him."

<835> Matthew 26:28 — "For this is my blood of the new testament, which is shed for many for the remission of sins."

**ANSWER:** From these passages it is evident that in Bible usage, cleansing by blood is cleansing from guilt. Through the shed blood of Christ, all who walk in the light are cleansed continuously — every hour and minute — from the guilt of sin. There is absolutely no sin upon them; there may still be sin in them. Not the blood, but the living Christ and the Holy Spirit, deal with that.

<830> Romans 5:9 — "Much more then, being now justified by his blood, we shall be saved from wrath through him."

**Fifteenth Proposition:** *By (or in) the blood of Christ believers are justified.*

**QUESTION:** What is the difference between forgiveness and justification?

**ANSWER:** Forgiveness is negative — the putting away of sin.

Justification is positive the reckoning positively righteous. By reason of Christ's death there is an interchange of positions between Christ and the believer. In death Christ takes our place of condemnation before God, and we take His place of acceptance before God. (~~RV~~2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.")

~~RV~~Romans 8:33-34 — "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

**Sixteenth Proposition:** *Because of Christ's death, none can condemn the elect (or the believer in Christ).*

There is absolutely no condemnation to those who are in Christ Jesus — the death of Christ has settled that forever

~~RV~~Romans 8:1, 3 RV — "There is now no condemnation to them who are in Christ Jesus. For that 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 as an offering for sin, condemned sin in the flesh."

~~RV~~Acts 20:28 — "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

~~RV~~1 Corinthians 6:20 — "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

~~RV~~Revelation 5:9-10 RV — "And they sang a new song, saying, Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto God a kingdom and priests; and they reign upon the earth."

**Seventeenth Proposition:** *By the death of Jesus Christ, the whole church, and each believer, were purchased unto God and are now His own property.*

We belong to God. Neither the devil, nor the world, nor ourselves have any claims upon us. God will take care of His own property.

(Compare ~~RV~~1 Peter 2:9 RV — "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies of him who called you out of darkness into his marvellous light.")

<sup><3100></sup>Hebrews 10:10 — "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

**Eighteenth Proposition:** *Through the offering of the **body** of Christ, believers in Him are sanctified.*

Every believer in Christ is sanctified. The sacrifice of Christ sets Him apart for God. The blood of Christ separates the believer from the world. (Compare <sup><02107></sup>Exodus 11:7 with <sup><02123></sup>Exodus 12:13.) We are to live out in our walk the separation between us and the world, which already exists by virtue of Christ's death.

<sup><3104></sup>Hebrews 10:14 "For by one offering he hath perfected for ever them that are sanctified."

**Nineteenth Proposition:** *By one offering — -the offering of His own life — Jesus Christ has perfected us forever*

**QUESTION:** In what sense have believers been made forever perfect?

**ANSWER:** Verses 1-2 — "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins?" Believers have been made perfect in their standing before God, not perfect in their state. By the death of Christ the believer is forever cleansed from all sense of guilt. Our sins are put away by the one all-sufficient sacrifice.

<sup><3114></sup>Hebrews 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?"

**Twentieth Proposition:** *The **blood** of Christ cleanses the conscience of the believer from dead works to serve the living God.*

Not only does the blood of Christ relieve the conscience of the believer from the burden of guilt, but also from the burden of his own efforts to atone for sin and please God — "dead works." Sin is seen entirely settled by the perfect sacrifice, and now the believer, with a conscience free from guilt and also from the burden of his own imperfect works, enters into the service of the living God in the liberty and power of sonship.

(Compare to <sup><0215></sup>Romans 8:15 — "For ye have not receive the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby



we cry, Abba, Father.")

There are many today who call themselves Christians who have not permitted the blood of Christ to cleanse their conscience from dead works. They are constantly under the burden of doing something to atone for sin and to commend them to God. We have nothing to do, it is all done, the blood of Christ has forever commended us to God.

(~~4172~~ 2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.")

(~~4172~~ Romans 3:21-22 — "But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.")

There are three classes of men: (1) those who are not burdened by sin, but love it, (2) those who are burdened by sin and seek to get rid of the burden through their own effort, by doing something to atone for it to God — "dead works," and (3) those who believe in Christ and His atoning blood and see their sin settled forever by his death, having had their consciences cleansed from both guilt and dead works. Their hearts are filled with love for God, and they serve God in the freedom of the love born of a faith in the cleansing and perfecting blood.

(~~8109~~ Hebrews 10:19-20 — "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.")

**Twenty-first Proposition:** *By the blood of Christ — because of His death — the believer has boldness to enter into the holy place, into the very presence of God.*

**QUESTION:** God is holy?

**ANSWER:** Yes.

**QUESTION:** And I am a sinner?

**ANSWER:** Yes, but by the wondrous offering of Christ "once for all," we are perfected; and on the grounds of that blood, so precious to God, we can march boldly into the very presence of God. Oh, wondrous blood!

(~~6214~~ Revelation 22:14 RV — "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." (Compare 7:14 "And I say unto him, my Lord, thou

knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb."

**Twenty-second Proposition:** *Because of the cleansing power of Christ's blood, those who trust in it for their righteousness (instead of trusting in their own good deeds) have the right to enter into God's presence forever in heaven.*

(Compare <sup><0182></sup>Genesis 3:22-24 "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

<sup><0180></sup>1 Thessalonians 5:10 — "Who died for us, that, whether we wake or sleep, we should live together with him."

**Twenty-third Proposition:** *Because of the death of Christ, believers shall live together with Him.*

<sup><0174></sup>Revelation 7:14-15 — "And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

**Twenty-fourth Proposition:** *Because of the cleansing power of His blood, those who wash their robes and make them white in it shall be before the throne of God. Christ on the cross opens the way for others before the throne.*

These seem to be the tribulation believers. We shall be on the throne, not before it. See <sup><0181></sup>Revelation 3:21 — "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne."

<sup><0185></sup>Hebrews 9:15 RV — "And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance."

**Twenty-fifth Proposition:** *Because of Christ's death, those who have been called receive the promise of the eternal inheritance.*

~~818~~Romans 6:3, 6, 8, RV — "Or are ye ignorant that all who were baptized into Christ Jesus were baptized into his death? Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; But if we died with Christ, we believe that we shall also live with him."

~~812~~Galatians 2:20, RV — "I have been crucified with Christ; yet 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."

~~814~~Galatians 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."

~~814~~2 Corinthians 5:14 RV — "For the love of Christ constraineth us; because we thus judgeth, that one died for all, therefore all died."

**Twenty-sixth Proposition:** *In the death of Christ we died; in His crucifixion we were crucified; when He was nailed to the cross "the old man" was nailed to the cross — this is our real position because of His death.*

Christian living consists of living this out in life. We should see ourselves on the cross in the place of the curse and no longer try to live, but let Christ live in us. As the old man was crucified I should reckon myself dead to sin but alive to God in Christ (~~811~~Romans 6:11 RV). How few of us see ourselves where the death of Christ put us. This is the great reason why the risen Christ cannot live the fulness of His resurrection life in us. We must be dead with Christ before we can live with Him.

~~812~~1 Peter 2:21 — "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps."

~~812~~Matthew 16:24 — "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me."

**Twenty-seventh Proposition:** *The death of Christ is an example left us that we should follow His steps.*

This was evidently not the main purpose of his death, as so many make it today, but an incidental result.

(See also ~~818~~1 Peter 1:18-19 — "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; But with the precious blood of Christ, as of a lamb without blemish and without spot.")

<8182>Romans 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?"

**Twenty-eighth Proposition:** *In the death of His Son, God has given to the believer a guarantee that God will freely give us all things.*

<8124>Hebrews 2:14-15 RV — "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage."

**Twenty-ninth Proposition:** *By His death Jesus Christ has delivered all them who through fear of death were all their lifetime subject to bondage.*

This might come under the Purpose of Christ's death.

## THE RESULTS OF CHRIST'S DEATH IN RELATION TO THE POWER OF DARKNESS

<8128>John 12:31 — "Now is the judgment of this world: now shall the prince of this world be cast out." (See in context verses 27-28, 32-33.)

**Thirtieth Proposition:** *Through Christ's death the casting out of Satan from this world is secured.*

Since Christ's death Satan is a usurper whose ultimate dethronement is assured.

<8124>Hebrews 2:14 RV — "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil."

**Thirty-first Proposition:** *Through Christ's death, Satan is rendered ineffective.*

The death of Christ was death to Satan's power. He could no longer wield the power of death over those who appropriated the virtue of Christ's death.

<8124>Colossians 2:14-15 — "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."

**Thirty-second Proposition:** *In Christ's death, God triumphed over the principalities and the powers and exposed them to open disgrace.*

As to what these principalities and powers are, see <sup><4062></sup>Ephesians 6:12, RV — "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hoses of wickedness in the heavenly places." It was in the cross of Christ that God fought the decisive battle and won the decisive victory over the devil. The moment of Satan's seeming victory was the moment of his overwhelming defeat. He is now a conquered foe. In the cross God celebrated a triumph over him. The whole meaning of this conflict and this victory at the cross will be, I believe, a subject for contemplation and wonder at the wisdom of God in the eternal world.

### **THE RESULT OF CHRIST'S DEATH IN RELATION TO THE MATERIAL UNIVERSE**

<sup><5019></sup>Colossians 1:19-20 — "For it pleased the Father that in him should all fulness dwell; 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."

**Thirty-third Proposition:** *Through Christ's death the whole material universe — "all things, whether they be things in earth, or things in heaven" — is reconciled unto God.*

The material universe has fallen away from God in connection with sin (<sup><4813></sup>Romans 8:20 RV; <sup><0018></sup>Genesis 3:18). Not earth only, but heaven has been invaded and polluted by sin (<sup><4062></sup>Ephesians 6:12 RV; <sup><5023></sup>Hebrews 9:23-24). Through the death of Christ this pollution is put away. Just as the blood of the Old Testament sacrifice was taken into the most holy place, Christ has taken the blood of the better sacrifice into heaven itself and cleansed it: "All things.., whether they be things in earth or things in heaven" are now reconciled to God. "The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (<sup><4821></sup>Romans 8:21). "We look for new heavens and a new earth, wherein dwelleth righteousness" (<sup><6183></sup>2 Peter 3:13). The atonement of Christ has an immense sweep — far beyond the reach of our human philosophies. We have just begun to understand what that blood that was spilled on Calvary means. Sin is a far more awful, ruinous, and far-reaching evil than we have been wont to think, but the blood of Christ has a power and efficiency, the fulness of which only eternity will disclose.

## 6. THE RESURRECTION OF JESUS CHRIST

### I. THE FACT OF THE RESURRECTION.

~~<strong>~~2 Timothy 2:8 — "Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel."

~~<strong>~~1 Corinthians 15:4 "And that he was buried, and that he rose again the third day according to the scriptures." (Many other passages.)

**First Proposition:** *Jesus Christ was raised from the dead.*

The resurrection of Christ is in many respects the most important fact of Christian history. It is the Gibraltar of Christian evidences, the Waterloo of infidelity and rationalism. If the scriptural assertions of Christ's resurrection can be established as historic certainties, the claims and doctrines of Christianity rest upon an impregnable foundation.

There are three lines of argument for the truthfulness of the Biblical statements:

### EXTERNAL PROOFS OF THE AUTHENTICITY AND TRUTH OF THE GOSPEL NARRATIVES

Into this argument we need not enter at this time. The others are perfectly sufficient without it.

### THE INFERNAL PROOFS OF TRUTHFULNESS

Suppose we had no external means of knowing by whom the four accounts of the resurrection were written; that we had nothing but the accounts themselves from which to decide their truthfulness or untruthfulness.

#### *Four Separate Accounts*

By a careful comparison of the four accounts we see that they are four separate and independent accounts. This is evident from the apparent discrepancies in the four accounts. There is harmony between the accounts, but it can be discovered only by minute and careful study. If the four accounts were prepared in collusion, on the surface there would appear agreement. Instead, we find discrepancy on the surface, but just such a harmony as would exist between four independent, honest witnesses, each relating the events from his own point of view. These four accounts must be either true or fabrications. If they are fabrications, they must have been

made up either independently or in collusion. They cannot have been made up independently; the agreements are too marked and too many. They cannot have been made up in collusion, the apparent discrepancies are too numerous and too noticeable. They were, therefore, not made up at all. They are a true relation of facts.

### *The Accounts Came from Eyewitnesses*

The next thing we notice about these accounts is that they bear striking indications of having been written or spoken by eyewitnesses. The account of an eyewitness is readily distinguished from the account of one who is merely retelling what others have reported. Any careful student of the Gospel records of the resurrection will readily detect many marks of the eyewitness.

### *The Accounts Are Straightforward*

The third thing we note is their artlessness, straightforwardness and simplicity. It sometimes happens, when a witness is on the stand, that the story he tells is so artless, straightforward, simple and natural; there is such an utter absence of any attempt at coloring or effect; that it carries conviction independently of any knowledge we may have of the witness. As we listen to this witness we say at once, "This man is telling the truth." The weight of this kind of evidence reaches practical certainty if we have several independent witnesses of this sort, all bearing testimony to the same essential facts, but with varieties of detail, one omitting what another tells. This is the exact case with the four Gospel narrators of the resurrection.

While the stories have to do with the supernatural, the stories themselves are most natural. The Gospel authors do not seem to have reflected at all upon the meaning or bearing of many of the facts they relate. They simply tell outright what they saw in all simplicity and straightforwardness, leaving the philosophizing to others. Furness, the Unitarian scholar, says: "Nothing can exceed in artlessness and simplicity the four accounts of the first appearance of Jesus after his crucifixion. If these qualities are not discernible here we must despair of ever being able to discern them anywhere" (quoted in Abbot on Matt., p. 331, and also Furness, "The Power of the Spirit").

### *The Accounts Contain Evidence in Words, Phrases, and Details*

It often happens when a witness is on the stand that the unintentional

evidence he bears by words, phrases and accidental details is more effective than his direct testimony, because it is not the testimony of the witness, but the testimony of the truth to itself. The Gospel stories abound in this sort of evidence; for example, ~~<2116>~~ Luke 24:16 says of the resurrected Jesus, "But their eyes were holden that they should not know him." Here and elsewhere we are told that Jesus was not recognized at once by His disciples when He appeared to them after His resurrection. There was nothing to be gained by their telling the story this way. Why, then, do they tell it this way? Because this is the way it occurred. If they had been making up a story, they would never have made it up this way.

~~<615>~~ 1 Corinthians 15:5-8 — "And that he was seen of Cephas, then of the twelve: After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After this he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

Here, as everywhere else, Jesus is represented as appearing only to His disciples, with the single exception of His brother. Why is it so represented? Because it so happened. If a story had been fabricated years later, Jesus would certainly have been represented as appearing to and confounding some of His enemies.

~~<317>~~ John 20:17 — "Jesus said unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend to my Father, and your Father; and to my God, and your God."

There is no explanation of the words "touch me not." It has been the puzzle of centuries for the commentators to explain them. Why is it told this way? Because this is the way it occurred.

~~<334>~~ John 19:34 "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."

Why is this told? Modern physiologists tell us that the physical explanation of this is that Jesus suffered from, in popular language, "a broken heart," and that other facts recorded (for example, the dying cry) prove the same thing. But John knew nothing of modern physiology. Why does he insert a detail that it takes centuries to explain? Because he is recording events as they occurred and as he saw them.

~~<334>~~ John 20:24-25 — "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see



in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

This is true to life. It is in perfect harmony with what is told of Thomas elsewhere, but to fabricate it would require a literary art that immeasurably exceeded the possibilities of the author.

<B21>John 20:4-6 — "So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie."

This is again in striking keeping with what we know of the men. John, the younger, outruns Peter, but hesitatingly and reverently stops outside and first looks in. Impetuous, older Peter lumbers on as best he can behind, but once he reaches the tomb, he doesn't wait outside, but plunges in. Who was the literary artist who had the skill to make this up, if it did not happen just so?

<B21>John 21:7 — "Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea."

Again we see unmistakable marks of truth. John, the man of quick perception, is first to recognize his Lord. As soon as Peter, the man of impetuous, unthinking devotion, is told who it is, he tumbles into the water and swims to meet him.

<B21>John 20:15 — "Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

Here is surely a touch that surpasses the art of any man of that day. Mary, with a woman's love, forgets a woman's weakness and cries, "Tell me where thou hast laid him, and I will take him away." Of course she lacked the strength to do it, but a woman's love never stops at impossibilities. Was this made up?

<B21>Mark 16:7 — "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."

Why was "and Peter" included? Reflection shows it was the utterance of love toward a despairing disciple who had thrice denied his Lord and would not think himself included in a general invitation. Was this made up?

(12) .<sup><4317></sup>John 20:27-29 — "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed."

The action of Thomas here is too natural and the rebuke of Jesus too characteristic to be attributed to the art of some master of fiction.

(13) .<sup><4321></sup>John 21:21-22 — "Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me."

This, too, is a characteristic rebuke on Jesus' part. (Compare to <sup><4133></sup>Luke 13:23-24 — "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.")

Jesus never answered questions of speculative curiosity but always pointed the questioner to his own immediate duty.

<sup><4215></sup>John 21:15-17 — "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep. 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."

There is no explanation of why Jesus asked three times or why Peter was grieved because Jesus did so. We must read this in the light of Peter's threefold denial to understand it. But the author does not tell us so. He surely would if he had been making this up. He is simply reporting what actually occurred.

As one final internal proof of the four Gospels' truthfulness, examine the appropriateness of the way in which Jesus revealed Himself to different persons after His resurrection.

### *To Mary*

<B16> John 20:16 — "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master."

Up to this point Mary had not recognized her Lord, but in that one word, "Mary," uttered in His voice, she knew Him, fell at His feet and tried to clasp them, crying "Rabboni." Was that made up?

### *To the Two*

<B18> Luke 24:30-31 — "As he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight."

There was something characteristic in the way he returned thanks at meals, so real and so different from the way in which any other did it, that they knew Him at once by that. Is that made up?

### *To Thomas*

<B15> John 20:25-28 — "The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 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. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing." To Thomas, the man of sense, He makes Himself known by sensible proof.

### *To John and Peter*

<B17> John 21:5-7 — "Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea."

To John and Peter, He makes Himself known as at the first: by a miraculous draught of fishes.

~~◀3117~~ John 20:7 — "And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself."

How strange that this little detail is added to the story with no explanation. But how deeply significant this little unexplained detail is. In that supreme moment when the breath of God passes over and through that cold and silent clay, and Jesus rises triumphant over death and Satan, there is no excitement upon His part, but with that same majestic self-composure and serenity that marked His whole life, absolutely without human haste or flurry or disorder, He rolls up the napkin that was about His head and lays it away in an orderly manner by itself. Was that made up?

These are small details, but it is from that very fact that they gain much of their significance. It is in just such little things that a fiction would disclose itself. Fiction betrays its difference from fact in the minute. But the more microscopically we examine the gospel narrative, the more we become impressed with its truthfulness. The artlessness and naturalness of the narrative surpass all art.

## THE CIRCUMSTANTIAL EVIDENCE

There are certain unquestionable facts of history that demand the resurrection of Christ to account for them.

### *The Early Church Preached the Resurrection*

Beyond question the foundation truth preached in the early years of the Church's history was the resurrection. Why would the apostles use this as the cornerstone of their creed if the fact was not well attested and firmly believed?

Second, if Jesus had not risen there would have been evidence that He had not. But the apostles went up and down the very city where He had been crucified, and proclaimed right to the face of His slayers that He had been raised and no one could produce evidence to the contrary. The best they could do was to say that the guards went to sleep and the disciples stole the body. But if they had stolen the body, they would have produced it, and the great moral transformation in the disciples would remain unaccounted for.

### *The Change in the Day of Rest*

The Sabbath day of rest was changed among the Christians by no express decree but by general consent. In the Bible we find the disciples meeting on the first day.

~~<400>~~ Acts 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."

~~<400>~~ 1 Corinthians 16:2 — "Now the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

### *The Change in the Disciples*

They transformed from blank and utter despair to a courage nothing could shake (e.g., Peter. ~~<400>~~ Acts 4:19-20; James the Lord's brother: 5:29). Such a sudden and radical change demands an explanation. Nothing short of the resurrection will explain it.

These facts are so impressive and so conclusive that infidel and Jewish scholars admit the apostles believed Jesus rose from the dead. Baur admits this. Even Strauss says, "Only this much need be acknowledged — that the Apostles firmly believed that Jesus had arisen." Schenkel says, "It is an indisputable fact that in the early morning of the first day of the week following the crucifixion, the grave of Jesus was found empty... It is a second fact that the disciples and other members of the apostolic communion were convinced that Jesus was seen after the crucifixion." These admissions are fatal to the rationalists who make them.

### *How Can Disbelievers Explain the Eyewitness Reports of a Risen Lord ?*

The question at once arises, Where does this conviction and belief come from? Renan attempts an answer by saying, "The passion of a hallucinated woman (Mary) gives to the world a resurrected God." (Renan, *Life of Jesus*, p. 357.) But we answer, "The passion of a hallucinated woman" is not equal to this task. There was a Matthew and a Thomas in the apostolic company to be convinced and a Paul outside to be converted. It takes more than the passionate hallucination of a woman to convince a Jew taxgatherer, a stubborn unbeliever, and a fierce and conscientious enemy.

Strauss tries to discount the eyewitnesses by inquiring whether the appearances may not have been visionary. We answer, "There was no subjective starting point for such visions in the apostles, and furthermore

eleven men do not have the same visions at the same time, much less five hundred" (~~4636~~ 1 Corinthians 15:6).

A third attempt at an explanation is that Jesus was not really dead. To sustain this view, its proponents appeal to the short time He hung on the cross, and that history tells of one in the time of Josephus taken down from the cross and nursed back to life. We counter by saying, remember (a) the events that preceded the crucifixion and the physical condition in which they left Jesus; (b) the water and the blood — the broken heart; (c) that His enemies would and did take all necessary precautions (~~4634~~ John 19:34); (d) that if Jesus had been merely resuscitated he would have been so weak that His reappearance would have been measured at its real value; (e) that the apostles would have known how they brought Him back to life, and the main fact to account for, the change in them, would remain unaccounted for; and (e) that the moral difficulty is greatest of all. If it was merely a case of resuscitation, then Jesus tried to palm himself off as one risen from the dead when He knew He was not. He was an arch impostor, and the whole Christian system rests on a fraud. It is impossible to believe that a system of religion embodying such exalted precepts and principles of truth, purity and love originated in a deliberately planned fraud. No one whose own heart is not cankered by fraud and trickery can believe Jesus an impostor and His religion founded upon fraud.

One last supposition remains: Jesus really was raised from the dead the third day. The desperate straits to which those who attempt to deny it are driven are in themselves proof of the fact. If the Apostles really, firmly believed, as is admitted, that Jesus arose from the dead, they had some facts upon which they founded their belief. These are the facts they would have related in recounting the story. If the facts were as recounted in the Gospels, there is no escaping the conclusion that Jesus actually arose.

We have, then, several independent lines of argument pointing to the resurrection of Christ from the dead. Taken separately, they satisfactorily prove the fact. Taken together they constitute an argument that makes doubt of the resurrection of Christ impossible.

There is really but one weighty objection to the doctrine that Christ arose from the dead: "That there is no conclusive evidence that any other ever arose."

To this a sufficient answer would be: Even if it were certain that no other ever arose, the life of Jesus was unique, His nature was unique, His mission

was unique, His history was unique, and it is not to be wondered at; but to be expected, that the issue of His life should also be unique.

## II. THE IMPORTANCE OF THE RESURRECTION OF JESUS CHRIST.

**First Proposition:** *The resurrection of Jesus Christ is mentioned directly 104 or more times in the New Testament.*

("Raised," 37; "risen," 21; "resurrection," 11; "rise," 10; "liveth," 6; "rose," 6; "quicken'd," 3; "alive," 2; "rising," 1; "life," 1; "brought again," 1; "begotten," 1; "raise," 1.)

~~402~~ Acts 1:21-22 — "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."

~~402a~~ Acts 2:24, 29-32 — "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."

~~403~~ Acts 4:33 — "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

~~417a~~ Acts 17:18 — "Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection."

~~421b~~ Acts 23:6 — "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question."

~~435~~ 1 Corinthians 15:15 — "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not."

**Second Proposition:** *The resurrection of Jesus Christ was the most prominent and cardinal point in the apostolic testimony.*

The resurrection of Jesus Christ had a prominence in the apostolic teaching that it has not in modern preaching.

<611>1 Corinthians 15:1, 3-4 "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

**Third Proposition:** *The resurrection of Jesus Christ is **one** of the two fundamental truths of the gospel.*

Gospel preachers today preach the gospel of the crucifixion, the apostles preached the gospel of the resurrection as well. (<5118>2 Timothy 2:8 — "Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel.") The crucifixion loses its meaning without the resurrection. Without the resurrection the death of Christ was only the heroic death of a noble martyr; with the resurrection it is the atoning death of the Son of God. It shows that death to be of sufficient value to cover all our sins, for it was the sacrifice of the Son of God. In it we have an all-sufficient ground for knowing that the blackest sin is atoned for.

<6154>1 Corinthians 15:14, 17 — "And if Christ be not risen, then is our preaching vain, and your faith is also vain. And if Christ be not raised, your faith is vain; ye are yet in your sins."

**Fourth Proposition:** *Disprove the resurrection of Jesus Christ and Christian faith is vain.*

(The two Greek words used in passages quoted above mean "empty" and "forceless.") On the other hand, if Jesus Christ did rise, Christian preaching and Christian faith rest upon a solid and unassailable foundation of fact.

<5111>Romans 10:9-10 — "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

**Fifth Proposition:** *The doctrine of the resurrection of Jesus Christ has power to save anyone who believes it.*

<5118>Philippians 3:8-10 — "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 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: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

**Sixth Proposition:** *To know the power of Christ's resurrection is one of the highest ambitions of the intelligent believer.*

The importance of the resurrection of Jesus Christ will come out still further when we come to study the "Results of His Resurrection."

### III. THE MANNER OF THE RESURRECTION.

<412> Acts 2:24, 32 — "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. This Jesus hath God raised up, whereof we all are witnesses.

<410> Acts 10:40 — "Him God raised up the third day, and showed him openly." <413> Acts 13:30 — "But God raised him from the dead."

<510> Romans 10:9 — "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

<512> Colossians 2:12 — "Buried with him in baptism, wherein also ye are raised with him through the faith of the operation of God, who hath raised him from the dead."

<419> Ephesians 1:19-20 — "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

**First Proposition:** *God raised Jesus Christ from the dead by the working of the strength of His might.*

It was not so much that Jesus Christ arose as that God raised Him. It was God who put forth the might; it was God who loosed the pains of death. He was raised by an act of power from without and not by the fulness of life within. He laid down His life to the fullest extent, He was in the fullest sense dead, and it took the strength of God's might to raise Him.

<317> John 20:27 — "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and

be not faithless, but believing."

<400> Acts 10:40-41 — "Him God raised up the third day, and showed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

<249> Luke 24:39 — "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

<245> Luke 24:15, 18 — "And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. And one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

<304> John 20:14-15 — "And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

**Second Proposition:** *Jesus Christ, after His resurrection, ate and drank, had hands, feet, flesh and bones and all the appearance of a man.*

<304> John 21:4, 12 — "But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord."

**Third Proposition:** *Jesus Christ's resurrection appearance was so different from His earthly appearance as not to be clearly recognizable by His intimate friends.*

<309> John 20:19, 26 — "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."

<245> Luke 24:31 — "And their eyes were opened, and they knew him; and he vanished out of their sight."

**Fourth Proposition:** *Jesus Christ's resurrection body was of such a character that He could appear in a room where the doors were shut and could vanish from*

*the sight of men.* It was not subject to some of the limitations under which ordinary earthly bodies exist and act.

<1021> Philippians 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."

Compare to ~~415D~~ 1 Corinthians 15:42-49, 50 — "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written: The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

**Fifth Proposition:** *Jesus Christ had a **transformed body**, incorruptible, glorious, mighty, spiritual, heavenly, **not flesh and blood** ("flesh and bones" is not "flesh and blood").*

#### IV. THE RESULTS OF THE RESURRECTION OF JESUS CHRIST.

~~402D~~ 1 Peter 1:21 RV — "Who through him are believers in God who raised him from the dead, and gave him glory; so that your faith and hope might be in God."

**First Proposition:** *Through Jesus Christ **men became believers in God who raised Him from the dead.***

By the resurrection of Jesus Christ a solid foundation is laid for our faith in God. Men have been looking constantly for proofs of the existence and character of God. There is the argument from the marks of creative intelligence and design in the material universe, but the resurrection of Jesus Christ points with unerring certainty to the existence, power, and holiness of God who raised Him. On the other hand, ~~415T~~ 1 Corinthians 15:17 asserts, "If Christ be not raised, your faith is vain; ye are yet in your sins."

~~400B~~ 1 Peter 1:3-4, RV — "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance

incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

**Second Proposition:** *By the resurrection of Jesus Christ, believers are begotten again unto a living hope, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven.*

The resurrection of Jesus Christ is the truth which, made living in our hearts by the Holy Spirit, results in the "new birth unto a living hope, and an inheritance incorruptible" (compare to ~~510~~Romans 10:9). Through our believing in a risen and living Christ, Christ begins to live in us. The resurrection of Christ also forms a foundation of fact upon which to build our hope for the future.

~~5004~~Romans 1:4 "And declared to be the Son of God with power', according to the spirit of holiness, by the resurrection from the dead."

**Third Proposition:** *By His resurrection Jesus Christ is declared (or openly designated) to be the Son of God with power.*

The claim that Jesus made was that, while even the greatest and best of the prophets were only servants, He was a Son, the beloved and only one of the Father. While other faithful messengers were only servants in the kingdom of God, it belonged to Him as His own inheritance (~~4116~~Mark 12:6-7). He was one with the Father, and men should honor Him "even as they honor the Father" (~~310~~John 10:30 ~~4123~~John 5:23, RV). By raising Christ from the dead, God set His seal to this claim. Others, it is true, have been raised from the dead by God's power, but they made no such claim as this prior to their death. Jesus, however, made this extraordinary claim, was put to death for making it, that previous to His death claimed that God would raise Him again the third day. God did so and thus affirmed the claim of Jesus Christ and announced to all ages in a way more convincing and satisfying than an audible voice from heaven, 'Jesus Christ is my Son and all men must honor the Son even as they honor me.' The admission of the resurrection of Jesus Christ leads logically to the admission of His deity.

~~4173~~Acts 17:31 — "Because he hath appointed a day, in the which he will judge the world in resurrection by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead."

**Fourth Proposition:** *By the resurrection of Jesus Christ, God "has given assurance unto all men, ' that "He will judge the worm in righteousness" by Jesus Christ.*

Jesus claimed that God would judge the world by Him (~~REF2~~ John 5:22, 27-29). By raising Christ from the dead God has set His seal to that claim. If one asks how we know there is a judgment day coming when Christ shall judge the world in righteousness, we can reply, "Because I know Jesus Christ arose." The sure fact of the resurrection of Jesus in the past, points unerringly forward to the sure coming of judgment in the future. Belief in a judgment day is no guess of theologians; it is a positive faith founded upon a proved fact.

~~REF5~~ Romans 4:25 — "Who was delivered for our offenses, and was raised again for our justification."

**Fifth Proposition:** *By the resurrection of Jesus Christ, believers in Him are justified; that is, declared righteous.*

Christ gave His life as a propitiation for believers. He "was delivered up for our transgressions." The resurrection settles it beyond a doubt that God has accepted the propitiation. The resurrection is God's declaration of His acceptance of the propitiation and is, therefore, the declaration of our justification. By the resurrection, God declares that He has accepted and is satisfied with the settlement Christ has made. I am thus declared righteous in God's sight. If we are ever troubled with doubts as to whether God has accepted the offering Christ made, we have only to look at the empty tomb and the Risen Lord.

When Christ arose, He arose as our representative: He died as our representative, He arose as our representative, He ascended as our representative, and He is seated as our representative (~~REF5~~ Ephesians 2:5-6). As one risen, ascended, seated, He is declared to be God's chosen and accepted one, and we are declared chosen, accepted, and righteous in Him.

~~REF5~~ Romans 7:4 RV — "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God."

**Sixth Proposition:** *It is through being joined to the risen Christ that the believer brings forth fruit unto God.*

The only living, doing, or accomplishing in the Christian life that is acceptable to God is through union with the risen Christ. Through union with the crucified Christ, we get our pardon, our cleansing from guilt, our justification, our perfect standing before God. Through union with the risen Christ, we get power for life and fruit. One reason why there is so little life

and fruit in many professedly Christian lives is that there is so little knowledge of the risen and living Christ. Paul tells us that we were raised with Christ through faith in the working of God, who raised Christ from the dead (<sup><5002></sup>Colossians 2:12). We are raised with Him to walk in newness of life (<sup><4804></sup>Romans 6:4). This is the truth which baptism symbolizes (<sup><4803></sup>Romans 6:3-4). We will not know the full power of Christ's resurrection until we attain resurrection ourselves (<sup><5100></sup>Philippians 3:10-11). "He that raised up Jesus from the dead shall also quicken our mortal bodies by His spirit which dwelleth in you" (<sup><4811></sup>Romans 8:11). But "the power of this resurrection" in our moral and spiritual lives, begetting "newness of life," and "fruit unto God," we may know even now, through being "joined to him who was raised from the dead."

<sup><4809></sup>Romans 5:9-10 — "Much more then, being justified by his blood, we shall be saved from wrath through him. 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."

**Seventh Proposition:** *Through the life of Jesus Christ, believers shall be saved.*

The life here spoken of evidently does not refer to the example of Christ, but to His life, which is the outcome of His resurrection. (Compare to <sup><6149></sup>John 14:19 — "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.")

The salvation spoken of here evidently does not refer to salvation from the guilt of sin (i.e., pardon and justification). That has been spoken of in the preceding verse as already secured "by his blood." It is a salvation in the future — "shall be saved by his life." By comparison with the previous verse, it is evidently salvation from the coming wrath. The life of Christ that is the outcome of the resurrection secures this for us. This life will have its perfect manifestation in the coming of the Lord (<sup><5004></sup>Colossians 3:4 RV; <sup><5009></sup>2 Thessalonians 1:9-10).

<sup><4834></sup>Romans 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."

<sup><5025></sup>Hebrews 7:25 — "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

**Eighth Proposition:** *Through the resurrection of Jesus Christ we have an ever-living high priest at the right hand of God to continually make*

*intercession for us, and who is therefore able to save to the uttermost (or "unto all-completeness").*

Salvation is begun by the atoning death of Jesus Christ; it is continued by the resurrection and intercession of Christ. We have not only a Savior who died and so made atonement for sin, but also a Savior who rose and carried the blood into the holy of holies — God's own presence — and presents it there, and who lives and pleads our case in every new failure.

◀BIB▶ 1 John 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." (Compare to ▶LUC▶ Luke 22:31-32 — "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.")

◀BIB▶ John 11:42 — "And I know that thou hearest me always."

Herein lies our abiding security and our assurance of the ultimate perfect completeness of Christ's work for us and in us.

Note the believer's triumphant challenge in "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

◀BIB▶ Ephesians 1:18-20 — "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, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

**Ninth Proposition:** *Through the resurrection of Jesus Christ we have an illustration and proof of the exceeding greatness of God's power toward us.*

If we would understand and know what God can do in and for us, we have simply to meditate on the resurrection of Jesus Christ, looking to God to give us "a spirit of wisdom and revelation in the knowledge of Him"

(▶EPI▶ Ephesians 1:17).

◀BIB▶ 1 Thessalonians 4:14 "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

◀BIB▶ 2 Corinthians 4:14 "Knowing that he which raised up the Lord Jesus

shall raise up us also by Jesus, and shall present us with you."

**Tenth Proposition:** *The resurrection of Jesus Christ is the guarantee of our own resurrection.*

We know that God will raise us up because He raised Him up. We are so united to Christ by faith that if He rose, we must. If the spirit of Him who raised Christ from the dead dwells in us also, He that raised up Christ from the dead will also quicken our mortal bodies by His spirit that dwelleth in us (<sup><481></sup>Romans 8:11). The resurrection of Jesus Christ has robbed death of its terrors for the believer (<sup><465></sup>1 Corinthians 15:55-57).

<sup><413></sup>Acts 13:32-33 — "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee."

**Eleventh Proposition:** *The resurrection of Jesus Christ is the fulfillment of the promise made to the Fathers.*

**QUESTION:** What was the promise made to the Fathers that the resurrection of Christ fulfills?

**ANSWER:** <sup><412></sup>Acts 3:25 — "Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." (Compare to <sup><428></sup>Genesis 22:18; 26:4; 12:3; <sup><416></sup>Galatians 3:16; <sup><415></sup>Genesis 3:15.) The risen Christ is the seed in which all nations shall be blessed by Him turning them away from their iniquities.

<sup><413></sup>Acts 3:26 — "Unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Furthermore, resurrection is the substance of the promise made to the Fathers (<sup><416></sup>Acts 26:6-8; 23:6). And Jesus, the resurrected one and first fruits of them that sleep, is the fulfillment of this promise. The resurrection of Jesus Christ is the guarantee of the fulfillment of all the promises of God: First, because it declares Him to be the Son of God with power, and thus endorses that the promises of the Bible (<sup><444></sup>Luke 24:44) are the sure words of God. Second, it reveals God's ability to keep His word and also His mighty power to us. He that keeps His word in raising the dead can surely fulfill all His promises (Compare <sup><433></sup>Acts 13:38-39 — "therefore"). If we wish to know that all the promises of God are yea and amen in Christ Jesus, we have only to look to that most marvelous fulfillment of God's word and promise that has already taken place — the resurrection — and



see in that the guarantee of the fulfillment of all. If you are ever tempted to think any promise of the Word too large and that you must discount it, remember that Christ is risen and that therein you have a proof and illustration of the "exceeding greatness of his power to us-ward who believe."

## 7. THE ASCENSION OR EXALTATION OF JESUS CHRIST

### I. THE FACT OF THE ASCENSION.

<4008> Ephesians 4:8 — "Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men."

<4009> Acts 1:9 — "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

<4251> Luke 24:51 — "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

<3802> Hebrews 10:12 — "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."

**Proposition:** *Jesus Christ ascended up on high, was received into Heaven, and is seated at the right hand of God.*

The ascension or exaltation of Jesus Christ is spoken of at least thirty-three times in the New Testament.

### II. THE MANNER OF THE ASCENSION OR EXALTATION OF JESUS CHRIST.

<4251> Luke 24:51 — "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

<4009> Acts 1:9 — "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

**First Proposition:** *Jesus Christ was carried up into Heaven while the disciples were **looking**.*

<3175> John 17:5 — "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

**Second Proposition:** *The Father has glorified Jesus Christ with the glory Jesus had with God before the world was.*

<802> Hebrews 7:26 — "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

**Third Proposition:** *Jesus Christ has been made higher than the heavens.* (Compare to <804> Hebrews 4:14 RV, "passed through the heavens.")

<800> Ephesians 1:20 — "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

<800> Colossians 3:1 — "If ye then be raised with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

**Fourth Proposition:** *Jesus Christ is now seated at the right hand of God.*

**QUESTION:** Is this to be taken literally of location, or figuratively of power?

**ANSWER:** <407> Acts 7:55-56 — "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Though God is in a sense everywhere, there is a place where He peculiarly manifests Himself and His glory — a place where He can be said to dwell in a sense that He dwells nowhere else. Jesus Christ is at God's right hand in that place.

<800> Ephesians 1:21 — "Far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

**Fifth Proposition:** *Jesus Christ has been exalted far above all principalities, power, might, and dominion, and above every name that is named, not only in this world, but also in that which is to come.* (Compare to <402> Ephesians 6:12 AV and RV with the Greek. The RV is inconsistent in its translation in these two passages.)

<405> Acts 5:31 — "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

**Sixth Proposition:** *God the Father exalted Jesus Christ with His right hand.* (Compare to <800> Ephesians 1:19-20.)

### III. THE PURPOSE OF THE EXALTATION OF JESUS CHRIST.

<800> John 17:1 — "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy son also may glorify thee."

**First Proposition:** *Jesus Christ was glorified in order that He might glorify the Father.*

<4151> Acts 5:31 — "Him that God exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel, and forgiveness of sins.

**Second Proposition:** *Jesus Christ was exalted that He might be a Prince and a Savior, to give repentance to Israel and forgiveness of sins.*

It is the "ascended" or "exalted" Christ that now rules the believer and saves him and gives repentance and forgiveness of sins.

<8161> Hebrews 6:20 — "Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec."

**Third Proposition:** *Jesus Christ was exalted to enter heaven as our forerunner.*

He has gone ahead to prepare the way and open the gates by His atoning blood and priestly intercession.

<6412> John 14:2 — "In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

**Fourth Proposition:** *Jesus Christ has ascended into heaven to prepare heaven itself as an abode for us.*

**QUESTION:** How?

**ANSWER:** <8101> Hebrews 9:21-24 — "Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heaven itself must be sprinkled with blood to be fitted to be the abode of blood-sprinkled sinners.

<8102> Hebrews 9:24 "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

**Fifth Proposition:** *Jesus Christ ascended into heaven to appear before the face of God for us. He went to act as high priest on our behalf to present the blood of atonement and make intercession for us.*

This is illustrated by the Old Testament high priest who was only the type of Him that was to come.

<3002>Hebrews 10:12-13 — "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."

<4023>Acts 2:34-35 — "For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool."

Act 3:20-21 — "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

**Sixth Proposition:** *Jesus Christ ascended into heaven and is seated at the right hand of God to await the complete subjection of His enemies and the restitution of all things. When that time comes He will come forth and His enemies will be quickly subdued before him.*

<4000>Ephesians 4:10, RV — "He that descended is the same also that ascended far above all the heavens, that he might fill all things."

**Seventh Proposition:** *Jesus Christ ascended far above all the heavens that He might fill all things.*

#### IV. THE RESULTS OF THE EXALTATION OF JESUS CHRIST.

<4008>Ephesians 1:18-20 — "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, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

**First Proposition:** *In the exaltation of Jesus Christ, as in His resurrection, the exceeding greatness of God's power toward us is seen.*

<3044>Hebrews 4:14-16 RV — "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help

us in time of need."

**Second Proposition:** *Through the exaltation of Jesus Christ we have a great high priest who has passed through the heavens; thus, we can hold fast our confession and draw near with boldness to the throne of grace.*

If we have any hesitation or fear in our approach to God, all we need to do is to remember our ascended Savior, our great high priest in the presence of God, at the very "right hand of the throne, the Majesty in the heavens" (~~308E~~ Hebrews 8:1).

~~412B~~ Acts 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."

**Third Proposition:** *Because of His exaltation, Jesus Christ has received of the Father the promise of the Holy Spirit and poured the Spirit forth upon His believing and obedient disciples.*

It is the ascended Christ who baptizes with the Holy Spirit (~~407B~~ John 7:39; 16:7; ~~410E~~ Acts 1:5).

~~6142~~ John 14:12 — "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

**Fourth Proposition:** *Because of the exaltation of Jesus Christ, those who believe on Him will do greater works than He Himself wrought during the days of His humiliation.*

~~810D~~ Hebrews 2:9 — "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

**Fifth Proposition:** *Because of His exaltation, Jesus Christ is seen clothed with glory and honor.*

~~800B~~ Hebrews 1:3-4 "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

**Sixth Proposition:** *By His exaltation, Jesus Christ is made better than (exalted above) the angels.*

~~1010D~~ Philippians 2:9 RV — "Wherefore also God highly exalted him, and gave unto him the name which is above every name."

**Seventh Proposition:** *By His exaltation, Jesus Christ has been given the name which is above every name.*

<402>1 Peter 3:22 — "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

**Eighth Proposition:** *By the exaltation of Jesus Christ, angels and authorities and powers have been made subject to him.*

<402>Ephesians 1:22 RV — "And he put all things in subjection under his feet, and gave him to be head over all things to the church."

**Ninth Proposition:** *By the exaltation of Jesus Christ, (a) all things have been put in subjection under His feet, and (b ) He has been made head over all things to the church.*

<409>Philippians 2:9-11 — "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." (See RV)

**Tenth Proposition:** *Because of the exaltation of Jesus Christ, in the name of Jesus every knee shall ultimately bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.*

## 8. THE COMING AGAIN OF JESUS CHRIST

### I. THE FACT OF HIS COMING AGAIN.

<344>John 14:3 — "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

<302>Hebrews 9:28 — "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

<309>Philippians 3:20-21 — "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 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."

<3046>1 Thessalonians 4:16-17 — "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and

remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

<488>Acts 3:19-20, RV — "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things whereof God spake by the mouth of his holy prophets which have been since the world began."

**First Proposition:** *Jesus Christ is coming again.*

Christ's coming again is not at the death of the believer. He does not come again at death "with a shout" and those who are alive and remain are not caught up at the death of individual believers. (<644>John 14:3 and <5416>1 Thessalonians 4:16-17 manifestly refer to the same event. They are exactly parallel in the three facts stated: (1) the "I will come again" of Jesus, equals "The Lord Himself shall descend from heaven" of Paul, (2) the "Receive you unto myself" of Jesus, equals the "Shall be caught up in the clouds to meet the Lord" of Paul, (3) the "That where I am, there ye may be also" of Jesus, equals the "So shall we ever be with the Lord" of Paul. Paul's words are manifestly an inspired commentary on those of Jesus, and the reference of the words of Jesus to His coming at death is thus made impossible.)

"Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me" (<4922>John 21:22) shows how utterly impossible it is to make Christ's coming refer to death. "If I will that he tarry" evidently means, "If I will that he remain alive." Now put Christ's coming at the believer's death and you get this nonsense: "If I will that he remain alive until he die, what is that to thee?"

The "coming again" in the verse given above is not the coming of Christ at the coming of the Holy Spirit — that is, in a very real and important sense, a coming of Christ. This appears from <6445>John 14:15-18, 21-23 — "If ye love me keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; 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. I will not leave you comfortless: I will come to you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus

answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

But this coming of Christ is not that which is referred to in the passages under consideration. All of these promises but one (~~614B~~ John 14:3) were made after the coming of the Holy Spirit and pointed to a coming still future. Jesus does not receive us to be with Him at the coming of the Holy Spirit. At the coming of the Holy Spirit, He comes to be with us (~~614B~~ John 14:18, 21, 23). He does not at His coming in the Spirit "fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (~~302D~~ Philippians 3:20-21). There is no trump of the archangel, no shout, no resurrection, no rapture in the clouds, at this coming of the Christ. In other words, this coming in hardly any detail conforms to the plain and explicit statements of Christ and the apostles concerning His coming again.

The "coming again" mentioned in the verses above was not at the destruction of Jerusalem. The destruction of Jerusalem was in a sense the precursor, prophecy, and type of the judgment at the end of the age, and therefore in Matthew 24 and Mark 13 the two events are described in connection with each other. But God's judgment on Jerusalem is manifestly not the event referred to in the texts given above. On that occasion those who sleep in Jesus were not raised, living believers were not caught up to meet the Lord in the air, and the bodies of believers were not transformed. Years after the destruction of Jerusalem we find John still looking forward to the Lord's coming (~~622D~~ Revelation 22:20). ~~622D~~ John 21:22-23 says, "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren that that disciple should not die: yet; said unto him, He shall not die; but if I will that he tarry till I come, what is that to thee?" These words were written years after the destruction of Jerusalem. Not any one of these events, nor all of them together, nor any other event that has yet occurred fulfills the very plain, explicit, and definite predictions of Christ and the apostles regarding Christ's coming again. The coming again of Jesus Christ, so frequently mentioned in the New Testament as the great hope of the Church, is still in the future.



## II. THE IMPORTANCE OF THE DOCTRINE OF THE COMING AGAIN OF JESUS CHRIST.

**First Proposition:** *The Second Coming of Christ is mentioned 318 times in the 260 chapters of the New Testament and, averaged out, occupies one in every twenty-five verses from Matthew to Revelation.*

**Second Proposition:** *By far the greater number of the predictions concerning Christ in the Old Testament are connected with His Second Coming.*

~~2018~~ 1 Thessalonians 4:18 — "Wherefore comfort one another with these words." (See context.)

**Third Proposition:** *The coming again of Jesus Christ is the doctrine with which God bids us to comfort sorrowing saints.*

This is true also of the Old Testament. (Compare to ~~2301~~ Isaiah 40:1, 9-10- "Comfort ye, comfort ye my people, saith your God. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him.")

~~4023~~ Titus 2:13 — "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

~~6008~~ 2 Peter 3:11, 13 RV — "Seeing that these things are thus all to be dissolved what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

**Fourth Proposition:** *The coming again of Jesus Christ and the events connected with it are the blessed hope and eager desire of the true believer..*

The last prayer in the Bible is "Even so, come Lord Jesus" (~~6721~~ Revelation 22:20).

~~6008~~ 2 Peter 3:3-4 RV — "Knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation."

**Fifth Proposition:** *The coming again of Jesus Christ is a doctrine which is the particular object of the hatred and ridicule of mockers who walk after their own lusts.*

A worldly church and worldly Christians also hate this doctrine.

<sup><1244></sup>Matthew 24:44-46 — "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing."

<sup><1234></sup>Luke 21:34-36 — "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. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

<sup><1228></sup>1 John 2:28 — "And now, little children, abide in him; that, when he shall appear, ye may have confidence, and not be ashamed before him at his coming."

**Sixth Proposition:** *The coming again of Jesus Christ is the great Bible argument for a life of watchfulness, fidelity, wisdom, activity, simplicity, self-restraint, prayer and abiding in Christ. (See also Matthew 25.)*

<sup><1235></sup>Luke 12:35-36 — "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their Lord, when he shall return from the marriage feast, that when he cometh and knocketh, they may straightway open unto him."

**Seventh Proposition:** *The coming again of Jesus Christ is the one event for which the disciples of Christ should be looking.*

In verse 37, a special blessing is promised to those whom the Lord shall find watching when He comes. (Compare to <sup><8028></sup>Hebrews 9:28 — "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.")

### III. THE MANNER OF CHRIST'S COMING AGAIN.

<sup><1046></sup>1 Thessalonians 4:16-17 — "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the

Lord in the air: and so shall we ever be with the Lord."

<1251> Matthew 25:31-32 — "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, s a shepherd divideth his sheep from the goats."

<3107> 2 Thessalonians 2:7-8 — "For the mystery in iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 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."

<3144> Zechariah 14:4-5 — "And his feet shall stand in that day upon the mount of (O)lives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LoP, t) my God shall come, and all the saints with thee."

It is evident from a comparison of the above passages that the coming again of Jesus Christ has various steps or stages:

**FIRST STAGE:** In the air where believers in Him are caught up to meet Him.

**SECOND STAGE:** To the earth. In this latter stage His saints come with Him.

<3113> 1 Thessalonians 3:13 — "To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

<3104> Colossians 3:4 RV — "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."

<3144> 1 Thessalonians 4:14 "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

In the air Christ comes *for* His own; to the earth He comes *with* them.

A considerable interval may take place between these two stages of the Lord's coming. (See <2136> Luke 21:36 — "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass,

and to stand before the Son of man" and <3107> 2 Thessalonians 2:7-8 — "For

the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." These verses seem to hint that the whole period of the great tribulation intervenes between the coming of Jesus in the air for His earthly saints and His coming to the earth with His saints. There are not, however, two comings, but two stages in the one coming. Bearing in mind the distinction between these two will help to solve many of the seeming discrepancies between different texts of the Bible on this subject.

**THIRD STAGE:** A succession of events follows His coming to the earth.

<401> Acts 1:11 — "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

<302> Hebrews 9:28 — "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." ("Shall appear," literally "shall be seen.")

<607> Revelation 1:7 — "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

**First Proposition:** *Jesus Christ will come again bodily and visibly.*

<125> Matthew 24:26-27 — "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers: believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

**Second Proposition:** *Jesus Christ will come again with great publicity.*

(Compare to <607> Revelation 1:7 — "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.")

These "inner chamber" Christs and "obscure corner" Christs have long since been predicted and exploded. Even at His coming for His saints there seems to be a large measure of publicity about it. (<346> 1 Thessalonians 4:16-17 — "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.") A "secret rapture of believers" does not seem to be supported in Scripture.

<125> Matthew 24:30 — "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see

the Son of man coming in the clouds of heaven with power and great glory."

**Third Proposition:** *The Son of man ( Jesus Christ) will come in the clouds of heaven with power and great glory.*

"In the clouds." Compare to <sup><0299></sup>Exodus 19:9 — "And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD."

<sup><0295></sup>Exodus 34:5 — "And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD."

<sup><0970></sup>Psalms 97:1-2 — "The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne."

<sup><0175></sup>Matthew 17:5 — "While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

<sup><0948></sup>Psalms 104:3 — "Who layeth the beams of his chambers in the waters; who maketh the clouds His chariot: who walketh upon the wings of the wind."

<sup><3901></sup>Isaiah 19:1 — "The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it." From these passages it appears that it was Jehovah who came in the clouds; therefore, to say that Jesus is coming in the clouds is to say that He is coming as a divine one or in divine glory.

<sup><0167></sup>Matthew 16:27 — "For the son of man shall come in the glory of his father with his angels; and then he shall reward every man according to his works."

<sup><0088></sup>Mark 8:38 — "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

<sup><3007></sup>2 Thessalonians 1:7 RV — "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire."

**Fourth Proposition:** *Jesus Christ will come in the glory of His Father with **the** holy angels.*

<6165> Revelation 16:15 — "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

<5182> 1 Thessalonians 5:2-3 — "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

**Fifth Proposition:** *Jesus Christ will come as a thief — unannounced, without warning, unexpectedly, suddenly.*

The world will be taken up with its usual occupations.

<1167> Matthew 24:37-39 — "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

The attempt to lay out a complete and fully defined chart of events leading up to the Lord's coming loses sight of this clearly revealed fact about His coming. Our part is to see to it that that day does not come upon us as a snare.

<2134> Luke 21:34-35 — "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. For as a snare shall it come on all them that dwell on the face of the whole earth."

#### IV. THE PURPOSES OF CHRIST'S COMING AGAIN.

<6148> John 14:3 — "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

<5116> 1 Thessalonians 4:16-17 — "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

**First Proposition:** *Jesus Christ will come again to receive His own unto Himself' that where He is, there they may be also.*

It is primarily love for His own that draws Jesus Christ to this earth again. He so loves us that He cannot get on without us.

(Compare to <6174> John 17:24 "Father, I will that they also, whom thou hast

given me, be where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.")

<018>Philippians 3:20-21 RV — "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

**Second Proposition:** *Jesus Christ is coming again to fashion anew the body of our humiliation, that it may be conformed to the body of His glory.*

<019>Matthew 25:19 — "After a long time the Lord of those servants cometh, and reckoneth with them."

**Third Proposition:** *Jesus Christ is coming again to reckon with His servants.*

<027>Matthew 16:27 RV — "For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds."

**Fourth Proposition:** *Jesus Christ is coming again to render unto every man according to his deeds.*

It is not at death, but at the coming of the Lord that we receive our full reward.

<048>2 Timothy 4:8 — "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

<0104>1 Peter 5:4 RV — "And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away."

<0102>2 Thessalonians 1:10 RV — "When he shall come to be glorified in his saints, and to be marveled at in all them that believed (because our testimony unto you was believed) in that day.

**Fifth Proposition:** *Jesus Christ is coming again to be glorified in His saints and to be marveled at in all who believe.*

<020>Matthew 25:10 — "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut."

<0017>Revelation 19:7-9 — "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself

ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God."

**Sixth Proposition:** *Jesus Christ is coming again to be united in marriage with His betrothed bride, the Church, and to **celebrate the marriage supper**.* (Compare to <sup><41E3></sup>Ephesians 5:23-32.)

<sup><2192></sup>Luke 19:12, 15 — "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading."

<sup><1251></sup>Matthew 25:31 — "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

<sup><2215></sup>Jeremiah 23:5-6 — "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness."

<sup><4116></sup>Psalms 2:6 — "Yet have I set my king upon my holy hill of Zion."

<sup><3149></sup>Zechariah 14:9 — "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."

<sup><6912></sup>Revelation 19:12, 15-16 — "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords."

<sup><6114></sup>Revelation 20:4 "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

<sup><6115></sup>Revelation 11:15 — "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the



kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

**Seventh Proposition:** *Jesus Christ is coming again to reign as a king.*

<381B> Zechariah 14:1 4 "Behold the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

**Eighth Proposition:** *Jesus Christ is coming again to deliver Israel in the day when his trials and sufferings shall culminate.*

<381B> Zechariah 8:3, 7-8 — "Then saith the LORD, I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts, the holy mountain. Thus saith the LORD of hosts; Behold I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness."

**Ninth Proposition:** *Jesus Christ is coming again to gather together the outcasts of Israel from the East country and the West country into Jerusalem.*

<512B> Romans 11:26 — "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

**Tenth Proposition:** *Jesus Christ is coming again to deliver Israel and turn **away** ungodliness from Jacob.*

<381B> Malachi 3:1-3 — "Behold I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and a 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."

**Eleventh Proposition:** *Jesus Christ is coming again as a refiner and purifier of silver.*

~~5011~~ 2 Timothy 4:1 — "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

**Twelfth Proposition:** *Jesus Christ is coming again to judge the living and the dead.*

~~6153~~ Matthew 25:31-32 — "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations."

Jesus Christ is coming again to judge all the nations. The nations here spoken of are the nations living on the earth at the coming of the Lord.

~~6611~~ Revelation 20:11-12 — "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Jesus Christ is coming again to judge the dead. One thousand years separate these two judgments (~~6610~~ Revelation 20:7-11).

Jude 14-15 RV — "And to these also Enoch, the seventh from Adam,

prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him.

**Thirteenth Proposition:** *Jesus Christ is coming again to execute judgment upon all; to convict all the ungodly of their works of ungodliness which they have wrought, and to convict those who have spoken against Him.*

~~2352~~ Isaiah 26:21 — "For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

**Fourteenth Proposition:** *Jesus Christ is coming again to **punish the inhabitants of the earth** for their iniquity.*

~~23007~~ 2 Thessalonians 1:7-9 RV — "And to you who are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus."

**Fifteenth Proposition:** *Jesus Christ is coming again to render **vengeance on those who do not know God, and on those who do not obey the gospel of our Lord JESUS.***

~~23008~~ 2 Thessalonians 2:8 RV — "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming."

**Sixteenth Proposition:** *Jesus Christ is coming again to slay the lawless one with the breath of his mouth and to bring him to naught by the manifestation of His coming.*

~~23101~~ Isaiah 11:1-2, 4-5, 9 — "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

**Seventeenth Proposition:** *Jesus Christ is coming again to establish a universal reign of righteousness and godliness upon earth.*

The coming of Christ is the true solution of all social problems.

## V. THE RESULTS OF CHRIST'S COMING AGAIN.

Naturally, the results of Christ's coming again run parallel to the purpose of His coming again. But some passages are better classified under the purpose and others under the results.

### REGARDING GOD

<sup><3015></sup>Isaiah 40:5 — "And the glory of God shall be revealed, and all flesh shall see it together: for the mouth of the Logo hath spoken it." (Note the context, verses 3, 9-11.)

**First Proposition:** *In the coming again of Jesus Christ the glory of the Lord shall be revealed, and all flesh shall see it together.*

## REGARDING THE CHURCH

<sup><3016></sup>1 Thessalonians 4:16 — "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

**Second Proposition:** *At the coming of Jesus Christ, the dead in Christ shall rise.*

<sup><3017></sup>Philippians 3:20-21 — "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: 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."

**Third Proposition:** *At the coming again of Jesus Christ, the bodies of believers shall be transformed into the likeness of the body of HIS glory.*

(Compare to <sup><3018></sup>Romans 8:23 — "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Then the work of regeneration is completed.)

<sup><3019></sup>1 Thessalonians 4:17 — "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

**Fourth Proposition:** *At the coming again of Jesus Christ all believers — those still living and those who had died but are now raised — shall be caught up together to meet the Lord in the air to be forever with Him.*

(Compare to <sup><3020></sup>John 14:3.)

<sup><3021></sup>1 John 3:2 — "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

**Fifth Proposition:** *At the coming again of Jesus Christ, believers shall be made like Him because they shall see Him as He is.*

Beholding Christ transforms us into the image of Christ (<sup><3022></sup>2 Corinthians 3:18 RV). Now we see through a glass darkly and the reflection is imperfect, but then we will see Him face to face in His undimmed glory and

shall perfectly reflect it.

**<BIB>** Colossians 3:4 RV — "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."

**Sixth Proposition:** *When Christ comes again and is manifested, then shall believers be manifested with Him in glory.*

**<BIB>** 2 Timothy 4:8 — "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

**Seventh Proposition:** *At the coming again of the Lord, those who love His appearing shall receive a crown of righteousness.*

**<BIB>** 1 Peter 5:4 RV — "And when the chief shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away."

**Eighth Proposition:** *At the coming again of Jesus Christ, faithful shepherds of the flock shall receive a crown of glory that never fades away (see context as to what constitutes faithfulness).*

**<BIB>** Revelation 20:4 "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

**Ninth Proposition:** *At the coming again of Jesus Christ, his people shall live and reign with Him.*

This verse seems to refer primarily to the tribulation saints, but by implication to all believers. Certainly the bride must reign with her husband.

## REGARDING ISRAEL

**<BIB>** Isaiah 25:9 — "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Logo; we have waited for him, we will be glad and rejoice in his salvation."

**Tenth Proposition:** *Because of the coming again of Jesus Christ, there shall be great joy among His people.*

This can hardly be limited to Israel, but the context seems to imply that the primary reference is to them.

~~3111~~ Isaiah 11:11-12 — "And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

~~3124~~ Ezekiel 36:24 RV — "For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land."

~~3171~~ Ezekiel 37:21 — "And say unto them, Thus saith the LORD God: Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land."

~~3189~~ Zephaniah 3:19-20 — "Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and will get them praise and fame in every land where they have been put to shame. At that time I will bring you again, even at the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD."

**Eleventh Proposition:** *Because of the coming again of Jesus Christ, the children of Israel shall be gathered together from among the nations, from the four corners of the earth, and brought into their own land.*

~~3179~~ Ezekiel 37:19, 22, 24 "Say unto them, Thus saith the LORD God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them."

**Twelfth Proposition:** *At the coming again of Jesus Christ, divided Israel — Ephraim and Judah — shall be reunited into one nation under the one king David — Jesus.*

~~3275~~ Jeremiah 23:5-6 — "Behold the days come, saith the LORD, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall

be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness.

**Thirteenth Proposition:** *Because of the coming again of Jesus Christ, Judah shall be saved and Israel shall dwell safely.*

(Compare <sup><5113></sup>Romans 11:26 — -"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.")

<sup><5723></sup>Ezekiel 37:23 — "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God."

<sup><5923></sup>Ezekiel 36:25-27, 29 — "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you." (Note context)

**Fourteenth Proposition:** *Because of the coming again of Jesus Christ, Israel shall be cleansed from all their filthiness and from all their idols,*

A new heart will be given them and a new spirit put within them, the stony heart shall be taken away from them and they will be given a heart of flesh. God will put His spirit within them and cause them to walk in his statutes and they shall keep His judgments and do them. (Compare <sup><2833></sup>Jeremiah 31:31-34 "Behold, the days come, saith the Logo, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Logo: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Logo, I will put my law in their inwards parts, and write it in their hearts; and will be their God and they shall be my people. And they shall teach no more every man his neighbor, 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.")

<sup><3857></sup>Ezekiel 36:37-38 — "Thus saith the Logo God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Logo."

<sup><3877></sup>Jeremiah 31:27 — "Behold the days come, saith the Logo, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast."

<sup><3883></sup>Ezekiel 36:33-37 — "Thus saith the Logo God; in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, this land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Logo build the ruined places and plant that that was desolate: I the Logo have spoken it, and I will do it. Thus saith the LORD God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Logo."

<sup><3883></sup>Zechariah 8:3-5 — "Thus saith the Logo; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Logo of hosts, The holy mountain.

Thus saith the Logo of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."

**Fifteenth Proposition:** *Because of the coming again of Jesus Christ and the events that grow out of that coming, Israel shall be wondrously multiplied — the waste, desolate, and ruined cities shall be rebuilt, and the desolate land **made** like the garden of Eden.*

Jerusalem shall be called "the City of Truth," and shall be filled with peace, prosperity, and gladness.

<sup><3883></sup>Zechariah 8:23 — "Thus saith the Logo of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We



will go with you: for we have heard that God is with you."

⌚342⌚ Isaiah 49:22-23 — "Thus saith the LORD God, Behold, I will lift up my 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. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Logo: for they shall not be ashamed that wait for me."

**Sixteenth Proposition:** *Because of the coming again of Jesus Christ, Israel shall be greatly exalted above the nations.*

⌚369⌚ Isaiah 66:19 — "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." (Note context.)

**Seventeenth Proposition:** *At the coming again of Jesus Christ, Israel shall go forth as preachers of the glory of Jehovah to the nations.*

## REGARDING THE NATIONS AND UNREGENERATE INDIVIDUALS

⌚128⌚ Matthew 24:30 — "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

⌚606⌚ Revelation 1:7 RV — "Behold he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen."

**Eighteenth Proposition:** *At the coming again of Jesus Christ, all the tribes of the earth shall mourn over Him.*

It will be the gladdest day of all for His people, the saddest day of all for those who are not His people.

⌚125⌚ Matthew 25:31-32 — "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations."

**Nineteenth Proposition:** *At the coming again of Jesus Christ, all the nations shall be gathered before Him for judgment, and He shall separate them one from another, as a shepherd divides his sheep from his goats.*

<41516> Acts 15:16-17 — "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

<388D> Zechariah 8:20-23 RV — "Thus saith the Logo of hosts: it shall yet come to pass, that there shall come peoples, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, let us go speedily to intreat the favor of the LoP, I), and to seek the LORD of hosts: I will go also. Yea, many peoples and strong nations shall come to seek the Logo of hosts in Jerusalem, and to intreat the favor of the LORD, Thus saith the Logo of hosts: In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

<388D> Isaiah 2:2-3 — "And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD form Jerusalem."

**Twentieth Proposition:** *At the coming again of Jesus Christ, the residue of men and all the gentiles (nations) upon whom His name is called will seek after the Lord.*

Many peoples and strong nations will come to seek the Lord of Hosts in Jerusalem, and to request the favor of the Lord.

**QUESTION:** How can this be if immediately upon His coming the nations are gathered before Him, judged, separated, and assigned to their eternal destiny?

**ANSWER:** It is not said that immediately upon His coming the nations will be gathered. Our difficulties arise from the fact that we assume what the Bible never asserts nor implies; that these things are all crowded into a day or a few days or a year. These events are connected with and result from His coming, but they may take time for their development. I doubt if the prophecies are intended to give us a definite and detailed history in their order of all the events connected with the Lord's coming. The

important facts necessary to keep us watching and to cheer our hearts and fire us for our work are given in outline. But always remember that, while prophecy is exactly and literally true in every word, prophecy is not history.

<811> Psalm 2:9 — "Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." (See context verses 6, 8.)

**Twenty-first Proposition:** *At the coming again of Jesus Christ and His glorious reign, rebels against Him will be shattered.*

<3007> 2 Thessalonians 1:7-9 RV — "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might."

**Twenty-second Proposition:** *At the coming again of Jesus Christ, those who do not know God and those who do not obey the gospel shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might.*

(As to what "destruction" means, compare <671> Revelation 17:11, with 20:10, and 19:20. See also my chapter on the future destiny of those who reject the redemption that is in Jesus Christ.)

<3416> Zechariah 14:16 — "And it shall come to pass, that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the king, the LORD of hosts, and to keep the feast of tabernacles."

<3407> Isaiah 49:7 — "Thus saith the Lore), the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nations 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."

<671> Revelation 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."

<811> Psalm 2:8 — "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

<8728> Psalm 72:8-11 — "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness

shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him."

**Twenty-third Proposition:** *At the coming again of Jesus Christ, everyone that is left of the nations, and kings and princes shall worship and serve Jesus Christ.*

<390> Zechariah 9:10 — "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even unto the ends of the earth."

<6115> Revelation 11:15 RV — "And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever."

**Twenty-fourth Proposition:** *At the coming again of Jesus Christ, the kingdom of this world shall become the kingdom of our Lord, and He shall reign forever and ever.*

<3104> Isaiah 2:4 "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (See context, v. 2.)

<348> Micah 4:3-4 "And he shall judge among people and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it."

<972> Psalm 72:7, 16 — "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth."

**Twenty-fifth Proposition:** *At the coming again of Jesus Christ, war shall cease, **peace** and plenty shall reign, and the righteous shall flourish.*

## REGARDING HUMAN SOCIETY AS A WHOLE

<310> Isaiah 11:9 — "They shall not hurt nor destroy in all my holy mountain:

for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

**Twenty-sixth Proposition:** *The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

The day of Christ's coming again and reign will indeed be the golden age and well may we cry, "Amen; come Lord Jesus."

## REGARDING THE ANTICHRIST AND SATAN

~~2~~ 2 Thessalonians 2:8 RV — "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming."

**Twenty-seventh Proposition:** *The Antichrist shall be slain (or put out of the way) by the breath of His mouth and brought to naught by the manifestation of His coming.*

Compare to Revelation 19 and 20.

~~1~~ Revelation 20:1-3 RV — "And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time."

~~10~~ Revelation 20:10 RV — "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night forever and ever."

**Twenty-eighth Proposition:** *Satan shall be chained and cast into the abyss for a thousand years, and then after a little space of liberty, he will be cast into the lake of fire where he will be tormented day and night forever and ever.*

## REGARDING THE PHYSICAL UNIVERSE

~~8~~ Romans 8:19-21 RV — "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."

~~13~~ Isaiah 55:13 — "Instead of the thorn shall come up the fir tree, and

instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off." (See context).

ⲓⲥⲁⲓⲁⲓ Isaiah 65:25 — "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD."

ⲓⲥⲁⲓⲁⲓ Isaiah 32:15 — "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

ⲓⲥⲁⲓⲁⲓ Isaiah 35:1 RV — "The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose." (See context of verses 2 and 4.)

**Twenty-ninth Proposition:** *In connection with Christ's coming again, the creation itself shall be delivered from the corruption it is now subject to into the liberty of the glory of the children of God.*

Thorns, briars and carnage will be no more. The wilderness and the solitary place will be glad, and the desert will rejoice and blossom as the rose.

ⲓⲔⲉⲗⲁⲓ 2 Peter 3:12-13 — "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, looking for new heavens and a new earth, wherein dwelleth righteousness."

ⲓⲔⲉⲗⲁⲓ Revelation 21:1 — "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

**Thirtieth Proposition:** *There shall be a new heaven and a new earth.*

Compare to ⲓⲔⲉⲗⲁⲓ Revelation 21:2-27. As the result of Christ's coming there will be a new and glorious man, in a new and glorious body, in a new and glorious society, in a new and glorious universe. "Amen, come Lord Jesus."

## VI. THE TIME OF CHRIST'S COMING AGAIN.

ⲓⲔⲉⲗⲁⲓ Matthew 24:36, 42 — "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Watch therefore; for ye know not what hour your Lord doth come."

ⲓⲔⲉⲗⲁⲓ Mark 13:32 — "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the son, but the Father."

**First Proposition:** *The exact time of the coming again of Jesus Christ is not revealed to us.*

Calculations from the data given in Daniel by which some try to fix the exact date of Christ's return are utterly unreliable. They attempt the impossible. The statements were not intended to give us a clue to the exact date of Christ's return. It is a part of God's purpose and method in dealing with humans to keep us in uncertainty on this point. The prophecies of Daniel were extant in the day when Christ uttered <sup><4132></sup>Mark 13:32: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." And Christ doubtless understood the lessons those prophecies were intended to teach, but He distinctly declares that even He did not know the day or the hour of His coming again. Any teacher who attempts to fix the date of Christ's return is at once discredited; it is unnecessary to wade through his calculations. God does not desire us to know just when His Son shall return. <sup><4407></sup>Acts 1:7 — "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." He does desire that we shall be always ready for that return.

<sup><1244></sup>Matthew 24:44 "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

**Second Proposition:** *The coming again of Jesus Christ will be at a time even His disciples don't realize. Even the faithful and wise servant will be taken unaware, but he will be found doing HIS Master's will. See also verses 45 and 46.*

<sup><2172></sup>Luke 17:26-30 — "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even so shall it be in the day when the Son of man is revealed."

**Third Proposition:** *The coming again of Jesus Christ will be at a time when the world is absorbed in its usual occupations.*

<sup><3112></sup>2 Thessalonians 2:2-4 "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 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; Who opposeth and exalted himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

**Fourth Proposition:** *The coming again of Jesus Christ will **not** occur until after the **man** of sin is revealed.*

Of course the day of the Lord is the time of the Lord's coming to the earth. This is preceded by His coming in the air to receive His bride, the church, unto Himself (~~SM16~~ 1 Thessalonians 4:16-17). There is nothing to show that quite an interim may not occur between this coming of Christ for His saints in the air and His coming with His saints to the earth. But there are indications that there must be such an interval. Christ has much to do with His people before He comes to deal with the world. It is distinctly taught that there is now a restraining power that hinders the manifestation of the man of sin (~~SM16~~ 2 Thessalonians 2:6-7 RV). It is natural to presume that this restraining power has something to do with the church.

1 Timothy 4; 1 — "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

~~SM16~~ 2 Timothy 3:1-5 RV — "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away."

~~PM18~~ Luke 18:8 — "I tell you that he will avenge them speedily.

Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

**Fifth Proposition:** *The last days, and the time of the coming again of Jesus Christ, will be a time of apostasy and grief, and faith will be hard to find.*

Second Timothy 3:1-5 gives an accurate picture of our own time. But we should bear in mind that earnest followers of God and students of the Bible have often thought in times past that the coming of the Lord was very near. So it was and they were not mistaken, as were those who thought it was so far away that they let it have no effect over their lives. The multiplying



iniquities of our day; the apostasy of many professed Christians, preachers, and professors of theology into damning error and unbelief; the increase of lawlessness on the part of great corporations on the one hand and the oppressed poor on the other; these are all signs of His coming, which may be very near at hand. Men's hearts are "fainting for fear, and for expectation of the things which are coming on the world" (<sup><2126></sup>Luke 21:26 RV). But when we see these things begin to come to pass, we should then look up and lift up our heads because our redemption draws near (<sup><2128></sup>Luke 21:28).

<sup><1134></sup>Mark 13:34-36 — "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for we know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping."

<sup><2125></sup>Luke 12:35-36 — "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding: that when he cometh and knocketh, they may open unto him immediately."

<sup><4123></sup>Matthew 25:13 — "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh."

<sup><4142></sup>Matthew 24:42, 44 "Watch therefore; for ye know not what hour your Lord doth come. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

**Sixth Proposition:** *We are repeatedly exhorted to be watching, looking and ready for our Lord's return; it must, therefore, be **an event** that, as far as we **know**, **may occur at any moment**.*

There is no event or series of events predicted in Scripture that must occur before Jesus comes to receive His own unto Himself. There are events that must occur before He comes to the earth with His saints (2 Thessalonians 2). He may come for us as far as we know at any moment, and we should be always ready.

**QUESTION:** IS not the world to be converted before Jesus Christ comes?

**ANSWER:** Scripture shows us a world anything but converted when He comes.

<sup><6101></sup>Revelation 1:7 — "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall

wail because of him. Even so, Amen."

<1231> Matthew 25:31-32 — "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

<3002> 2 Thessalonians 2:2-4, 8 — "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 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; Who opposeth and exalted himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." And then shall that Wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

<2103> Luke 18:8 — "I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

<2235> Luke 21:35 — "For as a snare shall it come on all them that dwell on the face of the whole earth."

<3002> 2 Timothy 3:1-5 — "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

<3002> 2 Thessalonians 1:7-10 — "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and they that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

These passages show us two classes — converted and unconverted — at the revelation of Jesus Christ from heaven.

**QUESTION:** How shall we explain <1244> Matthew 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?"

**ANSWER:** This verse tells us that the gospel is to be preached "for a testimony" (RV) unto all the nations, not that all the nations will be converted. In a sense, this has already been done. (~~510B~~ Romans 10:18 — "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their works unto the ends of the world." ~~510C~~ Colossians 1:23 RV — "If so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.") It shall be preached "before the end come," but the coming of Jesus Christ to receive His own is not the end but the beginning of the end.

**QUESTION:** How shall we explain ~~310E~~ 2 Thessalonians 2:1 4 "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 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; who opposeth and exalted himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God"?

**ANSWER:** It is true that the man of sin must be revealed before "the day of the Lord is present" (RV). But the day of the Lord is not the coming of Christ to receive His church but, rather, that which follows it. How closely it follows it, it is difficult to say. The Thessalonians were troubled by the doctrine that the Day of the Lord was, not at hand, as the Authorized Version reads, but already begun. Paul shows them this could not be, for "the man of sin," who was to be especially dealt with in the Day of the Lord, had not yet been revealed. There is reason to think, as already said, that the taking away of the church must precede this revelation of the man of sin.

One widely accepted theory states that "the man of sin" has already been revealed in the Pope. But he does not fulfill the picture. In the Pope there is a preparing for the man of sin.

**QUESTION:** Will the church pass through the great tribulation?

**ANSWER:** It is clear from the Bible that the church will pass through tribulation (~~440D~~ Acts 14:22; and other passages), but that does not prove at all that the church will pass through "the great tribulation," when God

deals with a Christ-rejecting world. There is much to indicate that the church will be sheltered during this period. (See ~~<4213>~~ Luke 21:36. See also the whole book of Revelation where everything after 4:1 has to do with the time after "the Rapture of the church.")

**QUESTION:** Is the world getting better?

**ANSWER:** ~~<4159>~~ 1 John 5:19 RV — "We know that we are of God, and the whole world lieth in the evil one." In biblical usage, "the world" is the body of men and women that rejects Christ and lies in the wicked one. The devil is its God (~~<4704>~~ 2 Corinthians 4:4), and of course it is necessarily growing worse. But if we mean by "the world" what people usually mean when they ask this question — the entire mass of humanity, Christians and non-Christians — then it is to be said that there are two developments going on side by side, the development of the kingdom of God and the development of the kingdom of Satan, to be brought to a crisis when the Antichrist is developed at the head of the one and the Christ appears at the head of the other. This crisis will end in the complete victory of Christ and the kingdom of God. In the meantime, God is gathering out of the world a people for His name (~~<4454>~~ Acts 15:14), and His people are growing in the knowledge and likeness of Him. On the other hand, there is a development of "the mystery of lawlessness" (~~<5007>~~ 2 Thessalonians 2:7 RV), resulting in increasing error and apostasy in the professing church as well as out of it, and in growing immorality and especially the development of anarchy or "lawlessness" among all classes of society.

# BOOK 3 - WHAT THE BIBLE TEACHES ABOUT THE HOLY SPIRIT

## 1. THE PERSONALITY OF THE HOLY SPIRIT

### I. THE IMPORTANCE OF THE DOCTRINE.

It is of the highest importance from the standpoint of worship that we decide whether the Holy Spirit is a divine person worthy to receive our adoration, our faith, and our love, or simply an influence emanating from God, or a power that God imparts to us. If the Holy Spirit is a divine person and we do not act on it, we are robbing a divine being of the love and adoration which are his due.

It is of the highest practical importance that we decide whether the Holy Spirit is a power that we in our weakness and ignorance are somehow to get hold of and use or whether the Holy Spirit is a personal being infinitely wise, infinitely holy, infinitely tender, who is to get hold of us and use us. The one conception is heathenish, the other Christian. The one conception leads to self-humiliation, self-emptying, and self-renunciation; the other conception leads to self-exaltation.

It is of the highest experiential importance that we know the Holy Spirit as a person. Many can testify to the blessing that came into their lives when they came to know the Holy Spirit not merely as a gracious influence (emanating, it is true, from God), but as an ever-present loving friend and helper.

### II. THE PERSONALITY OF THE HOLY SPIRIT. THE USE OF PERSONAL PRONOUNS

~~8152~~ John 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.

~~3147~~John 16:7-8 — "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when he is come, He will reprove the world of sin, and of righteousness, and of judgment."

~~3163~~John 16:13-14" Howbeit when He, the spirit of truth, is come, he will guide you into all truth: for he will not speak of Himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."

**First Proposition:** *Various pronouns that clearly imply personality are repeatedly used of **the Holy Spirit**.*

The use of these pronouns is remarkable considering that in the Greek language the word for "spirit" is a neuter noun, and according to Greek usage, the pronouns that refer to spirit should be neuter. Yet in numerous instances a masculine pronoun is used, thus bringing out very strikingly how the Bible idea of the personality of the Holy Spirit dominates grammatical construction. There are instances, of course, where the natural grammatical usage is followed and a neuter pronoun used (~~3186~~Romans 8:16, 26). But in many instances this construction is set aside and the masculine personal pronoun used to refer to the neuter noun.

## **PERSONAL CHARACTERISTICS ASCRIBED TO THE HOLY SPIRIT**

~~3120~~1 Corinthians 2:10-11 — "For God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Knowledge is ascribed to the Holy Spirit.

~~3121~~1 Corinthians 12:11 — "But all these worketh that one and the self:same Spirit, dividing to every man severally as he will." Will is ascribed to the Spirit.

~~3127~~Romans 8:27 — "And he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

Mind is ascribed to the Holy Spirit. The word here translated "mind" is a comprehensive word including the ideas of thought, feeling and purpose. (Compare to ~~3187~~Romans 8:7 — "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.")

~~3131~~Romans 15:30 — "Now I beseech you, brethren, for the Lord Jesus

Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."

Love is ascribed to the Holy Spirit.

<400> Nehemiah 9:20 — "Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst."

Intelligence and goodness are ascribed to the Holy Spirit. Note that this passage is from the Old Testament, where the truth of the personality of the Holy Spirit is not as fully developed as in the New Testament.

<400> Ephesians 4:30 — "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Grief is ascribed to the Holy Spirit. The Holy Spirit thinks, feels, purposes, knows, wills, loves, grieves.

**Second Proposition:** *Many characteristics that only a person can possess are ascribed to the Holy Spirit.*

## PERSONAL ACTS ASCRIBED TO THE HOLY SPIRIT

<400> 1 Corinthians 2:10 — "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." The Holy Spirit searches the deep things of God.

<400> Revelation 2:7 — "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The Holy Spirit speaks.

<400> Galatians 4:6 — "And because ye are sons. God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." The Holy Spirit cries out.

<400> Romans 8:26, R.V. — "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which can not be uttered." The Holy Spirit intercedes.

<400> John 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." The Holy Spirit testifies.

<B1Q5> John 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." (Compare

<B1Q2> John 16:12-14 "I have yet many things to say unto you, but ye cannot bear them now. 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 show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."

<B1Q3> Nehemiah 9:20 — "Thou gavest also thy good Spirit to instruct them, and withheldst not thy manna from their mouth, and gavest them water for their thirst.")

The Holy Spirit teaches all the truth.

<B1R4> Romans 8:14 "For as many as are led by the Spirit of God, they are the sons of God."

The Holy Spirit leads, or directs believers in what to do.

<B1Q6> Acts 16:6-7 — "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not."

The Holy Spirit commands.

<B1Q7> Acts 13:2 — "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

<B1Q8> Acts 20:28 — "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

The Holy Spirit calls us to work and appoints our role or office.

<B1Q5> John 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."

The Holy Spirit goes forth upon missions to which He is sent.

**Third Proposition:** *Many acts that only a person can perform are ascribed to the Holy Spirit.*

## PERSONAL OFFICE

<B1Q6> John 14:16-17 — "And I will pray the Father, and he shall give you



another Comforter, that he may abide with you forever; 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."

It is the office of the Holy Spirit to be "another Comforter" (or paraclete) to take the place of the absent Savior. Is it possible that Jesus Christ could use such language in speaking of an impersonal influence or power?

**Fourth Proposition:** *An office is predicated of the Holy Spirit that could only be predicated of a person.*

### PERSONAL TREATMENT ASCRIBED TO THE HOLY SPIRIT

<sup><2630></sup>Isaiah 63:10 R.V. — "But they rebelled, and grieved his holy spirit: therefore he was turned to be their enemy, and himself fought against them."

The Holy Spirit can be rebelled against and grieved, or offended. (Compare to <sup><4040></sup>Ephesians 4:30.)

<sup><3809></sup>Hebrews 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 is sanctified, an unholy thing, and hath done despite unto the Spirit of grace."

The Holy Spirit can perceive when people treat it with despite.

<sup><4478></sup>Acts 5:3 — "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?"

The Holy Spirit can be lied to.

<sup><0123></sup>Matthew 12:31-32 — "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

The Holy Spirit can be blasphemed against.

**Fifth Proposition:** *A treatment is predicated of the Holy Spirit that could only be predicated of a person.*

**Concluding Proposition:** *The Holy Spirit is a person.*

Theoretically we may believe this. Do we in our real thought of Him, or in

our practical attitude toward Him, treat Him as a person? Do we regard Him as indeed as real a person as Jesus Christ — as loving, wise and strong, as worthy of our confidence and love and surrender, as He? He came to be to the disciples, and to us, what Christ had been to them during the days of His personal companionship with them (~~6146~~ John 14:16-17). Do we know "the communion or fellowship" of the Holy Ghost (~~4734~~ 2 Corinthians 13:14)?

## 2. THE DEITY OF THE HOLY SPIRIT

### I. DIVINE ATTRIBUTES.

~~8014~~ Hebrews 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?"

**First Proposition:** *The Holy Spirit is eternal.*

~~4107~~ Psalm 139:7-10 — "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

**Second Proposition:** *The Holy Spirit is omnipresent.*

~~4035~~ Luke 1:35 — "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

**Third Proposition:** *The Holy Spirit is omnipotent.*

~~4120~~ 1 Corinthians 2:10-11 — "For God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

~~6146~~ John 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."

~~6162~~ John 16:12-13 — "I have yet many things to say unto you, but ye can not bear them now. 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 show you things to come."

**Fourth Proposition:** *The Holy Spirit is omniscient.*

**Concluding Proposition:** *Each of the four distinctly divine attributes is ascribed to the Holy Spirit.*

## II. DIVINE WORKS.

~~<BIB>~~ Job 33:4 "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

~~<BIB>~~ Psalm 104:30 — "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

**First Proposition:** *Creation is ascribed to the Holy Spirit.*

~~<BIB>~~ John 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."

~~<BIB>~~ Romans 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."

~~<BIB>~~ Genesis 2:7 — "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

**Second Proposition:** *The impartation of life is ascribed to the Holy Spirit.*

~~<BIB>~~ 2 Peter 1:21 R.V. — "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost."

~~<BIB>~~ 2 Samuel 23:2-3 — "The Spirit of the LORD spake by me, and his word was in my tongue. The God of Israel said, The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God."

**Third Proposition:** *The Bible ascribes authorship of divine prophecies to the Holy Spirit.*

**Concluding Proposition:** *The Bible ascribes three distinctively divine works to the Holy Spirit.*

### III. STATEMENTS THAT REFER TO THE LORD OR JEHOVAH IN THE OLD TESTAMENT APPLIED TO THE HOLY SPIRIT IN THE NEW TESTAMENT.

<sup><238B></sup>Isaiah 6:8-10 — "Also I heard the voice of the LORD, saying, whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes and hear with their ears, and understand with their heart, and convert, and be healed." (Compare to <sup><482S></sup>Acts 28:25-27 — "And when they agreed not among themselves, they departed, after that Paul had spoken one word. Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts and should be converted, and I should heal them.")

This same passage is applied to Jesus Christ. Could it be that in the threefold "holy" of the seraphic cry in <sup><238B></sup>Isaiah 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," we have a hint of the triune personality of the Jehovah of Hosts and hence the propriety of the threefold application of the vision?

<sup><261D></sup>Exodus 16:7 — "And in the morning, then ye shall see the glory of the LORD; and what are we, that ye murmur against us?" (Compare

<sup><288E></sup>Hebrews 3:7-9 — "Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years.") See also <sup><198B></sup>Psalms 95:8-11.

**Proposition:** *Statements which in the Old Testament distinctly name the Lord, God, or Jehovah as their subject are applied to the Holy Spirit in the New Testament; thus, the Holy Spirit occupies the position of deity in the New Testament thought.*

### IV. THE WAY IN WHICH THE NAME OF THE HOLY SPIRIT IS COUPLED WITH THAT OF GOD.

<sup><617D></sup>1 Corinthians 12:4-6 — "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same

Lord. And there are diversities of operations, but it is the same God which worketh all in all."

<48B>Matthew 28:19 — "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

2 Corinthians 13-14 "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

**Proposition:** *The **name** of the Holy Spirit is coupled with the **name** of God in a way that it **would be** impossible for a reverent and thoughtful mind to couple **the** name of any finite being with that of the deity.*

## V. THE DIVINE NAME APPLIED TO THE HOLY SPIRIT.

<48B>Acts 5:3-4 "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God."

**Proposition:** *The Holy Spirit is called God.*

By the ascription of all the distinctively divine attributes and several distinctively divine operations; by referring statements that in the Old Testament distinctly name Jehovah, the Lord, or God as their subject to the Holy Spirit in the New Testament; by coupling the name of the Holy Spirit with the name of God in a way that it would be impossible to couple that of any finite being with that of the deity; by calling the Holy Spirit "God" — in all these unmistakable ways, God in His word distinctly proclaims the Holy Spirit is a divine person.

## 3. THE DISTINCTION OF THE HOLY SPIRIT FROM THE FATHER AND THE SON

<48B>Luke 3:21-22 — "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

**First Proposition:** *A clear distinction is drawn between Jesus Christ who was on **the earth**, **the** Father who spoke to him from heaven, **and the** Holy Spirit who descended in a bodily form as a dove upon Jesus.*

<B189> Matthew 28:19 — "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

**Second Proposition:** *A clear distinction is drawn between "the name of the Father" and "of the Son" and "of the Holy Ghost."*

<B446> John 14:16 — "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

**Third Proposition:** *A clear distinction is drawn between the Son who prays, the Father to whom He prays, and the "another Comforter" who is given in answer to the prayer.*

<B447> John 16:7 — "Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

**Fourth Proposition:** *A clear distinction is drawn between Jesus **who goes away** and the Holy Spirit who comes to take His place.*

<B423> Acts 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."

**Fifth Proposition:** *A clear distinction is drawn between the Son, who is exalted to the right hand of the Father, and the Father Himself, and the Holy Spirit, who the Son receives from the Father and sheds upon the church.*

**Concluding Proposition:** *Again and again the Bible draws the clearest possible distinction between the Holy Spirit and the Father and the Son.*

They are separate personalities, having mutual relations to one another, acting upon one another, speaking of or to one another, and they apply the pronouns of the second and third persons to one another.

It has been said that the doctrine of the Trinity is not taught in the Bible. It is true that it is not directly taught; but the doctrine of the Trinity is the putting together of truths that are taught. It is clearly taught in the Bible that there is but one God. It is also clearly taught that there are three divine per-sons — the Father, the Son, and the Holy Spirit.

## 4. THE SUBORDINATION OF THE SPIRIT TO THE FATHER AND THE SON

<B146> John 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."

<B156> John 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."

**First Proposition:** *The Holy Spirit is sent by the Father and also by the Son.*

Elsewhere we are taught that Jesus Christ was sent by the Father (<B159> John 6:29; 8:29, 42).

<B189> Romans 8:9 — "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

**Second Proposition:** *The Holy Spirit is called "the Spirit of God" and "the Spirit of Christ."* (Compare <B407> Acts 16:7 R.V. — "And when they were come over against Mysia, they assayed to go into Bithynia; and the spirit of Jesus suffered them not.")

<B163> John 16:13 R.V. — "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come."

**Third Proposition:** *The Holy Spirit speaks not from Himself but speaks the things which He bears.*

In a similar way Jesus said of Himself, "my teaching is not mine, but His that sent Me" (<B176> John 7:16, 8:26, 40).

<B164> John 16:14 — "He shall glorify me: for he shall receive of mine, and shall show it unto you."

**Fourth Proposition:** *It is the work of the Holy Spirit to glorify Christ.*

In a similar way Christ sought not His own glory but the glory of Him that sent Him (<B178> John 7:18).

**Concluding Proposition:** *The Holy Spirit in His present work is subordinated to the Father and to the Son.*

We shall see later that in his earthly life Jesus lived and taught and worked in the power of the Holy Spirit.

## 5. THE NAMES OF THE HOLY SPIRIT

<420>1 Corinthians 2:10, R.V. — "But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God."  
*"The Spirit."*

The word means "breath" or "wind." Both thoughts are in the word as applied to the Holy Spirit. (<422>John 20:22 — "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

<407>Genesis 2:7 — "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.") Compare <443>Psalm 104:30 — "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth," and <438>Job 33:4 "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Taken together, these passages show the idea of the Spirit as the breath of Christ and of God.

In <436>John 3:6-8 ("That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. 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"), we have the idea of the Spirit as the wind. The full significance of this name as applied to the Holy Spirit may be beyond us to fathom, but this much seems clear:

**1.** *The Spirit is the outbreathing of God, His life going forth to quicken.*

Possibly we should note the fact that the breath is itself the vital principle, and some have thought that the Spirit is therefore the inmost life of God.

**2.** *The Spirit, like the wind, is:*

**Sovereign.** "Bloweth where it listeth" (<438>John 3:8). (Compare <421>1 Corinthians 12:11 — "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.")

**Invisible.** "Thou hearest the sound thereof" (<438>John 3:8).

**Inscrutable.** "Thou knowest not whence it cometh and whither it goeth" (<438>John 3:8).

**Indispensable.** Without air in motion there is not life. (<436>John 3:5 —



"Jesus answered, Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.")

**Lifegiving.** <sup><3508></sup>Ezekiel 37:8-10 — "And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

(Compare <sup><4005></sup>John 3:5.)

Much at least of the difficulty in <sup><4005></sup>John 3:5 would disappear if we would remember that "spirit" means "wind" and translate literally "Except a man be born of water and wind, he cannot enter into the Kingdom of God" (i.e., except a man be born of the cleansing and quickening power of the Spirit or of the cleansing word — Compare <sup><3153></sup>John 15:3, <sup><4056></sup>Ephesians 5:26, <sup><3018></sup>James 1:18, <sup><4023></sup>1 Peter 1:23).

**Irresistible.** (Compare <sup><4008></sup>Acts 1:8 — "But ye shall receive power, after that he Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," and <sup><4060></sup>Acts 6:10 — "And they were not able to resist the wisdom and the spirit by which he spake.") A man filled with the Holy Ghost is transformed into a cyclone.

<sup><4016></sup>1 Corinthians 3:16 — "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

### *"The Spirit of God."*

This name includes the same essential thought as the former, but emphasizes His divine origin, character and power.

<sup><3102></sup>Isaiah 11:2 — "And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD." (Compare <sup><2514></sup>Isaiah 63:14.)

### *"The Spirit of Jehovah."*

<sup><3501></sup>Isaiah 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."

"*The Spirit of the Lord God,*" or rather "Lord Jehovah." This is still more emphatic.

<418>2 Corinthians 3:3 — "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

*"The Spirit of the Living God.'*

<419>Romans 8:9 — "But ye are not in the flesh, but in the Spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

*"The Spirit of Christ.'*

This name brings out the relation of the Spirit to Christ as well as to the Father. (Compare to <423>Acts 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.")

<416>Galatians 4:6 — "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father."

*"The Spirit of His Son.'*

This name is given to the Holy Spirit in especial connection with His testifying to the sonship of the believer. It is "the Spirit of His Son" who testifies to our sonship.

<419>Philippians 1:19 — "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ."

*"The Spirit of Jesus Christ.'*

The Spirit is not merely the spirit of the eternal word, but the spirit of the word incarnate, Jesus Christ. It is the man Jesus exalted to the right hand of the Father who receives and sends the Spirit.

<413>Acts 2:32-33 — "This Jesus hath God raised up, whereof we all are witnesses. 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."

<414>Acts 16:7 R.V. — "And when they were come over against Mysia, they assayed to go into Bithynia: and the Spirit of Jesus suffered them not." (Compare to verse 6 — "And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia.")

*"The Spirit of Jesus."*

The relation of the Spirit to the man Jesus is still more clear here.

<sup><2113></sup>Luke 11:13 — "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

*"The Holy Spirit."*

This name emphasizes the essential moral character of the Spirit. He is holy in Himself. He imparts holiness to others. (Compare to <sup><6102></sup>1 Peter 1:2.) Oh that we, as the seraphim, would bow in His presence and cry, "Holy, Holy, Holy." Yet how thoughtlessly many talk about Him. We pray for Him to come into our churches and our hearts, but what will He find there?

<sup><2304></sup>Isaiah 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."

*"The Spirit of Burning."*

This name emphasizes His searching, refining, dross-consuming, illuminating, and energizing work.

<sup><5104></sup>Romans 1:4 "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

*"The Spirit of Holiness."*

This name may emphasize His holiness even more than "the Holy Spirit."

<sup><4013></sup>Ephesians 1:13 R.V.I "In whom ye also, having heard the word of truth, the gospel of your salvation, in whom, having also believed, ye were sealed with the Holy Spirit of promise."

*"The Holy Spirit of Promise."*

This name refers to His being the great promise of the Father and the Son. (Compare to <sup><4004></sup>Acts 1:4-5 — "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. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." <sup><4023></sup>Acts 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.")

<sup><3147></sup>John 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."

<B156>John 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."

<B163>John 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 show you things to come."

*"The Spirit of Truth.'*

His essence is truth (Compare to <B171>1 John 5:7 RV — "And it is the Spirit that beareth witness, because the Spirit is the truth.") It is His work to communicate truth. (Compare to <B146>John 14:26; 16:13.) All truth is from Him.

<B182>Romans 8:2 — "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

*"The Spirit of Life.'*

<B112>Isaiah 11:2 — "And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD.

*"The Spirit of Wisdom and Understanding,' "The Spirit of Counsel and Might, ' "The Spirit of Knowledge and of the Fear of the Lord.'*

All these suggestive names refer to the gracious work of the Spirit in "the servant of the Lord."

<B109>Hebrews 1:9 — "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, that anointed thee with the oil of gladness above thy fellows."

*"The Oil of Gladness.'*

A beautiful and suggestive name for Him whose fruit is first "love," then "joy" (<B152>Galatians 5:22).

<B119>Hebrews 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?"

*"The Spirit of Grace.'*

This name brings out the fact that it is the Holy Spirit's work to administer and to apply the grace of God. Not only is He gracious, but He is making ours, experientially, the multifold grace of God.

<sup><4044></sup>1 Peter 4:14 "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."

*"The Spirit of Glory."*

This name is intended to teach not only that He is glorious Himself, but that He imparts the glory of God to us.

(Compare verse 13 — "-But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy," and <sup><4186></sup>Romans 8:16-17 — "The Spirit himself beareth witness with our spirits, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.")

The Holy Spirit is the administrator of glory and grace, or rather of a grace that culminates in glory.

(Compare to <sup><4186></sup>Ephesians 3:16-19 — "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.")

<sup><3014></sup>Hebrews 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?"

*"The Eternal Spirit. "*

<sup><6146></sup>John 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."

<sup><6156></sup>John 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." (See also <sup><6107></sup>John 16:7.)

*"The Comforter."*

The word translated "Comforter" means far more than just that. It means literally "one called to another's side," the idea being one is at hand to take another's part. It is the same word translated "advocate" in <sup><6111></sup>1 John 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"). The thought is that the Holy Spirit is one who is called to our side, one who is ever ready "to stand by us," to take our part. It is a wonderfully tender name for this Holy One.

## 6. THE WORK OF THE HOLY SPIRIT

### I. THE WORK OF THE SPIRIT IN THE UNIVERSE.

<B316> Psalm 33:6 — "By the word of the LORD were the heavens made, and all the host of them by the breath of his mouth."

<B304> Job 33:4 "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

**First Proposition:** *The creation of man and the material universe is effected **through** the agency of the Holy Spirit.*

In <S016> Colossians 1:16 RV ("For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him;") all things are said to have been created in the Son. In <S002> Hebrews 1:2 ("Hath in those last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds") God is said to have made the worlds (or ages) through Him. In the first passage given above the word as well as the Spirit is mentioned in connection with creation. (Compare to <O002> Genesis 1:2-3.) The Father, Son and Holy Spirit are all active in the creative work. The Father works through His Word and His Spirit.

<B449> Psalm 104:29-30 — "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

**Second Proposition:** *The maintenance of living creatures is **through** the agency of the Holy Spirit.*

<O002> Genesis 1:2-3 — "And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

<O007> Genesis 2:7 — "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a

living soul."

**Third Proposition:** *The development of the present order of things from the early chaotic, undeveloped state is effected through the agency of the Holy Spirit.*

Seemingly, each new and higher impartation of the Spirit of God brings forth a higher order of being — inert matter, motion, light, vegetable life, animal life, man (the new man), Jesus Christ. This is biblical development, as distinguished from the godless evolution so popular today. This, however, is only hinted at in the Bible.

The Word of God is even more plainly active in each stage of progress in creation. "God said" occurs ten times in Genesis 1.

## II. THE WORK OF THE SPIRIT IN HUMANS IN GENERAL.

<B156> John 15:26-27 — "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: And ye also shall bear witness, because ye have been with me from the beginning."

<B157> Acts 5:30-32 — "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

**First Proposition:** *The Holy Spirit bears witness to the truth regarding Jesus Christ.*

At first sight this testimony seems to be confined to the believer, for

<B156> John 15:26 says, "Whom I will send unto you" (i.e., of course, believers), but in the next chapter, verses 7-8 ("Nevertheless I tell you the truth.., if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin"), where the Holy Spirit's work in the world is distinctly described, it says, "I will send him unto you." The truth seems clearly to be that the Spirit works in the world through the believers to whom He is sent. If we as believers realized the utter dependence of the world upon us for the Spirit's gracious work, we would be more careful to see that the Spirit found in us an unobstructed channel. How slowly the world comes to know Jesus because of the unfaithfulness of the church.

<B147> John 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." All truth is from the Spirit — He is "the Spirit of truth" but it is His especial work to bear witness to Him who is the truth — Jesus Christ.

It is only through the testimony of the Spirit that we ever come to a true knowledge of Christ. (See <sup><412B></sup>1 Corinthians 12:3.) If you wish others to get a true view of Jesus Christ — such a view of Him that they may believe and be saved — you must seek for them the testimony of the Holy Spirit. Neither your own testimony, nor even that of the Word alone, will effect this — though it is your testimony or that of the word which the Holy Spirit uses. But unless your testimony and that of the word is taken up by the Holy Spirit and He Himself testifies, they will not believe.

This explains why it is that one who has been long in darkness concerning Jesus Christ so quickly comes to see the truth when he surrenders his will to God and seeks light from him. (Compare to <sup><437T></sup>John 7:17 and <sup><445Z></sup>Acts 5:32.) It also explains why it is that when you have shown a man the truth about Christ over and over again and he has seen nothing, suddenly it all bursts upon him, and he sees and believes. The Spirit has borne His witness to Christ. It was not merely Peter's words about Christ that convinced the Jews of the truth concerning Christ on the Day of Pentecost. It was the Spirit Himself bearing witness. If you wish men to see the truth about Christ, do not depend upon your own powers of expression and persuasion, but cast yourself upon the Holy Spirit and seek for them His testimony. This is the cure for both ignorance and skepticism concerning Christ. (Compare to <sup><437T></sup>John 7:17.)

The testimony of the Holy Spirit to Christ is different from His testimony to our sonship. That we will consider later.

<sup><414S></sup>John 16:8-11 RV — "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged."

**Second Proposition:** *The Holy Spirit convicts the world of sin, of righteousness, and of judgment.*

He convicts (that is, convinces with a convincing that is self-condemning) the world of its sin in not believing on Christ.

(Compare to <sup><412Z></sup>Acts 2:36-37 — "Therefore let all the house of Israel



know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?")

He convicts the world of Christ's righteousness attested by His going to the Father, the coming of the Spirit being in itself a proof that Christ has gone to the Father. (Compare to <4023> Acts 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.")

He convicts the world of judgment, because the ruler of this world has been judged. He was judged at the cross. (Compare <5025> Colossians 2:15 — "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.")

<6123> John 12:31 — "Now is the judgment of this world: now shall the prince of this world be cast out."

<8024> Hebrews 2:14 "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." It is our responsibility to preach the word and look to the Holy Spirit to produce conviction. (<4004> Acts 2:4, 37). Often the reason we fail to produce conviction is we are trying to do it ourselves. Let us not forget on the other hand that it is through us that the Spirit produces conviction (<6107> John 16:7-8).

### III. THE WORK OF THE HOLY SPIRIT IN THE BELIEVER.

<6105> Titus 3:5, RV — "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost."

<6003> John 3:3-5 — "Jesus answered and said unto him, Verily, verily, I saw unto thee, Except a man be born again, he can not see the kingdom of God. Nicodemus saith unto him, How can a man be born again when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

**First Proposition:** *The Holy Spirit makes anew or regenerates the believer.* (Compare to <6102> Romans 12:2 and to <4027> 2 Corinthians 5:17.)

Regeneration is the Holy Spirit's work. Regeneration is the impartation of life, spiritual life, to the one "dead in trespasses and sins" (<4001> Ephesians 2:1). It is the Holy Spirit who imparts this life.

(~~616~~ John 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.")

In ~~616~~ 2 Corinthians 3:6, we are told that the letter killeth, but the Spirit giveth life. This is sometimes interpreted to mean that the literal interpretation of the Scripture kills, but that the interpretation that gives the spirit of the passage gives life. It means nothing of the kind, as the context shows. This is a favorite perversion of Scripture with those who do not like to take the Bible as meaning just what it says. Still another false interpretation is that the letter means the old covenant and the law. But this is not the thought. The contrast, as is seen in verse 3, is between the mere word written with ink, and the living word written in the heart "with the Spirit of the living God." This much is true in the second interpretation, that the law was "the ministration of death" (v. 7), because it was unaccompanied by the Spirit's power; and the gospel is a ministration of life, because it is a ministration of the Spirit. But the gospel is a ministration of the Spirit and of life only when the gospel is preached "not in persuasive words of wisdom, but in demonstration of the Spirit and of power" (~~616~~ 1 Corinthians 2:4); or as Paul puts it in another place (~~616~~ 1 Thessalonians 1:5) when the gospel comes "not in word only, but also in power, and in the Holy Ghost." The mere letter of the gospel will merely condemn and kill unless accompanied by the Spirit's power. The ministry of many an orthodox preacher and teacher is a ministry of death. It is true the word of the gospel is the instrument God uses in regeneration (Compare ~~616~~ James 1:18; ~~616~~ 1 Peter 1:23; ~~616~~ 1 Corinthians 4:15), but it is not the bare word, but the word made a living thing in the heart by the power of the Holy Spirit. No amount of preaching, no matter how orthodox it may be, no amount of mere study of the Word, will regenerate unless the Holy Spirit works. It is He and He alone that makes a man a new creature. This He is ever ready to do when the conditions are supplied.

But just as we are utterly dependent upon the work of Christ for us in justification, so we are utterly dependent upon the work of the Holy Spirit in us for regeneration. Regeneration is the impartation of a new nature — God's nature (~~616~~ 1 Peter 1:4). It is the Holy Spirit who imparts this to us, makes us partakers of the divine nature (see ~~616~~ Luke 1:35). It is done through the Word (~~616~~ 2 Peter 1:4; ~~616~~ 1 Corinthians 4:15). To put it in a word: the human heart is the soil, the preacher or teacher is the sower, the word of God is the seed, the Spirit of God quickens the seed, and the Divine nature is the result.

The Spirit of God dwells in the one thus born of the Spirit. (~~<41816>~~1 Corinthians 3:16 — "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?") Some say that it is not the individual believer, but the church who is thus indwelt by the Spirit of God. But ~~<41819>~~1 Corinthians 6:19 ("What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?") shows that Paul conceives of the individual believer as the temple of the indwelling Spirit. In the indwelling of the Spirit we have an advance upon the work of regeneration.

In the indwelling Spirit is an abiding presence (~~<31417>~~John 14:17). The Holy Spirit dwells in every one who belongs to Christ (~~<41819>~~Romans 8:9 — "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his"). The Corinthian believers were very imperfect believers, but Paul told them that they were temples of the Holy Spirit even when dealing with them concerning gross immorality (~~<41815>~~1 Corinthians 6:15-19). The Holy Spirit dwells in every child of God.

In some, however, He dwells way back in the hidden sanctuary of their spirit and is not allowed to take possession as He desires of the whole man — spirit, soul, and body. Some, therefore, are not distinctly conscious of His indwelling, but He is there. What a solemn but glorious thought. If we are children of God we are not so much to pray that the Spirit may come and dwell in us; for He does that already. We are rather to recognize His presence, His gracious and glorious indwelling, and give Him complete control of the house He already inhabits, and strive to so live as not to grieve this Holy one, this Divine guest. We shall see later that it is right to pray for "the filling" or "baptism" with the Spirit. What a thought it gives of the hallowedness of life and of the sacredness of the body, to think of the Holy Spirit dwelling within us. How carefully we ought to walk as not to grieve Him. How considerately we ought to treat these bodies, and how sensitively we ought to shun everything that will defile them.

This indwelling Spirit is a source of everlasting satisfaction and life.

~~<41814>~~John 4:14 "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (From a comparison with ~~<41817>~~John 7:37-39, it is plain that the water here spoken of is the Holy Spirit.) The one who drinks of this water "shall never thirst" or literally shall not thirst unto eternity. He has a fountain within, now with no need to

go outside for satisfaction. He is independent of environment for life and joy. Why then do so many professed Christians run to the world for their satisfaction?

<B>Romans 8:2 — "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

**Second Proposition:** *The Holy Spirit sets the believer in Christ free from the law of sin and death.*

The law of sin and death is addressed in <B>Romans 7:9-24. Paul had been aroused by the law of God to see what was holy and just and good. He delighted in this law after the inward man (<B>Romans 7:22) and strove to keep it. But he found that there was not only this "holy and just and good" law without him, but he found there was another law in his members warring against the law of his mind. This law of sin and death was that when he would do good evil was present (7:21). "To will is present to me, but to do that which is good is not" (v. 18 RV). In this wretched position of approving of the law in his mind, but in servitude to the law of sin and death in his actions, Paul found himself until he discovered in Christ Jesus a third law, "the law of the Spirit of life." This law set him free from the law of sin and death so that now he not only could "will" but also "do," and the righteousness of the law was fulfilled in him who walked not after the flesh, but after the Spirit. (<B>Romans 8:3). It is the work of the Holy Spirit when we give up trying to live right in our own strength — i.e., in the energy of the flesh — and surrender to the Holy Spirit to live in Him and walk in his blessed power, to set us free from this awful law of sin and death.

There are many professed Christians today experiencing <B>Romans 7:9-24. Some even go so far as to reason that this is the normal Christian life. But Paul tells us distinctly in verse 9 that this was "when the commandment came," and again in verse 14 that this was his experience as "carnal, sold under sin." In <B>Romans 8:9 he tells us how not to be in the flesh but in the Spirit. In the eighth chapter of Romans we have the picture of the true Christian life, the life that is possible and that God expects from every one of His children — the life where not merely the commandment comes, but the Spirit comes and works obedience and victory; where we not only see the beauty of the law, but where the Spirit imparts power to keep it (<B>Romans 8:4). We still have "the flesh," but we do not live after it; we "through the Spirit do mortify the deeds of the body" (<B>Romans 8:13). We walk after the Spirit and do not fulfill the lusts of the flesh

(<sup><R16></sup>Galatians 5:16). We "have crucified the flesh with the passions and lusts thereof" (<sup><R14></sup>Galatians 5:24 RV). It is thus our privilege in the Spirit's power to get daily, hourly, constant victory over the flesh and over sin. But this victory is not in ourselves, not in any strength of our own. Left to ourselves, deserted of the Spirit of God, we would be as helpless as ever. It is still true that in us, that is, in our flesh, "dwelleth no good thing" (<sup><R13></sup>Romans 7:18). Victory is all in the Spirit's power. The Spirit's power may be so full that one is not conscious of the presence of the flesh — it seems dead and gone — but it is only kept dead by the Holy Spirit. If we try to take one step in our own strength we fail. We must live and walk in the Spirit to have victory (<sup><R16></sup>Galatians 5:16, 25).

In <sup><R12></sup>John 8:32, it is the truth that sets us free and gives victory over sin, and in <sup><R11></sup>Psalms 119:11, it is the indwelling word. In this, as in everything else, what in one place is attributed to the Spirit is elsewhere attributed to the word.

<sup><R16></sup>Ephesians 3:16 RV — That he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man."

**Third Proposition:** *The Holy Spirit strengthens the believer with power in the inward man.*

The result of this strengthening is seen in verses 17-19 — "That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." This work of the Holy Spirit is closely related to that mentioned in the preceding section. It is a carrying out of the former work to completion. Here the power of the Spirit manifests itself not merely in giving us victory over sin, but (a) in Christ's dwelling (a strong word meaning permanently settling) in our hearts, (b) in our being rooted and grounded in love, (c) in our being made strong to apprehend with all the saints what is the breadth and length and height and depth and to know the love of Christ which passeth knowledge, and (d) in our being "filled unto all the fulness of God."

<sup><R14></sup>Romans 8:14 "For as many as are led by the Spirit of God, they are the sons of God."

**Fourth Proposition:** *The Holy Spirit leads us into a holy life, a life as sons of God, a godly life.*

The Holy Spirit not only gives us power to live a holy life, a life well pleasing to God when we have discovered what that life is; He also takes us as it were by the hand and leads us into that life. Our whole part is simply to surrender ourselves utterly to Him to lead and mold us. Those who do this are not merely God's offspring, which all men are (~~4173~~ Acts 17:28), neither are they merely God's children: "These are sons of God." ~~4186~~ Romans 8:16, RV "The Spirit himself beareth witness with our spirit, that we are children of God."

**Fifth Proposition:** *The Holy Spirit bears witness together with the spirit of the believer that he is a child of God.*

Note that Paul does not say that the Spirit bears witness *to* our spirit but *with* it. That is, there are two who bear witness to our sonship; first our spirit bears witness that we are children of God; second, the Holy Spirit bears witness together with our spirit that we are children of God.

**QUESTION:** How does the Holy Spirit bear His testimony to this fact?

**ANSWER:** ~~4046~~ Galatians 4:6 — "And because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father." It is only when "the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (~~4180~~ Romans 8:2), and so "the righteousness of the law is fulfilled" in me "who walk not after the flesh but after the Spirit" (8:4), and I "through the Spirit of God do mortify the deeds of the body" (8:13), and when I am surrendered to the Spirit's leading (8:14) — it is then and only then that I can expect (8:16) to actually experience the clear assurance of sonship that comes from the Spirit of God testifying together with my spirit that I am a child of God. There are many seeking this testimony of the Holy Spirit in the wrong place (i.e., as a condition of their surrendering wholly to God).

~~4162~~ Galatians 5:22-23 — "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is not law."

**Sixth Proposition:** *The Holy Spirit brings forth fruit in the believer in Christlike graces of character.*

(Compare to ~~4147~~ Romans 14:17 — "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost.")

~~4153~~ Romans 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." ~~4115~~ Romans 5:5 — "And hope maketh not ashamed; because the

love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.")

All real beauty of character, all real Christlikeness in us, is the Holy Spirit's work; it is His fruit. He bears it, not we.

Notice these graces are not said to be the fruits of the Spirit, they are the fruit. There is a unity of origin running through all the multiplicity of manifestation. It is a beautiful life that is set forth in these verses. Every word is worthy of earnest study and profound meditation. "Love," "joy, .... peace," "longsuffering," "kindness," "goodness," "faith," "meekness," "self control." Is not this the life we all long for, the Christ-life? It is not natural to us, and it is not attainable by any effort of the flesh or nature. The life that is natural to us is set forth in the three preceding verses (<sup><4519></sup>Galatians 5:19-21). But when the indwelling Spirit is given full control in the one He inhabits, when we are brought to realize the utter badness of the flesh and give up in hopeless despair of ever attaining to anything in its power — in other words, when we come to the end of self and just give over the whole work of making us what we ought to be to the indwelling Holy Spirit, then, and only then, holy graces of character are His fruit. Do you wish these graces in your character and life? Renounce self utterly and all its striving after holiness, and let the Holy Spirit, who dwells in you, take full control and bear His own glorious fruit. Settle it clearly and forever that the flesh can never bear this fruit, that you can never attain these things by your own effort, that they are "the fruit of the Spirit."

We hear a good deal today about "character-building." That is all very well if you let the Holy Spirit do the building, and then it is not so much building as fruit-bearing. (See, however, <sup><6005></sup>2 Peter 1:5-7.)

We hear also about cultivating graces of character, but we must always bear in mind that the way to cultivate true graces of character is by submitting ourselves utterly to the Spirit to do His work. "This is sanctification of the Spirit" (<sup><6002></sup>1 Peter 1:2; <sup><5123></sup>2 Thessalonians 2:13). There is a sense, however, in which cultivating graces of character is right. We look at Jesus Christ to see what we ought to be, then we look to the Holy Spirit to make us what we ought to be.

<sup><5123></sup>John 16:13 RV — "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself: but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come."

**Seventh Proposition:** *The Holy Spirit guides the believer into all truth.*

This promise was made in the first instance to the apostles, but the apostles themselves applied it to all believers (~~612b~~ 1 John 2:20, 27). It is the privilege of each of us to be "taught of God." Each believer is independent of human teachers — "ye need not that any man teach you." This does not mean, of course, that we may not learn from others who are taught of the Holy Spirit. If John had thought that, he never would have written this epistle to teach others. The man who is most fully taught of God is the very one who will be most ready to listen to what God has taught others. Much less does it mean that when we are taught of the Spirit we are independent of the Word of God. For the Word is the very place to which the Spirit leads His pupils and the instrument through which He instructs them (~~4067~~ Ephesians 6:17; ~~4065~~ John 6:63; ~~4058~~ Ephesians 5:18-29; ~~5066~~ Colossians 3:16). But while we may learn much from men, we are not dependent upon them. We have a divine teacher, the Holy Spirit.

We shall never truly know the truth until we are thus taught. No amount of mere human teaching, no matter who our teachers may be, will give us a correct apprehension of the truth. Not even a diligent study of the Word either in English or the original languages will give us a real understanding of the truth. We must be taught of the Holy Spirit. And each and every one of us may be taught by Him.. The one who is taught by the Spirit will understand the truth of God better, even if he does not know a word of Greek or Hebrew, than the one who knows Greek, Hebrew, and all the cognate languages, and is not taught of the Spirit.

The Spirit will guide the one He teaches into all the truth. Not in a day, nor in a week, nor in a year, but step by step. There are two special lines of the Spirit's teaching mentioned: (a) "He shall declare unto you the things that are to come." Many say we can know nothing of the future, that all our thoughts on that subject are guesswork. Anyone taught by the Spirit knows better than that. (b) "He shall glorify me [i.e., Christ], for he shall take of mine, and shall declare it unto you." This is the Holy Spirit's specialty with the believer as with the unbeliever, to declare unto them the things of Christ and glorify Him.

Many fear to emphasize the truth about the Holy Spirit lest Christ be disparaged, but no one magnifies Christ as the Holy Spirit does. We shall never understand Christ nor see His glory until the Holy Spirit interprets Him to us. The mere listening to sermons and lectures, the mere study of the Word, will never allow you to see "the things of Christ." The Holy Spirit must show you, and He is willing to do it. He is longing to do it. I



suppose the Holy Spirit's most intense desire is to reveal Jesus Christ to men. Let Him do it. Christ is so different when the Spirit takes the things of Christ and shows them unto us.

⌘ John 14:26 — "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

**Eighth Proposition:** *The Holy Spirit brings to remembrance the words of Christ.*

Here again we have the teaching of the Holy Spirit, but we have something besides. This promise was made primarily to the apostles, and is the guarantee of the accuracy of their report of what Jesus said; but the Holy Spirit does a similar work with each believer who expects it of Him and looks to Him to do it. He brings to mind the teachings of Christ and the Word, just when we need them for either the necessities of our life or of our service.

How many of us could tell of occasions when we were in great distress of soul, or great questioning as to duty, or great extremity as to what to say to one whom we were trying to lead to Christ or to help, and just the Scripture we needed — some passage we had not thought of for a long time and perhaps never in this connection — was brought to mind? It was the Holy Spirit who did this, and He is ready to do it even more when we expect it from Him. Isn't it significant that in the verse following this promise, Jesus says: "Peace I leave with you, my peace I give unto you"? If we will look to the Holy Spirit to bring Scripture to mind just when we need it, we will indeed have Christ's peace.

⌘ 1 Corinthians 2:9-14 "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. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 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. 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. 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."

**Ninth Proposition:** (a) *The Holy Spirit reveals to us the deep things of God which are hidden from, and foolishness to, the natural man; and, (b) The Holy Spirit imparts power to discern, know and appreciate what He has taught.*

In these verses we have a twofold work of the Spirit. It is primarily to the apostles that He does this, but we cannot limit this work of the Spirit to them. Not only is the Holy Spirit the author of the revealed written word of God, but He is also the interpreter of what He has revealed. How much more interesting any book becomes when we have its author right at hand to interpret it to us. This is what we always may have when we study the Bible. The author, the Holy Spirit, is right at hand to interpret. To understand the book, we look to Him and the darkest places become clear. We need to pray often with the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law" (~~439B~~ Psalm 119:18). It is not enough that we have the objective revelation in the written word, we must have the subjective illumination of the Holy Spirit to enable us to comprehend it. It is a great mistake to try to comprehend a spiritual revelation with natural understanding. The foolish attempt to do this has landed many in the bog of "higher criticism." A man who is color-blind might as well expect to appreciate a famous painting because he owns a paint brush, as an unspiritual man to understand the Bible simply because he understands the laws of grammar and the vocabulary of the languages in which the Bible was written. We all need to recognize the utter insufficiency and worthlessness before God of our own wisdom (see, e.g., ~~4019~~ 1 Corinthians 1:19-21, 26-27). That is perhaps the lesson that this nineteenth century of overweening intellectual conceit needs most of any. To understand God's word we must empty ourselves utterly of our own wisdom, and rest in utter dependence upon the Spirit of God to interpret it to us. (Matthew 1 1:25 — "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.")

When we have put away our own righteousness, then, and only then, we get the righteousness of God (See ~~3104~~ Philippians 3:4-7, 9 and ~~450B~~ Romans 10:3).

When we have put away our own wisdom, then, and only then, we get the wisdom of God (~~418B~~ 1 Corinthians 3:18; ~~41125~~ Matthew 11:25; ~~40125~~ 1 Corinthians 1:25-28).

When we put away our own strength, then, and then only, we get the strength of God (<sup><2419></sup>Isaiah 40:29; <sup><4713></sup>2 Corinthians 12:9; <sup><4127></sup>1 Corinthians 1:27-28).

Emptying must precede filling: self poured out that God may be poured in. We must daily be taught by the Spirit to understand the word. I cannot depend today on the fact that the Spirit taught me yesterday. Each new contact with the Word must be in the power of the Spirit. That the Holy Spirit once illumined our mind to grasp a certain passage is not enough. He must do so each time we confront that passage. Andrew Murray put this truth well when he said, "Each time you come to the Word in study, in hearing a sermon or reading a religious book, there ought to be, as distinct as your intercourse with the external means, a definite act of self-abnegation, denying your own wisdom and yielding yourself in faith to the Divine teacher." (*The Spirit of Christ*, p. 221.)

<sup><4111></sup>1 Corinthians 2:1-5 — "And I, brethren, when I came to you, came not with excellence of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

<sup><3105></sup>1 Thessalonians 1:5 — "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance: as ye know what manner of men we were among you for your sake."

<sup><4108></sup>Acts 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 Judea, and in Samaria, and unto the uttermost part of the earth."

**Tenth Proposition:** *The Holy Spirit enables the believer to communicate to others in power the truth He Himself has been taught.*

We need the Holy Spirit in the first place to reveal the truth, and the Holy Spirit in the second place to interpret to us the truth He has revealed, and we need the Holy Spirit in the third place to enable us to effectually communicate to others the truth He has interpreted to us. We need Him all along the line. One great cause of real failure in ministry even when there is seeming success is from attempting to teach by "enticing words of man's wisdom" (i.e., by the arts of human logic, rhetoric and eloquence) what the

Holy Spirit has taught us. What is needed is "demonstration of the Spirit and of power." There are three causes of spiritual failure in preaching:

1. Some other message is taught than the message which the Holy Spirit has revealed in the Word — men preach science, art, philosophy, sociology, history, experience, etc., and not the simple word of God as found in the Holy Spirit's Book, the Bible.
2. The Spirit-taught message, the Bible, is studied and sought to be comprehended by the natural understanding — i.e., without the Spirit's illumination. That, alas! is too common even in institutions where men are being trained for the ministry.
3. The Spirit-given message, the Word, the Bible, studied and comprehended under the Holy Ghost illumination, is given out to others with "enticing words of man's wisdom," and not "in demonstration of the Spirit and of power." We are absolutely dependent upon, the Spirit all along the line. He must teach us how to speak as well as what to speak. His must be the power as well as the message.

Jude 20 — "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost."

~~4068~~ Ephesians 6:18 — "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Compare to ~~8186~~ Romans 8:26 — 27 RV.)

**Eleventh Proposition:** *The Holy Spirit helps, guides and gives power to the believer in prayer.*

The disciples did not know how to pray as they ought, so they came to Jesus and said: "Lord, teach us to pray." (~~2110~~ Luke 11:1.) We "know not how to pray as we ought," but we have another paraclete right at hand to help (~~6146~~ John 14:16-17). In fact, "The Spirit helpeth our infirmity" (~~8186~~ Romans 8:26 RV). He teaches us to pray. True prayer is prayer in the Spirit — i.e., prayer the Spirit inspires and directs. When we come into God's presence we should recognize our infirmity, our ignorance of what we should pray for, or how, and in the consciousness of our utter inability to pray tightly, look to the Holy Spirit and cast ourselves utterly upon Him to direct our prayers, to lead our desires, and guide our utterance of them. Rushing heedlessly into God's presence and asking the first thing that comes to mind, or that some thoughtless one asks us to pray for, is not

praying "in the Spirit," and is not true prayer. We must wait for the Holy Spirit, and surrender ourselves to the Him. The prayer that God the Holy Spirit inspires is the prayer that God the Father answers.

<418>Romans 8:26-27 RV says, "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered. 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." The longings which the Holy Spirit begets in our hearts are often too deep for utterance, too deep apparently for clear and definite comprehension on the part of the believer himself in whom the Holy Spirit is working. God Himself must "search the heart" to know "what is the mind of the Spirit" in these unuttered and unutterable longings. But God does know what is the mind of the Spirit. He knows what those Spirit-given longings mean, even if we do not; and these longings are "according [to the will of] God." He grants them so it comes to pass that "He is able to do exceedingly above all that we ask or think, according to the power that worketh in us"

(<418>Ephesians 3:20).

<645>1 Corinthians 14:15 — "What is it then? I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also." There are other times when the Spirit's leadings are so clear that we "pray with the Spirit and with the understanding also."

<418>Ephesians 5:18-20 RV — "And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father."

**Twelfth Proposition:** *The Holy Spirit inspires the believer to, and guides him in, praise and thanksgiving.*

Not only does He teach us to pray, He also teaches us to render thanks. One of the most prominent characteristics of "the spirit-filled life" is thanksgiving. (Compare to <418>Acts 2:4, 11.) True thanksgiving is "to God, even the Father," through or "in the name of our Lord Jesus Christ," in the Holy Spirit. The same is true of prayer. (Compare to <418>Ephesians 2:18 RV.)

<1018>Philippians 3:3 RV — "For we are the circumcision, who worship by the Spirit of God, and glory in Christ, and have no confidence in the flesh."

**Thirteenth Proposition:** *The Holy Spirit inspires worship on the part of the believer.*

Prayer is not worship, thanksgiving is not worship. Worship is a definite act of the creature in relation to God. Worship is bowing before God in adoring acknowledgment and contemplation of Himself. Someone has said: "In our prayers we are taken up with our needs, in our thanksgiving we are taken up with our blessings, in our worship we are taken up with Himself."

There is no true and acceptable worship except that which the Holy Spirit prompts and directs. "Such doth the Father seek to be His worshippers" (~~4023~~ John 4:23 RV). The flesh seeks to enter every sphere of life. It has its worship as well as its lusts. The ownership which the flesh worships is an abomination unto God.

Not all earnest and honest worship is worship in the Spirit. A man may be very honest and very earnest in his worship, and still not have submitted himself to the guidance of the Holy Spirit in the matter, and so his worship is in the flesh. Even when there is great loyalty to the letter of the Word, worship may not be "in the Spirit" — i.e., inspired and directed by Him. To worship aright we must "have no confidence in the flesh," we must recognize the utter inability of the flesh — i.e., our natural self — to worship acceptably. We must realize also the danger there is that the self may intrude into our worship. In utter self-distrust and self-abnegation we must cast ourselves upon the Holy Spirit to lead us aright in our worship.

~~4102~~ Acts 13:2, 4 "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

**Fourteenth Proposition:** *The Holy Spirit calls men and sends them forth to definite lines of work.*

The Holy Spirit not only calls men in a general way into Christian work, but selects the specific work and points it out. "Shall I go to China, to Africa, to India?" many a believer is asking (and many others ought to ask). You cannot rightly settle that question for yourself, neither can anyone else settle it rightly for you. Not every Christian is called to China or Africa, or to the foreign field at all. God alone knows whether He wishes you in any of these places. He is willing to show you.

How does the Holy Spirit call? The passage before us does not tell us. It is presumably purposely silent on this point, lest, perhaps, we think that He must always call in precisely the same way. There is nothing to indicate that He spoke by an audible voice, much less that He made His will known in any of the fantastic ways in which some profess to discern His leading (for example, by twitchings of the body, or by opening the Bible at random and putting a finger on a passage that may be construed into some entirely different meaning than the inspired writer intended). But the important point is, He made His will clearly known and He makes His will clearly known to us today.

We have plenty of men and women whom men have called and sent forth. And we have many who object strenuously to being sent forth by men, by any organization; but they are immeasurably worse — they are sent forth by self. The great need in Christian work today is men and women whom the Holy Spirit calls and sends forth.

How shall we receive the Holy Spirit's call? By desiring it, seeking it, waiting upon the Lord for it, and expecting it. "As they ministered to the Lord and fasted," the record reads. Many a Christian is saying in self-justification for staying out of ministry, "I have never had a call." How do you know that? Have you been listening for it? God speaks often in a "still small voice." Only the listening ear can catch it. Have you offered yourself to God to send you where He will? While no one should go to China or Africa unless clearly and definitely called, we ought to definitely offer ourselves to God for this work, to be ready for a call and to be listening sharply that we may hear it when it comes. No educated Christian man or woman has a right to rest easy out of the foreign field unless he has definitely offered himself to God for that work, and is clear no call from God has come.

~~4187~~ Acts 8:27-29 — "And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot reading Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot."

~~4105~~ Acts 16:6-7 — "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into

Bithynia; but the Spirit suffered them not."

**Fifteenth Proposition:** *The Holy Spirit guides in the details of daily life and service, as to where to go and where not to go; what to do and what not to do.*

It is possible for us to have the unerring guidance of the Holy Spirit at every turn of life. For example, in personal work it is manifestly not God's intention that we witness to every one we meet. There are some to whom we ought not to speak. Time spent on them would be taken from work more to God's glory. Doubtless Philip met many as he journeyed toward Gaza before he met the one of whom the Spirit said: "Go near, and join thyself to this chariot." So He is ready to guide us also. So also in all the affairs of life, business, study, everything, we can have God's wisdom. There is no promise more plain and explicit than ~~<3006>~~ James 1:5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

How shall we gain this wisdom?

~~<3006>~~ James 1:5-7 — "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

Here are; really five steps:

1. We "lack wisdom." We must be conscious of and fully admit our own inability to decide wisely. Not only the sinfulness, but the wisdom of the flesh must be renounced.
2. We must really desire to know God's way, and be willing to do God's will. This is implied in asking if the asking is sincere. This is a point of fundamental importance. Here we find the reason why men often do not know God's will and have the Spirit's guidance. They are not really willing to do whatever the Spirit leads. It is "the meek" whom He guides in judgment and "the meek" to whom "He will teach his way" (~~<4259>~~ Psalm 25:9). It is he that "willeth to do his will" who shall know, etc. (~~<4307>~~ John 7:17 RV).
3. We must "ask," definitely ask guidance.
4. We must confidently expect guidance. "Let him ask in faith, nothing doubting" (verses 6-7 RV).



**5.** We must follow step by step as the guidance comes. Just how it will come no one can tell, but it will come. It may come with only one step made clear at a time. That is all we need to know — the next step. Many are in darkness about guidance because they do not know what God will have them do next week, next month, or next year. Do you know the next step? That is enough. Take it and He will show you the next.

## **GOD'S GUIDANCE IS CLEAR GUIDANCE**

Many are tortured by leadings they fear may be from God, but of which they are not sure. You have a right, as God's children, to be sure. (~~ROM~~ 1 John 1:5 — "God is light, and in him is no darkness at all.") Go to God. Say, "Here I am, heavenly Father. If this is thy will I will do it, but make it clear if it is so." He will do so, if it is His will, and you are willing to do it; and you need not, and ought not to do that thing until He does make it clear. We have no right to dictate to God how He shall give His guidance: by shutting up every other way, or by a sign. It is ours to seek and expect wisdom, but it is not ours to dictate how it shall be given.

Two things are evident from what has been said thus far about the work of the Holy Spirit in the believer:

*First.* How utterly dependent we are upon the Holy Spirit at every turn of Christian life and service.

*Second.* How perfect is the provision for life and service that God has made, and what fulness of privilege is open to the humblest believer through the Holy Spirit's work. It is not so much what we are by nature, intellectually, morally, spiritually, or even physically, that is important, but what the Holy Spirit can do for us, and what we will let Him do. The Holy Spirit often takes the one who gives the least natural promise and uses him beyond those who give the greatest natural promise. Christian life is not to be lived in the realm of natural temperament, and Christian work is not to be done in the power of natural endowment, but Christian life is to be lived in the realm of the Spirit, and Christian work is to be done in the power of the Spirit. The Holy Spirit is willing and eagerly desirous to do His whole work. He will do for each of us all that we let Him do.

~~ROM~~ Romans 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."

**Sixteenth Proposition:** *The Holy Spirit quickens the mortal body of the believer.*

This, as the context shows, refers to the future Resurrection of the body. This is the Spirit's work. The glorified body is from Him. It is a spiritual body. We now have the first fruits of the Spirit, but are waiting for the full harvest, the redemption of the body. (<4183>Romans 8:23 — "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.")

There is a sense in which the Spirit even now quickens our bodies.

<4128>Matthew 12:28 — "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." <4118>Acts 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." <31514>James 5:14 "Is any sick among you: let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." God by His Holy Spirit does impart new health and vigor to these mortal bodies in the present life. Compare <31429>Psalm 104:29-30 — "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and are returned to the dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

## 7. BAPTISM WITH THE HOLY SPIRIT

### I. WHAT IS THE BAPTISM WITH THE HOLY SPIRIT?

<41015>Acts 1:5 — "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Compare 2:4, 38 — "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

<41018>Acts 4:8 — "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and leaders of Israel."

<41014>Acts 10:44-46 — "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard

them speak with tongues, and magnify God."

<4115> Acts 11:15-17 — "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?"

<419D> Acts 19:2-6 — "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. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

<3014> Hebrews 2:4 "God also bearing them witness, both with signs and wonders, and with diverse miracles and gifts of the Holy Ghost, according to his own will."

<6121> 1 Corinthians 12:4, 11, 13 — "Now there are diversities of gifts, but the same Spirit .... But all these worketh that one and the self-same Spirit, dividing to every man severally as he will .... 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."

<2249> Luke 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."

**First Proposition:** *A number of phrases are used in the New Testament to describe one and the same experience: "baptized with the Holy Ghost," "filled with the Holy Ghost," "the Holy Ghost fell on them," "the gift of the Holy Ghost was poured out," "receive the Holy Ghost," "the Holy Ghost came on them," "gifts of the Holy Ghost," "I send the promise of my Father upon you," "endued with power from on high."*

<419D> Acts 19:2 RV — "And he said unto them, Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Ghost was given."

**Second Proposition:** *Baptism with the Holy Spirit is a definite experience.*

One may and ought to know whether he has received it or not. Compare to <sup><4885></sup>Acts 8:15-16 — "Who, when they were come down, prayed for them, that they might receive the Holy Ghost: For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus."

<sup><4886></sup>Galatians 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?"

<sup><4887></sup>Acts 1:5 — "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Here was a company of regenerated men, pronounced so by Christ.

(Compare to <sup><4815B></sup>John 15:3 — "Now are ye clean through the word which I have spoken unto you," and to <sup><48130></sup>John 13:10 — "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.") And yet the baptism with the Spirit lay for them some days in the future.

<sup><4882></sup>Acts 8:12 — "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

In this company of baptized believers, there were certainly some regenerated people, but we read in verse 15:16, "Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)"

We see the same example of believers regenerated but not baptized with the Holy Ghost in <sup><4890></sup>Acts 19:1-2 — "And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, 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." Compare to verse 6 — "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

**Third Proposition:** *Baptism with the Holy Spirit is an operation distinct from, additional to, and subsequent to HIS regenerating work.*

A man may be regenerated by the Holy Spirit and still not be baptized with the Holy Spirit. In regeneration there is an impartation of life, and the one who receives it is saved; in baptism with the Holy Spirit there is an impartation of power and the one who receives it is fitted for service.

**EVERY TRUE BELIEVER HAS THE HOLY SPIRIT**

<418>Romans 8:9 — "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his." (See also <419>1 Corinthians 6:19.)

But not every believer has the baptism with the Holy Spirit, though every believer may. Baptism with the Holy Spirit may be received immediately after the new birth, as, for example, in the household of Cornelius. In a normal state of the church every believer would have the baptism with the Holy Spirit, as in the church at Corinth (<423>1 Corinthians 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").

In a normal state of the church, baptism with the Holy Spirit would be received immediately upon repentance and baptism into the name of Jesus Christ for the remission of sins (<428>Acts 2:38). But the doctrine of baptism with the Holy Spirit has been allowed to drop out of sight. The church has had so little expectancy along this line, that a large portion of the church is like the churches in Samaria and Ephesus: someone has to come and call the attention of the believers to their privilege in the risen Christ and claim it for them.

<406>Acts 1:5, 8 — "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 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 Judea, and in Samaria, and unto the uttermost parts of the earth."

<424>Luke 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."

<404>Acts 2:4 "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance."

<407>Acts 9:17, 20 — "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And straightway he preached Christ in the synagogues, that he is the Son of God."

<424>1 Corinthians 12:4-14 "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man

to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit: to another faith by the same Spirit; to another the gifts of healing by the same Spirit: to another the working of miracles; to another prophecy; to another discerning of Spirits: to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh out that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 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."

**Fourth Proposition:** *The Baptism with the Holy Spirit is an experience connected with and primarily for the purpose of service.*

Baptism with the Holy Spirit is not primarily intended to make believers happy or holy, but to make them useful. In every passage in the Bible where the results of baptism with the Holy Spirit are mentioned, they are related to testimony and service. Baptism with the Holy Spirit has no direct reference to cleansing from sin. It has to do with gifts for service rather than with graces of character. The steps by which one ordinarily receives baptism with the Holy Spirit are of such a character, and baptism with the Holy Spirit makes God so real, that in most cases this baptism is accompanied by a great moral uplift, or even a radical transformation. But the Baptism with the Holy Spirit is not in itself either an eradication of the carnal nature or cleansing from an impure heart. It is the impartation of supernatural power or gifts in service.

It is indeed the work of the Holy Spirit to cleanse from sin, and to lead one into a life of victory over the world, the flesh and the devil, but this is not baptism with the Holy Spirit. It is, however, more fundamental and important.

## II. RESULTS OF BAPTISM WITH THE HOLY SPIRIT.

~~1~~ 1 Corinthians 12:4-10 — "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit: to another faith by the

same Spirit; to another the gifts of healing by the same Spirit: to another the working of miracles; to another prophecy; to another discerning of Spirits: to another divers kinds of tongues; to another the interpretation of tongues."

**First Proposition:** *The specific manifestations of baptism with the Holy Spirit are not precisely the same in all persons.*

"There are diversities of gifts, but the same Spirit." The gifts vary with the different lines of service to which God has called each person. The church is a body, and different parts of the body have different functions. The Spirit imparts to the one who is baptized with the Spirit those gifts that fit him for the work to which the Spirit has called him. For example, many in the early church who were baptized with the Holy Spirit spoke in tongues (~~4106~~ Acts 10:46; 19:6), but not all (~~4127~~ 1 Corinthians 12:27-30). So today the Holy Spirit imparts to some gifts as an evangelist, to others as pastors and teachers, to others as "helps and governments," and so on.

~~4127~~ 1 Corinthians 12:7 — "For the manifestation of the Spirit is given to every man to profit withal."

**Second Proposition:** *There will be at least one gift to every individual baptized with the Holy Spirit.*

~~4121~~ 1 Corinthians 12:11 RV — "But all these worketh the one and the same Spirit, dividing to each one severally even as he will."

**Third Proposition:** *The Holy Spirit distributes to each one as He will.*

The Holy Spirit is absolutely sovereign in deciding how — in what special gift, operation, or power — baptism with the Holy Spirit shall manifest itself.

It is not for us to pick out some place of service and then ask the Holy Spirit to qualify us for that service; it is not for us to select some gift and then ask the Holy Spirit to impart to us that gift. It is for us simply to put ourselves entirely at the disposal of the Holy Spirit to send us where He will, to select for us what kind of service He will, and to impart what gift He will. He is absolutely sovereign, and our position is that of unconditional surrender to him. I am glad this is so: that He, in His infinite wisdom and love, is to select the field, service and gifts and not I, in my shortsightedness and folly. Failure to recognize this absolute sovereignty of the Spirit causes many to meet with disappointment. They are trying to select the gift and so get none. Of course, it is scriptural, while recognizing and rejoicing in the sovereignty of the Holy Spirit, to "covet earnestly the

best gifts" (~~<4123>~~ 1 Corinthians 12:31).

~~<4005>~~ Acts 1:5, 8 — "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. For 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 Judea, and in Samaria, and unto the uttermost part of the earth."

**Fourth Proposition:** *Baptism with the Holy Spirit always imparts power in service.*

The power may be of one kind in one person and of another kind in another person, but there will always be power. There will come a power that was never there before — power for the very work God has for you to do. The results of that power may not be manifest at once in conversions (~~<4075>~~ Acts 7:55-60).

~~<4029>~~ Acts 4:29, 31 — "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy Word .... And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

**Fifth Proposition:** *Baptism with the Holy Spirit imparts boldness in testimony and service.*

Baptism with the Holy Spirit converts cowards into heroes. (Compare ~~<4008>~~ Acts 4:8-12.)

~~<4004>~~ Acts 2:4, 7-8, 11 — "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."

~~<4003>~~ Acts 4:31, 33, 8-10 — "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the

Holy Ghost, and they spake the word of God with boldness. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all .... Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye



crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

<4917> Acts 9:17, 20 — "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost .... And straightway he preached Christ in the synagogues, that he is the Son of God."

<4104> Acts 10:44-46 — "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues, and magnify God."

<4918> Ephesians 5:18-19 — "And be not drunk with wine, wherein is excess; but be filled with the Spirit speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

**Sixth Proposition:** *Baptism with the Holy Spirit causes one to be occupied with God and Christ and spiritual things.*

**Concluding Proposition:** *Baptism with the Holy Spirit is the Spirit of God coming upon the believer, filling his mind with a real apprehension of truth, and taking possession of his faculties, imparting to him gifts not otherwise his that qualify him for the service to which God has called him.*

### III. THE NECESSITY OF BAPTISM WITH THE HOLY SPIRIT.

<4248> Luke 24:48-49 — "And ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye (sit ye down) in the city of Jerusalem, until ye be endued with power from on high."

<4104> Acts 1:4-5, 8 — "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 .... 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 Judea, and in Samaria, and unto the uttermost part of the earth."

**First Proposition:** *Jesus Christ commanded the disciples not to enter upon the work to which He had called them until baptized with the Holy Ghost.*

They were uniquely fitted for the work by experience, by association with Jesus, and by long training at His own hands, but the further preparation of baptism with the Holy Spirit was so essential that they must not move without it.

There was apparently imperative need that something be done at once. The whole world was perishing and they alone knew the saving truth. Nevertheless Jesus strictly charged them, "wait." What a testimony to the all importance of baptism with the Holy Spirit as a preparation for work that shall be acceptable to Christ.

~~410B~~ Acts 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."

~~412B~~ Luke 3:22 and ~~400B~~ Luke 4:1, 14, 17-18 — "And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased .... And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness .... And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about .... And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised."

**Second Proposition:** *Jesus Christ Himself, though the only begotten Son of God, did not enter upon His ministry until the Spirit of God had come upon Him, and He had thus been "anointed with the Holy Ghost and power."*

~~418A~~ Acts 8:14-16 — "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus."

~~419D~~ Acts 19:1-2 — "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believe? And they said unto him, We have not so much as

heard whether there be any Holy Ghost."

**Third Proposition:** *When the apostles found believers in Christ, they at once demanded whether the believers had received the Holy Spirit, and, if not, the apostles at once saw to it that they did.*

**Concluding Proposition:** *Baptism with the Holy Spirit is absolutely necessary in every Christian for the service that Christ demands and expects.*

#### IV. WHOM IS BAPTISM WITH THE HOLY SPIRIT FOR?

~~400B~~ Acts 2:38-39 — "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The promise of these verses is "baptism with the Holy Spirit" or "the gift of the Holy Spirit." Compare to ~~400B~~ Acts 1:4; 2:33, and also the context.

**Proposition:** *Baptism with the Holy Spirit was not merely for the apostles, nor merely for the apostolic age, but for "all that are afar off, even as many as the Lord our God shall call" as well.*

It is for every believer in every age of the Church's history. If any believer in any age is not baptized with the Holy Spirit, it is solely because he does not claim his privilege in Christ.

#### V. THE REFILLING WITH THE HOLY SPIRIT.

~~400B~~ Acts 2:4 "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

~~400B~~ Acts 4:8, 31 — "The Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel .... And when they had prayed.., they were all filled with the Holy Ghost, and they spake the word of God with boldness."

**Proposition:** *The same disciple (Peter) is said to have been "filled with the Holy Spirit" on three different occasions.*

It is not enough that one be filled with the Holy Spirit once. We need a new filling of the Holy Spirit for each new emergency of Christian service.

## VI. HOW TO OBTAIN BAPTISM WITH THE HOLY SPIRIT.

~~4128~~ Acts 2:38 RV — "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost."

~~4104~~ Acts 10:44 "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." Compare ~~4158~~ Acts 15:8-9 — "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost even as he did unto us, and put no difference between us and them, purifying their hearts by faith."

~~4892~~ Galatians 3:2 — "Received ye the Spirit by the works of the law, or by the hearing of faith?"

**First Proposition:** *The fundamental conditions upon which baptism with the Holy Spirit is bestowed are: repentance, faith in Jesus Christ as an all-sufficient Savior (apart from works of the law), and baptism in the name of Jesus Christ for the remission of sins.*

~~4192~~ Acts 19:2, 6 RV — "He said unto them, Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Ghost was given."

**Second Proposition:** *For those who believe in Jesus Christ the experience of receiving baptism with the Holy Spirit is sometimes conditioned on the believer's knowing that there is such a blessing and that it is for him now.*

~~4185~~ Acts 5:32 — "The Holy Ghost, whom God hath given to them that obey him."

**Third Proposition:** *God gives the Holy Spirit to them that obey Him.*

Obedience means absolute surrender. This is really involved in true repentance and faith in Jesus Christ. It is one of the most fundamental conditions of entering into this blessing. It is the point at which thousands fail to receive it today.

~~4185~~ Acts 8:15-16 — "Who, when they were come down, prayed for them that they might receive the Holy Ghost; for as yet he was fallen on none of them." (See also verse 17.)

**Fourth Proposition:** *Baptism with the Holy Spirit is given to those who have already believed on Christ and been baptized with water (v. 12) in answer to definite prayer.*

Compare to ~~2113~~ Luke 11:13. But there may be much earnest praying without the Holy Spirit coming because the prayer is not in faith (~~5006~~ James

1:6-7). The faith that receives the gift at once is the faith that counts it as its own (~~41124~~ Mark 11:24 RV; ~~41514~~ 1 John 5:14-15).

## 8. THE WORK OF THE HOLY SPIRIT IN PROPHETS AND APOSTLES

### I. THE DISTINCTIVE CHARACTER OF THE WORK OF THE HOLY SPIRIT IN PROPHETS AND APOSTLES.

~~41224~~ 1 Corinthians 12:4, 8-11, 28-29 — "Now there are diversities of gifts, but the same Spirit .... For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit: to another faith by the same Spirit; to another the gifts of healing by the same Spirit: to another the working of miracles; to another prophecy; to another discerning of Spirits: to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh out that one and the selfsame Spirit, dividing to every man severally as he will .... And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles?"

**First Proposition:** *The work of the Holy Spirit in apostles and prophets differs from His work in other believers; He imparts to apostles and prophets a special gift for an special purpose.*

The doctrine which is becoming so common and so popular in our day, that the work of the Holy Spirit in preachers and teachers and in ordinary believers, illuminating them and guiding them into the truth and into the understanding of the word of God, is the same in kind and differs only in degree from the work of the Holy Spirit in prophets and apostles, is thoroughly unscriptural and untrue. It overlooks the clearly stated and carefully elucidated fact that while there is "the same Spirit," "there are diversities of gifts," "diversities of ministrations," "diversities of workings" (~~41224~~ 1 Corinthians 12:4-6 RV), and that not all are prophets or apostles (~~41229~~ 1 Corinthians 12:29).

Those who desire to minimize the difference between the work of the Holy Spirit in apostles and prophets and his work in other men often refer to the fact that the Bible says that Bezaleel was to be "filled with the Spirit of God" to devise the work of the Tabernacle (~~42308~~ Exodus 31:1-11) as a proof

that the inspiration of the prophet does not differ from the inspiration of the artist or architect; but they are ignorant of the fact, or forget, that the Tabernacle was to be built after the pattern shown to Moses on Mount Sinai (~~1230~~Exodus 25:9, 40), and that, therefore, it was itself a prophecy and an exposition of the truth of God.

It was the word of God done into wood, gold, silver, brass, cloth, skin, etc. There is much reasoning about inspiration today that appears at first sight very learned, but that will not bear much rigid scrutiny or candid comparison with the word of God.

## II. RESULTS OF THE WORK OF THE HOLY SPIRIT IN PROPHETS AND APOSTLES.

~~485~~Ephesians 3:5 RV — "Which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit."

**First Proposition:** *Truth hidden from men for ages or which they had not discovered and could not discover by the unaided process of human reasoning has been revealed to apostles and to prophets in the Spirit.*

The Bible contains truth that men never discovered, and never would have discovered if left to themselves, but which the Father in great grace has revealed to his children through His servants the prophets and the apostles.

~~600~~1 Peter 1:10-12 — "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

**Second Proposition:** *The revelation made to the prophets was independent of their own thinking; it was made to them by the Spirit of Christ which was in them — and was a subject of inquiry to their own mind as to its meaning; it was not their thought, but His.*

~~602~~2 Peter 1:21 RV — "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost."

**Third Proposition:** *No prophetic utterance was of the prophets' own will, but they spake from God, and the prophets were carried along in it by the Holy Spirit.*

<88B> Hebrews 3:7 — "Wherefore as the Holy Ghost saith, To-day, if ye will hear his voice."

<80B> Hebrews 10:15-16 — "Whereof the Holy Ghost also is a witness to us: for after that he had said before, 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."

<42B> Acts 28:25 — "And when they agreed not among themselves, they departed, after that Paul had spoken one word. Well spake the Holy Ghost by Esaias the prophet unto our fathers."

<12B> 2 Samuel 23:2 RV — "The Spirit of the LORD spake by me, and his word was in my tongue."

**Fourth Proposition:** *It was the Holy Spirit who spoke in the prophetic utterance; it was His word that was upon the prophet's tongue.*

The prophet was simply the mouth by which the Holy Spirit spoke. As a man, except as the Spirit taught him and used him, the prophet was fallible as other men, but when the Spirit was upon him and he was borne along by the Holy Spirit, he was infallible in his teachings. The teaching, indeed, was not his, but the Holy Spirit's. God was speaking, not the prophet. For example, Paul doubtless had many mistaken notions, but when he taught as an apostle, under the Spirit's power, he was infallible — or rather the Spirit who taught through him, and the consequent teaching, were as infallible as God.

We do well to carefully distinguish what Paul may have thought as a man, and what he actually taught as an apostle. In the Bible we have the record of what he taught as an apostle, with the possible exception of <40B> 1 Corinthians 7:6, 25 — "But I speak this by permission, and not of commandment .... Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful." Here Paul does not seem to have been sure that he had the word of the Lord and is careful to note the fact, thus giving additional certainty to all other passages.

It is sometimes said that Paul taught in his early epistles that the Lord would return during his lifetime, and in this was mistaken. Paul never taught that the Lord would return during his lifetime. In <54B> 1

Thessalonians 4:17 ("Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord"), as he was still alive, he naturally did not include himself with those who were fallen asleep. Quite probably he did believe that he might be alive, and the attitude of expectancy is the true attitude in all ages for every believer. Paul probably believed he would live to the coming of the Lord, but he did not so teach. The Holy Spirit kept him from this as all other errors in his teachings.

1 Corinthians 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."

**Fifth Proposition:** *The Holy Spirit in the apostle taught not only the concept "but the words in which the concept was to be expressed.*

This is not only a necessary inference from the fact that thought is conveyed from mind to mind by words, and if the words were imperfect the thought expressed in those words would necessarily be imperfect, but it is explicitly stated. Nothing could be plainer than Paul's statement "In words, which the Spirit teacheth." The Holy Spirit has anticipated all these modern ingenious but unbiblical false theories regarding His own work in the apostles.

The more carefully and minutely one studies the wording of the statements of the Bible, the more one becomes convinced of the marvelous accuracy of the words used to express the thought. To a superficial student the doctrine of verbal inspiration may appear questionable or even absurd, but any regenerated and Spirit-taught man who ponders the words of the Scripture, day after day and year after year will become convinced that the wisdom of God is in the very words, as well as in the thought which is expressed in the words. Our difficulties with the Bible rapidly disappear as we note the precise language used. The change of a word or letter, of a tense, case, or number would land us in contradiction or untruth, but taking the words just as written, difficulties disappear and truth shines forth. The divine origin of nature shines forth clearly under a microscope as we see the perfection of form and adaptation of the minutest particles of matter. So likewise the divine origin of the Bible shines forth clearly under the microscope as we note the perfection with which the turn of a word reveals the absolute thought of God.



**QUESTION:** If the Holy Spirit is the author of the words of Scripture, how do we account for variations in style and diction from the human writers?

**ANSWER:** The Holy Spirit is quite wise enough and has quite enough linguistic facility in revealing truth, to use words, phrases, and forms of expression in an individual's vocabulary, and to use that person's peculiar individuality. It is a mark of the divine wisdom of this book that the same divine truth is expressed with absolute accuracy in such widely varied forms of expression.

<4073> Mark 7:13 — "Making the word of God of none effect through your traditions, which ye have delivered: and many such like things do ye."

<4072> 2 Samuel 23:2 — "The Spirit of the Lop, i) spake by me, and his word was in my tongue."

<4073> 1 Thessalonians 2:13 — "For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but, as it is in truth the word of God, which effectually worketh also in you that believe."

**Sixth Proposition:** *The utterances of the apostles and the prophets were the Word of God. When we read these words we are not listening to the voice of man but to the voice of God.*

## 9. THE WORK OF THE HOLY SPIRIT IN JESUS CHRIST

### I. HOW DID THE HOLY SPIRIT WORK IN JESUS CHRIST?

<4073> Luke 1:35 — "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

**First Proposition:** *Jesus Christ was begotten of the Holy Spirit.*

In regeneration the believer is begotten of God; Jesus Christ was begotten of God in generation. He is the only begotten Son of God. (<4073> John 3:16 — "For God so loved the world, that he gave his only begotten Son, what whosoever believeth in him should not perish but have everlasting life.") The regenerated man has the carnal nature received from his earthly father

and the new nature imparted by God. Jesus Christ had only the new holy nature. He was, however, a man, since he had a human mother.

<3014> Hebrews 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."

**Second Proposition:** *Jesus Christ led a holy, spotless life and offered Himself to God through the working of the Holy Spirit.*

<4008> Acts 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."

<2501> Isaiah 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 captive, and the opening of the prison to them that are bound."

<4014> Luke 4:14, 18 — "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about .... The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

**Third Proposition:** *Jesus Christ was anointed for service by the Holy Spirit.*

Compare to <4021> Luke 3:21-22 — "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased," and to <4001> Luke 4:1, 14 "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the power of the Spirit into Galilee: and there went out a fame of him through all the region round about."

<4001> Luke 4:1 — "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness."

**Fourth Proposition:** *Jesus Christ was led by the Holy Spirit in His movements.*

<23112> Isaiah 11:2 — "And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, and spirit of knowledge and of the fear of the LORD."

Compare to <sup><0127></sup>Matthew 12:17-18 — "That it might be fulfilled which was spoken by Esaias the prophet, saying, behold my servant whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles."

**Fifth Proposition:** *Jesus was taught by the Holy Spirit, who rested upon Him.*

The Spirit of God was the source of His wisdom in the days of His flesh.

<sup><0128></sup>John 1:33 — "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

<sup><0129></sup>John 3:34 RV — "For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure.

**Sixth Proposition:** *Because the Holy Spirit rested upon Jesus in fulness, the words He spoke were the words of God.*

<sup><0130></sup>Acts 1:2 — "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen."

**Seventh Proposition:** *Jesus Christ gave commandment to His apostles whom he had chosen through the Holy Spirit.*

<sup><0131></sup>Matthew 12:28 — "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

**Eighth Proposition:** *Jesus wrought His miracles in the power of the Holy Spirit.*

Compare to <sup><0132></sup>1 Corinthians 12:9-10 — "To another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles," etc.

<sup><0133></sup>Romans 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."

**Ninth Proposition:** *Jesus Christ was raised from the dead by the power of the Holy Spirit.*

## II. PRACTICAL INFERENCES FROM THE WORK OF THE HOLY SPIRIT IN JESUS CHRIST.

Several things are evident from the study of the work of the Holy Spirit in Jesus Christ.

- (1.) *The completeness of His humanity.* He lived, thought, worked, taught, conquered sin, and won victories for God in the power of that same Spirit who we may all have.
- (2.) *Our dependence upon the Holy Spirit.* If it was in the power of the Holy Spirit that Jesus Christ, the only begotten Son of God, lived, worked, and triumphed, how much more are we dependent upon Him at every turn of life, service, and conflict with Satan and sin.
- (3.) *The wondrous world of privilege, blessing, victory, and conquest that is open to us.* The same Spirit by which Jesus was begotten is at our disposal for us to be begotten of Him. The same Spirit by which Jesus Christ offered Himself without spot to God is at our disposal for us to offer ourselves without spot, the same Spirit by which Jesus was anointed for service is at our disposal for us to be anointed for service, and so on through all the points given above.

Jesus Christ is our pattern (1 John 2:6), the firstborn among many brethren. Whatever he realized through the Holy Spirit is there for us to realize also.

# BOOK 4 - WHAT THE BIBLE TEACHES ABOUT MAN

## 1. MAN'S ORIGINAL CONDITION

### I. MAN CREATED IN THE IMAGE OF GOD.

<0026>Genesis 1:26-27 — "And God said, Let us make man in our image after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

<0026>Genesis 9:6 — "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

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

**QUESTION:** To what do this image and likeness refer?

<0023>Ephesians 4:23-24 "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

<0020>Colossians 3:10 — "And have put on the new man, which is renewed in knowledge after the image of him that created him.

<0029>Romans 8:29 — "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

<0028>2 Corinthians 3:18 — "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

<0015>Colossians 1:15 — "Who is the image of the invisible God, the firstborn of every creature."

The image and likeness plainly have reference to the intellectual and moral nature of man.

**ANSWER:** <sup><0175></sup>Psalm 17:15 RV — "As for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake, with thy form." (The Hebrew word used in this passage clearly means a visible form. Compare to <sup><0428></sup>Numbers 12:8 RV — "With him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant, against Moses?")

The image and likeness would seem also to have some reference to the visible likeness. It is true God is essentially spirit (<sup><0424></sup>John 4:24) and invisible (<sup><5015></sup>Colossians 1:15), but God has a form in which he manifests Himself to the eye (<sup><2103></sup>Isaiah 6:1; <sup><4076></sup>Acts 7:56; <sup><5076></sup>Philippians 2:6), and man seems to have been created not only in the intellectual and moral, but also the visible likeness of God. (Compare to <sup><0081></sup>Genesis 5:1, 3 — "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him .... And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.")

It is perhaps impossible to say how much of this visible likeness was lost by the Fall, but in the regeneration man is not only recreated intellectually and morally in the likeness of God (<sup><4023></sup>Ephesians 4:23-24; <sup><5080></sup>Colossians 3:10), but when the regeneration is complete in the outward, visible likeness as well. (Compare to <sup><5081></sup>Philippians 3:21 — "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.") But from <sup><0175></sup>John 17:5 ("And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was"), compared with <sup><5076></sup>Philippians 2:6 ("Who, being in the form of God, thought it not robbery to be equal with God"), we see that "the form" of Christ was the form of God.

## II. THE ORIGINAL INTELLECTUAL AND MORAL CONDITION OF MAN.

<sup><0029></sup>Genesis 2:19 — "And out of the ground the LORD God formed every best of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof."

<sup><0028></sup>Genesis 1:28 — "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over

every living thing that moveth upon the earth."

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

Man was not created a savage, but a being with lofty intellectual powers. Whatever truth there may be in the doctrine of evolution as applied within limits to the animal world, that truth breaks down when applied to man. It contradicts not only Scripture, but the known facts of history. The development of man from an originally low order of intellectual beings closely resembling the ape is a figment of unbridled imagination falsely dubbed science. There is absolutely not one fact to sustain it. The first view we get of man is of a being of splendid intellectual powers.

~~(1001)~~ Genesis 3:1-6 — "Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

~~(852)~~ Romans 5:12, 14 — "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned .... Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." (~~(21072)~~ Ecclesiastes 7:29.)

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

## 2. THE FALL

### I. THE FACT OF THE FALL OF HUMANITY.

~~(1001)~~ Genesis 3:1-6 — "Now the serpent was more subtil than any beast of the field which the Logo God had made. And he said unto the woman,

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

**Proposition:** *The first man fell.*

The steps in the Fall were:

1. Listening to slanders against God.
2. Doubting God's word and His love.
3. Looking at what God had forbidden.
4. Lusting for what God had prohibited. (The lust of the flesh, the lust of the eye and the vainglory of life, v. 6. Compare <sup><1216></sup>1 John 2:16.)
5. Disobeying God's commandments.

The woman was the first in this deception and transgression. (Compare to <sup><4124></sup>1 Timothy 2:14 "And Adam was not deceived, but the woman being deceived was in the transgression.")

## II. THE RESULT OF THE FALL.

<sup><8159></sup>Romans 5:19 RV — "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall many be made righteous."

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

Adam stood as the representative of the race; indeed, he was the race, and all coming generations were in him. (Compare to <sup><3019></sup>Hebrews 7:9-10.) In Adam's fall the race fell. "All sinned," as in <sup><8152></sup>Romans 5:12 RV — "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned."



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

### 3. THE PRESENT STANDING BEFORE GOD OF MEN OUTSIDE REDEMPTION

#### I. THE PRESENT STANDING BEFORE GOD OF MEN OUTSIDE OF THE REDEMPTION THAT IS IN CHRIST JESUS.

<B19>Romans 3:9-10, 22, 23 — "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one .... for there is no difference: for all have sinned, and come short of the glory of God."

<B41>Psalm 14:2-3 — "The Logo looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. The), are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

<B316>Isaiah 53:6 — "All we like sheep have gone astray; we have turned every one to his own way; and the Logo hath laid on him the iniquity of us all."

<B108>1 John 1:8, 10 — "If we say that we have no sin, we deceive ourselves, and the truth is not in us .... If we say that we have not sinned, we make him a liar, and his word is not in us."

**First Proposition:** *Outside of the redemption in Christ Jesus there is no difference in the standing of men before God: for all have sinned and come short of the glory of God; there is none righteous.*

<B19>Romans 3:19 RV — "Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God."

**Second Proposition:** *Every mouth is stopped and all the worm brought under the judgment of God.*

(Compare to <B108>Psalm 130:3 — "If thou, LORD, shouldest mark iniquity,

O LORD, who shall stand?" and to <sup><BEB></sup>Psalm 143:2 — "And enter not into judgment with thy servant: for in thy sight shall no man living be justified.")

<sup><RBD></sup>Galatians 3:10 — "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." (note the context, verses 13-14)

<sup><RBD></sup>Romans 2:12 — "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law."

**Third Proposition:** *All who are of the deeds of the law (i.e., outside of the grace of God in Jesus Christ) are under a curse.*

<sup><RBS></sup>1 John 3:8-10 — "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

**Fourth Proposition:** *All who have **not been** born of God (i.e., all outside of the redemption in Christ Jesus) are, in reality, children of the devil.*

The doctrine of the universal Fatherhood of God is utterly unscriptural and untrue. It is true all men are his offspring, or stock, or race, or nation in the sense of being His creatures, having our being in Him, and made in His likeness (see the context, verses 28-29). But we become His sons or children by faith in Christ Jesus (<sup><RBS></sup>Galatians 3:26 RV; <sup><RBD></sup>John 1:12 RV).

## II. THE PRESENT CONDITION OF MEN OUTSIDE OF THE REDEMPTION THAT IS IN CHRISTJESUS

<sup><RBS></sup>Ephesians 4:18 RV — "Being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their hearts."

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

<sup><RBD></sup>1 Corinthians 2:14 "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

**Second Proposition:** *The natural man receiveth not the things of the Spirit of God, neither can he know them.*

<417> Jeremiah 17:9 RV — "The heart is deceitful above all things, and it is desperately sick: who can know it?"

**Third Proposition:** *The natural heart is deceitful above all things and desperately sick.*

<1005> Genesis 6:5, 12 — "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.... And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth."

<1002> Genesis 8:21 — "And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done."

<1911> Psalm 94:11 — "The LORD knoweth the thoughts of man, that the), are vanity."

**Fourth Proposition:** *The entire moral and intellectual nature of unredeemed man is corrupted by sin.*

<3183> Titus 3:3 — "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures; living in malice and envy, hateful, and hating one another."

<4183> Ephesians 2:3 RV — "Among whom we also once lived in the lusts of our flesh, doing the desires of the flesh and of the mind."

<5183> Colossians 3:5, 7 — "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.... In the which ye also walked sometime, when ye lived in them."

**Fifth Proposition:** *The outward life of unredeemed men is vile and detestable.*

<6183> Romans 7:5, 8, 14-15, 19, 23-24 "For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death .... But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin is dead .... For we know that the law is spiritual: for I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I .... For the good that I would, I do not: but the evil which I would not, that I do .... But I see another law in my members,

warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am, who shall deliver me from the body of this death?"

(Compare to ~~EXD~~Romans 8:2 — "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," and ~~EXD~~Romans 6:17 RV — "Ye were servants [the Greek word means *slaves*] of sin.")

**Sixth Proposition:** *Men unsaved by Christ are the slaves of sin, in helpless and hopeless captivity to the law of sin and death.*

~~EXD~~Ephesians 2:2 — "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

**Seventh Proposition:** *Outside of redemption in Christ, men are under the control of Satan (the prince of the power of the air).*

~~EXD~~Ephesians 2:3 — "And were by nature the children of wrath, even as others."

**Eighth Proposition:** *They are by nature children of wrath.*

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

**Ninth Proposition:** *The mind of the flesh is enmity against God: it is not subject to the law of God, neither indeed can be: and they that are in the flesh cannot please God.*

~~EXD~~Ephesians 2:1 — "And you hath he quickened, who were dead in trespasses and sins."

**Tenth Proposition:** *Men outside of Christ's saving power are dead through their trespasses and sins.*

~~EXD~~1 John 5:19 RV — "We know that we are of God, and the whole world lieth in the evil one."

**Eleventh Proposition:** *The whole world, the whole mass of men who have not received Christ, "lieth in the evil one" — rest in his arms, in his power, in himself.*

The present standing or condition of men outside of Christ as pictured in the Bible is dark and hopeless. One word will express it — lost, utterly lost. This is very different from the conception of man that is popular in novels, on the lecture-platform, and in many pulpits today. But it is

accordant with the facts. The more one has to do with men and women, and the more one comes to know the depths of his own heart, the more convinced he becomes of the truthfulness and accuracy in every line of this hideous and repulsive picture. The nearer one gets to God, the more fully he sees the truth of this picture; the fact that one has an exalted opinion of human nature, and his own nature, does not show that he is living near God, but far from God. Compare Isaiah's, Job's and the psalmist's conception of self and man when they were brought face to face with God:

<301> Isaiah 6:1, 5 — "In the year that King Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of Hosts."

<305> Job 42:5-6 — "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: Wherefore I abhor myself, and repent in dust and ashes."

<342> Psalm 14:2-3 — "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

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

## 4. THE FUTURE DESTINY OF THOSE WHO REJECT REDEMPTION

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

<322> John 8:24 — "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." (Note the context, verse 21.)

**Proposition:** *Those who do not believe that Jesus is the Messiah and Son of God will die in their sins.*

The faith here spoken of is not a mere opinion, but a faith that governs the life. (Compare to John's use of faith everywhere; e.g., <sup><681></sup>1 John 5:1, 4-5.)

## II. THE FUTURE DESTINY OF THOSE WHO HAVE DONE ILL.

<sup><683></sup>John 5:28-29 RV — "Marvel not at this: for the hour cometh in which all that are in the tombs shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment."

**Proposition:** *All men shall be raised again from the dead, those who reject Christ as well as those who accept Him.*

To the one it will be a resurrection unto life, to the other a resurrection unto judgment. (Compare to <sup><682></sup>1 Corinthians 15:22 — "For as in Adam all die, even so in Christ shall all be made alive.")

## III. THE FUTURE DESTINY OF THE FACTIOUS AND DISOBEDIENT.

<sup><685></sup>Romans 2:5-6, 8-9 RV "But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works: . . . but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish upon every soul of man that worketh evil, of the Jew first, and also of the Greek."

**Proposition:** *To those who are factious and do not obey the truth, but obey unrighteousness, will come wrath and indignation, tribulation and anguish.* (Compare <sup><684></sup>John 14:6; 3:18-19)

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

<sup><688></sup>2 Thessalonians 1:8-9 RV — "In flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints."

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

We shall see later what "destruction" means.

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

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

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

## VI. THE FUTURE DESTINY OF THOSE WHO NEGLECT CHRIST BY NEGLECTING HIS BRETHREN.

**654** Matthew 25:41, 46 RV — "Then shall he say unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: . . . And these shall go away into eternal punishment: but the righteous into eternal life."

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

## VII. THE FUTURE DESTINY OF THE FEARFUL AND UNBELIEVING

**628** Revelation 21:8 — "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

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

## VIII. QUESTIONS CONCERNING THE FUTURE DESTINY OF THOSE WHO REJECT CHRIST

**QUESTION:** IS the fire spoken of as the future penalty of sin literal fire?

**ANSWER:** The fire spoken of seems to be literal fire, yet if the term is only figurative, the Lord depicts eternal punishment using one of the most painful tragedies a person could imagine — to be burned with fire. Note how frequently the word "fire" and synonymous expressions appear:

<1079> Matthew 7:19 — "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."

<8136> John 15:6 — "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

<2661> Isaiah 66:24 — "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

<8108> Hebrews 6:8 — "But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

<8105> Hebrews 10:26-27 RV — "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries."

<6115> Revelation 20:15 — "And whosoever was not found written in the book of life was cast into the lake of fire."

<6108> Revelation 21:8 — "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

<1030> Matthew 13:30, 41-42 — "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn .... The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

In a parable we expect figures, but in the explanation of the parable we expect the figures to be explained by the literal facts they are intended to represent. But in the parable of the tares every item of the parable is explained except the fire; it remains fire in the interpretation of the parable as well as in the parable itself. (Compare also to <1034> Matthew 13:47-50.)

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



**ANSWER:** The punishment of the wicked is spoken of as "death" and "destruction." Yet it seems that one can be referred to as dead while still alive. What do these words mean in Biblical usage?

## "DEATH"

<418>1 Timothy 5:6 — "But she that liveth in pleasure is dead while she liveth."

<411>Ephesians 2:1 — "And you hath he quickened, who were dead in trespasses and sins."

**First Proposition:** *The word "death" is applied to sinners while still existing, but existing in a wrong way — they have life in the sense of existence, but not true life, real life, in the sense of right existence.*

(Compare to <419>1 Timothy 6:19, AV and RV.)

<628>Revelation 21:8 — "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

**Second Proposition:** *The death which is the final outcome of a life of sin and unbelief is defined in the Bible as a portion in the place of torment.*

<517>John 17:3 — "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

<611>1 John 1:2 — "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."

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

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

## "DESTRUCTION": THE GENERAL USE OF THE WORD

<417>Matthew 9:17 — "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

**Fourth Proposition:** *When anything is said "to perish" it is not meant that it ceases to **be**, but that it is so ruined that it no longer **serves the use for which** it was designed.*

"Perish" is the verb from which the noun commonly translated as "destruction" and "perdition" is derived. Compare also to <sup><4B8></sup>Matthew 26:8 — "But when his disciples saw it, they had indignation, saying, to what purpose is this waste.>"

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

<sup><678></sup>Revelation 17:8, 11 — "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is .... And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

The Greek word here translated "perdition" is the word translated "destruction" in <sup><686></sup>2 Peter 3:16 AV and RV; <sup><389></sup>Philippians 3:19, AV; <sup><687></sup>2 Peter 3:7 RV. Now if we can find what the beast "goeth" into, we shall know what "destruction" or "perdition" means. Turn to <sup><682></sup>Revelation 19:20 — "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Compare to <sup><680></sup>Revelation 20:10 — "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Here we find the beast still in the lake of fire and being tormented after a thousand years have passed.

**Fifth Proposition:** *"Destruction" is clearly defined in the New Testament as the condition of being in a place of conscious and unending torment.*

<sup><640></sup>Revelation 14:10-11 — "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and who soever receiveth the mark of his name.

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

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

**ANSWER:** Compare to <sup><608></sup>Revelation 4:8 — "And the four beasts had each of them six wings about him; and they were full of eyes within; and they rested not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

<sup><604></sup>Revelation 7:14-15 — "And I said unto him, Sir, thou knoweth. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them."

<sup><610></sup>Revelation 20:10 — "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night forever and ever."

<sup><620></sup>Revelation 19:20 — "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Compare with <sup><610></sup>Revelation 20:10 — "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever," shows us the beast and false prophet still in the lake of fire at the end of the thousand years, and still being tormented.

**QUESTION:** Is this condition of torment endless?

**ANSWER:** Refer to <sup><1251></sup>Matthew 25:41 — "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Compare to <sup><610></sup>Revelation 20:10 — "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.")

<sup><641></sup>Revelation 14:11 — "And the smoke of their torment ascended up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

<sup><309></sup>2 Thessalonians 1:9-10 — "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

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

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

**ANSWER:** Literally, "Unto the ages of the ages." The expression occurs twelve times in the book of Revelation.

<sup><606></sup>Revelation 1:6 — "And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

<sup><609></sup>Revelation 4:9-10 — "And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying."

<sup><613></sup>Revelation 5:13 — "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

<sup><612></sup>Revelation 7:12 — "Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto God for ever and ever. Amen."

<sup><606></sup>Revelation 10:6 — "And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

<sup><615></sup>Revelation 11:15 — "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (See also <sup><641></sup>Revelation 14:11.)

<sup><617></sup>Revelation 15:7 — "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever." (See also 19:2-3; 20:10.)

<sup><625></sup>Revelation 22:5 — "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

Eight times it refers to the duration of the existence or reign or glory of God and Christ, once to the duration of the blessed reign of the Father, and in the three remaining instances to the duration of the torment of the devil, beast, false prophet, and the wicked.

The word that is frequently translated "eternal" or "everlasting" means "age-long," and may be used of a limited period; but the expression "for ever and ever" means "unto the ages of the ages" (<sup><69B></sup>Revelation 19:3; 20:10 — See RV Margin and Greek), or "unto ages of ages" (<sup><64B></sup>Revelation 14:11 RV Margin and Greek); i.e., not merely throughout an age, but throughout all ages. It is a picture not merely of years tumbling upon years, but of ages tumbling upon ages in endless succession. It is never in a single instance used of a limited period. Nothing could more plainly or graphically picture absolute endlessness.

**QUESTION:** When are the issues of eternity settled?

<sup><82B></sup>John 8:21 — "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come."

**Eighth Proposition:** *Those who die in their sins cannot go where Jesus is going.*

<sup><80B></sup>Hebrews 9:27 RV — "And inasmuch as it is appointed unto men once to die, and after this cometh judgment."

**Ninth Proposition:** *Individual people die once, and then are judged by God.*

<sup><83B></sup>John 5:28-29 — "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

**Tenth Proposition:** *All who are in their graves who have done evil will be raised to a resurrection of judgment.*

<sup><21B></sup>Luke 16:26 — "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

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

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

**ANSWER:** There is not a line of Scripture upon which to build such a hope. All men have sufficient light to condemn them if they do not obey it.

⌘12 Romans 2:12, 16 — "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;) In the day that God shall judge the secrets of men by Jesus Christ according to my gospel."

The passage here quoted was not given to show, as some strangely imagine, how men are saved by the light of nature, but how the Gentile is under condemnation by the law written in his heart, just as the Jew is under condemnation by the law of Moses. The conclusion of the whole matter is found in ⌘19 Romans 3:19-22 — "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall not flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon also them that believe; for there is no difference."

**Conclusion:** *The future state of those who reject the redemption offered to them in Christ is plainly declared to be a state of conscious, unutterable, endless torment and anguish.*

This conception is an awful and appalling one. It is, however, the scriptural conception and also a reasonable one when we come to see the appalling nature of sin, and especially the appalling nature of the sin of tram-ping under foot God's mercy toward sinners, and rejecting God's glorious Son, who His love has provided as a Savior.

Shallow views of sin, of God's holiness, and of the glory of Jesus Christ and His claims upon us, lie at the bottom of weak theories of the doom of the impenitent. When we see sin in all its hideousness and enormity, the holiness of God in all its perfection, and the glory of Jesus Christ in all its infinity, nothing but a doctrine that those who persist in the choice of sin, who love darkness rather than light, and who persist in the rejection of the Son of God shall endure everlasting anguish will satisfy the demands of our own moral intuitions. Nothing but the fact that we dread suffering more than we loathe sin and more than we love the glory of Jesus Christ makes

us repudiate the thought that beings who eternally choose sin should eternally suffer, or that men who despise God's mercy and spurn His Son should be given over to endless anguish.

**QUESTION:** What about our impenitent friends and loved ones?

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

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

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

If, after men have sinned and God still offers them mercy and makes the tremendous sacrifice of His Son to save them — if they still despise that mercy and trample God's Son under foot, and if they are consigned to everlasting torment, I say: "Amen! Hallelujah! True and righteous are thy judgments, O Lord!"

At all events the doctrine of conscious, eternal torment for impenitent men is clearly revealed in the word of God, and whether we can defend it on philosophic grounds or not, it is our business to believe it and leave it to the clearer light of eternity to explain what we cannot now understand, realizing that God may have infinitely wise reasons for doing things for which we in our ignorance can see no sufficient reason at all. It is the most ludicrous conceit for beings so limited and foolish as even the wisest of men are, to attempt to dogmatize how a God of infinite wisdom must act. All we know as to how God will act is what God has seen fit to tell us.

Two things are certain. First, the more closely men walk with God and the more devoted they become to His service, the more likely they are to believe this doctrine. Many men tell us they love their fellow men too much to believe this doctrine; but the men who show their love in more practical ways than sentimental protestations about it, the men who show their love

for their fellow men as Jesus Christ showed His, by laying down their lives for them, they believe it, even as Jesus Christ Himself believed it.

As Christians become worldly and easygoing, they grow loose in their doctrine concerning the doom of the impenitent. The fact that loose doctrines are spreading so rapidly and widely in our day is against them, for worldliness is also spreading in the church (<sup><500></sup>1 Timothy 4:1; <sup><501></sup>2 Timothy 3:1; 4:2-3). Increasing laxity of life and increasing laxity of doctrine go arm in arm.

Second, men who accept a loose doctrine regarding the ultimate penalty of sin (restorationism or universalism or annihilationism) lose their power for God. They may be very clever at argument and zealous in proselytizing, but they are poor at soul-saving. They are seldom found beseeching men to be reconciled to God. They are more likely to be found upsetting the faith of those already won by the efforts of others, than winning men who have no faith at all. If you truly believe the doctrine of the endless, conscious torment of the impenitent, you will work as you never worked before for the salvation of the lost. If you in any way abate the doctrine, it will abate your zeal.

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

## 5. JUSTIFICATION

### I. WHAT DOES "JUSTIFY" MEAN?

The way to decide this is by an examination of the biblical use of the word and the words derived from it. The question is not, "What is the etymological significance of the word?" for words are frequently used in a meaning widely different from their etymological significance. The question is, What is the significance of the word as determined by its usage in the Bible? The way to determine this is by taking a concordance and Bible and looking up every passage where the word is used. The following passages



are sufficient to illustrate the biblical usage. In the passages taken from the Old Testament, the Septuagint uses the same Greek verb that is translated 'justify' in the New Testament.

<627> Deuteronomy 25:1 — "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked."

<1227> Exodus 23:7 — "Keep thee far from a false matter: and the innocent and righteous slay thou not: for I will not justify the wicked."

<2123> Isaiah 5:23 — "Which justify the wicked for reward, and take away the righteousness of the righteous from him!"

<2165> Luke 16:15 — "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

<8123> Romans 2:13 — "For not the hearers of the law are just before God, but the doer of the law shall be justified."

<8123> Romans 3:23-24 "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."

<2184> Luke 18:14 "I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

See also <812> Romans 4:2-8 RV — "For if Abraham was justified by works, he hath whereof to glory; but not toward God. For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoned righteousness apart from works, saying:

*Blessed are they whose iniquities are forgiven,  
And whose sins are covered.*

*Blessed is the man to whom the Lord will not reckon sin."*

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

Etymologically the word translated justify means to make righteous, but Thayer, in his Greek-English Lexicon of the New Testament, says: "This

meaning is extremely rare, if not altogether doubtful." It certainly is not the New Testament usage of the word.

## II. HOW ARE PEOPLE JUSTIFIED?

<R10> Romans 3:20 — "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

<R16> Galatians 2:16 — "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."

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

**QUESTION:** Why not?

**ANSWER:** Because in order to be justified by works of the law, we must continue to do all the things that are written in the law. No one has done this; however, all have sinned. The moment the law is broken at any point, justification by works of the law becomes impossible. So those who rely on works of the law are under the curse. God did not give us the law with the intention of justifying us by it, but to produce conviction of sin, to lead us to Christ.

<R10> Galatians 3:10 — "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

<R23> Romans 3:23 — "For all have sinned, and come short of the glory of God."

<R19> Romans 3:19-20 — "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

<R24> Galatians 3:24 "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

Yet strangely enough, there are many today preaching the law as the way of salvation.

<R24> Romans 3:24 — "Being justified freely by his grace through the redemption that is in Christ Jesus."

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

Justification is not on the grounds of any deserving there is in us. It is a gift God bestows without pay. The channel through which it is bestowed is the redemption that is in Christ Jesus.

<RV> Romans 5:9 — "Much more then, being now justified by (in) his blood, we shall be saved from wrath through him." (Note RV Margin.)

**Third Proposition:** *People are justified **or** counted righteous in Christ's blood — i.e., on the ground of Christ's propitiatory death.*

<RV> Galatians 3:13 — "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." <RV> 1 Peter 2:24 "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness by whose stripes ye were healed." <RV> Isaiah 53:6 — "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." <RV> 2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.")

The ground of justification is the shed blood of Christ.

<RV> Romans 3:26 — "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus."

<RV> Romans 4:5 — "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

<RV> Romans 5:1 — "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

<RV> Acts 13:39 — "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

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

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

<RV> Romans 3:28 RV — "We reckon therefore that a man is justified by faith apart from the works of the law."

<RV> Romans 4:5 RV — "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."

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

He is justified on condition that he believes even though he has no works to offer as a ground upon which he might claim justification.

When he ceases to work for justification and simply believes in Him who justifies the ungodly, that faith is reckoned for righteousness, and he, the believer, is counted righteous.

The question is not, Have you any works to offer, but Do you believe on Him who justifies the ungodly? Works have nothing to do with justification except to hinder it when we trust in them. The blood of Christ secures it, faith in Christ appropriates it. We are justified, not by our works, but by His work. We are justified upon the simple and single ground of His blood, and upon the simple and single condition of our faith. It is exceedingly difficult to hold men to this doctrine of justification of faith apart from works of the law because they are constantly seeking to bring in works somewhere.

~~5114~~ Romans 10:9-10 — "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

**Sixth Proposition:** *The faith that leads to justification is a faith "with the heart."*

The heart in the Bible stands for the entire inner man — thought, feeling, and purpose. To believe "with the heart," is to believe with the whole person. It involves the surrender of the thought, the feelings, and the will to the truth believed. A heart faith is more than mere opinion. It is a conviction that governs the whole inner person and consequently shapes the outward life.

~~5114~~ James 2:14, 18-24 RV — "What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? . . . Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from thy works, and I by my works will shew thee my faith. Thou believest that God is one; thou doest well: the devils also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by

works was faith made perfect; and the scripture was fulfilled which said, and Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not by faith."

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

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

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

~~4:24~~ Romans 4:24 "Who was delivered for our offences, and was raised again for (because of) our justification."

**Eighth Proposition:** *Jesus was raised because of our justification.*

This does not mean that Jesus was raised in order that we might be justified. We were already justified by His death. Because we were pronounced righteous, God raised Jesus from the dead and thus declared us justified. The resurrection of Jesus Christ is the proof that God has accepted the sacrifice for us. Jesus rose as our representative. In raising Him, God declared Him accepted and us accepted in Him.

<A11>1 Corinthians 6:11 RV — "And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."

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

### III. THE EXTENT OF JUSTIFICATION.

<A13>Acts 13:39 RV — "And by him [Greek: in him] every one that believeth is justified from all things, from which ye could not be justified by the law of Moses."

**First Proposition:** *In Christ every one that believes is justified from all things.*

The whole account against the believer is wiped out. God has absolutely nothing He counts against the believer in Jesus Christ. (Compare to

<A13>Romans 8:1, 33-34 RV — "There is therefore now no condemnation to them which are in Christ Jesus .... Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.")

<A12>2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

<A10>Philippians 3:9 RV — "That I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by (upon) faith."

**Second Proposition:** *The believer is the recipient of "the righteousness of God in Christ. ' He has a righteousness not of his own, but a "righteousness which is of God upon faith. '*

(Compare to <A12>Romans 3:21-22 — "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.")

There has been an absolute interchange of positions between Christ and the justified believer. Christ took our place, the place of the curse (<A13>Galatians 3:13). He was made sin (<A12>2 Corinthians 5:21). God

reckoned Him a sinner and dealt with Him as a sinner (<sup>25316</sup>Isaiah 53:6; <sup>41746</sup>Matthew 27:46). And when we are justified we step into His place, the place of acceptance. We receive the righteousness of God in Him. To be justified is more than to be forgiven. Forgiveness is negative, the putting away of sin. Justification is positive, the reckoning of positive and perfect righteousness to one. Jesus Christ is so united to the believer that God reckons our sins to Him. God sees us in Him and reckons us as righteous as He is. When Christ's work in us is completed, we will be in actual fact what we are already in God's reckoning.

<sup>41819</sup>1 John 3:2 — "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

But our present standing before God is absolutely perfect, though our present state may be far below this.

<sup>41723</sup>John 17:23 — "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

#### IV. THE TIME OF JUSTIFICATION.

<sup>41139</sup>Acts 13:39 RV — "And by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses."

**Proposition:** *In Christ every believer is justified from all things.*

The moment a man believes in Christ, that moment he becomes united to Christ, and God reckons the righteousness of God to Him.

#### V. THE RESULTS OF JUSTIFICATION.

<sup>41871</sup>Romans 5:1 — "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (See RV.)

**First Proposition:** *Being justified by faith, we have peace with God through our Lord Jesus Christ.*

The enmity between the sinner and God is put away by the cross (<sup>41024</sup>Ephesians 2:14-17; <sup>51023</sup>Colossians 1:20-22), and the moment the sinner believes in Christ he is justified and has peace with God through Jesus Christ. He may not yet know he has "peace with God," and so will not have "the peace of God." "Peace with God" has to do with our standing; "the peace of God" has to do with our state.

~~<RB3>~~Romans 8:33-34 "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

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

It is God, the great Judge, who justifies; no one can condemn. (Compare to ~~<RB1>~~Romans 8:1 RV — "There is therefore now no condemnation to them who are in Christ Jesus.")

The believer in Christ is made secure against all condemnation by the death, resurrection, ascension, and intercession of Christ. When the death of Christ ceases to satisfy God regarding sin, and when the intercession of Christ ceases to prevail with God, then the justified man can be condemned; and not till then.

~~<RB7>~~Titus 3:7 RV — "That, being justified by his grace, we might be made heirs according to the hope of eternal life."

**Third Proposition:** *Being justified by God's grace, we are made heirs according to the hope of eternal life.*

~~<RB9>~~Romans 5:9 RV Margin — "Much more then, being now justified in his blood, shall we be saved from the wrath of God through him."

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

All who are justified through faith in Jesus Christ will have no part in that long-restrained wrath of God that is soon to burst upon an apostate world.

(Compare to ~~<RB4>~~John 5:24 RV — "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.")

Judgment regarding sin is past for the believer. His sin has already been judged and punished in the death of Christ.

~~<1P24>~~1 Peter 2:24 "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

~~<RB3>~~Galatians 3:13 — "Christ hath redeemed us from the curse of the law, being made; a curse for us: for it is written, Cursed is every one that hangeth on a tree."

The only judgment that awaits the believer is a judgment for rewards as to



whether his works have been good or worthless (~~450~~2 Corinthians 5:10; ~~481~~1 Corinthians 3:11-15).

~~483~~Romans 8:30 — "Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

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

God has already glorified in His own thought and purpose those whom He has justified.

~~456~~Romans 5:16-17 RV — "And not as through one that sinned, so is the gift; for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ."

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

## 6. THE NEW BIRTH

### I. WHAT IS THE NEW BIRTH?

~~457~~2 Corinthians 5:17 — "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

~~485~~Galatians 6:15 — "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

**First Proposition:** *The new birth is a new creation.*

~~484~~1 John 3:14 RV — "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death."

~~481~~Ephesians 2:1, 4-5 RV — "And you did he quicken, when ye were dead through your trespasses and sins .... But God being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved)."

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

It is evident that baptism is not the same as the new birth. The language

used above does not fit baptism. One of the passages given (<sup><4065></sup>Galatians 6:15) expressly contrasts the new birth with an outward ceremonial. The same thing is evident from <sup><4045></sup>1 Corinthians 4:15 — "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." Here Paul tells the saints in Corinth that he had begotten them again. If baptism were the new birth, this must mean that Paul had baptized them. But in <sup><4014></sup>1 Corinthians 1:14, 17 ("I thank God that I baptized none of you, but Crispus and Gaius: . . . For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect"), Paul says he had not baptized them. Clearly the new birth is not baptism. That baptism is not the same as the new birth is clear also from <sup><4083></sup>Acts 8:13, 20-23 — "Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done .... But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." In this passage we are told that Simon was "baptized," but that he was "in the gall of bitterness and bond of iniquity," and bound for perdition. Compare also <sup><4238></sup>Luke 23:43 — "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise" with <sup><4083></sup>John 3:3, 5 — "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God .... Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

**QUESTION:** If baptism is not the same as the new birth, to what does the word "water" in <sup><4083></sup>John 3:5 refer?

**ANSWER:** Let us look elsewhere and see what are the agents and instruments by which the work of regeneration is wrought:

<sup><4023></sup>1 Peter 1:23 — "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

<sup><3018></sup>James 1:18 — "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."

<sup><4045></sup>1 Corinthians 4:15 — "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten

you through the gospel."

<sup><418></sup>Titus 3:5 — "Not by works of righteousness which ye have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

In these passages we see that regeneration is wrought by the word and Spirit of God. In <sup><418></sup>John 3:5 (cited above), we have the Spirit. Can the "water" be taken to mean "the word" without forcing the language?

Compare to <sup><418></sup>Ephesians 5:25-26 — "Husband, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." It has been said that the Greek word translated "word" here in Ephesians, is a different word from the word translated "word" when the Word of God is spoken of. But see <sup><402></sup>1 Peter 1:25. Here the same Greek word that is translated "word" in <sup><418></sup>Ephesians 5:26 is used twice of "the Word of God," and that, too, in direct connection with regeneration by the word. See also <sup><418></sup>John 15:3 — "Now ye are clean through the word which I have spoken unto you." See also <sup><417></sup>John 17:17 — "Sanctify them through thy truth: thy word is truth." But some may ask, Why didn't Jesus say plainly, "Except a man be born of the word and the Spirit"? The answer to this is simple. The whole passage is highly figurative. The word translated "the Spirit" is itself figurative, meaning literally "wind" and is without the definite article. Literally translated, the passage would read, "Except any one be begotten out of water and wind." In this the wind symbolizes the vivifying element, the Holy Spirit. (Compare to <sup><370></sup>Ezekiel 37:9-10.) Naturally, therefore, "the water" symbolizes the cleansing element, the "word." (Compare to <sup><418></sup>John 15:3.) The passage thus reduced to unfigurative language would read, "Except any man be born of the word of God and the Spirit of God." Thus, we would have Jesus teaching the doctrine afterwards taught by Paul and James and Peter (<sup><401></sup>1 Corinthians 4:15; <sup><418></sup>Titus 3:5 <sup><301></sup>James 1:18; <sup><402></sup>1 Peter 1:23).

Another interpretation suggested takes both water and wind as symbols of the Spirit, the one setting forth his cleansing work and the other His quickening work. It matters very little, as far as Bible doctrine is concerned, which interpretation we accept: for whether or not the doctrine that men are begotten again by the Word is found here, it certainly is found elsewhere (<sup><301></sup>James 1:18; <sup><402></sup>1 Peter 1:23; <sup><401></sup>1 Corinthians 4:15). And if the cleansing work of the Spirit is not found here, it is found elsewhere. Indeed, whatever work you find attributed to the Holy Spirit in the Bible, you will also find attributed to the Word. This is because the Spirit works

through the word. The word is the sword of the Spirit (<sup><4067></sup>Ephesians 6:17). If it is still insisted that the water here refers to baptism, it is evident that mere water baptism is not regeneration, for the passage says, "Except a man be born of water and the Spirit." It is clear that baptism is not the same as new birth.

It is also evident that the new birth is not a mere outward change of conduct. The language used above does not fit this.

<sup><5122></sup>Romans 12:2 — "and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

<sup><4185></sup>Titus 3:5 — "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

**Third Proposition:** *The new birth brings about a renewal of the mind.*

The word for mind here includes thoughts, feelings, and purposes.

<sup><6004></sup>2 Peter 1:4 RV — "Whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust."

**Fourth Proposition:** *The new birth imparts a new nature, even God's own nature, to **the one** who is begotten again.*

The natural or unregenerate man is intellectually blind to the truth, "the things of the Spirit" (<sup><4124></sup>1 Corinthians 2:14), corrupt in his affections (<sup><4559></sup>Galatians 5:19-21), and perverse in his will (<sup><4185></sup>Romans 8:7). This is the condition of every unregenerate man, no matter how cultured, refined, or outwardly moral he may be. In the new birth, God imparts to us His own wise and holy nature, a nature that thinks as God thinks (<sup><5180></sup>Colossians 3:10), feels as God feels, and wills as God wills (<sup><4814></sup>1 John 3:14, 4:7-8). "Old things are passed away, behold they are become new" (<sup><4187></sup>2 Corinthians 5:17 RV). Compare to <sup><5605></sup>Ezekiel 36:26-27: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

The new birth is a most desirable and glorious experience. Just to think that the all-holy God comes to men sunken in sin, dead through trespasses,

the vilest of sinners — blind, corrupt, perverse — and imparts to them His own wise, holy, and glorious nature! The doctrine of the new birth is one of the most precious and inspiring in the word of God.

## II. THE RESULTS OF THE NEW BIRTH.

<R16>1 Corinthians 3:16 — "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

<R16>1 Corinthians 6:19 — "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

**First Proposition:** *The regenerated man is a temple of God; the Spirit of God dwelleth in him.*

When anyone submits himself to the regenerating work of the Holy Spirit, the Holy Spirit takes up His abode in Him.

<R19>Romans 8:9 — "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

**Second Proposition:** *The regenerated man is not in the flesh, but in the Spirit*

The flesh is not the sphere in which he thinks, feels, lives, and acts; rather, the Spirit is the sphere in which he thinks, feels, lives, and acts.

While the regenerated man is not the flesh, he still has the flesh:

<R16>Galatians 5:16-17 — "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would."

The new nature received in regeneration does not expel, destroy nor eradicate the old nature. The two exist side by side. The old nature is present, but its deeds are to be put to death through the Spirit.

<R13>Romans 8:13 — "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

The flesh is present but we are not under its dominion.

It is said by some that <R17>Galatians 5:17 represents a lower experience, but in Romans 8 we get a higher experience when the carnal nature is

eradicated. Actually, in <sup><682></sup>Romans 8:12-13, we see the flesh still present, but triumphed over.

<sup><682></sup>Romans 8:2 — "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

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

We see in <sup><674></sup>Romans 7:14-24 what the law of sin and death is: "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is my members. O wretched man that I am! who shall deliver me from the body of this death?"

After regeneration the law still works, but the higher "law of the Spirit of Life" comes in and sets us free from its power. In man merely awakened by law, the "law of sin and death" gets a perpetual victory, whereas in the regenerate man, the law of "the Spirit of life in Christ Jesus" gets the perpetual victory.

<sup><612></sup>Romans 12:2 RV — "And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

**Fourth Proposition:** *The regenerated man is outwardly transformed by the inward renewing of his mind so that he is no longer fashioned according to this world.*

The regenerated man, however, does not at once manifest perfectly that of which he has the germ in himself. He begins as a babe and must grow:

<sup><612></sup>1 Peter 2:2 — "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

<sup><613></sup>Ephesians 4:13-15 — "Till we all come in the unity of the faith, and of

the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

The new life must be fed and developed.

<del>1010</del> Colossians 3:10 RV — "And have put on the new man, which is being renewed unto knowledge after the image of him that created him.

**Fifth Proposition:** *The regenerated man is being made anew in knowledge into the likeness of his Creator.*

This result of the new birth is a progressive process. The mind of the believer is brought day by day into conformity with the mind of God.

<del>818</del> Romans 8:5 — "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit."

**Sixth Proposition:** *The regenerated man minds the things of the Spirit*

He directs his mind toward the things of the Spirit; sets his thoughts, affections and purposes upon them.

<del>910</del> 1 John 5:1 — "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

**Seventh Proposition:** *The regenerated man believes that Jesus is the Christ.*

Of course the faith that John speaks of here is a faith that is real — i.e., a faith that enthrones Jesus as Christ in the heart. Compare to <del>1066</del> Matthew 16:16-17—"And Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." See also <del>812</del> John 1:12-13 — "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

<del>910</del> 1 John 5:4 RV — "For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith."

**Eighth Proposition:** *The regenerated man overcomes the world.*

The world is at variance with God; it lieth in the evil one (~~RV~~ 1 John 5:19), and it is constantly exercising a power to draw the believer into disobedience to God (see context, ~~RV~~ 1 John 5:3), but the one born of God by the power of faith gets the victory over the world.

~~RV~~ 1 John 3:9 RV — "Whosoever is begotten of God doeth no [is not doing] sin; for his seed remaineth in him: and he cannot sin [be sinning], because he is born of God." (See the original Greek.)

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

**QUESTION:** What is meant here by sin?

**ANSWER:** Sin here is manifestly something done.

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

**ANSWER:** Any acts that reveal disregard for God's will as revealed in His word. Sin here is a conscious intentional violation of God's law. The regenerate man will not be doing what he knows is contrary to God's will. He might do an act contrary to God's will that he does not *know* is contrary to God's will. It is not, therefore, lawlessness. Perhaps he ought to have known that it was contrary to God's will, and when he is led to see it he will confess his guilt to God.

The tense of the verb "doeth" used here is the present, which denotes progressive or continued action. The literal translation of the passage would be "Every one begotten out of God, sin is not doing, because his seed in him is remaining; and he cannot be sinning, because out of God he is begotten." It is not taught that he never sins in a single act, but it is taught that he is not going on sinning, making a practice of sin.

The one begotten of God cannot be sinning, because he is begotten of God. The new nature imparted in regeneration renders the continuous practice of sin impossible.

~~RV~~ 1 John 2:29 RV — "If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him."

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

Here again we have the present participle tense, denoting continuous action. It is evident that the thought here is not that he does righteousness



in a single case, but that he makes a practice of it. By righteousness is meant the performance of such acts as are conformed to the straight line of God's will revealed in His word. Righteousness is the habitual practice of the one who is begotten of God. He may do individual acts which are unrighteous, but he is a doer of righteousness; "righteousness" is his practice.

The present tense indicating continuous action is forceful in this verse. If we took it as referring to a single act the verse would teach that everyone who does a single righteous act is begotten of God. Of course this is not meant, and evidently the contrasted passage (chap. 3:9) cannot refer to a single act of lawlessness.

◀B14▶ 1 John 3:14 RV — "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death."

◀B15▶ 1 John 4:7 RV — "Beloved, let us love one another: for love is of God and every one that loveth is begotten of God, and knoweth God."

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

**QUESTION:** Who are meant by the brethren?

**ANSWER:** Those who are begotten of God. ▶B16▶ 1 John 5:1 —

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

The one who is begotten of God loveth every other one who is begotten of God. The other may be American, English, Negro, Semitic, or Chinese; he may be educated or uneducated, but he is a child of God and a brother, and as such an object of love.

**QUESTION:** What is meant by love?

**ANSWER:** First ▶B17▶ John 3:16-18 defines what John means by love. It is not mere emotion or sentiment, but that genuine desire for another's good that leads to sacrifice for others — even the sacrifice of our own life if necessary. This love is the supreme result, evidence and test of the new birth.

◀B18▶ 2 Corinthians 5:17 RV — "Wherefore if any man is in Christ he is a new creature: the old things are passed away; behold they are become new."

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

Old ideas, old affections, old purposes, and old choices, are replaced by new ideas, new affections, new purposes, and new choices.

<RR> Titus 3:5 — "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

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

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

### III. THE NECESSITY OF THE NEW BIRTH.

<RR> John 3:3 — "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

**First Proposition:** *No one can see the kingdom of God unless he is born again.* The necessity is universal.

<RR> John 3:7 — "Marvel not that I said unto thee, ye must be born again."

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

Nothing else will take the place of the new birth. Education, morality, religion, orthodoxy, baptism, reform — none of these nor all of them together are sufficient.

<RR> Galatians 6:15 — "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." "Ye must be born again."

<RR> John 3:5-6 — "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

**Third Proposition:** *The reason why we must **be born** again is that all one gets by natural generation is 'flesh.'*

What the character of the flesh is we learn from Paul:

<819>Galatians 5:19-21 — "Now, the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such life; 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."

<819>Romans 8:7 RV — "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be."

"The flesh" is radically and essentially bad. They that are in the flesh "cannot please God," nor "inherit the kingdom of God." The flesh is incapable of improvement (<24133>Jeremiah 13:23). What man needs is not to cultivate nor to improve the old nature, but to get a new one.

<4023>Matthew 12:33 — "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

#### IV. THE MANNER OF THE NEW BIRTH, OR HOW WE ARE BORN AGAIN.

<8013>John 1:13 — "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

**First Proposition:** *Believers are begotten again — not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

The new birth is God's work, having its origin entirely in God's will.

<8194>Titus 3:4-5 — "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."

<8195>John 3:5-6 — "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

**Second Proposition:** *God begets men anew through the cleansing, quickening, and renewing work of the Holy Spirit.*

<8018>James 1:18 — "of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (Compare to

<8005>Colossians 1:5 — "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel.")

<B023>1 Peter 1:23, 25 — "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.... But the word of God endureth for ever. And this is the word which by the gospel is preached unto you."

**Third Proposition:** *"The word of Truth" or "The word of God" (i.e., the word which is preached by the gospel) is the instrument the Holy Spirit uses in regeneration.*

<B045>1 Corinthians 4:15 — "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."

**Fourth Proposition:** *Men, by the preaching of the gospel, are used by God for the regeneration of believers.*

<B085>Galatians 3:26 — "For ye are all the children of God by faith in Christ Jesus."

<B012>John 1:12-13 — "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

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

Jesus illustrates this same thought in <B014>John 3:14-15 by a reference to the brazen serpent. These words are an answer to Nicodemus's question, "How can these things be?" (v. 9). As the dying Israelite, with the poison of the fiery serpents coursing through his veins, was saved by looking at the brazen serpent on the pole and had new life coursing through his veins as soon as he looked, so we dying men, with the poison of sin coursing through our veins, are saved by looking at Christ "made in the likeness of sinful flesh," lifted up on the cross, and we have new life coursing through our veins as soon as we look. All we have to do with our regeneration is receive Christ. (Compare to <B017>2 Corinthians 5:17 — "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new.")

In the new birth the word of God is the seed; the human heart is the soil; the preacher of the word is the sower, and drops the seed into the soil; God by His Spirit opens the heart to receive the seed (<B014>Acts 16:14); the hearer believes; the Spirit quickens the seed into life in the receptive heart; the new divine nature springs up out of the divine word; the believer is

born again, created anew, made alive, passed out of death into life.

## 7. ADOPTION

### I. WHAT IS ADOPTION?

Etymologically the word translated "adoption" means "the placing a son." In Greek usage outside of the Bible, from Pindar and Herodotus down, the two words from which we derive the word translated "adoption" mean "an adopted son." In Greek usage within the Bible, the term is used thus:

~~8005~~ Romans 9:4 "Who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." (Compare to ~~002~~ Exodus 4:22-23; ~~540~~ Deuteronomy 14:1; ~~2805~~ Isaiah 43:6; ~~250~~ Jeremiah 31:9; and ~~2800~~ Hosea 11:1.)

~~8005~~ Romans 8:15, 23 — "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry, Abba, Father.... And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

~~8005~~ Ephesians 1:5 — "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

~~8005~~ Galatians 4:5 — "To redeem them that were under the law, that ye might receive the adoption of sons."

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

### II. THE ORIGIN AND GROUNDS OF ADOPTION.

~~8005~~ Ephesians 1:3-6 RV — "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise.' of

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

Adoption is through Jesus — i.e., on the grounds of what He is and does. Because of what His only begotten Son is and does, God adopts many sons.

### III. WHO RECEIVES THE GRACE OF ADOPTION?

<B125>Galatians 3:25-26 — "But after that faith is come, we are no longer under a schoolmaster, but ye are all the children of God by faith in Christ Jesus."

<B104>Galatians 4:4-7 — "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

<B112>John 1:12 RV — "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name."

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

### IV. WHEN DOES ADOPTION OCCUR?

<B125>Galatians 3:25-26 — "But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus."

<B104>Galatians 4:6 — "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father."

<B111>1 John 3:1-2 RV — "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what

we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is."

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

We now have the rights of sons; we are not under tutors, governors, nor law. All things in the house are ours.

<802> Romans 8:23 — "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

**Second Proposition:** *The full manifestation of our position as sons (the completion of our placing as sons of God) lies in the future and will not be realized until the body as well as the Spirit is redeemed.*

<804> Colossians 3:4 RV — "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."

## V. THE PROOF OF OUR ADOPTION.

<803> Galatians 3:23-26 RV — "For before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law hath been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith in Christ Jesus."

**First Proposition:** *We know by the explicit statement of God's word that we are no longer under the law, but have a place as sons in the family of God.*

<806> Galatians 4:6 — "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father."

<805> Romans 8:15-16 RV — "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God."

**Second Proposition:** *Because we are sons, God has sent the Spirit of His Son into our hearts.*

This Spirit of Christ bears witness together with our spirit that we are children of God, crying, "Abba, Father!"

## VI. THE RESULTS OF ADOPTION.

<8016> Galatians 4:6 — "And because ye are sons, God hath sent forth the Spirit of his son into our hearts, crying Abba, Father."

**First Proposition:** *God sends the Spirit of his Son into our hearts, crying, Abba Father.*

<8185> Romans 8:15 — "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.

**Second Proposition:** *We are delivered from bondage and fear and brought into filial trust in God.*

<8046> Galatians 4:4-6 — "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

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

**Third Proposition:** *We are delivered from the bondage under the law to serve in the liberty of sons.*

<8187> Romans 8:17 — "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

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

## 8. SANCTIFICATION

### I. WHAT DOES "SANCTIFICATION" MEAN? FIRST MEANING:

<8274> Leviticus 27:14, 16 — "And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall esteem it, so shall it stand .... And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof; a homer of barley seed



shall be valued at fifty shekels of silver."

<41817> Numbers 8:17 — "For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself."

<41716> 2 Chronicles 7:16 — "For now have I chosen and sanctified his house, that my name may be there forever: and mine eyes and my heart shall be there perpetually."

<2015> Jeremiah 1:5 — "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

<41217> Matthew 23:17 — "Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?"

<3126> John 10:36 — "Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God?"

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

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

## SECOND MEANING:

<4215> 2 Chronicles 29:5, 15-18 — "And said unto them, Hear me, ye Levites; sanctify now yourselves, and sanctify the house of the LORD God of your Fathers, and carry forth the filthiness out of the holy places .... And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD. And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron. Now they began of the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: SO they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end. Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof."

<3114> Leviticus 11:44 "For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye

defile yourselves with any manner of creeping things that creepeth upon the earth."

<B17> Leviticus 20:7 — "Sanctify yourselves therefore, and be ye holy: for I am the LORD your God."

<B52> 1 Chronicles 15:12, 14 "And said unto them, Ye are the chief of the fathers of the Levites; sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it .... So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel."

<D91> Exodus 19:20-22 — "And the LORD came down upon mount Sinai, on the top of the mount: and the Lore) called Moses up to the top of the mount; and Moses went up. And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them."

<B2> 1 Thessalonians 5:22-23 — "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

<B13> Hebrews 9:13 — "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh."

<B7> 1 Thessalonians 4:7 RV — "For God called us not for uncleanness, but in sanctification."

<B3> 1 Thessalonians 4:3 — "For this is the will of God, even your sanctification, that ye should abstain from fornication."

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

Sanctification is the process of separating, or state of being separated, from ceremonial or moral defilement.

The two meanings of the word are closely allied. One cannot be truly separated to God without being separated from sin.

### **THIRD MEANING:**

<B41> Ezekiel 20:41 — "I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen."

<B22> Ezekiel 28:22 — "And I say, Thus saith the LORD God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they

shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her."

~~3623~~ Ezekiel 36:23 — "And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the LORD God, when I shall be sanctified in you before their eyes."

~~3786~~ Ezekiel 38:16 — "And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes."

~~3927~~ Ezekiel 39:27 — "When I have brought them again from the people, and gathered them out of their enemies' hands, and am sanctified in them in the sight of many nations."

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

## II. HOW ARE PEOPLE SANCTIFIED?

~~3123~~ 1 Thessalonians 5:23 — "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

~~3177~~ John 17:17 — "Sanctify them through thy truth: thy word is truth."

**First Proposition:** *God sanctifies people.*

Sanctification — the separation of men from sin and separating them unto God — is God's own work.

As it was God who set apart the firstborn unto Himself, so it is God who sets apart the believer unto Himself and separates him from sin.

~~4025~~ Ephesians 5:25-26 RV — "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word."

**Second Proposition:** *Christ sanctifies the church. Sanctification is Christ's work.*

By sacrificing Himself, Christ set the church apart for God. The sacrifice of Christ puts a difference between the church and the world, just as the blood of the Passover Lamb put a difference between Israel and the Egyptians (~~2107~~ Exodus 11:7; 12:12-13). ~~3800~~ Hebrews 10:10 RV — "By which will we have been sanctified through the offering of the body of

Jesus Christ once for all." By the offering of His own body, Jesus Christ has forever set the believer apart for God. The cross stands between the believer and the world. He belongs to God.

<R123>2 Thessalonians 2:13 — "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

<R00P>1 Peter 1:2 — "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."

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

Just as in the Old Testament type, tabernacle, altar and priest were set apart for God by the anointing oil (<R88D>Leviticus 8:10-12), so in the New Testament anti-type the believer, who is both tabernacle and priest, is set apart for God by the anointing of the Holy Spirit. It is also the Holy Spirit's working in the heart that overcomes the flesh and its defilements, and thus separates the believer from sin and clothes him with divine graces of character, making him fit to be God's own.

<R156>Galatians 5:16-23 — "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

<R132>Hebrews 13:12 RV — "Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate."

**Fourth Proposition:** *Believers are sanctified **through the blood**.*

The blood cleanses us from all the guilt of sin and thus separates us from the mass of men under the curse of the law and sets us apart for God.

(Compare to <R107>1 John 1:7, 9 — "But if we walk in the light, as he is in the light, we have the fellowship one with another, and the blood of Jesus

Christ his son cleanseth us from all sin .... If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.")

In the Old Testament the blood of the sacrifice cleansed the Israelites from the guilt of ceremonial offenses and set them apart for God; in the New Testament the blood of Christ cleanses the believer from guilt of moral offenses and sets him apart for God.

<B7T>John 17:17 RV — "Sanctify them in the truth: thy word is truth."

**Fifth Proposition:** *We are sanctified in the truth, the word of God.*

The word cleanses from the presence of sin, separates us from it, and sets us apart for God (<B30B>Psalm 119:9, 11. See also <B1TB>John 15:3 — "Now are ye clean through the word which I have spoken unto you.")

As we bring our lives into daily contact with the word, the sins and imperfections of our lives and hearts are disclosed and put away, and we are more and more separated from sin unto God. (<B13D>John 13:10 — "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.")

<B0E>1 Corinthians 1:30 RV — "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption."

**Sixth Proposition:** *Jesus Christ has become our sanctification.*

Separation from sin and separation to God was provided for us in Christ. When we appropriate Christ, we obtain the sanctification thus provided. The more completely we appropriate Christ, the more completely we are sanctified. But perfect sanctification is provided in Him, just as perfect wisdom is provided in Him (<B0RB>Colossians 2:3). We appropriate each in ever-increasing measure. Through the indwelling Christ, presented to us by the Spirit in the Word, we are made Christlike; and bear fruit.

<B15D>John 15:1-7 — "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into

the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

As Christ takes continually more and more complete possession of every corner of our being, we are more and more completely sanctified.

<sup><8120></sup>Hebrews 12:10-11 — "For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

**Seventh Proposition:** *We become partakers of God's holiness through the administration of chastisement by our heavenly Father.*

The word "holiness" in this passage is not the same word as the one translated "sanctification" in other passages, but it is from the same root. In verse 14, the same word is used, and it is translated "sanctification" in the Revised Version.

<sup><8124></sup>Hebrews 12:14 RV — "Follow after peace with all men, and the sanctification without which no man shall see the Lord."

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

While it is God's work, we have our part in it; namely, to make it the object of our earnest desire and pursuit.

<sup><8169></sup>Romans 6:19, 22 RV — "For as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life.

**Ninth Proposition:** *We attain sanctification through presenting our members as servants (literally "slaves") to righteousness and becoming ourselves bondservants to God.*

<sup><8167></sup>2 Corinthians 6:17; 7:1 — "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

**Tenth Proposition:** *We perfect holiness by cleansing ourselves from all defilement of flesh and spirit.*

To this end we are to come out from among unbelievers, refusing all alliances with them and touching no unclean thing. It is under the guidance and in the power of the Holy Spirit that we do this, but it is we that do it.

<500E>Colossians 1:1-23 RV — "And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unproveable before him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister."

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

If we have a genuine faith we will so continue. <500B>Hebrews 10:39 — "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

<400B>Acts 26:18 — "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

**Twelfth Proposition:** *We are sanctified by faith in Christ.*

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

### III. WHEN DOES SANCTIFICATION TAKE PLACE?

<400D>1 Corinthians 1:2 RV — "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours."

<400D>1 Corinthians 6:11 RV — "And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the

Lord Jesus Christ, and in the Spirit of our God."

**First Proposition:** *All members of the church of God are already sanctified in Christ Jesus.*

The moment anyone becomes a member of the church of God by faith in Christ Jesus, he is sanctified.

**QUESTION:** In what sense are we already sanctified?

**ANSWER:** In the sense expressed in <sup><S100></sup>Hebrews 10:10, 14 "By the which will we are sanctified through the offering of the body of Jesus Christ once for all... For by one offering he hath perfected for ever them that are sanctified." (Compare to verse 1.)

By the offering of the body of Jesus Christ once for all, we are cleansed forever from all the guilt of sin and we are "perfected forever" as far as our standing before God is concerned. The sacrifice does not need to be repeated as the Jewish sacrifices (v. 1). The work is done once for all, sin is put away forever (<sup><S126></sup>Hebrews 9:26; compare to <sup><R13></sup>Galatians 3:13), and we are set apart forever as God's peculiar and eternal possession.

There is another sense in which every believer may be already sanctified. (<sup><S111></sup>Romans 12:1 — "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.")

It is the believer's present and blessed privilege, and immediate and solemn duty, to present his body to God as a living sacrifice — not some part or parts of the body, but the whole body with its every member and every faculty. Such an offering is "well pleasing to God" (RV Marg.). As God in the Old Testament showed His pleasure in an offering by sending down fire to take it to Himself, so when the whole body is thus offered to God, He still sends down fire, the fire of the Holy Spirit, and takes to Himself what is thus presented. The believer, then, so far as the will and center of his being is concerned, is wholly God's or perfectly sanctified. He may and will daily discover, as he studies the word of God and is illumined by the Holy Spirit, acts of his, habits of life, forms of feeling, speech, and action that are not in conformity with this central purpose of his life. These must be confessed to God as blameworthy, and be put away. This department of his being and life is brought by God's

Spirit and the indwelling Christ into conformity with God's will as revealed in His word.



<COR2> 1 Thessalonians 3:12 — "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you."

<COR1> 1 Thessalonians 4:1, 10 RV — "Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk — that ye abound more and more. . . for indeed ye do it toward all the brethren which are in Macedonia. But we exhort you, brethren, that ye abound more and more."

<COR2> 2 Peter 3:18 RV — "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and forever. Amen."

<COR2> 2 Corinthians 3:18 RV — "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

<COR1> Ephesians 4:11-15 — "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

**Second Proposition:** *There is a progressive work of sanctification — an increase in love; an abounding more and more in a godly walk and in pleasing God; growing in the grace and knowledge of our Lord and Savior Jesus Christ; a being transformed into the image of our Lord; a growing up into Christ in all things.*

<COR2> 1 Thessalonians 5:23 RV — "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

<COR2> 1 Thessalonians 3:12-13 — "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

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

It is at the coming of our Lord Jesus with all his saints that He is to establish our hearts unblameable in holiness before our God and Father, and that our spirit and soul and body are to be preserved entire without blame. (Compare to <sup><818></sup>1 John 3:2.) It is through our Lord making us to increase and abound in love unto one another and unto all men that this is accomplished. It is not in the life that now is, nor is it at death, but at the coming of Christ that we are entirely sanctified in this sense.

#### IV. THE RESULTS OF SANCTIFICATION.

<sup><814></sup>Hebrews 10:14 — "For by one offering he hath perfected forever them that are sanctified."

**First Proposition:** *By the one offering, the sacrifice of Himself for sins, Christ has perfected forever those who are sanctified.*

Their standing before God as guiltless is already forever secured for the sanctified. The sanctification here spoken of is the separation from the guilt of sin and is secured to God by the shed blood.

<sup><821></sup>Hebrews 2:11 — "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

**Second Proposition:** *Those who Jesus sanctifies are of one with Him, and He is not ashamed to call them brethren.*

<sup><823></sup>2 Thessalonians 2:13 — "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

**Third Proposition:** *We are saved through sanctification.*

Sanctification results in salvation. The sanctification here spoken of is the sanctification that the Holy Spirit works; and the salvation here spoken of is not salvation in the mere sense of the forgiveness of sins, but salvation in the fullest sense of deliverance from sin's dominion and presence.

<sup><824></sup>Hebrews 12:14 RV — "Follow after peace with all men, and the sanctification without which no man shall see the Lord."

**Fourth Proposition:** *Sanctification results in seeing the Lord.*

The sanctification here spoken of is sanctification in the sense of separation from sin, the sanctification which is the outcome of our eager desire for it and God's chastening. (Compare to verses 10-11.) Without this cleansing from sin, it will be impossible to know the blessed vision of the Lord that awaits those who are purified. The purity that leads to this blessed vision of God is not merely outward purity but heart purity. (~~418B~~ Matthew 5:8 — "Blessed are the pure in heart: for they shall see God.") Even in the life that now is, the more completely we are sanctified, the clearer is our perception of God.

~~418D~~ Acts 20:32 — "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

~~418B~~ Acts 26:18 — "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

**Fifth Proposition:** *Sanctification secures an inheritance.*

Sanctification by God's Spirit makes us joint heirs with God's Son.

~~418D~~ Romans 8:2-6, 12-14, 16-18 — "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace .... Therefore, brethren, we are debtors, not to the flesh to live after the flesh, for if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the Sons of God .... The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

## 9. REPENTANCE

### I. THE IMPORTANCE OF REPENTANCE.

<40R> Matthew 3:2 — "And saying, Repent ye: for the kingdom of heaven is at hand."

<40H7> Matthew 4:17 — "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

<40G2> Mark 6:12 — "And they went out and preached that men should repent."

<40B8> Acts 2:38 — "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

**First Proposition:** *The keynote of the preaching of John the Baptist, Jesus, the disciples on their first missionary tour, and Peter at Pentecost, was "Repent."*

<40I2> Acts 20:21 — "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

<40G1> Acts 26:20 — "But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance."

**Second Proposition:** *The sum and substance of Paul's testimony to Jew and to Gentile was repentance toward God and faith in the Lord Jesus Christ.*

<40H7> Luke 24:47 RV — "And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

**Third Proposition:** *The heart of Christ's parting commission to the twelve was that "repentance and remission of sins" should be preached unto all the nations.*

<40R1> 2 Peter 3:9 RV — "The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance."

**Fourth Proposition:** *The Lord's supreme desire concerning all men is that they should come to repentance.*

<40I3> Acts 17:30 — "And the times of this ignorance God winked at; but now

commandeth all men everywhere to repent."

**Fifth Proposition:** *God's one command to all men everywhere is "Repent."*

<sup><217></sup>Luke 13:3, 5 — "I tell you, Nay: but, except ye repent, ye shall all likewise perish I tell you, Nay: but except ye repent, ye shall all likewise perish."

**Sixth Proposition:** *The only door of escape from perdition for **any man** is repentance.*

The universal call of Old Testament prophets was repentance. There surely is not the emphasis laid upon repentance in modern preaching that there is in the Bible.

## II. WHAT IS REPENTANCE?

### THE ETYMOLOGY OF THE WORDS USED:

The primary thought of the Hebrew word translated "repent" in the Old Testament is, to pant, to sigh, to groan, and so to lament, to grieve about one's doing. This Hebrew word occurs frequently in the Old Testament in the active form in the sense to comfort (e.g., <sup><127></sup>Psalms 23:4 — "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me"). The Greek word in the New Testament translated "repent" means "to change one's mind."

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

### USAGE OF THE WORDS IN THE BIBLE:

<sup><18></sup>Jeremiah 8:6 — "I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle."

<sup><18></sup>Jeremiah 18:8 — "If that nation, against whom I have pronounced, turn from their' evil, I will repent of the evil that I thought to do unto them."

<sup><18></sup>Jeremiah 26:3 — "If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I proposed to do unto them because of the evil of their doings."

~~2420~~ Jeremiah 42:10 — "If ye will still abide in this land, then will I build you, and not pull you down: and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you."

~~3244~~ Ezekiel 24:14 — "I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the LORD God."

~~2923~~ Joel 2:13-14 — "And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

~~3100~~ Amos 7:1-6 — "Thus hath the LORD God shewed unto me; and behold, he formed grasshoppers in the beginning of the shooting up of the latter growth after the king's mowings. And it came to pass, that when they had made an end of eating the grass of the land, then I said, O LORD God, forgive I beseech thee: by whom shall Jacob arise? for he is small. The LORD repented for this: It shall not be, saith the LORD. Thus hath the LORD God shewed unto me: and, behold, the LORD God called to contend by fire, and it devoured the great deep, and did eat up a part. Then said I, O LORD God, cease, I beseech thee: by whom shall Jacob arise? for he is small. The LORD repented for this: This also shall not be, saith the LORD God."

~~3388~~ Jonah 3:8-10 — "But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."

~~4024~~ Matthew 12:41 — "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

In the usage of the words, the thought of regret and the thought of change of purpose and action are both found; but the emphasis is on the change of purpose and action, especially in the first New Testament word mentioned above.

Today we risk underestimating the importance of sorrow for sin. Sorrow for sin is not repentance, but it is an element in repentance. What the repentance or change of mind is about must always be determined by the context. Repentance of sin is such a sorrow for sin or abhorrence of sin,

such a change of mind about it, that it leads the sinner to turn away from sin with all his heart.

### III. HOW REPENTANCE IS MANIFESTED.

<2013> Luke 10:13 — "Woe unto thee Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented sitting in sackcloth and ashes."

<2012> Joel 2:12-13 — "Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

<805> Job 42:5-6 — "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: Wherefore I abhor myself and repent in dust and ashes."

**First Proposition:** *Repentance is manifested in deep sorrow for sin and in self humiliation and self-abhorrence.*

(<2013> Luke 18:13 — "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.") There is not enough made of this manifestation of repentance today.

<3411> Hosea 14:1-2 — "O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips."

<2013> Luke 18:13-14 "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

**Second Proposition:** *Repentance is manifested in confession of sin and prayer to God for mercy.*

<0124> Matthew 12:41 — "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

(Compare to <3015> Jonah 3:5-8 — "So the people of Nineveh believed God,

and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For the word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: Yea, let them turn every one from his evil way and from the violence that is in their hands.)

<3830> Ezekiel 18:30 — "Therefore I will judge you, O house of Israel, every one according to his ways, saith the LORD God. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin."

<5406> Ezekiel 14:6 — "Therefore say unto the house of Israel, thus saith the LORD God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations."

<2870> Isaiah 55:7 — "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon."

**Third Proposition:** *Repentance is manifested by the sinner turning from his evil way, from all his transgressions, his idols, his abominations, and his thoughts.*

This is the most important and decisive manifestation of repentance, the one upon which the Bible lays the most emphasis. Note the frequency and urgency of the use of the word "turn" in the Bible. See also <4019> Acts 3:19 RV — "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." Conversion is the outward proof of the inward repentance.

(Compare to <5009> 1 Thessalonians 1:9.)

<4020> Acts 26:20 RV — "But declare both to them of Damascus first, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance."

<4003> 1 Samuel 7:3 — "And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroath from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines."

<4018> Matthew 3:8 RV — "Bring forth therefore fruit worthy of repentance."



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

There are two sides to repentance: turning from, and turning to. ~~1000~~1  
Thessalonians 1:9 — "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God."

Bringing forth fruit means not merely abstinence from evil, but performance of good. Compare to ~~1000~~Luke 3:10-14 "And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers, likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages."

~~1000~~Mark 1:4 — "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

~~1000~~Acts 13:24 — "When John had first preached before his coming the baptism of repentance to all the people of Israel."

~~1000~~Acts 2:38 — "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

**Fifth Proposition:** *Repentance is **manifested** by baptism.*

This is God's appointed and deeply significant way of publicly professing our repentance. What right have we to substitute some other?

#### IV. THE RESULTS OF REPENTANCE.

~~2157~~Luke 15:7, 10 — "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance .... Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

**First Proposition:** *There is joy in heaven, in the presence of the angels of God, over one sinner that repents.*

This is the supreme result of repentance. We should work for the repentance of sinners more because of the joy it brings to God and Christ than because of the blessings it brings to us.

<3507> Isaiah 55:7 — "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon."

<4247> Luke 24:47 — "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

<4004> Mark 1:4 RV — "John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins."

<4428> Acts 2:38 RV — "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost."

<4489> Acts 3:19 — "Repent ye therefore, and be converted, that your sins may be blotted out."

**Second Proposition:** *Repentance results in pardon — remission of sins, the blotting out of sins.*

This remission is "in the name of Jesus Christ" — i.e., on the grounds of His work. Repentance is the condition upon which the remission secured by the death of Jesus Christ is made our own.

<4428> Acts 2:38 RV — "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost."

**Third Proposition:** *Repentance is one of the primary conditions for receiving the gift of the Holy Spirit.*

The gift of the Holy Spirit is for all those who repent and are baptized in the name of Jesus Christ unto the remission of sins. It is for them to "take" (the exact force of the word rendered "receive").

<4489> Acts 3:19-21 RV — "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began."

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

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

## V. HOW REPENTANCE IS EFFECTED.

Acts 1 1:18 — "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

The word rendered "granted" in this verse is the word ordinarily translated "given."

**First Proposition:** *Repentance that brings life is a gift from God.*

Acts 5:30-31 RV — "The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins." (See also 3:26 — "Unto you first God, having raised up his servant, sent him to bless you, in turning away every one of you from your iniquities.")

**Second Proposition:** *Jesus, once crucified but now exalted, gives repentance.*

Acts 2:37-38, 41 — "Now when they heard this, they were; pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every, one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost ....

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

By the verses that precede we see that what they heard was the word of God, preached by men who were "filled with the Holy Ghost."

**Third Proposition:** *Repentance is effected through the preaching of the word by men filled with the Holy Ghost.*

(Compare to 1 Thessalonians 1:5-6, 9-10 — "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. . . . For they themselves shew of us what manner of entering in

we had unto you, and how ye turned to God from idols to serve the living and true God and to wait tot his son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.")

The word of God is the means used for the bestowal of the gift of repentance.

<OR> Jonah 3:5-10 — "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For the word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: Yea, let them turn every one from his evil way and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way: and God repented of the evil, that he had said that he would do unto them; and he did it not."

**Fourth Proposition:** *Repentance results when men believe God's word.*

<SM> Romans 2:4 "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

**Fifth Proposition:** *The goodness of God leads men to repentance.*

The word here rendered "goodness" is an adjective ordinarily meaning in the New Testament usage "kind" (<OR> Luke 6:35; <OR> Ephesians 4:32), or "gracious" (<SM> 1 Peter 2:3). It is the kindness and patience and forbearance of God that leads men to repentance.

(Compare to <OR> 2 Peter 3:9 — "The Lord is not slack concerning his promises, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.")

<SM> Revelation 3:19 — "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

<SM> Hebrews 12:6, 10-11 — "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth .... For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable

fruit of righteousness unto them which are exercised thereby."

**Sixth Proposition:** *Repentance is effected through God's loving reproof and chastisement.*

(Compare to ~~1367~~ Psalm 119:67 — "Before I was afflicted I went astray: but now have I kept thy word.")

~~124~~ 2 Timothy 2:24-25 RV — "And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth."

**Seventh Proposition:** *Repentance is effected through the meek and gentle correction administered by the servant of the Lord.*

~~408~~ 2 Corinthians 7:8-11 RV — "For though I made you sorry with my epistle, I do not regret it, though I did regret; for I see that that epistle made you sorry, though but for a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death. For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what cleansing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter."

**Eighth Proposition:** *Godly sorrow leads to proper repentance.*

The godly sorrow in this case was itself wrought by the correction administered by the Lord's servant.

~~345~~ Job 42:5-6 — "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: Wherefore I abhor myself and repent in dust and ashes."

**Ninth Proposition:** *The sight of God causes repentance.*

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

## 10. FAITH

### I. WHAT IS FAITH?

#### MEANING OF FAITH IN GENERAL

~~3101~~ Hebrews 11:1 RV — "Now faith is the assurance of things hoped for, the proving of things not seen." (Other versions read, "Now faith is assurance of things hoped for, a conviction of things not seen.") (Compare to verses 7, 11, 17-19, 22, 30 — "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith .... By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: . . . By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a parable receive him back .... By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel: and gave commandment concerning his bones.")

Faith is the assurance of things hoped for, a conviction (or proving, putting to the test) of things not seen. The foundation upon which this assurance of things hoped for rests, this conviction of things not seen, is God's word.

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

~~3105~~ James 1:5-7 RV — "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord."

~~41124~~ Mark 11:24 RV — "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them."

Faith, in prayer, is the firm expectation or assurance, free from all doubts, of getting what was asked for.

The prayer of faith counts the thing asked for as if it were already a reality, because God has heard the request and granted the thing asked, and what God has granted is as really ours as if we had it already in our possession in actual experience.

Compare to ~~454~~1 John 5:14-15 — "And this is the confidence; that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desire of him," and to ~~462~~1 Corinthians 3:21 — "Therefore let no man glory in men: for all things are yours."

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

~~450~~1 John 5:10 RV — "He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning His Son."

~~464~~John 5:24 RV — "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life."

~~472~~Acts 27:22-25 — "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

~~488~~Romans 4:3 — "For thus saith the Scriptures? Abraham believed God and it was counted unto him for righteousness." (Compare to ~~0150~~Genesis 15:4-6 — "And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LOAD; and he counted it to him for righteousness.")

~~489~~Romans 4:19-21 RV — "And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what he had promised, he was able also to perform."

To believe God is to rely upon or have unhesitating assurance of the truth of God's testimony, even though it is unsupported by any other evidence, and to rely upon or have unfaltering assurance of the fulfillment of his promises, even though everything seen seems against fulfillment.

It is "taking God at his word." Faith is not belief without evidence. It is belief on the very best of evidence, the word of Him who cannot lie (~~500E~~ Titus 1:2). Faith is so rational that it asks no other evidence than this all-sufficient evidence. To ask other evidence than the word of Him "who cannot lie" is not rationalism, but consummate irrationalism.

~~480D~~ 2 Chronicles 20:20 — "And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper."

~~640E~~ John 14:1 RV — "Let not your heart be troubled; ye believe in God, believe also in me."

To believe in God is to rely upon or put confidence in God Himself. When we believe God, we trust His word; when we believe in God we trust Himself. When we believe God, we fix our eyes on what He has said (~~450D~~ Romans 4:20); when we believe in God, we fix our eyes upon what He is, upon His person, upon Himself.

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

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

~~640E~~ John 14:1 — "Let not your heart be troubled: ye believe in God, believe also in me."

~~402E~~ Matthew 9:21-22 — "For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour."

~~402E~~ Matthew 9:29 — "Then touched he their eyes, saying, According to thy faith be it unto you."

~~405E~~ Matthew 15:25, 28 — "Then came she and worshipped him, saying,



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

<108>Matthew 8:8-10 — "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. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel."

<108>Luke 7:48-50 — "And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, thy faith hath saved thee; go in peace."

<142>John 14:12 — "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Faith in Jesus Christ is relying on or putting confidence in Jesus Christ. It is the assurance that he will do the things sought of him or take care of the matters entrusted to him (<112>2 Timothy 1:12). It is simply relying upon him for these things. What Jesus Christ is relied upon for varies in different cases. (In the several cases cited above, it was for care, healing, sight, help, the healing of another, pardon, and power.) What he is relied on for, that he will do.

<109>Matthew 9:29 — "Then touched he their eyes, saying, According to your faith be it unto you."

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

## II. SAVING FAITH.

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

<109>Romans 10:9-10 — "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the (dead, thou shalt be saved. For with the heart man believeth unto

righteousness; and with the mouth confession is made unto salvation."

**First Proposition:** *Saving faith is believing with the heart.*

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

Compare to <sup><S107></sup>Hebrews 11:7-8, 17, 19-20, 22, 24-26, 28 — "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went .... By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son ....

Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come .... By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones .... By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward .... Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."

Compare also to <sup><E048></sup>Romans 4:18-21 RV — "Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old) and the deadness of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what he had promised, he was able also to perform."

<sup><S124></sup>James 2:14, 21-22, 25 RV — "What doth it profit, my brethren, if a man say he hath faith, but have not works?... Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; . . . And in like manner was not also Rahab the harlot justified by

works, in that she received the messengers, and sent them out another way?"

**Second Proposition:** *Saving faith is a faith that works by doing that which the one who is believed in bids us do.*

<8816>Galatians 5:6 — "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

**Third Proposition:** *Saving faith is faith that works by love.*

<8012>John 1:12 — "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

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

He offers Himself as our sin-bearer and our deliverer from sin's power (<8183>John 8:34, 36). Saving faith accepts Him as such and rests all its hope for pardon on His atoning blood. Saving Faith relies utterly upon Him and expects Him to give deliverance. He offers Himself as our Teacher and Lord (<8133>John 13:13). Saving Faith accepts Him as such and surrenders the mind unreservedly to His teaching and the life to His absolute control.

<5012>2 Timothy 1:12 — "For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

**Fifth Proposition:** *Saving faith is faith that commits to Jesus Christ.*

<5103>Romans 10:13-14 "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed?" etc.

**Sixth Proposition:** *Saving faith is a faith that calls upon the name of the Lord.*

The context plainly shows that the Lord here is the Lord Jesus Christ (v. 9 RV). To call on His name implies: (a) a deep recognition of our need of salvation; (b) an earnest desire to be saved; (c) an utter casting away of hope in any other way of salvation; and (d) a hope that He will save. The faith that recognizes our own lost condition, earnestly desires salvation, casts away all hope in any one or any thing but the Lord Jesus, and hopes (or has the assurance) that He will save, and puts Him to the test by crying to him, is the leith that saves.

<500>Romans 10:9 RV — "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

**Seventh Proposition:** *Saving faith is faith that confesses Jesus as Lord.*

<508>Hebrews 10:38-39 RV — "But my righteous one shall live by faith: And if he shrink back, my soul hath no pleasure in him. But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul." (See the context, verses 32-37.)

**Eighth Proposition:** *Saving faith is faith that does not shrink back from professing and serving Jesus in danger and trial.*

### **THE CONTENTS OF SAVING FAITH, OR WHAT WE MUST BELIEVE IN ORDER TO BE SAVED.**

<510>John 20:31 — "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

**Ninth Proposition:** *In order that we may have life we must believe that Jesus is the Christ, the Son of God.*

(Compare to <511>1 John 5:1.) Of course this must be a heart-faith, a faith that leads to action along the lines of that which is believed. Not merely a theological opinion that Jesus is the Christ, the Son of God, but a degree of assurance or conviction strong enough to lead us to trust in him, and to submit our thoughts, feelings, purposes, and lives to His control.

<516>Romans 1:16 — "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

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

**QUESTION:** What is the gospel?

**ANSWER:** <515>1 Corinthians 15:1-11 "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." (See also <517>Romans

1:17-25.)

The gospel is that "Christ died for our sins according to the Scriptures .... was buried .... and rose again." This we must believe in order to be saved. This involves faith in Him as the Christ, the Son of God. (~~6004~~Romans 1:4 "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.")

Faith that He died for our sins brings pardon, and faith that he rose again brings deliverance from sin's power. Of course, this also must be a heart-faith.

~~6009~~Romans 10:9 — "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

**Eleventh Proposition:** *In order to be saved, we must believe that God raised Jesus from the dead.*

This involves faith in His divinity (~~6004~~Romans 1:4), in His propitiatory death and God's acceptance of it (~~6025~~Romans 4:25), in His intercession for us (~~8025~~Hebrews 7:25), and in His power to deliver us from sin.

~~6048~~Luke 7:48-50 — "And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace."

**Twelfth Proposition:** *In order to be saved, we must believe that Jesus can and will forgive our sin.*

This faith involves faith in the divinity of Jesus, for God alone can forgive sin.

### III. HOW FAITH IS MANIFESTED.

~~4008~~Mark 2:3-5 — "And they came unto him, bringing one sick of the palsy which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."

**First Proposition:** *Faith in Jesus is manifested by **our** bringing to Him our needs and surmounting all the obstacles that lie between us and Him.*

~~4052~~Matthew 15:22-28 — "And, behold, a woman of Canaan came out of

the same coasts, and cried unto him, saying, have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

**Second Proposition:** *Faith in Jesus is manifested by our holding on to Jesus for **the** desired blessing in **the face** of discouragement, even in the face of His apparent refusal to bestow it.*

<4119> Acts 11:19, 21 RV — "They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phoenicia, and Cyprus, and Antioch, speaking the word to none save only Jews .... And the hand of the Lord was with them: and a great number that believed turned unto the Lord."

**Third Proposition:** *Faith in God's word is manifested by men turning to the lord.*

<8108> Hebrews 11:8, 17 — "By faith Abraham, when he was called to go out into a place which he should after received for an inheritance, obeyed; and he went out, not knowing whither he went .... By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son."

**Fourth Proposition:** *Faith is manifested by prompt and exact obedience to the commandments of Him who is believed in, simply because He commands, even when we don't know the purpose of His command, nor the outcome of obedience.*

<8117> Hebrews 11:17-19 — "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

<8188> Romans 4:18-21 RV — "Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had

been spoken, So shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what he had promised, he was able also to perform."

**Fifth Proposition:** *Faith is manifested by a disregard for the difficulties that lie in the way of the fulfillment of God's promises.*

(Compare to <sup><04131></sup>Numbers 13:31-33; 14:6-9.) Difficulties are nothing to one who believes in God and His word: God is mightier than all obstacles, and His word is sure in face of all apparent impossibility of fulfillment.

<sup><8127></sup>Hebrews 11:27 — "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

**Sixth Proposition:** *Faith is manifested by steadfastness in the path God points out in the face of obstacles, peril, and apparent loss.*

<sup><8124></sup>Hebrews 11:24-26 — "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

**Seventh Proposition:** *Faith is manifested by the sacrifice of present transient advantage, for the sake of future permanent advantage.*

<sup><8121></sup>Hebrews 11:20-21 — "By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff." (Compare to <sup><0272></sup>Genesis 27:27-29 — "And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brother, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee .... And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it

shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

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

**Eighth Proposition:** *Faith is manifested by large expectations based on God's large promises, even though as yet nothing may be seen.*



#### IV. THE RESULTS OF FAITH.

<4008> Ephesians 2:8 — "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

**First Proposition:** *We are saved through faith.*

Salvation is God's free gift; faith appropriates to itself this gift freely offered to all. <4016> Romans 1:16 — "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The gospel has power to save, but that power is displayed only in those who believe. (See, also, <4040> 1 Timothy 4:10 — "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe.")

Salvation is a manifold process, but every factor in it depends on faith. (<4008> Acts 10:43 — "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.") We receive remission of sins through faith. God offers forgiveness to all men on the grounds of the shed blood of Christ. The one who believes appropriates to himself individually this universal offer of salvation.

<4008> Romans 5:1 — "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

<4008> Galatians 3:13 — "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

We are justified by faith. On the ground of Christ's having been made a curse for us, God offers justification to us. This offer is appropriated by faith.

<4008> John 20:31 — "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

We receive eternal life through believing. Belief in Him who is the life (<4040> John 14:6) makes that life ours. Life is in Him (<4051> 1 John 5:11); by our believing in Him, this life enters into us.

<4012> John 1:12 RV — "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name."

<4008> Galatians 3:26 — "For ye are all the children of God by faith in Christ Jesus."

We receive the right to become sons of God by faith. In His only begotten Son, God makes to man the offer of adoption into His family. We appropriate this offer to ourselves by believing in His name.

~~6004~~ 2 Peter 1:4 "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (see context, verse 5.)

We become partakers of the divine nature through faith in the exceeding great and precious promises of God.

~~4488~~ Acts 26:18 — "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

We are sanctified by faith. God offers to us in His word sanctifying grace. By faith we appropriate this sanctifying grace to ourselves.

~~4159~~ Acts 15:9 — "And put no difference between us and them purifying their hearts by faith."

Our hearts are cleansed by faith. There is heart-cleansing power in the word of God. (Compare to ~~4389~~ Psalm 119:9, 11 — "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word Thy word have I hid in mine heart, that I might not sin against thee.") Christ dwells in our hearts through faith (see ~~4887~~ Ephesians 3:17 RV — "That Christ may dwell in your hearts through faith . . ."). God presents Christ to us by His Spirit through the word. Faith lays hold upon Christ thus presented and He comes to dwell in our heart and work all His glorious work within.

~~4005~~ 1 Peter 1:5 — "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

We are kept through faith by the power of God unto a salvation ready to be revealed in the last time. God provides keeping, His own almighty power to keep. Faith simply lays hold of the almighty, power divinely provided.

~~4024~~ 2 Corinthians 1:24 "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand."

We stand by faith. By faith we enter into or appropriate to ourselves the grace of God wherein we stand.

<4812>Romans 5:2 — "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

<4814>1 John 5:4-5 — "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

<4816>Ephesians 6:16 RV — "Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one."

By faith we get the victory over the world and over the evil one. God freely provides for us and offers to us overcoming grace in Jesus Christ. By faith we appropriate this overcoming grace to ourselves.

<3041>Hebrews 4:1-3 — "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto you was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world."

We enter into rest by faith. From beginning to end, at every step, salvation is by faith. God freely offers to us in Jesus Christ a manifold salvation; forgiveness, justification, eternal life, the right to be His sons, participation in His own nature, sanctification, heart-cleansing, an indwelling Christ, keeping unto a salvation ready to be revealed in the last time, power to stand, victory over the world and the evil one, rest. We appropriate to ourselves every item in this salvation by faith. By grace are we saved through faith from first to last.

<4022>Matthew 9:22, 29 — "But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.... Then touched he their eyes, saying, According to your faith be it unto you."

<3054>James 5:14-15 — "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

**Second Proposition:** *We receive physical healing through faith.*

God has provided for us and offers to us physical healing and strength in Jesus Christ. <4816>Matthew 8:16-17 — "When the even was come, they

brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." We appropriate it to ourselves by faith. We miss it by our unbelief. <406>Mark 6:5-6 — "And he could there do no mighty work, save that he laid his hand on a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching."

<3126>John 12:46 — "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

**Third Proposition:** *We pass out of spiritual darkness into light by faith in Christ.*

By nature we are all in darkness and children of darkness. God sends Jesus into the world to be "the light of the world" (<4082>John 8:12). The light there is in him, the light He Himself is, streams into our hearts when we believe in Him (<4126>John 12:36). Faith opens the window and lets the light in.

<3141>John 14:1 RV — "Let not your heart be troubled: believe in God, believe also in me."

**Fourth Proposition:** *We are delivered from all anxiety of heart by faith, faith in God and Jesus Christ.*

(Compare to <2303>Isaiah 26:3.)

<4165>John 6:35 — "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

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

God has provided for us and offers to us full satisfaction for every desire of our spirits in Jesus; by faith we appropriate this satisfaction to ourselves.

<4008>1 Peter 1:8 RV — "Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."

**Sixth Proposition:** *Through faith in Jesus Christ, we rejoice greatly with joy unspeakable and full of glory.*

In no other way can we get such joy.

<4173>John 7:38-39 — "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the

Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

**Seventh Proposition:** *Through faith in Jesus Christ, we become fountains from which rivers of living water flow.*

This is through the Holy Spirit who is given to those who believe in Jesus Christ. God has given to the crucified, risen, and glorified Jesus His Spirit for His body, the church (<sup><4073></sup>John 7:39; 14:12; <sup><4023></sup>Acts 2:33). We appropriate this promise of God by faith. The Spirit comes upon us and makes us fountains of living water.

<sup><4022></sup>Matthew 21:22 — "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

<sup><3005></sup>James 1:5-7 — "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

<sup><4112></sup>Mark 11:24 RV — "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them."

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

God is willing to answer prayer. But He demands, as a condition of answering, that we shall believe His naked promise and believe the prayer is heard and that the thing asked is ours.

<sup><4021></sup>Matthew 21:21 — "Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done."

<sup><3442></sup>John 14:12 — "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

<sup><3812></sup>Hebrews 11:32-34 "And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and of Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the

armies of the aliens."

**Ninth Proposition:** *We receive power to work wonders through faith in God and Jesus Christ.*

"Power belongeth unto God" (Ps 62:11). But the power that belongs to God is at the disposal of His children. We lay hold of it by faith. God's power is the reservoir, our faith is the supply pipe; therefore, according to our faith is our experience of the possession of God's power (<sup><4129></sup>Matthew 9:29). Unbelief limits our power, or rather the flow of God's power into us. <sup><4179></sup>Matthew 17:19-20 — "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you."

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

If we believe, we shall see the glory of God. It is our wretched unbelief that is shutting many of us out of seeing it in our own lives.

<sup><3162></sup>Hebrews 6:12 — "That ye be not slothful, but followers of them who through faith and patience inherit the promise."

<sup><4145></sup>Luke 1:45 RV — "And blessed is she that believed; for there shall be a fulfillment of the things which have been spoken to her from the Lord."

**Tenth Proposition:** *Through faith we receive the fulfillment of God's promises.*

The actual enjoyment of God's promises is conditioned upon our belief of them. No matter how explicit a promise may be, the thing promised becomes ours only upon condition of our believing the promise.

<sup><3005></sup>James 1:5-7 — "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

The promises are for us; they are all yes and amen in Christ (<sup><4021></sup>2 Corinthians 1:20), but they become actually and experimentally ours only as we reach out the hand of faith and appropriate them to ourselves. As far as we believe we receive (<sup><41124></sup>Mark 11:24 RV). We get what we believe for (<sup><3041></sup>Hebrews 4:1-2 — "Let us therefore fear, lest, a promise being left us

of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.") The fulness of God's blessing is for those who claim it and in so far as they claim it. <H00B>Joshua 1:3 — "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses."

<H023>Mark 9:23 — "Jesus said unto him, If thou canst believe, all things are possible to him that believeth."

**Eleventh Proposition:** *All things are possible for **him that believes**.*

By faith we lay hold of God and His almightiness. Faith can do anything God can do.

## V. HOW TO GET FAITH.

<S12B>Romans 12:3 — "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

<H12A>1 Corinthians 12:4, 8-9 — "Now there are diversities of gifts, but the same Spirit. ... For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit."

<H12A>1 Corinthians 2:4-5 — "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God."

**First Proposition:** *Faith is God's gift.*

Like all of God's gifts, it is at the disposal of all who wish it, for God shows no partiality among people. It is given through a certain instrument that is within reach of all and upon certain conditions that any of us can fulfill.

<S107>Romans 10:17 — "So then faith cometh by hearing, and hearing by the word of God."

<H04A>Acts 4:4 "Howbeit many of them which heard the word believed; and the number of the men was about five thousand."

**Second Proposition:** *The word of God is the instrument God has appointed for, **and** that he uses in, imparting faith.*

This is true of saving faith. When Paul and Silas told the Philippian jailer to believe in the Lord Jesus Christ and he would be saved, they immediately spoke the word of the Lord to him (<sup><4463></sup>Acts 16:31-32).

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

It is true of faith in all its aspects. Faith comes through the word and grows by feeding upon the word. If we wish others to have faith we should give them the word of God. If we wish faith ourselves, we should feed on the word of God (<sup><5085></sup>2 Timothy 3:15; <sup><5022></sup>James 1:21; <sup><6381></sup>John 20:31). No amount of praying for faith will bring it if we neglect faith's proper nourishment, the word of God, any more than praying for physical health and strength will bring it if we neglect wholesome food and live on mince pie and candy.

<sup><8722></sup>Galatians 5:22 — "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith."

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

Faith is part of the fruit of the Spirit. The word is the instrument by which it is produced, but it is the word carried home and made to be a living thing in the heart by the Holy Spirit's power.

<sup><8122></sup>Hebrews 12:2 — "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of the throne of God."

**Fourth Proposition:** *Jesus is the author and finisher of our faith.*

<sup><6119></sup>Romans 4:19-20 RV — "And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto the promises of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God."

**Fifth Proposition:** *If we want to have faith we must fix our eyes upon the promise of God.*

(If we want another person to have faith we must hold up the promise of God before him, and hold his attention to it.)

<sup><2119></sup>Luke 11:9, 11, 13 — "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you .... If a son shall ask bread of any of you that is a father, will he give him a stone?"



or if he ask a fish, will he for a fish give him a serpent?... If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

<1024>Mark 9:24 "And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." (The context shows that Christ at once answered that prayer.)

<1223>Luke 22:32 — "But I have prayed for thee; that thy faith fail not: and when thou art converted, strengthen thy brethren."

**Sixth Proposition:** *We should pray for faith.*

As already seen, faith is God's gift. He bestows His gifts in answer to prayer. It is the Holy Spirit's work, and the Holy Spirit is given in answer to our prayer. Prayer is an expression of our helplessness and dependence on God.

<1029>Matthew 25:29 — "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." (Note preceding context, verses 14-28.)

**Seventh Proposition:** *If we wish more faith, we should use the faith we have.*

<1354>John 5:44 RV — "How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not?"

**Eighth Proposition:** *A great hindrance to faith is seeking glory from men and not the glory that comes from God only.*

This and all hindrances must be put away if we would have faith.

<8121>Hebrews 12:2 — "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

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

Peter's faith failed when he took his eyes off Jesus and began to look at the wind and waves. (<10131>Matthew 14:30-31 — "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?")

<1382>John 8:12 — "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

**Tenth Proposition:** *If we are to have faith, we must follow Jesus.*

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

## VI. THE RELATION OF FAITH TO REPENTANCE.

<4119> Acts 11:19, 21 — "Now they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."

<4120> Matthew 3:2, 6 — "And saying, Repent ye: for the kingdom of heaven is at hand .... And were baptized of him in Jordan confessing their sins."

<4121> Acts 2:37, 41 — "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?... Then the), that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

**First Proposition:** *Believing the word of God leads to repentance.*

<4122> Acts 2:36-38 — "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

**Second Proposition:** *The principal element in evangelical repentance is a change of mind about Christ; a change from an unbelieving and rejecting attitude to a believing and accepting attitude.*

<4123> John 5:44 RV — "How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not?"

**Third Proposition:** *There must be a repentance from the attitude of mind that seeks the glory that comes from man, to the attitude that seeks the glory that comes from God, in order to believe in Christ.*

<498> Acts 19:18-19 — "And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver."

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

**Concluding Proposition:** *True repentance and faith are inseparable. They are mutually dependent upon each other.*

## 11. LOVE TO GOD

### I. ITS IMPORTANCE.

<123> Matthew 22:37-38 — "Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

<129> Mark 12:29-34 "And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord thy God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question."

<102> Deuteronomy 10:12 — "And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul."

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

## II. HOW LOVE TO GOD IS MANIFESTED.

<6216> Exodus 20:6 — "And shewing mercy unto thousands of them that love me, and keep my commandments."

2 John 6 — "And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it."

<6183> 1 John 5:3 — "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

**First Proposition:** *The supreme manifestation of love to God is keeping His commandments.*

This is love to God. Keeping God's commandments is more than merely obeying God's commandments. The word translated "keep," expresses watchful care. It means to "attend to carefully, .... take care of, .... guard."

<6102> Deuteronomy 10:12 — "And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul."

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

Paul, in writing to the Thessalonians, speaks of their "labor of love." The word for "labor" denotes intense labor, toil. The one who loves God will labor intensely for Him. An easygoing Christian life proves an absence of love for God.

<6970> Psalm 97:10 — "Ye that love the LORD hate evil."

**Third Proposition:** *Love to God manifests itself in a hatred of evil.*

The man who loves God cannot regard sin with favor or indifference. He hates it. All sin. There is no small sin to him.

<6125> 1 John 2:15 — "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

**Fourth Proposition:** *Love to God manifests itself in not loving the world.*

The man who loves God cannot set his affections upon the world with its gain and its honor, and its pleasure, and its gratifications. All that is in the world is not of the Father, it draws away from Him, and a lover of God cannot love it.

<1010> 1 John 4:20-21 — "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also."

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

### III. RESULTS OF LOVE TO GOD UNDER BOTH COVENANTS.

#### UNDER THE OLD COVENANT.

<1850> Deuteronomy 5:10 — "And shewing mercy unto thousands of them that love me and keep my commandments."

<1870> Deuteronomy 7:9 — "Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations."

Exodus 20:0 — "And shewing mercy unto thousands of them that love me, and keep my commandments."

<1926> Psalm 69:36 — "The seed also of his servants shall inherit it: and they that love his name shall dwell therein."

<1914> Psalm 91:14 — "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name."

<1950> Psalm 145:20 — "The LORD preserveth all them that love him: but all the wicked will he destroy."

<2806> Isaiah 56:6-7 — "Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people."

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

#### UNDER THE NEW COVENANT.

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

**Second Proposition:** *He that loves God is known by God.*

<S&I> James 1:12 — "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

**Third Proposition:** *The crown of life is for those who love God.*

<S&I> James 2:5 — "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them that love him?"

**Fourth Proposition:** *The kingdom is promised to those who love God.*

<K&I> 1 Corinthians 2:9 — "But it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

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

(See context.)

<K&S> Romans 8:28 — "And we know that all things work together for good to them that love God, to them who are called according to his purpose."

**Sixth Proposition:** *All things work together for good for those who love God.*

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

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

#### IV. HOW TO LOVE GOD.

<G&I> 1 John 4:7 — "Beloved, let us love one another: for love is of God; and

every one that loveth is born of God, and knoweth God."

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

We are not saved by loving God, we are saved to love God.

~~1~~ John 4:19 — "We love him, because he first loved us."

**Second Proposition:** *We love God by believing in and meditating upon His love to us.*

~~2~~ Thessalonians 3:5 — "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

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

## 12. LOVE TO CHRIST

### I. ITS IMPORTANCE.

~~10~~ Matthew 10:35-38 — "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."

~~14~~ Luke 14:26 — "If any man come to me, and hate not his father, and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

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

Christ, in the New Testament, claims the same supreme love for Himself that Jehovah in the Old Testament claims for Himself. Here is undoubted proof of the divinity of Christ. Unless Christ has a place in our hearts above father, mother, wife, children, brothers, sisters, and even our own lives, we cannot be his disciples.

~~1~~ Peter 1:8 — "Whom having not seen, ye love."

(Compare to verse 2, as to whom the "ye" of verse 8 are — "Elect according to the foreknowledge of God the Father, through sanctification

of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.")

**Second Proposition:** *Love to Christ (though we don't see Him) is an unfailing mark of the elect.*

<B8D>John 8:42 — "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me."

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

Absence of love for Christ is decisive proof that one is not a child of God.

<6102>1 Corinthians 16:22 — "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."

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

## II. HOW LOVE TO CHRIST IS MANIFESTED.

<6145>John 14:15, 21, 23 RV — "If ye love me, ye will keep my commandments .... He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him .... Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

**First Proposition:** *Love of Christ manifests itself in keeping His words and commandments.* (The same thing is said elsewhere of love to God.)

<7514>2 Corinthians 5:14-15 RV — "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again."

**Second Proposition:** *Love to Christ manifests itself in our not living unto ourselves, but unto Him who for our sakes died and rose again.*

<8215>John 21:15-17 RV — "So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I



love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep."

**Third Proposition:** *Love to Christ manifests itself in feeding His lambs and shepherding His sheep.*

<474> Luke 7:44-47 — "And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

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

**QUESTION:** How can we minister to Christ?

**ANSWER:** <454> Matthew 25:40 — "And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

<418> Philippians 3:7-8 — "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

**Fifth Proposition:** *Love to Christ manifests itself in counting all things but loss and gladly sacrificing them for His sake.*

<413> Acts 21:13 — "Then Paul answered, what mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

**Sixth Proposition:** *Love to Christ manifests itself in a willingness to suffer and to die for His name.*

<418> 2 Corinthians 5:8 — "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

<402> Philippians 1:23 RV — "But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better."

**Seventh Proposition:** *Love to Christ manifests itself in a desire to be with Christ.*

<5018>2 Timothy 4:8 — "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all of them also that love his appearing."

<621>Revelation 22:20 — "He which testifieth these things saith. Surely I come quickly: Amen. Even so, come, Lord Jesus."

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

### III. RESULTS OF LOVE TO CHRIST.

<4024>Ephesians 6:24 "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

**First Proposition:** *There is grace for all who love Jesus Christ in sincerity.*

<6142>John 14:21-23 — "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

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

God loves all men, but he has a peculiar love for those who love His Son. (Compare to <6173>John 17:23 RV — "I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.")

**QUESTION:** How does Christ manifest Himself to those who love Him?

**ANSWER:** See <6145>John 14:15-17, 23, and <6164>John 16:14.

<6145>John 14:15-17 RV — "If ye love me ye will keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you."

**Third Proposition:** *The Father's gift of the Holy Spirit, as the Paraclete to abide with and be in us, is for those who love Christ.*

<5018>2 Timothy 4:8 — "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

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

#### IV. HOW CAN WE ATTAIN LOVE TO CHRIST?

<8047>Luke 7:47-50 — "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little And he said to the woman, Thy faith hath saved thee; go in peace."

**Proposition:** *Love to Christ arises from a realization of our sin and from faith in the wondrous pardoning love of Christ.*

This is finely illustrated in Paul:

<5012>1 Timothy 1:12-15 — "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

<8023>Galatians 2:20 — '2 am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

And in <8040>John 4:10 — "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

## 13. LOVE TO MAN

### I. WHAT IS LOVE?

<1058>Matthew 5:43-47 — "Ye have heard that it hath been said, thou shalt love thy neighbor, and hath thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and

pray for them which despitefully use you, and persecute you: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

<sup><4814></sup>1 John 3:14, 16-17 — "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death .... Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Love for another is a desire for and delight in their good. Love is not mere fondness for another nor pleasure in their society. The character of another may be hateful to me, and his society disagreeable, but still a real desire for his welfare is love.

## II. THE OBJECTS OF CHRISTIAN LOVE.

<sup><4027></sup>1 Peter 2:17 — "Honor all men. Love the brotherhood. Fear God. Honor the king."

<sup><4015></sup>Ephesians 1:15 — "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints."

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

While a Christian should love all men, he should and will have a peculiar love for God's children. (Compare to <sup><4160></sup>Galatians 6:10 — "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.")

<sup><4099></sup>Matthew 19:19 — "Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself."

<sup><4123></sup>Matthew 22:39 — "And the second is like unto it, Thou shalt love thy neighbor as thyself."

**Second Proposition:** We should love our neighbor.

**QUESTION:** Who is our neighbor?

**ANSWER:** <sup><4203></sup>Luke 10:29-37 — "But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which

stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side, and likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host: and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves: And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

<5182>1 Thessalonians 3:12 — "And the Lord make you to increase and abound in love one toward another; and toward all men, even as we do toward you."

**Third Proposition:** *We should love all men.*

<4154>Matthew 5:44 "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

**Fourth Proposition:** *We should love our enemies.*

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

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

**ANSWER:** The remainder of the verse shows. See also <5120>Romans 12:20 — "Be not overcome of evil, but overcome evil with good."

<4121>Ephesians 5:24 — "Husbands, love your wives, even as Christ also loved the church and gave himself for it."

**Fifth Proposition:** *Husbands should love their wives.*

The husband has a special duty of love toward his wife. The feeling that a husband should have no more interest in the welfare of his wife than in that of any other woman is totally unscriptural. While Christ has a love for all men, He has an altogether special and peculiar love for the church, and so the Christian husband should love all, but have an altogether special and peculiar love for his wife.

<1014> Titus 2:4 "That they may teach the young women to be sober, to love their husbands, to love their children."

**Sixth Proposition:** *Wives should love their husbands.*

### III. HOW SHOULD WE LOVE?

<1015> 1 Corinthians 16:24 "My love be with you all in Christ Jesus. Amen."

**First Proposition:** *We should love in Christ Jesus.*

Christ Jesus is the author of our love. It is for His sake that we love. Our special love to the brethren is because of their special relation to Him.

<1016> Romans 12:9 RV — "Let love be without hypocrisy."

**Second Proposition:** *We should love without hypocrisy.*

Much professed love is a mere pretense. Much calling of one another "brother" is the hollownest formalism. Our love should be genuine, unfeigned.

<1017> 1 John 3:18 — "My little children, let us not love in word, neither in tongue; but in deed and in truth."

**Third Proposition:** *We should not love merely in word, neither in tongue, but in deed and in truth; not in saying, but in doing; not in profession, but in practice.*

<1018> 1 Peter 4:8 — "And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins."

<1019> 1 Peter 1:22 RV — "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently."

**Fourth Proposition:** *We should love from the heart, fervently; or rather, intensely.*

<1020> Philippians 1:9 — "And this I pray, that your love may abound yet more and more in knowledge and in all judgment."

<1021> 1 Thessalonians 3:12 — "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you."

**Fifth Proposition:** *We should love abundantly.*

No mean, reluctant, or stingy outgoings of love.

<1022> Matthew 19:19 — "Honor thy father and thy mother: and thou shalt

love thy neighbour as thyself."

<B138>Romans 13:8-9 — "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."

<B154>Galatians 5:14 "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself."

**Sixth Proposition:** *We should love our neighbor as ourself.*

<B134>John 13:34 RV — "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."

<B152>John 15:12 RV — "This is my commandment, that ye love one another, even as I have loved you."

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

**QUESTION:** How much was that?

**ANSWER:** <B153>John 15:13 — "Greater love hath no man than this, that a man lay down his life for his friends." <B166>1 John 3:16 — "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

#### IV. HOW LOVE TO MAN IS MANIFESTED.

<B130>Romans 13:10 — "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

**First Proposition:** *Love is manifested when we abstain from everything that would injure another.*

"Love worketh no ill." There is much here for reflection. The applications are countless.

<B160>Galatians 6:10 — "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

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

It is not merely negative (abstaining from doing injury), it is also positive, doing positive good.

<813> Galatians 5:13 RV — "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another."

**Third Proposition:** *Love is manifested by becoming a servant to others.* This is illustrated in Jesus Christ.

<813> John 13:1-5 — "Now before the feast of the passover, when Jesus knew that the hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

<1004> Philippians 2:4-7 — "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

The man who wishes to be served but will not serve does not love. Love seeks lowly places of service.

<6124> 1 Corinthians 10:24 RV — "Let no man seek his own, but each his neighbour's good."

**Fourth Proposition:** *Love is manifested when we seek not our own, but rather our neighbor's good.*

<1004> Philippians 2:4 RV — "Not looking each of you to his own things, but each of you also to the things of others."

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

We are not to be concerned about our glory and honor, but the honor of others. (See the context in verses 5-8.)

<813> Galatians 6:2 — "Bear ye one another's burdens, and so fulfill the law of Christ."

**Sixth Proposition:** *Love is manifested by our bearing one another's burdens.*



<510>Romans 15:1-3 RV — "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me."

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

Christ is the great example here also.

<400>2 Corinthians 2:7-8 — "So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."

**Eighth Proposition:** *Love is manifested when we forgive and comfort the wayward.*

In this particular instance, the man had gone deeply into the vilest sin.

<800>Galatians 6:1 RV — "Brethren, even if a man be overtaken in an), trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted."

**Ninth Proposition:** *Love is manifested when, in a spirit of meekness, we restore the one overtaken in any trespass.*

<350>1 Thessalonians 5:14 RV — "And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all." (Note context.)

**Tenth Proposition:** *Love is manifested by (a) admonishing the disorderly, (b) encouraging the faint-hearted, (c) supporting the weak, and (d) being longsuffering toward all.*

<545>Romans 14:15, 21 RV — "For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died .... It is good not to eat flesh, nor to drink wine, nor do anything whereby thy brother stumbleth."

**Eleventh Proposition:** *Love is manifested when we avoid what causes a brother to stumble.*

<540>Romans 14:19 — "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

**Twelfth Proposition:** *Love is manifested when we pursue the things that make peace and things whereby we may edify another.*

<5125> Romans 12:15 — "Rejoice with them that do rejoice, and weep with them that weep."

**Thirteenth Proposition:** *Love is manifested when we rejoice with those who rejoice and weep with those who weep.*

<4165> Luke 6:35 — "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the unthankful and to the evil." (Compare to RV: "But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.")

**Fourteenth Proposition:** *Love is manifested when we lend, never despairing (or despairing of no man).*

Lend and keep on lending, hoping against hope.

<4042> Ephesians 4:2 — "With all lowliness and meekness, with longsuffering, forbearing one another in love."

**Fifteenth Proposition:** *Love is manifested in forbearing one another — in suffering wrong and ill without vengefulness and retaliation, or overcoming evil with good.*

<4043> Ephesians 4:32 RV — "And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you."

**Sixteenth Proposition:** *Love is manifested when we: (a) are kind, (b) are tenderhearted, and (c) forgive one another as God in Christ forgave us.*

<41824> 2 Corinthians 8:24 "Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf." (See context.)

<41817> 1 John 3:17 — "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

**Seventeenth Proposition:** *Love is manifested when we give of our means to meet another's need.*

<51210> Romans 12:10 — "Be kindly affectionate one to another with brotherly love; in honor preferring one another."

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

It is easy to do this in little conventionalities, say, in the matter of passing through a door first; but do we do it in the important affairs of life?

<6174>1 Corinthians 13:4-7 RV — "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

**Nineteenth Proposition:** *Love is manifested when we suffer long; are kind; envy not; do not vaunt ourselves; are not puffed up; do not behaving unseemly; do not seek our own; are not provoked; do not take account of evil; do not rejoice in unrighteousness; rejoice with the truth; bear all things; believe all things; hope all things; and endure all things.*

<6175>Leviticus 19:17 — "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

<1275>Proverbs 27:5 — "Open rebuke is better than secret love."

<4611>Ephesians 5:11 — "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

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

**QUESTION:** How are we to rebuke them?

**ANSWER:** <0185>Matthew 18:15-17 — "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Personal wrong, first privately, then before one or two witnesses, then before the church. <5463>1 Timothy 5:20 RV — "Them that sin reprove in the sight of all. (This public reproof is by an elder.) <6012>Titus 1:12-13 RV — "One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons. This testimony is true. For which cause reprove them sharply, that they may be sound in the faith." Sharply, when necessary.

<1054> Matthew 5:44 RV — "But I say unto you, Love your enemies, and pray for them that persecute you."

**Twenty-first Proposition:** *Love for others is manifested when we pray for them. There is no other way we can do more for them.*

<1172> 1 John 5:2 RV — "Hereby we know that we love the children of God, when we love God, and do his commandments.

**Twenty-second Proposition:** *Love for the children of God is manifested when we love God Himself and do His commandments.*

<1313> John 15:13 — "Greater love hath no man than this, that a man lay down his life for his friends.

<1316> 1 John 3:16 RV — "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.

**Twenty-third Proposition:** *Love to the brethren is manifested when we lay down our lives for them.*

The manifestations of love specifically and definitely mentioned in the Bible are very numerous. As one goes over them he begins to see how love covers every duty to every class of men, and how true it is, as Paul says, that "love is the fulfillment of the law" (<1510> Romans 13:10 RV).

## V. THE IMPORTANCE OF LOVE TO MAN.

<1611> 1 Corinthians 13:1-3 — "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

**First Proposition:** *Love is absolutely indispensable.*

Eloquence, the gift of prophecy, knowledge, faith, sacrifice of possessions, and martyrdom are of no value if love is lacking.

<1613> 1 Corinthians 13:13 RV — "But now abideth faith, hope, love, these three; and the greatest of these is love."

**Second Proposition:** *Love is greater than faith and hope.*

<1618> 1 Corinthians 13:8 RV — "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away."

**Third Proposition:** *Love never fails.*

<B13>Romans 13:8, 10 RV — "Owe no man anything, save to love one another: for he that loveth his neighbour hath fulfilled the law .... Love worketh no ill to his neighbour: love therefore is the fulfillment of the law."

**Fourth Proposition:** *Love is the fulfillment of the law; all individual precepts are but applications of this law.*

(Compare to <S015>1 Timothy 1:5 — "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." <B17>John 15:17 — "These things I command you, that ye love one another.")

<A23>1 John 3:23, 11 — "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment .... For this is the message that ye heard from the beginning, that we should love one another."

<B34>John 13:34 "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

**Fifth Proposition:** *Love to one another is the **sum** of God's commandment, the original and fundamental message of Christianity, Christ's new and all-inclusive commandment.*

<S18>James 2:8 — "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well."

**Sixth Proposition:** *Love is the royal law.*

<S14>Colossians 3:14 RV — "And above all these things put on love, which is the bond of perfectness."

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

Note the figure used in the context, verses 12:13 — "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye."

<B35>John 13:35 — "By this shall all men know that ye are my disciples, if ye have love one to another."

**Eighth Proposition:** *Love is the supreme and decisive test of discipleship.*

<A28>1 John 4:8 — "He that loveth not, knoweth not God; for God is love."

**Ninth Proposition:** *Love is the supreme and decisive test of our knowing God; love is the one divine thing.*

☞1 John 4:7 — "Beloved, let us love one another: for love is of God, and ever one that loveth is born of God, and knoweth God."

3:10 — "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

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

Compare to ☞Ephesians 5:1-2 — "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour."

☞1 John 3:14 RV — "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death."

**Eleventh Proposition:** *Love is the supreme test of our having passed out of death into life.*

☞1 John 4:12, 16 — "No man hath beheld God at any time; if we love one another, God abideth in us, and his love is perfected in us:... And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him."

**Twelfth Proposition:** *Love is the supreme test of our abiding in God and God abiding in us.*

☞1 John 4:20 — "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, can not love God whom he hath not seen."

**Thirteenth Proposition:** *Love to brethren is the supreme test of love to God.*

☞1 Peter 4:8 RV — "Above all things being fervent in your love among yourselves; for love covereth a multitude of sins."

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

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

## VI. THE BLESSINGS THAT RESULT FROM LOVE TO MEN.

<008>1 Peter 4:8 — "Above all things being fervent in your love among yourselves; for love covereth a multitude of sins."

**First Proposition:** *Love covers a multitude of sins.*

<001>1 Corinthians 8:1 RV — "Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth."

**Second Proposition:** *Love builds up.*

<002>Colossians 2:2 — "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ."

**Third Proposition:** *Love knits together.*

<010>1 John 2:10 — "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

**Fourth Proposition:** *He who loves his brother abides in the light and does not stumble.*

<012>1 John 3:22-23 — "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment."

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

## VII. HOW LOVE TO MEN IS OBTAINED.

<011>1 John 4:7 — "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

**First Proposition:** *Love is of God, and to love we must be born of God.*

<019>1 John 4:19 RV — "We love because he first loved us."

**Second Proposition:** *We love because God first loved us.*

His love to us awakens love in us: first to Him and then to man. If we would learn to love, we must believe in and meditate on His love to us.

<016>Galatians 5:6 — "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

**Third Proposition:** Faith works by love. Love is the outcome of faith. (Compare to <sup><4123></sup>1 John 3:23.)

Love is greater than faith, but faith is the root, of which love is the fruit. To say "it is better to have love even without faith than it is to have faith without love," is much like saying it is better to have a crop of apples without having roots to your apple trees than it is to have roots without apples. Rootless trees do not bear fruit and faithless lives do not bring forth love.

<sup><4122></sup>Galatians 5:22 — "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith."

<sup><4125></sup>Romans 5:5 — "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

**Fourth Proposition:** *Love is the fruit of the Spirit.*

If you wish love, let the Spirit work in your heart and bear His fruit in your life. You will never attain love by any mere effort of your own. Love is not a fruit that is native to the soil of the human heart.

<sup><4141></sup>1 Corinthians 14:1, RV — "Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy."

<sup><4161></sup>1 Timothy 6:11 — "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

<sup><4122></sup>2 Timothy 2:22 RV — "But flee youthful lusts, and follow after' righteousness, faith, love, peace, with them that call on the Lord out of a pure heart."

**Fifth Proposition:** *We should pursue love.*

While love is the Holy Spirit's work, it should be the object of our desire and pursuit.

<sup><3124></sup>Hebrews 10:24. "And let us consider one another to provoke unto love and to good works."

**Sixth Proposition:** *We should spur on one another to love.*

<sup><3149></sup>1 Thessalonians 4:9 — "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another."

**Seventh Proposition:** *God teaches us to love one another.*

<sup><3100></sup>Philippians 1:9 — "And this I pray, that your love may abound yet more and more in knowledge and in all judgment."



**Eighth Proposition:** *God imparts increasing love in answer to prayer.*

<812>Galatians 2:20 — "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

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

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

## 14. PRAYER

### I. WHO CAN PRAY SO THAT GOD WILL HEAR?

<868>Psalm 66:18 — "If I regard iniquity in my heart, the Lord will not hear me."

**First Proposition:** *The one who regards iniquity in his heart cannot pray so that God will hear.*

The word translated "regard" means primarily to see or to look. Then it comes to mean to look at with favor, to respect, approve, regard. God will not hear the man who in his heart looks upon sin with any favor or allowance; God looks at sin with abhorrence. He is of "purer eyes than to behold evil." (<3013>Habakkuk 1:13 — "Thou art of purer eyes than to behold evil, and canst not look on iniquity.") The Hebrew verb here is the same as the one translated "regard" above. If we want to be heard by God, we must have the same attitude toward sin that He has. If we regard sin, He will not regard us when we pray. Herein lies the very simple explanation why many of us pray and are not heard.

<109>Proverbs 28:9 — "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

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

If we turn our ears away from what God says to us in His law, He will turn His ears away from what we say to Him in our prayers. We have an illustration of this in scripture:

<3071>Zechariah 7:11-13 — "But they refused to hearken, and pulled away

the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the LORD of hosts. Therefore it came to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts."

Many are saying, "The promises of God are not true. God does not hear my prayers." Has God ever promised to hear your prayers? God plainly describes whose prayers He hears. Do you belong to that class? Are you listening to

His words? If not, He has distinctly said He will not listen to your prayers, and in not listening to you, He is simply keeping His word.

(Compare to <sup><1023></sup>Proverbs 1:24-25, 28 RV — "Because I have called, and you refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof... Then shall they call upon me, but I will not answer; They shall seek me diligently, but they shall not find me."

<sup><2113></sup>Proverbs 21:13 — "Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

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

If we will not listen to the poor when they cry to us in their need, God will not listen unto us when we cry to Him in our need. The world's maxim is, "The Lord helps those who help themselves." The truth is, the Lord helps those who help others.

<sup><2183></sup>Luke 18:13-14 "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

**Fourth Proposition:** *The great sinner, who is sorry for and humbled by his sin, and who desires pardon, can pray so that **God will hear.***

The question is often asked, "Shall we get unconverted people to pray?" What do you mean by unconverted people? If a man is sorry for his sin, and wishes to forsake it and find mercy and is willing to humble himself before God and ask for pardon, he is taking the very steps by which a man

turns around, or is converted. To tell a man he must not pray under such circumstances is to tell him that he must not be converted until he is converted, that he must not turn until he is turned around. To get him to pray is just the thing to do: "For whosoever shall call upon the name of the Lord shall be saved" (<5013>Romans 10:13).

But how, someone may ask, can he pray until he has faith? The answer is very simple. This prayer itself is the first act of faith. The first and most natural and proper thing to do for one who honestly wishes to turn from sin and to believe in Christ, is to pray. The Lord Jesus looked on with delight when he could say to Ananias of the stubborn rebel, Saul of Tarsus, "Behold, he prayeth." (<4911>Acts 9:11 — "And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth.") We should be sure, however, that the sinner really is sorry for sin and really wishes to forsake it before we tell him to pray for pardon. You can get him on his knees even before this, and so get him to realize that he is in God's presence, so that his rebellious heart may be humbled, but do not have him pray until he really does wish to turn from sin.

<5113>1 John 5:13-15 RV — "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God. And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him."

**Fifth Proposition:** *Those who believe in the name of the Son of God can pray so that God will hear.*

The promises of the New Testament cannot be applied indiscriminately to all men. A great mistake is often made by taking promises made to the believer and applying them as if they referred to all classes of men; or, by taking promises made to those that have surrendered absolutely to the will of God, and applying them as if they referred to all professed believers. When we find promises with "we" and "ye" in them, we should study the context and find out who the "we"s and "ye"s are, and whether we belong to that class.

<4845>Psalm 34:15, 17 — "The eyes of the LORD are upon the righteous, and his ears are open to their cry... The righteous cry, and the LORD heareth,

and delivereth them out of all their troubles."

<1059> Proverbs 15:29 — "The LORD is far from the wicked; but he heareth the prayer of the righteous."

<1058> Proverbs 15:8 — "The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight."

**Sixth Proposition:** *The righteous and the upright can pray so that God will hear.*

The words translated righteous and upright have nearly the same significance. They both mean primarily "right" or "straight." (The latter may also mean "level" or "even.")

<1016> Psalm 32:6 — "For this shall every one that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him."

**Seventh Proposition:** *The godly (or merciful) can pray so that God will hear.*

The word translated "godly" in this passage is so translated three times in the Authorized Version (four times in RV). But its primary significance is "kind" or "merciful." It could be so translated in at least almost every passage where used. It is frequently translated "saints."

<1059> Psalm 145:19 — "He will fulfil the desire of them that fear him: he also will hear their cry, and will save them."

**Eighth Proposition:** *Those who fear God can pray so that God will hear.*

To fear God means to have the reverent regard for God that is due him and that manifests itself in glad obedience to His will (<1028> Hebrews 12:28-29; <1017> 1 Peter 2:17; <1047> Revelation 14:7; <1000> 2 Corinthians 7:1; <1018> 2 Samuel 23:3; <1083> Proverbs 8:13; 16:6; <1010> Isaiah 11:2-3; <1011> Psalm 2:11; 25:14; 33:18; 34:7, 9; <1095> Revelation 19:5; <1051> Psalm 115:11; 118:4).

<1012> 1 John 3:22 — "And whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing to his sight."

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

Here we find one of the greatest secrets of prevailing prayer. If we listen to God's commandments, God will listen to our prayers. If we do as He bids us in His word, He will do as we ask him in our prayers. If we do what pleases Him, He will do what pleases us. The one who turns away his ear

from hearing God's law cannot pray so that God will hear; the one who turns his ear to listen attentively to God's word can pray so that God will hear. This explains why some people's prayers are heard and some people's are not. To keep His commandments means more than merely yielding obedience to them; it means to guard them as a precious possession, to treasure them.

~~<B17>~~ John 15:7 RV — "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

**Tenth Proposition:** *Those who abide in Christ, and Christ's words abide in them, can pray so that God will hear. They can ask whatever they wish and it will be done to them.*

This is the other great secret of prevailing prayer. It is closely related to the preceding.

**QUESTION:** What is it to abide in Christ?

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

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

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

<9901> Psalm 91:1, 14-15 — "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty .... Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him."

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

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

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

To know His name means to know Him as he has revealed Himself to us. That is only possible through the study of the word.

<8304> Psalm 37:4 "Delight thyself also in the LORD and he shall give thee the desires of thine heart."

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

If our delight is in Him, our great prayer will be for Himself, and He is always willing to give Himself. With Himself He will grant every other desire of our hearts. If our delight is in Him, it will be His delight to give us what we ask. Do you delight in the Lord? Remember that "delight" is a strong word.

<8305> Psalm 37:5 — "Commit thy way unto the LORD trust also in him; and he shall bring it to pass."

**Thirteenth Proposition:** *He that commits his way to the Lord and trusts in Him can pray so that God will hear.*

The word here translated "commit" means literally "roll." To commit our way to the Lord is to roll it upon Him, leave its direction and protection entirely to Him. Have you done this?.

<9012>Psalm 9:12 — "When he maketh inquisition for blood he remembereth them: he forgetteth not the cry of the humble."

<9107>Psalm 10:17 — "LORD thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear."

**Fourteenth Proposition:** *The humble can pray so that God will hear.*

The Revised Version translates the word "humble" differently in these two passages. In <9012>Psalm 9:12, it translates it "poor." In <9107>Psalm 10:17, it translates it "meek."

The two words so translated are closely related, almost identical, and are from the same root (according to one reading they are precisely the same). The thought of the word is "the afflicted" who bear their affliction with meekness and humility. This latter thought is especially true of the word used in <9107>Psalm 10:17. (See also <3018>Zephaniah 2:3 — "Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.")

<9933>Psalm 69:33 RV — "For the LORD heareth the needy; and despiseth not his prisoners."

<9427>Psalm 102:17 — "He will regard the prayer of the destitute, and not despise their prayer."

**Fifteenth Proposition:** *The needy and the destitute can pray so God will hear.*

The word translated "destitute" is a very strong word, primarily meaning "naked." Those to whom man does not listen are just the ones to whom God does listen. "The hungry he hath filled with good things; and the rich he hath sent empty away" (<4015>Luke 1:53 RV). The poor cannot get a hearing down here, but they can up there. The more a man has, the more attentively the world listens to him; the more a man needs, the more attentively God listens to him.

<9933>James 5:13 RV — "Is any among you suffering; let him pray."

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

People often hesitate to pray to God because their afflictions are so many. These afflictions are a warrant for praying and a guarantee that God will hear. (Compare to <4012>Matthew 11:28.) Many are saying, "My troubles and sorrows are so many, what shall I do?" The answer is, pray. "Is any among you suffering; let him pray."

Isaiah 19:20 — "And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them."

James 5:4 "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

**Seventeenth Proposition:** *The oppressed can pray so that God will hear.*

The oppressed cry for justice down here, but only get greater oppression; but God will hear if they cry to Him, and He will deliver and avenge them. Israel cried to Pharaoh and was only sent to more bitter bondage, to make bricks without straw. Israel cried to Jehovah, and He brought them forth with a mighty hand and an outstretched arm. So will He do again when the oppressed cry to Him and not to human governments.

Exodus 22:22-23 — "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry."

**Eighteenth Proposition:** *Widows and fatherless children can pray to God in their oppression so that God will hear.*

James 1:5 — "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

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

If we lack human wisdom, we can have God's wisdom. If we are full of our own wisdom, we cannot have His.

Acts 10:24, 31-32 — "And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsman and near friends .... And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee."

**Twentieth Proposition:** *The man who sincerely seeks the truth, and obeys the truth as fast as he finds it, can pray so that God will hear — even though he does not yet know the truth as it is in Jesus, and so is not yet saved.*



(Compare to <sup><4114></sup>Acts 11:14 "Who shall tell thee words, whereby thou and all thy house shall be saved.")

## II. WHO SHOULD WE PRAY TO?

<sup><4115></sup>Acts 12:5 — "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him."

**First Proposition:** *We should pray to God.*

Much so-called prayer is not to God. There is very little thought of God in it. We think of the audience; we think, it may be, of our need; but there is not a clear, deep sense that we have come into the presence of the all holy, almighty, all-loving One, and are laying hold upon Him for His help. This is one of the most frequent causes of failure in prayer. We do not really pray to God. The first thing to do when we pray is to actually come into God's presence, to dismiss from our minds, so far as possible, all thought of our surroundings and look to the Spirit to present God to our minds and make Him real to us. It is possible by the Holy Spirit's aid to have God so really present that it almost seems as if we could see and touch Him. Indeed, we do see Him with the Spirit's eyes, and touch Him with the hand of faith.

<sup><4169></sup>Matthew 6:9 — "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."

<sup><2113></sup>Luke 11:13 — "If ye then, being evil, know how to give good gifts unto your' children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

<sup><3123></sup>John 16:23 — "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."

**Second Proposition:** *We should pray to the Father.*

Various modes of address to him are found in the prayers recorded in the Bible: Father (<sup><3170></sup>John 17:1). Holy Father (<sup><3171></sup>John 17:11). Righteous Father (<sup><3172></sup>John 17:25). Our Father which art in Heaven (<sup><4169></sup>Matthew 6:9). "Lord, thou art God, which has made heaven, and earth, and sea, and all that in them is" (<sup><4124></sup>Acts 4:24). "God of our Lord Jesus Christ, the Father of Glory" (<sup><4017></sup>Ephesians 1:17). "Father of our Lord Jesus Christ" (<sup><4134></sup>Ephesians 3:14). "Our God and Father" (<sup><5181></sup>1 Thessalonians 3:11 RV). <sup><4173></sup>Acts 7:59 RV — "And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit."

<sup><4128></sup>2 Corinthians 12:8-9 — "For this thing I besought the Lord thrice, that

it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

<400> Acts 9:9-10, 13-14, 17, 20-21 — "And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord .... Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name .... And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost .... And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?"

<502> 2 Timothy 2:22 — "Flee also youthful lusts: but follow righteousness faith, charity, peace, with them that call on the Lord out of a pure heart." (Compare to 4:8 — "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.")

<400> 1 Corinthians 1:2 — "Unto the church of God which is at Corinth, to them which are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

<502> Romans 10:12-13 — "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." (Compare to verse 9 — "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.")

**Third Proposition:** *We should pray to the Lord Jesus Christ.*

One of the most distinctive characteristics of Christians is that they pray to Jesus Christ. They were spoken of in apostolic days as those who called on the name of Jesus (<404> Acts 9:14, 21). Paul described them as those "that call upon the name of our Lord Jesus Christ" (<400> 1 Corinthians 1:2 RV).

**QUESTION:** Ought we to pray to the Holy Spirit?

**ANSWER:** There is no recorded prayer in the Bible to the Holy Spirit, but the communion of the Holy Spirit is spoken of. This may imply prayer, but it may mean the partaking of the Holy Spirit. (Compare to <sup><6016></sup>1 Corinthians 10:16.) We are dependent on the Holy Spirit for everything, and so must look to Him, which implies prayer. Yet it is the Father and the Son who give the Holy Spirit (<sup><6146></sup>John 14:16-17; 15:26; <sup><4123></sup>Acts 2:33). It would seem, then, that if we desire Him, instead of praying directly to Him, we should pray to the Father or Son for Him.

### III. WHO SHOULD WE PRAY FOR?

<sup><3410></sup>1 Chronicles 4:10 — "And Jabez called on the God of Israel, saying, Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me! And God granted him that which he requested."

<sup><2404></sup>Psalms 106:4-5 — "Remember me, O LORD, with the favor that thou bearest unto thy people: O visit me with thy salvation; That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance."

<sup><7171></sup>2 Corinthians 12:7-8 — "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me."

<sup><8181></sup>Hebrews 5:7 — "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

<sup><8171></sup>John 17:1 — "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

**First Proposition:** *We should pray for ourselves.*

A prayer for self is not by any means necessarily a selfish prayer. We may pray for something for ourselves in order that God may be glorified by our receiving it (<sup><8171></sup>John 17:1; <sup><6105></sup>Psalms 50:15). If we would pray more often for ourselves, God would be more glorified in us, and we would be a greater blessing to others. It was well for the world that Jesus spent so much time in prayer for Himself. If we would be fit to pray for others, we must spend much time in prayer for ourselves. It is a bad sign when one is

always praying for others and never for himself. He is not like his Master.  
 <4916>James 5:16 — "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

<4909>Romans 1:9 — "For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers."

**Second Proposition:** *We should pray for one another — i.e., believers should pray for fellow-believers.*

<4909>Ephesians 6:19-20 — "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."

<4908>Colossians 4:3 — "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds."

<4912>2 Thessalonians 3:1-2 — "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: And that we may be delivered from unreasonable and wicked men: for all men have not faith."

<4913>Acts 13:2-3 — "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me, Barnabas and Saul for the work of whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

<4908>Matthew 9:38 — "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

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

Those who God has called to devote their lives to the ministry of the word should be the special objects of the prayers of God's people. The neglect of prayer on the part of God's people accounts largely for the absence of power on the part of God's ministers.

<4911>1 Thessalonians 3:9-13 — "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward

all men, even as we do toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

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

It is remarkable how often Paul writes to his converts about his praying for them. We find Jesus also praying for His converts in ~~<B7D>~~John 17:9-26:

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me, I have kept, and none of them is lost, but the son of perdition; that the Scriptures might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteousness Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and

will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

It is to be feared that few modern ministers pray for their converts with the frequency and intensity that Paul did for his — "night and day praying exceedingly," he writes in one place.

<4614>James 5:14, 16 — "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:... Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

**Fifth Proposition:** *We should pray for sick brethren.*

<4616>1 John 5:16 — "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it."

**Sixth Proposition:** *We should pray for any brother we see sinning a sin not unto death.*

<4618>Ephesians 6:18 RV — "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints."

**Seventh Proposition:** *We should pray for all the saints.*

Christ's prayer took in all believers in all ages (<4619>John 17:9, 20). Our sympathies, and consequently our prayers, should take in the whole church of Christ. It is astounding how narrow is the circle taken in by the prayers of the average Christian. Every child of God is my brother and should be remembered in my prayers. Let us give our prayers a wider sweep.

(Compare to <4620>Psalm 36:10 — "O continue thy loving kindness unto them that know thee; and thy righteousness to the upright in heart.")

<4621>1 Chronicles 29:19 — "And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies and thy statutes, and to do all these things, and to build the palace, for the which I have made provision."

**Eighth Proposition:** *We should pray for our children.*

<4622>1 Timothy 2:2-3 — "For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."

**Ninth Proposition:** *We should pray for our rulers.*

I fear that most Christians today are grievously disobedient to God at this point. The present fashion is to rail at our rulers. This directly disobeys God's word (Jude 8:9 RV; <sup><6120></sup>2 Peter 2:10-11; <sup><6127></sup>1 Peter 2:17). Christians can accomplish far more for "good government" by praying than by railing at the powers that be.

<sup><297></sup>Jeremiah 29:7 — "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace."

**Tenth Proposition:** *We should pray for **the** city where we live.*

A Christian should be interested in all lands and in all places. But we have a special responsibility and duty in prayer, as well as in service, toward the place where God puts us.

<sup><511></sup>Romans 10:1 — "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

<sup><217></sup>Joel 2:17 — "Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, where is their God?"

<sup><316></sup>Isaiah 62:6-7 — "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

**Eleventh Proposition:** *We should pray for Israel.*

It is a sin not to. <sup><923></sup>1 Samuel 12:23 — "Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way."

A special blessing is pronounced upon those who pray for Jerusalem. Jerusalem is very dear to God.

<sup><126></sup>Psalms 122:6-7 — "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces."

<sup><113></sup>1 Kings 11:13 — "Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."

<sup><317></sup>Zechariah 2:7-8, 10-12 — "Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the LORD of hosts: After the glory hath he sent me unto the nations which spoiled you: he that toucheth you,

toucheth the apple of his eye .... Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the Load in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the LORD for he is raised up out of his holy habitation."

<4168> Luke 6:28 — "Bless them that curse you, and pray for them which despitefully use you."

<4154> Matthew 5:44 RV — "But I say unto you, Love your enemies, and pray for them that persecute you."

**Twelfth Proposition:** *We should pray for those who despitefully use us and persecute us.*

(Compare to <4234> Luke 23:34 and <4076> Acts 7:60.) We have a special obligation of prayer toward those who do us wrong.

<4001> 1 Timothy 2:1 — "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

We should pray for all men. The love of God takes in the world (<4316> John 3:16); so should our prayers. But there are certain classes, as seen above, toward whom we have a special obligation of prayer.

#### IV. WHEN SHOULD WE PRAY?

<2760> Daniel 6:10 — "Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

<4516> Psalm 55:16-17 — "As for me, I will call upon God; and the LORD shall save me. Evening and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice."

<4409> Acts 10:9, 30 — "On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:... And Cornelius said, Four days ago I was fasting unto this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing." (See also <4401> Acts 2:1, 15 — "The third hour.")

**First Proposition:** *The holy men of the Bible prayed three times a day — evening, morning, and at noon.*

<43945> Psalm 119:146-147 — "I cried unto thee; save me, and I shall keep thy



testimonies. I prevented the dawning of the morning, and cried: I hoped in thy word."

~~4035~~ Mark 1:35 — "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

**Second Proposition:** *We should pray very early in the morning, before dawn.*

~~4162~~ Luke 6:12 — "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."

**Third Proposition:** *Our Master and example "continued all night in prayer to God. '*

This was on the eve of a decisive step in His life, the choice of the twelve. He prayed similarly at a great crisis in His life, when the multitude wished to take Him and make Him king (~~4165~~ John 6:15). (Compare to ~~4166~~ Mark 6:46-48.) It is a good example to follow. There are some who strangely object to whole nights spent in prayer. They say that faith takes at once what it asks. Does this mean the Savior didn't have faith? (Compare also to ~~4348~~ Isaiah 40:31.) Nights of prayer to God are followed by days of power with men. It is recorded of John Livingston that he spent a night in prayer and religious intercourse with a company like minded, and that the next day he preached with such power in the kirk of Shotts that five hundred people dated their conversion or some definite advance in their spiritual life from that sermon. Of course, one can keep a night of prayer in a false and legal way.

~~4381~~ Psalm 88:1 — "O LORD God of my salvation, I have cried day and night before thee."

**Fourth Proposition:** *We should pray day and night.*

At all times our heart should be looking up to God, and this upward look of the heart will be frequently uttering itself in a cry to Him.

~~4149~~ Matthew 14:19 — "And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude."

~~4275~~ Acts 27:35 — "And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat."

~~5001~~ 1 Timothy 4:4-5 — "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the

word of God and prayer."

**Fifth Proposition:** *We should pray at every meal.*

<BR15> Psalm 50:15 — "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

<BR07> Psalm 81:7 — "Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah."

Ps 77:1-2 — "I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. In the day of my trouble I sought the LORD: my soul refused to be comforted."

<BR07> Psalm 86:7 — "In the day of my trouble I will call upon thee: for thou wilt answer me."

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

Compare to <BR06> Psalm 18:6; 120:1; 118:5.) Here two different Hebrew words are used, but both are from the same root as the words used in the passages given above.)

<BR01> Psalm 3:1-2 — "Lord, how are they increased that trouble me! many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. Selah."

**Seventh Proposition:** *We should pray when those who trouble us increase in number and many rise up against us.*

When enemies increase we should not despair, but cry to God. Then we can lie down without fear to sleep. We need not fear though ten thousands of people set themselves against us. (Compare to verses 5-6.)

<BR01> 1 Chronicles 5:20 — "And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him."

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

Victory is of the Lord (<BR31> Proverbs 21:31 RV). Therefore, in every battle we should cry to Him.

<BR08> 2 Chronicles 14:8-9, 11 — "And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valor. And there came out against

them Zerah the Ethiopian with a host of a thousand thousand, and three hundred chariots; and came unto Mareshah .... And Asa cried unto the Logo his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Logo our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let no man prevail against thee."

20:1-4, 12 — "It came to pass after this also, that the children of Moab, and the children of Ammon, and with them others besides the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, the), be in Hazazon-tamar, which is En-gedi. And Jehoshaphat feared, and set himself to seek the Logo, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Logo: even out of all the cities of Judah they came to seek the Logo .... O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

**Ninth Proposition:** *We should pray when outnumbered by enemies and when we have no might against them, **and don't** know what to do.*

When there is nothing else left to do, there is one thing that always remains — pray to God.

<413> 2 Chronicles 13:13-16 — "But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them. And when Judah looked back, behold, a battle was before and behind: and they cried unto the Logo, and the priests sounded with the trumpets. Then the men of Judah gave a shout and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and God delivered them into their hands."

**Tenth Proposition:** *We should pray when in grave danger.*

<901> Psalm 60:11 — "Give us help from trouble: for vain is the help of man."

**Eleventh Proposition:** *We should pray when all human help fails.*

<311> Jonah 2:7 — "When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple."

**Twelfth Proposition:** *We should pray when our soul faints within us.*

<960> Psalm 61:2 — "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."

**Thirteenth Proposition:** *We should pray when our heart is overwhelmed.*

<400> Psalm 130:1 — "Out of the depths have I cried unto thee, O LORD."

**Fourteenth Proposition:** *We should pray unto God when in the depths.*

<605> Deuteronomy 4:25-29 — "When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger; I shall call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong your days upon it, but shall utterly be destroyed. And the Logo shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul."

**Fifteenth Proposition:** *We should pray in the day when we are being chastened for sin, when we feel far from God and desire to come back to Him.*

The chastisements of God are a call to prayer.

<350> Isaiah 55:6 — "Seek ye the LORD while he may be found, call ye upon him while he is near."

**Sixteenth Proposition:** *We should pray while God is near and may be found.*

<430> Psalm 116:1-2 — "I love the LORD, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

**Seventeenth Proposition:** *We should pray as long as we live.*

The last utterances of Christ were prayers. The last words of the Bible are prayers.

<200> Luke 18:1 — "And he spake a parable unto them to this end, that men

ought always to pray, and not to faint."

<4068> Ephesians 6:18 RV — "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints."

<3167> 1 Thessalonians 5:17 — "Pray without ceasing."

**Eighteenth Proposition:** *We should pray always, at all seasons, without ceasing, and never give up.*

A Christian should breathe an atmosphere of prayer. Faith in God has always an upward look. True trust in God is constantly crystallizing into definite prayer to God.

## V. WHERE SHOULD WE PRAY?

<4065> Matthew 6:6 RV — "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee."

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

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

Everyone should have a secret place to meet God, a place where he is absolutely alone with God.

<4065> Mark 1:35 — "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

<4043> Matthew 14:23 — "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." (See also <4162> Luke 6:12; 9:28.)

**Second Proposition:** *Jesus went apart from others to pray.*

The primary purpose of His seeking this place to pray seems to have been that He might be alone with God. The mountains were His "secret" place. Moreover, the mountains in their majesty seem to bring God wonderfully near to us and us wonderfully near to God.

<4162> Acts 16:25 — "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them."

**Third Proposition:** *The prisoner should pray in prison.*

Doubtless some of the most acceptable and effective prayers that God has ever heard have ascended to Him from prison cells. Prayer transforms a prison cell into a portal of heaven.

<3112> Jonah 2:2 RV Margin — "I called by reason of mine affliction unto the LORD and he answered me; Out of the belly of Sheol cried I, and thou heardest my voice."

**Fourth Proposition:** *We should pray in the very jaws of death.*

<3170> John 17:1 — "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." (See the context.)

**Fifth Proposition:** *We should pray in the assembly of believers.*

<4275> Acts 27:35 — "And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat." (See context.)

**Sixth Proposition:** *We should pray in the presence of the unsaved.*

In doing so we must guard against praying to be seen and heard by men. By far the greater part of our praying should be in secret. But there should be public acknowledgement of our sense of dependence upon God.

<5118> 1 Timothy 2:8 RV — "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing."

**Seventh Proposition:** *We should pray in every place.*

## VI. WHAT SHOULD WE PRAY FOR?

### PRAYERS RELATING TO GOD.

<4119> Matthew 6:9 — "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."

**First Proposition:** *We should pray for the hallowing of God's name.*

The supreme desire of every believer's heart should be that God be duly honored and revered. This should be the highest motive in all our prayers. The chief purpose of our prayers should be that God may be glorified in granting our petitions. (Compare to <3170> John 17:1, 12:27-28.)

<sup><1060></sup>Matthew 6:10 — "Thy kingdom come."

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

God's kingdom will surely come anyway, but our prayers will hasten the coming of that kingdom. Little do most of us realize how far our prayers go in hastening the coming of God's kingdom, and how far our neglect of prayer goes in retarding the coming of that kingdom. The coming of God's kingdom is one of the desires of the true believer's heart. Yet this prayer is often uttered thoughtlessly and mechanically.

<sup><6221></sup>Revelation 22:20 — "He that testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

**Third Proposition:** *We should pray for the coming of God's king, Jesus.*

The kingdom will never come until the King comes. Yet there are many who have prayed often that the kingdom of God would come, who have never prayed once that the King would come. This prayer stands as the climax of Christian aspiration. It is the final prayer of the Bible. The whole revelation of the Bible leads up to this. How often have you prayed for it?

<sup><1060></sup>Matthew 6:10 RV — "Thy will be done as in heaven, so on earth."

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

God's will is the most desirable thing in the universe to the true child of God. (Compare to <sup><8064></sup>John 4:34.) He wishes it done in himself, but not only in himself, but everywhere and in every person and thing. No other prayer rings out quite so heartily from an understanding soul as this: "Thy will be done."

<sup><8182></sup>Habakkuk 3:2 — "O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." See also <sup><6816></sup>Psalms 85:6.

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

There is much prayer for revival in these days, but how much of that prayer is governed by the thought that it is God's work and God's people that must be revived? How much of our concern comes from the fact that God's work is declining or being neglected? Far too often, it is only the interests of men that we have in view in our prayers and efforts for revival. Prayer for the reviving of God's work and God's people is a prayer that God is pleased to answer. All through the centuries of Israel's and the church's

history, God has granted His reviving grace in answer to prayer. Prayer has been the most prominent human element in great revivals. It has been behind everything else. There have been extraordinary revivals without extraordinary preaching; there have never been extraordinary revivals without extraordinary praying.

## PRAYERS RELATING TO MINISTERS OF THE WORD.

<sup><408></sup>Matthew 9:38 — "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

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

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

There are a great many professed laborers in the Lord's harvest who He surely never sent. The way to get the right laborers for any particular field is to pray for them. (Compare to <sup><402></sup>Acts 1:24.) If Paul and Barnabas had taken to God in prayer the matter of whether Mark was God's man to take with them on their second missionary journey, instead of trying to settle it themselves, there would have never been occasion to write one of the saddest verses in the Bible (<sup><415></sup>Acts 15:39). Many other bitter separations among brethren over ministers could have been avoided in the same way.

<sup><108></sup>Colossians 4:3 — "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds."

**Seventh Proposition:** *We should pray for a door of utterance to be opened for those who preach the word.*

The way to get open doors is to ask for them. There are few more pitiable sights than men who believe God has called them to preach, but who can find no open door. True prayer to God to open a door, and a willingness to enter the door God opens, would solve the difficulty. If there is any place where the gospel ought to be preached but there is no open door, pray for it. Paul was in a most unlikely place to find an open door when he made this request. He was in prison, but God heard the prayer and Paul entered a door to an audience he is still preaching to. Many doors in heathen lands seemingly closed and barred against the gospel have been opened in the



same way. Prayer to God will open more doors than appeals to human governments.

<40B> Ephesians 6:19-20 RV — "That utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the Gospel, for which I am ambassador in chains; that in it I may speak boldly as I ought to speak."

**Eighth Proposition:** *We should pray for ministers of the word to make known the Gospel with boldness, that they may speak as they ought to speak.*

Not only are open doors needed, but also open mouths to enter the open doors. Ministers of the word greatly need boldness in this compromising age, and God's children should pray constantly that ministers of the word may have this boldness. If even fearless Paul felt the need of prayer along this line, how much more do ordinary men need it! There are plenty today to criticize the timidity of preachers of the word; how many are there who are in constant, earnest prayer that they may be given utterance, "to make known with boldness the mystery of the Gospel"? Praying will accomplish far more than grumbling and criticizing. (See <40B> Acts 4:29, 31.)

<30B> 2 Thessalonians 3:1 RV — "Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you."

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

We complain of the slow progress of the word. Are we praying that it may run?

<40B> Psalm 132:9 — "Let thy priests be clothed with righteousness."

**Tenth Proposition:** *We should pray that God's ministers may be clothed with righteousness.*

The text applies primarily to priests, and the preacher of the word is, strictly speaking, no more a priest than any other believer; but he does in a particular way represent God, and God's honor is involved in his walk. We may then quite legitimately apply to the representative of God this petition. We should desire and pray for the righteous walk of those who represent God. This is sadly needed in this day when so many of them are falling into sin, and when the enemies of the Lord are so glorying in their downfall. We live in a perilous time and we do well to pray for all saints, but especially

for those in whose steadfast righteousness God is particularly honored, and in whose fall God is particularly dishonored.

## PRAYERS FOR SPIRITUAL, BLESSINGS.

<4082> Matthew 6:12 — "And forgive us our debts, as we forgive our debtors."

<4251> Psalm 25:11 — "For thy name's sake, O LORD, pardon mine iniquity; for it is great."

<4951> Psalm 5:11 — "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions."

<21813> Luke 18:13 — "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

<31412> Hosea 14:2 — "Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips."

<12319> Exodus 34:9 — "And he said, if now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance."

<12321> Exodus 32:31-32 — "And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin — and if not, blot me I pray thee, out of thy book which thou hast written."

<10842> 1 Kings 8:47-50 — "Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captive saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them."

<44822> Acts 8:22 — "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

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

It is sometimes said that believers ought not to pray for forgiveness of sin, but simply to confess their sins. That comes from forcing <sup><3100></sup>1 John 1:9 ("If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness") beyond what it says and contradicts the plain teachings of the word elsewhere. It is true that God has provided pardon for all the believer's sins on the ground of the all-sufficing atoning blood of Christ, but what God has thus provided we appropriate to ourselves by confession of sin and prayer for pardon. Prayer for pardon is a proper acknowledgment to God of our guiltiness. Prayers for pardon are more frequent in the Bible than prayers for almost anything else. Of course, we ought not to pray again and again for the forgiveness of some sin that we have already laid before God and that has been put away forever.

<sup><3102></sup>Psalm 139:23-24 "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

**Twelfth Proposition:** *We should pray for the Lord to search us and try us.*

The true child of God will desire that every evil way in him be searched out and brought to light. This work can never be thoroughly and satisfactorily done by any process of personal self examination. God must do it, and He does it in answer to prayer. It needs to be done frequently. Sin, selfishness, carnality, and worldliness surround us as the very atmosphere we breathe; they are constantly creeping into our hearts and lives unawares. Each day should close by our going into God's presence and laying our inmost lives and outward walk before him, and asking Him to search them through and through, to lay bare to us whatever in them is hateful to him. This will be to us a painful but salutary process.

<sup><3507></sup>Psalm 51:7 — "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

<sup><3912></sup>Psalm 19:12 — "Who can understand his error? cleanse thou me from secret faults."

**Thirteenth Proposition:** *We should pray for cleansing from sin.*

The Hebrew verb translated "cleanse" in both of these passages means to clear or acquit. (See <sup><3912></sup>Psalm 19:12 RV.) This prayer is a prayer for pardon, cleansing from guilt, rather than for cleansing from the presence of sin.

<6510> Psalm 51:10 — "Create in me a clean heart, O God; and renew a right spirit within me."

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

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

<6917> Psalm 119:117 — "Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually."

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

If God holds us up, we "shall be safe." It is a hopeless task to try to stand alone. The way is too slippery, and none of us is surefooted. He "that thinketh he standeth" needs to "take heed lest he fall" (<6602> 1 Corinthians 10:12). The only sure way of taking heed is by humble, honest, and earnest prayer. God is abundantly able and willing to hold us up (<6603> 1 Corinthians 10:13).

<6993> Psalm 19:13 — "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

**Sixteenth Proposition:** *We should pray to be kept back from and delivered from the dominion of presumptuous sins.*

The word here translated presumptuous, means primarily boiling, then swelling, insolent, arrogant, proud. Pride and arrogance are common to us all. God alone can keep us back from them.

<6990> Psalm 119:10 — "With my whole heart have I sought thee: O let me not wander from thy commandments."

**Seventeenth Proposition:** *We should pray that God will not let us wander from His commandments.*

"Prone to wander" is what every child of Adam is. Unless we are constantly looking to God to keep us from wandering, we are sure to go astray from the straight path of His word. But he is ready to keep us from wandering if we look to Him to do it.

<4063> Matthew 6:13 RV — "And bring us not into temptation."

<4148> Mark 14:38 RV "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

**Eighteenth Proposition:** *We should pray that we enter not into temptation.*

This is the prayer that springs from a true knowledge of self. If we have true humility we will recognize our own weakness and this petition will be upon our lips often. No one who has any true knowledge of self will court temptation. He will flee from it and pray for God not to bring him into it. Many who have made seemingly great attainments in the spiritual life have fallen because they have lost the spirit of this prayer. It is one of the most suggestive petitions of the prayer Jesus taught His disciples.

<063>Matthew 6:13 RV — "But deliver us from the evil one."

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

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

<403>Psalm 141:3 — "Set a watch, O LORD, before my mouth; keep the door of my lips."

**Twentieth Proposition:** *We should pray that the door of our lips be kept.*

This is the only way in which our speech can be governed. "The tongue can no man tame: it is a restless evil" (<903>James 3:8 RV), but God can govern it and will in answer to prayer.

<061>Psalm 86:11 — "Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name."

<403>Psalm 119:33 — "Teach me, O LORD, the way of thy statutes; and I will keep it unto the end."

<274>Psalm 25:4 "Shew me thy ways, O LORD; teach me thy paths."

<430>Psalm 143:10 — "Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness."

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

We will never know His way nor how to do His will until He Himself teaches us, and He will not teach us unless we ask Him to. We can, however, ask Him with absolute confidence that He will teach us.

<012>Psalm 90:12 RV — "So teach us to number our days, that we may get us an heart of wisdom."

**Twenty-second Proposition:** *We should pray for God to so teach us that we become wise.*

<210> Luke 11:1 — "And it came to pass, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples."

**Twenty-third Proposition:** *We should pray to be taught to pray.*

"We know not how to pray as we ought," but the Lord is just as ready to teach us today by His Spirit (<618> Romans 8:26 RV), and by His word, as He was to teach His disciples when here, by word of mouth.

<689> Psalm 119:18 — "Open thou mine eyes, that I may behold wondrous things out of thy law."

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

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

There must be spiritual sight to discern spiritual beauty. A man who has sight can see more beauty without spectacles than a sightless man can with the best glasses ever constructed. So the man who has spiritual sight can see more beauty in the word of God without the aid of scholarship, than the spiritually sightless man can with all the aids of the most recent and most approved scholarship. There is many a modern Bartimeus occupying a theological professorship who needs to cry, "Lord, that I might receive my sight" (<4106> Mark 10:51). But they go on, the blind leading the blind, and both are falling into the ditch of destructive criticism. Only prayer will open our eyes to a real appreciation of the Bible. One can see more of its beauty and learn more of its truth in an hour at the feet of Jesus, than in four years at the feet of men who, professing themselves to be wise, are become fools (<612> Romans 1:22). Every minister and every believer needs to take a course in God's seminary, where one matriculates by prayer. The most ignorant and the most learned child of God will find that the Bible opens up

wonderfully through prayer. One ought never to open his Bible, even for a few moments' study, without at least breathing to God the substance of the psalmist's prayer.

<4910> Psalm 31:3 — "For thou art my rock and my fortress: therefore for thy name's sake lead me, and guide me."

<4921> Psalm 27:11 — "Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies."

<4924> Psalm 139:24 — "And see if there be any wicked way in me, and lead me in the way everlasting."

**Twenty-fifth Proposition:** *We should pray to be led and guided.*

Who knows the way he ought to take? Perils are on every hand, but there is ever an unerring hand within reach to lead us safely on. We grasp that hand by prayer. We need God's guidance at every step of the way. We cannot altogether trust the wisest human guides. We do not need to. It is our privilege not only to ask God to lead us, but to lead us "in a plain path" (<4921> Psalm 27:11). He is ready to lead us in the way everlasting.

<4916> Ephesians 1:16-19 RV — "Cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ."

**Twenty-sixth Proposition:** *We should pray for a spirit of wisdom and revelation in the knowledge of our Lord Jesus Christ.*

The only way to really know Christ is through that spirit of wisdom God gives in answer to prayer. No amount of unaided searching will ever find Him.

The result of receiving this "spirit of wisdom and revelation in the knowledge of Him" will be that we will have the eyes of our hearts enlightened so that we shall know what the hope of His calling is, what the riches of the glory of His inheritance in the saints are, and what the exceeding greatness of His power toward us who believe is.

<5009> Colossians 1:9-10 RV — "For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and

understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God."

**Twenty-seventh Proposition:** *We should pray to be filled with the knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord, bearing fruit in every good work, and increasing in the knowledge of the Lord.*

This prayer is worthy of deep and careful meditation.

~~EB14~~ Ephesians 3:14, 16 RV — "For this cause I bow my knees unto the Father.... that he would grant you, according to the riches of His glory, that ye may be strengthened with power through his Spirit in the inward man."

**Twenty-eighth Proposition:** *We should pray that we may be strengthened with power through the Spirit in the inner man.*

The result of the inward strengthening thus granted will be: (a) that Christ will dwell in our hearts through faith, (b) that we, being rooted and grounded in love, shall be made strong to apprehend together with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, and (c) that we shall be filled unto all the fulness of God (verses 17-19). Surely that is a glorious and inexhaustible prayer.

~~EB12~~ 1 Thessalonians 3:12 — "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you."

**Twenty-ninth Proposition:** *We should pray for God to make us increase and abound in love toward one another..*

Many of us bewail our lack of love. This verse indicates the way to get it: ask for it. In this way He will establish our hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus Christ (verse 13).

~~EB23~~ 1 Thessalonians 5:23 RV — "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."

**Thirtieth Proposition:** *We should pray the God of peace to sanctify us, that our spirit, soul, and body be preserved without blame at the coming of our Lord Jesus Christ.*

The word for "wholly" in this passage is an extremely strong word; it is a



double word, and means "perfect in every respect," absolutely perfect. Nothing short of absolute perfection will satisfy the true child of God. We may have already attained a relative perfection, a condition of maturity (<sup><3085></sup>Philippians 3:15; <sup><4106></sup>1 Corinthians 2:6; <sup><4751></sup>2 Corinthians 13:11), but we pray for absolute perfection, and in answer to our prayers, it shall be ours at the coming of our Lord Jesus Christ.

<sup><4274></sup>Psalm 27:4 RV "One thing have I asked of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord and to inquire in his temple."

**Thirty-first Proposition:** *We should pray for personal nearness to and communion with God and the glad contemplation of His beauty.*

This was the psalmist's supreme request. He longed not so much for Jehovah's gifts as for Jehovah Himself.

<sup><2113></sup>Luke 11:13 — "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him."

<sup><4485></sup>Acts 8:15 — "Who, when they were come down, prayed for them that they might receive the Holy Ghost." (Compare to <sup><4040></sup>John 4:10; 7:37-39.)

**Thirty-second Proposition:** *We should pray for the gift of the Holy Spirit.*

Psalm 5 1:12 — "Restore unto me the joy of thy salvation."

**Thirty-third Proposition:** *When the joy of the salvation of the Lord has been lost, we should pray for its restoration.*

## PRAYERS FOR TEMPORAL BLESSINGS.

<sup><3005></sup>James 1:5 — "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

**Thirty-fourth Proposition:** *We should pray for wisdom.*

This is not altogether a temporal blessing, but this promise covers wisdom in temporal matters as well as in spiritual. We have a right to ask God for wisdom in all the affairs of life. (Compare to <sup><2106></sup>Proverbs 3:6.)

<sup><4081></sup>Matthew 6:11 — "Give us this day our daily bread."

**Thirty-fifth Proposition:** *We should pray for our daily bread.*

The exact meaning of the word translated "daily" is hard to determine, as it is used nowhere else, except in the parallel passage <sup><2113></sup>Luke 11:3. Various

translations have been suggested, such as "sufficient bread," "bread proper for our sustenance," "needful bread," "bread of the coming day." They amount to about the same thing. In any case, the thought is we are to depend upon God from day to day to supply our physical needs, as they arise. The petition does not give us any warrant to ask God for stores for future need, but it does invite us to ask God for sufficient supplies for each day's need as it arises. In the Old Testament (<sup><0278></sup>Genesis 27:28; <sup><1340></sup>1 Chronicles 4:10), we find prayers for large earthly prosperity which were answered. (Compare also to <sup><0283></sup>Genesis 28:3.)

<sup><0514></sup>James 5:14-16 — "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven him. 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."

**Thirty-sixth Proposition:** *We should pray for healing in physical weakness.* (Compare to <sup><0438></sup>Psalms 103:3.)

In <sup><0768></sup>Judges 16:28, we find Samson praying for extraordinary physical strength for an extraordinary emergency. The strength was granted, and God today gives men extraordinary strength for extraordinary emergencies. This fact gives us no warrant for tempting God by overwork.

<sup><0778></sup>Psalms 17:8-9 RV — "Keep me as the apple of the eye; Hide me under the shadow of thy wings, from the wicked that spoil me, my deadly enemies, that compass me about."

**Thirty-seventh Proposition:** *We may pray to God for keeping from the wicked who spoil us and the deadly enemies who surround us.*

This will afford us better protection in a lawless city or in the perils of the foreign field than carrying firearms for self-defense. (Compare also to <sup><0321></sup>Isaiah 19:20 RV; <sup><0308></sup>Psalms 59:1; <sup><0312></sup>2 Thessalonians 3:2.)

<sup><0326></sup>Psalms 122:6 — "Pray for the peace of Jerusalem: they shall prosper that love thee."

**Thirty-eighth Proposition:** *We should pray for the peace of Jerusalem.* (Compare to <sup><0316></sup>Isaiah 62:6; <sup><0318></sup>Psalms 51:18.)

<sup><0317></sup>Jeremiah 29:7 — "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it; for in the peace thereof shall ye have peace."

**Thirty-ninth Proposition:** *We should pray for the peace of the city where God has placed us.*

It is doubtful whether we can accomplish much in some cities by our votes, but there is no city where we cannot accomplish much by our prayers. There is a place where the influence of a child of God counts more than at the polling-booth or the caucus: at the throne of grace. There are many today urging Christians to vote as they pray. The average nineteenth century Christian needs more to be urged to pray as he votes. If he were to vote as he prayed he would not vote at all. Prayer needs to be made a power in municipal affairs.

<sup><354></sup>1 John 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."

**Fortieth Proposition:** *We should pray for anything that is according to the will of God.*

**QUESTION:** How are we to know what is according to the will of God?

**ANSWER:** By the promises of His word, and by the leadings of His Holy Spirit. Whenever I find God promising anything in His word, I know it is His will to give it. Whenever the Holy Spirit leads my heart to pray for anything, I know that this also is according to the will of God (<sup><385></sup>Romans 8:26-27).

<sup><306></sup>Philippians 4:6, 19 RV — "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your request be made known unto God .... And my God shall fulfill every need of yours according to his riches in glory in Christ Jesus."

**Forty-first Proposition:** *We should pray for everything we need.*

It is our privilege to live a life absolutely free from anxious thought. This is only possible by taking every need, great and small, to the Father in trustful prayer. Then "the peace of God which passeth all understanding shall guard our hearts and thoughts in Christ Jesus" (<sup><307></sup>Philippians 4:7).

## VII. HOW SHOULD WE PRAY?

<sup><343></sup>John 14:13-14 — "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

<sup><356></sup>John 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."

**First Proposition:** We should pray in the name of Jesus Christ.

**QUESTION:** What does it mean to pray in the name of Jesus?

**ANSWER:** <sup><247></sup>Luke 24:47 — "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Compare to <sup><406></sup>Acts 10:43.)

<sup><408></sup>Mark 9:38-39 — "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followed not us: and we forbade him, because he followed not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

<sup><406></sup>Acts 3:6 — "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

<sup><401></sup>1 Corinthians 6:11 — "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

<sup><401></sup>Ephesians 5:20 — "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

<sup><307></sup>Colossians 3:17 — "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

<sup><354></sup>James 5:14 "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

<sup><313></sup>John 16:23 RV — "And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name."

To pray in the name of Christ is to pray relying upon what Christ is and has done, to pray on the grounds of Christ's acceptability with the Father.

When I go to a bank with my own name on the check, I ask money in my own name, and if I have that much money there, I get what I ask. When I go to a bank with another man's name signed on the check, I ask in his name, and it doesn't matter whether I have money in the bank or not. If the man who signed the check has enough money in the bank, I get it. Jesus Christ has given believers the right to put His name upon their checks. We have nothing in the Bank of Heaven. He has unlimited credit there. If we ask God in our own name, we get nothing. But if we come renouncing any claim of our own and simply trust in the claims of Christ, we will get "whatsoever we ask."

The distinctive characteristic of Christian prayer is that it is prayer in the name of Christ. It is that which radically distinguishes Christian prayer from pagan prayer.

~~<4518>~~ Psalm 145:18 — "The LORD is nigh unto all them that call upon him, to all that call upon him in truth."

**Second Proposition:** We should pray to God "in truth. "

**QUESTION:** What is it to call "in truth"?

**ANSWER:** The primary meaning of the word translated "truth" is "firmness," then "faithfulness," then "truth as opposed to falsehood," "good faith," "sincerity as opposed to hypocrisy." This latter is evidently the meaning here. (Compare to ~~<6244>~~ Joshua 24:14; ~~<9124>~~ 1 Samuel 12:24; ~~<1004>~~ 1 Kings 2:4; ~~<2100>~~ Isaiah 10:20.) To call upon the Lord in truth is to ask Him for what we really desire and to depend upon Him to give it. Much prayer is not in truth. People constantly ask God for things they do not really desire. They also ask Him for things they do not expect Him to give, and for which they are not depending upon Him at all. Before asking God for anything, we should ask ourselves, Do I really desire this? and then, Do I really expect God to give it? and Am I depending upon Him for it?... There is much that is called prayer that is really profanity, taking the sacred name of God in vain.

~~<2912>~~ Jeremiah 29:12-13 — "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. and ye shall seek me, and find me, when ye shall search for me with all your heart."

~~<1049>~~ Deuteronomy 4:29 — "But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul."

**Third Proposition:** *We should pray to God with all our heart and all our soul*

Many prayers are sincere as far as they go, but the whole heart is not in them. We must not expect such prayers to have much power with God. When our whole heart is in the asking, His whole heart will be in the giving.

~~<4125>~~ Acts 12:5 RV — "Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him."

**Fourth Proposition:** *We should pray earnestly and intensely.*

The word translated "earnestly" in this passage is a very strong word. It means, literally, "stretched-out-ly." It is a pictorial word. It pictures the mind stretched out in intensity of desire. The same word is used of our Lord's praying in <sup><0224></sup>Luke 22:44, where, in the intensity of His agony, "His sweat became as it were great drops of blood falling down upon the ground." It is the prayer into which the whole soul goes in an intensity of desire that lays hold upon God. These indifferent, heartless, boldless prayers that we offer count little with Him. Paul called upon the believers in Rome to "strive together" with him in their prayers to God (<sup><6153></sup>Romans 15:30). The word for "strive" means, literally, to enter a contest, to struggle, contend, endeavor with strenuous zeal. It is the word from which our word "agonize" is derived. There seems to be little praying of this sort in our day. Some fancy it is a mark of faith to take things easy in prayer as well as elsewhere. They call it "the rest of faith." This is evidently a form of faith the Lord Jesus had not learned: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared" (<sup><5817></sup>Hebrews 5:7). If this kind of praying is rare, it has power today when it is found, even as it had in ages past. (Compare to <sup><01326></sup>Genesis 32:26.)

<sup><6121></sup>Romans 12:12 RV — "Rejoicing in hope; patient in tribulation; continuing steadfastly in prayer."

<sup><5042></sup>Colossians 4:2 RV — "Continue steadfastly in prayer, watching therein with thanksgiving."

<sup><2811></sup>Luke 18:1-8 — "And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man: yet because this woman troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

**Fifth Proposition:** *We should pray with steadfast continuance and perseverance.*

The true and earnest person of prayer will not give up because his petition

is not heard the first time. It is a form of spiritual laziness that tries to foist itself off as submission to the will of God, just because we do not get a thing the first time we ask for it. God often tests our faith and our earnestness. (Compare to <sup><118></sup>Matthew 20:31; 15:23-28.) Of course there are times when we can count the thing we have asked for as already ours (<sup><110></sup>John 11:4; <sup><111></sup>1 John 5:14-15; <sup><112></sup>Mark 11:24 RV), and thus need not continue praying. Some say to ask something a second time indicates a lack of faith. But Jesus prayed three times for the same thing (<sup><114></sup>Matthew 26:44).

<sup><107></sup>Matthew 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."

**Sixth Proposition:** *We should not use vain repetition when we pray.*

The word here translated "use vain repetitions" means, literally, to stammer or stutter, and thus to repeat the same thing over and over. The thought is, as the rest of the verse clearly shows, that we are not to keep repeating the same request over and over in the same prayer, as if God saw some merit in each time it was offered, and thus multiplied merit in the frequency with which it was repeated. It applies directly to the Roman Catholic practice of rattling off so many "Pater Nosters" or other prayers. There is repetition that comes from intense earnestness. (Contrast <sup><113></sup>1 Kings 18:26 and 37.)

<sup><70></sup>Daniel 9:3 — "And I set my face unto the LORD God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes."

<sup><112></sup>Acts 14:23 — "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."

<sup><113></sup>Acts 13:2-3 — "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

**Seventh Proposition:** *We should pray with fasting.*

This, of course, does not mean that we should fast every time we pray. But there are times of emergency or of special crisis in work, or in our individual lives, when men of downright earnestness will withdraw themselves from even the gratification of natural appetites, that would be perfectly proper under other circumstances, so they may give themselves up wholly to prayer. There is peculiar power in such prayer. Every great crisis in life should be met in that way. On the appropriateness of fasting in the present dispensation, see also <sup><115></sup>Matthew 9:15 — "And Jesus said

unto them, can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast."

<4714> 2 Chronicles 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."

**Eighth Proposition:** *In times when we have wandered from God, we should pray with humiliation of self and renunciation of sin.*

<1016> Philippians 4:6 — "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

<1012> Colossians 4:2 — "Continue in prayer, and watch in the same with thanksgiving."

**Ninth Proposition:** *We should pray with thanksgiving.*

In approaching God to ask for new blessings, we should not neglect to return thanks for blessings already granted. Doubtless one reason why so many of our prayers lack power is because we have neglected to return thanks for blessings already received. God is deeply grieved by this thoughtlessness and ingratitude of which so many of us are guilty. (See <2717> Luke 17:17-18 RV.)

<1819> Matthew 18:19-20 — "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."

**Tenth Proposition:** *We should pray in union with others.*

God emphasizes and blesses the unity of believers and there is special power in united prayer. Note that the two must not merely agree together to ask, they must agree concerning the thing that they ask (i.e., there must be real unity of desire concerning this specific thing. It is very easy to get someone to unite with me in asking something I desire, but there may be no unity of desire. The other asks it simply because I wish it. But when the Holy Spirit leads two believing hearts to beat as one concerning some coveted blessing, then there is power); when, for example, two persons in a community have a common desire for the outpouring of the Spirit there. Whenever you can find another whose heart the Holy Spirit is drawing out



in the same direction He does yours, you can approach God with great confidence of obtaining this thing.

<4122>Matthew 21:22 — "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

**Eleventh Proposition:** *We should pray believing.*

Believing in this verse does not mean a general trust in God, but the unwavering expectation of getting the thing we ask. (See <3006>James 1:5-6.) Indeed, faith goes beyond expecting and reckons the thing asked as already ours. What we thus reckon ours becomes ours in actual experimental possession

(<4112>Mark 11:24 RV). God delights to honor the faith that counts on Him.

**QUESTION:** How can we have such faith?

**ANSWER:** (a) By the word of God (<5017>Romans 10:17; compare to <5011>Romans 4:20-21 RV), and (b) by the Holy Spirit's teaching (<5133>Romans 8:26 — 27 RV — "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God").

<4068>Ephesians 6:18 RV — "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf."

Jude 20 RV — "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit."

**Twelfth Proposition:** *We should pray in the Holy Spirit.*

All approach to God should be in the Holy Spirit's power. The true believer has no confidence in the flesh (<5133>Philippians 3:3 RV). The flesh may prompt me to pray for many things, but that is no reason for asking them. I should no more follow the promptings of the flesh in praying than in sinning. Rather, I should submit every desire to the Holy Spirit, and seek His guidance in prayer. Much prayer is in the flesh and is, of course, not answered. We should pray in the Holy Spirit, under His prompting and guidance. As the disciples said to Jesus during His earthly life, "teach us to pray," so we should look constantly to the "other Paraclete" (<5146>John 14:16; 16:7) to teach us to pray, and He will. This thought disposes of all the objections against prayer from the standpoint of its "subjecting the

infinite wisdom of God to the foolish whims of finite creatures." Those who thus talk are ignorant of the Bible doctrine of prayer. It disposes also of most of the other objections that the spiritually superficial and ignorant urge against prevailing prayer.

### VIII. WHY MANY PRAYERS ARE NOT ANSWERED.

<sup><304B></sup>James 4:3 RV — "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures."

**First Proposition:** *Prayer is often unanswered because it is offered from a selfish purpose.*

The chief purpose in prayer should be that God may be glorified in the answer. If we ask merely that we may receive for use in our pleasures, or for our own gratification in one way or another, we "ask amiss" and need not expect to receive what we ask.

<sup><290I></sup>Isaiah 59:1-2 — "Behold the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

**Second Proposition:** *Prayer is **unanswered** because sin separates between the **one who prays** and the **God to whom he prays**.*

(Compare to <sup><404B></sup>Deuteronomy 1:43-45.) If we ask God for anything and do not get it, we should not conclude necessarily that it is not God's will to give the thing we have asked. We should rather ask if there is any sin in our outward or inward lives that is separating us from God and closing His ear to our cry. So long as we hold on to sin or have any controversy with God, we cannot expect Him to heed our prayers.

<sup><344B></sup>Ezekiel 14:3 RV — "Saying, Son of man, these men have taken their idols into their heart, and put the stumbling block of their iniquity before their face: should I be inquired of at all by them?"

**Third Proposition:** *Prayer is **unanswered** when the **one who prays** takes idols into his heart.*

Many professedly Christian men and women have idols in their hearts as truly as the ancient Israelites. They do not recognize these things as idols, but they are. Anything upon which we have set our heart and would not give up for Christ's sake is an idol and hinders prayer. God often calls our attention to the fact that we have an idol by not answering our prayer, thus

leading us to ask why our prayer is not answered. In this manner we discover the idol, put it away, and God hears our prayer.

<41125>Mark 11:25-26 — -"And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive neither will your Father which is in heaven forgive your trespasses."

**Fourth Proposition:** *Prayer is **unanswered** because we do not forgive those **who we have something against**.*

This is one of the most common hindrances to prayer, far more common than we think. Prayer is answered on the basis that our sins are forgiven, but God cannot deal with us on the basis of forgiveness while we are harboring ill-will against those who have wronged us. Anyone who is harboring a grudge against another has fast closed the ear of God against his own cry.

<5005>James 1:5-7 RV — "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord."

**Fifth Proposition:** *Prayer is **unanswered** because of our **unbelief**, because we question whether we shall receive what God has promised.*

God demands that we shall believe His word absolutely. To question it is to make Him a liar. Many do this when they plead his promises, and it is no wonder that their prayers are not answered.

<0106>1 Peter 3:6-7 — "Even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement, likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

**Sixth Proposition:** *The prayers of husbands are hindered because they do **not** render to their wives that considerate regard which is their due.*

It is doubtless also true that the prayers of wives are hindered because of their failure in duty toward their husbands. If husbands and wives should seek diligently for the cause of their unanswered prayers, they would often

find it in their relations and actions toward one another as husband and wife.

## IX. THE RESULT OF PRAYER.

<3956> James 5:16 RV "Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working."

**First Proposition:** Prayer availeth much in its working. How much?

James 17:18 — "Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit."

<1187> 1 Kings 18:37-38 — "Hear me, O LORD, hear me, that this people may know that thou, LORD, art God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench." (See also passages under Section VI, "What should we pray for?")

The great secret of the poverty and powerlessness of the average believer and average church is found in <3042> James 4:2 — "Ye have not because ye ask not."

<6143> John 14:13-14 "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it."

**Second Proposition:** *Prayer secures the very thing asked.*

<6182> 1 John 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."

**Third Proposition:** *Whatever we ask from God we receive when we keep His commandments and do the things that are pleasing in his sight.*

<6184> 1 John 5:14-15 — "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

**Fourth Proposition:** *If we ask anything according to His will He hears us, and when our prayer is heard the thing asked is ours.*

## 15. THANKSGIVING

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

### I. THE DUTY OF GIVING THANKS.

<B20> Psalm 29:1-2, 4 "It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O Most High: To shew forth thy loving kindness in the morning, and thy faithfulness every night .... For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands."

**First Proposition:** *It is a good thing to give thanks to the Lord.*

The Lord's dealings with us make thanksgiving and praise on our part the only fitting thing. In Psalm 107 the psalmist burst out four times into the cry, "Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men." As we reflect today upon the wondrous goodness of God to men on the one hand, and, on the other hand, upon the little thought and strength and time not only men, but even the average Christian, gives to thanksgiving, we may well utter the same cry.

<B400> Psalm 100:4 "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name."

<B404> Ephesians 5:4 "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

<S1085> Colossians 3:15, 17 — "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

<S1518> 1 Thessalonians 5:18 — "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

**Second Proposition:** *We are commanded again and again to give thanks.*

The failure to return thanks to God "who daily loadeth us with benefits" is just as distinct and definite disobedience to God's commands as to steal or to murder.

<B620> Psalm 69:30-31 — "I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the LORD better than an ox or bullock that hath horns and hoofs."

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

We cannot all bring expensive offerings to God, but we can all bring the more pleasing offering of true and hearty thanksgiving.

<125> Luke 24:52-53 — "And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen."

<416> Acts 2:46-47 — "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

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

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

<614> John 11:41 — "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father I thank Thee that Thou hast heard me."

<125> Matthew 11:25 — "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

**Fifth Proposition:** *The Lord Jesus Christ gave thanks.*

These are only specimen passages, but again and again we get glimpses into the life of Christ that show us it was a life of abounding thankfulness to God. Christ's manner of returning thanks at the simplest meal was so noticeable that two of His disciples recognized Him by this after His resurrection (<125> Luke 24:30-31, 35).

<1009> Colossians 1:9, 12 — "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding .... Giving

thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

**Sixth Proposition:** *Giving thanks to God is one of the inevitable results of being "filled with the knowledge of His will in all wisdom and spiritual understanding. '*

<018> Ephesians 5:18-20 — "And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

**Seventh Proposition:** *Giving thanks to God is one of the inevitable results of being filled with the Spirit.*

<012> 2 Corinthians 9:12 — "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."

<015> 2 Corinthians 4:15 RV — "For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God."

**Eighth Proposition:** *Giving thanks brings glory to God.*

<014> John 11:41-42 — "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

**Ninth Proposition:** *Giving thanks leads other men to believe.*

<015> Luke 17:15-18 — "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole."

**Tenth Proposition:** *The failure to give thanks for definite blessings received is a manifestation of ingratitude that surprises and grieves Jesus Christ.*

<018> Romans 1:18, 21 RV — "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the

truth in unrighteousness .... Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened." (Note also following verses 24, 26)

**Eleventh Proposition:** *The failure to give thanks is one of the principal reasons for the revelation of the wrath of God from heaven, and for giving men up to a depraved mind.*

<5016>Philippians 4:6 — "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

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

## II. WHO SHOULD WE GIVE THANKS TO?

<4971>Psalm 75:1 — "Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wonderous works declare."

<6157>1 Corinthians 15:57 — "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

**First Proposition:** *Thanks should be given to God.*

<5012>Colossians 1:12 — "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

<4971>Ephesians 5:20 RV — "Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father."

**Second Proposition:** *Thanks should be given to God the Father.*

<4008>Ephesians 1:3 — "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

**Third Proposition:** *Thanks should be given to the God and Father of our Lord Jesus Christ.*

<5012>1 Timothy 1:12 RV — "I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service."

**Fourth Proposition:** *Thanks should be given to Christ Jesus our Lord.*

In the overwhelming majority of instances in the New Testament, to say nothing of the Old, the offering of thanks is not to Jesus, but to God the Father. It is *through Jesus Christ*. The reason for this seems to be that God the Father is the originator of all our blessings; even Jesus is His gift



(<sup><B16></sup>John 3:16; <sup><B8></sup>Romans 5:8). While all the Father's love is manifested to us in Christ, still it is the Father's love. We need to recognize the Father back of Christ as the source of all. The concept that God only loves us because of what Christ did is utterly foreign to the thought and life of the New Testament. It is true that God, being holy, can deal with sinners in mercy only on the ground of the propitiatory work of Christ, but it is God Himself who furnishes the propitiation: <sup><B10></sup>1 John 4:10 — "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." The Son came; as He so often said, to do the Father's will.

### III. WHO CAN GIVE ACCEPTABLE THANKS?

<sup><B70></sup>Psalm 107:1-2 — "O give thanks unto the LORD, for he is good: for his mercy endureth for ever. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy."

**First Proposition:** *The redeemed of **the** Lord can render acceptable thanks.*

<sup><B48></sup>1 Timothy 4:3 — "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

**Second Proposition:** *Those who believe and know the truth can give acceptable thanks.*

The body of believers ("a spiritual house, an holy priesthood") exists for this purpose: "to offer up spiritual sacrifices acceptable to God through Jesus Christ" (<sup><B15></sup>1 Peter 2:5 RV; compare to <sup><B35></sup>Hebrews 13:15 RV).

<sup><B18></sup>Proverbs 15:8 — "The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight."

(Compare <sup><B35></sup>Hebrews 13:15 — "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.")

**Third Proposition:** *The wicked cannot render **to God** acceptable thanks.* Their sacrifice is an abomination to the Lord.

### IV. WHAT SHOULD WE GIVE THANKS FOR?

<sup><B77></sup>Luke 2:27-28 — "And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God..."

<076> Luke 2:36-38 — "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."

**First Proposition:** *We should give thanks for Jesus Christ.*

As all our blessings center in Him and come through Him, our thanks to God will be for Him.

<030> Psalm 103:1, 3 — "Bless the LORD, O my soul: and all that is within me, bless his holy name .... Who forgiveth all thine iniquities."

**Second Proposition:** *We should give thanks for forgiveness of iniquities.*

<024> Romans 7:24-25 — "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." (See context.)

**Third Proposition:** *We should give thanks for deliverance from the power of the law of sin and death.*

<033> Psalm 103:3 — "Who healeth all thy diseases."

**Fourth Proposition:** *We should give thanks for the healing of our diseases.*

(Compare to the lepers in <075> Luke 17:15-18.)

<657> 1 Corinthians 15:57 — "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (See context.)

**Fifth Proposition:** *We should give thanks for victory through our Lord Jesus Christ over sin and death and the grave.*

<003> 1 Peter 1:3 RV — "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a lively hope by the resurrection of Jesus Christ from the dead."

**Sixth Proposition:** *We should give thanks for a new birth into a living hope by the resurrection of Christ.*

<012> Colossians 1:12 — "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

**Seventh Proposition:** *We should give thanks for being made suitable to partake of the inheritance of the saints in light.*

~~4008~~2 Corinthians 1:3 4 "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God."

**Eighth Proposition:** *We should give thanks for comfort in all our tribulations.*

~~6114~~John 11:41 — "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me."

**Ninth Proposition:** *We should give thanks for answered prayer.*

Every answered prayer should be met by definite thanksgiving to God. We never forget to thank anyone but God for granted requests.

~~7023~~Daniel 2:23 — "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter."

**Tenth Proposition:** *We should give thanks for wisdom and might.*

~~5012~~1 Timothy 1:12 — "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

**Eleventh Proposition:** *We should give thanks for being enabled for service.*

~~5408~~1 Timothy 4:3 — "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

**Twelfth Proposition:** *We should give thanks for food.*

It is remarkable how frequent are the references in the New Testament to thanksgiving for food. Over and over again attention is called, in the brief record of the life of Christ, to His returning thanks for food — even when it consisted of five cheap barley loaves and two small fishes for a great company (~~4123~~John 6:23).

~~6418~~1 Corinthians 14:18 — "I thank my God, I speak with tongues more than ye all."

**Thirteenth Proposition:** *We should give thanks for spiritual gifts.*

~~4285~~Acts 28:15 — "And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the three Taverns; whom when

Paul saw, he thanked God and took courage."

**Fourteenth Proposition:** *We should give thanks for Christian companions and fellowship.*

<8167>Romans 6:17 — "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."

**Fifteenth Proposition:** *We should give thanks for the conversion of others.*

<8163>2 Thessalonians 2:13 — "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

**Sixteenth Proposition:** *We should give thanks for the elect and their salvation.*

<8104>1 Corinthians 1:4 — "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." (See context.)

**Seventeenth Proposition:** *We should give thanks for the grace bestowed upon others.*

<8108>Romans 1:8 — "First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."

<8105>Ephesians 1:15-16 — "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers."

<8106>Colossians 1:3-4 "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and the love which ye have to all the saints."

<8102>1 Thessalonians 1:2-3 — "We give thanks to God for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love, and patience of hope in our Lord Jesus Christ in the sight of God and our Father."

<8103>2 Thessalonians 1:3 RV — "We are bound to give thanks to God always for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth."

<8105>Philippians 4:5 — "I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints."

**Eighteenth Proposition:** *We should give thanks for the love, faith, and "patience of hope" of others.*

This seems to have been one of Paul's most frequent occasions for thanksgiving. Whenever he heard of the faith and love of an individual or church, his heart seems to have gone out at once in thanksgiving to God.

<sup><318></sup>1 Thessalonians 3:8-9 — "For now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God."

**Nineteenth Proposition:** *We should give thanks for the steadfastness of the love of others.*

<sup><319></sup>1 Thessalonians 2:13 — "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe."

**Twentieth Proposition:** *We should give thanks for believers who receive God's Word for what it is.*

<sup><320></sup>1 Timothy 2:1 — "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

**Twenty-first Proposition:** *We should give thanks for all men.*

<sup><321></sup>Philippians 4:6 — "Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

<sup><322></sup>1 Thessalonians 5:18 — "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

<sup><323></sup>Ephesians 5:20 — "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

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

**QUESTION:** How can we?

**ANSWER:** Refer to <sup><324></sup>Romans 8:28 — "And we know that all things work together for good to them that love God, to them that are called according to his purpose." There is no greater, nor more simple secret of a life of uninterrupted and ever-increasing joyfulness, than rendering thanks for all things. Our disappointments become "His appointments," our sorrows become joys, and our tears become rainbows.

## V. WHEN SHOULD WE GIVE THANKS?

<sup><191></sup>Psalm 92:1-2 — "It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O Most High: to show forth thy lovingkindness in the morning, and thy faithfulness every night."

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

Each day should begin and close with thanksgiving to God. The thought of God's goodness to us should rule our lives. We should arise every morning to work and lie down every night to sleep with this thought.

<sup><196></sup>Psalm 119:62 — "At midnight I will rise to give thanks unto thee because of thy righteous judgments."

**Second Proposition:** *We should give thanks at midnight.*

The judgments here spoken of are the judgments of God's word. (Compare to verses 7, 13, 30, 39, 43, 53, 75, 102, 106, 108, 120, 137, 149, 156, 160, 164, 175: eighteen times, all in this Psalm.) We should be so taken up with the excellence of God's Word that we awake in the night to thank Him for it.

<sup><504></sup>1 Timothy 4:4-5 — "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer."

<sup><516></sup>Romans 14:6 — "He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." (Compare to <sup><475></sup>Acts 27:35.)

**Third Proposition:** *We should give thanks every time we eat.*

<sup><106></sup>Philippians 4:6 — "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

<sup><102></sup>Colossians 4:2 — "Continue in prayer, and watch in the same with thanksgiving."

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

Thanksgiving for prayers answered and blessings granted in the past can alone prepare for new answers and new blessings. Furthermore, definite thanks for blessings already received will strengthen our faith to appropriate larger blessings.

<sup><187></sup>Colossians 3:17 — "And whatsoever ye do in word or deed, do all in

the name of the Lord Jesus, giving thanks to God and the Father by him."

**Fifth Proposition:** *We should give thanks in all our doing in word and deed.*

As all the doing of a Christian is in Christ's name and in Christ's strength, it should all be done with thanksgiving to Him who gives us the name and strength in which to do it. This applies to all our activities, and not to those alone which we ordinarily call Christian work. All work of one abiding in Christ is Christian work, the work of the man digging a ditch or of the woman at the washtub, and it should all be done in Christ's name and with thanksgiving to God. There is no drudgery in a life thus lived. The whole of life becomes a song, a psalm of praise.

~~<1518>~~ 1 Thessalonians 5:18 — "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

**Sixth Proposition:** *We should give thanks in everything.*

~~<491>~~ Ephesians 5:20 — "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

**Seventh Proposition:** *We should give thanks always.*

As we are to pray without ceasing, so are we to return thanks always. Of course, there cannot always be the word of thanks on our lips, but there can always be the heart going up toward God in gratitude and praise. Thanksgiving and prayer should be the atmosphere in which we live and the air we breathe. Just as a man keeps right on breathing while doing a thousand other things without ever stopping to think how he does it, so we can keep on praising and thanking and praying while doing a thousand other things without ever stopping to think how we do it. For example, a man can be preaching in the power of the Holy Spirit, throwing all the energy of his soul and body into his preaching, and all the time be thanking God for the power in which he is preaching. This does not hinder but increases the inflow of the power. Of course there must be times when we give ourselves up exclusively to prayer and thanksgiving; that is how this perpetual atmosphere of prayer and thanksgiving are main-rained. We should bless God at all times: His praise should be continually in our mouths (~~<491>~~ Psalm 32:1).

~~<491>~~ Psalm 89:1 — "I will sing of the mercies of the LORD forever: with my mouth will I make known thy faithfulness to all generations."

**Eighth Proposition:** *We should give thanks forever.*

Thanksgiving and praise will be a large part of the occupation of heaven.

**Revelation 5:8-14:** "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

**Revelation 7:11-17** — "And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes."

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



## VI. HOW TO GIVE THANKS.

<401> Ephesians 5:20 — "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

<608> Romans 1:8 — "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."

<307> Colossians 3:17 RV — "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

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

Christ is man's only way of approach to God (John 14:0). As there was no way of approach to God in the Old Testament except on the grounds of the shed blood, so there is no way of approach to the real holy of holies except by the way of Christ's flesh and his outpoured blood (<309> Hebrews 10:19-20). Christ has access to God, and we only in His name and through Him. God receives no offering of thanks from men except that offered in Christ's name. The man who has been the vilest sinner can offer up thanks to God in Jesus' name that are the sweetest incense to Him; the man whose life has been most exemplary can offer no acceptable thanks except in the same name and way.

<408> Ephesians 5:18-20 — "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

**Second Proposition:** *We should give thanks to God in the Spirit's power.*

The Holy Spirit alone can lead to acceptable thanks. It is the thanks that God the Spirit inspires, that are offered through God the Son and that God the Father accepts. No strange fire must be brought before God. We should cast ourselves upon the Holy Spirit to teach us to return thanks properly.

<1085> 1 Kings 8:15, 20, 22-24 "And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying .... And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the Logo God of Israel .... And Solomon stood before the altar of

the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who has kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day."

<5114> John 11:41 — "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me."

**Third Proposition:** *We should give thanks definitely.*

We should render to God definite acknowledgment of definite blessings received. (The above are only illustrative instances. Such instances abound in the Bible.)

<5106> Colossians 2:6-7 — "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

**Fourth Proposition:** *We should render thanks aboundingty.*

<5123> 1 Thessalonians 2:13 — "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe."

**Fifth Proposition:** *We should render thanks without ceasing.*

## 16. WORSHIP

### I. WHAT IS WORSHIP?

<11461> Exodus 4:31 — "And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their afflictions, then they bowed their heads and worshipped."

<12411> Exodus 24:1 — "And the LORD said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off."

<12310> Exodus 33:10 — "And all the people saw the cloudy pillar stand at the tabernacle door; and all the people rose up and worshipped, every man in

his tent door."

<2315> Exodus 34:5-8 — "And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth and worshipped."

<4613> Joshua 5:13-14 "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my LORD unto his servant?"

<4078> 2 Chronicles 7:3 — "And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever."

<4088> 2 Chronicles 20:18 — "And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD."

<4029> 2 Chronicles 29:29 — "And when they had made an end of offering, the king and all that were present with him bowed themselves and worshipped."

<4186> Nehemiah 8:6 — "And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads and worshipped the LORD with their faces to the ground."

**Proposition:** *Worship is the soul bowing itself in adoring contemplation before the object worshipped. To worship God is to bow before God in adoring contemplation of Him.*

The word "worship" is commonly used in a very loose and unscriptural manner. For example, we speak of the whole service of Lord's Day morning and evening as "public worship," but there is a great deal in it that

is not worship. Reading the Bible and meditating upon it is not worship. It may lead to worship, but it is not worship. Listening to a sermon is not worship. Praying is not worship. It may be and should be accompanied by worship; but it is not worship. Singing is not necessarily nor generally worship. There are hymns which, if sung intelligently and in the proper spirit, would be worship, but they are comparatively few in the hymnology of the day. Worship is a definite act of a character very clearly defined in the Bible. It is, as said, the soul bowing before God in adoring contemplation. The root of the Hebrew word translated "worship" in the Old Testament means "to bow down." It has been well said, "in prayer we are occupied with our needs, in thanksgiving we are occupied with our blessings, in worship we are occupied with Himself."

## II. WHO SHOULD WE WORSHIP?

<1040> Matthew 4:10 — "Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

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

We may admire men, but we must worship God alone. No holy man, saint, nor angel should be worshipped.

<4125> Acts 10:25-26 RV — "And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man."

<628> Revelation 22:8-9 RV — "And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me, See thou do it not: I am a fellow servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God."

<8023> John 4:23 — "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

**Second Proposition:** *We should worship the Father.*

<3006> Hebrews 1:6 — "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

<1290> Philippians 2:10-11 — "That at ["in," RV and Greek] the name of Jesus every knee should bow, of things in heaven, and things in earth, and things

under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

**REVELATION** Revelation 5:8-13 — "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

**Third Proposition:** *We should worship Jesus Christ.*

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

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

### III. THE DUTY OF WORSHIP.

**MATTHEW** Matthew 4:10 — "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

**HEBREWS** Hebrews 1:6 — "And again when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

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

We owe worship to God. It is His due. We owe love to man and obedience to parents, but worship to God. It is our first duty toward Him. He is the all holy, all wise, the Almighty, the Infinite, all perfect One, and our rightful attitude toward Him is that of bowing before Him, or prostrating ourselves before Him, in adoring contemplation of His infinite loveliness and glory, of His attributes, of Himself. If we do not worship God, we are robbing

Him of what is His due. It is not enough that we obey Him, that we pray to Him, that we return thanks to Him, that we seek to serve Him and do His will. We must worship. How much time do you spend daily in bowing before Him in silent and adoring contemplation?

~~REV~~ John 4:23 RV — "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers."

**Second Proposition:** *God is seeking true worshippers.*

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

It has been said that "we are saved that we may serve." This is true, but this is even more profoundly true: we are saved that we may worship. The whole work of redemption finds its culmination and completion in a body of men and women being found and fitted to worship God.

~~REV~~ Revelation 7:9-15 — "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence come they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

(The word translated "serve" here is the same word translated "worship" in

~~REV~~ Philippians 3:3.)

#### IV. WHERE SHOULD WE WORSHIP?

~~REV~~ John 4:19-23 — "The woman saith unto him, Sir, I perceive that thou

art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

**Proposition:** *The place is not important.*

## V. HOW SHOULD WE WORSHIP?

~~800~~ Hebrews 9:7, 14 — "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:... How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

~~800~~ Hebrews 10:19 — "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

**First Proposition:** *We should worship on the grounds of the shed blood of Jesus.* There is no approach to God except on the grounds of shed blood.

~~800~~ Philippians 3:3 RV — "For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh." (Compare to ~~800~~ John 4:24 — -"God is a Spirit: and they that worship him must worship him in spirit and in truth.")

**Second Proposition:** *We should worship by the Spirit of God.*

The only true worship, worship which is acceptable to God, is the worship which the Spirit inspires. Not all worship is "in the Spirit." Very much is of man himself, in the power of his own will. It is of the flesh. The flesh seeks to intrude into every sphere of life, even the highest and most sacred. The flesh has its worship. Men seek to do the things that please God and win credit for themselves, of their own motion and in their own strength. But this worship is not acceptable. Men may be earnest and sincere in this worship, but it is not acceptable. It is not what God is seeking. God is seeking worshippers who worship in the Spirit and who have "no confidence in the flesh." To worship aright we must recognize the utter inability of the flesh — i.e., ourselves untaught, unprompted, and ungoverned by God's Spirit — to worship acceptably. We must realize the danger of the flesh intruding into our worship. In utter self-abnegation we

must cast ourselves upon the Holy Spirit to lead us in our worship. The first thing we should do when we worship is, with a realization of our own utter helplessness, to look up to the Holy Spirit to teach us and enable us to worship properly. He must present God to our mind for our contemplation. He must subdue and awe our hearts before Him in true adoration. The only living that is acceptable to God is living in the Spirit, the only walk that is acceptable to God is walk in the Spirit, the only service that is acceptable to God is service in the Spirit, the only prayer that is acceptable to God is prayer in the Spirit, and the only worship that is acceptable to God is worship in the Spirit. For us to worship well, our hearts must look up and cry, "Teach me, Holy Spirit, to worship!" He will do it.

~~402~~ John 4:24 — "God is a Spirit: and they that worship him must worship him in spirit and in truth."

**Third Proposition:** *We should worship "in truth."*

**QUESTION:** What does it mean to "worship in truth"?

**ANSWER:** ~~418~~ 1 John 3:18 — "My little children, let us not love in word, neither in tongue; but in deed and in truth." ~~408~~ Philippians 1:18 — "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Not in mere form or profession or pretense, but in reality. There is much worship that is not real. The head bows, the body is prostrated, but the soul does not bow in true adoration before God. The Spirit alone leads to worship in truth.

## VI. THE RESULTS OF TRUE WORSHIP.

~~402~~ John 4:23 — "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

**First Proposition:** *When there is true worship, the Father is satisfied; He has found what he seeks.*

~~420~~ Psalm 27:4 — "One thing have I desired of the LORD, that will I seek after: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple."

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

There is no higher, no deeper, no purer joy than that which springs from



the adoring contemplation of God. I have walked miles, and climbed through underbrush and briars and over crags and precipice just to get some beautiful view, and as I have looked out upon it, and feasted upon the never-to-be-forgotten vision of mountain and valley, forest and river, village and hamlet, cloud and sunshine, I have felt well repaid for the trial and suffering and weariness. I have sat by the hour before a great painting in joyous beholding of its beauty. Earth has few purer joys than these, but they are nothing to the profound and holy joy that fills the soul as we bow before God in worship, asking nothing, seeking nothing from Him, occupied with and satisfied with Himself. Was the psalmist thinking only of the future, or of what he had enjoyed in the present, when he wrote, "In thy presence is fulness of joy" (<sup><1961></sup>Psalm 16:11)? One of the highest privileges of heaven will be that we shall see His face.

<sup><478></sup>2 Corinthians 3:18 — "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

<sup><478></sup>2 Corinthians 3:18 RV — "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

**Third Proposition:** *The worshipper is transformed into God's likeness from glory to glory.*

When we behold God and worship God, we become like God (<sup><1243></sup>Exodus 34:29). Our complete transformation into His likeness will come through the complete and undimmed vision of Him.

<sup><482></sup>1 John 3:2 — "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

<sup><218></sup>Isaiah 6:5 — "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the mist of a people of unclean lips: for mine eyes have seen the king, the Lord of hosts."

<sup><385></sup>Job 42:5-6 — "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes."

**Fourth Proposition:** *Worship empties us of pride and reveals our weakness and vileness.*

<sup><241></sup>Isaiah 40:31 — "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

It is true that power comes in answer to definite prayer, but not only in answer to prayer. Power belongs to God, and the coming into contact and remaining in contact with God in worship fills our souls with power. Spiritual power has many points of similarity to electric force, and just as a receptive body can be charged with electricity by being insulated and brought into contact with some source of electric energy, so we can be charged with the energy of God by the insulation from the world and contact with Him that is found in worship. As we worship God, His power flows into us. Nights spent in contact with God, on our faces before Him in worship, are followed by days of power in contact with men. One great secret of the lack of power in service today is the absence of worship in our relationship to God Himself.

## 17. THE BELIEVER'S ASSURANCE OF SALVATION AND ETERNAL LIFE

### I. HOW THE BELIEVER IN CHRIST MAY KNOW THAT HE HAS ETERNAL LIFE.

~~413~~1 John 5:13 RV — "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God."

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

Anyone who believes in the Son of God may know that he has eternal life. To deny the possibility of the believer's knowing that he has eternal life, is to say that the 1 John was written in vain, and it is to insult the Holy Spirit who is its real author.

~~413~~Acts 13:39 — "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

**Second Proposition:** *The believer may know that he is justified from all things, for the word of God says so.*

~~8112~~John 1:12 RV — "But as many as received him to them gave he the right to become children of God, even to them that believe on his name."

**Third Proposition:** *The believer may know that he is a child of God, for the word of God asserts that he is.*

<RB3>1 John 5:13 RV — "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God."

**Fourth Proposition:** *We may know that we have eternal life through what is written, through the testimony of God Himself in the Bible, especially in 1 John.*

The testimony of Scripture is the testimony of God. This is widely questioned today, even by professing Christians. It is nonetheless true.

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

**ANSWER:**

<RB6>John 3:36 — "He that believeth on the Son hath eternal life; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him."

<RB4>John 5:24 "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

<RB7>John 6:47 — "Verily, verily, I say unto you, He that believeth on me hath everlasting life."

<H08>Acts 10:43 — "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

<H38>Acts 13:38-39 — "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

<B02>John 1:12 — "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

If we have faith in Christ, we have God's own written testimony that we have eternal life, that our sins are forgiven, that we are children of God. The word "know" (a translation of two different Greek words) is found twenty-seven times in 1 John.

<B10>1 John 5:10-12 RV — "He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his son.

And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life."

Anyone who doesn't believe God's testimony (that He has given us eternal life and that this life is in His Son and that he that has the Son has life), makes God a liar. It is sometimes said, "It is presumption for anyone to say he knows he is saved, or to say he knows he has eternal life." Is it presumption to believe God? Is it not rather presumption not to believe God, to "make God a liar"? When Jesus said to the one who was a sinner, "Thy sins are forgiven" (<sup><4748></sup>Luke 7:48), was it presumption for her to go out and say "I know my sins are all forgiven"? Is it any more presumption for a believer today to say, "My sins are all forgiven, I have eternal life," when God says in His permanent, written testimony to "every one that believeth," "you are justified from all things" (<sup><4139></sup>Acts 13:39 RV), "you have eternal life" (<sup><4136></sup>John 3:36; <sup><4163></sup>1 John 5:13)? It is the blood of Christ that makes us safe, and it is the word of God that makes us sure (<sup><0213></sup>Exodus 12:13).

<sup><414></sup>1 John 3:14 RV — "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death."

**Fifth Proposition:** *We know **that we have passed** out of death into life from **the** testimony of the life itself.*

A man who is physically alive knows it from the consciousness of the life itself that is coursing through his veins. Men may try to convince him that he is dead, but he knows he is alive. The same is true spiritually. The life of love is the life of God, eternal life (<sup><4047></sup>1 John 4:7, 16). Selfishness is death. He therefore that really loves his brethren, knows that he has passed "out of death into life." He knows it by the testimony of the life itself.

It is important to notice, however, what God's tests of love are. They are given in the following verses: "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth" (<sup><4166></sup>1 John 5:16-18). Laying down our life for those we love is the supreme test. This may be done by actually dying in their stead when there is call for that, as there often is. It may also be done by putting our life at their disposal and using it for them. There is always call for this. The everyday test of love is, giving what you have of this world's good to

meet the known need of others. The one who knows a brother who has need while he himself has that which will meet this need and does not give it, cannot say he has love for the brethren and cannot know that he has passed out of death into life by the evidence of the life itself.

**<816>**Romans 8:16 RV — "The Spirit himself beareth witness with our spirit, that we are children of God."

**Sixth Proposition:** *We know that we are the children of God because the Spirit*

*Himself bears witness together with our spirit that we are.*

**QUESTION:** What is the testimony of the Spirit?

**ANSWER:** **<816>**Galatians 4:6 — "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." When we have accepted Christ and come out from under the bondage of the law into sonship, and thus become sons, God sends the Spirit of His Son into our hearts as a personal presence, and this Spirit of the Son in our hearts cries, "Abba, Father." He thus bears witness along with our spirit to our sonship. This comes after faith, resting on the bare word of God. Many are looking for the testimony of the Spirit before they will accept the testimony of God's written word. This is the inversion of God's order. (See also **<813>**Ephesians 1:13-14.)

We have, then, a threefold ground of assurance: the testimony of God in the written word, the testimony of the life itself, and the testimony of the Spirit. The testimony of the word alone is sufficient, and we must accept the testimony of the bare word to start with. Then we get also the testimony of the life and, to crown all, the testimony of the Spirit. With this threefold ground of assurance, is it presumption to say, "I know I am a child of God, I know I have eternal life"?

## II. HOW TO OBTAIN ASSURANCE.

**<813>**1 John 5:13 RV — "These things have I written unto you; that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God."

**First Proposition:** *In order to have well-grounded assurance of eternal life we must "believe on the name of the Son of God."*

There are doubtless many who say they know they have eternal life who do not really believe on the name of the Son of God. This is not true

assurance. It has no sure foundation in the word of Him who cannot lie. If we wish to get assurance of salvation, we must first get saved. The reason why many don't have assurance that they are saved is they are not saved. They ought not to have assurance. What they need first is salvation. Many workers in dealing with others make the great mistake of trying to press them to the point of saying (the), know they are saved before it is clear that they are.

We obtain assurance of eternal life through what is "written;" therefore in order to obtain assurance we should study the word. The assurance that rests upon our states of feeling will come and go as those states vary. But the assurance that rests upon the unchanging word of God will be intelligent and steadfast. Ignorance of the word of God is one of the greatest sources of the lack of assurance.

<RB1>1 John 5:10-12 — "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

**Second Proposition:** *We obtain assurance by believing God's testimony.*

Merely studying the word will not bring assurance. We must believe it as well as study it.

<RB4>1 John 3:14-19 — "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue: but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him."

**Third Proposition:** *In order to have assurance we should live out a life of love — love not merely in word and in tongue, but in deed and in truth.*

(Compare to <RB2>John 8:12.)

<RB4>Romans 8:14-16 RV — "For as many as are led by the Spirit of God,

these are the sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God."

**Fourth Proposition:** *In order to obtain the witness of the Spirit together with that of our spirit we should give ourselves up to be led by the Spirit.*

<8186>Romans 8:16 is clearly dependent upon verse 14, and it is only those who know verse 14 as a personal experience who can expect to know verse 16 as a personal experience. It is also clearly implied by the connection with verse 17, that it is in suffering together with Christ that we especially enjoy the assurance of sonship by the Spirit's testimony and the assurance that we shall be glorified together with Him.

## 18. THE FUTURE DESTINY OF BELIEVERS

### I. <8127>1 JOHN 2:17

"And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever."

**Proposition:** *He that does the will of God abides forever.* The world and all it contains passes, he continues.

### II. <8125>JOHN 11:25-26

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"

<8185>John 8:51 RV — "Verily, verily, I say unto you, if a man keep my word, he shall never see death."

**Proposition:** *He that believes on Jesus Christ shall never die.*

He that keeps the word of Jesus Christ shall never see death.

Believers in Christ fall asleep, but they never die. (Compare to <4170>Acts 7:60.)

### III. <8143>1 THESSALONIANS 4:13-15

"But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not, even as others which

have no hope, For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."

**Proposition:** *Until the coming of Christ, believers in Christ who have departed from this life sleep.*

**QUESTION:** What is meant by sleep? Does it refer to a state of unconsciousness? Is this state called sleep to distinguish it from being awake, or to distinguish it from death?

**ANSWER:** Sleep is not necessarily a state of unconsciousness, but often of highest consciousness and mental activity. Sleep is, however, usually a condition in which one is largely shut out of intercourse with the outside world and shut up to himself and to God and His angels, or the devil and his angels.

#### IV. <sup><3023></sup>PHILIPPIANS 1:23-24 RV

"For I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake."

<sup><4716></sup>2 Corinthians 5:6, 8 RV — "Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord .... We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord."

**Proposition:** *When the believer gets out of the flesh (the body), he departs to be with Christ; when he is absent from the body, he is at home with the Lord. (Compare to <sup><4712></sup>2 Corinthians 12:2-4.)*

**QUESTION:** What is the precise and definite character of our existence when "absent from the body" and "at home with the Lord," up to the time of the coming of the Lord and our being "clothed upon with our habitation which is from heaven" (<sup><4718></sup>2 Corinthians 5:8, 2, 4 RV)?

**ANSWER:** The Bible seems to give but little explicit and detailed information on this point. It does say, however, that this state "is very far better" than our present state (<sup><3023></sup>Philippians 1:23). This leaves no room for purgatorial tortures, nor for a state of unconsciousness. It is evidently a state of conscious bliss. It is not the highest state the believer will attain. "For we know that, if our earthly house of this tabernacle were dissolved,



we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life .... We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (~~4701~~2 Corinthians 5:1-4, 8).

#### V. ~~50416~~1 THESSALONIANS 4:16

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

~~4652~~1 Corinthians 15:12-13, 20-23, 35-38 — "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: . . . But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming .... But some man will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, anti to every seed his own body."

**Proposition:** *At the coming of Jesus Christ the bodies of those who sleep in Christ shall be raised from the dead.*

Not, however, precisely the same bodies, even as the grain that grows is not precisely the same as the grain that was sown. The grain that was sown disintegrates and many of its constituent elements go, no one can fully say whence. So it is in the resurrection.

#### VI. ~~4701~~2 CORINTHIANS 5:1-2, 4 RV

"For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven;... For indeed we that are in this tabernacle do groan, being burdened; not

for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life."

**Proposition:** *At the resurrection we shall be given in place of "the earthly house of our tabernacle" (i.e., our present physical frame), "a building from God, a house not made with hands, eternal in the heavens" (i.e., the resurrection body).*

Mortality shall be swallowed up of life.

## VII. ~~1PHI~~ PHILIPPIANS 3:20-21 RV

"For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

**Proposition:** *At His coming our Savior, the Lord Jesus Christ, "shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory."*

## THE CHARACTERISTICS OF THE RESURRECTION BODY.

~~1COR~~ 1 Corinthians 15:35-38 — "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body."

It will not be the same body that is laid in the grave.

~~1COR~~ 1 Corinthians 15:50-51 — "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed."

It will not be flesh and blood.

~~LUK~~ Luke 24:39 — "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."  
(Compare to ~~1PHI~~ Philippians 3:21.)

It will not be pure spirit, but have flesh and bones.

~~1COR~~ 1 Corinthians 15:42 — "So also is the resurrection of the dead. It is

sown in corruption, it is raised in incorruption."  
It will be 'incorruptible, imperishable, not subject to decay.

<615B>1 Corinthians 15:43 — "It is sown in dishonor, it is raised in glory."  
It will be glorious. (Compare to <6013>Revelation 1:13-17.)

<615B>1 Corinthians 15:43 — "It is sown in weakness, it is raised in power."  
It will be powerful. The days of weariness and weakness will be forever at an end. The body will be able to accomplish all the Spirit purposes.

<615F>1 Corinthians 15:47-49 — "The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

It will be heavenly.

<603B>Matthew 13:43 — "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

<713B>Daniel 12:3 — "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

<607D>Matthew 17:2 — "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."

<619D>Luke 9:29 — "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening."

It will be luminous, shining, dazzling, bright like the sun.

It has been conjectured that the bodies of Adam and Eve were glorious and dazzling (as described above) before they sinned, and that this glory served as a covering which departed when they sinned. Then "they knew that they were naked" (<6007D>Genesis 3:7).

<6023>Matthew 22:30 — "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

<621B>Luke 20:35-36 — "For they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." They will be "like the angels." They do not marry. They cannot die any more.

<6154>1 Corinthians 15:41-42 — "There is one glory of the sun, and another

glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also in the resurrection of the dead." Resurrection bodies differ from one another.

<8823>Romans 8:23 — "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

The resurrection body will be the consummation of the adoption, our placing as sons. In the resurrection body it will be outwardly manifest that we are sons of God. Before His incarnation, Christ was "in the form of God" (<5076>Philippians 2:6), i.e., in the visible appearance of God. So shall we be in the resurrection. (Compare to <5004>Colossians 3:4 RV and <6182>1 John 3:2 RV.)

### VIII. <5047>1 THESSALONIANS 4:17

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

**Proposition:** *At the coming of Christ and the resurrection of those who sleep in Jesus, believers who have remained alive until that time and those who are raised shall be caught up together to meet the Lord in the air.*

### IX. <6148>JOHN 14:3

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

<5047>1 Thessalonians 4:17 — "And so shall we ever be with the Lord."

<6126>John 12:26 — "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my father honour."

**Proposition:** *After the coming of Christ and our being caught up to meet Him, we shall ever be with the Lord; there shall be no more separation from Him.*

### WHERE BELIEVERS SHALL BE.

<6148>John 14:2 — "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

We shall be in a prepared place, a place where Jesus has gone for the express purpose of preparing it for us. We shall be a prepared people in a prepared place. Jesus spoke of this place as "abodes" or "abiding places" (translated "mansions").

<sup>8110</sup>Hebrews 11:10, 16 — "For he looked for a city which hath foundations, whose builder and maker is God .... But now they desire a better country, that is a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

We shall be in a city that has foundations built and made by God, a better country than this, a heavenly country; a city prepared by God for us.

### **CHARACTERISTICS OF THAT CITY.**

<sup>8134</sup>Hebrews 13:14 — "For here we have no continuing city..., we seek one to come."

It will be an abiding city.

<sup>6122</sup>Revelation 21:22 RV — "And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof."

The Lord God, the Almighty, and the Lamb are the temple there. We will not go to some building to worship, but right to God Himself.

<sup>6123</sup>Revelation 21:23 RV — "And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb."

That city has no need of the sun or the moon to shine upon it: for the glory of God lightens it, and the Lamb himself is its lamp. Paul got a hint of the dazzling brilliance of that light on the Damascus road. Our resurrection eyes will be able to endure and enjoy the glory that blinded him. There will be no dark days.

<sup>6125</sup>Revelation 21:25 — "And the gates of it shall not be shut at all by day: for there shall be no night there."

The gates will never be shut and there will be no night — perfect security and no darkness.

<sup>6127</sup>Revelation 21:27 RV — "And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life."

There will be nothing unclean, nothing abominable, nothing false, nothing untrue, nothing unreal, no saloons, no filth, no shams.

<sup>6211</sup>Revelation 22:1-2 RV — "And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every

month: and the leaves of the tree were for the healing of the nations." There will be a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the midst of the street, and on both sides of the river will be the tree of life, bearing twelve fruits, yielding its fruit every month. And the leaves of the tree will be for the healing of the nations.

**X.** ~~53007~~ **2 THESSALONIANS 1:7**

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

~~8049~~ Hebrews 4:9 — "There remaineth therefore a rest to the people of God."

**Proposition:** *When the Lord is revealed from heaven we will be given rest.*

Now we have conflict and tribulation. Then we shall have rest and glory.

**XI.** ~~48724~~ **JOHN 17:24**

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

**Proposition:** *We will behold the glory of our Lord, the glory which the Father has given Him.*

The word translated "behold," is a strong word. It means to gaze at with interest and intentness. We will put our whole being into rapturous and adoring contemplation of the revealed glory of Him who suffered shame for us on earth.

**XII.** ~~4182~~ **1 JOHN 3:2**

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is."

**Proposition:** *We shall be like Him.*

**QUESTION:** Does the "Him" here refer to Christ or to the Father?

**ANSWER:** It matters not; for if we are like the one, we shall also be like the other:

<8008>Hebrews 1:3 — "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

<849>John 14:9 — "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip: he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?"

<8076>Philippians 2:6 — "Who being in the form of God, thought it not robbery to be equal with God."

### XIII. <8084>COLOSSIANS 3:4 RV

"When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

**Proposition:** *We shall with Him be manifested in glory.*

We will not only behold His glory, but reflect it in ourselves. Our life is now a hidden one, hid with Christ in God (<8088>Colossians 3:3); but when He is manifested in glory, we shall be too.

<8088>Romans 8:18 — "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us.

<8087>2 Corinthians 4:17 RV — "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory."

This eternal weight of glory is being worked out for us more and more exceedingly by our present momentary light affliction.

<8172>John 17:22 — "And the glory which thou gavest me I have given them; that they may be one, even as we are one."

<814>2 Thessalonians 2:14 "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

The glory that God has given to Jesus will be ours.

<812>1 Thessalonians 2:12 RV — "That ye would walk worthy of God, who calleth you into his own kingdom and glory.

We will be sharers in God's own glory and kingdom. In a word, we will be heirs of God and joint heirs with Jesus Christ, glorified together with Him (<817>Romans 8:17).

**XIV. <153> MATTHEW 25:20-23**

"And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

**First Proposition:** *At the coming of Christ and His reckoning with His servants, faithful servants will be commended by Him and enter into the joy of their Lord.*

Leighton says, "Here a few drops of joy enter into us, there we enter into joy as vessels put into a sea of happiness."

<212> Luke 19:12-13, 15-19 — "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come .... And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities."

**Second Proposition:** *Rewards will vary in proportion to fidelity in service.*

We are saved by faith but rewarded according to our own works. (Compare to <153> Matthew 6:20 and <481> 1 Corinthians 3:11-15.)

**XV. <117> REVELATION 7:9-10, 13-17 RV**

"After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the



Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb .... And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest, and he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes."

**Proposition:** *Those who come out of the great tribulation shall stand before the throne and before the Lamb, arrayed in white robes, with palms in their hands.*

The white robes and palms symbolize purity, victory, and festal joy. These believers will serve God day and night in His temple. He that sits on the throne will spread His tabernacle over them. They will hunger no more, nor thirst: neither will the sun strike upon them, nor any heat, for the Lamb which is in the midst of the throne will be their shepherd, and will guide them to fountains of life, and God will wipe away every tear from their eyes.

**XVI.** ~~5012~~ **JAMES 1:12 RV**

"Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him."

**Proposition:** *Those who endure temptation will receive the crown of life which the Lord promised to those who love Him.*

The word translated "endure" means not merely to suffer, but to continue or persevere under, to stand fast. This is the proof of true love to Christ, that we stand true to him under trial, and this wins the crown of life.

**XVII.** ~~5018~~ **2 TIMOTHY 4:8 RV**

"I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not only to me, but also to all them that have loved his appearing."

**Proposition:** *"At that day," the Lord, the righteous judge, shall give the crown of righteousness to all those who have loved His appearing.*

**XVIII.** ~~411E~~ **1 PETER 5:1-4 RV**

"The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according unto God nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves examples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away."

**Proposition:** *When the chief Shepherd is manifested, He will give the crown of unfading glory to the undershepherds who tended His flock willingly; not for money, but eagerly; not lording it **over the flock**, but being **examples**.*

Note the three crowns — "The Crown of Life," "the Crown of Righteousness," and "the Crown of Glory" — and who is to receive each.

**XIX.** ~~511E~~ **JAMES 2:5**

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

~~212E~~ Luke 22:28-29 — "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me."

~~212E~~ Luke 12:32 — "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

**Proposition:** *God has promised, Christ has appointed, and it is the Father's good pleasure to give a kingdom to those who love God and continue with Christ in His temptations.*

**NOTES ABOUT THE KINGDOM.**

**Revelation 20:6** — "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." In this kingdom we will reign with Christ as priests of God and of Christ.

**Matthew 25:34** "Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

This kingdom was prepared for us from the foundation of the world.

**Hebrews 12:28 RV** — "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe."

This kingdom cannot be shaken.

## **XX. PROMISES TO THE OVERCOMER.**

**Revelation 2:7 RV** — "He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God."

To the overcomer, Christ will give fruit from the tree of life in God's paradise.

**Revelation 2:11** — "He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death."

He who overcomes will not be hurt by the second death.

**Revelation 2:17 RV** — "He that hath an ear let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it."

To him who overcomes Christ will give the hidden manna, a white stone, and upon the stone a new name written, which no one knows except the recipient.

**Revelation 2:26-27 RV** — "And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father."

Christ will give to him who overcomes authority over the nations; and he will rule them with a rod of iron; and Christ will give him the morning star (verse 28).

⌞4184⌟ Revelation 3:4-5 RV — "But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels."

The overcomer will be arrayed in white garments; and Christ will confess his name before His Father and the angels, and he will walk with Christ in white.

⌞4182⌟ Revelation 3:12 RV — "He that overcometh, I will make him a pillar in the temple of my God, and he shall go out hence no more: and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God, and mine own new name."

Christ will make the overcomer a pillar in the temple of his God, and he shall never have to leave. Christ will write upon him the name of His God, and the name of the city of His God, and His own new name.

⌞4181⌟ Revelation 3:21 RV — "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.

## **XXI. ⌞4204⌟ REVELATION 21:4 RV**

"And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

**Proposition:** *God shall wipe away every tear from the eyes of His people.*

Death shall be no more; neither shall there be mourning, nor crying, nor pain any more. (See also verse 3.)

## **XXII. ⌞4132⌟ 1 CORINTHIANS 13:12 RV**

"For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known."

**Proposition:** *We will know God and all things in that perfect way that He already knows us.*

**XXIII. ~~4008~~ 1 CORINTHIANS 1:8 RV**

"Who shall also confirm you unto the end, that ye be unproveable in the clay of our Lord Jesus Christ."

**Proposition:** *In the day of our Lord Jesus Christ, we will be so perfect that there will be nothing in us that even He can find fault with or be displeased with. (Compare to Jude 24.)*

**XXIV. ~~4127~~ EPHESIANS 5:27 RV**

"That he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

**Proposition:** *Christ will present to Himself a glorious church, holy and without blemish.*

**XXV. ~~4100~~ 1 PETER 1:4-5 RV**

"Unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation to be revealed in the last time."

**Proposition:** *We who are guarded by God's power, through faith, will receive an inheritance, incorruptible, undefiled, and that never fades away, reserved in heaven.*

# BOOK 5 - WHAT THE BIBLE TEACHES ABOUT ANGELS

## 1. ANGELS: THEIR NATURE, POSITION, NUMBER, AND ABODE

### I. THEIR NATURE AND POSITION.

<sup><3016></sup>Colossians 1:16 RV — "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him."

**First Proposition:** *Angels are created beings — created by (Greek: "in"), through, and unto the Son of God.*

<sup><6021></sup>2 Peter 2:11 — "Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord."

**Second Proposition:** *Angels are greater **than man in power and might.***

(Compare to <sup><4004></sup>Psalm 8:4-5.)

<sup><3007></sup>2 Thessalonians 1:7 — "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

**Third Proposition:** *Angels are mighty, having great power.*

<sup><4519></sup>Acts 5:19 RV — "But an angel of the Lord by night opened the prison doors, and brought them out." <sup><4117></sup>Acts 12:7, 23 RV — "And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands."

<sup><4023></sup>Matthew 22:30 — "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

<sup><4215></sup>Luke 20:35-36 — "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels: and are the children of God, being the children of the resurrection."

**Fourth Proposition:** *Angels neither marry nor die.*

<sup><4131></sup>Mark 13:31 RV — "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father."

**Fifth Proposition:** *Angels have great knowledge, but are not omniscient.*

(Compare to <sup><4180></sup>Ephesians 3:10-11 and <sup><4012></sup>1 Peter 1:12.)

<sup><6218></sup>Revelation 22:8-9 RV — "And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me, See thou do it not: I am a fellow servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God."

**Sixth Proposition:** *Angels are not proper objects of worship.*

Here lies a clear and broad line of distinction between Jesus and the angels.

<sup><6109></sup>Jude 1:9 — "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

<sup><2046></sup>1 Thessalonians 4:16 — "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

<sup><4012></sup>1 Peter 3:22 — "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

**Seventh Proposition:** *There are ranks or orders of angels, and all ranks of angels have been made subject to Jesus Christ.*

<sup><3006></sup>Hebrews 1:6 — "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

**Eighth Proposition:** *All the angels of God are bidden to worship Jesus the Son of God.*

Luke: 9:26 — "For whosoever shall be ashamed of me and my words, of him shall the son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

**Ninth Proposition:** *The angels are glorious beings.*

(Compare to <sup><4182></sup>Matthew 28:2-3 RV — "And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow." <sup><6003></sup>Revelation 10:1 RV — "And I saw another strong angel coming down out of heaven, arrayed with a cloud;

and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire." <sup>27016</sup>Daniel 10:6 — "His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.")

~~6004~~ 2 Peter 2:4 RV — "And if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment."

**Tenth Proposition:** *Some of the angels sinned, and God cast them down to hell and committed them to pits of darkness to be reserved for judgment.*

It has been suggested that these angels were the earlier inhabitants of the earth, and that the earth became "without form and void" (~~0000~~Genesis 1:2) as a judgment upon their sins, just as, after the earth was reorganized for man's abode, it was cursed because of man's fall.

(Compare to <sup>2340</sup>Isaiah 34:10-11 — "It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.")

Here we read the land was made "waste" because of sin, and the line of "confusion" (Hebrew: "without form") and plummet of "emptiness" (Hebrew: "void") stretched over it.

<sup>3023</sup>Jeremiah 4:23-27: — "I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. And I beheld the mountains, and lo, they trembled, and all the hills moved lightly. And I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger. For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end."

<sup>2358</sup>Isaiah 45:18 RV — "For thus saith the LORD that created the heavens; he is God; that formed the earth and made it; he established it, he created it not a waste, he formed it to be inhabited: I am the LORD; and there is none else."

In this last verse we are told that God did not create the earth a "waste" (same Hebrew word as the one translated "without form" in ~~0000~~Genesis



1:2). It seems clear, then, that it must have become so by someone's sin before man's creation. <sup><1000></sup>Genesis 1:2 should then be translated, "And the earth became without form, and void" (or "waste and void"). The first verse of the chapter would then describe the creation; the second verse, the desolation visited upon the earth because of the sin of pre-Adamite inhabitants; the latter part of verse 2 and following verses, the rehabilitation of the earth to be a habitation for the new Adamite race.

<sup><1010></sup>1 Corinthians 6:3 — "Know ye not that we shall judge angels? how much more things that pertain to this life?"

**Eleventh Proposition:** *Angels shall be judged by believers.* This may refer only to the angels who fell.

<sup><1010></sup>Luke 2:9, 13 RV — "And an angel of the Lord stood by them, and the glory, of the Lord shone round about them: and they were sore afraid."

<sup><1012></sup>John 20:12 — "And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain."

<sup><1013></sup>Genesis 32:1-2 — "And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim."

**Twelfth Proposition:** *Angels have sometimes been seen by men.*

## II. THE NUMBER OF THE ANGELS.

<sup><1022></sup>Hebrews 12:22 RV — "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to unnumberable hosts of angels."

**Proposition:** *There are innumerable hosts of angels — literally, myriads of angels.*

(See the RV Margin) (Compare to <sup><1067></sup>2 Kings 6:17 — "And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha," and to

<sup><1063></sup>Matthew 26:53 — "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?")

## III. THE ABODE OF THE ANGELS.

<sup><1023></sup>Matthew 22:30 — "For, in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

<4910> Ephesians 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."

<4915> John 1:51 — "And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

<4913> Luke 2:13, 15 — "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying."

**Proposition:** *The present abode of the angels is heaven.*

## 2. THE WORK OF ANGELS

### I. THEIR WORK ON BEHALF OF THE HEIRS OF SALVATION.

<8113> Hebrews 1:13-14 RV — "But of which of the angels hath he said at any time, Sit thou on my right hand till I make thine enemies the footstool of thy feet? Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?"

**Proposition:** *Angels are ministering spirits sent forth to do service for the sake of those who will inherit salvation.*

<11915> 1 Kings 19:5-8 — "And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baked on the coals and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lore) came again the second time and touched him, and said, Arise and eat: because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

<10411> Matthew 4:11 — "Then the devil leaveth him, and, behold, angels came and ministered unto him."

<2218> Luke 22:43 — "And there appeared an angel unto him from heaven, strengthening him."

The angels minister to the physical needs of God's children.

<19111> Psalm 91:11-12 — "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

The angels have charge to keep in all his ways the one who abides in the secret place of the Most High and makes the Most High his habitation. (See context.) They preserve him from accident and harm.

<sup><1165></sup>2 Kings 6:15-17 — "And when the servant of the man of God was risen early, and gone forth, behold a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! How shall we do? And he answered, Fear not: for they that be with us are more than they that be with them."

<sup><1165></sup>Matthew 26:53 — "Thinkest thou that I cannot now pray to my Father, and he will presently give me more than twelve legions of angels?"  
The angels protect God's servants from their enemies. (Compare to <sup><1191></sup>Genesis 19:11 and to <sup><1168></sup>2 Kings 6:18.)

God works largely through second causes. Much that God does for His children He does through their fellow humans. He does other things through the angels.

It is thought by some, and not altogether without reason, that each child of God has an angel assigned to protect him (see <sup><1180></sup>Matthew 18:10):

<sup><1169></sup>Acts 5:19 RV — "But an angel of the Lord by night opened the prison doors, and brought them out."

<sup><1178></sup>Acts 12:8-11 — "And the angel said unto him, Gird thyself and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed: and he wist not that it was true which was done by the angel, but thought he saw a vision. And when they were past the first and second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed through one street; and straightway the angel departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectations of the people of the Jews."

<sup><1162></sup>Daniel 6:22 — "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."  
The angels deliver God's servants from peril and evil.

<sup><1173></sup>Acts 27:23-24 RV — "For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Caesar: and lo, God hath granted thee all them that sail with

thee."

The angels cheer God's servants in hardship and seeming danger.

<4011> Luke 1:11-13, 19 — "And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John .... And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings."

The angels reveal God's purposes to His servants.

<4013> Matthew 2:13, 19-20 RV — "Now when they were departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child and his mother, and flee unto Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him .... But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying."

<4021> Matthew 1:20 — "But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

<4026> Acts 8:26 — "But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert."

<4031> Acts 10:3-6 — "He saw in a vision, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying unto him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the sea side."

The angels show God's servants what to do.

<2162> Luke 16:22 — "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried."

The angels take God's servants at their death to a place of blessedness.

<4031> Matthew 24:31 — "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from

one end of heaven to the other."

At the coming of the Son of man, He shall send His angels and they shall gather together His elect from the four winds, from one end of heaven to the other.

## II. THE LAW GIVEN THROUGH ANGELS.

<812> Hebrews 2:2 RV — "For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward."

<819> Galatians 3:19 RV — "What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator."

<475> Acts 7:53 — "Who have received the law by the disposition of angels, and have not kept it."

**Proposition:** *The law was given through the angels.*

## III. THEIR PRESENCE WITH THE LORD JESUS AT HIS COMING.

<125> Matthew 25:31-32 — "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

<302> 2 Thessalonians 1:7-8 — "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

**Proposition:** *The angels will come with the Son of man when He comes to judge the nations and to execute wrath upon those who don't know God and do not obey the gospel of our Lord Jesus Christ.*

## IV. THE EXECUTIONERS OF GOD'S WRATH TOWARD THE WICKED.

<133> Matthew 13:39-42 RV — "And the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do

iniquity, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth." (For context, see verses 24-30.)

~~<034>~~ Matthew 13:47-50 RV — "Again the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth."

**Proposition:** *At the end of the age, the angels will gather out of the kingdom of the Son of man all things that cause stumbling and those persons who do iniquity, and will cast them into the furnace of fire. They will sever the wicked out of the midst of the righteous and will cast them into the furnace of fire.*

The angels are the executioners of God's wrath toward the wicked as well as His mercy toward the righteous. In this also are they not doing service for the sake of those who will inherit salvation?

# BOOK 6 - WHAT THE BIBLE TEACHES ABOUT THE DEVIL

## 1. THE DEVIL: HIS EXISTENCE, NATURE, POSITION, AND CHARACTER

PRELIMINARY NOTE: Distinguish carefully between the devil and demons. This distinction is overlooked in the Authorized Version, and even in the Revised Version, though the Revised Version notes it in the margin. The devil and demons are two entirely distinct orders of beings. The Bible doctrine regarding Satan is a practical doctrine. Certainly, few doctrines will go further in teaching us our utter dependence upon God and in driving us to prayer.

### I. THE EXISTENCE OF THE DEVIL, OR SATAN.

<139>Matthew 13:19, 39 — "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 that receiveth seed by the way-side .... The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels."

<139>John 13:2 — "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him."

<139>Acts 5:3 — "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?"

<139>1 Peter 5:8 — "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

<139>Ephesians 6:11-12 — "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rules of the darkness of this world, against spiritual wickedness in high places."

**Proposition:** *There is a personal devil.*

His personality will come out more clearly as we study his nature.

## II. THE POSITION AND NATURE OF SATAN.

<sup><600></sup>Jude 1:8-9 RV — "Yet in like manner these also in their dreamings defile the flesh, and set at naught dominion and rail at dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee."

**First Proposition:** *The position of **the** devil was so exalted that even Michael, **the** archangel, did not dare to bring a railing judgment against him.*

The context might seem to imply that the position of the devil was more exalted than that of Michael himself. Further on, other passages will be considered that seem to confirm this idea. Light contemptuous speech about the devil is entirely unwarranted.

<sup><400></sup>Ephesians 2:2 — "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

**Second Proposition:** *The devil is the Prince of **the** Power of the Air.*

<sup><612></sup>John 12:31 — "Now is the judgment of this world: now shall the prince of this world be cast out."

<sup><614></sup>John 14:30 — "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me."

<sup><616></sup>John 16:11 — "Of judgment, because the prince of this world is judged."

**Third Proposition:** *The devil is the Prince of this World.*

When did he become so? Did he become so through Adam and Eve listening to him in Eden, or was this world a department assigned to him of God as separate kingdoms have been assigned to different celestial potentates (<sup><700></sup>Daniel 10:12-13)? And did he drag his dominion down with him in his own fall? These are questions which the Bible does not seem to answer very clearly, and we ought not to try to be wise above what is written (<sup><100></sup>Deuteronomy 29:29). But this much is clear: he is now "the Prince of this World." This is clear also from a study of the social and commercial life of the day.

<sup><1004></sup>2 Corinthians 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."



**Fourth Proposition:** *The devil is **the** god of this age.*

The word translated "world" in this passage, both AV and RV, is not the same word translated "world" in passages under the preceding proposition. It should be translated "age."

### III. SATAN'S POWER.

~~4911~~ Ephesians 6:11-12 RV — "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

**First Proposition:** *The devil has far greater power than men — flesh and blood.*

He has under him beings so great in power and dignity as to be spoken of as "the principalities, the powers, the world-rulers, spiritual hosts (spiritual beings) of wickedness in the heavenly places." The conflict we have on hand is terrific. Let us not underestimate it.

~~2114~~ Luke 11:14-18 — "And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub."

**Second Proposition:** *Satan is king over the realm of demons.*

~~7115~~ Daniel 10:5-6, 12-13 — "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude .... Then said he unto me, fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and

twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."

**Third Proposition:** *The devil, or one of his subordinates, has power to resist and retard a glorious angel many days.*

<408> Acts 26:18 — "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

**Fourth Proposition:** *The whole mass of unsaved men are in Satan's power.*

<459> 1 John 5:19 RV — We know that we are of God, and the whole world lieth in the evil one."

**Fifth Proposition:** *The whole world — i.e., all of humanity, except those who have been called out, the Church — dwell in the evil one.*

They rest supinely in his embrace.

<800> Job 1:10-12 — "Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."

**Sixth Proposition:** *Satan can exert his vast power only as far as Jehovah allows him to do so.*

#### IV. SATAN'S CUNNING.

<402> 2 Corinthians 2:11 — "Lest Satan should get an advantage of us: for we are not ignorant of his devices."

**First Proposition:** *The devil has many subtle devices.*

<401> Ephesians 6:11-12 RV — "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

**Second Proposition:** *The devil has so many and such cunning wiles that we need to put on the whole armor of God to stand against them.*

The devil doubtless gets the mastery of many through his wiles and devices, that he could not overcome by an open exercise of his power. We have an illustration of his wiles in the temptation of Eve and of Christ. The "old serpent" is more dangerous than the "roaring lion."

~~319~~ 2 Thessalonians 2:9-10 RV — "Even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing: because they received not the love of the truth, that they might be saved."

**Third Proposition:** *Satan displays such power, signs, and wonders of falsehood so as to utterly deceive those who do not receive the love of the truth.*

(Compare to ~~424~~ Matthew 24:24 "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.") Some have said, "The devil is God's ape," i.e., he imitates God's work.

~~4714~~ 2 Corinthians 11:14 "And no marvel; for Satan himself is transformed into an angel of light."

**Fourth Proposition:** *Satan can fashion himself into an angel of light.*

The devil is never more dangerous than when he gets into the pulpit or the theological chair and pretends to teach Christianity, when in reality he is corrupting it; pretends to teach Christian evidences, when in reality he is undermining the foundations of faith; pretends to teach biblical introduction, when in reality he is casting the Bible as a book unworthy of being introduced. Look out for him; this is when he is at his most dangerous work. There was never a science more godless and subversive of true Christian faith than that which Satan is now exploiting under the pseudonym, "Christian Science." Happy is the person who is not ignorant and realizes that the devil frequently masquerades as an angel of light.

## V. SATAN'S WICKEDNESS.

~~459~~ 1 John 5:19 RV — "We know that we are of God, and the whole world lieth in the evil one."

~~4157~~ Matthew 5:37 RV — "But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one."

<1083> Matthew 6:13 RV — "And bring us not into temptation, but deliver us from the evil one."

**First Proposition:** *The devil is the evil one.*

He is the embodiment of evil and the source of it in others.

<1084> 1 John 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."

**Second Proposition:** *The devil sinned from the beginning.*

**QUESTION:** What beginning is referred to here? Does this mean that the devil sinned from the very origin of all things and that he was created sinful?

**ANSWER:** We will see later that <1085> Ezekiel 28:15 refers to Satan, and that the devil was created upright. The verse means, then, that Satan is the original sinner. The expression "from the beginning" is characteristic of this epistle, and does not necessarily mean from the origin of things. (See, for example, verse 11.)

<1086> John 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."

**Third Proposition:** *The devil was a murderer from the beginning. He is a liar and the father of it. There is absolutely no truth in him.*

<1087> 2 Corinthians 4:4 RV — "In whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them."

**Fourth Proposition:** *The devil blinds the minds of men so that the light of the gospel of the glory of Christ may not dawn upon them.*

What enormous, incredible malignity that is!

<1088> Luke 8:12 — "Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved."

**Fifth Proposition:** *The devil comes and takes away the saving word of God out of the hearts of men where it has been sown, in order to keep them from believing and being saved.*

## VI. HIS COWARDICE.

~~3017~~ James 4:7 — "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

**Proposition:** *When the devil is resisted he flees.*

## 2. EZEKIEL 28

~~3018~~ Ezekiel 28:1-19 RV — "The word of the LORD came again unto me, saying, Son of man, say unto the prince of Tyre, Thus saith the LORD God: Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art man, and not God, though thou didst set thine heart as the heart of God: behold, thou art wiser than Daniel; there is no secret that they can hide from thee: by thy wisdom and by thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches: therefore thus saith the Lord God: Because thou hast set thine heart as the heart of God; therefore behold, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit; and thou shalt die the death of them that are slain, in the heart of the seas. Wilt thou yet say before him that slayest thee, I am God? but thou art man, and not God, in the hand of him that woundeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the LORD God. Moreover the word of the LORD came unto me, saying, Son of man, take up a lamentation for the King of Tyre, and say unto him, Thus saith the LORD God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou wast in Eden the garden of God: every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. By the multitude of thy traffic they filled the midst of thee with

violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground, I have laid thee before kings, that they may behold thee. By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee, it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the peoples shall be astonished at thee: thou art become a terror, and thou shalt never be any more."

### **TO WHOM DOES THIS PASSAGE REFER?**

Verses 1-10 refer at least primarily to the prince of Tyre, then reigning (Ittiobalus by name, according to Josephus). They were fulfilled in the siege of Tyre by Nebuchadnezzar.

Verses 11-19 have expressions that cannot refer to any mere man (e.g., vv. 12, 13, 14). There are, however, other verses that seem to indicate an earthly kingdom (e.g., 16, 18).

### **WHAT IS THE EXPLANATION OF THIS ENIGMA.>**

We frequently find in prophecy that the prophet moves on from speaking of a contemporary event to speaking of some event of the last times which is symbolized in some respect by the contemporary event. For example, in <sup><6135></sup>Matthew 24:15-21, Christ speaks of the destruction of Jerusalem, which was in a very true sense a Day of the Lord, and from that he passes on to speak of the great Day of the Lord yet to come in verses 22-31. So swift is the transition from the one to the other that it is difficult to mark exactly where the transition takes place. This also occurs in Ezekiel's prophecy. Ittiobalus was in respects a type or symbol of "the man of sin" (vv. 2, 5-6). (Compare to <sup><6133></sup>2 Thessalonians 2:3-4. Also compare verse 2 with <sup><6144></sup>Daniel 11:41-45. Note "the heart of the seas" and "between the seas.")

But there are some things in verses 11-19 (the king of Tyre) that seem to apply to a supernatural king and some to an earthly king. This earthly king is to have enormous commerce. Compare to the great development of commerce in the last days:

<sup><6136></sup>Revelation 13:16-17 — "And he caused all, both small and great, rich

and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

~~REV~~ Revelation 18:3, 9-19 — "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies .... And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying,

Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off. And cried when they saw the smoke of her burning; saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate."

The simplest explanation of this is that the King of Tyre represents the Antichrist (as the Prince of Tyre was the type of the Antichrist) and that he is to be an incarnation of Satan as the true Christ was an incarnation of God.

(Compare to ~~2TH~~ 2 Thessalonians 2:8-9 RV — "When shall be revealed the lawless one., whose coming is according to the working of Satan with all power.")

If this is the true solution, this passage teaches us much about Satan.

## I. SAM'S ORIGINAL CONDITION.

V. 12 — "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty."

**First Proposition:** *Satan was full of wisdom and perfect in beauty, sealing up the sum of created perfection.*

V. 13 — "Thou has been in Eden the garden of God; every precious stone was thy covering, the sardius, the topaz, and the

diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created."

**Second Proposition:** *He was in Eden, the garden of God.*

This does not appear to have been the Adamic Eden, but an earlier one. The Adamic Eden was remarkable for its vegetable glory (<sup><000></sup>Genesis 2:9). This early Eden for its mineral glory. Compare to the New Jerusalem which is to be.

<sup><010></sup>Revelation 21:10-21 — "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass, and the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire: the third, a chalcedony; the fourth an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth a topaz; the tenth, a chrysoprusus; the eleventh, a jacinth; the twelfth an amethyst. And the twelve gates were twelve pearls; every several gates was of one pearl; and the street of the city was pure gold, as it were transparent glass."

In the Adamic Eden, Satan was present not as here, as a minister of God, but as an apostate spirit and a tempter. The glory of this early Eden seems to have been specially prepared for Satan (RV, last clause v. 13). There was also the pomp of royalty, tabrets, and pipes.



V. 14 — -"Thou wast the anointed cherub that covereth."

**Third Proposition:** *Satan was the anointed cherub that covered.*

Anointed and set apart as the priest of God (<6882>Leviticus 8:12). A cherub, a high, or maybe the highest, rank in the angelic world. Compare to the living creatures leading the worship of the universe in Revelation:

<6884>Revelation 4:9-10 RV — "And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth for ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying."

<6884>Revelation 5:14 RV — "And the four living creatures said, Amen. And the elders fell down and worshipped."

He was not a cherub, but "the cherub," the cherub "that covereth." There may be an allusion to this in the covering cherubim.

<6880>Ezekiel 37:9 — "And the cherubim spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubim."

It seems to be hinted that Satan was the one who led the worship of the universe. If so, he tried to direct to himself what properly belonged to God. This is a danger with all priests and ministers.

V. 14 — "And I set thee, so that thou wast upon the holy mountain of God."

**Fourth Proposition:** *The devil was "upon the holy mountain of God, ' i.e., the place where God visibly manifested His glory.*

V. 14 — "Thou hast walked up and down in the midst of the stones of fire."

**Fifth Proposition:** *The devil "walked up and down in the midst of the stones of fire."*

The living creatures of <3015>Ezekiel 1:15, 22, 25-26 RV were just beneath a "firmament, like the colour of the terrible crystal." "And above the firmament was the likeness of a throne, as the appearance of a sapphire stone." In <0240>Exodus 24:10 RV, when the seventy elders "saw the God of Israel," "there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness." In verse 17 "the

appearance of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel." This may give us an idea of what "the stones of fire" were. Satan seems to have been very near God.

V. 15 — "Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee."

**Sixth Proposition:** *Satan was perfect in his ways from **the day that he was created until unrighteousness was found in him.***

He is evidently a created being.

V. 16 — "By the multitude of thy traffic they filled the midst of thee with violence, and thou hast sinned."

This seems to refer in part to Satan's manifestation in the Antichrist. It has been suggested that the word translated "traffic" comes from a root which means to travel either for merchandise or for slander, and the word should have been translated "slander," and that the devil means "the slanderer." (Compare to <sup><620></sup>Revelation 12:10 and <sup><800></sup>Job 1:9.) This is not likely. There is a closely related word, from the same root, which is translated in the several passages where "slander, .... carry tales," "talebearer" are used, but the precise word found in our passage is used four times (<sup><385></sup>Ezekiel 28:5; 28:18, 26:12; 28:16), and is translated either "traffic" or "merchandise." All these passages are in Ezekiel, and some would be impossible to translate by "slander." The word from which it is immediately derived is used twice (<sup><216></sup>Song of Solomon 3:6; <sup><370></sup>Ezekiel 27:20) and is translated "merchant" (<sup><370></sup>Ezekiel 27:20 RV, "trafficker").

V. 17 — "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness."

**Seventh Proposition:** *Satan's heart was lifted up because of his beauty; he corrupted his wisdom because of his brightness.* (Compare to <sup><516></sup>1 Timothy 3:6 RV Margin.)

## II. THE RESULT OF SATAN'S PRIDE.

V. 16 — "Therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire."

**First Proposition:** *Satan shall **be (or is) cast out of the mountain of God and destroyed from the midst of the stones of fire.***

V. 17 — "I have cast thee to the ground, I have laid thee before kings, that they may behold thee."

**Second Proposition:** *He shall be cast to the earth and made a spectacle, and "turned to ashes" before kings and all that behold (V. 18).* (Compare to ~~6610~~ Revelation 12:9-10, ~~5108~~ 2 Thessalonians 2:8, and ~~6600~~ Revelation 19:20.)

### 3. THE ABODE AND WORK OF SATAN

#### I. THE ABODE OF SATAN.

~~4061~~ Ephesians 6:11-12 RV — "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

**First Proposition:** *Satan and the principalities, the powers, the world rulers of this darkness, and the spiritual hosts of wickedness are in heavenly places, or **heavenlies**.*

(~~8006~~ Job 1:6 — "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.")

~~6610~~ Revelation 12:9b — "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceived the whole world: he was cast out into the earth, and his angels were cast out with him.")

The prophecy of this latter verse seems to refer to a time yet to come.

On the other hand, we are told "God spared not angels when they sinned, but cast them down to hell" (~~6004~~ 2 Peter 2:4 RV). However, it does not say, as in the Authorized Version, "the angels that sinned," which might imply all of them, but simply "angels sinning," without specifying whether some or all.

~~8007~~ Job 1:7 — "And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it."

**Second Proposition:** *Satan travels the earth.*

(Compare to ~~4008~~ 1 Peter 5:8 — "Be sober, be vigilant; because your

adversary the devil, as a roaring lion walketh about, seeking whom he may devour.")

The earth seems to be the special field of his activity. As in the coming day, Christ and His church, though heavenly beings, will rule an earthly kingdom, so now Satan and his hosts, heavenly beings, are active among earthly people.

## II. THE WORK OF SATAN.

<0001>Genesis 3:1-6 — "Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree' to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Compare to <6129>Revelation 12:9.)

**First Proposition:** *Satan is the author of sin in this world.*

<4008>Acts 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."

<2136>Luke 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"?

**Second Proposition:** *Satan is the author of sickness.*

<8014>Hebrews 2:14 "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

**Third Proposition:** *Satan has the power of death.*

He is its author. Every cemetery, every funeral, and every separation by death owes its existence to the devil.

<1201>1 Chronicles 21:1 RV — "And Satan stood up against Israel, and

moved David to number Israel."

<401> Matthew 4:1, 3, 5-6, 8-9 — "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil .... And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread .... Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 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 .... Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me."

**Fourth Proposition:** *The devil tempts men to sin. He is the "tempter."*

(Compare to <518> 1 Thessalonians 3:5.)

<518> 1 Timothy 3:7 — "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

<518> 2 Timothy 2:26 — "And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

**Fifth Proposition:** *The devil lays snares for people.*

<418> Acts 5:3 — "But Peter said, Ananias, why hath Satan filled thine heart, to keep back part of the price of the land?"

<518> John 13:2 — "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him."

**Sixth Proposition:** *The devil puts wicked purposes into human hearts.*

This is, of course, by their consent, or when they leave an opening.

<407> Ephesians 4:27 — "Neither give place to the devil." <507> James 4:7 — "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

<518> John 13:27 — "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."

**Seventh Proposition:** *The devil personally enters into humans.*

He caricatures God's work (<518> John 14:23). Compare also <407> Ephesians 2:2 with <518> Philippians 2:13.

<407> 2 Corinthians 4:4 RV — "In whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them."

**Eighth Proposition:** *Satan blinds the minds of the unbelieving that the light of the gospel of Christ may not dawn upon them.*

It is the work of the Holy Spirit to illuminate the minds of men — especially believers — and reveal Jesus. It is the work of the evil one to blind the minds of men — especially unbelievers — so that they cannot see the glory that is in Jesus. It is for each individual to say which work he will surrender himself to. The awful, almost incredible blindness of men who are intelligent on other subjects to the simplest and plainest truth about Christ is due to this blinding work of Satan.

~~<4015>~~ Mark 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."

**Ninth Proposition:** *Satan takes the word out of the hearts of those who hear it but do not understand and hold it fast.* (See ~~<4039>~~ Matthew 13:19.)

Wherever the word is preached Satan is present, either in person or through his agents, to snatch away the seed sown. It is needful for us to pray for God to keep guard over the seed sown. It is also needful to hold fast to the truth we have heard lest Satan snatch it away (~~<4015>~~ Luke 8:15 RV). It is the work of the Spirit to "bring to remembrance" what Christ has spoken (~~<4045>~~ John 14:26). It is the work of Satan to make men forget it. The world and the flesh are quite ready to cooperate with the devil in this work.

~~<4039>~~ Matthew 13:39 — "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels."

**Tenth Proposition:** *The devil sows tares in God's field.*

The field here is the world (v. 38). Satan mixes his children up with God's. He also does this in the visible church. Satan is ever busy corrupting the church and its doctrine (compare to ~~<4033>~~ Matthew 13:33 and ~~<4016>~~ 1 Corinthians 5:6-7).

~~<3010>~~ 2 Thessalonians 2:9-10 RV — "Even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved."

**Eleventh Proposition:** *Satan will give power to the lawless one to utterly deceive the perishing, those who receive not the love of truth.*

Men can have truth or lies, whichever they prefer. If they desire to do God's will, He will give them truth (~~<4017>~~ John 7:17 RV), and the Spirit will guide them ultimately into all the truth. (~~<4013>~~ John 16:13 RV). But if men

will not have truth, Satan will lead them step by step into all manner of delusion and falsehood.

~~47114~~ 2 Corinthians 11:14-15 — "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

~~47119~~ Revelation 3:9 — "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

**Twelfth Proposition:** *Satan has his ministers and his churches to carry on his work.*

~~47121~~ 2 Corinthians 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."

**Thirteenth Proposition:** *Satan, by his messengers, buffets God's servants.*

This, however, results in good to them. It keeps them humble and drives them to prayer. (Compare to verse 8.)

~~3811~~ Zechariah 3:1 — "And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him."

~~27013~~ Daniel 10:13 — "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."

**Fourteenth Proposition:** *Satan resists the servants of God in the prosecution of their work.*

~~31218~~ 1 Thessalonians 2:18 RV — "Because we would fain have come unto you, I Paul once and again; and Satan hindered us."

**Fifteenth Proposition:** *Satan hinders Christ's servants in the carrying out of their desires.*

But good may come of that. This hindering of Paul going to Thessalonica gave to the saints there, and to coming generations, this precious epistle.

~~42231~~ Luke 22:31 — "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat."

**Sixteenth Proposition:** *Satan shakes Christ's disciples up and sifts them.*

Only good comes of this in the end. Simon came out of Satan's merciless sieve purer wheat than he was before. Satan simply succeeded in sifting some of the chaff out of him (~~4183~~Romans 8:28).

~~4121~~Revelation 12:9-10 — "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

**Seventeenth Proposition:** *Satan accuses the brethren before God day and night.*

The Greek word for "devil" means traducer, accuser, slanderer. (Compare to ~~3006~~Job 1:6-9; 2:3-5.)

~~4120~~Revelation 2:10 — "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

**Eighteenth Proposition:** *The devil casts Christ's servants into prison.*

Only good need come of that. They are thus tried and purified and obtain the crown of life.

## 4. OUR DULY TOWARDS SATAN, AND HIS DESTINY

### I. OUR DUTY REGARDING SATAN.

~~4118~~1 Peter 5:8 RV — "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."

**First Proposition:** *The fact of the devil's existence, activity, and power should make us circumspect and watchful.*

Carelessness and heedlessness are out of the question when such an enemy is abroad.

~~4107~~Ephesians 4:27 — "Neither give place to the devil."

**Second Proposition:** *We must give no place to the devil.*



He is ever seeking an opening. We should see to it that he gets none. The context (v. 26) suggests how such an opening is often given, namely, by being angry and continuing in it. This door into the heart is a favorite with Satan.

<5017>James 4:7 — "Submit yourselves therefore to God. Resist the devil and he will flee from you."

**Third Proposition:** *We should resist the devil.*

Though the devil is strong it is ours in God's strength, and by the power of the word, to withstand him (<6123>1 John 2:24).

Ephesians 6: 11 — "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

**Fourth Proposition:** *We should put on the whole armor of God that we may be able to stand against the wiles of the devil.*

That armor is fully described in verses 14-18: "Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

<618>1 John 5:18 RV — "We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth him, and the evil one toucheth him not." <51013>Colossians 1:13 — "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

Christ guardeth and delivereth God's children from the devil's power. (Compare also <61013>John 10:28-29.)

## II. SATAN'S DESTINY.

<1014>Genesis 3:14 "And the Logo God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

**First Proposition:** *Ever since he tempted man, Satan has been under a special curse.*

The serpent does not share in the coming redemption of the animal world. He shall still eat dust (Isaiah §5:25).

<1254> Matthew 25:41 RV — "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels."

**Second Proposition:** *The eternal fire is prepared for the devil and his angels.*

<1258> 1 John 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."

**Third Proposition:** *The Son of God was manifested that he might destroy the works of the devil Utter failure, disappointment, and torment awaits Satan on every hand.*

<1264> Hebrews 2:14 RV — "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil."

**Fourth Proposition:** *Jesus Christ has already made Satan utterly ineffective through His death.*

Satan's power was utterly undermined and doomed by the death of Christ.

<1265> Colossians 2:15 RV — "Having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it."

**Fifth Proposition:** *Christ made an open show of Satan's hosts and triumphed over them on the cross.*

<1273> John 12:31 — "Now is the judgment of this world: now shall the prince of this world be cast out."

**Sixth Proposition:** *By Christ's death, Satan, as the prince of this world, was cast out.*

His dominion received its death blow at Calvary. The actual casting out thus secured may be in the future, but the death of Christ secured it and it is now assured. Potentially Satan is already cast out. He is an already conquered enemy: <1208> Luke 10:18 — "And he said unto them, I beheld Satan as lightning fall from heaven." He may bother us still, but he has to go.

<51> Romans 16:20 — "And the God of peace shall bruise Satan under your feet shortly."

**Seventh Proposition:** *The God of peace shall bruise Satan under our feet shortly.*

The word translated "bruise" is a very strong word, meaning to break or break in pieces.

<611> Revelation 20:1-3 RV — "And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him: that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time."

**Eighth Proposition:** *At the coming of Christ, Satan shall **be bound** with a great chain and cast into the abyss for a thousand years.*

<611> Revelation 20:7-8 — "And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea."

**Ninth Proposition:** *At the end of the thousand years, Satan shall for a little season be loosed out of his prison and come forth to deceive the nations.*

<611> Revelation 20:10 RV — "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever."

**Tenth Proposition:** *Finally the devil shall be cast into the lake of fire and brimstone and shall be tormented day and night for ever and ever.*