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TEACHINGS

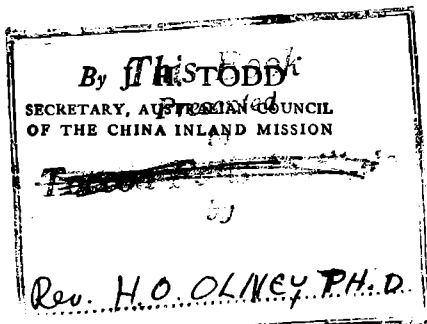
OF GOD'S WORD

J. H. TODD

H. O. Olney

VITAL TEACHINGS OF GOD'S WORD

SET FORTH IN
BIBLE STUDIES



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Printed in the United States of America



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BIBLE STUDIES

FOREWORD

In introducing a series of Bible studies one cannot emphasize too much the importance of Bible study to Christians.

In the present day, when the Bible is being questioned and its authority denied, it behooves those who believe it to know it and adhere to its teaching. The Bible is primarily a revelation of God and of His dealings with men, and just as God's Word is known so will we know God, and surely to know God is the highest and best knowledge we can desire.

It is impossible for a Christian to maintain a consistent walk as a child of God, or to serve God acceptably, "growing in grace," if the Word of God is neglected. Just as food is necessary daily for the sustenance of the body and the preservation of health and strength, so is the daily reading of the Word of God and meditation thereon for the health of the spiritual life. In almost every case—if not every case—backsliding may be traced to neglect of the Bible. C. H. Spurgeon, George Müller, D. L. Moody, J. Hudson Taylor, not to mention other well-known men of God, owe their power and success in a very large degree to the prominent place they have given to the Bible. It might be said of them, they "esteemed God's Word more than their necessary food."

While it requires time and hard work to master the whole Bible, and to gain a very full knowledge of it, a great deal can be accomplished by giving a short time daily to study, and the lessons to follow will be so arranged as to be easily overtaken by giving fifteen or twenty minutes daily to them.

There are some essential conditions in Bible study which must be observed, or all methods, however good, will afford poor results, and prove unsatisfactory.

1. The student must be born again.—1 Cor. 2:13, 14; 1 Peter 2:1, 2.

The Bible is a spiritual book, and all learning or knowledge is useless in understanding it if not taught by the Holy Spirit.—John 1:12; 3:16-36; 10:28, 29, show how to become a child of God.

2. There must be some love for the Bible as God's Word, and a desire to know it. This is obtained by reading and mediating upon it.—Jer. 15:16; Job 23:12.

3. There must be perseverance and continuance in study. Laziness is a great hindrance to such knowledge.—Rom. 12:11; 2 Peter 1:4, 5.

4. Prayerfulness is necessary. The Bible should never be opened without looking to God for blessing on it, and for the teaching of the Holy Spirit. This means dependence on the Holy Spirit as Teacher.—See John 16:13, 14; 14:26.

5. Submission and obedience are essential, applying the Word to one's self, for only as we are willing to do God's Will shall we know it.—John 7:17; 17:17. The Bible must be approached humbly and reverently, for God cannot teach a proud man.

6. The Bible must be recognized as the Word of God, and therefore the absolute and final authority on all truth.—1 Thess. 2:13.

The method of study to be followed in the present series of studies will be topical. Several texts bearing on the subject will be grouped together, and from these the student will be expected to deduce the teaching in answer to questions supplied with the passages. For the purpose of study all that is required is the English Bible; but it will be found helpful to have the Revised Version, as well as the Authorized, and a good concordance.

The method of study is to look up the references and compare them and from them to draw forth the teaching on the subject under which they are given.

I. SIN AND THE SINNER

1. Man's Original State.

Gen. 1:26, 27; 2:19, 20; Gen. 9:6; Eph. 4:23, 24; Col. 3:10; Eccl. 7:29. By comparing the passages in Old Testament and New Testament the student will learn what is meant by "being created in the image of God." Genesis 1:26-28; 2:19, 20, 23, and Psalm 8, show the state of man originally to have been the very highest intellectually and morally. Compare 1 Cor. 15:45, 47.

2. The Fall of Man. Read Genesis 3.

a) The devil, enemy of God and man, appeared to Eve as a serpent. He was attractive then and upright, not a snake wriggling in the dust, until his sentence fell from God (Gen. 3:14; Isa. 65:25).

b) The enemy began by casting doubt upon the *kindness* of God in his commands (Gen. 3:1), and upon the *truth* of God (Gen. 3:4, 5).

c) He appealed to physical appetite, to the pleasures of sight and to the lust for knowledge of hidden things.

d) Eve had freedom of choice. God did not make men *automata*. She chose to disobey God and "being beguiled, hath fallen into transgression" (1 Tim. 2:14 R.V.). Adam was not beguiled. He voluntarily joined her in transgression, and in guilt.

e) "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

Separation of spirit from God was the death of Adam *in the day* of his transgression. He lived over 900 years afterwards ere he returned "to the ground" in physical death.

f) The far-reaching and awful results of man's fall are seen all through Scripture. They embrace alienation from God. Moral declension, perverted thoughts and choices, slavery to the world, the flesh and the devil, disease, death, the grave, and "a certain fearful looking for judgment" (Heb. 10:27; Rom. 1:16; 5:12; 1 Cor. 15:22, etc.).

3. Sin.

Exod. 34:7; Lev. 16:21. These passages give three

1*

terms used in speaking of sin. The following passages show the significance of these different terms:

a) Transgression.—Gen. 31:36, "trespass"; 1 Kings 12:19, "rebelled"; 2 Kings 8:22, "revolted"; Jer. 3:13, "transgressed." All these are the same word in the Hebrew. In New Testament the word occurs in 2 John 9; Rom. 5:14; Gal. 2:18; Gal. 3:19, etc. Transgression means the crossing over a line or going beyond a mark.

b) Iniquity.—Lev. 19:15, 35, "unrighteousness"; Isa. 59:3, "perverseness"; Prov. 29:27, "unjust" (man of iniquity); 2 Sam. 7:10, "wickedness"; Ezek. 3:20; 18:8, 24, 26, "iniquity." These also are all the same Hebrew word. In New Testament, "unrighteousness," 2 Corinthians 6:14; John 7:18. In 1 John 3:4, "transgression of the law," or "lawlessness," 1 Cor. 9:21, "without law." This word as used in the New Testament means "lawlessness" or "refusing to submit to law or authority" and so includes all that is of self-will. Compare Isa. 53:6, "our own way."

c) Sin.—Gen. 4:7; Num. 5:6, 7; Exod. 32:30, 32, 34; Jer. 16:10, 11; Amos 5:12. The same word in Hebrew is translated "sin offering" in many places, chiefly in Leviticus—e. g., Lev. 4:8, 20. In New Testament, John 9:41; 15:22, 24; 16:8, 9; Rom. 3:20; 5:13, 20, 21; 7:7. The word "sin" means "failure" or "missing the mark." It is the coming short of the standard God requires. Compare Rom. 3:23.

d) 1 John 3:4 (R.V.); 1 John 5:17; Rom. 14:23; James 1:15; 2:9; 4:17; Rom. 3:23; Prov. 21:4; 24:9. These passages give definitions of sin, answering the question, What is sin?

4. Man as a Sinner.

a) Extent of Sin.—Isa. 53:6; Rom. 3:10-23; Gal. 3:22; Rom. 5:12, 13. Sin is universal. All men are under sin.

b) Man's Position as a Sinner.—Luke 19:10; Rom. 1:20; John 3:18; Eph. 2:11, 12, 13; 1 John 5:12. From each verse draw, one or more statements as to man's position, "lost," "condemned," etc.

c) Rom. 5:6, 8, 10; 8:6, 7, 8; Jer. 17:9; Gen. 6:5; Matt. 15:18, 19; Eph. 4:18, 19. These passages give man's state, and show the corruption of man's whole life under sin, and his attitude towards God.

d) Eph. 2:2, 3; Isa. 55:7; Titus 1:15 show man's character and conduct as a sinner. In Romans sin is dealt with as guilt on account of which man is under judgment and condemned. In Ephesians it is a state of death. The two-fold way in which sin manifests itself is given in Genesis 6:11—"violence and corruption."

Notice in Romans 3, verses 10-12 give man's character as a sinner; 13-17 his conduct, and verse 18, the cause.

5. Consequences of Sin.—The Future Destiny of Those Who Reject the Lord Jesus Christ.

a) Rom. 6:23; John 8:21-24. "Death." In Ephesians 2:1; 4:18 and 1 Timothy 5:6, sinners living are spoken of as being dead. Death therefore is not annihilation. Luke 16:22, 23 is further proof of this. John 17:3, and 1 John 5:12 present a contrast.

b) John 3:18; 5:29; Mark 16:16; Heb. 9:27. "Judgment." Sinners will be raised up to judgment. Rev. 20:11, 12. Sin has already been judged on the cross, and therefore there is no judgment of sin awaiting the believer. See John 5:24 (R.V.); Rom. 8:1.

c) John 3:16; Rom. 2:12. "Perish." For the meaning of the word "perish" compare the following references where different translations of the same Greek word are given: Matt. 10:6, "lost"; Mark 2:22, "marred"; Matt. 10:28, "destroy"; Matt. 26:8, "waste"; John 17:12; Rev. 17:8, 11, "perdition." These passages show that those who perish do not cease to exist. Matthew 10:28 shows that there is destruction for the soul apart from the body.

d) John 3:36; Rom. 2:5, 8, 9. "Wrath." Other passages to refer to are: Matt. 3:7; Rom. 1:18; Eph. 5:6; Rev. 16:19, and 19:15. By a fuller study of this subject, and comparing other passages, such as Revelation 14:8, 10, 19; and 15:1, etc., it will be seen that there is direct teaching as to God's wrath being poured out on the earth, as well as hereafter. 1 Thess. 1:10 and 5:18 are proof of the believer being removed from the earth before the day of wrath.

e) Matt. 25:46; 2 Thess. 1:8, 9 (R.V.) "Eternal punishment." In the last reference the thought expressed is "vengeance" or "retribution," meaning "the execution of justice." The only other passages where the word

for "destruction" used here occurs are I Corinthians 5:5; 1 Thessalonians 5:3 and 1 Timothy 6:9.

f) Matt. 25:41; Rev. 20:15; 21:8. "The lake of fire," "eternal fire." Under this division two points require special attention—(1) "Fire," is it literal or figurative? (2) The word "everlasting," and the expression, "for ever and ever."

(1) Matt. 13:40, 49, 50. The parable of "The Tares and Wheat" (Matt. 13:24-30) is interpreted by the Lord Jesus in verses 37-43, and while the various figures in the parable are explained, such as the "field," "tares," "harvest," etc., no explanation is given of the term "fire," but the same word is used both in the parable and interpretation.

Compare also Isaiah 66:24; and Matthew 7:19.

(2) The words "eternal" and "everlasting," translations of the Greek 'aion' or "aionios," mean "unending duration" and at times the sense is of "unlimited time" or "indeterminate limitation," as in the case of "the present age," where the limits of beginning or end are indeterminate, yet manifestly only a portion of eternity. In the majority of instances in which they occur they are used of God and of Christ—e. g., Gal. 1:5; 1 Tim. 1:17; and Rev. 4:9. In Revelation 14:11; 19:3; 20:10, they are used of the torment of those cast into the lake of fire. By comparing Revelation 19:20; and 20:10, it will be seen that there is continued existence in the lake of fire, for the latter verse shows the Beast and False Prophet to be there 1,000 years after being cast in. 2 Peter 2:6 and Jude 7 tell us of the one great example of eternal judgment given by God.

Mark 14:21 gives us Christ's comment on him who betrayed his Master, showing very clearly that death was not his end. Under these six foregoing headings we have God's statements as to the consequences of sin and the awful doom of those who reject God's offer of mercy through Jesus Christ. They show us how awful sin is in God's sight, and how He looks upon it. Wrong views of the doom of the impenitent are due to shallow and loose ideas regarding God's holiness, and the awfulness of sin, as well as of God's remedy in the substitutionary atonement of Jesus Christ.

II. REDEMPTION

1. The Necessity of Redemption.

The former study giving man's position as a lost sinner and his consequent doom, shows his need of a redeemer.

a) Redemption is needed because of man's guilt. Rom. 3:9-19. Eph. 4:18, 19; Rom. 7:14, "sold under sin."

b) Man is helpless, and can do nothing to redeem himself. Micah 6:6, 7. Psa. 49:7, 8; Rom. 7; Heb. 9:22.

c) God promised a Redeemer. Gen. 3:15; Isa. 53:1-6; Luke 1:68-79.

2. The Redeemer—Who is He?

Isa. 43:14; Matt. 20:28; Gal. 3:13; Heb. 9:11, 12.

Two qualifications were necessary for one to be a redeemer. (1) He must have the *right* to redeem. Lev. 25:48, 49; Ruth 2:20 (marg.). These verses show such right depended on his being near of kin. Hebrews 2:9, 14, 17 teach how Christ fulfilled this condition in his relation to man as a man. Gal. 4:4, 5. (2) He must have the *power* to redeem. Isa. 47:4; Heb. 1:1-4, as Son of God Christ had the power. Lev. 25 gives the law regarding redemption and its requirements. In Ruth we get a beautiful example of this law in operation and in Boaz the kinsman-redeemer a beautiful type of our kinsman-redeemer.

3. Redemption.

Exodus is the Old Testament book on redemption, showing it to be God's work by blood and by power. In chapter 12 the sprinkling of blood gives in type our redemption by the blood of Christ (1 Cor. 5:7) "when I see the blood, I will pass over you," (verse 13) is God's great message to His people. Rom. 3:24, 25; Heb. 9:12; 1 Pet. 1:18, 19; Rev. 5:9; Eph. 1:7; Col. 1:14, 20, give the New Testament teaching.

After Israel had taken shelter under the blood and so obeyed God's Word He manifested His power in delivering them from the bondage of Egypt. Exod. 14. Exodus 15 gives the first song in the Bible.

4. The Blessings of Redemption.

a) Psa. 103:4; Gal. 3:13; Titus 2:14; 1 Pet. 1:18; Col. 1:14. These passages bring out the results of redemption, showing the believer is freed from the curse of the law, from all iniquity, from past manner of life, etc.

b) 1 Cor. 6:19, 20; Gal. 4:5; Titus 2:14; Luke 1:74, 75; Rom. 3:24. In these verses are given many of the blessings which belong to the redeemed, also their relationship as such to God and the responsibilities in consequence.

c) The extent of redemption. Rom. 8:22, 23; Rev. 5:9; 7:9, 14, 15; Heb. 9:12-15. Its blessings are not only for the present, but extend through all eternity. Blessing will come to man not only spiritually but also physically, and not to man only, but also to the whole creation. Rom. 8:22, 23; Col. 1:20.

5. Types and Shadows of Redemption.

a) Exod. 12:1-13; 15:13-16. The deliverance of Israel from Egypt by price (Isa. 43:3); and by power (Exod. 13:9-14).

b) Atonement money (Exod. 30:10-16), the equal sum of half a shekel was given for every one.

c) The redemption of the firstborn of man and beasts. Exod. 13:12, 13.

d) The redemption of property. Lev. 25:25-34.

e) Ruth 2:20 and 4:14. Kinsman.

In the offerings of Leviticus and the Day of Atonement in chapter 16, we get wonderful views of the work of Christ, but they come more correctly under the theme of Atonement.

These different types present the person of Christ as redeemer and His work of redemption in different aspects, but all emphasize the necessity for the payment of a ransom according to God's requirement and the consequent liberty of the redeemed.

6. How Bible Writers Express Redemption.

Seven different words are used in the Bible to express the thought of deliverance from sin by a Redeemer, and each one presents to us some phase of that redemption and is worthy of our attention.

(1) *Lutroo*, "to loose by a price or release by a ransom," 1 Pet. 1:18, 19; Tit. 2:14; Heb. 9:12. Christ has released us from the bondage or captivity of sin by paying the required ransom.

(2) *Exagorazo*, "to purchase or buy up, out of the possession or power of any one," Gal. 3:13, and 4:4, 5. The thought here is that a fine has been paid as in a court of justice, and we are therefore bought out of the power of the law. The penalty of the law has been met and Christ leads His people forth to liberty.

(3) *Pah dah*, "to set free or let go," 1 Chron. 17:21; Psa. 34:22; Jer. 15:21. He set his people free or delivered them by the substitution of a spotless lamb. In Psalm 78:42, the word is translated "delivered," and in Hosea 13:14, "ransom." His people are set free from the power of their enemy.

(4) *Pahrak*, "to break off, tear away, rescue, or deliver," Psalm 136:24, is the only place where this word is translated "redeem." In Genesis 27:40; Exodus 32:2, it is translated "break." It denotes violent action, and might be translated "snatched from our enemies."

(5) *P'dooth*, "redemption," translated "division" in Exodus 8:23. In the following passages it occurs:—Psalm 111:9; 130:7; Isaiah 50:2. God put a division between His people and the Egyptians by the blood of the Lamb, and then by the Red Sea, both of which typify the cross of Christ as the great division between God's people and the world.

(6) *Gahal*, "to redeem, ransom, recover, avenge," Exod. 6:6; 15:13; Isa. 63:9, "redeemed." In Ruth 3:13, "do the part of a kinsman"; and Ruth 4:1, 6, 8, 14, "kinsman"; Num. 35:12, 19, 21, 24, 25, 27, "revenger," or "avenger." In addition to the purchase of His people from the power of the enemy there is the thought of avenging their wrongs. Surely the destruction of the host of the Egyptians is an example of this, and Revelation 19 shows the final avenging of God's people by the destruction of the arch enemy, Satan, and his allies. Compare Hebrews 2:14, 15.

(7) *Agoraza*, "to buy or purchase," Rev. 5:9; 14:3, 4; 1 Cor. 6:20; 7:23, "bought." Our Redeemer has bought or purchased us for His own possession and that we may share with Him the joys of heaven hereafter. These three verses in Revelation are the

only ones where this word is translated "redeem," but it occurs in many passages as "buy," "bought," etc.

The words "redeem" and "redemption" almost always bear the meaning of recovery, deliverance.

In the Old Testament the word is seldom used of spiritual deliverances, but in the New Testament hardly ever used otherwise.

NOTES

III. JUSTIFICATION

1. What Does "To Justify" Mean?

Gen. 44:16, "clear ourselves," Deut. 25:1; 1 Kings 8:32; Prov. 17:15; Isa. 50:8, 9; Ezek. 18:19-24. To justify means to declare righteous, to acquit or clear of guilt. The same Greek word meaning "to count or account" is translated by three different English words in Romans 4 as follows: Verses 3, 5, "count"; verses 6, 11, 22, 23, 24, "impute"; verses 9, 10, "reckon"; from which we learn that righteousness is reckoned or imputed by God to the believer or, that He counts the believer righteous.

The words "justify" and "condemn," occurring together as they do in the above passages, show that "justify" has the opposite meaning to "condemn."

2. Who Justifies?

Rom. 8:33, 34; Gal. 3:8; Isa. 50:7, 8, 9. God and God alone.

God only can condemn for all sin is against God (Gen. 20:6; Psa. 51:4) and He only therefore can free from sin.

3. How Does God Justify?

a) Rom. 3:24, "freely." Rom. 5:15, 16, 17, "gift" is same word as translated "freely." Eph. 2:8, "gift." In John 15:25 this word is translated "without a cause."

b) Rom. 3:24, "grace." Rom. 5:15, 21; Tit. 3:7; 2 Tim. 1:9. "All of grace, and therefore not by works at all."

4. The Ground of Justification.

a) Job 25:4; Psa. 130:3, and 143:2. How can God justify the sinner? How can He declare the guilty righteous?

b) The Epistle to the Romans is the great answer to this question, and chapters 3, 4, and 5 especially teach the ground on which God justifies the sinner. Rom. 3:25, 26; Rom. 5:9-19; Isa. 53:11. The death of Christ is the only ground of justification. Christ's death met the full demands of God's law and the judgment on sin, and, therefore, on that ground God can justify the sinner. See also 1 Pet. 2:24; 2 Cor. 5:21.

c) Resurrection: 1 Cor. 15:17; Rom. 4:25. The resurrection is the pledge of God's acceptance or the work of Christ and proof of our acceptance in Him. Christ was raised on account of our justification.

5. How Are We Justified?

- a) Not by the deeds of the law. Gal. 3:11; Rom. 3:20; Gal. 2:16.
- b) Not by works. Rom. 4:4, 5; 11:6.
- c) By faith. Rom. 3:22-26; 4:5; 5:1; Phil. 3:9.

6. Results and Evidences of Justification.

a) Rom. 5:1, 11. Results of being justified. Rom. 5:9; 8:30, 33, 34; Tit. 3:7; 1 Cor. 6:11; Acts 13:39.

These passages show blessings which belong to those who are justified by faith.

b) James 2:14, 17, 20, 24. The evidence of justification. The faith that saves produces works. 1 John 2:29; 3:7-10. The evidence to prove to men any one is justified is shown in these verses. Notice specially in James 2:14, "though a man say."

7. Some Examples and Illustrations.

- a) Rom. 4:2, 3, 9, 13. Abraham.
- b) Rom. 4:6, 7, 8. David.
- c) Heb. 11:7. Noah.
- d) Luke 18:13, 14. Publican.

NOTES

IV. REGENERATION

1. The Necessity of Being Born Again.

John 3:3, 5, 6, 7; Matt. 18:3; Rom. 8:5, 6, 7, 8.

God's kingdom is a spiritual kingdom, and not of this world, and to have any part in it we must become spiritual by being born again. John 18:36; 1 Cor. 15:50.

2. What is the "New Birth"?

a) It is not knowledge; John 3:10. Nicodemus knew about God and His truth. He was a member of the Sanhedrin, a ruler of the Jews, and therefore a good, moral and religious man, doubtless observing the teachings of the Law. It is not simply reformation—what is called "turning over a new leaf," nor education, nor civilization.

b) It is an entire change,—a new life, 2 Cor. 5:17; "a new creation," Gal. 6:15; Rom. 6:4, "newness of life"; John 5:21, 25, Eph. 2:1-5, a quickening or spiritual resurrection; Ezek. 36:26, receiving a new heart and new spirit; 2 Pet. 1:4, "becoming a partaker of the divine nature"; John 5:24, 1 John 3:14, "a passing from death to life"; John 1:12, "becoming a child of God."

3. How Are We Born Again?

a) John 1:12, 13; Eph. 2:10. It is the work of God.

b) John 3:5, 7; 6:63; Tit. 3:5. By the Holy Spirit.

c) John 5:21, 25; 1 John 2:29. Work of Christ.

d) 1 Pet. 1:23, 25; James 1:18; 1 Cor. 4:15. By the Word.

e) John 3:16; 5:24; by faith, John 1:12, 13; 1 John 5:9-13. See the explanation of Christ in John 3:14-16.

4. Evidences of the New Birth.

a) 1 John 5:13. We may know that we have eternal life.

b) 1 John 5:1, 9, 11, 13. Witness of God in His Word. John 3:16; 5:24. "Hath" a present possession.

c) Rom. 8:16; Gal. 4:6; 1 John 5:10. The witness of the Spirit.

d) 1 John 2:29; 3:9; 3:14; 4:7; 5:1, 4, 18; Rom. 8:14. From each of these verses we have some evi-

dence of the new birth. (Note that in John's Epistle when sinning is mentioned it is the practice and not the act.) In this connection trace the word "know" in John's Epistle.

5. Some Results of the New Birth.

1 John 3:14; 4:7; John 8:42; 2 Cor. 5:17; Gal. 3:26, 27; 4:6, 7. Love, newness of being, sonship, heirship, are some of the blessed results.

6. Purpose of the New Birth.

John 17:3; James 1:18; Rom. 8:29, 30; Eph. 1:12; Eph. 2:7, 10. God's wondrous purposes are here shown forth.

7. What Does "Being Born of Water and of the Spirit" Mean? (John 3:5.)

a) Water cannot mean baptism, for—

- (1) Christ never preached about baptism, nor alluded to it till after His death and resurrection (John 4:2).
- (2) If it did, how could Christ speak as He did to the penitent thief? (Luke 23:43).
- (3) Baptism is outward. The new birth is inward. Baptism is by man. The new birth is by God.
- (4) Baptism is not mentioned in at least fourteen epistles.
- (5) 1 Cor. 1:14-16. Why did Paul not baptize, if by so doing he could produce regeneration?

b) When Christ referred to water, what would Nicodemus at once think of? John 3:10. He, a Master of Israel, knew that before any one could approach God they must come first to the brazen altar with an offering, and then to the laver for cleansing. He also knew the teaching of Ezekiel 36:25, 26, 27. He would also know the teaching of Psalm 119, where the "Word" is spoken of as "cleansing" and "quickenings" (see verses 9, 25, 50). This agrees with the whole teaching of the New Testament on this subject; compare Ephesians 5:25-27; John 15:3; 1 Peter 1:22, 23; Titus 3:5 and the references in the above study.

c) The Greek will bear the rendering "born of water, even of the Spirit." Compare John 4:10, 14; 6:37, 38, 39.

These references, with the exception of John 13:10, are the only ones in the New Testament which refer to cleansing by the Word and all mean regeneration.

NOTES

V. REPENTANCE

1. The Importance of Repentance.

a) Matt 4:17; 3:2; Mark 6:12; Acts 2:38; 20:21. These verses show the important place this truth had in the preaching of Christ and the Apostles.

b) 2 Pet. 3:9; Acts 17:30; Luke 13:3-5; 24:47. The necessity of repentance and its place in the mind of God in relation to men, is given in these.

2. What is Repentance?

In the Old Testament the primary meaning of the Hebrew word is "to lament, groan, or grieve, over one's sin." The Greek word means "to change one's mind," and this word found in the Septuagint is the same as the Hebrew one. Another Greek word occurs five times, meaning, "it is a care to one afterwards." Taking the Hebrew and Greek words together the thought is both sorrow and change of purpose. For the use of the word, see the following passages: Jeremiah 8:6; 18:8-10; Joel 2:13, 14; Jonah 3:8-10, showing more change of purpose and action than sorrow for sin. See also 2 Cor. 7:9, 10. Observe—there may be sorrow for sin and yet no change.

3. How is Repentance Shown?

a) Job 42:5, 6; Joel 2:12, 13; Luke 18:13, 14; 1 Kings 8:33, 47, 48; Jonah 3:5-10; Ezek. 18:30; 1 Sam. 7:3; Acts 26:20; Matt. 3:8; 1 Thess. 1:9; Acts 2:38; 13:24. These passages give illustrations of repentance on the part of individuals and manifest its relation to God and to sin with the blessings resulting there from.

b) Zech. 1:3; Ezek. 33:14-16; Luke 15:7-10; 24:47; Acts 2:38; Acts 3:19, 20, 21. Present gracious blessings bestowed by God upon those who repent.

4. How is Repentance Effected or Produced?

Acts 11:18; Acts 5:30, 31; Acts 2:37, 38, 41; 1 Thess. 1:5, 6, 9, 10; Rom. 2:4; Rev. 3:19; 2 Cor. 7:8-11; Jonah 3:5; 2 Tim. 2:25; Job 42:5, 6. Give various means used by God to produce repentance. Notice the Godward side and manward side. What can we do to lead men to repentance towards God?

5. Some Illustrations of Repentance.

Israelites, Judges 10:15, 16; Saul, 1 Sam. 15:24; David, 2 Sam. 12:13; Ahab, 1 Kings 21:27-29; Nineveh, Jonah 3:5-10; Prodigal Son, Luke 15:17-19; Publican, Luke 18:13. Some of these are instances of true repentance and some are false.

NOTES

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VI. ADOPTION

Adoption means primarily, "placing as a son." It is the act of "receiving" into a family one who does not belong to it by birth, giving that one the position of a son. Regeneration means a change of nature, while adoption means change of position. See Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5. These are all the passages where the word "adoption" occurs.

1. The Origin or Source, and the Ground of Adoption.

Eph. 1:3-6.

2. The Subjects of Adoption.

Gal. 3:26; 4:4-7; John 1:12, 13. These state the subjects of adoption or the recipients.

3. The Proofs of Adoption.

a) Gal. 3:23-26.

b) Gal. 4:6; Rom. 8:15, 16 (R.V.) give the proofs of adoption, or the evidences of our position as sons.

4. The Resultant Blessings of Adoption.

Gal. 4:4-6; Rom. 8:15, 16, 17. In these verses four blessings are stated as resulting from adoption.

5. When Adoption Becomes Effective.

a) Gal. 4:6; 1 John 3:1, 2 (R.V.).

b) Rom. 8:23. Adoption has both a present and future aspect. We may now enjoy fellowship and liberty as sons and yet there is a position as sons awaiting its manifestation.

6. The Privileges of Adoption.

Rom. 8:15-21; Gal. 4:1-7, 31; 5:1. In these verses the privileges belonging to those who are sons is brought out.

7. God's Requirements of the Adopted.

Heb. 12:5-7; Phil. 2:15; 1 John 3:9, 10; 2 Cor. 6:18; 7:1. Some of God's requirements of those who are sons, are here seen with both privileges and responsibilities. Notice the wondrous grace and love of God in receiving as sons the vilest sinners who come to

Him by faith in Jesus Christ. And also the glorious position into which sinners are brought by adoption and the blessed relationship to God. No higher position nor more glorious one is attainable by man.

NOTES

VII. FAITH

1. What is Faith?

Heb. 11:1 (R.V.). "Faith is the assurance of things hoped for, the proving of things not seen," or, "conviction of things not seen." A conviction is a proving or putting to the test. See Heb. 11:6, 11, 19. The Hebrew word for "faith" is from a word meaning "to prop" or "stay" or "support," and hence, "to stay oneself upon." It is translated "sure" in Isaiah 22:23, 25, and "steadfast" in Psalm 78:8, 37. Another meaning is "to cast oneself upon," implying security, confidence or safety. See Psalm 9:10, "secure"; Psalm 118:8, 9, "put confidence"; and Judges 18:7, 10, 27, "secure."

a) Mark 1:15; 1 John 5:9, 10, 11. Faith is believing. It is here belief of a record or report. Isa. 53:1. We believe God's Word in the same way as we believe any other report, and we have reason to. (See Titus 1:2.)

b) Rom. 4:3; 1 John 5:10; John 5:24 (R.V.). The object of faith. These verses show it is more than belief of a record only, being faith in a person even God Himself.

c) Gal. 2:7; 1 Tim. 1:11, "was committed." The Greek word for "believe" is translated "committed" in John 2:24, and Romans 3:2; and in 1 Thessalonians 2:4, "to be put in trust with." These passages show that "faith" has the character of trust. If we believe God we will trust Him, or commit to Him.

2. The Importance of Faith.

Heb. 11:6; Rom. 14:23. In these verses and Ephesians 2:8, the necessity of faith is brought out. The whole of Hebrews 11 shows the blessings received by faith, and therefore how important it is.

3. Faith in God.

Acts 27:25; Rom. 4:19-21 (R.V.); John 3:33; 2 Chron. 20:20; Matt. 9:21, 22; 15:25-28, show what faith in God means, emphasizing the thought of belief of His Word.

4. Saving Faith. What Are We Required to Believe in Order to Be Saved?

a) John 20:31; 1 John 5:1; John 8:24. Christ is the Son of God.

b) Mark 1:15; Rom. 1:16. The Gospel. To see what the Gospel is, read 1 Cor. 15:1, 4.

c) Rom. 10:9; read also Rom. 1:4, and 4:25, as showing what is implied in such a belief, it is with the heart or whole purpose.

d) 1 John 5:10, 11, 12. God's record or witness in His Word.

e) Luke 7:48, 50. The case of the woman in Simon's house illustrates the hearing of Christ's own word and the result.

5. How Are We to Believe to Be Saved? What is Saving Faith?

a) Rom. 10:9, 10; read also verse 8. What does "the heart" mean as used in the Bible?—See Matt. 15:18, 19; Luke 9:47, "the thought of their heart"; Acts 11:23, "purpose of heart"; Acts 28:27, "understand with the heart." It means the thought, feelings, and will of a person, and so a heart-faith is one that rules thoughts, feelings, and will.

b) James 2:14-22. That faith which produces works is real.

c) John 1:12. Receiving Christ or believing on the Name.

d) Rom. 10:9, 10. Believing the Word regarding Christ risen and confessing Him as Lord.

e) 2 Tim. 1:12. Belief in a person producing conviction and assurance.

f) Rom. 10:13, 14. Calling upon the Name of the Lord.

"Faith is the ceasing from all nature's efforts and all other dependence; faith is confessed helplessness, casting itself upon God's promise, and claiming its fulfillment; faith is the putting of ourselves quietly into God's hands for Him to do His work."—*Andrew Murray*.

6. Faith Has a Two-fold Character.

a) John 3:36 (R.V.), "obey"; John 2:24, "commit." These present specially the thought of yielding (see Heb. 11:35).

b) John 1:12, "received"; Mark 11:24, give the thought of appropriation or claiming or taking (see Heb. 11:33, 34).

7. How is Faith Manifested?

- a) Mark 2:3, 5. Bringing the needy to Christ.
- b) Matt. 15:22-28. Prayer and humility.
- c) Acts 11:19-21. Preaching.
- d) John 6:69; Acts 19:18, 19. Confession.
- e) John 9:38. Worship.
- f) James 2:22; Titus 3:8. Good works.
- g) Heb. 11:7, 8, 17, 18, 19, 20, 21, 24, 26, 27. Various acts and deeds impossible really to man of himself.

8. What Are the Results of Faith? What Blessings Are Secured to Us by Faith?

- a) Eph. 2:8; Acts 10:43. Salvation.
- b) Rom. 5:1; Gal. 2:16. Justification.
- c) John 6:47; 20:31. Eternal life.
- d) John 1:12; Gal. 3:26. Sonship.
- e) Acts 26:18. Forgiveness and inheritance.
- f) Acts 15:9. Purity of heart.
- g) Eph. 3:17. Realization of Christ in us.
- h) 1 Peter 1:5. Keeping power of God.
- i) Rom. 5:2; Eph. 3:12. Access.
- j) 1 John 5:4, 5; Eph. 6:16. Victory.
- k) Heb. 4:1, 3. Conviction and knowledge.
- l) Matt. 9:22, 29; James 5:14, 15. Healing.
- m) John 14:1; Isa. 26:3. Peace.
- n) John 6:35; 4:14. Satisfaction.
- o) 1 Peter 1:8; Rom. 15:13. Joy and peace.
- p) John 7:38, 39; Gal. 3:2, 14. Holy Spirit.
- q) Matt. 21:22; James 1:5, 7. All things; wisdom.
- r) Matt. 21:21; John 14:12. Wonders.
- s) Heb. 6:12; Luke 1:45. Promises proved.
- t) Mark 9:23. All things possible.
- u) Gal. 2:20; 3:11. We live by faith.
- v) Eph. 1:13. Having believed were sealed.
- w) Eph. 1:19. Condition of power.
- x) 1 Thess. 2:13. Word works in believing.
- y) John 11:40. See the glory of God.
- z) Acts 2:38, 41; 11:19, 21; 19:18, 19. Results of believing the Gospel.

9. How to Get Faith.**I. GOD'S PART.**

- a) Rom. 12:3; 1 Cor. 12:4, 8, 9; John 6:65. These

verses give the source or origin of faith and how it comes to man. Given by God and of grace.

b) Rom. 10:17; Acts 4:4. In these we have the instrument by which faith is given. See this exemplified in Acts 16:31, 32.

c) Heb. 12:2. Christ is author and finisher.

d) Gal. 5:22; 1 Cor. 12:9. The fruit of the Spirit.

II. MAN'S PART.

a) Rom. 10:17; John 5:25. Hearing God's Word.

b) Rom. 4:19, 20. Taking God at His Word.

c) Luke 11:9, 11, 13; 22:32. Prayer.

See also Matt. 25:29. The use of what we have means increase.

10. Some Hindrances to Faith.

a) John 5:44. Receiving honor of others.

b) John 4:48; 6:30. Seeking signs.

c) Matt. 14:30, 31. Looking at circumstances.

d) Matt. 17:21 (see verses 19, 20). Neglect of prayer.

e) John 8:45, 47. Refusal to yield to God.

11. Unbelief and Its Results.

1 John 3:23, shows that we are commanded to believe on the name of His Son Jesus Christ, and Romans 14:23 shows unbelief is sin.

John 3:36; Matt. 13:58; Rom. 11:20; Heb. 3:18, 19, and 4:6, 11; Rev. 21:8. These passages give some results of unbelief. They show how important faith is in God's sight, and what an awful thing it is not to believe Him. Mark 11:22.

Notice especially that all blessings are received by faith, and that faith is receptive in its character; that it is because of the object of faith—viz., God Himself, and our being linked to Him secures the blessing.

VIII. ETERNAL LIFE

1. What is Eternal Life?

- a) Rom. 6:23. The free gift of God.
- b) Titus 1:2. God's promise.
- c) 1 John 1:2; John 14:6; 1 John 5:11, 12, 20; Col. 3:4. Christ Himself.

2. How is Eternal Life Obtained?

- a) John 10:28, 29; Rom. 6:23. Accepted as a gift.
- b) John 1:11, 13; 20:31. Received by faith.
- c) John 6:53, 57; compare Heb. 5:12, 14; 1 Pet. 2:2. Feeding on Christ in His Word.

3. Who May Have Eternal Life?

John 3:15, 16; 7:37; 10:9. Whosoever; any man longing for it.

4. When is Eternal Life Received?

- a) John 3:36; 5:24; 6:47; 1 John 3:14; 5:12. The moment one believes; "believeth" in full manifestation when the Lord comes.
- b) Titus 1:2; 3:7; compare Col. 3:4.

5. Assurance; or, How the Believer Knows He Has Eternal Life.

a) 1 John 5:13, the believer's privilege. The very purpose of John's first Epistle is stated in this verse, and hence if it is not possible to know we have eternal life, his epistle was written in vain, and that is making the Word of God of no effect. That, however, is impossible, for it is the very Word of God.

b) John 1:12; Acts 13:38, 39, show what we may know, and be sure of now—that we are sons of God, and that we are justified.

c) How we may know.

- (1) 1 John 5:13—by the written Word.
- (2) Rom. 8:16; 1 John 3:24—by the witness of the Spirit.
- (3) 1 John 3:14, 19; 4:7; 2:29; 3:9. These verses give different proofs by which we may know we have eternal life. Some may be said to be external and some internal.

6. Can Eternal Life Be Lost?

- a) John 17:2. It is a gift; compare Rom. 11:29.
b) John 10:28; 6:37. The very words of Christ. "They shall never perish."
c) John 3:15, 16; 5:24, etc. It is "eternal," which means "never-ending."
d) John 1:12, 13. "Born of God." Can a child naturally ever cease to have its father's life and lose its relationship by birth? How much stronger is the relationship by the new birth?
e) Phil. 1:6, 1 Pet. 1:4, 5; 2 Tim. 1:12. We are "kept" by the power of God. In these we are taught the character of life in Christ, its duration, and preservation.

7. Suppose the Believer Sins, What is His Position Then?

1 John 1:7-10; 2:1, 2. These verses show God's provision for such, and how one may be restored to communion. It is possible for a child to be a disobedient one, and to lose all peace and joy, and get out of fellowship with his Father. 1 Corinthians 11:31, 32, show how God deals with those who are in such a position in order to bring them back to Him. Other subjects arise out of this lesson which will be taken up as next study, emphasizing the need of "distinguishing things which differ" (Phil. 1:10, R.V., marg.).

The expression, "full assurance," occurs four times in the New Testament, as follows:—1 Thess. 1:5; Heb. 10:22; Col. 2:2; Heb. 6:11. Notice how they refer to the past, present, and future. The first gives the result of a true acceptance of the gospel heard in the power of the Holy Spirit. The second refers to access to God; the third, to knowledge of the mystery and our position as joined to Christ the Head, and the fourth, to our relation to the future.

IX. "THINGS THAT DIFFER"

A. The Believer's Two Natures

The previous study on Eternal Life and Assurance may have raised questions in the minds of students which can only be met by understanding the teaching of God's Word on such subjects, as will be given in this lesson (IX).

The Scriptures plainly teach that the believer has two natures. There is the old nature received by natural birth, which is wholly corrupt and depraved, and which cannot be improved; and there is the new nature, received through the new birth, which is wholly good.

1. The Old Nature.

a) Rom. 6:6; Eph. 4:22; Col. 3:9; 1 Cor. 2:14; called "the old man," or natural man.

b) Psalm 51:5; Jer. 17:9; Matt. 15:18-20; Rom. 8:6, 7, 8; Eph. 2:1, 2, 3. These verses show the character of the "old man," or of man by nature. Reference to Lesson I will show more fully the teaching under this heading. Such passages as Romans 3:10-19; and Ephesians 4:18, 19, and 2:12, 13, show man's sinfulness and awful position before God, and the above verses in Romans 8, and the others quoted show very plainly the depravity of the natural man. However cultured or civilized, educated or talented, moral or upright, and even outwardly religious a man may be naturally, he does not and cannot please God as such.

c) John 3:3, 5, 6, 7; Matt. 18:3. Show the absolute necessity of man receiving a new nature if he is to please God or have any living connection with God.

2. The New Nature.

Regeneration is not a change, but the receiving of a new life or a new nature, and does not mean losing the old nature. It is a creation.

a) John 1:12, 13; 2 Cor. 5:17 (R.V.); Eph. 4:23, 24; Col. 3:10. These verses teach this truth, and refer to this new life or new man, or new creation in Christ Jesus.

b) Col. 1:27; 3:4; Rom. 8:9, 10; 2 Pet. 1:4; show what the new life is. It is Christ Himself in the believer.

So that the believer has two natures, the new and the old, and these are referred to together in various passages. See Rom. 7:18, 21; Gal. 2:20; 5:16, 17.

3. The Secret of Victory Over the Old Nature.

Though there are the two natures, the old and the new, existing together, it is the will of God that the old nature should not get the victory, but that the new life should ever be in the ascendancy, and the old man kept in the place of death, or reckoned as dead.

a) Romans 7 is a picture of a man in whom the two natures are striving, and who has not learned the secret of victory, but Romans 8 gives the secret of conquest, showing a life in the power of the Spirit and the spiritual life in the ascendancy.

b) Rom. 6:6, 7; Gal. 2:20; 6:14; Col. 2:11, 12, 13, 20; show that the ground on which victory is secured to the believer is identification with Christ in death and resurrection.

c) Rom. 6:11; 8:2; Gal. 5:16, 17; Col. 3:5, 8 give the secret of victory. It lies in surrender to, and in dependence upon, and obedience to, the Holy Spirit. This means peace and rest in the life and also power and fruitfulness. The true life of the believer is a life of faith in the power of the Holy Spirit.

B. Believers and Professors

From the beginning of the Bible to the end we read of God's own people, and while there ever have been a people of God there has also been a number professing to belong to God, but who were not really so, but were false, and therefore either deceived or deceivers and possibly both. It is plainly shown, too, that this state of things will continue till "the Son of Man shall send forth his angels to gather out of his kingdom all things that offend . . . then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:41-43).

By failing to recognize the distinction between these two classes, believers and professors, some apply wrongly many exhortations and warnings in Scripture.

In the following passages will be found the true and the false side by side, and those who are the people of God may easily be distinguished from those who are

professors only:—Gen. 4:3-5, with 1 John 3:12; Exod. 12:38; Num. 11:4-6; Ezra 2:62, 63; Neh. 13:1-3; Matt. 13:24-30, 37-43; Gal. 2:4.

1. *The difference between believers and professors* is, that the former work out the salvation already received as God works it in (Phil. 2:12, 13), while professors are working for their salvation and trying to purchase by work that which may only be had as a free gift (Eph. 2:8, 9). The one rests solely on Christ's finished work, while the others rest on their own works, which are corrupt and useless. Compare the following passages, and notice in one case believers referred to, and in the other professors:

Acts 8:27, 38,	Acts 8:13, 21,
Acts 2:42, 46,	John 6:64, 66,
Matt. 25:4, 10,	Matt. 25:8, 11, 12,
Rom. 2:29,	Matt. 23:23, 25, 27, 29,
Rom. 3:22, }	Matt. 22:11, 13,
Rev. 19:8, }	
2 Tim. 2:19, }	Matt. 7:21, 23,
John 10:14, 27, }	
Luke 18:13.	Luke 18:10, 12.

2. *Believers are saved now, and will be rewarded hereafter for faithful service, while professors are lost and will hereafter be condemned:*

Believers.	Professors.
Matt. 25:19, 23,	Matt. 25:24, 30,
Luke 12:42, 44,	Luke 12:45, 47,
Luke 19:16, 19.	Luke 19:20, 22.

3. Further study under this heading will show that it is possible to go a great length in a profession of religion, and yet never be saved. One may profess to be a Christian, and may engage in Christian work, and yet never know what it is to be born again, and be a child of God. (2 Cor. 11:13, 15; 2 Tim. 3:1, 5; 2 Pet. 2:1, 2, 19, 22.) All these passages bear this out, and refer to such. Sometimes it is not easy to discern at once in a passage whether believers or professors are meant, but by prayer and careful study and comparison with other passages light will come. But never let a passage which is at all obscure or doubtful be used to contradict a clear and positive one.

4. Judas was evidently never a true disciple (see Christ's testimony in John 6:70, 71); while Peter never ceased to be a believer and a true disciple, and, though he fell, he was restored as all true believers are (John 6:68, 69; Luke 22:31, 32).

Note that Judas never addressed Christ as Lord. (1 Cor. 12:3).

C. *The Believer's Standing and State*

It is most important that Christians should understand rightly the difference between their standing and their state.

1. *By the standing of believers is meant their position in Christ*, and their acceptance before God, or simply what the believer is and has in Christ. This depends solely on Christ's work for us, and every believer has exactly the same standing before God in Christ. It is not a question of attainment, or growth, or of work, or reward, and can never be gained by prayer, or service, or church-going, by giving or by self-sacrifice, but is purely the gift of God in grace. The following are some out of many passages which teach this:—John 1:12; Rom. 5:1, 2; Rom. 8:1, 17; 1 Cor. 6:11, 19; 1 Cor. 3:21, 23; 1 Cor. 1:30; 2 Cor. 5:17; 2 Cor. 1:22; Gal. 2:20; 3:26; Eph. 1:6, 7; 2:5, 6, 7, 8; 1:3, 4, 13; Col. 2:10, 13, 20; 3:1, 3, 9, 10; Heb. 10:10, 14.

2. *By the believer's state is meant his experience*, which depends on his faith and appropriation of the blessings which are his already in Christ. His standing depends on Christ's work for him, but his state is rather Christ's work in him. While his standing is perfect and can never change, his state may be changing continually. With many it is a very up and down life, but should be an even one or a growing one. The order in many of the epistles, especially those by the Apostle Paul, is to state first clearly the believer's standing, and then to exhort the saints to live accordingly, appropriating by faith their position and blessings.

The believer's state is referred to in the following passages: Rom. 6:11, 13; 12:1, 2; 1 Cor. 6:20; Gal. 5:1, 16, 18, 25; Eph. 4:1, 22, 32; 5:2, 8, 18; Col. 3:2, 5, 8, 9, 12, 14, etc.

3. Though the standing of every believer is perfect before God with many their state is one of failure.

The following are some instances of such amongst the early saints: Standing: 1 Cor. 1:2, 9; state: verses 11, 12; 3:1, 3; standing: 1 Cor. 6:11; state: 6:6-8; standing: Gal. 5:1; state: verse 7; standing: Gal. 2:16; state: verse 11; standing: Col. 3:3, 10; state: verses 8, 9.

4. *The difference between the believer's standing and his state* may be thus explained: His standing rests on the work of Christ *outside* of him, while his state is dependent on Christ's work *in* him by the Holy Spirit. The one is his being received into grace and the other his growth in grace. His standing is perfect from the day of his conversion, and never alters. His state should be progressive. By standing he is a child of God, a new creature, being born again, and with regard to his relationship to God and position of nearness, "made nigh." His state refers to his walk, and he may be in communion with God, enjoying fellowship with God, and experiencing God's keeping power, and so have victory over sin, or he may be a disobedient child, and live with very little experience of God's power in his life. The believer's state depends on his surrender to God, his feeding on Christ in the Word, and on his prayerfulness; see John 17:17; Eph. 5:26; Heb. 12:1, 8; John 15:2, 4.

5. While most of the epistles treat of both standing and state, a study of Leviticus in the Old Testament and Hebrews in the New Testament will show that they specially refer to the standing of believers, while the Book of Numbers in the Old Testament and the Epistle to the Philippians in the New have to do with the believer's walk or experience.

D. *Salvation and Rewards*

Passages referring to the future rewards of believers for service are often misapplied to the lost with reference to their salvation. In the New Testament there is clearly shown to be a salvation for lost sinners, and that a present one to be received and experienced now; at the same time there are future rewards held out for faithful service by those who are saved. *Salvation is not a reward, nor can it be won by service or work of any sort, but it is a free gift to the lost. Rewards are for faithful service to those who are saved by having accepted the gift of salvation by faith.* Examine the following passages:

1. John 4:10; Eph. 2:5, 8; Rom. 6:23; Isa. 55:1; John 10:28. It is present, John 3:36; 1 John 5:11; Luke 7:50. Salvation is a free gift to be received now (2 Cor. 6:2), and while it is a present thing, and not future it is really three-fold, being both past, present, and future. (a) Past: Eph. 2:5, 8; 2 Tim. 1:9; 1 Cor. 15:2. Those who have come to Christ are saved, and their guilt is put away. They look back to the cross as the ground of their salvation, and there see all their sin judged and put away (Heb. 9:26). They have been saved. (b) Present: 1 Cor. 1:18 (R.V.); Heb. 7:25; 2 Tim. 4:18. Believers are being saved daily from the power of sin. They are being kept by Christ. This is by looking up to a risen Christ who lives to keep (Heb. 12:2). (c) Future: 1 Pet. 1:4, 5; 1 Thess. 5:9; Phil. 3:20, 21. Believers shall yet be saved from the very presence of sin and enjoy to the full the salvation already theirs in Christ. Then it will be manifested openly.

2. *Rewards are earned by works*, and are conditional on faithfulness in such. Matt. 10:42; Luke 19:16, 19; Rev. 22:12. Crowns are symbols of rewards, and are always attached to some condition. In the following verses notice the reward and the service rewarded:— 1 Thess. 2:19; 2 Tim. 4:8; James 1:12; 1 Pet. 5:4; 1 Cor. 9:24, 25.

3. *Rewards are future*. They are earned. Some may be saved and yet get no reward because they have not served Christ faithfully (Matt. 25:21, 23). Those who get their reward now are described in Matthew 5:46; 6:2, 16.

4. *The purpose of rewards* is to win Christians from seeking earthly pleasures and comforts merely, to sustain them when tempted and tried, and to encourage and stimulate them to service for Christ (Heb. 11:8, 10, 24, 26; Matt. 5:11, 12; Dan. 12:3; Luke 14:12, 14; Heb. 12:2, 3; Heb. 6:10; John 4:35, 36).

5. 1 Corinthians 3:8-15, shows very clearly *the difference between salvation and rewards*. One may be on the foundation Christ and saved, and yet all his work may be burnt up, and he may have no reward, because his work was of wood, hay, or stubble. Others again, on the same foundation, are not any more saved, but they get a reward because of works that stand God's test.

Let us heed the warning in Revelation 3:11.

X. SANCTIFICATION

1. What Does "To Sanctify" Mean?

a) Lev. 27:14, 16; Num. 8:17; 2 Chron. 7:16, 20; Eph. 5:26 (R.V.). To sanctify means to separate or set apart to God. Things or property as well as persons were sanctified or set apart, and hence sacred. The whole tabernacle was sanctified (Exod. 40:9, 10, 11), and so set apart for God.

b) To sanctify means to separate from sin or defilement, and to purify or make pure, and, hence, to make holy. Sanctification is a state of separation from sin and defilement to God, and so a state of purity. Lev. 11:44, 45; Lev. 19:2; Lev. 16:19, "cleanse it and hallow it"; 2 Chron. 29:5, "sanctify and carry forth the filthiness out of the holy place," verses 15, 18; 1 Thess. 4:3, 7.

c) The Hebrew word translated "sanctify" is rendered differently in places in our English Bible, and the following examples are given showing both the thought of setting apart and making holy, or hallowing: Sanctify—Exod. 30:29; consecrate—Exod. 30:30; 2 Chron. 31:6; dedicate—2 Sam. 8:11; 1 Chron. 26:27, 28; hallow—1 Kings 9:3, 7; Lev. 16:19; Exod. 40:9; Num. 16:37; purify—2 Sam. 11:4.

d) Num. 20:12; 27:14; Lev. 22:32; Isa. 5:16; Ezek. 36:23. In these verses the words are used of God as being sanctified or hallowed by the people and in them. Deuteronomy 32:51 shows how they failed in this. God is sanctified before His people by manifesting His character in His dealings, and so showing His holiness (Matt. 6:9).

e) The word is used of fasts and feasts, and also of war, having the idea of appointing or preparing or setting apart (Joel 1:14; 2:15; Ezek. 44:24; Ezra 3:5).

Sanctification is, therefore, a being separated or set apart for God, but such a position does not necessarily mean being holy in character. A thing may be unholy and yet set apart to God, and thus have a change in position, while not affected as to its condition for some things incapable of moral qualities are set apart or sanctified. It does also mean a state of holiness or purity, and a change wrought in the persons themselves, and therefore relates to character.

2. Who Sanctifies?

- a) Exod. 31:13; Lev. 20:8; 22:32; 1 Thess. 5:24. God Himself.
- b) John 17:17, 19; Eph. 5:26. Christ.
- c) Lev. 11:44; 20:7. God's people.

These verses show that while it is God who sanctifies, there is a sense also in which man sanctifies himself, as further study will prove.

3. Who Are or May Be Sanctified?

Exodus 3:5 is the first place the word "holy" occurs. When God was going to redeem a people from bondage it was that they might be a holy people, and in this passage their great leader, who was to teach holiness, is taught that truth. In Genesis 2:3, the word "sanctified" occurs, but is not found again till Exodus 13:2, which shows who were to be "sanctified"—viz., "those redeemed by blood." Rom. 1:7; 8:27; 1 Cor. 1:2; 2 Cor. 1:1; Eph. 1:1; Phil. 1:1, etc. The epistles are addressed to the churches at the various places, therefore including all believers or Christians, and they are called saints. The Bible shows plainly that every Christian is just as truly a saint in God's sight as the apostles were, for all "in Christ" are addressed as saints (1 Cor. 6:11; 1:2). And in some of these churches there were some who were not holy in conduct, but had come very far short of their privileges in Christ Jesus.

Sanctification is a truth which can only be understood and experienced by believers; that is, by those who have accepted Christ as their personal Saviour, and have eternal life by believing.

4. When Does Sanctification Take Place?

- a) 1 Cor. 1:2 (R.V.), "Them that are sanctified"; 1 Cor. 6:11 (R.V.), "Ye were sanctified"; Heb. 10:10 (R.V.), "We have been sanctified."

These verses show that those who are saved are already sanctified, and that sanctification, like justification, is an act. Just as by justification a person is declared righteous, so in the same way believers in Christ are declared holy. The Epistle to the Hebrews teaches this with regard to the believer, for it shows specially

the standing of those in Christ on the ground of His death. See Hebrews 2:11; 9:13, 14; 10:10, 14, 29. Christ by His death put away sin once for all (Heb. 9:26), so that there is no sin laid to the believer's account, and there is no need of another sacrifice, as there was for the Jew. By the blood of Christ the believer's conscience is purged and he is separated to God. In Christ he is holy with the very holiness of Christ (1 Cor. 1:30).

b) 1 Thess. 5:23 (R. V.); 1 Thess. 3:12, 13, "At the coming of our Lord Jesus Christ." These verses show sanctification to be future, for complete sanctification will be at the coming of Christ. Every one in Christ, however pure and holy, is conscious of failure and short-coming, and so long as Christians are in the flesh, such will be the case; but at the coming of Christ, they will be changed and freed entirely from all sin and liability to sin. Phil. 3:20, 21; 1 Cor. 15:52; 1 John 3:2, "We shall be like him."

c) 2 Cor. 3:18 (R.V.); Heb. 12:10, 14; Eph. 5:26; 1 Pet. 1:13-16; 2 Cor. 7:1.

Sanctification is also progressive, and therefore present. There should be a growth in grace (2 Pet. 3:18, R.V.), and increase in love (1 Thess. 3:12); a being transformed or changed. As Christians grasp what Christ has done for them by His death and resurrection, and see fully their standing in Christ, they will be moved to appropriate their privileges and to seek that their state or experience shall agree with their standing. The Epistle to the Hebrews, while showing the secure position on the ground of the death of Christ, continually urges to steadfastness and continuance, pointing to a risen Christ as High Priest as the one who will enable us to live a holy life (Heb. 7:25).

5. The Ground of Sanctification.

In the previous division the ground of sanctification has been shown—viz., "The death of Christ." Sanctification is for the redeemed.

a) Exod. 13:2, "The first born"; Lev. 11:44, 45; 20:7, 8; 22:32, 33; 1 Pet. 1:15; "Be ye holy".... 18, 19, "Knowing ye were redeemed with the precious blood of Christ." The ground on which

God sanctifies is redemption by the blood of Christ; Heb. 9:13, 14; Heb. 10:2, 10.

b) Num. 8:14, 17; 3:13; Titus 2:12-14; 1 Cor. 6:19, 20.

That which belongs to God must be holy. God requires holiness on the ground of possession. He has the right to say what His own shall be and do. (2 Tim. 2:19.) "Therefore be ye holy, for I, the Lord, your God, am holy."

6. How Are Men Sanctified?

a) John 17:17; Psa. 119:11; Eph. 5:26 (R.V.); John 15:3; 1 Tim. 4:5.

The Word of God is the chief power in securing holiness in a man. As it is applied to the life and sin or failure is shown, it is the privilege of the believer to confess and forsake such and look to Christ to cleanse and deliver. There may in this way be immediate cleansing, and no further failure in the same direction. Such application of the word should be continued and as fresh sin or failure is seen cleansing may be had. The secret of being kept from failure is given in Hebrews 12:2. One of the chief secrets of a holy life is daily feeding on the Word of God (John 6:56-58).

b) Eph. 5:25, 26 (R.V.); John 15:1-5; Heb. 13:12. Christ sanctifies. There is no sanctification apart from Him, and it depends on union with Him. He is "made unto us sanctification" (1 Cor. 1:30). Just as Christ is yielded to and is given His rightful place in the life, the believer will prove what sanctification is.

c) 2 Thess. 2:13; 1 Pet. 1:2, "Through sanctification of the Spirit and belief of the truth." In these verses sanctification by the Spirit precedes belief. 1 Cor. 6:11; Lev. 8:10, 11, 12, "anointed to sanctify." It is only the Holy Spirit who can make us holy or impart to us any graces of the Christian life (Gal. 5:17, 22). The object of the Holy Spirit in convicting and regenerating is sanctification.

d) Heb. 12:10, 11, 14, God's dealings with us as children are for discipline, and that to lead us to holiness (Rev. 3:19; James 1:3, 4, 12).

e) Acts 26:18; 15:9. By faith. Every blessing in the Christian life is received by faith. Hebrews 11:5

gives one example of a holy life. All exhortations, such as Ephesians 6:22, 24; Colossians 3:5, 8, etc., are to be obeyed by faith, and all promises are true to faith. Compare Hebrews 3:12; 4:3.

f) Romans 6:12, 13, 19; 12:1, 2. The consecration of the priests in Exodus 29 was their sanctification or their being set apart to God for His service. By the yielding of ourselves or surrender of ourselves to God we are set apart in the same way. The more fully we yield to God the more will we experience the power of the Holy Spirit, and we will be enabled to lay hold more fully on Christ in His fullness for our life.

7. What Are the Results of Sanctification?

a) Heb. 2:11; 2 Thess. 2:13; Heb. 12:14 (R.V.). The perfection and full salvation of those sanctified is secured. And further, "they shall see God" (Matt. 5:8). Even now there will be a more correct and clearer view of God.

b) Rom. 6:22; 7:4; John 15:2, 5; Gal. 5:22. A present result also is fruitfulness.

c) Acts 20:32; 26:18. A future one,—inheritance.

d) Eph. 5:26, 27. These verses give the purpose of sanctification, in the final presentation to God.

e) Exod. 29:1, 9; 2 Tim. 2:21. As examples of the result or purpose shown here, see Joshua 7:13, and 3:5, where the connection between sanctification and victory and success is shown.

The connection between holiness and service is strikingly seen in Exodus 3:1-6, and in Isaiah 6:5-10. Compare Isaiah 52:11.

NOTES

XI. RECONCILIATION

1. The Meaning of Reconciliation.

According to our usual procedure passages will be given where the word "reconciliation" or "reconcile" occurs, and from these learn the meaning. The Hebrew word, "to make reconciliation," is translated by various English words, as follows:

"To make reconciliation" or "to reconcile," Lev. 6:30; 8:15; Dan. 9:24 (so translated seven times).

"To make atonement," Exod. 30:10; Lev. 4:20, 26, 31, 35; 17:11, and in many other places, in all 73 times; this is the commonest translation of the word. "Be merciful unto," Deut. 21:8; 32:43; "pacified," Ezek. 16:63; "appease," Gen. 32:20; "purge," Ezek. 43:20; "pardon," 2 Chron. 30:18; "put off" (marg. "expiate"), Isa. 47:11; "forgave," Psa. 78:38; "cleansed," Num. 35:33; "disannulled," Isa. 28:18, are other translations.

By comparing these passages with one another it will be seen that God makes reconciliation by putting away sin by sacrifice, and so provides for men a ground of access or approach to God.

1. The noun is also translated by several English words, of which the following are some:—"Sum of money," Exod. 21:30; "ransom," Exod. 30:12; Job 33:24; "satisfaction," Num. 35:31, 32; "bride" (marg. "ransom"), Amos 5:12. These point to the idea of the payment of a price as a ransom, or satisfaction of a debt or obligation due to someone, to secure blessing, and therefore mean satisfying God's claims in respect of sin.

2. As another instance of the word differently translated, see Genesis 6:14, where the word "pitch," occurring twice, is a translation of the Hebrew word for "reconcile" or "ransom," and might be translated, "Cover it within and without with a covering." Looking at the ark as a type of Christ as a refuge from judgment, it shows very forcibly how safety depends on atonement.

3. In the New Testament there are two words translated "reconciliation," and they are very different. The first occurs in Hebrew 2:17, "to make reconciliation," the same word being translated, "propitiation," Rom. 3:25; 1 John 2:2; 4:10; "be merciful unto," Luke

18:13; "mercy seat," Heb. 9:5. This word corresponds with that in the Old Testament referring to expiation of sin or propitiation. In Hebrews 2:17, this is shown to be a work of Christ as High Priest, and, as such, applies to His work on behalf of the believer.

4. The other word in the New Testament is found in the following passages: Rom. 5:10, 11 (R.V.); 2 Cor. 5:18, 19, 20; Eph. 2:16; Col. 1:20, 21, and these give the teaching on this truth. The word also occurs in Romans 11:15; 1 Corinthians 7:11; and Matthew 5:24. The meaning of this word is "to change"—that is, to change from enmity to friendship.

a) Reconciliation has been made, and that by God. God is reconciled, and now men are entreated to come within that reconciliation.

b) The extent. It takes in the world, the whole creation. It is the ground on which God will yet bless the whole creation (Rom. 8:21-23).

c) The blessings of reconciliation. It is the ground on which God justifies the sinner who believes; Romans 5:12-21, is an expansion of this.

Enmity removed, enemies made nigh, access, and peace are blessings specially connected with reconciliation, as will be seen by reference to the above passages.

The change made by reconciliation is a change in God's attitude towards man. It has made the throne of righteousness a throne of grace. God hates sin, and cannot bless the sinner until sin is dealt with. The change in man is wrought by the Holy Spirit, and it is because God is reconciled that men are urged to be reconciled. This truth shows what the cross of Christ is to God, and how far-reaching the blessings of the cross are.

NOTES

XII. LOVE TO GOD

In this study the subject is not the love of God to man, but man's love to God. These two subjects are, however, very closely connected, as our study will show.

As the next three studies will be on the subject of love, and that man's love, it will be well to notice here that in the New Testament two Greek words are translated "love."

1. *Agapao*, meaning regard for a person or thing, to admire, or take delight in. This word comes from the root which means to wonder, or marvel. It means such a regard for another as will lead to action.

2. *Phileo*, meaning fondness, affection, love, friendship; hence, a lover; one beloved.

The first word is used more often than the second and occurs in passages showing God's love to man, such as John 3:16. The latter word is used more seldom, and is the word which is translated "friend"—the verb being translated "kiss," in several places.

1. The Importance of Love to God.

Matt. 22:37, 38; Mark 12:29-34; Deut. 6:5; 10:12. Notice the place God gives to love to Himself. He puts it first of all obligations. As it is the first and greatest commandment, failure to keep it means the committal of the greatest sin.

2. Reasons Why We Should Love God.

Matt. 22:37, 38; Command, Deut. 6:5; 1 John 4:19, 20; Rom. 5:8; Eph. 2:4; Psalms 116:1; Psalm 31:23. By referring to passages in Deuteronomy, where love to God is required from His people, it will be seen that such was based upon their relationship (Deut. 6:5), and that was through redemption (compare Deut. 10:12, 15, 20, 21, 22; 11:1).

3. Blessings Resulting from Love to God.

a) Under the old covenant: Neh. 1:5; Dan. 9:4; Exod. 20:6; Deut. 5:10; 7:9. These show that all blessings under the old covenant came to those who loved God. Psalms 69:36; 91:14; 145:20; Isa. 56:6, 7. In each of these passages some blessing is connected with love to God.

b) Under the new covenant; the blessings for those who in Christ have love to God. 1 Cor. 8:3, "known of God"; James 1:12, "crown of life promised"; James 2:5, "kingdom promised"; 1 Cor. 2:9, 10, "unseen and unknown things are now revealed by the Spirit to those who love God." Rom. 8:28, "all things work for their good"; 1 John 4:17, 18, "they have no fear (especially in judgment)."

4. How Love to God is Shown.

Exodus 20:6 is the first mention of love to God in the Bible. There and in Deuteronomy where it is so often enjoined, it is connected with obedience. Deut. 10:12, 13; 11:22; Josh. 22:5; 1 John 5:3; 2 John 6. All these passages show love to God manifested in keeping His commandments. Keeping means guarding and caring for, as well as observing. Psa. 119:97, 113, If we love God we will love His Word; 1 John 5:1; 1 John 4:20, 21, Shown in love to our brethren; Psa. 97:10, Hatred of evil; Isa. 56:6, Loving the things of God.

5. How We May Get Such Love.

Deut. 30:6, 19, 20; 1 John 4:7, 8. By being born again (receiving Christ, John 1:12); 1 John 4:19 (Rom. 5:5), 2 Thess. 3:5. Receive God's love into our hearts, and we will love God. Hindrances to such love: John 5:42, pride and reputation; 1 John 2:15, love of the world; James 4:4; 2 Tim. 3:4, loving pleasure.

6. Some Other Aspects of Love to God.

James 2:23; 2 Chron. 20:7; Isa. 41:8. Abraham is called the "Friend of God," which might be literally translated the "lover of God." The first place love is mentioned in the Bible is Genesis 22:2, Abraham's love for Isaac. The great man of faith believed God, and obeyed God because he loved Him. Genesis 22 is the Old Testament John 3:16, the Father's love in giving up His Son.

XIII. LOVE TO CHRIST

1. Christ is the Special Object of God's Love.

Matt. 3:17; John 3:35; 5:20; Col. 1:13 (margin): God requires of men that Christ shall be believed in and loved. 1 John 2:22, 23; 4:3; 2 John 9, prove this, and show how false is the position of those who profess to believe in God and yet deny Christ as the Son of God.

2. The Importance of Love to Christ.

a) Matt. 10:35-38; Luke 14:26. Christ claims for Himself what Jehovah in the Old Testament claims.

b) 1 Pet. 1:2, 8. It is one mark of the elect and a proof to us that we are God's chosen ones. One of the chief evidences of spiritual life is love to Christ (1 John 4:7, 8).

c) John 8:42. Evidence of being children of God, knowing God as Father; compare v. 47.

d) 1 Cor. 16:22. Anathema means "accursed" or "doomed to destruction." This shows the awful consequences of not loving Christ. The word love here is *Phileo*, (see paragraph No. 2 in the opening of the study under "Love to God"), meaning "fondness" or "affection." See also Rev. 2:4.

3. How Love to Christ is Manifested.

a) John 14:15, 21, 23, 24, 28. By keeping His commandments and His words.

b) Luke 7:44, 47. Devotion to Him shown in ministry. John 12:1, 3, gives another instance similar, showing worship as the outcome of the woman's love.

c) Acts 21:13; Phil. 3:7, 8. Readiness to suffer for Him and to deny oneself for His sake.

d) John 21:15, 17. In tending and feeding His sheep. Matt. 25:40. Service for Christ springs from love to Him. 2 Cor. 5:14, 15. This is the love of Christ, and yet implies also love to Christ.

e) 2 Cor. 5:8; Phil. 1:23. In longing to be with Him.

f) 2 Tim. 4:8; Rev. 22:20. Looking and praying for His coming again.

4. Some Results of Love to Christ.

- a) Eph. 6:24. Grace.
- b) John 14:21, 23, 28 (R.V.). These verses give five blessings resulting from love to Christ (John 16:27).
- c) John 14:15, 17 (R.V.). The gift of the Holy Spirit as a comforter for those who love Christ.
- d) 2 Tim. 4:8. A reward will be given to those who love His appearing.
- e) 1 Cor. 13:7. Love produces faith and hope and patience.

5. How May We Attain Love to Christ?

- a) Song of Solomon 1:3, 4. His love is the great power to draw out love to Him (1 John 4:19).
- b) Luke 7:47, 50. The soul forgiven by Christ will love Him, and the deeper the sense of sin and unworthiness, the deeper will be the love to Him.
- c) John 8:42; compare John 1:12, 13; 1 John 4:7, 8. By receiving Christ as Saviour and becoming children of God we have love produced in our hearts.
- d) Rom. 5:5. By yielding to the Holy Spirit.

6. Some Examples of Love to Christ.

Exodus 21:5 is a typical example. John 13:23; 19:38, 39, 41, give examples. The Apostle Paul stands out pre-eminently as a man who loved Christ passionately. See such expressed in Phil. 1:20, 23; 3:7, 10. John 21:15, 17. "Lovest thou me?"

NOTES

XIV. LOVE TO MAN

1. What is Love?

Matt. 5:43, 47; 1 John 3:14, 16, 17. A desire for the welfare of others and a delight in their good. This is possible towards those who may have nothing in themselves to attract us, and even though there may be much in their character which is hateful to us and which we consider wrong.

2. The Objects of Christian Love—Whom Should We Love?

- a) 1 Thess. 3:12; Rom. 13:8. All men.
- b) Matt. 19:19; Luke 10:27; Lev. 19:18. Our neighbor. See Luke 10:29-37.
- c) Heb. 13:2; Lev. 19:34; Deut. 10:19. The stranger.
- d) Matt. 5:44; Rom. 12:20. Enemies or any who may in any way wrong us.
- e) 1 Pet. 2:17; Eph. 1:15; Col. 1:4. All the saints. We should love every child of God. Galatians 6:10 shows they are to be special objects of love. See also John 13:34, 35.
- f) 1 Thess. 5:13. Those over us in the Lord. Heb. 13:7, 17.
- g) 2 Cor. 2:7, 8. The fallen brother. Gal. 6:1, 2.
- h) Eph. 5:25, 28, 33; Tit. 2:4. Husbands to love their wives and wives to love their husbands and children. Other members of our families.

3. The Manner of Love—How to Love.

- a) 1 Cor. 16:24. In Christ Jesus.
- b) Rom. 12:9. Without hypocrisy.
- c) 1 John 3:18. In deed and truth.
- d) Phil. 1:9; 1 Thess. 3:12. In an increasing way. Abounding in it.
- e) 1 Pet. 1:22; 4:8. Fervently, unfeignedly, with warm, hearty love.
- f) Matt. 19:19; Rom. 13:8, 9; Gal. 5:14. As we love ourselves.
- g) John 13:34; 15:12. As Christ loved. 1 John 3:16.

4. How Love is Manifested.

- a) Rom. 13:10. Working no ill.
- b) Gal. 6:10. Doing good.

c) Gal. 5:13 (R.V.). Serving others. John 13:1, 5, 15.

d) 1 Cor. 10:24; Phil. 2:4 (R.V.). Unselfishness. Seeking the welfare of others.

e) Gal. 6:2; Rom. 15:1-3. Helping the weak or any needing help.

f) 2 Cor. 2:7, 8; Gal. 6:1 (R.V.). Helping one who has fallen.

g) Rom. 14:15, 19, 21 (R.V.). So walking as not to stumble others, and doing those things which help others.

h) Rom. 12:15. By sympathy.

i) Luke 6:35. Doing good and lending.

j) Eph. 4:2, 32. Forbearing and forgiving.

k) 2 Cor. 8:7, 8, 24. By giving of our means. 1 John 3:17.

l) Rom. 12:10. Humility and readiness to give others honor.

m) Prov. 27:5; Lev. 19:17; Eph. 5:11; 2 Tim. 4:2. By rebuke or reproof.

n) Matt. 5:44. Prayer for enemies. Rom. 12:20.

o) John 15:13; 1 John 3:16. Laying down our lives for others.

p) 1 John 5:2, 3. Love to God and obedience.

q) 1 Cor. 13:4-8. These verses give fifteen ways in which love shows itself, and if this chapter only were studied on this subject blessing would result.

r) 1 Thess. 1:3; Heb. 6:10. By work or service. Gal. 6:10.

The above references show that love goes out towards the needy in any way, or the weak or sinful, and manifests itself in seeking to help them and encourage them and lift them up, whatever denial of self or inconvenience may be caused thereby. Love manifests itself by sacrifice, and the measure of our love to others is the sacrifice we are willing to make on their behalf.

Read 1 Corinthians 13.

5. The Importance of Love.

a) 1 Cor. 13:1-3, 8, 13. The whole of this chapter shows the importance of love, and shows it to be the most important grace in the Christian life. It is far above all work or knowledge or self-sacrifice, and all

such without love are useless. If we have not love we are nothing.

b) Rom. 13:8, 10 (R.V.); 1 Tim. 1:5; John 15:17; 1 John 3:11, 23; John 13:34. The one great command of Christ is love.

c) James 2:8; Rom. 13:10. Love is the fulfilling of the law.

d) Col. 3:14 (R.V.). Bond of perfectness.

e) John 13:35. Mark of discipleship.

f) 1 John 4:8. Proof of knowing God.

g) 1 John 4:7; 3:10; Eph. 5:1, 2. Chief evidence of being born again. Mark of God's children.

h) 1 John 4:12, 16. Abiding in love means abiding in God and God in us.

i) 1 Pet. 4:8 (R.V.). Covers sin.

j) 1 John 3:14 (R.V.). Not loving means death.

k) 1 John 4:20. Not loving others means no love to God.

Love is the one thing we need and should desire above all other graces.

6. Some Blessings Resulting from Love.

a) 1 Pet. 4:8, 9. Sins covered. Prov. 10:12.

b) 1 Cor. 8:1. Builds up.

c) Col. 2:2; Eph. 4:2, 3. Union.

d) 1 John 2:10. Abiding in the light.

e) 1 John 3:22, 23. Prayer answered.

f) 1 John 4:8, 12, 16. God abiding in us.

7. How to Obtain Love.

a) 1 John 4:7. By being born again. Only those born again really know what love is. Knowing God means loving.

b) 1 John 4:19. By knowing the love of God in Christ.

c) Gal. 5:6. The result or outcome of faith.

d) Gal. 5:22; Rom. 5:5. Produced by the Holy Spirit. The more fully a believer yields to the Holy Spirit the more will that one know of love.

e) 1 Cor. 14:1; 1 Tim. 6:11; 2 Tim. 2:22 (R.V.). Follow after love, pursue it, long for it, and pray for it.

f) Heb. 10:24. Provoke one another, or spur one another on, to love.

g) 1 Thess. 4:9. Be taught of God.

h) Phil. 1:9. By abounding in knowledge and discernment. A deeper knowledge of God will lead to deeper love; and a deeper knowledge of God's Word and of spiritual truths has the same effect. The deepening of the spiritual life leads to deeper love.

8. Some Examples of Love to Man.

a) 1 Sam. 18:1, 3, 4; 19:2; 20:4, 16, 17; 2 Sam. 1:26. A wonderful example of love and devotion is shown in Jonathan's love to David.

b) Ruth 1:16, 17. Ruth's devotion to Naomi.

c) 1 Cor. 16:24; 2 Cor. 2:4, etc. The Apostle Paul was a man full of love, as is shown all through his epistles, and there is no doubt that love was the great motive in all his life and labors.

d) 2 John 1; 3 John 1; 1 John 3:2. Other examples may be found by further study; these are a few of the outstanding ones.

9. Some Hindrances to Love.

The following references give wrong objects of love, and are warnings against the love of such, and such can never be true love.

a) Luke 11:43; 20:46; John 12:43; 3 John 9; John 12:25; 2 Tim. 3:2. Selfish love which is pride and not love to others.

b) 2 Tim. 4:10; Jas. 4:4; 2 Tim. 3:4; 1 Tim. 5:6; 1 Tim. 6:10. The world and things of the world.

c) John 3:19; 2 Pet. 2:15; Rev. 22:15. Evil in any form.

Read 1 John 4:7.

NOTES

XV. PRAYER

I. What is Prayer?

a) Gal. 4:6; Rom. 8:15, "Abba, Father." Prayer is the simplest form of expression of the Christian life. It is the child of God lisping the Father's name. See Acts 9:11, the first act of a convert.

b) 1 Chron. 4:10; Matt. 21:22; John 14:13, 14, "asking" or "making request"; 1 Sam. 1:17, "petition"; 1 Kings 8:33, "make supplication"; Exod. 8:8, 9, "intreat"; Isa. 53:12, "make intercession." It is asking of God needed blessings or the expression to Him of our desires or longings.

c) Rev. 5:8; 8:3, 4. In these passages the figure for prayer is incense, denoting worship. In Psalm 62:1, the marginal reading for "waiteth upon God," is "is silent unto God." Prayer may therefore not necessarily be expressed by words. The very desire of the heart is heard by God (Psa. 10:17).

d) Luke 2:37. Prayer here is spoken of as service, and there is a very real service in prayer for God's people. The Apostle Paul spoke of laboring in prayer Col. 1:29; 2:1, and he wrote in the same way of Epaphras (Col. 4:12).

In the Psalms, praying is spoken of as crying to God, calling on God, waiting on God, lifting up hands to God. It is communion with God, for just as God speaks to man in His Word and by His Spirit, it is in prayer that man talks to God. It has been called the breath of heaven, the native air of the child of God. What a delight then it should be to the child of God, especially when in prayer one may delight God (see Prov. 15:8).

2. Who May Pray So As To Be Heard?

a) 2 Chron. 7:14. The people of God.

b) Psa. 37:4, 5. Those who delight in the Lord and trust Him.

c) Psa. 9:12; 10:17. The humble or afflicted. In R.V. it is the meek or poor.

d) Psa. 69:33; 102:17. The poor and the destitute. Psa. 72:12.

e) Jas. 5:13 (R.V.). Any suffering.

- f) Isa. 19:20; James 5:4. The oppressed.
- g) Exod. 22:22, 23. Widows and fatherless.
- h) James 1:5. Any lacking wisdom.
- i) Acts 10:30, 31, 32. Seekers after truth.
- j) Luke 18:13; 23:42. Penitent sinners.
- k) Prov. 15:29. The righteous.

These references take in all classes of men and women, and show that God will hear any who may be in any need if they cry to Him. The very conditions of life and circumstances which make people to be despised by the world give them a cause for prayer, and a plea for God to hear them.

3. Whom Will God Not Hear?

While God will hear the cry of the needy one, and even that of the greatest sinner if in penitence, yet there are some He will not hear. In the Old Testament many references could be given to show that even His own people Israel were not always heard, and the one thing that prevents being heard is always sin.

a) Deut. 1:45; Isa. 1:15; Micah 3:4, because of unbelief, disobedience, and sin God would not hear.

b) Psa. 66:18. "If I regard iniquity in my heart, the Lord will not hear." Sin is the great hindrance to all prayer. See Isaiah 59:1, 2; John 9:31. As a contrast to these verses, see God's promise in Isaiah 55:7.

c) Jer. 11:10, 11. Backsliding into sin and idolatry, the remedy for which is given in Hosea 14:1, 2.

d) Job 35:13. The proud or vain.

e) Prov. 1:24, 30; 28:9. Those who will not hear God or obey Him will not be heard.

f) Prov. 21:13. Contrast Psalm 41:1.

4. To Whom to Pray?

a) Acts 12:5. To God.

b) Matt. 6:9; Luke 11:13; John 16:23. To God as Father. See Eph. 1:17; 3:14. Christ as our example, as seen in John 17:1, 11, 25.

c) Acts 7:59 (R.V.); 9:10, 11, 14, 17; 1 Cor. 1:2; 2 Cor. 12:8, 9. To the Lord Jesus Christ.

Prayer may be to God as the Father or to the Lord Jesus Christ. There is no instance in the Bible of

prayer to the Holy Spirit, but all prayer should be through the Holy Spirit or in dependence on Him (Rom. 8:26). In 2 Corinthians 13:14, the communion of the Holy Spirit is mentioned, but that does not necessarily mean prayer, and see 1 John 1:3, on fellowship or communion. True prayer is to the Father in the name of Jesus Christ through the Holy Spirit. "Lord, teach us to pray."

5. The Importance of Prayer.

Prayer is the greatest privilege of the Christian life. God has given to His people the wonderful opportunity of commanding His blessing on themselves and on others. What responsibility to fail in doing so, and what loss of blessing to ourselves and to others. All blessings come in answer to prayer, and the promises of "whatsoever," "anything," "all things," are for those who pray. The Lord Jesus Christ Himself prayed, the apostles prayed, all the great and holy men of the Bible were men of prayer. One prominent command of our Lord's was, "Pray ye." The disciples were so impressed by our Lord's prayers that the one thing they asked of Him was to be taught to pray. In the early church prayer had a very large place, and it always has in every church where the spiritual life is deep (Acts 1:14; 2:42; 12:5, 12; 13:1, 3, etc.).

6. The Ground of Prayer—On What Ground May Sinful Man Approach a Holy God?

a) Exod. 25:17, 21, 22. The mercy seat was the place appointed by God for meeting His people, for it was there that the blood was sprinkled, and only on the ground of sacrifice can God be approached. The Book of Leviticus teaches the way of access to God by sacrifice. In verses 2, 3 of chapter 1, the words "bring" and "offer" are the same in Hebrew, and this word is translated "approach," Lev. 21:17, 18; "draw near," 1 Sam. 14:36; "causest to approach," Psa. 65:4. Man could only draw near to God with a sacrifice for sin, and on the ground of its acceptance he was accepted by God. In the New Testament the Epistle to the Hebrews opens up the same truth, and chapter 9:8, 11, 14, and chapter 10:19, 22, show how Christ has opened up the

way of access for every believer into the presence of God by His own blood.

b) One other necessity existed—viz., that of a mediator. This was met by God's appointment of the priesthood (Exod. 28:1, 12, 30). It was only the high priest who could go into God's presence and meet Him at the mercy seat, "not without blood," and that only once a year. Now we have a high priest in Christ (Heb. 2:17; 9:11; 10:21), and every believer being a priest (1 Pet. 2:9; Rev. 1:6) has the right to enter into God's very presence on the ground of redemption by the blood of Christ and through Christ our High Priest. And it is because of this we are told to come with boldness (Heb. 4:16), and with full assurance of faith (Heb. 10:22).

It is those who give the right place and value to the blood of Christ and approach God on that ground who have boldness and confidence in prayer.

7. **Why** We Should Pray—Encouragements to Prayer.

a) Matt. 9:38. Christ has commanded us to pray and also exhorted to continual prayer. Luke 18:1; 21:36. He recognized it as a necessity for us to pray.

b) 1 Tim. 2:8; Jas. 5:16; Eph. 6:18; 1 Pet. 4:7. The apostles exhorted believers to pray.

c) John 14:13. Prayer glorifies God. Prov. 15:8. It delights God.

d) Psalms 65:2, and 1 Pet. 3:12. God hears prayers and answers.

e) Psalm 86:1, 2, because of my need, and position and trust; verses 3, 4, because I cry daily; verses 5, 8, 10, 15, because of what God is and does; verse 7, because He will answer; verse 17, because of past help. Notice in this psalm the frequent occurrence of the word, "for."

f) Psalm 88:2, 3; Psalm 102:1, 2, 3; Psalm 142:4, 5. Our need should lead us to pray. Because no man can really help us or meet our need.

g) Psalm 143:1. God's faithfulness and righteousness may be pleaded in prayer. See also Neh. 9:8, 17, 31.

h) 2 Sam. 7:28; 1 Kings 8:24, 25. The promises of God are to be pleaded in prayer and to prove them we need to do so. We should pray because of our need,

and because God is able and willing to supply it, and answered prayer glorifies God.

8. How to Pray—Conditions of Successful Prayer.

a) John 14:13, 14; 15:16. In the name of Christ. What that means will be seen by referring to Mark 9:38, 39; Acts 3:6; 1 Corinthians 6:11; Colossians 3:17. It means acting in dependence on Jesus Christ, relying on what He has done and what He is. Pleading only His merits or His acceptance with God as our plea. It is asking God "for Jesus Christ's sake."

b) John 14:13. Seeking only God's glory. See John 12:28; 17:1.

c) 1 John 5:14; 2 Sam. 7:27. According to God's revealed will. A knowledge of God's purposes for ourselves and the world is necessary for true prayer, and that may be learned from His Word.

d) Matt. 21:22; Mark 11:24; Jas. 1:5, 6. In faith. Believing not only that God can do what we ask, but that He will. Heb. 11:6.

e) Eph. 6:18; Jude 20. In the Spirit. We should never pray without first looking to the Holy Spirit for help. Rom. 8:26.

f) Psa. 145:18. In truth. Heb. 10:22, with true hearts; truly, sincerely. With true desire for the thing asked for and expecting God to give it.

g) 2 Chron. 7:14. Humbly. Psa. 9:12.

h) Dan. 9:4, 20; Luke 18:13; Psa. 51:1, 4. Confessing sin. This is one of the first conditions of blessing.

i) Mark 11:25, 26. Forgiving others who may have wronged us. Matt. 5:23, 24.

j) Matt. 6:7. Not using vain repetitions—that is, not repeating our petitions over and over again, as if there were any merit in that. In 1 Kings 18, contrast verse 26 and verse 37.

k) Phil. 4:6; Col. 4:2. With thanksgiving. The prayers of the Apostle Paul were marked by such. Phil. 1:3, 4, etc.

l) James 5:16, 17, 18, fervently, earnestly, and definitely. There is need of more definiteness in praying. See 1 Chron. 4:10.

m) Heb. 4:16; Eph. 3:12. With boldness or confidence. With frankness, is the meaning. Hebrews 10:19,

20 shows the ground of such to be the blood of Jesus, and 1 John 3:21 that there must be nothing hindering communion with God. Then we may pray with assurance. 1 John 5:14, 15.

n) Acts 12:5. Earnestly, with intensity. James 5:17; Colossians 1:29; 4:12, speak of laboring or agonizing in prayer, and Romans 15:30, striving together. Intense desire (see Luke 22:44). Under this heading, see Prov. 7:15; 8:17; Isa. 26:9, early or diligently; and Deut. 4:29; Jer. 29:12, 13; Psa. 119:2, 58, with the whole heart. No half-heartedness.

o) Luke 18:1-8. Importunately, with perseverance. Not fainting, Rom. 12:12. We should pray again and again for what we desire. Christ prayed three times for the same thing (Matt. 26:44).

p) Dan. 9:3; Acts 14:23; 13:2, 3, with fasting. Not every time we pray, but there are special times in our lives when important changes occur, or special needs arise, or times of crisis when those in downright earnest will give up the time taken for meals for waiting on God, and special blessing follows such.

q) John 15:7, abiding in Christ and His words abiding in us, Psa. 91:1, 15. John 6:56, 57, give the secret of such abiding.

r) 1 John 3:22. Obedience, and doing the things that please God.

s) Matt. 18:19, 20. In union or agreement with others. Such agreement must be produced by the Holy Spirit, and believers may be led to pray in union without knowing of one another's prayers.

t) Isa. 62:6; 1 Thess. 3:10. Unceasingly (see 1 Sam. 12:23).

u) Psa. 62:1 (marg.). Waiting on God or silent unto God. In stillness of soul.

v) Psa. 109:4; Acts 6:4; Luke 6:12. Taking time for prayer. Matt. 26:40, "Could ye not watch with me one hour?" Prayer needs time, if it is to be of any power. Too few know of the luxury of prayer, by taking time for it.

Those who pray according to these conditions may be sure of answers, and they will have power with God and prevail with Him in prayer.

9. Some Hindrances to Prayer.

Some things that hinder us from praying, and that prevent our prayers being answered.

a) Isa. 59:1, 2; Deut. 1:43, 45; Jer. 7:9, 10, 16. Sin in the life in any form will hinder prayer.

b) James 4:3. Asking amiss, that is, selfishly, or with carnal motives.

c) Ezek. 14:3. Idols in the heart. Anything in our life in the place which God should have. God must be first.

d) James 1:5-7. Unbelief, wavering, or doubting.

e) Mark 11:25, 26; Matt. 5:23, 24. An unforgiving spirit. Any grudge against another or any wrong feeling towards others will prevent us praying aright. Even criticising or judging others will act in this way.

f) Psalms 138:6; Job 35:12, 13; James 4:6. Pride. Luke 18:11. Self-righteousness. Luke 18:13. Contrast the humble prayer of the publican.

g) Zech. 7:11-13. Disobedience. The disobeying of any of God's commands.

h) 1 Pet. 3:6, 7. Not giving the right regard to each other as husband and wife.

If there is anything which our conscience reproves us for, we will not be able to pray with confidence until such is put away. A pure conscience and faith are linked together and cannot be separated (1 Tim. 1:5).

10. Subjects of Prayer.

I. FOR WHOM SHOULD WE PRAY?

a) 1 Chron. 4:10. Psalms 106:4, 5; 2 Cor. 12:7, 8; Heb. 5:7. For oneself. It is not selfish to do so, for as we get blessing for ourselves we will be made a blessing to others (Gen. 12:2).

b) James 5:16; Rom. 1:9. For one another.

c) Eph. 6:18. For all saints. We should pray for the whole Church of God, for those in all parts of the world who have been saved.

d) Eph. 6:19, 20; Col. 4:3; 2 Thess. 3:1, 2; Heb. 13:18. For those who preach and teach and all who work for God in any way, ministers, missionaries, evangelists, Sunday-school teachers, visitors, etc.

e) 1 Thess. 3:9-13. For our converts. For those whom we lead to Christ.

f) James 5:14, 15. For the sick.

g) 1 John 5:16. For the brother who has fallen into sin. Instead of judging or criticising or merely pitying one who falls, we should pray for them. Deut. 9:20, 26, 27; Gal. 6:1, 2.

h) Matt. 5:44; Luke 6:28; Acts 7:60. For our enemies or those who may in any way wrong us.

i) Heb. 13:3; Acts 12:5. For those suffering or in trial of any sort.

j) Jer. 29:7. For the city in which we live.

k) Psalms 2:8; 67:1, 2. For the heathen, that many may be saved and sanctified. See Luke 10:2.

l) Psalm 122:6, 7; Isaiah 62:6, 7. Rom. 10:1. For Israel. There is special blessing attached to prayer for God's chosen people, and for the hastening of His purposes concerning them.

m) 1 Tim. 2:1. For all men.

n) 1 Tim. 2:2, 3. For rulers and for all in authority. One who has power in prayer may do far more to procure righteous government than even those who make laws. We may well ask ourselves how often we pray for those above-mentioned. Are not our prayers generally much too narrow and selfish?

II. FOR WHAT SUBJECTS SHOULD WE PRAY?

A. For Things Relating to God.

a) Matt. 6:9; 1 Kings 8:23, 24; Dan. 9:16-19; 2 Thess. 1:12. For the glory of God's name. The chief aim in prayer should be that God's name may be hal- lowed and honored. Num. 14:14.

b) Matt. 6:10. For God's kingdom to come. Rev. 22:20. For His King to come. The coming of the King will mean the setting up of the kingdom.

c) Matt. 6:10. For God's will to be done. Psalm 143:10. If His will is to be done on earth, it must be done in each one of us.

d) 1 Kings 8:26; 2 Thess. 3:1. For God's Word, that it may run and be glorified. For an increasing spread of the Word of God and a truer recognition of it in the Church of God.

e) Hab. 3:2; Isa. 45:11. For God's work, for a revival of it, because it is God's, and such would glorify Him.

Are we praying for these five objects specially and putting them first in our petitions? These were put first by Christ Himself when teaching His disciples how to pray.

B. For Servants of God Generally—all Christian Workers.

a) Matt. 9:38. For more laborers. Though this is one special command of our Lord's, it is often forgotten. Luke 10:2.

b) Col. 4:3; Eph. 6:19, 20. For a door of utterance, and for boldness to make known the mystery of the Gospel.

c) Ps. 132:9. That God's ministers may be clothed with righteousness. As all believers are priests of God (1 Pet. 2:9), this prayer may be made for all.

C. For Spiritual Blessings.

a) Matt. 6:12; Luke 18:13. Exod. 32:32. For forgiveness. This is always needed. The way to have sin forgiven is to confess it (1 John 1:9).

b) Ps. 139:23, 24; 51:6-10. For cleansing and for a clean heart. See Acts 15:9.

c) Matt. 6:13; Luke 22:46. To be kept from temptation (1 Cor. 10:13).

d) Ps. 17:8; 19:13; 25:20. To be kept from sin in every form.

e) Ps. 141:3. A prayer all may well make.

f) Matt. 6:13; Num. 21:7. For deliverance from evil. 2 Pet. 2:9.

g) Ps. 25:4; 86:11; 1 Thess. 3:10, 11. For guidance. See Judges 18:5; 2 Sam. 2:1; 5:19; Josh. 9:14.

h) Ps. 119:18-33; 25:5. For teaching in God's Word. Every time we open our Bibles we should pray for the illumination and teaching of the Holy Spirit.

i) Luke 11:1. To be taught to pray. How much needed by all Christians!

j) Eph. 1:17-19. For a spirit of wisdom and revelation in the knowledge of God. That we may know our position and privileges in Christ. Study every clause of this prayer and that in chapter 3.

k) Eph. 3:16-19. That we may be strengthened with might by His Spirit in the inner man. Four results are given in verses 17-19.

l) 1 Thess. 3:12. That we may abound and increase in love. Phil. 1:9.

m) 1 Thess. 5:23. That we may be wholly sanctified.

n) Col. 1:9, 10, 11; 4:12. To be filled with a knowledge of God's will. Verses 10, 11 show the results of such a filling in walk and life.

o) Luke 11:13; Acts 8:15. For the Holy Spirit.

p) Acts 1:4; Eph. 3:16. For the power of the Holy Spirit. Acts 4:31; Eph. 5:18, show it is God's will that believers should be filled with the Spirit.

q) Psalms 80:18; 21:4; 119:25. For quickening. This is by the Word of God and the Holy Spirit.

r) Psalm 51:12. For the joy of salvation to be restored when lost. See in verse 13 the result of such.

s) Acts 4:29, 31. For boldness to witness faithfully for God.

t) Psalm 27:4; Song of Sol. 1:4. For nearness to God, and communion with Him.

u) John 14:13, 14, for whatsoever; Matt. 21:22, all things; Phil. 4:6, for anything and everything. We may pray for any spiritual blessing we need, and we need every one. Every blessing is already ours in Christ, but must be asked for in prayer, and appropriated by faith to be realized. What rich and full blessings are within reach of those who will pray!

D. For Temporal Blessings.

a) 1 Tim. 2:1, 3; Jer. 29:7. For peace.

b) James 1:5. For wisdom. Psalm 119:34. For understanding.

c) Psalm 105:40. Matt. 6:11. For daily food.

d) Psalm 86:16. For strength.

e) James 5:14, 16; 2 Kings 20:2-5. For health.

f) Psalm 86:2. For preservation. Ezra 8:21. God's care and protection.

g) James 5:17, 18; Zech. 10:1. For rain. See 2 Chron. 6:27.

h) Isa. 19:20; Psalm 59:1. Protection. Israel (as God's earthly people) were promised earthly blessings, but Christians are a heavenly people, and their blessings

are heavenly. While believers may ask for earthly blessings they are not promised worldly prosperity or riches. Such passages as Philippians 4:6; Matthew 21:22, take in everything, and anything earthly or spiritual may certainly be asked for, if it is according to God's will and for His glory.

11. Where to Pray.

a) Matt. 6:6. In secret. 2 Kings 4:33. The very first instructions given by the Lord Jesus regarding prayer were that it should be in secret.

b) Acts 10:9, 30; Dan. 6:10. In the house. Acts 12:12.

c) Mark 1:35. In a solitary place. Matt. 14:23. In a mountain apart. It was a favorite practice of Christ's to resort to a mountain to pray.

d) Acts 16:25. In prison. Acts 12:5. In time of special need, and in a place of difficulty.

e) Acts 21:5; on the shore; 16:13, by the riverside. Anywhere as opportunity offers, or need calls for it.

f) Luke 18:10; 1 Kings 8:33. In the temple. In God's house. A public place set apart for the purpose.

g) Acts 27:35. In the presence of unsaved people; and John 17:1; Psalm 116:14, 18, 19, in the presence of God's people.

h) 1 Tim. 2:8. Everywhere. In any and every place prayer may be made. The spirit, not the place, is important (John 4:21, 23).

12. When to Pray.

A. At What Times Should We Pray?

a) Dan. 6:10; Psa. 55:16, 17; Acts 3:1; 10:9, 30. Old Testament saints and the apostles prayed three times daily—at morning, noon, and evening.

b) Psa. 119:147; Mark 1:35; Psa. 88:13. In the early morning. Psa. 5:3.

c) Luke 6:12; Acts 16:25. At night.

d) Psa. 88:1; 25:5. Day and night, all the day. Psa. 88:9. Daily.

e) Matt. 14:19; 1 Tim. 4:4, 5; Acts 27:35. At meals.

f) 1 Chron. 16:11; Psa. 105:4, "evermore"; Hos. 12:6, "continually."

g) Luke 18:1; 21:36; Eph. 6:18. Always; at all times.

h) Isa. 55:6. "While he may be found." Psa. 32:6 (marg). "In a time of finding."

There is not an hour in our life when we may not seek God in prayer and call upon Him. Still these passages show that there should be regular recognized times for prayer as well as special seasons.

B. In What Circumstances Should We Pray?

a) Psa. 50:15. "In the day of trouble." See as examples of such, Jonah 2:1; 4:2; Psalm 34:6; 107:13, 19.

b) Psa. 30:2; 2 Kings 20:2. When sick. James 5:14, 15.

c) Psa. 22:24; 25:18; 2 Chron. 33:12, 13. In time of affliction.

d) Psa. 18:6. "Distress." 86:7. "Trouble." Psa. 107:6, 13. "Distresses." In the time of distress.

e) 1 Sam. 7:5; 2 Kings 6:17, 18; 19:15. In times of danger.

f) Psa. 61:1, 2; 142:1, 2, 3. When overwhelmed. Jonah 2:7.

g) Psa. 142:4, 5. When all earthly help fails. Psa. 60:11.

h) Psa. 142:5, 6. When brought very low or persecuted.

i) Deut. 4:27, 28, 29, 30. When having wandered from God He chastens us.

In any and every time of need we should pray to God. Sickness, sorrow, suffering, trial, persecution, temptation, should all lead to earnest prayer.

13. Some Results of Prayer.

a) James 5:16. It "availeth much." See 1 Kings 18:37, 38.

b) John 14:13, 14. Whatsoever is asked will be done. There is no limit to what God will do in answer to prayer. Jer. 33:3.

c) 1 John 3:22; 1 Chron. 4:10. The very thing asked for will be granted. James 5:17, 18, are examples of such definite answers.

d) 1 John 5:14, 15. Anything according to God's will will be given.

Prayer is answered. While we are promised "whatsoever," "any thing," and "all things," our petitions must be according to the conditions laid down, and which were studied under Division No. 8, "How to Pray."

14. Some Examples of Prayer.

Gen. 18:22-33. Abraham.

Exod. 32:31, 32; Num. 14:13-19. Moses.

1 Kings 18:36, 37, 42. Elijah.

2 Kings 4:33; 6:17, 18. Elisha.

2 Kings 19:15-20; 20:2. Hezekiah.

Jer. 32:16-25. Jeremiah.

Daniel 9:4-20. Daniel.

Jonah 2:1; 4:2. Jonah.

2 Chron. 33:11, 12, 13. Manasseh.

Neh. 1:4, 6; 2:4. Nehemiah.

1 Chron. 4:10. Jabez.

Col. 4:12. Epaphras.

Acts 4:24-31. The Church.

Eph. 1:15-23; 3:14-21. Paul.

Many more might be mentioned, but these are a few worthy of study, to see how these men of God prayed and for what they prayed, and how God heard and answered. Our Lord said, "Men ought always to pray, and not to faint," and if we have not the blessings we need, the reason is, "Ye have not, because ye ask not." "Pray ye."

NOTES

XVI. WORSHIP**1. What is Worship?**

a) It has been called man's highest glory. It is "worthship," or the counting God worthy. Rev. 4:11; 5:9, 12. "Thou art worthy." Counting God worthy of praise, adoration, honor, glory, dominion; ascribing such to Him and offering it to Him is worship. Praise, prayer, love, faith, and hope all culminate in worship, and in that find their highest and fullest expression. It has been said that praise is our being occupied with our blessings, prayer our being occupied with our needs, and worship our being occupied with the Lord Himself, the Blessor. Worship is giving to God some offering.

b) Gen. 24:26, 48; Exod. 4:31; 34:5-8; 2 Chron. 29:29; Neh. 8:6. "Bowed the head and worshipped." Josh. 23:16; 2 Kings 5:18. "Bowed yourselves" is the same Hebrew word as "worship." Compare also Exodus 18:7; 2 Samuel 15:5, "did obeisance." Esther 3:2, "reverence," are other translations of the same word.

See also Exodus 12:27; Joshua 5:13, 14; 2 Chronicles 20:18. All these passages show that worship means to bow down or prostrate oneself before God by way of homage, or doing Him honor. The thought is reverencing Him and adoring Him. The Greek word for worship means "to kiss the hand towards anyone," hence, homage, and affection, or the expression of love and devotion. Service may be worship, but is not primarily so, for while it is rendered to or for God, it is towards man, worship being directly Godward.

2. The Importance of Worship.

a) John 4:23. The Father seeketh worshippers. God desires our faith and love and service but the one thing He seeks is worship. This is the only place in the New Testament where we read of the Father seeking.

b) Exod. 23:16-19; Lev. 23:10-17. God required of His redeemed people the first place in all their life, and that the first fruits of their harvest and fruits should be offered to Him.

c) Leviticus is the book of worship, showing the way to God and how communion with God could be maintained. It is significant that this book is the first

following Exodus, the book of redemption, and coming before the book on service—Numbers. Lev. 1:2; 2:1.

d) Isa. 6:1-3. Verse 2 depicts the seraphim with six wings, of which two were for covering the face, two to cover the feet, and two for flying. Four were used to hide themselves, and only two for service, worship having twice the place of service.

e) Rev. 4:11; 5:12, 13; 7:9-12, etc. In the visions in Revelation it is shown that much of the time of those around the throne of God is taken up with worship. The culmination of redemption is the salvation of a company of worshippers of God. Isa. 66:23; Phil. 2:10; Zech. 14:16.

f) Matt. 22:37. The first and great commandment requires love to God; and Exod. 20:1-6, the first part of the law, requires that God shall be given His rightful place and be the one object of worship.

3. The Object of Worship.

a) Matt. 4:10; Exod. 20:3-5; 24:14; Rev. 19:10. God and God only.

b) John 4:23. The Father.

c) Heb. 1:6; Rev. 5:8, 9, 13; Phil. 2:10. Christ. Compare Hebrews 1:8; John 20:28, as showing authority for such.

d) There is no mention of the worship of the Holy Spirit, and we are forbidden to worship any but God.

e) Exod. 20:3. Idolatry prohibited.

f) Rev. 19:10; 22:8, 9. Angels are not to be worshipped.

g) Acts 10:25, 26. Men are not to be worshipped (nor women).

h) Deut. 4:19, 24. Nothing in nature is to be worshipped, such as sun or moon.

i) Exod. 20:4; Deut. 17:2-4. Nor are images to be worshipped, or used in the worship of God. Exod. 34:14; 20:5. When God speaks of Himself as a jealous God, it is always when forbidding the worship of other gods.

4. The Ground of Worship.

a) Exod. 24:5-11; Heb. 10:19-22. The only ground of access to God is that of sacrifice. We may approach

God in worship on the ground of the blood only. Exod. 25:22; 30:6. The mercy seat, the appointed place of meeting with God, was where the blood was sprinkled.

b) Exod. 29:42. A priest was essential. Hebrews 7:25; 9:24 show us our High Priest in the presence of God for us, and as a kingdom of priests all believers have the right to approach God through Christ (1 Pet. 2:9).

c) Rom. 8:15; Gal. 4:6; John 4:23. On the ground of sonship we approach God as our Father in worship (Matt. 6:9).

5. The Place of Worship.

a) Exod. 29:42, 43, 44. The tabernacle was appointed by God as the place of worship. Exod. 30:6, 36; Num. 17:4.

b) 2 Chron. 5:14; 6:2; 7:1-3; Psa. 5:7; 43:3, 4. Later the temple became the place where the people assembled to worship God.

c) Dan. 6:10; John 4:20. The city of Jerusalem was the Holy City to which the Israelites looked as the place of nearness to God, and it was sacred in their sight. Isa. 36:7; Psa. 99:5, 9.

d) Matt. 18:20 indicates that wherever two or three are gathered in the Name of the Lord His presence is promised. John 20:19, 26 is an illustration of this.

e) Acts 20:7 shows that in the early church it was the custom of the disciples to gather on the first day of the week to remember the Lord in the breaking of bread. In 1 Cor. 11:23-26 the apostolic authority is given for this. That is the time and place for united worship; where the Lord makes His presence peculiarly felt.

6. How to Worship.

a) John 4:23, 24. In spirit and truth. Worship to be true must be in the spirit, and not in mere fleshly power or energy. (Phil. 3:3.) 1 John 3:18 shows what it means to be "in truth." However fine the words or music may be, however solemn and impressive, unless in spirit and truth it is not acceptable worship. Contrast Mark 7:7, "worship in vain."

b) Exod. 4:31; 12:27; Rev. 4:10; 5:14. Reverently and humbly.

c) Psa. 103:1, 2, 20; 100:4. With praise. 2 Chron. 29:30.

d) Psa. 141:2; Rev. 5:8; 8:3, 4. With prayer.

e) Neh. 9:3. Reading the Word of God, and confessing.

f) Rev. 4:10, 11; 5:12, 13. "Saying," with words ascribing glory to God.

g) Exod. 4:31; Psa. 62:1, 5. In silence, waiting upon God.

h) John 12:2. By giving to Christ an offering prompted by love. The children of Israel were told when they appeared before God not to come empty, but to bring an offering. Exod. 23:15; Deut. 16:16.

7. Who May Worship God.

a) John 4:23. True worshippers. The children of God who can come to Him as to a Father. Phil. 3:3. Those who have no confidence in the flesh, but rely on the Spirit (see verse 9). Psalm 15:1, 5, and 24:3, 4, show what was necessary in approaching God—namely, separation from sin and all evil. Exod. 12:43, 45. No stranger was allowed to worship unless he became circumcised. The worship of the Israelite was not always accepted by God because of sin and backsliding; Isa. 1:12, 13. Only those who acknowledge Jesus Christ as their Saviour and come to God on the ground of redemption through His blood, and in dependence on the Holy Spirit, can worship God acceptably.

8. Some Results of Worship.

a) Psa. 99:5, 9. It exalts God. It glorifies Him. In worship God gets His rightful place.

b) Isa. 6:1, 5-8. It is the preparation for service. Compare Exod. 3:5, 6, 10, 11; Josh. 5:13-15.

c) 2 Cor. 3:18; Exod. 34:29. It is in worship that we become changed into likeness to the object of our worship. Compare Psalm 115:8. As we spend time worshipping God, the Holy Spirit will transform us into likeness to Him. Exod. 24:9-11; 34:29.

9. True and False Worship.

a) Exod. 30:34-38; 40:26, 27. Incense is the symbol or type of worship, and was offered on the golden altar. That altar could only be approached by those who had been first to the brazen altar with a sin offering. Incense was holy. It was not to be imitated, and it was for

God alone. Leviticus 22:18-25, shows further that God would only accept perfect offerings.

b) There are three prominent instances of false worship.

(1) Lev. 10:1, 2. Nadab and Abihu. The right persons coming in a wrong way.

(2) Num. 16:16-22, 32. Korah and company. Wrong persons presuming.

(3) 2 Chron. 26:16-21. Uzziah. One who had no right to enter as priest doing so.

The awful punishment for false worship shows how God regards such. See Deuteronomy 17:2-7.

NOTES

XVII. THANKSGIVING

The Bible is full of praise to God, and all through it occur outbursts of praise and thanksgiving to God for what He is, and for what He does. So much is said of this that very many references must be omitted, but the study of the subject will show its importance and the large place that praise should have in every life, especially in the child of God.

1. The Duty of Thanksgiving.

a) Psa. 100:4; Eph. 5:4; Col. 3:15, 17. We are commanded to praise God and give Him thanks. Psa. 47:6.

b) Psa. 92:1, 2; 147:1. It is a good thing to praise God.

c) Psa. 33:1. Praise is comely.

d) Psa. 50:23; 2 Cor. 4:15. It glorifies God.

e) Psa. 69:30, 31. It magnifies God, and pleases Him.

f) 2 Sam. 22:4; Psa. 18:3. The Lord is worthy of praise.

g) 1 Chron. 16:25; Psa. 76:4. The Lord is greatly to be praised. There is very great reason to praise Him.

h) Rom. 1:18, 24. The awful result of not being thankful. See also in Deuteronomy 28:47, 48, the result in the lives of Israel because they did not serve God with gladness. The want of thanksgiving in some who received blessing from Christ made Him give expression to surprise (Luke 17:17, 18).

2. Who is to be Praised?

a) Psa. 75:1; 1 Cor. 15:57. God.

b) Col. 1:12; Eph. 5:20. God the Father.

c) Eph. 1:3. The God and Father of our Lord Jesus Christ.

d) 1 Tim. 1:12. Christ Jesus.

The most frequent expression of praise is "Praise the Lord," or "Hallelujah." All our praise and thanksgiving should be to God.

3. Why Should We Praise God, or for What is He to be Praised?

a) Psa. 69:30; 54:6; 148:13. For His name is good.

b) Psa. 56:4, 10. For His Word.

- c) *Psa.* 107:8, 15, 21, 31. For His wonderful works. *Luke* 18:43. See also *Dan.* 4:34, 37.
- d) *Psa.* 103:1-6. For all His blessings and benefits. *Psa.* 68:19. If men would only stop and count up their blessings and mercies they would see what cause there is for thanksgiving to God.
- e) *2 Cor.* 9:15; *Luke* 2:28, 38. For the gift of His Son Jesus Christ. Every one should praise God for that unspeakable gift.
- f) *Psa.* 139:14. For our bodies.
- g) *1 Tim.* 4:3, 4; *Acts* 27:35. For our food. Christ gave thanks for the food provided on more than one occasion. *Matt.* 15:36; *Mark* 6:41; *Luke* 22:19. How many fail to recognize God's providence and care in this way!
- h) *Psa.* 118:21; *John* 11:41. For hearing and answering prayer.
- i) *Psa.* 30:11, 12; *2 Cor.* 1:3, 4. For comfort given in sorrow.
- j) *Psa.* 18:48, 49, 50. For deliverance.
- k) *Rom.* 7:25; *1 Cor.* 15:57; *2 Cor.* 2:14. For victory through Jesus Christ, and for causing us to triumph.
- l) *Col.* 1:12. For making us fit to be partakers of the inheritance of the saints in light (*1 Pet.* 1:4).
- m) *1 Pet.* 1:3. For the new birth unto a living hope.
- n) *Rom.* 6:17, 18. For those who were servants of sin, and have become servants of righteousness.
- o) *Rom.* 1:8; *1 Cor.* 1:4; *Eph.* 1:16. The Apostle Paul thanked God for the faith and love of his converts.
- p) *1 Thess.* 2:13. For those who receive the Word preached as the Word of God—that is, the Gospel preached faithfully.
- q) *1 Tim.* 1:12. For the privilege of being counted worthy of being entrusted with any service for God.
- r) *2 Thess.* 2:13. For all who are chosen by God unto salvation.
- s) *1 Cor.* 14:18. For any gift received for service.
- t) *Acts* 28:15. For the fellowship of other Christians.
- u) *Eph.* 5:20; *1 Thess.* 5:18; *Phil.* 4:6. For everything we have.
- v) *Matt.* 11:25. For God's grace in revealing His truth even to babes.

w) Dan. 2:23, 24. For all wisdom and knowledge given to us.

We should thank God for everything we have, whether temporal or spiritual.

4. Who Should Praise God, and Who May Do So Acceptably?

a) *Psa.* 145:21; 148:11, 13; 150:6. All men should praise God.

b) *Psa.* 79:13. The people of God.

c) *Psa.* 140:13. The righteous.

d) *Psa.* 145:10. The saints.

e) *Psa.* 107:1, 2. The redeemed.

f) *Psa.* 22:23. Those that fear the Lord.

g) *1 Tim.* 4:3. Those who believe and know the truth.

h) *Psa.* 106:47. The saved.

i) *Psa.* 113:1; 134:1. The servants of God.

All who know God and are trusting in Him as Saviour. Those redeemed by the blood of Christ. Revelation 5:9 shows that it is only those redeemed by the blood of Christ who will be able to join in the song of Heaven. All men ought to praise God. Oh, that they would (*Psa.* 107:8, 15, 21, 31)!

5. When to Praise God.

a) *Psa.* 92:1, 2. Morning and evening. A splendid way to begin and close each day. How different then would our days be!

b) *Psa.* 119:62. In the middle of the night. A good prescription for any sleepless saint.

c) *Rom.* 14:6; *Acts* 27:35. At meals, or when eating and drinking.

d) *Psa.* 145:2. Every day. *Psa.* 119:164. Seven times a day.

e) *Acts* 16:25. When in prison. When in a place of trial or trouble praise God.

f) *Psa.* 34:1; *Eph.* 5:20; *1 Thess.* 5:18. At all times, always, continually. God wants us to be continually rejoicing and praising Him. The Bible does not say, "Be happy," but "rejoice," and praise God (*Phil.* 4:4).

g) Psa. 145:1; 89:1. For ever and ever. Much of our time in heaven will be spent in praise. Rev. 7:12.

h) Col. 4:2; Phil. 4:6, 7. When praying. We should let thanksgiving have a large place in our prayers.

6. How to Praise God.

a) Eph. 5:20; Rom. 1:8; Col. 3:17. In the name of Jesus Christ. All our praise should be rendered through Christ, just as we pray in His name.

b) Eph. 5:18-20. In the Spirit. Our praise should be prompted by the Holy Spirit. A Spirit-filled life is a life of praise.

c) Psa. 119:7. Praise from the heart and with integrity or sincerity; no mere lip praise. Psa. 138:1.

d) Psa. 63:5; 69:30. With joyful lips, and with a song. We are to sing the praises of God. Psa. 7:17; 9:2, 11.

e) Psa. 33:2; 71:22; 150:3-5. The psalmist called upon God's people to praise Him with musical instruments.

f) Col. 2:7. We are to abound in thanksgiving, or overflow with it. 1 Thess. 2:13. And to thank God without ceasing.

g) Heb. 13:15; Isa. 12:5, 6. With our lips. There should be more outspoken praise to God.

Under this heading of "How to Praise God," notice *how we are enabled to praise God*, or the secret of a life of praise. In Leviticus 22:29 we are told the thanksgiving offering was to be a voluntary one and so our thanksgiving should not be forced.

a) Luke 24:50-53. The disciples had been in touch with the risen Christ, and received blessing.

b) Psa. 119:62, 162, 164. The Word of God read and meditated on will produce thanksgiving (John 15:11).

c) Col. 1:9, 12. Being filled with the knowledge of God's will results in thanksgiving.

d) 1 Pet. 1:8. Faith will produce thanksgiving. If we believed more, we would praise more.

e) 1 Chron. 29:13; verses 9, 14 show that the people brought the willing offerings of service. This means surrender or consecration, is one secret of praise and joy.

f) Acts 2:46, 47; Eph. 5:18, 20. Being filled with the Holy Spirit produces praise and thanksgiving. It was that that so united the early Christians and gave such gladness.

8. Some Results of Praise.

a) Luke 17:18, 19. God was glorified; Christ was pleased, and further blessing was given.

b) Psa. 40:3. Many led to trust.

c) 2 Chron. 20:22. Victory over enemies follows praise.

d) 2 Chron. 5:13, 14. A wonderful manifestation of God's glory coming when the people united in praising and thanking God.

e) Neh. 8:10. "The joy of the Lord is your strength." A rejoicing Christian is a strong one. Try praise to God more and the life will be brighter. Praise ye the Lord!

NOTES

XVIII. THE FUTURE DESTINY OF THE BELIEVER

1. The Hope of the Christian as to the Future.

Titus 1:2; 3:7. Eternal life is hoped for. The hope of the Christian is not death.

a) 1 John 2:17. He abides for ever.

b) John 8:51; 11:26. He shall never taste death.

c) What about those who have died? John 11:11; Acts 7:60; 1 Thess. 4:13. They fall asleep. That does not mean they are in an unconscious state. Very little is said about our existence after leaving the body, but sufficient is said to show it is a much better position than any we may now occupy. Phil. 1:23; 2 Cor. 5:1-6. Those who die are with the Lord.

2. The Resurrection was Preached by the Apostles as the Hope of Christians. Acts 23:6; 26:6, 7; 1 Cor. 15:12-23.

a) When will those who have died in Christ be raised again? 1 Thess. 4:13, 16. When Christ comes again. 1 Cor. 15:23, 52.

b) How will they be raised?

(1) 1 Cor. 15:35-38. Not in the same body as laid in the grave.

(2) 1 Cor. 15:41, 42, 43, 44. These verses show that the resurrection bodies will be glorious; and yet will differ in glory; be incorruptible (52); be raised in glory and power; be spiritual bodies, and not flesh and blood; and be heavenly. Luke 24:39 shows that Christ's resurrection body was a real one, with flesh and bones.

(3) Matt. 13:43; Dan. 12:3. The righteous shall shine with a brightness like the sun (Matt. 17:2).

(4) Matt. 22:30; Luke 20:33, 36. Those raised from the dead are like the angels. They do not marry, nor do they die any more.

c) Rev. 20:6. Those who have part in the first resurrection—that is, the resurrection of the just (John 5:29; 1 Cor. 15:23, 24), or of life—are blessed and holy. They

are not under the power of death, but are priests of God and Christ, and will reign with Christ a thousand years.

3. The Hope of Those Who Do Not Die.

a) 1 Cor. 15:51; 1 Thess. 4:15; Heb. 9:28; 1 Thess. 1:10; Rom. 8:23. These verses teach that all will not die, but that some will be alive when Christ comes, and that the Apostle Paul taught his converts to look for and wait for the appearing of Christ (Phil. 3:20, 21; 2 Tim. 4:8).

b) 1 Thess. 4:17. Those alive at the coming of Christ will be caught up to be with Him. John 14:3 refers to the same event, showing that Christ will receive them to Himself.

c) Phil. 3:20, 21; 1 Cor. 15:51, 52. Those living will be changed. 1 John 3:2 will be realized, and believers will be transformed into likeness to Christ.

d) Col. 3:4; 2 Thess. 1:7, 10. Those that are Christ's shall be manifested. It will be shown openly what they are, and the glory that is theirs. One great purpose of God in saving men is to show forth the exceeding riches of His grace in the ages to come (Eph. 2:7).

4. Where Believers Will Be in the Future State.

a) John 14:3; 1 Thess. 4:17; John 17:24. With the Lord. Phil. 1:23. With Christ. 2 Cor. 5:8. At home with the Lord.

b) John 14:2. The Lord Jesus is preparing a place for His disciples.

c) Heb. 11:16 (also verse 10). A city is prepared for believers.

(1) Heb. 13:14. It is an abiding city.

(2) Rev. 21:10, 11, tell of the glory of that city.

(3) Rev. 21:14, 16, 22, 23, 25, give its size, its light, and glory; 22:1, 2, 5.

(4) Rev. 21:24, 26. Who will be in the city.

(5) Rev. 21:27; 22:3. The character of the city, its purity, and blessing.

5. The Position of Believers in the Future State.

a) 1 Thess. 2:12 (R.V.); James 2:5; Luke 22:28, 29; 12:32. Those who are called by God, and who love Him, and continue with Christ, will be given a kingdom.

Matthew 25:34; Hebrews 12:28 further refer to the kingdom appointed.

b) 1 Cor. 6:2, 3. The saints will sit in judgment on the world and angels.

c) Rom. 8:17, 18; 2 Cor. 4:17; 2 Thess. 2:14. Their position will be one of glory. The very glory that God has given to Jesus will be given to His people.

d) Rev. 20:6; 2 Tim. 2:12. Believers shall reign with Christ. They will have a very exalted position.

6. The Position of Believers as Regards Judgment.

a) Rom. 14:10; 2 Cor. 5:10. "We must all appear before the judgment seat of Christ." Every one must stand before Christ in judgment.

(1) John 5:24; Rom. 8:1. There is no judgment or condemnation of the believer on account of sin. The sins of the believer were judged and put away at the cross.

(2) 1 Cor. 3:13; Rom. 14:12. The judgment will be of the life and work and the result, reward or loss.

(3) James 1:12; 2 Tim. 4:8; 1 Pet. 5:1-4; 1 Cor. 9:24-26; Matt. 25:20-23. These passages show rewards offered for faithfulness in life and service, for that is the test as to success (1 Cor. 4:2).

(4) Rev. 2:7, 11, 17, 26, 27; 3:4, 5, 12, 21. These are further promises of reward for overcomers.

7. The Blessings of the Future to be Realized by the Believer.

a) 1 Pet. 1:4, 5. An inheritance will be received.

b) Eph. 1:4; 5:27; Jude 24; Col. 1:22; 1 Cor. 1:8. Believers will be presented before God blameless and faultless.

c) 1 John 3:2; Phil. 3:21. They shall be like Christ.

d) Rev. 7:9, 10, 13-17. Arrayed in white before God, serving Him day and night. No more hunger, nor thirst, nor weariness, nor tears. Cared for and tended by Christ Himself.

e) Rev. 21:4. No tears, no death, no mourning, no crying, no pain.

f) 1 Cor. 13:12. Full knowledge then, no more seeing darkly, but face to face.

g) John 17:24. They will behold the glory of the Father, and do so with rapture and adoration.

h) Rev. 4:10, 11; 5:11-13; 7:10; 14:2, 3. These passages show that those around the throne are much engaged in the worship of God and of the Lamb.

i) Rev. 7:15; 22:3; Luke 19:17, 19. His servants shall serve Him; those faithful in service here will be rewarded by being entrusted with a fuller service.

j) 1 Thess. 2:19; Matt. 25:21, 23. Great joy will be the portion of those faithful in service now.

NOTES

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