

**C-You can be God's confirmation** > God wants you to confirm Jesus Christ on earth so that He may confirm you in Heaven.

By **CONFIRMATIONS** > not just in the Accepted Religious sense which means to be Admitted by ceremony to Full membership in a church after Required study and preparation; but the CONFIRMATION God desires for is understood by the Definition of "Confirm" which is > "1. Prove to be true or correct; make certain. 2. Approve by formal consent; approve; consent to."

(Ex. 20:20) "And Moses said unto the people, fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not."

(Gal. 6:4) "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

(2 Tim. 2:15) "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"

**REASON FOR CONFIRMATION -- 1 Cor 1:4-9** I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. -- (just as God loved us before we loved Him, God also confirmed His love to us before we ever saw our need to confirm our love for Him.

**REALITY OF CONFIRMATION --** (our salvation appears real to others when they can "see Jesus in us") -- **2 Cor 2:8-9** Wherefore I beseech you that ye would confirm your love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. Paul was saying to the trouble-making people of this church that if they were truly Christians they would confirm it by the proof of their behavior.

**RESULTS OF CONFIRMATION -- Isa 35:3-6** Strengthen ye the weak hands, and confirm the feeble knees. 4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

"Because He First Loved Us."

Heavenly Father's Love: Why should He so love us?

① By Him we are begotten.

② We Turned Against Him, As did Absalom To David.

③ We Shamed His Name.

We ARE often governed by EARTH-bound Emotions.

He gives us A house > "In my Father's house..."

This is The House of A King.

Discern Kingdom of God & Kingdom of Heaven.

Shelter > Check underwings.

Food > Wedding Supper

Clothing > "Walk with me in White."

Abraham's Bosom > as close to the heart of the father as you can get.

Concerning our part in keeping ourselves from perishing, God even has concern about how He, in His Love for us prepares foundation for our lives. His desire for us is that we build on ~~our~~ foundation correctly to prevent falling into disuse. (1 Cor 3:11-15) speaks of building material we can use > Gold, <sup>Silver,</sup> precious stones, <sup>wood,</sup> Hay, Stubble.

### III - He SEES THE POSSIBILITY OF GOOD IN EACH OF US.

He first loved us because He sees good in us and wants us to be His Goodness. (Deut. 30:9a) "For the Lord will again rejoice over thee for good." Note especially vs. 9-14

IV - WE CAN MAKE GOD HAPPY > Consider from previous vs. "For the Lord will again rejoice over thee for good." / (Luke 15:10) "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. / (Malachi 3:17) "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

**"We love him because he first loved us." — 1 John 4:19**

(PURPOSE > SEEK COMMISSION OF FAITH TO FAITH WITH LOVE TO LOVE)

There is no light in the planet but that which proceedeth from the sun; and there is no true love to Jesus in the heart but that which cometh from the Lord Jesus himself. From this overflowing fountain of the infinite love of God, all our love to God must spring. This must ever be a great and certain truth, that we love him for no other reason than because he first loved us. Our love to him is *the fair offspring* of his love to us. Cold admiration, when studying the works of God, anyone may have, but the warmth of love can only be kindled in the heart by God's Spirit. How great the wonder that such as we should ever have been brought to love Jesus at all! How marvellous that when we had rebelled against him, he should, by a display of such amazing love, seek to draw us back. No! never should we have had a grain of love towards God unless it had been sown in us by the sweet seed of his love to us. Love, then, has for its parent the love of God shed abroad in the heart: but after it is thus divinely born, it must *be divinely nourished*. Love is an exotic; it is not a plant which will flourish naturally in human soil, it must be watered from above. Love to Jesus is a flower of a delicate nature, and if it received no nourishment but that which could be drawn from the rock of our hearts it would soon wither. As love comes from heaven, so it must feed on heavenly bread. It cannot exist in the wilderness unless it be fed by manna from on high. Love must feed on love.

Nourishment for the heart

"I love thee, Lord, but with no love of mine, / For I have none to give; / I love thee, Lord; but all the love is thine, / For by thy love I live. / I am as nothing, and rejoice to be / Emptied, and lost, and swallowed up in thee."

**1 JOHN 4:16-19** God is love; and he that dwelleth in love dwelleth in God, and God in him.

<sup>17</sup> Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. <sup>18</sup> There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. <sup>19</sup> **We love him, because he first loved us.**

**WHY SHOULD YOU LOVE GOD IN RETURN?**

**Verses 17-21** The love that is and dwells in God himself, proceeds to recommend it further.

I. As love to God, to the *primum amabile*—the first and chief of all amiable beings and objects, who has the confluence of all beauty, excellence, and loveliness, in himself, and confers on all other beings whatever renders them good and amiable. Love to God seems here to be recommended on these accounts:—1. It will give us peace and satisfaction of spirit in the day when it will be most needed, or when it will be the greatest pleasure and blessing imaginable: *Herein is our love made perfect, that we may have boldness in the day of judgment*, v. 17. There must be a day of universal judgment. Happy they who shall have holy fiducial boldness before the Judge at that day, who shall be able to lift up their heads, and to look him in the face, as knowing he is their friend and advocate! Happy they who have holy boldness and assurance in the prospect of that day, who look and wait for it, and for the Judge's appearance! So do, and so may do, the lovers of God. Their love to God assures them of God's love to them, and consequently of the friendship of the Son of God; the more we love our friend, especially when we are sure that he knows it, the more we can trust his love. As God is good and loving, and faithful to his promise, so we can easily be persuaded of his love, and the happy fruits of his love, when we can say, *Thou that knowest all things knowest that we love thee. And hope maketh not ashamed*; our hope, conceived by the consideration of God's love, will not disappoint us, *because the love of God is shed abroad in our hearts by the Holy Ghost that is given to us, Rom. 5:5. And hope maketh not ashamed; because the love of God is shed abroad in our*

hearts by the Holy Ghost which is given unto us. Possibly here by the love of God may be meant our love to God, which is *shed abroad upon our hearts by the Holy Ghost*; this is the foundation of our hope, or of our assurance that our hope will hold good at last. Or, if by the love of God be meant the sense and apprehension of his love to us, yet this must suppose or include us as lovers of him in this case; and indeed the sense and evidence of his love to us do shed abroad upon our hearts love to him; and thereupon we have confidence towards him and peace and joy in him. He will give the crown of righteousness to all that love his appearing. And we have this boldness towards Christ because of our conformity to him: *Because as he is so are we in this world, v. 17*. Love hath conformed us to him; as he was the great lover of God and man, he has taught us in our measure to be so too, and he will not deny his own image. Love teaches us to conform in sufferings too; we suffer for him and with him, and therefore cannot but hope and trust that we shall also be glorified together with him, **2 Tim. 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:**. 2. It prevents or removes the uncomfortable result and fruit of servile fear: *There is no fear in love* (v. 18); so far as love prevails, fear ceases. We must here distinguish, I judge, between fear and being afraid; or, in this case, between the fear of God and being afraid of him. The fear of God is often mentioned and commanded as the substance of religion **1 Peter 2:17 Honour all men. Love the brotherhood. Fear God. Honour the king.**; **Rev. 14:7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters**; and so it imports the high regard and veneration we have for God and his authority and government. Such fear is constant with love, yea, with perfect love, as being in the angels themselves. But then there is a being afraid of God, which arises from a sense of guilt, and a view of his vindictive perfections; in the view of them, God is represented as a consuming fire; and so fear here may be rendered *dread*; *There is no dread in love*. Love considers its object as good and excellent, and therefore amiable, and worthy to be beloved. Love considers God as most eminently good, and most eminently loving us in Christ, and so puts off dread, and puts on joy in him; and, as love grows, joy grows too; so that *perfect love casteth out fear* or dread. Those who perfectly love God are, from his nature, and counsel, and covenant, perfectly assured of his love, and consequently are perfectly free from any dismal dreadful suspicions of his punitive power and justice, as armed against them; they well know that God loves them, and they thereupon triumph in his love. That *perfect love casteth out fear* the apostle thus sensibly argues: that which casteth out torment casteth out fear or dread: *Because fear hath torment* (v. 18)—fear is known to be a disquieting torturing passion, especially such a fear as is the dread of an almighty avenging God; but perfect love casteth out torment, for it teaches the mind a perfect acquiescence and complacency in the beloved, and therefore *perfect love casteth out fear*. Or, which is here equivalent, *he that feareth is not made perfect in love* (v. 18); it is a sign that our love is far from being perfect, since our doubts, and fears, and dismal apprehensions of God, are so many. Let us long for, and hasten to, the world of perfect love, where our serenity and joy in God will be as perfect as our love! 3. From the source and rise of it, which is the antecedent love of God: *We love him, because he first loved us*, v. 19. His love is the incentive, the motive, and moral cause of ours. We cannot but love so good a God, who was first in the act and work of love, who loved us when we were both unloving and unlovely, who loved us at so great a rate, who has been seeking and soliciting our love at the expense of his Son's blood; and has condescended to beseech us to be reconciled unto him. Let heaven and earth stand amazed at such love!

C.F.  
"GLORY TO  
GLORY"

**(2 COR. 4:10)** "... that the life also of Jesus might be made manifest in our mortal flesh."  
if someone gives you a garment, wear it!

# "THE ONLY HOPE"

Ps 119:115-116

TEXTS

Depart from me, ye evildoers: for I will keep the commandments of my God. 116 Uphold me according unto thy word, that I may live: and **let me not be ashamed of my hope.**

**Prov 13:12 Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.**

## I HOPE TO LIVE

**Ps 22:9-11** But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. 10 I was cast upon thee from the womb: thou art my God from my mother's belly. 11 Be not far from me; for trouble is near; for there is none to help.

Your EARLIEST AND MOST LASTING hope is The hope To Live.

you CAME INTO THIS WORLD CRYING AND SQUIRMING TO LIVE.

As you GROW, you ARE GROWING UP TO LIVE.

As you LEARN, you ARE LEARNING TO LIVE.

You TRY TO STAY HEALTHY TO LIVE.

You WORK TO LIVE

SOME PEOPLE WILL STORE UP RETIREMENT. TO COME TO LIVE.

Despite ALL SUCH PLANS, PREPARATIONS AND EFFORTS YOU WILL DIE

When DEATH COMES THERE IS NO OTHER HOPE BUT CHRIST

There ARE TWO THINGS TO THINK ABOUT THE HUMAN HOPE TO LIVE. WE ARE TOLD THAT THE HUMAN BODY IS ABOUT 75% WATER. IF YOU BELIEVE, YOU WILL UNDERSTAND THAT WATER IS ESSENTIAL TO LIFE. MOST LIKELY, THEREFORE, DEHYDRATION CAN KILL YOU QUICKER THAN STARVATION.

FURTHERMORE, WE DON'T NEED TO BE TOLD BY MEDICAL EXPERTS OR SCIENCE STUDENTS THAT THE HUMAN BODY MUST HAVE AIR TO LIVE. IF EVER YOU'VE HAD A SMOOTHERING SPELL YOU KNOW THE NECESSITY OF AIR TO BREATHE.

There WILL COME A TIME FOR YOU WHEN YOU CAN NOT DRINK; AND YOU CAN NOT BREATHE. THEN COMES THE ONLY HOPE YOU HAVE TO LIVE. NOTICE THAT THERE ARE TWO THINGS THE BIBLE DOES NOT SAY WERE CREATED. THEY ARE WATER AND AIR. WHY ARE THESE TWO CONSIDERED TO BE ETERNAL? THE ANSWER IS IN KEEPING WITH THE SYMBOLIC EXAMPLES OF GOD THE SON AND GOD THE HOLY GHOST.

IN THE MANNER OF TYPOLOGY OF THE BIBLE, CHRIST IS THE LIVING WATER FOR MANKIND, (JOHN 4:9-14)

THE HOLY GHOST IS THE VERY WIND AND BREATH OF GOD. (JOHN 3:6-8 / JOHN 20:19-22) SEE NEXT PAGE FOR SCRIPTURES.

## CHRIST, THE LIVING WATER IS THE ONLY HOPE TO LIVE

**John 4:9-14** Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

NOTICE THAT THE HOLY SPIRIT IS THE GIVER OF THAT LIVING WATER:

**John 7:37-39** In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (**But this spake he of the Spirit**, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

THE HOLY SPIRIT, THE VERY WIND AND BREATH OF GOD, GIVES MAN HOPE TO LIVE:

**John 3:6-8** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

**John 20:19-22** Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

## II - HOPE TO HAVE THE BEST

The Hope to have the best - Houses, Cars, Clothes, boats & bikes, Leads to Livelyhood > Jobs ) possession of these are sins if they are not recognized as coming from God and are not given thanks of to God. (Every good and perfect gift.) Consider Abraham telling Lot T 13:17 to take his choice of the land.

JAMES 1:17

**James 1:16-17** Do not err, my beloved brethren. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

**NOTICE HOW LOT DID ERR BY WANTING THE BEST** *He WANTED The Best & Got The Worst*

**Gen 13:7-17** And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. 8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. 9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. 10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. 11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. 12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. 13 But the men of Sodom were wicked and sinners before the LORD exceedingly. 14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. --- **The aggravation of the quarrel was that the Canaanite and the Perizzite dwelt then in the land; this made the quarrel, Very dangerous.** If Abram and Lot cannot agree to feed their flocks together, it is well if the common enemy do not come upon them and plunder them both.

**Note, The division of families and churches often proves the ruin of them.** "Let there be no strife between me and thee. Let the Canaanites and Perizzites contend about trifles; but let not thee and me fall out, who know better things, and look for a better country." Note, Professors of religion should, of all others, be careful to avoid contention. You shall not be so, Luke 22:26. We have no such custom, 1 Cor 11:16. "Let there be no strife between me and thee, who have lived together and loved one another so long." Note, The remembrance of old friendships should quickly put an end to new quarrels which at any time happen. Let it be remembered that **we are brethren, Heb. we are men brethren**; a double argument We are men; and, as men, we are mortal creatures—we may die to-morrow, and are concerned to be found in peace. We are rational creatures, and should be ruled by reason. We are men, and not brutes, men, and not children; we are sociable creatures, let us be so to the uttermost. He offers him a sufficient share of the land they were in. Though God had promised Abram to give this land to his seed (Gen 12:7), and it does not appear that ever any such promise was made to Lot, which Abram might have insisted on, to the total exclusion of Lot, yet he allows him to come in partner with him, and tenders an equal share to one that had not an equal right, and will not make God's promise to patronise his quarrel, nor, under the protection of that, put any hardship on his kinsman. He give him his choice, and offers to take up with his leavings: If thou wilt take the left hand, I will go to the right. There was all the reason in the world that Abram should choose first; yet he recedes from his right. Note, It is a noble conquest to be willing to yield for peace' sake; it is the conquest of ourselves, and our own pride and passion, Matt 5:39-40. It is not only the punctilios of honour, but even interest itself, that in many cases must be sacrificed to peace.

**We have here the choice that Lot made when he parted from Abram.** How much he had an eye to the goodness of the land. He beheld all the plan of Jordan, the flat country in which Sodom stood, that it was admirably well watered every where (and perhaps the strife had been about water, which made him particularly fond of that convenience), and so Lot chose all that plain, v. 10, 11. That valley, which was like the garden of Eden itself, now yielded him a most pleasant prospect. It was, in his eye, beautiful for situation, the joy of the whole earth; and

*This subject reminds me of Doug White, only child, rich parents, petted and pampered all his childhood. At 16 years old his parents bought him a brand new Ford sports model, pink and white, Bible placed at the rear window. The car was a magnet for the girls and an envy for the boys. This is just a small example of the "best" he always had. I met him later, full grown and running, wife gone, family gone, cars gone. He said he wished he had been like me - meaning - he wished he had been poor.*

therefore he doubted not but that it would yield him a comfortable settlement, and that in such a fruitful soil he should certainly thrive, and grow very rich: and this was all he looked at. But what came of it? Why, the next news we hear of him is that he is in the briars among them, he and his carried captive. While he lived among them, he vexed his righteous soul with their conversation, and never had a good day with them, till, at last, God fired the town over his head, and forced him to the mountain for safety who chose the plain for wealth and pleasure. Note, Sensual choices are sinful choices, and seldom speed well. Those who in choosing relations, callings, dwellings, or settlements are guided and governed by the lusts of the flesh, the lusts of the eye, or the pride of life, and consult not the interests of their souls and their religion, cannot expect God's presence with them, nor his blessing upon them, but are commonly disappointed even in that which they principally aimed at, and miss of that which they promised themselves satisfaction in. In all our choices this principle should overrule us, That that is best for us which is best for our souls.

### III- HOPE IN "GOOD ECONOMY"

**Matt 6:19-21** Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also.

There is much talk and desire among the citizenry to have a good economy. Never mind good and high moral standards, a good economy us the only hope of worldly people. Politicians bore us with worthless promises of good economy. Governments and financial power brokers fail to create a good economy. People think that if there is a good economy they will have more money, more buying power, more wealth. This is a hope smothered in vanity. Money is but a vain device giving useless hope. Closely related to the hope in a good economy, therefore, is the hope in one's own devices. Such involves the man who was told by the Apostle, "Thy money perish with thee".

**Acts 8:18-22** And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, 19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. 20 But Peter said unto him, **Thy money perish with thee**, because thou hast thought that the gift of God may be purchased with money. 21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. 22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

The wicked proposal that Simon made, by which his hypocrisy was discovered (v. 18-19): When he saw that through laying on of the apostles' hands the Holy Ghost was given (which should have confirmed his faith in the doctrine of Christ, and increased his veneration for the apostles). it gave him a notion of Christianity as no other than an exalted piece of sorcery, in which he thought himself capable of being equal to the apostles, and therefore offered them money, saying, Give me also this power. He does not desire them to lay their hands on him, that he might receive the Holy Ghost himself (for he did not foresee that any thing was to be got by that), but that they would convey to him a power to bestow the gift upon others. He was ambitious to have the honour of an apostle, but not at all solicitous to have the spirit and disposition of a Christian. He was more desirous to gain honour to himself than to do good to others.

SIMON MAY HAVE HAD THE RIGHT DESIRE BUT HE HAD THE WRONG DEVICES.

### III- HOPE IN HUMAN INTELLIGENCE

**Prov 16:25** There is a way that seemeth right unto a man, but the end thereof are the ways of death.

**Prov 11:6-7** The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness. 7 When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.

People have learned so much through the ages that we think that we can rely on the growing intelligence of man to save the world. Through the advancement of education we think, as men learn more and more, that soon any problem in life can be solved by human ingenuity. The fact remains that human intelligence is an unreliable commodity.

People are **(2 Tim 3:7)** Ever learning, and never able to come to the knowledge of the truth.

#### WORLDLY INTELLIGENCE GIVES WAY TO SINFUL IMAGINATION — TOO MUCH IMAGINATION, TOO LITTLE SENSE

**Gen 6:5-8** And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. 8 But Noah found grace in the eyes of the LORD.

**God saw it ... repented ... grieved**—God cannot change (Mal 3:6; Jam 1:17); but, by language *suiited to our nature and experience*, He is described as about to alter His visible procedure towards mankind—from being merciful and long-suffering, He was about to show Himself a God of judgment; and, as that impious race had filled up the measure of their iniquities, He was about to introduce a terrible display of His justice (Ec 8:11). **vs.8. But Noah found grace in the eyes of the Lord**—favor. What an awful state of things when only one man or one family of piety and virtue was now existing among the professed sons of God!

**KEEP IN MIND > WE REAP WHAT WE SOW, MORE THAN WE SOW, LATER THAN WE SOW. People imagine that ,because God may be slow in judgment, their sin is permissible.**

**Ecc 8:11-13** Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. 12 Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: 13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

Because the Bible says, (Ps 14:1-4) "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good." 2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. 3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. 4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD." I can believe that the people who lead our nation are fools because they deny God. Otherwise, they would not pass, support, and promote laws which are totally against God's word and way.

### TRIFLING WITH LIFE: (see #3)

The emergency responders arrived at an apartment in Atlanta, Ga. to find a woman sprawled on the floor of a filthy bathroom.

She had just given birth to a baby. The lifeless child was in the room.

The baby's cradle was a urine and feces stained toilet. Such a repulsive, reprehensible condition is so deplorable we are nauseated.

In my thinking such a condition is no more sickening and no more despicable than what happens in a sterile, sanitized surgical suite where a partial-birth abortion is performed by a high-dollar representative of hell with a medical degree. The end of both acts is the same result, one is as nasty as the other.

There is a madness that has woven a web of deceit. People can not see through the tangled mess to recognize the evil inside, like some creature that shrouds its course in spiderweb, Satan has unveiled evil lurking to spread wings and destroy people.

I do not use the term madness lightly, for it is madness that surrounds us.

- ① What can be more insane for a country, whose motto is "In God we trust," to decide that prayer to that God must be restricted and in some cases outlawed?
- ② What can be more idiotic than to celebrate a holiday called Christmas and restrict any symbol that represents the Christ of Christmas? To say there can be no public display of manger scenes, no shepherd costumes, no baby in a manger, no star or cross, no wise men bearing gifts is to say that we are overcome with madness.
- ③ What can be more brain dead of a people than to trifle with the creation of life itself?

MAN MAY TAKE THE LIFE OF ANOTHER PERSON, BUT NONE CAN TAKE THE SOUL BUT GOD. THEREIN IS THE PROBLEM OF MAN TRIFLING WITH LIFE.

I should speak to the baby killing Abortionists and the proponents of EUTHANASIA AS JOB SPOKE TO HIS UNWELCOMED, ANTAGONIZING VISITORS: (Job. 12:1) "and Job answered and said, no doubt but ye are the people, and wisdom shall die with you..." (Job 12:9) "Who knoweth not in all these that the hand of the Lord hath wrought this?" (vs. 10) Oh whose hand is the soul of every living thing, and the breath of all mankind."

④ WHAT CAN BE MORE KIN TO INSANITY THAN FOR A PERSON TO DENY THE NATURAL-BORN DESIRES OF SENSIBLE PEOPLE. SEE > (Rom. 1:26) "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: (vs. 27) and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men." Even in days of old God warned: (Leviticus 18:22) "Thou shalt not lie with mankind, as with womankind: it is abomination."

⑤ Madness of All Madness, Ignorance to beat all insanity, is For Godless, Immoral people to think same sex marriage. Even the idea itself is so far removed from human reason that it could only be conceived in Hell. > Quote (Jer. 51:6-7) Especially vs. 7 "Babylon hath been a golden cup in the Lord's hand, and made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad."

## WHEN CITIES CRY.

As we speak of sexual propensity of wicked people who set their lives on a way which is opposed to God, we must consider what God thought of Sodom and Gomorrah. The cities were full of sin and filled with suffering. (Gen. 18:20) "And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous..." Why the cry of the city? Thievery was an every-day occurrence, fighting was as common as the sunrise, syndel and financial fraud

Came as regular as the heartbeat, Murder was expected at any time and all hope for peace and freedom was gone. There was never a thought given to the almighty God, if they had any god it was a God of their own imagination, carved in stone or chiseled in wood.

The ~~cities~~ suffered and died; and the cause of it was primarily their sexual perversion - A turning or being turned to what is wrong; change to what is unnatural, abnormal, or wrong.

## "WITH WHOM WE HAVE TO DO"

(Heb. 4:13) "Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do."

"His eyes as  
A flame of  
fire."  
(Rev. 1:14  
2:18, 19:12)

This scripture has to do with the word of God which is Jesus Christ, so quick (or living), and powerful that He sees deep inside each of us the soul, the spirit, the joints of the bones in our body, the marrow in our bones, the thoughts in our brains and even the intents of our heart. That is why we are naked before Him. That is why everything created is manifest, or made to be seen, in His sight. That is why we have something to do with Christ whether we like it or not.

You may ask, "What have I to do with Jesus?" That is the question of demons (Mk 5:7).

A better question is, "What has Christ to do with you?"

In dealing with people, Christ puts to work His Mercy and Majesty. HE IS KING OF KINGS and LORD OF LORDS.

Every King on Earth is in a low position under Christ.

Every Lord on Earth is far under the dominion of Christ.

(Psalm 145 speaks of His mercy and Majesty.

vs. 5 > "It will speak of the glorious honor of thy majesty, and of thy wondrous works."

vs. 8 > "The Lord is gracious, and full of compassion; slow to anger and of great mercy."

vs. 9 > "The Lord is good to all; and His tender mercies are over all His works."

vs. 12 > "To make known to the sons of men His mighty acts, and the glorious majesty of His Kingdom."

vs. 20 > "The Lord preserveth all them that love Him; but all the wicked will He destroy."

The Lord is Sovereign > Greatest in Rank or Power; Independent of the control of other governments; Above All others; Supreme; Greatest; Very Excellent and powerful.

# "WITH WHOM WE HAVE TO DO" (HEBREWS 4:13)

What have we to do with God? } Ps. 145:8-21 (note vs. 8, 9, 12, 20)

## I - Respond CORRECTLY TO HIS MERCY

A - God's mercy to us begins with our conception, Life is good, it is precious, it is dear to God, So He created each one of us in MERCY knowing each one of us would betray Him.

NOTE > God's instruction to David, (Ps 102:18) "This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

Each one of us is a special creation of God Almighty. By His mercy we can truly say, "God To Be Alive!"

B - The text scripture speaks of, "The eyes of Him with whom we have to do" & from His viewpoint in eternity God saw, even in our future > (ISA. 59:16) "And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him,

C - Even seeing that we would fail Him, God in His ever-present Mercy gave us:

1- LIFE. (ACTS. 17:28) "For in Him we live, and move, and have our being; as certain also of your own poets have said, for we are also His offspring."

2- LIBERTY. (JOSHUA 24:15) "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

3- LOVE. (JOHN 3:16) "For God so loved... What seems evil? Christ said, "Learn of Me" (MT. 11:29)

Festus said to Paul, "Much learning doth make thee mad." (ACTS 26:24)

No man  
ISA. 41:28

Judgment  
without  
mercy  
James 2:13

II. Respect His Majesty > (Ps 145:12) "...Glorious Majesty of His Kingdom.

A- Majesty is God's garments worn in splendor and power.  
"For thine is the Kingdom and the Power and the Glorious,  
the sounding of the seventh trumpet declares it,  
(Rev. 11:15) "And the seventh angel sounded; and there  
were great voices in heaven, saying, The Kingdoms of  
this world are become the Kingdoms of our Lord, and  
of His Christ; and He shall reign for ever and ever."  
Add to this (Rev. 19:11-16) > SEE LAST PAGE ★

B- His Majesty is AT HAND (Rev. 1:3) (Rev. 22:10)

We should never let the political power-brokers, the  
outlaw operators of the Kingdoms of this world, make us  
to fear. Not only is "their judgment coming" it is AT HAND.  
All the homosexual proponents, all the same sex marriage  
advocates, all the prayer killers, all the enemies of Christianity,  
baby killers, and all such mockers of God have, by their excess of sin,  
gone beyond the bounds of God's mercy and crossed over  
into the judgmental aspect of His Majesty.

(Ps. 145:20) "The Lord preserveth all them that love Him;  
but all the wicked will He destroy."

(Numbers 14:18) "The Lord is long suffering and of great mercy,  
forgiving iniquity and transgression, and by no means  
cleaving the guilty, visiting the iniquity of the fathers upon  
the children unto the third and fourth generation."

(James 2:13) "For he shall have judgment without mercy, that  
hath shewed no mercy; and mercy rejoiceth against  
judgment."

Majesty  
of the  
Judge

**Ps 102:11-13** My days are like a shadow that declineth; and I am withered like grass.

12 But thou, O LORD, shalt **endure** for ever; and thy remembrance unto all generations.

13 Thou shalt arise, and **have mercy** upon Zion: for the time to favour her, yea, the set time, is come.

Investigate the various meanings of the word endure.

*His mercy endures forever, available to all, but administered in the eternal sense to believers only.*

**ENDURE** > v.t. 1- to stand (pain, fatigue, etc.); bear, last, undergo 2- to put up with; tolerate. v.i. 1- to last; continue; remain. 2- to bear pain, etc. without flinching; hold out.

the Church redemption, transfiguration, and power over the world.

*you can ignore it or adore it.*

*you can use it or abuse it.*

*you can take it or forsake it.*

*you can love it or lose it.*

*you can argue about the mercy of God, but you can't abolish it.*

*It is renewed every morning for believers*

*It endures forever for believers.*

# Concerning God's Mercy.

His mercy creates a condition demanding choice.

"Choose you this day"

Compassion's pity for the undeserving and the guilty. Frequently changed in the revisions to loving kindness.

Our merciful God is just, but judgmental. (Deut 16:18) Just Judgment

(Ps. 119:120) Afraid of Thy Judgments

His mercy is divine, but demanding

Our merciful God is kind, but killing

Our merciful God is patient, but penalizing.

Our merciful God is loving but legalistic

you can ignore it or adore it.

you can use it or abuse it.

you can take it or forsake it.

you can love it or lose it.

you can argue about the mercy of God, but you can't abolish it.

It is renewed every morning for believers

It endures forever for believers.

**Rev 19:11-16** And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS.**

**11. behold a white horse; and he that sat upon him**—identical with Rev 6:2. Here as there he comes forth “conquering and to conquer.” Compare the ass-colt on which He rode into Jerusalem (Mt 21:1–7). The *horse* was used for war: and here He is going forth to war with the beast. The *ass* is for peace. His riding on it into Jerusalem is an earnest of His reign in Jerusalem over the earth, as the *Prince of peace*, after all hostile powers have been overthrown. When the security of the world power, and the distress of the people of God, have reached the highest point, the Lord Jesus shall appear visibly from heaven to put an end to the whole course of the world, and establish His kingdom of glory. He comes to judge with vengeance the world power, and to bring to the Church redemption, transfiguration, and power over the world.

**he shall rule**—The HE is emphatic, He and none other, in contrast to the usurpers who have misruled on earth. “Rule,” literally, “tend as a shepherd”; but here in a punitive sense. He, who would have *shepherded* them with pastoral rod and with the golden scepter of His love, shall dash them in pieces, as refractory rebels, with “a rod of iron.” **treadeth ... wine-press**—(Is 63:3). **of the fierceness and wrath**—So ANDREAS reads. But A, B, *Vulgate*, *Coptic*, and ORIGEN read, “of the fierceness (or *boiling indignation*) of the wrath,” omitting “and.”

**Almighty**—The fierceness of Christ’s wrath against His foes will be executed with the resources of omnipotence.

The victory gained by the great and glorious head of the church: *The beast and the false prophet*, the leaders of the army, are taken prisoners, both he who led them by power and he who led them by policy and falsehood; these are taken and *cast into the burning lake*, made incapable of molesting the church of God any more; and their followers, whether officers or common soldiers, are given up to military execution, and made a feast for *the fowls of heaven*. Though the divine vengeance will chiefly fall upon *the beast, and the false prophet*, yet it will be no excuse to those who fight under their banner that they only followed their leaders and obeyed their command; since they would fight for them, they must fall and perish with them. *Be wise now therefore, O you kings, be instructed, you rulers of the earth; kiss the Son, lest he be angry, and you perish from the way*, Ps. 2:10, 12.

**HORSE**—always referred to in the Bible in connection with warlike operations, except Isa. 28:28. The war-horse is described Job 39:19–25. For a long period after their settlement in Canaan the Israelites made no use of horses, according to the prohibition, Deut. 17:16. David was the first to form a force of cavalry (2 Sam. 8:4). But Solomon, from his connection with Egypt, greatly multiplied their number (1 Kings 4:26; 10:26, 29). After this, horses were freely used in Israel (1 Kings 22:4; 2 Kings 3:7; 9:21, 33; 11:16). The furniture of the horse consisted simply of a bridle (Isa. 30:28) and a curb (Ps. 32:9).

**horse**, a large solid-hoofed mammal. The horse (*Equus caballus*) was first domesticated in the Eurasian steppes, probably around 3000 B.C. Horses were introduced into Palestine by the Hyksos in the first half of the second millennium B.C. With their horse-drawn chariots the Hyksos managed to besiege the whole Near East. Horse burials, probably sacrificial, were found at Tell el-'Ajjul some four miles southwest of Gaza, and attributed to this period.

The first biblical reference to the horse is in Gen. 47:17, where Joseph trades horses and other livestock for food for his starving people in Egypt. In the Bible the horse is a symbol of power and most often associated with war. Even the heavenly armies are equipped with war horses (Rev. 19:11, 14). In contrast, the ass seems to signify peace (Zech. 9:9; Matt. 21:1-7). It appears that for this reason the Hebrews were forbidden to keep horses on a large scale. In Deut. 17:14-16 Moses tells the Israelites that if they elect a king, they should make sure that he does not 'multiply horses for himself' or buy horses from Egypt, in other words, build up an army. Samuel (1 Sam. 8:11-17) repeats this warning and impresses on them that, should they insist on a king, their sons will be needed to equip the war chariots. For a while this warning seems to have been observed, as Joshua killed the horses he had taken from the Canaanites (Josh. 11:9) and David disposed of the horses he had captured, except for a hundred chariot teams (2 Sam. 8:4). King Solomon, on the other hand, is reported to have had stables for four thousand horses (2 Chron. 9:25) or even forty thousand (1 Kings 4:26). He also imported horses from Egypt and other places (2 Chron. 9:28) and fed them on straw and barley (1 Kings 4:28). Later King Hezekiah was offered two thousand horses by the general of the Assyrian king Sennacherib (2 Kings 18:23).

Horse-drawn chariots were not only used for warfare but also constituted a very noble and honorable means of transport. Joseph was provided with a chariot by Pharaoh as a special sign of honor (Gen. 41:43) and Jacob's dead body was brought back to Canaan accompanied by horses and chariots (Gen. 50:9). Similarly the body of King Amaziah of Judah was returned to Jerusalem in a war chariot (2 Kings 14:20), and the eunuch, a royal minister with whom Philip spoke, was traveling by chariot (Acts 8:27-28).

In later times horses must have been quite common in Palestine, for a so-called Horse Gate existed in Jerusalem and the royal palace was equipped with a special entrance for horses (2 Chron. 23:15). The exiles on their return from Babylon brought with them 736 horses (Neh. 7:68) and according to Ezek. 27:14 horses were also imported from Togarmah (Armenia).

A very vivid description of how the horse acts on the battlefield is given in Job 39:19-25. The fear inspired by the war horse is reflected when supernatural afflictions are pictured as being brought by horsemen (Rev. 6:2-8).

**Ps 145:5-9** I will speak of the glorious honour of thy majesty, and of thy wondrous works. 6 And men shall speak of the might of thy terrible acts: and I will declare thy greatness. 7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. 8 The LORD is gracious, and full of compassion; slow to anger, and of great mercy. 9 The LORD is good to all: and his tender mercies are over all his works. 10 All thy works shall praise thee, O LORD; and thy saints shall bless thee. 11 They shall speak of the glory of thy kingdom, and talk of thy power; 12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

**Ps 145:18-20** The LORD is nigh unto all them that call upon him, to all that call upon him in truth. 19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. 20 The LORD preserveth all them that love him: but all the wicked will he destroy.

**Sovereign** > greatest in rank or power; independent of the control of other governments; above all others; supreme; greatest; very excellent or powerful.

**Ps 102:17-18** He will regard the prayer of the destitute, and not despise their prayer. 18 This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

**Isa 59:16** And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

**LIFE > Acts 17:28-29** For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

**LIBERTY > Josh 24:15** And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

**LOVE > John 3:16-18** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

**Rev 11:15** And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever

**Rev 19:11-16** And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

**Rev 1:3** Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

**Rev 22:10-12** And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

**Ps 145:20-21** The LORD preserveth all them that love him: but all the wicked will he destroy. 21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

**Num 14:18** The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

**James 2:12-13** So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

**Ps 119:117-120** Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually. 118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood. 119 Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies. 120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

**OUR MERCIFUL GOD: DEVINE BUT DEMANDING ---  
KIND BUT KILLING --- PATIENT BUT PENALIZING ---  
LOVING BUT LEGALISTIC**

**GOD'S MERCY: IGNORE IT OR ADORE IT --- USE IT OR  
ABUSE IT --- TAKE IT OR FORSAKE IT --- LOVE IT OR  
LOSE IT. YOU MAY ARGUE ABOUT THE MERCY OF  
GOD, BUT YOU CAN'T ABOLISH IT FOR BELIEVERS. IT  
IS RENEWED EVERY MORNING FOR BELIEVERS; IT  
ENDURES FOREVER FOR BELIEVERS.**

# WHEN THE DEVIL'S CROWD GETS LARGER, CHRISTIANS MUST GET STRONGER.

**Isa 5:14** Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

**THE MEANING OF HELL:** The word used here – translation of Hebrew *she-ole'* hades or the world of the dead as if a subterranean *retreat*), incl. its accessories and inmates: - grave, hell, pit. **Hades** – the place (state) of departed souls. – grave, hell. The greek word more commonly used is **geenna** (*gheeh'-en-nah*) valley of the son of Hinnom. A valley of Jerusalem used as a name for the place (or state) of everlasting punishment.- hell.

(Keep in mind **Matt 16:18** And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.)

The word used for grave is so closely associated with the word for hell because the grave is the gate of death and everlasting punishment for the lost.

**JEREMIAH 7:31-34** And they have built the high places of **Tophet**, which *is* in the valley of the son of **Hinnom**, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into my heart. <sup>32</sup> Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place. <sup>33</sup> And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away. <sup>34</sup> Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

There is no more fearful sound than the gates of a

Iron, to lock one in.

hell

OUTH WITHOUT MEASURE"

The horseleach hath **two daughters, crying, Give, give.** never satisfied, yea, four things say not, It is enough: 16 the earth that is not filled with water; and the fire that

who made a god of their belly."

Abraham said, Son, remember that thou in thy lifetime likewise Lazarus evil things: but now he is comforted,

**18-19** (For many walk, of whom I have told you often, that they are the enemies of the cross of Christ: 19 whose God is their belly, and whose glory is in their shame,

their multitudes shall go down to the pit."

**FINAL -- Ps 49:15-19** But God will redeem my soul from the power of the grave: for he shall receive me. Selah. 16 Be not thou afraid when one is made rich, when the glory of his house is increased; 17 For when he dieth he shall carry nothing away: his glory shall not descend after him. 18 Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself. 19 He shall go to the generation of his fathers; they shall never see light.

Anatomical words

Bleeped out.

But the behaviour is worse than the words.

But behaviour can not be bleeped out.

TEXT ->

## WHEN THE DEVIL'S CROWD GETS LARGER, CHRISTIANS MUST GET STRONGER.

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*There is no more fearful sound than the gates of a prison, changing iron against iron, to lock one in.*

### The measure of the grave and hell

*"THE GRAVE > "OPENED HER MOUTH WITHOUT MEASURE"*

**FACTUAL -- Prov 30:15-16** The horseleach hath two daughters, crying, Give, give.

There are three things that are never satisfied, yea, four things say not, It is enough: 16 **The grave**; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.

*"THESE THOSE ARE TORMENTED WHO MADE A GOD OF THEIR BELLY."*

**FEARFUL -- Luke 16:25** But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. **Phil 3:18-19** (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

*"THEIR MULTITUDES SHALL GO DOWN TO THE PIT."*

**FINAL -- Ps 49:15-19** But God will redeem my soul from the power of the grave: for he shall receive me. Selah. 16 Be not thou afraid when one is made rich, when the glory of his house is increased; 17 For when he dieth he shall carry nothing away: his glory shall not descend after him. 18 Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself. 19 He shall go to the generation of his fathers; **they shall never see light.**

## WHAT MAKES HELL TO ENLARGE HERSELF?

### INDIVIDUAL TRANSGRESSION:

**Hab 2:5** Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

“**He transgresseth by wine...**” We live in a world where many people are so mind-damaged by alcohol and drugs that sensible decisions are impossible.

“**...He is a proud man, neither keepeth at home...**” Many parents expect the school teachers to raise their children, but the teachers hands are tied because the law prohibits them from discipline. Many parents ignore home life (they who provide not for their own are worse than infidels). **1 Tim 5:8** But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

“**...Who enlargeth his desire as hell...**” A sinful avarice kills many souls (a desire of gaining wealth, possessing worldly goods, covetousness, greediness.) The poet observed, “One more unfortunate weary of breath, rashly importunate gone to her death”.

“**...And is as death, and cannot be satisfied...**” This speaks of people who can not be content with anything, always searching for peace of mind and peace of soul.

“**...But gathereth unto him all nations, and heapeth unto him all people...**” Evil people desire the company of other evil people. When a person sins, he wishes that the whole world would sin equally and think it all right. For example, the homosexual wishes that all people would be of his own “life-style.”

### TRIED IN THE BALANCE AND FOUND WANTING

**DANIEL 5:25-27** And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN. <sup>26</sup> This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. <sup>27</sup> TEKEL; Thou art **weighed in the balances, and art found wanting.**

*Ecclesiastes*

**1:14-15**

I have seen all the works that are done under the sun; and, behold, a *is* vanity and vexation of spirit. <sup>15</sup> *That which is crooked cannot be made straight: and **that which is wanting cannot be numbered.***

**CONCERNING THE CHRISTIAN REACTION TO THE FACT THAT : WHEN THE DEVIL'S CROWD GETS LARGER, THE CHRISTIANS MUST GET STRONGER.**

**WE MAY BE OUTNUMBERED, BUT NEVER OUTMANEUVERED.**

Joshua faced what seemed to be an overwhelming number of enemies.

**Josh 12:8** In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

**Josh 12:24** The king of Tirzah, one: all the kings thirty and one.

Unknown to Joshua, He was in an army whose leader had unequalled power and ability.

**Josh 5:13-15** And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? 14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? 15 And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

**CHRISTIANS MAY BE CURSED, CONDEMNED, CASTIGATED AND CRITICIZED BY WICKED PEOPLE, BUT NEVER BE CONQUERED.**

**Rom 8:36-39** As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord

**Josh 23:9-11** For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. 10 **One man of you shall chase a thousand:** for the LORD your God, he it is that fighteth for you, as he hath promised you. 11 Take good heed therefore unto yourselves, that ye love the LORD your God.

# CHRISTIANS GETTING STRONGER

COURAGE MENTIONED IN JOSHUA:

**Josh 1:6** Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.

**Josh 1:9** Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

**Josh 1:18** Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandedst him, he shall be put to death: only be strong and of a good courage.

**Josh 10:25** And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

**STRENGTH COMES FROM COURAGE;** a warrior can not fight well until his fear is gone.

**COURAGE COMES FROM FAITH,** be it ever so small as mustard seed.

## HUMILITY IS THE BEGINNING

**MARK 9:24** And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. *IT WAS THE MAN'S ONLY SON, THAT HE LOVED MORE THAN HIS OWN LIFE. IT WAS THE KIND OF LOVE THAT, WHEN THREATENED, MAKES TEARS FLOW DOWN A STRONG MAN'S CHEEKS AS READILY AS MORBID THOUGHTS RUSH THROUGH THE BRAIN. IT WAS A SICKNESS AS STRONG AS SIN. THE DEVIL, IN FACT, WAS THE CAUSE. IT WAS THE KIND OF SICKNESS THAT GENERATES FEAR SO OVERWHELMING THAT ONE THINKS FAITH CAN NOT OVERCOME. IT STARED THE FATHER'S EMOTIONS MORE THAN AN ORDINARY KILLER WOULD. IT RENDERED COMPASSION FOR THE PITIFUL CHILD. IT CAUSED CUTS AND BRUISES WHEN THE CHILD FELL ON THE GROUND, BURNS WHEN HE FELL IN THE FIRE AND CHOKING WHEN HE FELL IN THE WATER. IT EVOKED EMBARRASSMENT WHEN THE CHILD FOAMED AT THE MOUTH AND WALLOWED ON THE GROUND. IT PROVOKED PERPLEXITY WHEN THE CHILD COULD NOT HEAR OR SPEAK. IT CRUSHED THE FATHER'S HEART WITH*

hopelessness; For there was no cure, not even a diagnosis. The father said his child was a lunatic. Christ knew the cause was an unclean spirit.

Nevertheless, no cure was possible unless one could be found who could do the impossible. The father knew that Jesus could do the impossible. So he brought his only child to Jesus.

Christ's first response was so shocking it attacked the father's hopes. (Mk. 9:23) "Jesus said unto him, if thou canst believe, all things are possible to him that believeth."

What could be more humiliating than to come face to face with the power of God and know that the desires of your heart depends upon your measure of faith?

## HOW TO GET HUMBLE

The father of the child could make no faithful comment. Tears spilled from his face. The air echoed his mournful wails.

He could only utter the most humble of words, "Lord, I believe; help thou mine unbelief."

## GAINING THE GREATER FAITH BY LOSING YOURSELF

(Lk. 7: 6-8) "... Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word and my servant shall be healed. For I am a man set under authority, having under me soldiers..."

The Centurion's attributes that made his faith great:

↳ He considered himself unworthy. (Worthy means having worth or merit, deserving, great merit, admirable person.)

A- He realized his merit (thing that deserves praise or reward) amounted to nothing compared to Christ's. How can a person think he deserves praise or reward when Christ easily gives him every heartbeat and he finds it hard to give his whole heart to Christ? Or, Christ giving him every breath and he finds it hard to breath out in speech Christ's glory to others?

B- He knew his possessions. Amounted to nothing compared to the Christ whose home town has streets of gold and foundations of jewels.

C- He knew his power on earth among men paled in comparison to the creations of Christ.

D- He realized the puniness of his authority compared to Christ who could calm a raging sea and tread upon the waters.

2- His estimate of Christ's Power was so great it made His Faith Great:

(vs 7) "But say in a word"

A- He knew Christ did not need a century of soldiers nor a legion of warriors to help him. Christ does not need assistance from anyone. Great Faith is to know that the one who conquered death needs only to speak a word to solve any problem.

B- One word is all Christ needs in peace and in war.

(Ps 85:8) "I will hear what the Lord will speak, for he will speak peace unto his people, and to his saints: but let them not turn again to folly."

WORD OF WAR > Armageddon (Rev, 19:21) "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the islands were filled with their flesh."

shall he speak unto them in his wrath, and in his sore displeasure."

FROM NOTHING OF OURSELVES (Refer again to the Centurian's Unworthiness)

unto you, I have not found so great faith,

NOTHINGS ADD UP.

5, No Authority, Nothing to be deserved, indeed, no riches, nothing to be praised;

All These Nothings Identify The Feelings of The Centurian. The Total of All These, the sum up of all amounted to remarkable humility which Christ identified as the greatest of Faith.

Take Note That One Small Thing you think good about yourself.

Men are saved not by Faith but by the want of it.

Ben Franklin

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(Ps. 2:5) "Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

GREAT FAITH COMES FROM NOTHINGS OF OURSELVES (Refer again to The Centurian's Unworthy

(Luke 7:9) "For I say unto you, I have not found so great faith, no not in Israel."

WHEN A BUNCH OF NOTHINGS ADD UP.

No qualifications, no authority, nothing to be deserved,

nothing to be rewarded, no riches, nothing to be praised;

All these nothings identify the feelings of the Centurian. The total of all these, the sum up of all amounted to remarkable humility which Christ identified as the greatest of faith.

Take note that one small thing you think good about yourself.

CAN RUIN THE CALCULATION, AND BE RUINED BY "LITTLE" BAD TRAITS.

REFERENCE. REV. LIGETT, - ST. SIMON'S EMANUAL BAPT?

ILLUSTRATION OF THE UNJUSTIFIED PHARISEE. (LUKE 18:10-14)

SUPPOSE SOMEONE MADE YOU A DELICIOUS RED VELVET CAKE. IT WAS MADE FROM THE RAREST, MOST PASTY RECIPE IN THE WORLD. IT HAD SOME OF THE FINEST INGREDIENTS IN THE WORLD, THAT MADE IT SO DELICIOUS THAT EVERYONE IN THE WORLD WOULD LOVE ITS GOODNESS. SO SPECIAL WAS THE CAKE THAT IT WAS VERY EXPENSIVE. THE CAKE-MAKER BRAGS ABOUT IT BEING A \$100.00 CAKE. HE STOOD IN LINE A LONG TIME BUYING ALL THE MAKINGS. HE GAVE MANY HOURS OF HIS TIME MAKING THE CAKE. IT CAME OUT SO BEAUTIFUL THAT YOU CAN HARDLY WAIT TO TASTE IT. YOUR MOUTH IS WATERING. YOUR TASTE BUDS ARE ANXIOUS. FINALLY YOU CUT OFF A GENEROUS SLICE, HURRYING TO GET IT IN YOUR MOUTH. BUT THERE IS A ROACH IN IT!

SO IS THE PERSON WHO LIFTS HIMSELF UP, THE PERSON WHO WOULD BRAG ABOUT HIS GOODNESS CAN ALWAYS BE FOUND TO HAVE A ROACH IN HIS CAKE.

THE CENTURIAN'S FAITH WAS SO GREAT BECAUSE HE LIFTED THE POWER OF CHRIST HIGHER AND MADE HIS OWN REPUTATION LOWER.

IN THE STORY OF THE PHARISEE AND THE PUBLICAN PRAYING, THE PHARISEE IS TO BE DAMNED, THE PUBLICAN IS TO BE DELIGHTED. (LK 18:14B) "FOR EVERY ONE THAT EXALTETH HIMSELF SHALL BE ABASED; AND HE THAT HUMBLETH HIMSELF SHALL BE EXALTED."

**Keep in mind: Matt 16:16-18** And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

**The measure of the grave and hell:**

**FACTUAL -- Prov 30:15-16** The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough: 16 The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.

**FEARFUL -- Luke 16:24-25** And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. **Phil 3:18-19** (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

**FINAL -- Ps 49:15-19** But God will redeem my soul from the power of the grave: for he shall receive me. Selah. 16 Be not thou afraid when one is made rich, when the glory of his house is increased; 17 For when he dieth he shall carry nothing away: his glory shall not descend after him. 18 Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself. 19 He shall go to the generation of his fathers; they shall never see light.

**Hab 2:5** Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be **satisfied, but gathereth unto him all nations, and heapeth unto him all people:**

**POINTS OF EMPHASIS:**

**TRANSGRESSETH BY WINE**

**PROUD MAN, NEITHER KEEPETH AT HOME**

**ENLARGETH HIS DESIRE AS HELL**

**AS DEATH, CANNOT BE SATISFIED**

**HEAPETH UNTO HIM ALL PEOPLE**

**Dan 5:25-27** And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. 26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. 27 TEKEL; Thou art weighed in the balances, and art found wanting.

**Ecc1 1:14-15** I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. 15 That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

Following Joshua 12:8 and 12:24

**Josh 5:13-15** And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? 14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? 15 And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

**CHRISTIANS MAY BE CONDEMNED, DASTIGATED, AND CRITICIZED, BUT NEFVER CONQUERED**

**Josh 23:9-11** For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. 10 One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you. 11 Take good heed therefore unto yourselves, that ye love the LORD your God.

**Rom 8:36-37** As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. **Ps 44:22** Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

**Josh 1:6** Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. **Josh 1:9** Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest. **Josh 1:18** Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage. **Josh 10:25** And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

TO UNDERSTAND HOW CHRIST, IN HEAVEN, WILL APPEAR TO EVERY PERSON INDIVIDUALLY AT ALL TIME EVVEN THOUGH THERE ARE UNCOUNTABLE NUMBERS OF SOULS THERE. (As the sand of the sea in number)

**1 Cor 12:3-6** Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. 4 Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal.

**1 Cor 15:27-28** For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

**Eph 1:17-23** That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.

**Luke 2:10** And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

(Fracking)? oil out of the rock and  
granite (oil related substances) [oil, natural gas]  
oil out of the flinty rock (Deut 32:12-13)

FRACKING > The injection of fluid into shale beds at high pressure in order to free up petroleum resources (such as oil or natural gas.)

# FROM THE ROCK

Nothing can happen, no circumstance can develop, and no discovery can be made that God has not known of eternally. Even the modern technique of fracking has been spoken of in the Bible. God is always "up to date".

**FRACKING** > The Injection of fluid (usually water with sand) into shale beds at high pressure in order to free up petroleum resources (such as oil or natural gas).

**Deut 32:13** He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and **oil out of the flinty rock;**

**Job 29:1-6** Moreover Job continued his parable, and said, 2 Oh that I were as in months past, as in the days when God preserved me; 3 When his candle shined upon my head, and when by his light I walked through darkness; 4 As I was in the days of my youth, when the secret of God was upon my tabernacle; 5 When the Almighty was yet with me, when my children were about me; 6 When I washed my steps with butter, and **the rock poured me out rivers of oil**

# "From The Rock"

We may think of WATER from the Rock (1 Cor. 10:21-12)  
(Deut 8:15)

We may think of Honey from the Rock (Deut. 32:12-13) ←

We may think of oil from the rock. (Deut 32:12-13) ←

We may speak of fire out of the rock. (Judges 6:21)

We may speak of the Rock that pours out Rivers (Job 28:10) [Rivers & Oil] ←

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### GREATER Blessing of All:

Rock of my SALVATION (Ps. 89:26)

Rock of my STRENGTH (Ps. 62:7 > Note also vs 5 > Expectation.

vs. 6 > (DEFENCE) <sup>ALSO</sup> →

Rock of my REFUGE (Ps 94:22)

Though Addressed by implication only, The GREATEST of All is  
Blood out of The Rock.

"There is a fountain filled with blood, drawn from  
Emmanuel's veins, where sinners plunged beneath the floods  
lose all their guilty stains."

I WANT TO  
CONNECT THE  
SITUATION OF THE  
ROCK THAT LODGED  
IN THE RUN-AWAY BARGE  
TO THE "ROCK OF  
AGES."

**Harrah's**  
**CHEROKEE**  
CASINO RESORT

speaking of  
children of Israel  
after leaving Egypt in  
bondage

of that spiritual drink; for they drank  
of that spiritual Rock that followed  
them: and that Rock was Christ.  
(1 Cor 10:4) "and did  
all drink of the same  
maybe."

QUESTIONS: (1) How can one drink from a  
Rock? The children of Israel did. God provided  
by NAVE-power of CHRIST. and Moses by Counterfeit  
display was allowed to produce, to his own shame, the  
SIMILAR Result. When considering the True CHRIST-  
given water from the Rock to all who thirst  
after righteousness think of the PREDESTINATION  
by Christ for God's people. > The Rock was there  
before the children of Israel were.  
The water was in the Rock before the children  
of Israel were. [SCRIPTURES >

Similarly  
connected to  
thoughts about  
Predestination:



QUESTION (2) How CAN A Rock Follow  
people. (A) CHRIST had the back of the  
multitude of God's people fleeing Pharaoh's

ARMY.

(B) CHRIST follows you to your address.

(C) CHRIST STANDS AT your door AND KNOCKS.

## "DRINKING FROM THE ROCK"

**TEXT >>>> 1 Cor 10:1-12** Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 **And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.** 5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 12 Wherefore let him that thinketh he standeth take heed lest he fall.

They did all eat of the same spiritual meat, and drink of the same spiritual drink, that we do. The manna on which they fed was a type of Christ crucified, the bread which came down from heaven, which whoso eateth shall live forever. Their drink was a stream fetched from a rock which followed them in all their journeyings in the wilderness; and this rock was Christ, that is, in type and figure. He is the rock on which the Christian church is built; and of the streams that issue from him do all believers drink, and are refreshed. Now all the Jews did eat of this meat, and drink of this rock, called here a spiritual rock, because it typified spiritual things. These were great privileges. One would think that this should have saved them; that all who ate of that spiritual meat, and drank of that spiritual drink, should have been holy and acceptable to God. Yet was it otherwise: With many of them God was not well pleased; for they were overthrown in the wilderness, v. 5. Note, Men may enjoy many and great spiritual privileges in this world, and yet come short of eternal life. Many of those who were baptized unto Moses in the cloud and sea, that is, had their faith of his divine commission confirmed by these miracles, were yet overthrown in the wilderness, and never saw the promised land. Let none presume upon their great privileges, or profession of the truth; these will not secure heavenly happiness, nor prevent judgments here on earth, except the root of the matter be in us.

**WHAT COMES FROM THE ROCK? >>>> Deut 32:12-13** So the LORD alone did lead him, and there was no strange god with him. 13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck **honey out of the rock**, and oil out of the flinty rock;

## \* TO KNOW AS WE ARE KNOWN "

**1 CORINTHIANS 13:9-12** For we know in part, and we prophesy in part. <sup>10</sup> But when that which is perfect is come, then that which is in part shall be done away. <sup>11</sup> When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. <sup>12</sup> For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

**through a glass**—that is, in a mirror; the reflection *seeming* to the eye to be behind the mirror, so that we see it *through* the mirror. Ancient mirrors were made of polished brass or other metals. The contrast is between the inadequate knowledge of an object gained by seeing it reflected in a dim mirror (such as ancient mirrors were), compared with the perfect idea we have of it by seeing itself directly. **darkly**—literally, “in enigma.” As a “mirror” conveys an image to the *eye*, so an “enigma” to the *ear*. But neither “eye nor ear” can fully represent (though the believer’s soul gets a small revelation now of) “the things which God hath prepared for them that love Him” (1 Co 2:9). Paul alludes to Nu 12:8, “not in *dark* speeches”; the *Septuagint*, “not in *enigmas*.” Compared with the *visions* and *dreams* vouchsafed to other prophets, God’s communications with Moses were “not in enigmas.” But compared with the intuitive and direct vision of God hereafter, even the revealed word now is “a dark discourse,” or a shadowing forth *by enigma* of God’s reflected likeness. Compare 2 Pe 1:19, where the “light” or *candle* in a dark place stands in contrast with the “day” dawning. God’s word is called a *glass* or mirror also in 2 Co 3:18. **then**—“when that which is perfect is come” (1 Co 13:10). **face to face**—not merely “mouth to mouth” (Nu 12:8). Ge 32:30 was a type (Jn 1:50, 51). **know ... known**—rather as *Greek*, “fully know ... fully known.” Now we *are known by*, rather than *know*, God (1 Co 8:3; Ga 4:9).

we are to know him as we are known by him; not indeed as perfectly, but in some sense in the same manner. We are known to him by mere inspection; he turns his eye towards us, and sees and searches us throughout. We shall then fix our eye on him, and see him as he is, 1 Jn. 3:2. We shall know how we are known, enter into all the mysteries of divine love and grace. O glorious change! To pass from darkness to light, from clouds to the clear sunshine of our Saviour’s face, and in God’s own light to see light! Ps. 36:9. Note, It is the light of heaven only that will remove all clouds and darkness from the face of God. It is at best but twilight while we are in this world; there it will be perfect and eternal day.

1 Cor 13:8-13 Things are all dark and confused now, in comparison of what they will be hereafter: Now we see through a glass darkly (ev ainigmati, in a riddle), then face to face; now we know in part, but then we shall know as we are known. Now we can only discern things at a great distance, as through a telescope, and that involved in clouds and obscurity; but hereafter the things to be known will be near and obvious, open to our eyes; and our knowledge will be free from all obscurity and error. God is to be seen face to face; and we are to know him as we are known by him; not indeed as perfectly, but in some sense in the same manner. We are known to him by mere inspection; he turns his eye towards us, and sees and searches us throughout. We shall then fix our eye on him, and see him as he is, 1 John 3:2. We shall know how we are known, enter into all the mysteries of divine love and grace. O glorious change! To pass from darkness to light, from clouds to the clear sunshine of our Saviour’s face, and in God’s own light to see light! Ps 36:9. Note, It is the light of heaven only that will remove all clouds and darkness from the face of God. It is at best but twilight while we are in this world; there it will be perfect and eternal day.

Consider also how we are known by other people:

① By Reputation

② By Relations

③ By Regards To OR Respect For others.

④ Each person knows more about himself than does anyone else.

A CONCLUSION > IN HEAVEN WE SHALL KNOW AS MUCH ABOUT HOW OTHERS FEEL AS WE DO OF OURSELVES, WE SHALL KNOW AND SHARE ALL THEIR FEELINGS OF JOY, PLEASURE, WORSHIPFUL ELATION OF GOD’S PRESENCE, COMFORT OF GOD’S COMPANIONSHIP,

## **PREDESTINATION - PREDESTINATE / PREDESTINATED**

There are only four of any form of the word in the Bible, and each use is a translation of the Greek word *pro-or-id'-zo* (Strong's # 4309) meaning *to limit in advance, i.e. (fig) predetermine, determine before, ordain, predestinate.*

**Rom 8:29** For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

**Note, "To be conformed"** indicates that the predestination is not a state one is already in, but a state to be achieved by a certain "confirmation" which is the free-will acceptance of Jesus Christ as Lord and Saviour.

**Rom 8:30** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

**Note, "Them He also called"** indicates that the predestination must result from a "calling" to which a person must respond properly; that is by believing in Christ.

**Eph 1:5** Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

**Note, "Unto the adoption"** maintains that a person is not the child until the adoption takes place. That adoption comes about only after one is saved.

**Eph 1:11** In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

**Note, "We have obtained an inheritance"** indicates that one is not predestined to inherit the kingdom of Heaven, but must accept for truth a death of someone; that is here speaking of the death of Jesus Christ.

Some may take the preceding verses as the basis for thinking that certain people are destined to go to Heaven and no others can possibly share that destiny. It is believing that some are born to go to hell and can do nothing to change their eternal destiny. Similarly, they think some are born to go to Heaven because they are so predestined.

Such thinking does not take into account the exact meaning of the verses because such phrases as, "To be conformed", "Them He also called", "Unto the adoption" and "We have obtained an inheritance" are ignored.

## **THE ETERNAL STATE OF THE SOUL OF MAN IS NOT PREDESTINED, BUT CONDITIONAL.**

That is to say that the soul of man's eternal state depends on certain condition or conditions made with limitations and not dependent upon the absolute demand of God's predetermined imposition.

To say that the eternal place of the soul of man is conditional is to state that there are two ways for man to choose from. Those ways are predetermined by Almighty God, and man is given the choice. The way which is chosen results in the condition of the soul in eternity. This is the conditionality of it. A person may choose God's way or Satan's way. The soul of man, therefore, is dependent upon individual choice. The ways are predestined, the person is not.

**Matt 7:13-14** Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

**LAWS ARE PREDESTINED > Matt 5:18** For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

**NATURAL (laws of nature) Eccl 11:3** If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. **Eccl 1:5-7** The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. 6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. 7 All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.

**PHYSICAL Rom 7:5** For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. **Rom 7:24** O wretched man that I am! who shall deliver me from the body of this death? **Matt 4:23-24** And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. **Matt 10:1** And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

**SPIRITUAL (laws of God) Ezek 18:4** Behold, all souls are mine; as the soul the father, so also the soul of the son is mine: the soul that sinneth, it shall die. **Ezek 18:20-21** The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. 21 But if the wicked will turn from all his sins that hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

## CONSEQUENCES ARE PREDESTINED

The law of gravity, for example, demands that, in consequence of falling from a high place, a person will suffer bodily harm. Or, concerning the physical, when the human heart fails to beat death will be the consequence

Each law demands a result, an effect on those subject to that law and a consequence dependant upon how the subjects to the law regards it.

Concerning His laws, God has predetermined that they demand either a reward of a punishment. This predestination of consequences can never be abolished or altered.

**Deut 28:1-2** And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: 2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

**Deut 27:26** Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.

**Deut 28:15** But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

**Gal 5:19-21** Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

## MAN'S FREE WILL IS PREDESTINED

God has predetermined that each person be free to choose. If God did not grant that freedom, people would be no more than mindless robots with no individuality of thought, no capacity for decision and no ability to exercise reason. Were God not to give the freedom of will, He would have no cause to invite people to be reasonable.

**Isa 1:18-19** Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19 If ye be willing and obedient, ye shall eat the good of the land:

Note the words, "Let us reason together" verify that people have the free will to be reasonable or unreasonable and to choose good or evil.

Note also the words, "If ye be willing" show that God has predetermined free will.

A most popular verse that demonstrates man's freedom of choice is **Josh 24:15** And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

*Conclude that laws, consequences and free will are related. All laws have consequences. The predestined free will of people determine the consequences.*

## TIME IS PREDESTINED

Having determined when time should begin, God has predetermined when time in general will end and when certain segments of time, be they life or events, will end.

**Rev 10:5-6** And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

As the existence of time is predestined by Almighty God, time that is applicable to human lives is predetermined, though the souls of people are not.

**Acts 17:24-26** God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

Job speaks of man's time being predestined by the determination of God.

**Job 14:5** Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;

## **PLACES AND THINGS ARE PREDESTINED TO BE WHERE THEY ARE AND FOR THEIR PURPOSE GOD INTENDED**

**Deut 1:32-33** Yet in this thing ye did not believe the LORD your God, 33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.

**Ps 16:5-6** The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot. 6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

**Ezek 34:25-27** And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. 26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. 27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

**God's people were thirsty.** There was a rock predestined to be exactly where it was located in the way which God's people would be led to go. There was water, predestined and predetermined, in that rock. The people were not predestined to drink from that rock. They did not have to follow God's pathway, nor were they forced to follow God's cloud by day or His pillar of fire by night.

**Ex 17:3-6** And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? 4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. 5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. 6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

Many places and things are predetermined for man's benefit; but the soul of man is not predestined to go either to heaven or to hell. To go God's way or to go Satan's way is dependant alone to the choice of each individual.

### **PLACES AND THINGS – MODERN ILLUSTRATION:**

*Some men were working on a big barge on the Niagara River not far upstream from the Niagara Falls. The barge broke loose from its mooring and went rushing with the strong, swift current towards the falls and sudden death. Suddenly the barge came to sudden, crashing halt. Some great boulders, rooted deep in the bed of the river and*

**THE SOUL OF A PERSON IS WRAPPED IN A BRIEF LIFE SURROUNDED BY CONTIGUOUS LAWS, CONSEQUENCES, TIME, PLACES AND THINGS.**

**THE DESTINY OF THE SOUL IS DEPENDENT UPON HOW A PERSON USES HIS FREE WILL TO CHOSE GOS'S WAY OR THE DEVIL'S WAY.**

**Matt 7:13-14** Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

### **GOD'S PREPARATION FOR THINGS PREDESTINATED**

The path is already cleared. The lamp is already lit and the light is already shining. **Ps 119:105** Thy word is a lamp unto my feet, and a light unto my path.

Protection is already active. The hedges are already planted and grown. **Job 1:10**

Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

**The Captain is already present. Josh 5:13-14** And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? 14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

**The wings are already spread. Matt 23:37** O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

**The mansions are already prepared. John 14:2-3** In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

The walls are set, the gates hung, and the glorious lights are shining. **Rev 21:10-12** And he carried me away in the spirit to a great and high mountain, and shewed me the great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; 12 And had a wall great and high, and had twelve gates, and at the gates twelve angels,

"Lead us NOT INTO TEMPTATION. (MT. 6:13) (LK. 11:14)

God does NOT lead people into temptation

(James 1:13) "Let no man say when he is tempted, that he is tempted of God: for God cannot be tempted with evil, neither tempteth he any man."

Considering this scripture, therefore, the request, "Lead us NOT INTO TEMPTATION," CAN IN NO WISE MEAN THAT God would lead us INTO THE THROWS OF TEMPTATION, but is RATHER in the business of leading us in a way that helps us NOT to be tempted.

The request in question is, "Lead us in a way that we NOT be victim of temptation."

It is NOT A SIN to be tempted. It is A SIN to give in to temptation. CHRIST Faced temptation. (Heb. 4:15) "For we have not an high priest which cannot be touched with the feelings of our infirmities; ~~that~~ in all points tempted like as we are, yet without sin."

When temptation does come, "God lead us so THAT we will NOT give to it."

## Deliver From Evil

Deliverance, which is to "set free," would not be necessary unless a person is CAPTIVATED by something or is under the THREAT of being CAPTURED.

# The Blessings of Studying.

(2 Timothy 2:15) "Study to shew thyself approved (unto God) a workman that needeth not to be ashamed, rightly dividing the word of truth."

Without doubt, it is A GREAT blessing To have God's Approval. A preacher prepares his sermon in hope of blessing the people listening to him. He would like to see the people respond by filling the ALTAR AT AN INVITATION or shouting and giving testimony in reaction to God's Spirit. When there is AN OUTPOURING visibly of FAITH, the preacher feels that God's approval of his sermon has been demonstrated. He thinks God's approval of his study has been vindicated by good REACTION to his sermon.

When there is NOT A positive reaction to his sermon, the preacher feels that he has failed and that his studying has NOT MET God's Approval. Such will be the case most of the time. Seldom will a preacher feel that his sermon is successful. Yet, there is no reason for the preacher to pout and worry over the lack of reaction by the people. How people respond is NOT the preacher's business. It is God's purview alone.

There is, therefore, a misinterpretation of 2 Timothy 2:15.

\* Study is to shew thyself approved, and not so much to get the people approved. The blessing of God's approval is for "thyself" alone. The blessing one gets from proper study ought to be enough to satisfy the preacher.

\* The study and the showing is "unto God," and not unto the people. If a preacher studies, the people will know it. If he doesn't study, the people will know it. However, when he studies the blessing will be his alone.

\* The preacher is but a "workman" blessed when approved by his boss, but not responsible for the finished product of his work.

RELIGION -- RELIGIOUS. James 1:26-27, threeskos, threeskeia; distinct from eulabees (reverent; from the Old Testament standpoint; cautious fear toward God), "devout" (Luke 2:25); theosebees, "godly"; eusebees, "pious." "If any man seem a diligent observer of the offices of religion (threeskos) ... pure and undefiled religion (not the sum total or inner essentials of religion, but its outer manifestations) is to visit the fatherless," etc. The Old Testament cult or religious service (threeskeia) was ceremony and ritual; the New Testament religious service consists in acts of mercy, love, and holiness. "Religion" refers to the external service, "godliness" being the soul. James as president of the Jerusalem council (Acts 15:13-21) had decided against ritualism; so he teaches, instead of Judaic ceremonialism, true religious service is (1) active, (2) passive (Mic 6:7-8; Matt 23:23); compare Acts 26:5, "our religion"; Col 2:18, "worshipping," threeskeia. (from Fausset's Bible Dictionary, Electronic Database Copyright (c)1998 by BibleSoft)

RELIGION Belief in and reverence for God or some supernatural power that is recognized as the creator and ruler of the universe; an organized system of doctrine with an approved pattern of behavior and a proper form of worship. The classic New Testament passage on religion is James 2:17. Faith divorced from deeds, says James, is as lifeless as a corpse. (from Nelson's Illustrated Bible Dictionary, Copyright (c)1986, Thomas Nelson Publishers)

*C.F. ROMANS 1:28 and 1:32 "REPROBATE MIND."*

**Jer 6:28-30** They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters. 29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. 30 **Reprobate** silver shall men call them, because the LORD hath rejected them.

**2 Tim 3:8-9** Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, **reprobate** concerning the faith. 9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

**Titus 1:15-16** Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work **reprobate**.

*The Rich young Ruler, operating on his own assumption that he was intelligent enough to think he had his soul secured by his own obedience to law*

## REVELATION > BEFORE THE THRONE

We see Jesus by the Thrilling Symbols of the Revelation of Jesus Christ. (Rev. 4: 6-7) "And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. (7) And the first beast was like a lion, and the second beast like a bull, and the third beast had a face as a man, and the fourth beast was like a flying eagle."

① Lion > (Rev. 5: 5) "Behold, The Lion of the Tribe of Judah..."

Consider that Bethlehem-Judah was the place of Jesus Christ's birth.

As we say the lion is "king of the jungle", Christ is King of Kings.

The lion is the unquestioned ruler of his domain, Christ is Lord of lords. The lion is strongest of beasts, Christ is stronger than all.

The Bible speaks of another strong beast. (1 Peter 5: 8) "... The devil, as a roaring lion, walketh about, seeking whom he may devour."

But there is a stronger lion: (Nahum 2: 11-12) "Where is the dwelling of the lions, and the feeding place of the young lions, where THE LION, even the old lion, walked, and the lion's whelp, and none made them afraid? (12) The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, his dens with raven."

Personally speaking, Jesus is mine. I am His. The devil doesn't bother me. I'm not that important. I get into enough trouble on my own without him pushing me. Jesus Christ did not save me to keep me from trouble, but to get in trouble with me.

② - CALF - (Lev. 9:2) "... TAKE THE A YOUNG CALF FOR A SIN OFFERING..."  
(Lev. 4:3) "... LET HIM BRING FOR HIS SIN WHICH HE HATH SINNED, A YOUNG BULLOCK WITHOUT BLEMISH UNTO THE LORD FOR A SIN OFFERING."

CONSIDERING THIS ANIMAL, GLORY OF ALL GLORY, BLESSINGS OF ALL - , LOVE OF ALL - , AND SUPREME OF ALL INVITATIONS, THINK OF THE STRONG OX: (Mt. 11:28-30) "COME UNTO ME ALL YE THAT LABOR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST." (29) TAKE MY YOKE UPON YOU AND LEARN OF ME; FOR I AM MECK AND LOWLY IN HEART; AND YE SHALL FIND REST UNTO YOUR SOULS. (30) FOR MY YOKE IS EASY, AND MY BURDEN IS LIGHT."

③ - FACE AS A MAN - JESUS CALLED HIMSELF THE "SON OF MAN." HE IS GOD BUT BECAME A MAN. BY TAKING ON THE FORM OF A HUMAN, HE WAS ABLE TO SAVE MAN TO THE FULLEST. THE WORLD OF MANKIND NEEDS A SAVIOUR WHO CAN LIVE AS A MAN, FEEL AS A MAN AND OTHERWISE EXPERIENCE LIFE ON EARTH AS ONE OF US. THEREFORE, HE WAS BORN OF VIRGIN WOMAN YET RETAINED THE HIGH STATION OF THE SON OF GOD. HE WAS BORN INTO HUMAN FLESH BUT BORE THE BLOOD OF GOD. BE IT KNOWN THAT THE PLACENTA IN THE WOMB DOES NOT HAVE ANY OF THE MOTHER'S BLOOD IN ITS SYSTEM, THE CHILD MIGHT EVEN HAVE A DIFFERENT BLOOD TYPE THAN ITS MOTHER. IN THIS MANNER WE SEE JESUS WITH FACE AS A MAN AND THE BLOOD OF GOD, ONLY THE BLOOD OF GOD ON THE CROSS OF MAN CAN SAVE US.  
(Heb. 4:15) "FOR WE HAVE NOT AN HIGH PRIEST WHICH CANNOT BE TOUCHED WITH THE FEELINGS OF OUR INFIRMITIES; BUT WAS IN ALL POINTS TEMPTED LIKE AS WE ARE, YET WITHOUT SIN."

④ - Flying EAGLE - We see Jesus as the Flying eagle that brings people into the nest of God. (Ex. 19:4) "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."

Notice how believers enjoy the flight (ISA. 40:31) "BUT THEY THAT WAIT UPON THE LORD SHALL RENEW THEIR STRENGTH; THEY SHALL MOUNT UP WITH WINGS AS EAGLES; THEY SHALL RUN, AND NOT BE WEARY; AND THEY SHALL WALK, AND NOT FAINT."

**2 Sam 18:5** And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom. 2 Sam 18:1-8

**Deal gently for my sake with the young man, even with Absalom**—This affecting charge, which the king gave to his generals, proceeded not only from his overwhelming affection for his children, but from his consciousness that this rebellion was the chastisement of his own crimes, Absalom being merely an instrument in the hand of retributive Providence;—and also from his piety, lest the unhappy prince should die with his sins unrepented of.

The charge he gave concerning Absalom, v. 5. When the army was drawn out, rank and file, Josephus says, he encouraged them, and prayed for them, but withal bade them all take heed of doing Absalom any hurt. How does he render good for evil! Absalom would have David only smitten. David would have Absalom only spared. What foils are these to each other! Never was unnatural hatred to a father more strong than in Absalom; nor was ever natural affection to a child more strong than in David. Each did his utmost, and showed what man is capable of doing, how bad it is possible for a child to be to the best of fathers and how good it is possible for a father to be to the worst of children; as if it were designed to be a resemblance of man's wickedness towards God and God's mercy towards man, of which it is hard to say which is more amazing. "Deal gently," says David, "by all means, with the young man, even with Absalom, for my sake; he is a young man, rash and heady, and his age must excuse him; he is mine, whom I love; if you love me, be not severe with him." This charge supposes David's strong expectation of success. Having a good cause and a good God, he doubts not but Absalom would lie at their mercy, and therefore bids them deal gently with him, spare his life and reserve him for his judgment. Bishop Hall thus descants on this: "What means this ill-placed love? This unjust mercy? Deal gently with a traitor? Of all traitors, with a son? Of all sons, with an Absalom? That graceless darling of so good a father? And all this, for thy sake, whose crown, whose blood, he hunts after? For whose sake must he be pursued, if forborne for thine? Must the cause of the quarrel be the motive of mercy? Even in the holiest parents, nature may be guilty of an injurious tenderness, of a bloody indulgence. But was not this done in type of that immeasurable mercy of the true King and Redeemer of Israel, who prayed for his persecutors, for his murderers, Father, forgive them? Deal gently with them for my sake." When God sends and affliction to correct his children, it is with this charge, "Deal gently with them for my sake;" for he knows our frame.

18:1–5. **David**, now in security and with his supplies replenished, quickly took measures to reorganize his **troops** and prepare them for the inevitable encounter with Absalom. **A third** of his troops he assigned to **Joab**; **a third** to **Abishai**, Joab's brother; **and a third** to **Ittai**. David determined that he would lead the attack personally, **but** his comrades dissuaded him. He was **worth 10,000** of them, they said. **If half** of them died all would go on. But if he died the whole cause would be lost. Reluctantly David agreed to remain behind but commanded his officers that they not harm **Absalom** in the battle.

18:6–18. The encounter soon followed **in the forest of Ephraim**, a deserted place in the vicinity of Mahanaim (cf. 17:24, 27) but otherwise unknown. As terrible as Absalom's losses were by the swords of **David's** heroes (18:7), they were even greater from the elements of that inhospitable terrain (v. 8). **Absalom** himself, in a frantic attempt to escape on **his mule**, rode beneath a **large oak** tree and became tangled in its **branches**. **He was suspended in midair**. A soldier of David found him in this predicament but because David had ordered his men not to hurt **Absalom**, the soldier refused to harm him further. Bloodthirsty **Joab** was not so reluctant, however, and thrust **Absalom** in the **heart** with **three javelins**. Immediately **10** of his attendants **struck** Absalom to make sure he died. Absalom had already erected a memorial (**a pillar** called **Absalom's Monument**) to his own name **in the King's Valley** (traditionally the Kidron Valley immediately east of Jerusalem) because he had **no son** to **carry on his name**. **Joab** buried him in a **pit in the forest and piled** over it a memorial cairn.

18:19–23. When **Ahimaaz**, David's courier (cf. 15:36; 17:17), announced that he would set out to bear word to David of the army's victory **Joab** forbade him to do so, ostensibly to spare the king unnecessarily early grief over his son's death. Joab may also have been concerned for the well-being of the young messenger for the bearer of such bad news might not be well received. Instead **Joab** dispatched an unnamed **Cushite** (an Ethiopian) who was obviously known to David. He was either considered more knowledgeable as to what had happened to Absalom (see 18:29) or was more expendable. **Ahimaaz** was not to be denied, however, and finally received permission **to go**. Taking a shortcut, he **outran the Cushite**.

18:24–33. Both runners were seen from a distance, and when **David** understood that the nearer was **Ahimaaz** he assumed that the message he was conveying was **good** because Ahimaaz himself was **good**. The assumption was unfounded, however, for when **Ahimaaz** finally was able to deliver his message all he could do was speak in general terms of the victory over **Absalom**. The details were left to **the Cushite** who presently **arrived** and shared with **the king** the grisly news that **Absalom** and his confederates were dead. Overwhelmed, **the king** retired to an upper **room** where he privately poured out his heart before God in unremitting grief. The depths of his love for his rebel son are couched in his lament, **If only I had died instead of you**. Two of David's sons, Amnon (13:28–29) and Absalom (18:15), died violent deaths as a consequence of David's sin (12:10).

## CONSPIRACY AGAINST THE GENTLE FATHER

**2 Sam 15:12** And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

Absalom was caught up in a conspiracy against king David, his own father.

How so?

Led by lust > **James 1:14-15** But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Assisted by the wrong friends > **Prov 11:3** The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them. **Prov 11:6** The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.

## NOTE THE GENTLENESS OF GOD THE FATHER AND KING JESUS

**1 Kings 19:11-13** And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: 12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. 13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

(The gentle Jesus) - **Isa 42:3** A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

This was quoted about Jesus > **Matt 12:18-21** Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust.

## BLASPHEMY

Literally a "railing accusation" against anyone (Jude 9). "Evil speaking" is probably meant by it in Col 3:8. But it is more often used in the sense of any speech directly dishonoring God (1 Kings 21:10; 2 Sam 12:14; Ps 74:18; Isa 52:5; Rom 2:24). Stoning was the penalty, as upon the son of Shelomith, a woman of Dan, and of an Egyptian father (Lev 24:11); Stephen was so treated by a sudden outbreak of Jewish zeal (Acts 7:57-60). The Savior would have been stoned for the blasphemy alleged as the ground of His condemnation (Matt 26:65; Luke 5:21; John 10:36); but the Romans, to whom He was delivered, used crucifixion. So the fulfillment of the prophecy (contrary to what might have been expected, seeing that crucifixion was not a Jewish punishment) was brought about, "they pierced My hands and My feet" (Ps 22:16; compare John 18:31-32; 19:6-7). The Jews, in spite of themselves, fulfilled the prophecies to the letter (John 11:50-52). The hearer of the blasphemy rent his garment, which might never be mended, and laid his hand, putting the guilt wholly, on the offender's head. ★

The Jews, because of Lev 24:16, superstitiously shrank from even naming Jehovah. In Ex 22:28, "thou shalt not curse the gods" ('<sup>a</sup>lohim) refers to disrespectful language toward magistrates. From Ex 23:13, "make no mention of the name of other gods," they thought themselves bound to turn the idols' names into nicknames, as Baal into Bosheth, Beth-aven for Beth-el, Beel-zebul for Beel-zebub.

When the Jewish rulers, who had such numerous proofs of Jesus' Messiahship, shut their hearts against conviction, and at last stifled conscience and the light so utterly as to attribute His miracles of love, as the casting out of unclean spirits, to the help of the prince of demons, Christ pronounced that they were either committing or on the verge of committing the sin against the Holy Spirit which is forgiven neither in this world nor in the world to come, though all sin against the Son of man can be forgiven (Matt 12:31, etc.; Mark 3:28, etc.). ★ None can now commit formally the same sin of attributing Jesus' miracles against Satan's kingdom to Satan's help, so evident a self contradiction that nothing short of a seared conscience, and a hardened determination to resist every spiritual impression and even malign the Spirit's work before other men, could have given birth to such a sin. But a man may commit virtually the same sin by continued malignant resistance of the gracious Spirit in one's own heart, with, at the same time, blasphemous and Satanic misrepresentation of it to others. He who has committed it is so given over to a reprobate mind as to have no pang of conscience about it, and the very fear of anyone that he has committed it is proof positive that he has not, for if he had he would have been "past feeling" (Heb 6:4-6; 1 John 5:16).

## BLASPHEMES

the one who <b>blasphemes</b> the name of the LORD	Lv 24:16	5344b
as the native, when he <b>blasphemes</b> the Name,	Lv 24:16	5344b
said to themselves, “This <i>fellow</i> <b>blasphemes</b> .”	Mt 9:3	987
but whoever <b>blasphemes</b> against the Holy	Mk 3:29	987
he who <b>blasphemes</b> against the Holy Spirit,	Lk 12:10	987

## BLASPHEMIES

from Egypt,’ And committed great <b>blasphemies</b> ,	Ne 9:18	5007b
You, And they committed great <b>blasphemies</b> .	Ne 9:26	5007b
of men, and whatever <b>blasphemies</b> they utter;	Mk 3:28	988
“Who is this <i>man</i> who speaks <b>blasphemies</b> ?	Lk 5:21	988
speaking arrogant words and <b>blasphemies</b> ,	Rv 13:5	988
opened his mouth in <b>blasphemies</b> against God,	Rv 13:6	988

## BLASPHEMING

an alien, that one is <b>blaspheming</b> the LORD;	Nu 15:30	1442
this man speak that way? He is <b>blaspheming</b> ;	Mk 2:7	987
many other things against Him, <b>blaspheming</b> .	Lk 22:65	987
‘You are <b>blaspheming</b> ,’ because I said,	Jn 10:36	987
things spoken by Paul, and were <b>blaspheming</b> .	Ac 13:45	987

## BLASPHEMOUS

“We have heard him speak <b>blasphemous</b> words	Ac 6:11	989
and on his heads <i>were</i> <b>blasphemous</b> names.	Rv 13:1	988
a scarlet beast, full of <b>blasphemous</b> names,	Rv 17:3	988

## BLASPHEMY

sin and <b>blasphemy</b> shall be forgiven people,	Mt 12:31	988
but <b>blasphemy</b> against the Spirit shall not	Mt 12:31	988
Behold, you have now heard the <b>blasphemy</b> ;	Mt 26:65	988
“You have heard the <b>blasphemy</b> ;	Mk 14:64	988
we do not stone You, but for <b>blasphemy</b> ;	Jn 10:33	988
and the <b>blasphemy</b> by those who say they	Rv 2:9	988

**blasphemy**, a term derived from a Greek word meaning to injure the reputation of another. In the Bible it means showing contempt or a lack of reverence for God (Lev. 24:16; Mark 2:7) or something sacred (Matt. 26:65), including claiming for oneself divine attributes by word or deed (Mark 14:64; John 10:33).

## "GOD WILLING"

(The word will as a verb is sometimes the future auxiliary, but it often means to wish, to exercise will, to be willing).  
(2 Peter 3: 9) "The Lord is NOT SLACK CONCERNING HIS PROMISE, AS SOME MEN COUNT SLACKNESS; BUT IS LONGSUFFERING TO US-WARD, NOT WILLING THAT ANY SHOULD PERISH, but that ALL SHOULD COME TO REPENTANCE." > (see Seafield note relative this scripture).

"Willing. Or desiring, Three aspects of the will of God may be observed in Scripture:

### To THE DETERMINATE WILL OF THE SOVEREIGN GOD.

Exact limits  
fixed  
definite  
settled  
positive  
resolute  
absolute.

First consider the word SOVEREIGN. > Supreme Ruler, RANK ABOVE ALL OTHERS, UNEQUALLED POWER, GREATEST, EXCELLENT.

Then consider the will of God by His sovereign creativity lies in the essence of the determinate words "let there be" or the single word let. > (Gen 1:3) "LET THERE BE LIGHT"; (Gen 1:6) "LET THERE BE A FIRMAMENT." (Gen 1:14) "LET THERE BE LIGHTS IN THE FIRMAMENT"

IT IS THE DETERMINATE WILL OF GOD THAT THE LIGHT SHINE:

(ECCLESIASTES 1:5) "THE SUN ALSO ARISETH, AND THE SUN GOETH DOWN, AND HASTETH TO HIS PLACE WHERE HE AROSE."

as it is in the physical (natural) world, so it is in the spiritual: (MAT. 5:16) "LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER WHICH IS IN HEAVEN."

(ISA. 46:9) "REMEMBER THE FORMER THINGS OF OLD: FOR I AM GOD, AND THERE IS NONE ELSE, I AM GOD, AND THERE IS NONE LIKE ME"

TAKE NOTICE THEREFORE: (PROV. 3:5-6) "TRUST IN THE LORD WITH ALL THINE HEART; AND LEAN NOT UNTO THINE OWN UNDERSTANDING. IN ALL THY WAYS ACKNOWLEDGE HIM, AND HE SHALL DIRECT THY PATHS."

Acknowledge

## God's TATTOO

Those marks on the skin with designs or patterns by pricking and putting in colors are considered by some religious legalists to be bad.

Regardless their thoughts concerning the matter, The Bible says: (ISA. 49: 15-16) "CAN A WOMAN FORGET HER SUCKING CHILD, THAT SHE SHOULD HAVE COMPASSION ON THE SON OF HER WOMB? YEA, THEY MAY FORGET, YET WILL I NOT FORGET THEE. <sup>(16)</sup> Behold, I have GRAVEN thee UPON THE PALMS OF MY HANDS; THY WALLS ARE CONTINUALLY BEFORE ME."

God had restrictions on the behaviour and appearance of His people because He did not want them to appear to be like the heathen, satanic, godless people who did not belong to Him.

Based on what historians tell us, and based on the Bible itself, we learn that the people with whom God's people came in contact with were worshipping false gods and identifying themselves therewith. They would mark their bodies to show which gods they followed. God warned His people about such heathen: (LEV. 19: 4) "TURN YE NOT UNTO IDOLS, NOR MAKE TO YOURSELVES MOLTEN GODS: I AM THE LORD YOUR GOD."

God did not need His people to mark their bodies to show their belief. Their belief in the true God would show itself. Therefore He commanded: (LEV. 19: 28) "YE SHALL NOT MAKE ANY CUTTINGS IN YOUR FLESH FOR THE DEAD, NOR PRINT ANY MARKS UPON YOU: I AM THE LORD."

Yet God has made a mark on His palms. Why so? The palm of the hand is a very important part of the body. No matter how strong your fingers might be, they can not grasp and hold something without the palm. Jesus Christ bore all our sins on Himself on the Cross.

He bore the sins of the body complete. He bore the sin of the flesh, the sins of the head, heart and mind. He bore the sins of the feet, legs, arms, and palms.

Noticing how Christ bore the sins of our palms it is marvelous that what we think is the palm of the hand was not touched by Christ's CRUCIFIXION.

If the spike that nailed Christ's hands to the cross through the crucifixion process had been driven through what we think of as the middle part of the hand it could easily be pulled out, being there is no bone structure to prevent it. But the hand as thought of in old Testament times consisted of the wrist on down to the finger tips.

The area of the hand which is above the palm is the joint connecting hand and arm, the carpus. This is strong enough to keep the hands of a crucified person from pulling loose.

All this is just to say that God, who loves us so much He has given us on the palms of His hands, considers Himself as substitute for all our beings, and parts of our make-up through Christ, forbade any damage to the Holy palms of Jesus.

Christ died THAT we might be like Him; with holy hands touching not the unclean, with righteous feet walking in His path; Nothing was to mar His palms, and so ours.

(1 Jn. 3:2) "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

# THE PRICE OF SIN,

WAGES OF SIN IS DEATH, (ROM. 6:23)

## Synopsis:

PART 1 > ① Define wages. ② SATAN SELLS SIN. <sup>HIS</sup> commodity

(HEB 11:25) > ③ PLEASURE offered by SATAN. ④ Job description is WORKS OF THE FLESH (GAL 5:19-21)

⑤ NOT KNOWING what the pay will be.

⑥ Everything HAS ITS price (MT. 16:26)

PART 2 > ① SATAN, The lying boss. (JOHN 8:44)

② SIN pays NEGATIVE wages. ③ SATAN TAKES ME AWAY

(ISA. 40:27-30) > FROM ME, but CAN'T TAKE ME AWAY FROM CHRIST

④ SATAN offers wages, God gives GIFT. (ISA. 55:1-2)

## PART 3 > FRUIT PICKERS

① Bad fruit (ROM 6:21)

② Good fruit. (ROM. 6:22)

③ Eating SATAN'S - the Poison leads to Judgment (MT 5:22)

④ CHRIST'S fruit ~ Free & Ready to eat } (GAL 5:19-21)

⑤ SATAN'S fruit - HARD WORK

⑥ CHRIST does the work MAN CAN'T do.

(A) Hide sin (HEB 9:11-12)

(B) Excuse it (Lk 23:33-34)

(C) Cover it (1 PETER 4:7-8)

PART 4 > DAMNATION vs. SALVATION, > ONE MORE IMPORTUNATE  
could have had Christ in exchanged for His soul. (MT. 16:26)

## The Law of Payment.

SATAN may offer what he thinks is WAGES TO pay to the sinner, working for him, BUT he ACTUALLY HAS NOTHING TO DO WITH THE PAY BACK TO people in his SERVICE.

When the Bible says, THE WAGES OF SIN IS DEATH, IT IS NOT JUST A CASUAL COMMENT ON CONDITIONS THAT MIGHT EXIST. TO THE CONTRARY, IT IS A FIRM, FIXED, FINITE, UNBREAKABLE LAW OF GOD WHICH DEMANDS DAMNATION TO ALL WHO, INCLUDING SATAN HIMSELF WHO DISREGARD THAT LAW.

# "THE PRICE OF SIN"

## PART-1

(Rom. 6:23) "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

WAGE > ① Amount paid for work ② something given in return

To the mortal mind, it seems strange to hear that death is payment for some kind of work we have done or that death is something given to us in return for something we have done.

**YOU DON'T EVEN HAVE TO APPLY FOR SATAN'S WORK.**

I- SIN IS SATAN'S COMMODITY > he sells sin. Also he hires people to work for him in his business of sin;

**HE OFFERS AN APPEALING WAGE** > He pays pleasures, he claims to pay wages of fun and enjoyment. The Bible says that Moses turned down SATAN'S wages. (Heb 11:25) "Choosing rather to suffer

affliction with the people of God, than to enjoy the pleasures of sin for a season. So Satan offers a wage of pleasures, but he does not tell you what your real pay will be. He will not tell you that sin's pleasures are only for a season." **SATAN CLAIMS TO SET THE PAY SCALE, BUT GOD CONTROLS THE PAY-ROLL.**

\* FOR JOB DESCRIPTION OF SATAN'S WORK READ (GALATIANS 5:19-21)  
"Now the works of the flesh are manifest..."

II- SIN IS **CATASTROPHE** FOR SATAN'S EMPLOYEES.

a sudden widespread disaster, great calamity, unhappy ending.

A- Would you take a job when you did NOT even know what your pay was going to be? You shouldn't. But that is what you are doing as a sinner following the devil and doing his work.

You say you are not working for the devil. You say you are not on his pay. To prove it, you say you've never done anything damnably wrong, but you've never done the one right thing. You've never given your life to the Lord Jesus Christ. That is the only thing that will take you out of SATAN'S workforce. It has

See the Law of Payment on back of Review, center page

been said that everything has its price. Your price may be profit or punitive. Your price in life may be for profit in Christ or punishment in Satan's work. When sin sets the wages, you perish, not profit, you will become perilously penalized for ever, not made spiritually prosperous for ever.

(Mt. 16:26) "For what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

## PART 2 Satan, the lying boss.

B - Would you continue working for a boss you discovered was a liar?

Jesus spoke it - (John: 8:44) "Ye are of your father the devil, and the lust of the father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him, when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

Consider the wages of sin as a negative wage rather than positive. Not a reward but a punitive reckoning. Not a plus for your work, but a minus, a reverse wage.

You work all week looking forward to a pay check. That check is a reward from your boss for your labor. Your boss is saying, "I owe you this."

Instead, you work hard for a week and get a statement saying, "You owe me."

THE DEVIL CAN TAKE ME AWAY FROM ME, BUT HE,

Can not pluck me out  
of this hand ↘

HE CAN NEVER TAKE ME AWAY FROM CHRIST!

Would you agree to work for a person who gave you a gift that can never be taken away or never become worthless?

The most blessed part of the verse for the text is the LAST. The first part > "(Rom. 6:23) 'For the wages of sin is death'" yet the last part is > "BUT THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD."

God's graceful invitation to all mankind to receive that gift is in (ISA. 55:1-2) "Ho Every one that thirsteth, come ye to the waters, and he that hath no money; come buy and eat; yea, come, buy wine and milk without money and without price,

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

PART 3 "Choose you this day" 2. Whose fruit will you eat?

The verses leading up to the quoted text spoke of fruit: good fruit and bad fruit.

THE BAD FRUIT. > (Rom 6:21) "WHAT FRUIT HAD YE THEN IN THOSE THINGS WHEREOF YE ARE NOW ASHAMED?"

THE GOOD FRUIT > (Rom. 6:22) "BUT NOW BEING MADE FREE FROM SIN, AND BECOME SERVANTS TO GOD, YE HAVE YOUR FRUIT UNTO HOLINESS, AND THE END EVERLASTING LIFE."

The conclusion is, IF YOU EAT THE DEVIL'S FRUIT, IT WILL POISON YOU.

FIRST OF ALL, YOU DON'T WANT TO EAT THE DEVIL'S FRUIT THAT WILL PUT YOU IN DANGER OF THE JUDGMENT OF GOD. (MT. 5:22) "BUT I SAY UNTO YOU, THAT WHOSOEVER IS ANGRY WITH HIS BROTHER WITHOUT A CAUSE SHALL BE IN DANGER OF THE JUDGMENT... BUT WHOSOEVER SHALL SAY, THOU FOOL, SHALL BE IN DANGER OF HELL FIRE."

Therefore, be CAREFUL of what you eat:

(Galatians 5: 19-21) does not use the word fruit to speak of the devil's occupation. It speaks of the "Fruit of the Spirit" (vs. 22) in contrast to "works of the Flesh" (vs. 19). I think that is because Fruit is a meal ready to eat, while sin is a torture ready to happen because it works on you and requires work of you. Sin will work you into hell. Sin also makes you work hard trying to:

① hide it. > Men love darkness rather than light because their deeds are evil.

② MAKE EXCUSE FOR IT > I'm just human, I was looking for relief from so much trouble. He or she drove me to do it.

③ COVER IT UP. With the shroud of social acceptance. > Everybody does it. It is even legal.

A person can do neither of those, Christ can do all three.

WHAT CHRIST CAN DO WITH SIN, THE DEVIL'S WAGES, THAT MAN CAN NOT DO:

**HIDE IT >>>** Heb 8:11-12 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. **James 5:20** Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

**MAKE EXCUSE FOR IT >>>** On the cross, Christ took the blame for all sin, making it possible for us to need no excuse but to claim the blood sacrifice of Him. This is exemplified by Christ's saying on the cross, **Luke 23:33-34** And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. 34 Then said Jesus, **Father, forgive them; for they know not what they do.** And they parted his raiment, and cast lots.

**COVERS IT >>>** 1 Peter 4:7-8 But the end of all things is at hand: be ye therefore sober, and watch unto prayer. 8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

## DAMNATION VS. SALVATION

There are no more sad words in the Bible than the words, "Ye would not" as used in the context of the following verse: **Matt 23:37** O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

It is a sad state of spiritual affairs when a person refuses, over and over, to accept Christ as Saviour, it is the extreme of the importunate.

I have never shaken off the memory of some haunting lines of a poem I read one time, the words have been a chilling sadness that remains long gloomy to my mind. They tend to make the blood want to jell in the veins to think of the useless waste of human goodness;

The poet wrote, "One more unfortunate

WEARY of BREATH

RASHLY IMPORTUNATE

GONE TO HER DEATH."

A form of the word importunate is in the Bible carrying the meaning that one will never give up, one who keeps on and on with their self-centered ideas. The hateful heart - people with inborn hatred, from the atheist to the member of the wrecking crew of the church.

The murderous mind - AS WELL AS THE GUN-SHOOTING, KNIFE-STABBING KILLERS, I PUT IN THIS CATEGORY THE ABORTIONISTS, AND ALL WHO DEVALUE SANCTITY OF LIFE

The vicious LIAR - Gossip spreaders. Repeating something you don't know to be true, you ARE APART to be SPREADING A LIE. Troubles THAT OTHERS HAVE WOULD BE LESS TROUBLING IF WE WOULD LEAVE IT ALONE AND LEAVE IT TO GOD.

The purveyor of permissiveness - Those to whom ANYTHING goes, ANYTHING'S LEGAL. WITHOUT TOTAL DEVOTION TO CHRIST, YOUR MORAL STANDARDS ARE GOVERNED BY POLITICIANS AND ENTERTAINMENT PRODUCERS.

THE SEXUAL PERMISSIVE - UNNATURAL SEXUAL INCLINATION (See Rom 1) SAME SEX MARRIAGE, ETC

And so, "The wages of Sin is death."

And so, There goes ANOTHER IMPORTUNATE INTO ETERNITY, LEAVING BEHIND NOTHING BUT MORTAL REMAINS OF FLESH AND BONE MADE FROM THE DUST OF THE EARTH AND WORLD THAT KILLED IT. There goes THE SOUL OF THE IMPORTUNATE, GONE FROM ITS BODY WITH NOW STILLED HEART AND COLD FLESH. GONE FROM THE WORDS ITS LIPS COULD SPEAK, GONE IS THE WISDOM ITS MIND COULD THINK. GONE IN THE EYES THE SPARKLE OF LIFE, AND HOPE, AND DREAMS, AND AMBITIONS, AND NOW THE EYES TAKE ON THE DEATH STARE, LOOKING MILLIONS OF MILES INTO NOTHINGNESS. THE CASKET HAD BEEN UNSOLD AND

Empty, Now it is Sold AND Filled with The IMPORTUNATE.

How SAD IT IS THAT ONE WHO ~~Could do~~ Good WAS CHOSEN INSTEAD TO BE HARD-HEADED!

The IMPORTUNATE  
SAYS TO God.

I don't CARE  
WHAT YOU GAVE  
me  
I Will NOT  
ACCEPT (have)  
you

# HOLDING ON TO LIFE

## BY-NURTURE AND ADMONITION

LIFE HOLDS ON TO YOU.

(Ephesians 6:4) "And ye FATHERS, provoke NOT your children to WRATH: but bring them up in the NURTURE AND ADMONITION of the Lord."

(Seafield notes that NURTURE is discipline.)

Define NURTURE - (1) Rear, bring up, care for, foster, train (2) Nourish Education - nourishment.

Admonish - (1) advise against something, warn (2) Reprove gently (3) urge strongly, advise (4) Recall to a duty overlooked or forgotten, remind.

THESE CONSTITUTE THE KEYSTONE.

Keystone definition - (1) Middle stone at the top of an arch, holding the other stones or pieces in place (2) Part on which other associated parts depend, Essential principle.

All this reminds us of how Timothy was brought up. Paul remembered: (2 Tim. 1:5) "When I call to remembrance the UNFEIGNED FAITH THAT IS IN THEE, WHICH DWELT FIRST IN THY GRANDMOTHER LOIS, AND THY MOTHER EUNICE; AND I AM PERSUADED THAT IN THEE ALSO."

The unfeigned faith which Paul saw in Timothy started long before with the nurture and admonition from grandmother and mother. They keystone of essential principles was holding life together for Timothy. Timothy was holding on and he was being held together.

THE KEYSTONE HOLDS FAST:

(2 Tim. 1:13) "Hold FAST the Form of Sound Words, which Thou HAST HEARD OF ME, IN FAITH AND LOVE WHICH IS IN CHRIST JESUS."

(Heb. 4:14) "Seeing then that we have A GREAT HIGH PRIEST, THAT IS PASSED INTO THE HEAVENS, JESUS THE SON OF GOD, LET US HOLD FAST OUR PROFESSION."

What guide could Lois and Eunice use in nurturing, rearing, bringing up, caring for, fostering, and training Timothy?  
Most likely the commands of God.

Concerning the Commandments, Jesus was asked which was the greatest. Jesus replied, (MT. 22: 37-40) "Jesus said unto him, Thou shalt love the Lord thy God with All Thy heart, And with All Thy soul, and with All Thy mind. (38) This is the first and great commandment. (39) And the second is like unto it, Thou shalt love thy neighbor as thyself, (40) on these two commandments HANG ALL THE LAW and the prophets.

Keep in mind, The keystone hangs (or holds) all the other stones and pieces together.)

APPLY TO YOURSELF - When life seems to be falling apart, hold on to Jesus, He wants to hold on to you. Simon Peter saw Jesus walking on the water. (MT. 14: 28) "And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water."

(vs. 30) "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me."

(vs. 31) And immediately Jesus stretched forth His hand and caught him, and said unto him, O Thou of little faith, wherefore dost thou doubt?"

When life seems to be falling apart on us we are stricken to feel as helpless as a lost sheep. Take comfort, therefore, knowing that once in the hands of our keystone Jesus, He will not let go of us. (John 10: 27-30)

As well as emphasizing the importance of the keystone,  
in topics it have gone from Nurture and Admonition of  
the Lord, to Timothy's raising in faith, to holding fast by holding on,  
to the commands of God, to Jesus holding on to Simon Peter,  
to Jesus holding on to sheep. Now it come back to Jesus as our  
keystone, holding life together.

(1 Peter 2: 3-4) "IF so be ye have TASTED THAT THE LORD IS GRACIOUS  
(4) TO WHOM COMING, AS UNTO A LIVING STONE, DISALLOWED INDEED  
OF MEN, BUT CHOSEN OF GOD, AND PRECIOUS."

OUR KEYSTONE IS ALIVE

# JUDGMENT/JUSTICE/FAIRNESS

(THESE THREE GOD ENFORCES)

**Gen 18:19-23** For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. 20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. 22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. 23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? >>>> *this question could be interpreted as asking "Will you be FAIR?"*

MAN IS NOT CAPABLE OR PERMITTED TO PASS JUDGMENT ON OTHERS.

(human nature and selfishness intervenes) JESUS WARNED, (**Matt 7:1-4**) Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

*JUDGMENT REQUIRES MEASURING GOOD AGAINST BAD, RIGHT AGAINST WRONG, AN AGE OLD LAW OF GOD REQUIRED JUDGMENT THAT IS FAIR,* (**Lev 19:35-37**) Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. 36 JUST balances, JUST weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt. 37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

*In Mat. 7:2, "what measure ye METE" means "what measure you measure".*

HUMAN BEINGS ARE ALWAYS TEMPTED TO MEASURE WITH A "WHAT'S IN IT FOR ME ATTITUDE".

*MORALLY SPEAKING, MAN CAN NOT JUDGE OTHERS CORRECTLY BECAUSE HE MEASURES OTHERS BY HABITS, NOT HEARTS* (**1 Sam 16:7**) But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

(**Deut 1:17**) Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; **ye shall not be afraid of the face of man; for the judgment is God's:** and the cause that is too hard for you, bring it unto me, and I will hear it.

Habit > Characteristic Condition of mind or body - / a thing done often and usually done easily / a tendency to perform a certain action or behave a certain way / USUAL WAY OF DOING.

Heart - The seat of the emotions: Said of the moral side of human nature in contradistinction to the intellectual; as "HE WAS ALL HEAD AND NO HEART." / the seat of the will or inclination / <sup>strongest</sup> thoughts and feelings > Feel inside ABOUT A MATTER.

QUESTIONS ABOUT DAVID.

a - strong heart - to wit Ishbath

b - weak habits - to wit Bersheba & Uriah

c - yet chosen - "After God's own heart"

d - penalized - Habits made him suffer - Heart made him whole.

Now The Lesson:

1 - MAN judges MAN For CRITICISM. (Matters of the habits)

2 - God judges MAN For JUSTICE (Matters of the heart)

THE PRURPOSE OF GOD'S JUDGMENT IS TWOFOLD. 1- TO REVEAL TRUTH.  
2- TO EXSECUTE VENGEANCE

## TRUTH

**John 8:31-32** Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

Jesus said of Himself > (John 14:6) "Jesus saith unto him, I Am the way, the Truth, and the Life: No man cometh unto the Father, but by me."

ask me how I know I'm Heaven Bound, because I'm Heaven born. Because I have truth in me. WHAT IS TRUTH? Nothing but Christ Jesus. He showed me the true way. He should me the true life.

3. He is the life; for we are alive unto God only in and through Jesus Christ, Rom 6  
Christ formed in us is that to our souls which our souls are to our bodies. Christ is resurrection and the life.

## VENGEANCE

**Rev 6:9-11** And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not **JUDGE** and **AVENGE** our blood on them that dwell on the earth 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

**Rom 12:19** Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

THERE MUST BE A "PAY DAY SOMEDAY" – Note Rev. Lee's sermon.

**1 Kings 21:19** And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

(Ezek. 18:4) "Behold, All souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."

(Ezek. 18:20) "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

# WHEN JUDGMENT MEETS JUSTICE

One of my favorite stories concerns a little boy who deserved to eat and a "Cowboy" who deserved to be punished. It was told to me by a friend by the name of Harkins. He had been a carefree-sinful character, but he told me he had been saved and was now working with the young people of his church. He said he had always liked children and always had a deep feeling for children. As an example, he told me that he and his cousin, John A., were driving trucks together when they stopped for breakfast one morning. When they went into the restaurant, a "Cowboy", (as they called him) was throwing a little boy out of the restaurant. He had been begging for food and the "Cowboy" was showing his "Manhood" by putting him out. Harkins and John A. didn't like it, but they let it go. Soon the little boy returned and the "Cowboy" started to put him out again.

God's Love  
Would Not be  
Complete  
Unless He  
Took Vengeance  
Against All  
That Would  
Harm The  
Ones He  
Loves.

Harkins said, "I knocked him plumb to the pinball machine, and when he hit the floor John A. was on top of him trying to beat the life out of him. Well, when we finished with that cowboy I called the waitress over and told her to make the best breakfast she could for that little boy, and that cowboy lying there on the floor is going to pay for every bite of it."

WE CAN TRULY BELIEVE THAT OUR HEAVENLY FATHER, LOVING JUSTICE AS HE DOES, HATES INJUSTICE. THIS REMINDS ME OF WHAT I TOLD SOME AMISH MEN. I TOLD THEM I MIGHT UNDERSTAND TO SOME DEGREE THEIR BOASTING ABOUT THEIR PEACEFUL, NON-VIOLENT WAYS. IN THEIR SELF-RIGHTEOUS SECLUSION THEY WON'T EVEN GO TO WAR TO FIGHT FOR THEIR FREEDOM. CONSCIENTIOUS OBJECTORS THEY CALL THEM. I TOLD THEM THE BIBLE TELLS ME TO "TURN THE OTHER CHEEK." IT DOES NOT TELL ME TO TURN YOUR CHEEK. THEREFORE, IF YOU ARE MY FRIEND AND SOMEONE HARMS YOU, I AM GOING TO BEAT THEM SEVERELY. THEY HAD NO ANSWER TO THAT.

The Baptist Believe THAT once you ARE SAVED you ARE ALWAYS SAVED. you CAN'T be lost AGAIN.

The Methodists believe THAT, though you ARE SAVED, you CAN "FALL FROM GRACE" AND become lost AGAIN.

Joel Olsten of Houston Texas AND large T.V. celebrity is supposed to be A preacher of some sort. He preaches A message of PROSPERITY AND PAINLESS, TROUBLE FREE life ON THIS EARTH. He will NOT mention HELL to his followers which ARE MANY.

A loyal Baptist died AND entered ETERNITY AND found he WAS IN HEAVEN. He SAID, "I knew I WAS RIGHT ALL ALONG. I knew I would NOT lose My SALVATION."

A loyal Methodist died AND ALSO went TO HEAVEN. He SAID, "I knew I WAS RIGHT ALL ALONG. I knew God would RESTORE my SALVATION EVEN though I fell FROM GRACE many TIMES."

Joel Olstene died AND entered ETERNITY. He SAID, "It is NOT HOT! IT is NOT HOT! Those ARE NOT REAL FLAMES! Believe me it is NOT HOT! Life is good! No problem, there is NO HELL!

(MT. 7: 21-23) "NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD SHALL ENTER INTO THE KINGDOM OF HEAVEN; BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN, (22) MANY WILL SAY TO ME IN THAT DAY, LORD, LORD, HAVE WE NOT PROPHESIED IN THY NAME? AND IN THY NAME HAVE CAST OUT devils? AND IN THY NAME HAVE DONE MANY WONDERFUL WORKS?"

(23) And they will I. PROFESS UNTO THEM, I NEVER KNEW YOU: DEPART FROM ME, ye THAT WORK INIQUITY."

# THE PARTNERSHIP OF JUDGMENT AND JUSTICE IS FAIR.

Some things in the Bible do not seem fair, but they are right.

① When the two harlots claimed the same child, it does not seem fair that Solomon a decision to cut the child in two parts. (1 Kings 3:25) "And The King SAID, Divide the living child in two, And give half To The one, And half To The other."

It does not seem fair to score the true mother in such a way. It certainly wasn't fair to the child. But it was right.

② also it did not seem, to people who worked all day, that it was fair to get the same pay as some who worked only one hour. (Mt. 20:12) "Saying, These LAST HAVE WROUGHT but one hour, And Thou hast made them EQUAL unto us, which have borne the burden and heat of the day!"  
This does not seem fair even to us. But it WAS Right.

THE POINT TO BE TAKEN HERE IS NOT WHAT SEEMS FAIR, BUT WHAT IS TRAGICALLY UNFAIR;

It is not fair to the Lord Jesus Christ for a person to turn his back to such a Saviour!"

# "LITTLE WORD AND BIG HANDS"

The destiny of A NATION (Deut. 28:1-11) depends on one small word of two letters.

The strength of a city depends on the word.  
The livelihood of the country fields depend on it.

The endurance of economy depends on it.

The fiber of the family depends on it.

The production of all man grows to eat, (Be it animal or vegetable) depends on it.

The victory of every warrior's battle so depends,  
The traveling on land, sea, and air so depends.

All strength, stamina, sustenance and success ...

Verses with "IF"

vs. 1

vs. 7

vs. 9

vs. 13

vs. 15

ISA. 1:19 "BUT IF" ye be willing  
and obedient, ye shall eat the good of  
the land. (20) BUT if ye refuse and rebel  
ye shall be devoured with the sword.  
For the mouth of the Lord hath spoken it."

How can you define willing and obedient  
as used in verse 19? By noticing the opposite  
characteristics in vs. 20.

Willing is opposite to refuse. Refusal is cured by  
repentance.

Obedience is opposite to Rebel. Rebellion is cured by  
repentance.

See (NUM. 11: 23) "... IS THE LORD'S HAND WAXED SHORT?"

Whatever the hand of man touches is apt to be corrupted. > There is *NAVE* Righteous, (Righteousness is as Filthy Rags.) if hand offends...

Whatever the hand of God touches is apt to be *CONVERTED*.

### "THE SHAME OF UNPLIGHTED MAN"

MAN REASONS WITH MAN on the basis of his Learning. God REASONS WITH MAN on the basis of his LEAVING. (LEAN ON JESUS) As Moses was LEARNING on his STAFF TO WIN THE BATTLE, SO MAN NEEDS THE HELP OF OTHERS TO LIFT UP JEWS.

Christ never spoke a word that He should be ashamed of.

He never had a thought that He should be ashamed of.

His hands never touched the unclean thing that He should be ashamed of.

His feet never walked in places He should be ashamed of.

His tender heart never harbored an emotion He should be ashamed of.

Why then does (Heb 12: 2), speaking of Christ, say of Him, "despising the shame"? It is a MATTER of whose shame He CARRIED TO THE CROSS.

(2 Cor 13: 3-9) is an explanation of how our shame was put on Christ and how, in consequence, Christ, having carried our shame, is proud to be in us.

Despising The shame. (c.f.) Hate the sin, love the sinner. / Christ despised the shame of my sin, Rebellion AND disobedience, yet He loved me so much He CARRIED my SHAMEFUL ACTS TO HIS CROSS.

CAN I CONNECT CLARENCE PITMAN STORY? PARENTS had to REJECT him, yet, in his DEATH, they brought him back and MOURNED.

# DAYSPRINGS FROM ON HIGH

We like new things, but unless we're rich we can't have new things all the time. There is something new we do have all the time. How we need this new thing to follow the nighttime darkness. When the twilight shadows lengthen into the darkness of night we often feel covered with dark things. What are some dark things. Tiredness is a dark thing, so is weariness, trouble, worry, anxiety, stress, pain, sickness, shame, regret, etc. The Psalm declares, (Ps. 139:11) "If I say, surely the darkness shall cover me," it further adds, "Even the night shall be light about me." This light about us is the subject of the new thing we all have every day. It is the day itself that comes always new.

Each day is a new thing, both by natural sunrise and spiritual renewal. Every prayer for forgiveness by troubled Christian in the nighttime darkness is a guarantee of the freedom from sin under the sunshine of Christ's care. Every sin is gone, every transgression is terminated, and all iniquity is abolished. All the dark things are forgiven. (Jer. 31:14) "... for I will forgive their iniquity, and I will remember their sin no more."

THIS BRINGS US TO THE TEXT OF THE SERMON ABOUT THE NEW THING.

(LUKE 1:78) "Through the tender mercy of our God; whereby the DAYSPRING from on high hath visited us."

The dayspring is the sunrise. God spoke of such to Job (Job 38:12) "HAST thou commanded the morning since thy days; and caused the DAYSPRING to know his place."

Not only would God have us think of the dayspring as being the sunrise, but also the sunrise.

Now consider a special day for God's people of Old Testament times. It was a day of much activity in which every ritual pointed to Christ who would come as the dayspring sunrise. The DAY OF ATONEMENT WAS A NEW DAY FOR GOD'S PEOPLE IN

OLD TESTAMENT TIMES. THE TROUBLE WAS IT DID NOT COME BUT ONCE A YEAR. STILL IT WAS A GLAD DAY BECAUSE IT WAS A DAY IN WHICH THEIR SINS WERE PAID FOR. THEIR SINS WERE ATONED FOR. (SCOTFIELD NOTE - LEV. 16:6, "ATONEMENT IS THE ENGLISH WORD USED TO TRANSLATE THE HEBREW WORDS WHICH MEAN COVER, COVERINGS, OR TO COVER")

THOUGH IT WAS A HAPPY NEW DAY FOR THE PEOPLE, IT WAS A BLOODY DAY. (LEV. 17:11) "FOR THE LIFE OF THE FLESH IS IN THE BLOOD: AND I HAVE GIVEN IT TO YOU UPON THE ALTAR TO MAKE AN ATONEMENT FOR YOUR SOULS: FOR IT IS THE BLOOD THAT MAKETH AN ATONEMENT FOR THE SOUL."

EVERY PERSON IN EVERY AGE OF EVERY GENERATION CAN FEEL THE JOY OF HAVING HIS SINS COVERED. IT SATISFIES THE SOUL AS SORELY AS THE DAYSPRING SUNRISE CAN SPREAD OVER THE DARKNESS OF A GLOOMY NIGHT. SUCH DAYSPRING JOY COMES FROM THE SUNRISE IN THE HEART.

EACH DAY IS A NEW DAY BOTH BY NATURAL SUNRISE AND SPIRITUAL RENEWAL. WHEN A PERSON'S DAY IS OVER HE HAS COMMITTED SOME SIN. BY A SIMPLE PRAYER, HE HAS FORGIVENESS AVAILABLE TO HIM. EVERY PRAYER FOR FORGIVENESS BY CHRISTIANS IN THE NIGHTTIME DARKNESS IS A GOD GIVEN GUARANTEE OF THE FREEDOM OF A NEW DAY UNDER THE SUNSHINE OF CHRIST'S CARE.

EVERY SIN IS GONE. EVERY TRANSGRESSION IS TERMINATED. EVERY SIN OF ANY TYPE IS FORGIVEN. (JER. 31:34) "... FOR THEY SHALL ALL KNOW ME, FROM THE LEAST OF THEM UNTO THE GREATEST OF THEM, SAITH THE LORD: FOR I WILL FORGIVE THEIR INIQUITY, AND I WILL REMEMBER THEIR SIN NO MORE."

THE PREACHER SAID THAT A SUNDAY SCHOOL TEACHER ASKED A YOUNG GIRL IF THERE WAS ANYTHING GOD COULD NOT SEE. THE YOUNG GIRL REPLIED, "GOD CAN NOT SEE THROUGH THE BLOOD OF CHRIST."

**I - IT COVERS** - Not just as a quilt or blanket may cover the bed.

Indeed, the sunshine covers the darkness that it be hid, but in a larger sense the light of day covers all places open to it.  
more (Ps 139:11) \* Lsa 11:9 "AS THE WATERS COVER THE SEA."

a very bad man is hiding in a house. Law officers come with warrant to arrest him. One officer says, you cover the upstairs, I'll cover the ground floor. These officers have weapons, authority and power. There is also a supporting power with them; they hold a warrant legal for arrest.

As a lost, unbelieving soul I had a very bad condition hidden in me. I wanted it to remain hid. "Men loved darkness rather than light..." But God the Father came searching with His Son, Christ. They cover every room of my lost being. One searches my mind, one my heart, one my soul. They are supported, not by a warrant but by the Holy Spirit.

**GOD THUS HAS ME COVERED. SINS ARE ATONED.**

EVERY NEW-BORN COMES INTO THIS WORLD TRYING TO BE COMFORTABLE > LIFE LONG DESIRE.

**II - IT COMFORTS** - It is comfortable (Reasonal) that our sins are forgiven. (Isa. 1:18) "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Note) "Joy unspeakable and full of glory"

It is a comfortable life for those who know:

A Christ has come - (Ps. 119: 49-50) "Remember this word unto thy servant, upon which thou hast caused me to hope. (50) This is my comfort in my affliction: for thy word hath quickened me"

B- Christ is Here - (Lsa. 40:1) "Comfort ye, comfort ye my people, saith your God" (2 Cor. 1:3-4) "For the God of all comfort. (4) who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

C- Christ is coming Again. (1 Thes 4: 16-18) "For the Lord Himself shall descend from Heaven, (18) wherefore comfort one another with these words." CONTINUED -> OVER <->

SEE BACK THIS PAGE FOR VERSES AT BOTTOM

Overcome gives life

1 Thes. 4:18

A- CHRIST COMES WITH SOUND (1 COR 15:52) "In a moment, in the twinkling of an eye, at the last trump: for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed," (1 Thess. 4:16) "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God..."

B- CHRIST COMES WITH SIGHT (Rev. 1:7) "Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him, Even so, Amen."

### C- CHRIST COMES WITH SUPERIORITY

(Rev. 6:15-16) "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;  
(16) And said to the mountains and rocks, fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb"

### VERSES RELATING TO COMFORT.

(Ps. 30:4-5) "Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness. For His anger endureth but a moment; in His favour is life: weeping may endure for a night, but joy cometh in the morning."

(1 Peter 1:8) "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with JOY UNSPEAKABLE and Full of Glory

Did NOT use these notes ~~when~~  
When I Preached on Judgment  
Oct. 9, 2016.

## JUDGMENT

(Heb 9:27) And as it is appointed unto men once to die, but after this the judgment:

**judge'**-māde, *a.* made by judges or by their decisions taken as precedent.

**judge'**ēr, *n.* one who judges.

**Judge'**es, *n. pl.* [construed as *sing.*] a book of the Old Testament telling the history of the Jews from the death of Joshua to the birth of Samuel.

**judge'**ship, *n.* the position, functions, or term of office of a judge.

**judge'**mat'ic, *a.* [from *judge* and *-matic* as in *dogmatic*.] discerning; judicious. [Colloq.]

**judge'**ment, *n.* [ME. *jugement*; OFr. *jugement*; LL. *judicamentum*, a judgment, from L. *judicare*, to judge.]

1. the act of judging; the act or process of the mind in comparing its ideas to find their agreement or disagreement, and to ascertain truth; the process of examining facts and arguments to ascertain propriety and justice; the process of examining the relations between one proposition and another.

2. the ability to come to opinions of things; the power to compare ideas and ascertain the relations of terms and propositions; understanding; good sense; as, a man of sound judgment.

3. a legal decision; an order or sentence given by a judge or law court.

4. a debt resulting from a court order.

5. opinion; notion; as, in my judgment, the case is hopeless.

6. criticism or censure.

7. a misfortune looked on as a punishment from God.

8. in the Bible, justice; right.

9. [J-] in theology, (a) God's final sentence as judge of all things; (b) the time of this: often called the Last Judgment.

Also spelled *judgement*.

**judg'**ment dāy, **Judg'**ment Dāy, in theology, the last day, or the day when final judgment will be pronounced by God on all people; the end of the world.

**judg'**ment debt (det), in law, a debt secured to the creditor by a judge's order and in respect of which he can at any time attach the debtor's goods and chattels.

**judg'**ment hall, the hall where courts are held.

**judg'**ment seat, 1. the seat or bench on which judges sit in court.

2. a court of law; a tribunal.

**jū'**dī-cā-ble, *a.* 1. that can be judged.

2. liable to be judged.

**jū'**dī-cā-tive, *a.* having power to judge; judging; judicial.

**jū'**dī-cā-tō-ry, *a.* dispensing justice; pertaining to judicial jurisdiction and administration.

**jū'**dī-cā-tō-ry, *n. pl.* **jū'**dī-cā-tō-ries, 1. a court of law; a tribunal.

2. the system of administration of justice; law courts collectively.

**jū'**dī-cā-tū-re, *n.* [Fr. *judicature*; ML. *judicatura*, from L. *judicare*, to judge.]

1. the administering of justice.

2. the position, functions, or legal power of a judge.

3. the extent of legal power of a judge or court of law; jurisdiction.

4. a court of law.

5. judges or courts of law collectively.

**jū'**dī-cī-āl (-dīsh'āl), *a.* 1. of judges, law courts, or their functions.

2. allowed, enforced, or set by order of a judge or law court.

3. administering justice.

4. like or befitting a judge.

5. fair; unbiased; carefully considering the facts, arguments, etc., and reasoning to a decision.

6. in astrology, giving judgments regarding the supposed influence of the planets, stars, etc. on future events.

7. judicious. [Obs.]

**jū'**dī-cī-āl-ly, *adv.* in a judicial manner; after a judicial form.

**jū'**dī-cī-ar-y (-dīsh'i-er-i, -dīsh'ēr-i), *a.* [L. *judiciarius*, pertaining to a court of justice, from *judicium*, judgment, a court of justice, from *judex* (-icis), a judge.] pertaining to judges, law courts, or their functions.

Judge > ① To hear or pass judgment on or  
④ To form an idea or opinion about ③ To criticize or  
censure ⑥ To think or suppose, "By ye have judged me  
to be faithful to the Lord" (Acts XVI 15)  
⑦ In Jewish history, to rule or govern.

Judgment is not corporate, united or combined as  
shared by members of a unified group; but judgment  
is personal and private.

## CORPORATE JUDGMENT

The ENTIRE WORLD MAY PASS JUDGMENT ON ANY  
ASPECT OF HUMAN BEHAVIOUR. IN THE JUDGMENT OF  
THE WORLD, IN THE JUDGMENT OF SATAN'S WORLD, THE  
MAJORITY OF THE PEOPLE JUDGE WHAT IS RIGHT AND  
ACCEPTABLE IN MORAL STANDARDS. THIS IS CORPORATE  
JUDGMENT, BASED ON THE WRONG WORLD'S MORAL STANDARDS.

SATAN'S CORPORATE JUDGMENT BY THE MAJORITY WILL  
SAY: ① PRAYER IN JESUS' NAME IS NOT FAIR TO OTHER  
BELIEF, SO IT MUST BE OUTLAWED IN SCHOOLS AND  
PUBLIC PLACES ② SYMBOLS OF CHRISTIANITY SUCH AS  
CROSSES OR MANGER SCENES SHOULD BE ELIMINATED  
BY GOVERNMENTS. ③ QUOTATIONS FROM THE BIBLE  
SHOULD BE ILLEGAL IN COURT ROOMS AND PUBLIC GOVERNMENT  
CONTROLLED PLACES. ④ IF YOU DON'T WANT A BABY, KILL IT  
IN THE WOMB. ⑤ "GAYS" MUST BE CONSIDERED AS RIGHTEOUS  
AND LEGAL AS ANGELS. ⑥ SAME-SEX MARRIAGE IS JUST AS  
HONORABLE AS GOD'S INSTRUCTIONS ABOUT THE SANCTITY  
OF MARRIAGE. ⑦ FOR A PERSON TO PRETEND THAT HE, OR  
SHE SHOULD BE OF THE OPPOSITE SEX THAN GOD MADE HIM, OR HER  
IS A LIFE-STYLE THAT OUGHT TO BE ACCEPTED.

HELL WILL PAY THOSE CAUGHT UP IN SUCH  
CORPORATE JUDGMENT.

# Holiday Inn

SELECT

Combine these notes with  
discussion of God's JUSTICE

GET WHAT YOU DESERVE.

WHAT IS DESERVED vs. WHAT'S FAIR

SWEETEST REVENGE IS VICTORY.

FIND SONG "RIGHT PREVAIL."

MAN IS NOT QUALIFIED TO BE JUST,

How can we get what we  
don't deserve?

**INDIVIDUAL JUDGMENT** BUT FOR THE INDIVIDUAL PERSONS, IS ALL THAT COUNTS FOR THE SOUL'S SALVATION; LIKE CORPORATE JUDGMENT MAN'S INDIVIDUAL JUDGMENT IS APT TO BE WRONG.  
Each of two little boys made a judgment about his ability to swim that could have cost him his life.

The two little boys that were with me by the pond had not long before learned to swim. One made the private judgment that he could swim across the pond. The other made the same private judgment about his swimming ability. Soon they came to the corporate judgment that they could swim together across the pond. I knew they could not. They asked me if it would be o.k. to swim across the pond. "Sure, go ahead," I said. I knew the place. I knew I could stand with my head above water at that place. I knew I could get to them in a matter of seconds, should they get in trouble. They dog paddled for a few feet and made a U-turn to come back to me.

This is a picture of how God looks on us as we exercise our poor judgment.

From the moment the human being is conceived, life lies before him or her like a huge lake of troubled waters or a wide river with killing currents. When a person enters life, he faces the dangers Satan imposes upon him by the waters of life. By his guilt of sin, a person often feels the burden and depression of these waters. A sensible person will find that he, therefore, needs the help of a higher power.

**Ps 124:2-5** If it had not been the LORD who was on our side, when men rose up against us: 3 Then they had swallowed us up quick, when their wrath was kindled against us: 4 Then the waters had overwhelmed us, the stream had gone over our soul: 5 Then the proud waters had gone over our soul.

**God alone is man's help. (Ps 46:1-3)** God is our refuge and strength, a very present help in trouble. 2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; 3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

**The Lord stands by the shore watching over us. (Isa 43:1-2)** But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. 2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

MANKIND DEMANDS God's JUDGMENT BECAUSE:

**ALL STAND GUILTY BEFORE GOD > Rom 3:23** For all have sinned, and come short of the glory of God; **Ex 34:6-7** And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

**GUILTY BY CORPORATE, COMMON RELATIONSHIPS > Gen 42:21-22** And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. 22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

**YET, THROUGH CHRIST CONDEMNATION IS NEGATED**

**John 3:17-21** For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

As Fallible, mortal humans  
we are set up to be open to  
Judgment. Thus, Jesus said we  
are condemned already. Therefore  
Jesus does not condemn the sinner,  
He directed His salvation to the  
sin. The physician does not  
blame the patient for being  
sick, He treats the disease that  
afflicts the patient.

## GREAT WHITE THRONE JUDGMENT

There is a great and terrible courtroom spanning time and eternity where all will stand to face unparalleled judgment. Christians, already having been cleared of guilt by pleading their faith in the Lord Jesus Christ, stand by in this sacred court to serve their part as jury witnesses in this same court.

**1 Cor 6:2-3** Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more things that pertain to this life? **1 Cor 6:1-8** By judging the world and angels, some think, is to be understood, their being assessors to Christ in the great judgment-day; it being said of our Saviour's disciples that they should at that day sit on twelve thrones, judging the twelve tribes of Israel, Matt 19:28. And elsewhere we read of our Lord's coming with ten thousand of his saints to execute judgment on all, etc., Jude 14-15. He will come to judgment with all his saints, 1 Thess 3:13. They themselves are indeed to be judged (see Matt 25:31-41), but they may first be acquitted, and then advanced to the bench, to approve and applaud the righteous judgment of Christ both on men and angels. In no other sense can they be judges. They are not partners in their Lord's commission, but they have the honour to sit by, and see his proceeding against the wicked world, and approve it.

In saying that Christians (Saints) have been cleared of guilt, The following may suffice for understanding: Some Christian witnesses had one question they asked potential converts. If you died today and faced God, What would you say to Him? Of course, in facing the all-powerful righteous God, there will be no talking by the frail human. Yet there is a plea unspoken but well confirmed by man and God. It is, "I plead the blood of the Lord Jesus Christ. **1 John 2:1-2** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

*God's Judgment - WRAPPED IN WRATH.*

Nevertheless, this jury is of little significance compared to the Righteous Judge who sits, not on a judge's bench but on a throne. His presence is of itself a terrible and fearful thing. **Rev 6:15-17** And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the great day of his wrath is come; and who shall be able to stand?

Note that for the saved, Christ is their advocate (defense lawyer).

For the unbelievers, standing before Almighty God at the great white throne judgment, Christ is the prosecutor.

**Rev 4:5** And out of the throne proceeded lightnings and thunderings and voices: and God.

**Rev 4:6** And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

**Rev 4:10** The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

**Rev 7:9** After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

**Rev 7:11** And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

**Rev 7:15** Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

**Rev 8:3** And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

**Rev 14:3** And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

**Rev 14:5** And in their mouth was found no guile: for they are without fault before the throne of God.

**EMINATING FROM THE GREAT WHITE THRONE IS A SENTENCE OF GUILTY FOR SOME AND GLORY FOR OTHERS.** There comes a pronouncement of penalty for some and pardon for others. Issuing from the sovereign God of all universes, there flows out, as light emanates from the sun, the holy judgment of mankind, **ISSUING SHAME FOR SOME** and divine **SALUTATION FOR OTHERS.**

**MAN HAS TRIED THREE WAYS TO GO:**

- 1- FLEE TO THE MOUNTAINS > Rev 6:15-17** And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the **great day of his wrath** is come; and who shall be able to stand? But none can escape the **GREAT WHITE THRONE** judgment.
- 2- FOLLOW THE DEVIL > Rev 20:10-11** And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever 11 And I saw a **great white throne**, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
- 3- FAITHFUL TO JESUS CHRIST > Matt 25:21** His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

**ONLY THE LAST OF THESE THREE WILL SUFFICE BEFORE THE GREAT WHITE THRONE, THANKS TO JESUS CHRIST, OUR ADVOCATE AND WRITER OF THE BOOKS: Rev 20:12** And I saw the dead, small and great, stand before God; and the **books were opened**: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. **Rev 20:15** And whosoever was not found written in the **book of life** was cast into the lake of fire.

*Each person a creation born into troubled waters:*

**Ps 102:18** This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

**Job 5:7-8** Yet man is born unto trouble, as the sparks fly upward. 8 I would seek unto God, and unto God would I commit my cause:

**Ps 124:2-5** If it had not been the LORD who was on our side, when men rose up against us: 3 Then they had swallowed us up quick, when their wrath was kindled against us: 4 Then the waters had overwhelmed us, the stream had gone over our soul: 5 Then the proud waters had gone over our soul.

**Ps 46:1-3** God is our refuge and strength, a very present help in trouble. 2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; 3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

**Isa 43:1-2** But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. 2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

**GOD THE JUDICATIVE**, having power to judge

**THE PITIFUL - Deut 10:17-18** For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: 18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

**THE PUNISHABLE - Heb 13:4** Marriage is honourable in all, and the bed undefiled:

**Matt 5:21-22** Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

**Matt 12:35-37** A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

**THE PERISHABLE - Rom 2:2-3** But we are sure that the judgment of God is according to truth against them which commit such things. 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

**WHAT IS WRONG WITH LOVING EVERYONE?** After all, God is love, **1 John 4:8-9** He that loveth not knoweth not God; for God is love. 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. However, God has other emotions besides love. Consider God's lasting hatred against the Amalekites.

**Deut 25:17-19** Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; 18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. 19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

The mischief Amalek did to Israel must be here remembered, v. 17 18. When it was first done it was ordered to be recorded (Ex 17:14-16), and here the remembrance of it is ordered to be preserved, not in personal revenge (for that generation which suffered by the Amalekites was gone, so that those who now lived, and their posterity, could not have any personal resentment of the injury), but in a zeal for the glory of God (which was insulted by the Amalekites), that throne of the Lord against which the hand of Amalek was stretched out. The carriage of the Amalekites towards Israel is here represented, (1.) As very base and disingenuous. They had no occasion at all to quarrel with Israel, nor did they give them any notice, by a manifesto or declaration of war; but took them at an advantage, when they had just come out of the house of bondage, and, for aught that appeared to them, were only going to sacrifice to God in the wilderness. (2.) As very barbarous and cruel; for they smote those that were more feeble, whom they should have succoured. The greatest cowards are commonly the most cruel; while those that have the courage of a man will have the compassion of a man. **Ex 17:14-16** And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. 15 And Moses built an altar, and called the name of it Jehovah-nissi: 16 For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation. *THE TIME FINALLY CAME FOR REVENGE AGAINST AMALEK* **1 Sam 15:1-3** Samuel also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. 2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. 3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. *YET SAUL DID NOT SATISFY THE HATRED OF GOD AGAINST AMALEK* **1 Sam 15:13-14** And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. 14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? **1 Sam 15:23** For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

LOVE EVERYONE! *(But everyone is not lovable. Some become unlovable to God. Why should we love whom God hates?)*

**Prov 6:16** These six things doth the LORD hate: yea, seven are an abomination unto him: ... **19** A false witness that speaketh lies, and **he that soweth discord among brethren.**

Some people have turned against God so much that He has given them over to a reprobate mind. *"Reprobate" means, in theology, to reject and abandon as beyond saving... to foreordain (a person) to damnation: said of God.*

#### CONCERNING HONOSEXUALS:

**Rom 1:26-28** For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: **27** And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. **28** And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

**The Bible explains the meaning of reprobate. Jer 6:29-30** The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. **30** Reprobate silver shall men call them, because the LORD hath rejected them.

#### CONCERNING TRANSGENDERS:

**Deut 22:5** The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God. *Abomination means extreme hatred.*

#### CONCERNING SOWING DISCORD

Whenever I, in programs to entertain people, have performed, I have taken a lot of time to make sure my guitar was in perfect tune. On one occasion after tuning up, I put my guitar on the stand to wait for the show. Someone slipped and turned some of the tuning pins. Consequently, when I started to play the resulting discord sounded terrible and angered me greatly.

God has taken a lot of time and has had a lot of patience to keep His people together in perfect love and harmony. It surely angers Him when some troublesome church breaker turns the tuning pins.

**Prov 6:16-19** These six things doth the LORD hate: yea, seven are an abomination unto him: **17** A proud look, a lying tongue, and hands that shed innocent blood, **18** An heart that deviseth wicked imaginations, feet that be swift in running to mischief, **19** A false witness that speaketh lies, and **he that soweth discord among brethren.**

## HATE DEFINED:

Everyone has an understanding of hate. It is a common understanding among people, universally accepted. Affecting the true definition of hate is that it can include different and varied manifestations. It can show itself in the feelings of a child from whom someone has taken his toy to a mother whose child has been murdered by a molester.

It can show itself in beligerency. "You've done me wrong, and I intend to make you pay double-measure for it."

It can show itself in Character assassination. If I think you are bad, I'm going to convince others that you are bad. People say that if you can't say something good about someone, don't say anything at all. I say that if you can't say something good about someone, write it down on paper and give a copy to everyone you see.

It can show itself in resentment. If you, my enemy, are walking on one side of the road, I'll cross over and walk on the other side.

It can show itself in ignominy. Your enemy becomes "PERSONA NON GRATA" > a person who is NOT ACCEPTABLE, who is NOT welcomed. A person who has become, in one's mind, without identity.

**2 John 9-11** Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds.

9. *The loss* (2 Jn 1188) means is here explained the *not having God*, which results from *abiding not in the doctrine of Christ*. **transgresseth**—The oldest manuscripts and versions read, “Every one who *takes the lead*”; literally, “goes,” or “leads on before”; compare Jn 10:4, “He goeth before them” (not the same *Greek*). Compare 5 Jn 1:9, “Lovest to have the *pre-eminence*.” **hath not God**—(1 Jn 2:23; 5:15). The second “of Christ” is omitted in the oldest manuscripts, but is understood in the sense. **He**—emphatical: *He and He alone*. **10. If there come any**—as a teacher or brother. The *Greek* is indicative, not subjunctive; implying that such persons *do actually come*, and *are sure to come*; when any comes, as there will. True love is combined with hearty renunciation and separation from all that is false, whether persons or doctrines. **receive him not ... neither bid him God speed**—This is not said of those who were always aliens from the Church, but of those who wish to be esteemed brethren, and subvert the true doctrine [GROTIUS]. The greeting salutation forbidden in the case of such a one is that *usual among Christian brethren* in those days, not a mere formality, but a token of *Christian brotherhood*. The reason of the apostle’s counsel, and of their care and caution about themselves, which is twofold:—1. The danger and evil of departure from gospel light and revelation; it is in effect and reality a departure from God himself: *Whosoever transgresseth* (transgresseth at this dismal rate), *and doeth not in the doctrine of Christ, hath not God*. It is the doctrine of Christ that is appointed to guide us to God; it is that whereby God draws souls to salvation and to himself. Those who revolt thence, in so doing revolt from God. 2. The advantage and happiness of firm adherence to Christian truth; it unites us to Christ (the object or subject-matter of that truth), and hereby to the Father also; for they are one. *He that abideth* (rooted and grounded) *in the doctrine of Christ, he hath both the Father and the Son*. By the doctrine of Christ we are enlightened in the knowledge of the Father and the Son; by it we are sanctified for the Father and the Son; thereupon we are enriched with holy love to the Father and the Son; and thereby prepared for the endless enjoyment of the Father and the Son. *Now you are clean through the word which I have spoken to you*, Jn. 15:3. This purity makes meet for heaven. The great God, as he has set his seal on the doctrine of Christ, so he puts a value upon it. We must retain that holy doctrine in faith and love, as we hope or desire to arrive at blessed communion with the Father and the Son.

## Verses 10-11

Here, I. Upon due warning given concerning seducers, the apostle gives direction concerning the treatment of such. They are not to be entertained as the ministers of Christ. The Lord Christ will distinguish them from such, and so would he have his disciples. The direction is negative. 1. “Support them not: *If there come any unto you, and bring not this doctrine* (concerning Christ the Son of God, the Messiah and anointed of God for our redemption and salvation), *receive him not into your house*.” Possibly this lady was like Gaius, of whom we read in the next epistle, a generous housekeeper, and hospitable entertainer of travelling ministers and Christians. These

deceivers might possibly expect the same reception with others, or with the best who came there (as the blind are often bold enough), but the apostle allows it not: "Do not welcome them into your family." Doubtless such may be relieved in their pressing necessities, but not encouraged to ill service. Deniers of the faith are destroyers of souls; and it is supposed that even ladies themselves should have good understanding in the affairs of religion. 2. "Bless not their enterprises. *Neither bid him God speed.* Attend not their service with your prayers and good wishes." Bad work should not be consecrated or recommended to the divine benediction. God will be no patron of falsehood, seduction, and sin. We ought to bid God speed to evangelical ministrations; but the propagation of fatal error; if we cannot prevent, we must not take countenance. Then,

II. Here is the reason of such direction, forbidding the support and patronage of the deceiver: *For he that biddeth him God speed is partaker of his evil deeds.* Favour and affection partake of the sin. We may be sharers in the iniquities of others. How judicious and how cautious should the Christian be! There are many ways of sharing the guilt of other people's transgressions; it may be done by culpable silence, indolence, unconcernedness, private contribution, public countenance and assistance, inward approbation, open apology and defence. "The Lord pardon our guilt of other persons' sins!"

11. By wishing a false brother or teacher "God (or 'good') speed," you imply that he is capable as such of good speed and joy (the literal meaning of the *Greek*), and that you wish him that while opposing Christ; so you identify yourself with "his evil deeds." The *Greek* of "partaker" is "having communion with." We cannot have communion with saints; and with Antichrist at the same time. Here we see John's naturally fiery zeal directed to a right end. POLYCARP, the disciple of John, told contemporaries of IRENAEUS, who narrates the story on their authority, that on one occasion when John was about to bathe, and heard that Cerinthus, the heretic, was within, he retired with abhorrence, exclaiming, "Surely the house will fall in ruins since the enemy of the truth is there."

## PROPONENTS OF SAME SEX MARRIAGE

### REPROBATE PEOPLE

**ROMANS 1:26-29)** For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: <sup>27</sup> And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. <sup>28</sup> And even as they did not like to retain God in *their* knowledge, mind **God gave them over to a reprobate mind**, to do those things which are not convenient; <sup>29</sup> Being filled with all unrighteousness, fornication, wickedness, covetousness,

**Reprobate** > from Greek (*ad-ok-ee-mos*) meaning unapproved, rejected, castaway, worthless.

**Dictionary** > 1- depraved, vicious, unprincipled,

2- In theology > rejected by God, excluded from salvation, and lost in sin

3- disallowed, disapproved, rejected..

*This word, **reprobate**, is used three times in the New Testament:*

**(ROMANS 1:28)** And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

**(2 TIMOTHY 3:8)** Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

**(TITUS 1:16)** They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

Reprobate. (Strong's) greek # 42  
(Concordance)

ad-ck'-ee-mos

unapproved, i.e. Rejected

CASTAWAY

WORTHLESS

This word used 3 Times in  
New Testament:

Rom. 1:28

2 Ti. 3:8

Titus 1:16

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DICTIONARY

Reprobate > From Latin

(Taken From Greek) meaning  
probably

disapproved, Rejected,  
Condemned

1- Depraved; Vicious; unprincipled

2- In Theology, Rejected by God;  
Excluded from SALVATION AND  
Lost in SIN.

3- disallowed; disapproved; Rejected.

**glory**, an important theological term in both the OT and the NT. The most important Hebrew word for glory, *kabod*, means 'weight' or 'importance.' Thus, to have glory is to be weighty or important to oneself or others. In the OT, glory is applied to humans, showing their significance in the world (Job 19:9; Prov. 16:31; 20:29; Isa. 8:7). Frequently, it is also applied to God. God's glory is particularly God's visible manifestation to humans (Num. 16:19, 42; Ps. 102:16; Ezek. 10:4). At the giving of the law at Mount Sinai, God's glory appears as or in a cloud and as fire (Exod. 16:10; 24:16-17). It is associated with the tabernacle and the Temple (Exod. 40:34; Num. 20:6; Pss. 24:7-10; 78:60-61). God's glory frequently appears in Ezekiel's visions (Ezek. 10:4; 28:22; 43:2-5). Finally, glory may refer to God's future eschatological appearance (Isa. 4:5; 60:1-2). The appropriate human response to God is to ascribe glory to him (Pss. 22:23; 29:2; 86:9; Isa. 66:5).

The NT continues OT meanings of glory. Occasionally, it is applied to humans (Luke 12:27; John 7:18). More often, it is applied to God: God's glory is seen (Luke 2:9; John 11:40; Acts 7:55; Rev. 15:8). People are to give glory to God (Acts 12:23; 1 Cor. 10:31). The NT also extends OT usages referring to God to include Christ: glory is applied to the risen Christ (1 Cor. 2:8; Heb. 2:7, 9; 1 Pet. 1:11; Rev. 5:12-13) and to Christ's Second Coming as Son of man (Matt. 25:31; Mark 8:38; cf. Titus 2:13). The latter often draws on the OT image of clouds (Matt. 24:30; Luke 21:27).

The Gospel of John develops furthest the notion of glory as applied to Christ's human existence. God's glory appears in Jesus (John 13:31; 17:5). Christ is the Word incarnate: 'we have beheld his glory, glory as of the only Son from the Father' (John 1:14). Glory is revealed through Christ's miracles (John 2:11; 11:4). It is also closely associated with his death as his hour of glorification (John 12:23; 17:1). Finally, both the Gospel of John and Paul extend the OT eschatological hope of seeing God's glory to the hope of participating in it (John 17:22; Rom. 5:2). *See also* Shekinah.

**glory** \ 'glôr-ē\ *noun*

plural **glories** [Middle English *glorie*, from Anglo-French & Latin; Anglo-French, from Latin *gloria*] 14th century **1 a** : praise, honor, or distinction extended by common consent : RENOWN

**b** : worshipful praise, honor, and thanksgiving (giving *glory* to God) **2 a** : something that secures praise or renown (the *glory* of a brilliant career) **b** : a distinguished quality or asset \* *weight or importance.*

**3 a (1)** : great beauty and splendor : MAGNIFICENCE (the *glory* that was Greece and the grandeur that was Rome — E. A. Poe) **(2)** : something marked by beauty or resplendence perfect

(*glory* of a day) **b** : the splendor and beatific happiness of heaven *broadly* :

ETERNITY **4 a** : a state of great gratification or exaltation (when she's acting she's in her *glory*)

**b** : a height of prosperity or achievement **5** : a ring or spot of light: as **a** : AUREOLE

**b** : a halo appearing around the shadow of an object **2** *glory* *verb intransitive*

**gloried; glorying** 14th century : to rejoice proudly — used with *in* **3** *glory* or *glory* **be**

*interjection* 1816 — used to express surprise or delight **glory-of-the-snow** *noun*

circa 1890 : any of a genus (*Chionodoxa*) of hardy spring-flowering chiefly Mediterranean bulbous herbs of the lily family with basal leaves and racemes of blue, white, or pink flowers

Jeremiah 20:7-11

Jeremiah, mighty prophet though he was, being call of God to be His spokesman and witness, was in great personal need of revival. Israel, God's own people and the nation to which Jeremiah belonged, was beyond reviving, Israel had crossed the border into God forsaken territory. Spiritual decline and moral decay had ruined them. Does THAT sound like the nation to which you belong?

The people worshiped anything that interested them except Almighty God who saved them. Perhaps they cared more about owning things than they cared about obedience to God. Material success meant more than Moral Standards. Material prosperity meant more to them than spiritual purity. (Note Jer. 17:11) "... He that getteth riches, AND NOT BY RIGHT"; (Jer. 17:3) "... Thy substance AND ALL Thy treasures To The Spoil..." Their love for the worldly was totally against God as Jesus himself warned: (MT. 6:19) "Lay NOT up for yourselves TREASURES ON EARTH, where moth AND RUST doth CORRUPT, AND where THIEVES break THROUGH AND STEAL." (See Jer. 15:13) Does THAT Sound Like The Nation To Which you belong? (Jer. 17:5)

Not only had their greed and selfishness brought them past the point of reviving, but also, accompanying their wickedness was such low moral standing they were beyond even a hope of revival.

- ① The first moral failure: They made themselves gods to put before the Almighty God. (Jer. 13:10) "... WALK AFTER other gods To serve them..."
- ② They trusted in falsehood: (Jer. 13:25-28)

Jer. 15:6  
God weary with  
reporting

not believing  
(Jer. 14:7)  
pass through  
the fire  
(Jer. 32:35)

## JEREMIAH CHAPTER 20

Such plain dealing as Jeremiah used in the foregoing chapter, one might easily foresee, if it did not convince and humble men, would provoke and exasperate them; and so it did; for here we find, I. Jeremiah persecuted by Pashur for preaching that sermon (v. 1, 2). II. Pashur threatened for so doing, and the word which Jeremiah had preached confirmed (v. 3–6). III. Jeremiah complaining to God concerning it, and the other instances of hard measure that he had since he began to be a prophet, and the grievous temptations he had struggled with (v. 7–10), encouraging himself in God, lodging his appeal with him, not doubting but that he shall yet praise him, by which it appears that he had much grace (v. 11–13) and yet peevishly cursing the day of his birth (v. 14–18), by which it appears that he had sad remainders of corruption in him too, and was a man subject to like passions as we are.

### Verses 1–6

Here is, I. Pashur's unjust displeasure against Jeremiah, and the fruits of that displeasure, v. 1, 2. This Pashur was a priest, and therefore, one would think, should have protected Jeremiah, who was of his own order, a priest too, and the more because he was a prophet of the Lord, whose interests the priests, his ministers, ought to consult. But this priest was a persecutor of him whom he should have patronized. He was *the son of Immer*; that is, he was of the sixteenth course of the priests, of which Immer, when these courses were first settled by David, was father (1 Chr. 24:14), as Zechariah was of the order of Abiah, Lu. 1:5. Thus this Pashur is distinguished from another of the same name mentioned ch. 21:1, who was of the fifth course. This Pashur was *chief governor in the temple*; perhaps he was only so *pro tempore*—for a short period, the course he was head of being now in waiting, or he was suffragan to the high priest, or perhaps captain of the temple or of the guards about it. Acts 4:1. This was Jeremiah's great enemy. The greatest malignity to God's prophets was found among those that professed sanctity and concern for God and the church. We cannot suppose that Pashur was one of those ancients of the priests that went with Jeremiah to the valley of Tophet to hear him prophesy, unless it were with a malicious design to take advantage against him; but, when he came into the courts of the Lord's house, it is probable that he was himself a witness of what he said, and so it may be read (v. 1), *He heard Jeremiah prophesying these things*. As we read it, the information was brought to him by others, whose examinations he took: *He heard that Jeremiah prophesied these things*, and could not bear it, especially that he should dare to preach in the courts of the Lord's house, where he was *chief governor*, without his leave. When power in the church is abused, it is the most dangerous power that can be employed against it. Being incensed at Jeremiah, 1. He *smote* him, struck him with his hand or staff of authority. Perhaps it was a blow intended only to disgrace him, like that which the high priest ordered to be given to Paul (Acts 23:2), he struck him on the mouth, and bade him hold his prating. Or perhaps he gave him many blows intended to hurt him; he beat him severely, as a malefactor. It is charged upon the husbandmen (Mt. 21:35) that they beat the servants. The method of proceeding here was illegal; the high priest, and the rest of the priests, ought to have been consulted, Jeremiah's credentials examined, and the matter enquired into, whether he had an authority to say what he said. But these rules of justice are set aside and

despised, as mere formalities; right or wrong, Jeremiah must be run down. The enemies of piety would never suffer themselves to be bound by the laws of equity. 2. He *put him in the stocks*. Some make it only a place of confinement; he imprisoned him. It rather seems to be an instrument of closer restraint, and intended to put him both to pain and shame. Some think it was a pillory for his neck and arms; others (as we) a pair of stocks for his legs: whatever engine it was, he continued in it all night, and in a public place too, *in the high gate of Benjamin, which was in, or by, the house of the Lord*, probably a gate through which they passed between the city and the temple. Pashur intended thus to chastise him, that he might deter him from prophesying; and thus to expose him to contempt and render him odious, that he might not be regarded if he did prophesy. Thus have the best men met with the worst treatment from this ungracious ungrateful world; and the greatest blessings of their age have been counted as the *off-scouring of all things*. Would it not raise a pious indignation to see such a man as Pashur upon the bench and such a man as Jeremiah in the stocks? It is well that there is another life after this, when persons and things will appear with another face.

Chastised  
For  
Preaching.

II. God's just displeasure against Pashur, and the tokens of it. *On the morrow Pashur gave Jeremiah his discharge, brought him out of the stocks* (v. 3); it is probable that he continued him there, in little-ease, as long as was usual to continue any in that punishment. And now Jeremiah has a message from God to him. We do not find that, when Pashur put Jeremiah in the stocks, the latter gave him any check for which he did; he appears to have quietly and silently submitted to the abuse; *when he suffered, he threatened not*. But, when he brought him out of the stocks, then God put a word into the prophet's mouth, which would awaken his conscience, if he had any. For when the prophet of the Lord was bound, the word of the Lord was not. What can we think Pashur aimed at in smiting and abusing Jeremiah? Whatever it is, we shall see by what God says to him that he is disappointed.

1. Did he aim to establish himself, and make himself easy, by silencing one that told him of his faults and would be likely to lessen his reputation with the people? He shall not gain this point; for, (1.) Though the prophet should be silent, his own conscience shall fly in his face and make him always uneasy. To confirm this he shall have a name given him, *Magor-missabib—* *Terror round about, or Fear on every side*. God himself shall give him this name, whose calling him so will make him so. It seems to be a proverbial expression, bespeaking a man not only in distress but in despair, not only in danger on every side (that a man may be and yet by faith may be in no terror, as David, Ps. 3:6, 27:3), but in fear on every side, and that a man may be when there appears no danger. *The wicked flee when no man pursues, are in great gear where no fear is*. This shall be Pashur's case (v. 4): "*Behold, I will make thee a terror to thyself; that is, thou shalt be subject to continual frights, and thy own fancy and imagination shall create thee a constant uneasiness.*" Note, God can make the most daring sinner a terror to himself, and will find out a way to frighten those that frighten his people from doing their duty. And those that will not hear of their faults from God's prophets, that are reprovers in the gate, shall be made to hear of them from conscience, which is a reprovor in their own bosoms that will not be daunted nor silenced. And miserable is the man that is thus made a terror to himself. Yet this is not all; some are very much a terror to themselves, but they conceal it and seem to others to be pleasant; but, "*I will make thee a terror to all thy friends; thou shalt, upon all occasions, express thyself with so much horror and amazement that all thy friends shall be afraid of conversing with thee and shall choose to stand aloof from thy torment.*" Persons in deep melancholy and distraction are a terror to themselves and all about them, which is a good reason why we should be very thankful, so long as God continues to us the use of our reason and the peace of our consciences.

(2.) His friends, whom he put a confidence in and perhaps studied to oblige in what he did against Jeremiah, shall all fail him. God does not presently strike him dead for what he did against Jeremiah, but lets him live miserably, like Cain in the *land of shaking*, in such a continual consternation that wherever he goes he shall be a monument of divine justice; and, when it is asked, "What makes this man in such a continual terror?" it shall be answered, "It is God's hand upon him for putting Jeremiah in the stocks." His friends, who should encourage him, shall all be cut off; they shall *fall by the sword of the enemy*, and *his eyes shall behold it*, which dreadful sight shall increase his terror. (3.) He shall find, in the issue, that his terror is not causeless, but that divine vengeance is waiting for him (v. 6); he and his family shall *go into captivity*, even to *Babylon*; he shall neither die before the evil comes, as Josiah, nor live to survive it, as some did, but he shall die a captive, and shall in effect be buried in his chains, he *and all his friends*. Thus far is the doom of Pashur. Let persecutors read it, and tremble; tremble to repentance before they be made to tremble to their ruin.

2. Did he aim to keep the people easy, to prevent the destruction that Jeremiah prophesied of, and by sinking his reputation to make his words fall to the ground? It is probable that he did; for it appears by v. 6 that he did himself set up for a prophet, and told the people that they should have peace. He *prophesied lies to them*; and because Jeremiah's prophecy contradicted his, and tended to awaken those whom he endeavoured to rock asleep in their sins, therefore he set himself against him. But could he gain his point? No; Jeremiah stands to what he has said against Judah and Jerusalem, and God by his mouth repeats it. Men get nothing by silencing those who reprove and warn them, for the word will have its course; so it had here. (1.) The country shall be ruined (v. 4): *I will give all Judah into the hand of the king of Babylon*. It had long been God's own land, but he will now transfer his title to it to Nebuchadnezzar, he shall be master of the country and dispose of the inhabitants some to the sword and some to captivity, as he pleases, but none shall escape him. (2.) The city shall be ruined too, v. 5. The king of Babylon shall spoil that, and carry all that is valuable in it to Babylon. [1.] He shall seize their magazines and military stores (here called *the strength of this city*) and turn them against them. These they trusted to as their strength; but what stead could they stand them in when they had thrown themselves out of God's protection, and when he who was indeed their strength had departed from them? [2.] He shall carry off all their stock in trade, their wares and merchandises, here called *their labours*, because it was what they laboured about and got by their labour. [3.] He shall plunder their fine houses, and take away their rich furniture, here called their *precious things*, because they valued them and set their hearts so much upon them. Happy are those who have secured to themselves precious things in God's precious promises, which are out of the reach of soldiers. [4.] He shall rifle the exchequer, and take away the jewels of the crown and *all the treasures of the kings of Judah*. This was that instance of the calamity which was first of all threatened to Hezekiah long ago as his punishment for showing his treasures to the king of Babylon's ambassadors, Isa. 39:6. The treasury, they thought, was their defence; but that betrayed them, and became an easy prey to the enemy.

### Verses 7-13

Pashur's doom was to be a *terror to himself*; Jeremiah, even now, in this hour of temptation, is far from being so; and yet it cannot be denied but that he is here, through the infirmity of the flesh, strangely agitated within himself. Good men are but men at the best. God is not extreme to mark what they say and do amiss, and therefore we must not be so, but make the best of it. In these verses it appears that, upon occasion of the great indignation and injury that Pashur did to

Jeremiah, there was a struggle in his breast between his graces and his corruptions. His discourse with himself and with his God, upon this occasion, was somewhat perplexed; let us try to methodize it.

I. Here is a sad representation of the wrong that was done him and the affronts that were put upon him; and this representation, no doubt, was according to truth, and deserves no blame, but was very justly and very fitly made to him that sent him, and no doubt would bear him out. He complains,

1. That he was ridiculed and laughed at; they made a jest of every thing he said and did; and this cannot but be a great grievance to an ingenuous mind (v. 7, 8): *I am in derision; I am mocked*. They played upon him, and made themselves and one another merry with him, as if he had been a fool, good for nothing but to make sport. Thus he was continually: *I was in derision daily*. Thus he was universally: *Every one mocks me*; the greatest so far forget their own gravity, and the meanest so far forget mine. Thus our Lord Jesus, on the cross, was reviled both by priests and people; and the revilings of each had their peculiar aggravation. And what was it that thus exposed him to contempt and scorn? It was nothing but his faithful and zealous discharge of the duty of his office, v. 8. They could find nothing for which to deride him but his preaching; it was *the word of the Lord that was made a reproach*. That for which they should have honoured and respected him—that he was entrusted to deliver the *word of the Lord* to them was the very thing for which they reproached and reviled him. He never preached a sermon, but, though he kept as closely as possible to his instructions, they found something or other in it for which to banter and abuse him. Note, It is sad to think that, though divine revelation be one of the greatest blessings and honours that ever was bestowed upon the world, yet it has been turned very much to the reproach of the most zealous preachers and believers of it. Two things they derided him for:— (1.) The manner of his preaching: *Since he spoke, he cried out*. He had always been a lively affectionate preacher, and since he began to speak in God's name he always spoke as a man in earnest; he *cried aloud and did not spare*, spared neither himself nor those to whom he preached; and this was enough for those to laugh at who hated to be serious. It is common for those that are unaffected with and disaffected to, the things of God themselves, to ridicule those that are much affected with them. Lively preachers are the scorn of careless unbelieving hearers. (2.) The matter of his preaching: He *cried violence and spoil*. He reprov'd them for the violence and spoil which they were guilty of towards one another; and he prophesied of the violence and spoil which should be brought upon them as the punishment of that sin; for the former they ridiculed him as over-precise, for the latter as over-credulous; in both he was provoking to them, and therefore they resolved to run him down. This was bad enough, yet he complains further.

2. That he was plotted against and his ruin contrived; he was not only ridiculed as a weak man, but reproached and misrepresented as a bad man and dangerous to the government. This he laments as his grievance, v. 10. Being laughed at, though it touches a man in point of honour, is yet a thing that may be easily laughed at again; for, as it has been well observed, it is no shame to be laughed at, but to deserve to be so. But there were those that acted a more spiteful part, and with more subtlety. (1.) They spoke ill of him behind his back, when he had no opportunity of clearing himself, and were industrious to spread false reports concerning him: *I heard, at second hand, the defaming of many, fear on every side (of many Magor-missabibs, so some read it), of many such men as Pashur was, and who may therefore expect his doom*. Or this was the matter of their defamation; they represented Jeremiah as a man that instilled fears and jealousies on every side into the minds of the people, and so made them uneasy under the government, and disposed them to a rebellion. Or he perceived them to be so malicious against him that he could

not but be *afraid on every side*; wherever he was he had reason to fear informers; so that they made him almost a *Magor-missabib*. These words are found in the original, *verbatim*, the same, Ps. 31:13, *I have heard the slander or defaming of many, fear on every side*. Jeremiah, in his complaint, chooses to make use of the same words that David had made use of before him, that it might be a comfort to him to think that other good men had suffered similar abuses before him, and to teach us to make use of David's psalms with application to ourselves, as there is occasion. Whatever we have to say, we may thence take with us words. See how Jeremiah's enemies contrived the matter: *Report, say they, and we will report it*. They resolve to cast an odium upon him, and this is the method they take: "Let some very bad thing be said of him, which may render him obnoxious to the government, and, though it be ever so false, we will second it, and spread it, and add to it." (For the reproaches of good men lose nothing by the carriage.) "Do you that frame a story plausibly, or you that can pretend to some acquaintance with him, report it once, and we will all report it from you, in all companies, that we come into. Do you say it, and we will swear it; do you set it a going, and we will follow it." And thus both are equally guilty, those that raise and those that propagate the false report. The receiver is as bad as the thief. (2.) They flattered him to his face, that they might get something from him on which to ground an accusation, as the spies that came to Christ feigning themselves to be just men, Lu. 20:20; 11:53, 54. His familiars, that he conversed freely with and put a confidence in, *watched for his halting*, observed what he said, which they could by any strained *innuendo* put a bad construction upon, and carried it to his enemies. His case was very sad when those betrayed him whom he took to be his friends. They said among themselves, "If we accost him kindly, and insinuate ourselves into his acquaintance, per-adventure he will be enticed to own that he is in confederacy with the enemy and a pensioner to the king of Babylon, or we shall wheedle him to speak some treasonable words; and then *we shall prevail against him, and take our revenge upon him* for telling us of our faults and threatening us with the judgments of God." Note, Neither the innocence of the dove, no, nor the prudence of the serpent to help it, can secure men from unjust censure and false accusation.

II. Here is an account of the temptation he was in under this affliction; his *feet were almost gone*, as the psalmist's, Ps. 73:2. And this is that which is most to be dreaded in affliction, being driven by it to sin, Neh. 6:13. 1. He was tempted to quarrel with God for making him a prophet. This he begins with (v. 7): *O Lord! thou hast deceived me, and I was deceived*. This as we read it, sounds very harshly. God's servants have been always ready to own that he is a faithful Master and never cheated them; and therefore this is the language of Jeremiah's folly and corruption. If, when God called him to be a prophet and told him he would *set him over the kingdoms* (ch. 1:10) and *make him a defenced city*, he flattered himself with an expectation of having universal respect paid to him as a messenger from heaven, and living safe and easy, and afterwards it proved otherwise, he must not say that God had deceived him, but that he had deceived himself; for he knew how the prophets before him had been persecuted, and had no reason to expect better treatment. Nay, God had expressly told him that all the *princes, priests, and people of the land would fight against him* (ch. 1:18, 19), which he had forgotten, else he would not have laid the blame on God thus. Christ thus told his disciples what opposition they should meet with, *that they might not be offended*, Jn. 16:1, 2. But the words may very well be read thus: *Thou hast persuaded me, and I was persuaded*; it is the same word that was used, Gen. 9:27, margin, *God shall persuade Japhet*. And Prov. 25:15, *By much forbearance is a prince persuaded*. And Hos. 2:14, *I will allure her*. And this agrees best with what follows: "*Thou was stronger than I, didst over-persuade me with argument; nay, didst overpower me, by the*

influence of thy Spirit upon me, and *thou hast prevailed.*” Jeremiah was very backward to undertake the prophetic office; he pleaded that he was under age and unfit for the service; but God over-ruled his pleas, and told him that *he must go*, ch. 1:6, 7. “Now, Lord,” says he, “since thou hast put this office upon me, why dost thou not stand by me in it? Had I thrust myself upon it, I might justly have been in derision; but why am I so when thou didst thrust me into it?” It was Jeremiah’s infirmity to complain thus of God as putting a hardship upon him in calling him to be a prophet, which he would not have done had he considered the lasting honour thereby done him, sufficient to counterbalance the present contempt he was under. Note, As long as we see ourselves in the way of God and duty it is weakness and folly, when we meet with difficulties and discouragements in it, to wish we had never set out in it. 2. He was tempted to quit his work and give it over, partly because he himself met with so much hardship in it and partly because those to whom he was sent, instead of being edified and made better, were exasperated and made worse (v. 9): “*Then I said, Since by prophesying in the name of the Lord I gain nothing to him or myself but dishonour and disgrace, I will not make mention of him as my author for any thing I say, nor speak any more in his name; since my enemies do all they can to silence me, I will even silence myself, and speak no more, for I may as well speak to the stones as to them.*” Note, It is a strong temptation to poor ministers to resolve that they will preach no more when they see their preaching slighted and wholly ineffectual. But let people dread putting their ministers into this temptation. Let not their labour be in vain with us, lest we provoke them to say that they will take no more pains with us, and provoke God to say, They shall take no more. Yet let not ministers hearken to this temptation, but go on in their duty, notwithstanding their discouragements, for this is the more thankworthy; and, *though Israel be not gathered, yet they shall be glorious.*

III. Here is an account of his faithful adherence to his work and cheerful dependence on his God notwithstanding.

1. He found the grace of God mighty in him to keep him to this business, notwithstanding the temptation he was in to throw it up: “*I said, in my haste, I will speak no more in his name; what I have in my heart to deliver I will stifle and suppress. But I soon found it was in my heart as a burning fire shut up in my bones, which glowed inwardly, and must have vent; it was impossible to smother it; I was like a man in a burning fever, uneasy and in a continual agitation; while I kept silence from good my heart was hot within me, it was pain and grief to me, and I must speak, that I might be refreshed;*” Ps. 29:2, 3; Job 32:20. *While I kept silence, my bones waxed old,* Ps. 32:3. See the power of the spirit of prophecy in those that were actuated by it; and thus will a holy zeal for God even eat men up, and make them forget themselves. *I believed, therefore have I spoken.* Jeremiah was soon weary with forbearing to preach, and could not contain himself; nothing puts faithful ministers to pain so much as being silenced, nor to terror so much as silencing themselves. Their convictions will soon triumph over temptations of that kind; for *woe is unto me if I preach not the gospel*, whatever it cost me, 1 Co. 9:16. And it is really a mercy to have the word of God thus mighty in us to overpower our corruptions.

2. He was assured of God’s presence with him, which would be sufficient to baffle all the attempts of his enemies against him (v. 11): “They say, *We shall prevail against him; the day will undoubtedly be our own. But I am sure that they shall not prevail, they shall not prosper.* I can safely set them all at defiance, for *the Lord is with me*, is on my side, to take my part against them (Rom. 8:31), to protect me from all their malicious designs upon me. He is with me to support me and bear me up under the burden which now presses me down. He is with me to make the word I preach answer the end he designs, though not the end I desire. He is with me as

a mighty terrible one, to strike a terror upon them, and so to overcome them." Note, Even that in God which is terrible is really comfortable to his servants that trust in him, for it shall be turned against those that seek to terrify his people. God's being a mighty God bespeaks him a terrible God to all those that take up arms against him or any one that, like Jeremiah, was commissioned by him. How terrible will the wrath of God be to those that think to daunt all about them and will themselves be daunted by nothing! The most formidable enemies that act against us appear despicable when we see the Lord for us as a *mighty terrible one*, Neh. 4:14. Jeremiah speaks now with a good assurance: "If *the Lord be with me, my persecutors shall stumble*, so that, when they pursue me, they shall not overtake me (Ps. 27:2), and then *they shall be greatly ashamed* of their impotent malice and fruitless attempts. Nay, *their everlasting confusion* and infamy *shall never be forgotten*; they shall not forget it themselves, but it shall be to them a constant and lasting vexation, whenever they think of it; others shall not forget it, but it shall leave upon them an indelible reproach."

3. He appeals to God against them as a righteous Judge, and prays judgment upon his cause, v. 12. He looks upon God as the God that *tries the righteous*, takes cognizance of them, and of every cause that they are interested in. He does not judge in favour of them with partiality, but *tries them*, and finding that they have right on their side, and that their persecutors wrong them and are injurious to them, he gives sentence for them. He that tries the righteous tries the unrighteous too, and he is very well qualified to do both; for he *sees the reins and the heart*, he certainly knows men's thoughts and affections, their aims and intentions, and therefore can pass an unerring judgment on their words and actions. Now this is the God, (1.) To whom the prophet here refers himself, and in whose court he lodges his appeal: *Unto thee have I opened my cause*. Not but that God perfectly knew his cause, and all the merits of it, without his opening; but the cause we commit to God we must spread before him. He knows it, but he will know it from us, and allows us to be particular in the opening of it, not to affect him, but to affect ourselves. Note, It will be an ease to our spirits, when we are oppressed and burdened, to open our cause to God and pour out our complaints before him. (2.) By whom he expects to be righted; "*Let me see thy vengeance on them*, such vengeance as thou thinkest fit to take for their conviction and my vindication, the vengeance thou usest to take on persecutors." Note, Whatever injuries are done us, we must not study to avenge ourselves, but must leave it to that God to do it *to whom vengeance belongs*, and who hath said, *I will repay*.

4. He greatly rejoices and praises God, in a full confidence that God would appear for his deliverance, v. 13. So full is he of the comfort of God's presence with him, the divine protection he is under, and the divine promise he has to depend upon, that in a transport of joy he stirs up himself and others to give God the glory of it: *Sing unto the Lord, praise you the Lord*. Here appears a great change with him since he began this discourse; the clouds are blown over, his complaints all silenced and turned into thanksgivings. He has now an entire confidence in that God whom (v. 7) he was distrusting; he stirs up himself to praise that name which (v. 9) he was resolving no more to make mention of. It was the lively exercise of faith that made this happy change, that turned his sighs into songs and his tremblings into triumphs. It is proper to express our hope in God by our praising him, and our praising God by our singing to him. That which is the matter of the praise is, *He hath delivered the soul of the poor from the hand of the evil-doer*; he means especially himself, his own poor soul. "He hath delivered me formerly when I was in distress, and now of late out of the hand of Pashur, and he will continue to deliver me, 2 Co. 1:10. He will deliver my soul from the sin that I am in danger of falling into when I am thus persecuted. He hath *delivered me from the hand of evil-doers*, so that they have not gained the

point, nor had their will.” Note, Those that are faithful in well-doing need not fear those that are spiteful in evil-doing, for they have a God to trust to who has well-doers under the hand of his protection and evil-doers under the hand of his restraint.

## Verses 14–18

What is the meaning of this? Does there *proceed out of the same mouth blessing and cursing*? Could he that said so cheerfully (v. 13), *Sing unto the Lord, praise you the Lord*, say so passionately (v. 14), *Cursed be the day wherein I was born*? How shall we reconcile these? What we have in these verses the prophet records, I suppose, to his own shame, as he had recorded that in the foregoing verses to God’s glory. It seems to be a relation of the ferment he had been in while he was in the stocks, out of which by faith and hope he had recovered himself, rather than a new temptation which he afterwards fell into, and it should come in like that of David (Ps. 31:22), *I said in my haste, I am cut off*; this is also implied, Ps. 77:7. When grace has got the victory it is good to remember the struggles of corruption, that we may be ashamed of ourselves and our own folly, may admire the goodness of God in not taking us at our word, and may be warned by it to double our guard upon our spirits another time. See here how strong the temptation was which the prophet, by divine assistance, got the victory over, and how far he yielded to it, that we may not despair if we through the weakness of the flesh be at any time thus tempted. Let us see here,

I. What the prophet’s language was in this temptation. 1. He fastened a brand of infamy upon his birth-day, as Job did in a heat (ch. 3:1): *“Cursed be the day wherein I was born. It was an ill day to me (v. 14), because it was the beginning of sorrows, and an inlet to all this misery.”* It is a wish that he had never been born. Judas in hell has reason to wish so (Mt. 26:24), but no man on earth has reason to wish so, because he knows not but he may yet become a vessel of mercy, much less has any good man reason to wish so.

**ROMANS 5:8-13** But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. <sup>9</sup> Much more then, being now justified by his blood, we shall be saved from wrath through him. <sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. <sup>11</sup> And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. <sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: <sup>13</sup> (For until the law sin was in the world: but sin is not imputed when there is no law.

5:13. Though **sin** entered human experience through the act of Adam's sin (in which the entire human race participated seminally), sin expressed itself repeatedly in people's actions (cf. Gen. 6:5-7, 11-13) from the point of its entrance "until" (not **before**, as the NIV has it) **the Law was given**. However, as Paul had already said, "Where there is no Law there is no transgression" (Rom. 4:15). This does not mean that **sin** does not exist unless there is a Law. It means that sin does not have the character of being a transgression apart from Law and therefore **sin is not taken into account** (lit., "imputed, reckoned") as such.

5:14. The fact that sin did exist during the period from Adam to the Law is proved by the fact that **death reigned from the time of Adam to the time of Moses** (lit., "from Adam until Moses"). And death also reigned over people who had not broken a **command as did Adam** (cf. "death reigned," v. 17, and "sin reigned in death," v. 21). Adam had disobeyed a specific command of God (Gen. 2:17) and committed a transgression, something that his descendants did not do when they sinned till other specific commands from God were received. But yet all Adam's descendants had sinned with Adam (Rom. 5:12), and therefore death did reign (cf. Gen. 5:5, 8, 11, 14, 17, 20, 27, 31). Since death was present, that proved all had sinned in Adam (cf. comments on Rom. 5:12).

The mention of Adam by name (cf. "one man," v. 12) brought Paul back to the point of referring to him, **who was a pattern of the One to come**. A parallelism exists between Adam and Jesus Christ as heads of groups of human beings (cf. 1 Cor. 15:45-49), but the parallelism is more contrastive than comparative.

**8. But God commendeth**—"setteth off," "displayeth"—in glorious contrast with all that men will do for each other.

**his love toward us, in that, while we were yet sinners**—that is, in a state not of positive "goodness," nor even of negative "righteousness," but on the contrary, "sinners," a state which His soul hateth.

**Christ died for us**—Now comes the overpowering inference, emphatically redoubled.

**9, 10. Much more then, being**—"having been"

**now justified by his blood, we shall be saved from wrath through him.**

**10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being now**—"having now been"

**reconciled, we shall be saved by his life**—that is "If that part of the Saviour's work which cost Him His blood, and which had to be wrought for persons incapable of the least sympathy

either with His love or His labors in their behalf—even our ‘justification,’ our ‘reconciliation’—is already completed; how much more will He do all that remains to be done, since He has it to do, not by death agonies any more, but in untroubled ‘life,’ and no longer for enemies, but for friends—from whom, at every stage of it, He receives the grateful response of redeemed and adoring souls?” To be “saved from wrath through Him,” denotes here the whole work of Christ towards *believers*, from the moment of justification, when the wrath of God is turned away from them, till the Judge on the great white throne shall discharge that wrath upon them that “obey not the Gospel of our Lord Jesus Christ”; and that work may all be summed up in “keeping them from falling, and presenting them faultless before the presence of His glory with exceeding joy” (Jud 1:24): thus are they “saved from wrath through Him.”

**11. And not only so, but we also joy—rather, “glory.”**

**in God through our Lord Jesus Christ, by—“through”**

**whom we have now received the atonement**—rather, “the reconciliation” (*Margin*), as the same word is rendered in Ro 5:10 and in 2 Co 5:18, 19. (In fact, the earlier meaning of the English word “atonement” was “the *reconciliation* of two estranged parties”) [TRENCH]. The foregoing effects of justification were all benefits to ourselves, calling for gratitude; this last may be termed a purely disinterested one. Our first feeling towards God, after we have found peace with Him, is that of clinging gratitude for so costly a salvation; but no sooner have we learned to cry, Abba, Father, under the sweet sense of reconciliation, than “gloriation” in Him takes the place of dread of Him, and now He appears to us “altogether lovely!”

On this section, *Note*, (1) How gloriously does the Gospel evince its divine origin by basing all acceptable obedience on “peace with God,” laying the foundations of this peace in a righteous “justification” of the sinner “through our Lord Jesus Christ,” and making this the entrance to a permanent standing in the divine favor, and a triumphant expectation of future glory! (Ro 5:1, 2). Other peace, worthy of the name, there is none; and as those who are strangers to it rise not to the enjoyment of such high fellowship with God, so they have neither any taste for it nor desire after it. (2) As only believers possess the true secret of patience under trials, so, although “not joyous but grievous” in themselves (Heb 12:17), when trials divinely sent afford them the opportunity of evidencing their faith by the grace of patience under them, they should “count it all joy” (Ro 5:3, 4; and see Jam 1:2, 3). (3) “Hope,” in the New Testament sense of the term, is not a lower degree of faith or assurance (as many now say, I *hope* for heaven, but am not *sure* of it); but invariably means “the confident expectation of future good.” It presupposes faith; and what faith *assures* us will be ours, hope accordingly *expects*. In the nourishment of this hope, the soul’s look *outward* to Christ for the ground of it, and *inward* upon ourselves for evidence of its reality, must act and react upon each other (Ro 5:2 and Ro 5:4 compared). (4) It is the proper office of the Holy Ghost to beget in the soul the full conviction and joyful consciousness of the love of God in Christ Jesus to sinners of mankind, and to ourselves in particular; and where this exists, it carries with it such an assurance of final salvation as cannot deceive (Ro 5:5). (5) The *justification* of sinful men is not in virtue of their amendment, but of “the *blood* of God’s Son”; and while this is expressly affirmed in Ro 5:9, our *reconciliation* to God by the “*death* of His Son,” affirmed in Ro 5:10, is but a variety of the same statement. In both, the blessing meant is the *restoration of the sinner to a righteous standing* in the sight of God; and in both, the meritorious ground of this, which is intended to be conveyed, is the *expiatory sacrifice* of God’s Son. (6) Gratitude to God for redeeming love, if it could exist without delight in God Himself, would be a selfish and

worthless feeling; but when the one rises into the other—the transporting sense of eternal “reconciliation” passing into “gloriation in God” Himself—then the lower is sanctified and sustained by the higher, and each feeling is perfective of the other (Ro 5:11).

Ro 5:12–21. COMPARISON AND CONTRAST BETWEEN ADAM AND CHRIST IN THEIR RELATION TO THE HUMAN FAMILY.

(This profound and most weighty section has occasioned an immense deal of critical and theological discussion, in which every point, and almost every clause, has been contested. We can here but set down what appears to us to be the only tenable view of it as a whole and of its successive clauses, with some slight indication of the grounds of our judgment).

**12. Wherefore**—that is, Things being so; referring back to the whole preceding argument.  
**as by one man**—Adam.

**sin**—considered here in its guilt, criminality, penal desert.

**entered into the world, and death by sin**—as the penalty of sin.

**and so death passed upon all men, for that all have sinned**—rather, “all sinned,” that is, in that one man’s first sin. Thus death reaches every individual of the human family, as the penalty due to *himself*. (So, in substance, BENGEL, HODGE, PHILIPPI). Here we should have expected the apostle to finish his sentence, in some such way as this: “Even so, by one man righteousness has entered into the world, and life by righteousness.” But, instead of this, we have a digression, extending to five verses, to illustrate the important statement of Ro 5:12; and it is only at Ro 5:18 that the comparison is resumed and finished.

**13, 14. For until the law sin was in the world**—that is during all the period from Adam “until the law” of Moses was given, God continued to treat men as sinners.

**but sin is not imputed where there is no law**—“There must therefore have been a law during that period, because sin *was* then imputed”; as is now to be shown.

10 HOLDS SATAN IN DERISION BY HIS UNDYING, SUSTAINING CHURCH

Though the Lost World holds Christianity in derision, it scorns the preaching and witness and mission of the Church. This seems to be the experience of (Job 29:21-25) & And (Job 30:1):  
"But now they that are stronger than I have me in derision, whose fathers I would have set with the dogs of my flock."

Though unbelieving sinners have us in derision, the scornful laughter we have for them is stronger and more sure.

For example, note Jeremiah's unpopular ministry (Jer 20:7-11) note especially verse 11. & the Confusion

**Jer 20:7-11** O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. 8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily. 9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. 10 For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. 11 But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten. ★

Disdained > To be filled with scorn or anger; To take offence.

The school child spends near 8 hours a day being taught the things of the world.

The only place a child may be taught the spiritual lessons is the church, and that lesson is near 1 hour a week.

With 8 hours a day against 1 hour a week, it is obvious where the advantage is.

The only place remaining to overcome the advantage the world has in influencing a child is the home.

But even at that, the burden of responsibility for spiritual guidance shifts to the school because an alarming number of parents let the school raise their children.

But spiritual lessons in the school is against the law.

# INTO THE HANDS OF GOD. "NOT USED IN SERMON OF THIS TITLE"

FOR FEAR OF GOD'S SEE LAST PAGE.

**HEBREWS 10:26-31** For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, <sup>27</sup> But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. <sup>28</sup> He that despised Moses' law died without mercy under two or three witnesses: <sup>29</sup> Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? <sup>30</sup> For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. <sup>31</sup> It is a fearful thing to fall into the hands of the living God. **10:26-27.** The KJV translation here, "if we sin wilfully," is superior to NIV's if we deliberately keep on sinning, the author was concerned here, as throughout the epistle, with the danger of defection from the faith. Most sin is "deliberate," but the writer was here influenced by the Old Testament's teaching about sins of presumption (cf. Num. 15:29-31) which lay outside the sacrificial provisions of the Law. Apostasy from the faith would be such a "wilful" act and for those who commit it no sacrifice for sins is left (cf. Heb. 10:18). If the efficacious sacrifice of Christ should be renounced, there remained no other available sacrifice which could shield an apostate from God's judgment by raging fire. A Christian who abandons "the confidence [he] had at first" (3:14) puts himself on the side of God's enemies and, as the writer had already said, is in effect "crucifying the Son of God all over again and subjecting Him to public disgrace" (6:6). Such reprehensible conduct can scarcely be worthy of anything but God's flaming indignation and retribution. This, however, as stated earlier (cf. comments on 6:8), is not a reference to hell (cf. comments on 10:29). **10:28-29.** Under the Old Covenant, if an Israelite spurned the Mosaic Law and at least two or three witnesses verified his actions, he was put to death. If defiance of an inferior covenant could bring such retribution, what about defiance of the New Covenant which, as he had made clear, is far superior? The answer can only be that the punishment would be substantially greater in such a case. An apostate from the New Covenant has trampled the Son of God underfoot and has treated as an unholy thing the blood of the covenant that sanctified him. The words "sanctified him" refer to true Christians. Already the writer to the Hebrews has described them as "made holy (Gr. sanctified)" through the sacrifice of the body of Jesus Christ once for all" (10:10) and as "made perfect forever" through this sanctifying work (v. 14). To treat "the blood of the covenant" as though it were an "unholy" thing, is to commit a sin so heinous as to dwarf the fatal infractions of the Old Covenant. But again the writer was not thinking of hell. Many forms of divine retribution can fall on a human life which are worse than immediate death. One might think of King Saul, whose last days were burdened with such mental and emotional turmoil that death itself was a kind of release. **10:30-31.** No one should regard such a warning as an idle threat. God Himself has claimed the right to take vengeance and to judge His people. it is a dreadful thing to fall into the hands of the living God.

To PRESUME God Agrees with us (NUM 14:44) Example of PRESUMPTIONS SIN/APOSTASY: ONE WHO STOPS GOING TO CHURCH IS NOT APT TO ASK GOD TO FORGIVE HIM FOR NOT GOING. IF HE FELT GUILTY ENOUGH TO PRAY THUS HE COULD START GOING TO CHURCH.

★ THE SHAME OF THE CROSS WAS PUBLIC DISGRACE.

167E Heb. 10:25

THE FEAR IS IN THE REALIZATION OF JUDGMENT TO COME (HEB. 10:27) "BUT A CERTAIN FEARFUL LOOKING FOR OF JUDGMENT AND FIERY INDIGNATION..."

THE TWO KINDS OF PEOPLE WHO FALL INTO THE FEARFUL THINGS OF THE HANDS OF THE LIVING GOD ARE:

- ① THE LOST SINNER
- ② THE SAVED ONES WHO HAVE LOST THE WAY.
  - The question raised here is, how can a saved person lose the way?
  - Ⓐ By Christian influence being destroyed by wilful sin (NOTE HEB. 10:26) Paul addressed such a circumstance by speaking of being a cutaway (1 Cor. 9:27) "BUT I KEEP UNDER MY BODY, AND BRING IT INTO SUBJECTION:"

The wilful sin here spoken of is NOT ONLY the deliberate acts we commit but ALSO the sin of neglecting or abandoning our faith. APOSTASY, THE FALLING AWAY FROM THE FAITH, IS NOT MENTIONED IN THE TEN COMMANDMENTS, IT IS, NEVERTHELESS A DANGEROUS SIN PEOPLE WILFULLY COMMIT.

C.F. Rev. 2:5 / Ps. 19:13

LET THAT BY ANY MEANS, WHEN I HAVE PREACHED TO OTHERS, I MYSELF SHOULD BE A CASTAWAY."

→ COMPARE MOSES STRIKING THE ROCK.

⑧ By being a danger to the Church.  
Such was the man of (1 COR. 5:1) "... that one should have his father's wife."

He posed such a danger that the Church was told: (1 Cor 5:5) "to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

TRY TO IMAGINE WHAT THIS MAN HAD TO LOOK FORWARD TO AFTER HIS SIN BEING DISCOVERED AND DISCUSSED SO THOROUGHLY BY PAUL.

① - He had to look forward to a life without CHURCH SANTUARY.

(Ps. 20:1-2) THE LORD HEAR THEE IN THE DAY OF TROUBLE, THE NAME OF THE GOD OF JACOB DEFEND THEE;  
2- SEND THE HELP FROM THE SANTUARY, AND STRENGTHEN THEE OUT OF ZION"

(Ps. 63:2) "TO SEE THY POWER AND THY GLORY, SO AS I HAVE SEEN THEE IN THE SANCTUARY."

(Ps. 77:13) "THY WAY, O GOD, IS IN THE SANTUARY; WHO IS SO GREAT A GOD AS OUR GOD?"

(Ps. 96:6) "HONOR AND MAJESTY ARE BEFORE HIM; STRENGTH AND BEAUTY ARE IN HIS SANTUARY."

② - He had to look forward to a life without the spirit of church fellowship.

(MT. 18:19-20) "AGAIN I SAY UNTO YOU, THAT IF TWO OF YOU SHALL AGREE ON EARTH AS TOUCHING ANY THING THAT THEY SHALL ASK, IT SHALL BE DONE FOR THEM OF MY FATHER WHICH IS IN HEAVEN. 20- FOR WHERE TWO OR THREE ARE GATHERED TOGETHER IN MY NAME, THERE AM I IN THE MIDST OF THEM."

(PHIL 2:1-2) "I THERE BE THEREFORE ANY CONSENTION IN CHRIST, IF ANY FELLOWSHIP OF THE SPIRIT, IF ANY BOWELS AND MERCIES, 2- FULFILL YE MY JOY, THAT YE BE LIKEMINDED, HAVING THE SAME LOVE, BEING OF ONE ACCORD, OF ONE MIND." (PS. 1:33)

**QUESTIONS >>** What does it mean to walk in God's statutes?

What does it mean to keep God's judgments?

**EZEKIEL 18:9** Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord GOD.

## STATUTES

- 1 : a law enacted by the legislative branch of a government
  - 2 : an act of a corporation or of its founder intended as a permanent rule
  - 3 : an international instrument setting up an agency and regulating its scope or authority
- synonym* see LAW

### **statute book** *noun*

1593 : the whole body of legislation of a given jurisdiction whether or not published as a whole — usually used in plural

### **law** \ 'l6\ *noun*

[Middle English, from Old English *lagu*, of Scandinavian origin; akin to Old Norse *log* law; akin to Old English *licgan* to lie — more at LIE] before 12th century

- 1 a (1) : a binding custom or practice of a community : a rule of conduct or action prescribed or formally recognized as binding or enforced by a controlling authority
- (2) : the whole body of such customs, practices, or rules
- (3) : COMMON LAW
- b (1) : the control brought about by the existence or enforcement of such law
- (2) : the action of laws considered as a means of redressing wrongs *also* : LITIGATION
- (3) : the agency of or an agent of established law
- c : a rule or order that it is advisable or obligatory to observe
- d : something compatible with or enforceable by established law
- e : CONTROL, AUTHORITY
- 2 a *often capitalized* : the revelation of the will of God set forth in the Old Testament

**JUDGMENTS** God appears in the OT very commonly in the role of 'Judge of all the earth' (Gn. 18:25), or more generally as a 'God of justice' (Mal. 2:17; *cf.* Dt. 1:17; 32:4; Pss 9:8; 94:2; 97:2; Is 30:18; 41:1; 61:8; Je. 12:1; Ezk. 7:27; Mi. 6:1f.; *etc.*). Judgment does not simply imply an impartial and detached weighing up of good and evil but rather the thought of vigorous action against evil. It is on this understanding that the people of God are summoned to exercise judgment in turn (Is. 1:17; Mi. 6:8; Zc. 8:16). The judgment of God is not impersonal, the operation of some undeviating principle, it is a strongly personal notion. It is closely linked to the thought of God's character of mercy, lovingkindness, righteousness, truth, *etc.* (Ps. 36:5f.; Ezk. 39:21; Ho. 2:19). It is the working out of the mercy and wrath of God in history and in human life and experience. Thus the judgment of God can bring deliverance for the righteous (Dt. 10:18; Ps. 25:9—

10) as well as doom for the wicked (Ex. 6:6; Nu. 33:4; Dt. 32:41; Is. 4:4; Je. 1:10; 4:12; Ezk. 5:10; 23:10; 28:22).

The NT, as we should expect, continues the OT stress upon judgment as belonging to the nature of God and as part of his essential activity (Rom. 1:18; Heb. 12:23; 1 Pet. 1:17; 2:23; Rev. 16:5f.). As in the OT, God's judgments are not confined to the future but are already at work in man's life in the present age (Jn. 8:50; Rom. 1:18, 22, 24, 26, 28; Rev. 18:8). Judgment is associated even now with Christ who exercises the Father's judgments (Mt. 3:11f.; 10:34; Jn. 3:19; 5:30; 8:12, 16; 9:39). The light of God's word is already shining into the world through his self-revelation in man's moral experience, and supremely in the incarnate Word, Jesus Christ. The judgment of men is therefore already in operation, for they show by their evil deeds that they 'love darkness rather than light' (Jn. 3:19).

The spotlight in the NT, however, falls upon the 'judgment to come', a future and final judgment which will accompany the return of Christ (Mt. 25:31-46; Jn. 5:22, 27f.; Rom. 3:5f.; 1 Cor. 4:3-5; Heb. 6:1f.). This is the coming Day of judgment (Jn. 6:39; Rom. 2:15f.; 1 Cor. 1:8; 5:5; Eph. 4:30; Phil. 2:16; 2 Thes. 1:10; 1 Pet. 2:12; 2 Pet. 3:12; 1 Jn. 4:17; Jude 6; Rev. 6:17; 16:14). Christ himself will judge (Jn. 5:22; 12:47f.; Acts 10:42; 17:31; 2 Tim. 4:8).

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**MATTHEW 5:17** Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. <sup>18</sup> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. <sup>19</sup> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. <sup>20</sup> For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

**I am not come to destroy, but to fulfil**—Not to subvert, abrogate, or annul, but to establish the law and the prophets—to unfold them, to embody them in living form, and to enshrine them in the reverence, affection, and character of men, am I come. **18. For verily I say unto you**—Here, for the first time, does that august expression occur in our Lord's recorded teaching, with which we have grown so familiar as hardly to reflect on its full import. It is the expression manifestly, of *supreme legislative authority*; and as the subject in connection with which it is uttered is the Moral Law, no higher claim to an authority *strictly divine* could be advanced. For when we observe how jealously Jehovah asserts it as His exclusive prerogative to give law to men (Le 18:1-5; 19:37; 26:1-4; 13-16, &c.), such language as this of our Lord will appear totally unsuitable, and indeed abhorrent, from any creature lips. When the Baptist's words—"I say unto you" (Mt 3:9)—are compared with those of his Master here, the difference of the two cases will be at once apparent. **Till heaven and earth pass**—Though even the Old Testament announces the ultimate "perdition of the heavens and the earth," in contrast with the immutability of Jehovah (Ps 102:24-27), the prevalent representation of the heavens and the earth in Scripture, when employed as a popular figure, is that of their *stability* (Ps 119:89-91; Ec 1:4; Je 33:25, 26). It is the enduring stability, then, of the great truths and principles, moral and spiritual, of the Old Testament revelation which our Lord thus expresses. **one jot**—the smallest of the *Hebrew* letters. **one tittle**—one of those little strokes by which alone some of the *Hebrew* letters are distinguished from others like them. **shall in no wise pass from the law, till all be fulfilled**—The meaning is that "not so much as the smallest loss of authority or vitality shall ever come over the law." The expression, "till all be fulfilled," is much the same in meaning as "it shall be had in undiminished and enduring honor, from its greatest to its least requirements." Again, this general way of viewing our Lord's words here seems far preferable to that *doctrinal* understanding of them which would require us to determine the different kinds of "fulfilment" which the *moral* and the *ceremonial* parts of it were to have. **19. Whosoever therefore shall break**—rather, "dissolve," "annul," or make "invalid." **one of these least commandments**—an expression equivalent to "one of the least of these commandments." **and shall teach men so**—referring to the Pharisees and their teaching, as is plain from Mt 5:20, but of course embracing all similar schools and teaching in the Christian Church. **he shall be called the least in the kingdom of heaven**—As the thing spoken of is not the practical breaking, or disobeying, of the law, but annulling or enervating its obligation by a vicious system of interpretation, and teaching others to do the same; so the thing threatened is not exclusion from heaven, and still less the lowest place in it, but a degraded and contemptuous position in the present stage of the kingdom of God. In other words, they shall be reduced by the retributive providence that overtakes them, to the same condition of dishonor to which, by their system and their teaching, they have brought down those eternal principles of God's law. **but whosoever shall do and teach them**—whose principles and teaching go to exalt the authority and honor of God's law, in its lowest as well as

Concerning  
the law;  
"He shall  
live in  
them."

highest requirements. **the same shall be called great in the kingdom of heaven**—shall, by that providence which watches over the honor of God’s moral administration, be raised to the same position of authority and honor to which they exalt the law. **20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees**—The superiority to the Pharisaic righteousness here required is plainly in *kind*, not *degree*; for all Scripture teaches that entrance into God’s kingdom, whether in its present or future stage, depends, not on the degree of our excellence in anything, but solely on our having the character itself which God demands. Our righteousness, then—if it is to contrast with the *outward* and *formal* righteousness of the scribes and Pharisees—must be *inward, vital, spiritual*. Some, indeed, of the scribes and Pharisees themselves might have the very righteousness here demanded; but our Lord is speaking, not of persons, but of the *system* they represented and taught. **ye shall in no case enter into the kingdom of heaven**—If this refer, as in Mt 5:19, rather to the earthly stage of this kingdom, the meaning is that without a righteousness exceeding that of the Pharisees, we cannot be members of it at all, save in name. This was no new doctrine (Ro 2:28, 29; 9:6; Php 3:3). But our Lord’s teaching here stretches beyond the present scene, to that everlasting stage of the kingdom, where without “purity of heart” none “shall see God.” *The Spirituality of the True Righteousness in Contrast with That of the Scribes and Pharisees, Illustrated from the Sixth Commandment. (Mt 5:21–26)*. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: <sup>22</sup> But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, **Raca**, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. <sup>23</sup> Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; <sup>24</sup> Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup> Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. <sup>26</sup> Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. **5:22 Raca** is a word of reproach meaning “empty” or “ignorant,” that the Hebrew writers borrowed from the Aramaic language. Jesus uses it here as a strong term of derision, second only to “fool.” He placed it in the context of anger and strongly condemned one who would use it of another person. The Jewish teachers had heretofore taught that nothing except actual murder was forbidden by the sixth commandment. Thus they explained away its spiritual meaning. Christ showed the full meaning of this commandment; according to which we must be judged hereafter, and therefore ought to be ruled now. All rash anger is heart murder. Our “brother” here indicates any person, status notwithstanding, for we are all made of one blood. “Raca,” is a scornful word, and is evidence of pride: “Thou fool,” is a spiteful word, and denotes hatred. Malicious slanders and censures are lethal poison.

What precise degrees of unholy feeling towards our brothers are indicated by the words “Raca” and “fool” it would be as useless as it is vain to inquire. Every age and every country has its modes of expressing such things; and no doubt our Lord seized on the then current phraseology of unholy disrespect and contempt, merely to express and condemn the different degrees of such feeling when brought out in words, as He had immediately before condemned the feeling itself. In fact, so little are we to make of mere *words*, apart from the feeling which they express, that as *anger* is expressly said to have been borne by our Lord towards His enemies though mixed with “grief for the hardness of their hearts” (Mk 3:5), and as the apostle teaches us that there is an anger which is not sinful (Eph 4:26); so in the Epistle of James (Jam 2:20) we find the words, “O vain (or, empty) man”; and our Lord Himself applies the very word “fools” twice in one breath to the blind guides of the people (Mt 23:17, 19)—although, in both cases, it is to *false reasoners* rather than persons that such words are applied. The spirit, then, of the whole statement may be thus given: “For ages ye have been taught that the sixth commandment, for example, is broken only by the murderer, to pass sentence upon whom is the proper business of the recognized tribunals. But I say unto you that it is broken even by causeless anger, which is but hatred in the bud, as hatred is incipient murder (1 Jn 3:15);

# SUBJECT > OUR NATURAL FORCE

TEXT > (2 CORINTHIANS 5:17) "Therefore, if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new."

62 Reborn.

MOSES TOLD GOD'S PEOPLE THAT HE WAS NO LONGER ABLE TO LEAD THEM

DEUTERONOMY 31:2 And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

## THE BIBLE FATHER SAYS

DEUTERONOMY 34:5-7 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. <sup>6</sup> And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. <sup>7</sup> And Moses was an hundred and twenty years old when died: his eye was not dim, nor his natural force abated.

## TWO WAYS TO THINK OF MOSES' STATEMENT:

- 1- Because Moses said he was 120 years old, we might think he was worn out physically and unable to get around ("can no longer go out or come in:) Time and bodily decline had taken its toll. No longer could he see, hear, walk, or think well. We might think he was in various pain common to old age. Perhaps Moses was thinking of himself as an old man, but God was seeing him as a new man. Perhaps Moses thought of himself as floundering, but God thought of him as flourishing. (PSALM 92:13-14) Those that be planted in the house of the LORD Shall flourish in the courts of our God. <sup>14</sup> They shall still bring forth fruit in old age; They shall be fat and flourishing;

Flounder > To struggle awkwardly without making much progress; plunge about. (perhaps because of the fish's habit of flopping when caught)

- 2- after 120 yrs Moses had had a long enough time to finish his work. - I take this to be his conclusion because nowhere in (Deut 31:2) does he refer to declining abilities. also Moses is just repeating his orders from God because he says, "Also the Lord said unto me," we can conclude, therefore that God was finished with Moses work for them and was ready to bring him into reward of glory. (Ps. 92:13-14) They might even want to make an idolatrous statue of him strutting a rock.

it was time for Joshua to take over leadership. think of how difficult that would be for Joshua with Moses still around. Or even if he had a grave where the people might be prone to worship.

## II - 2 WAYS TO LOOK AT THE BIBLE'S STATEMENT

In the natural force > (Phil 4:13) "I can do all things through Christ..." in spite of his protests and reluctance, Moses found he could do all things God needed to do through God's power. (De 34:7), yet he knew, by a

special revelation, that the time had arrived when he was about to be withdrawn from the superintendence and government of Israel.

Considering his natural force was not abated when God buried him, Moses could see, but God didn't need him to see anymore, Moses could walk well and get around in good shape, but God didn't need him to travel any more. He could hear, but God didn't need him to listen to anything any more. **Moses HAD FINISHED HIS WORK.** He HAD ACCOMPLISHED GOD'S PURPOSE FOR HIM. HE HAD RUN HIS RACE AND FINISHED HIS COURSE. God didn't need Moses any more and was ready to bring him into his glory. God was going to take him to the real promised land.

another way to look at this is that God gave Moses a nature different from the one he had been accustomed to.

Is the natural force and what is the new natural.

2

add

# I. NATURAL LAW

## A. OF NATURE (ENVIRONMENT)

1. GRAVITY → seeds sown FALL TO ground
2. GROWTH

## B. PHYSICAL (HEB. 2:16)

1. BIRTH
  2. DEATH
- (1 COR. 15:44)

## C. KNOWLEDGE

1. LEARNING
2. LIVING

## D. OF NECESSARY CONSEQUENCE.

SUMMARY:

It Matters Not How We View This Seeming Contradiction,

I- If Moses was speaking of the decline of ability because of age

Moses was feeling the undependable flesh more than spiritual possibility. Sometimes the flesh fools us. We may think we are sick when we are not. Also, when we are tired or old or weak, our flesh doesn't want us to do anything that might exert us. Thus the flesh doesn't want us to have the opinion Paul had. (Phil 4: 12-13) "I know how to be ABASED, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. (v. 13) I CAN do ALL THINGS through Christ which STRENGTHENETH me."

ABASE: To MAKE LOWER in RANK, CONDITION, or CHARACTER.

II- If, on the other hand Moses was speaking as the true servant of God THAT he WAS, he was talking about his NATURAL Force being renewed.

Secondly, Moses' work was over. The people needed to give him up and follow another. It would have been hard for them to do so with Moses still around. But Moses was not dead and his flesh was not ready to die. No matter what he thought of his condition, Moses was not in shape to die. So God simply took him away. (Deut. 34: 6) "And He buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day."

Thirdly, God was giving Moses the superior of blessings. Though he could "not go over this Jordan", (Deut 31: 2) / There is a better Jordan to cross. (Ps. 46: 4) There is A RIVER, The STREAMS WHEREOF SHALL MAKE glad the city of God, The Holy place of the TABERNACLES of the MOST high, "

MOSES NATURAL Force came from the God he served, it is the nature of God to create a natural force in the human soul.

This is the lesson which applies to us, TO HAVE CREATED in us A NATURAL UNABATED FORCE,

2 CORINTHIANS 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 17. Therefore—connected with the words in 2 Co 5:16, "We know Christ no more after the flesh." As Christ has entered on His new heavenly life by His resurrection and ascension, so all who are "in Christ" (that is, united to Him by faith as the branch is in the vine) are new creatures (Ro 6:9-11). Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. <sup>10</sup> For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. <sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. "New" in the Greek implies a new nature quite different from anything previously existing, not merely recent, which is expressed by a different Greek word (Ga 6:15). creature—literally, "creation," and so the creature resulting from the creation (compare Jn 3:3, 5; Eph 2:10; 4:23; Jn 3:3, 5, Col 3:10, 11). As we are "in Christ," so "God was in Christ" (2 Co 5:19): hence He is Mediator between God and us. old things—selfish, carnal views (compare 2 Co 5:16) of ourselves, of other men, and of Christ. passed away—spontaneously, like the snow of early spring [BENGEL] before the advancing sun.

## THE BIBLE SPEAKS OF VARIOUS "NATURES" COMMON TO MAN

**Natural endowment or instinct** – (Romans 2:14) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Unbelieving Gentiles, who had no other guide but natural conscience, no other motive but common mercies, and had not the law of Moses nor any supernatural revelation, shall not be reckoned with for the transgression of the law they never had.

**Birth or natural descent** – (Galatians 2:15) *We who are Jews by nature*, and not sinners of the Gentiles. "We," says he, "*who are Jews by nature, and not sinners of the Gentiles* (even we who have been born and bred in the Jewish religion, and not among the impure Gentiles).

**The existing system of things of the world** – (1 Corinthians 11:14-15) Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? <sup>19</sup> But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering. The fact that nature has provided woman, and not man, with long hair, proves that man was designed to be uncovered, and woman covered. The Nazarite, however, wore long hair lawfully, as being part of a vow sanctioned by God (Nu 6:5). Compare as to Absalom, 2 Sa 14:26, and Ac 18:18.

**The physical constitution, the vital powers** – (Hebrews 3:16) For verily he took not on him the nature of angels; but he took on *him* the seed of Abraham. The incarnation of Christ is asserted (v. 16): *Verily he took not upon him the nature of angels, but he took upon him the seed of Abraham.* He took part of flesh and blood. Though as God he pre-existed from all eternity, yet in the fulness of time he took our nature into union with his divine nature, and became really and truly man.

**The state of the unregenerate soul** – (Ephesians 2:3) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

**Partakers of the divine nature** – (2 Peter 1:4) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. **the divine nature**—not God's essence, but His *holiness*, including His "glory" and "virtue," 2 Pe 1:3; the opposite to "corruption through lust." Sanctification is the imparting to us of *God Himself* by the Holy Spirit in the soul. We by faith partake also of the material nature of Jesus (Eph 5:30). The "divine power" enables us to be partakers of "the divine nature."

This is the NATURAL FORCE IN MOSES WHICH WAS NOT ABATED.

*On studying how to partake of the divine nature, study the nature of the soil where seed be sown.*

# THE NATURE OF THE

The LAWS of God. (never to change, never to fail to preside)  
(over the operation of the world.)

**F** NATURAL LAWS.

CRUDEN'S  
CONCORDANCE

nature  
[1] Natural endowment or instinct, Rom 2:14. [2] Birth, or natural descent, Gal 2:15. [3] The existing system of things in the world, 1 Cor 11:14. [4] The physical constitution or existence; the vital powers, Heb 2:16. [5] The state of the unregenerate soul, Eph. 2:3

A- LAW of The Seed (MATT. 13: 18-23)

FOR "B"  
LAW of THE SUN  
Ecc 1:5  
SEE CRUDEN'S NOTE.

ISA 1:4  
Seed of  
EVIDENCES

ISA 65:23  
Seed of the  
blessed.

**MATTHEW 13:18-23** Hear ye therefore the parable of the sower. <sup>19</sup> When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. <sup>20</sup> But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; <sup>21</sup> Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. <sup>22</sup> He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. <sup>23</sup> But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

13:18-23 (Mark 4:13-20; Luke 8:11-15). In Jesus' interpretation of the Parable of the Sower, He compared the four results of sowing to four responses to the kingdom message. This was the message preached by John, Jesus, and the apostles. First, when one hears the message but does not understand it, the devil (evil one; cf. Matt. 13:38-39; 1 John 5:19) snatches away the Word that was sown. This is seed sown on the path. The next two results—represented by seed on rocky places that had no root, and by seed among the thorns (worries and wealth) that choke it out—speak of hearers' *initial* interest, but with no genuine heartfelt response. The seed on rocky soil speaks of a person who hears the Word but falls away (lit., "is offended," *skandalizetai*; cf. Matt. 13:57; 15:12) when he faces trouble for having expressed interest in the Word. Only the seed that fell on good soil had an abiding result and the production of a crop that increased 100, 60, or 30 times what had been sown. The one who believes Jesus' word (the man who hears the Word and understands it) will then receive and understand even more (cf. 13:12).

The difference in these results was not in the seed but in the soil on which the seed fell. As the gospel of the kingdom was presented, the good news was the same. The difference was in the individuals who heard that Word. The Lord was not saying that an exact 25 percent of those who heard the message would believe. But He was saying that a majority would not respond positively to the good news. In this parable Jesus demonstrated why the Pharisees and religious leaders rejected His message. They were not "prepared soil" for the Word. The "mystery" concerning the kingdom Jesus presented here was the truth that the good news was rejected by the majority. This had not been revealed in the Old Testament.

The difference is  
the nature  
of the soil.

NOT USED IN SERMON "MOSES' NATURAL FORCE NOT ABATED."

### THE NATURE OF THE OLD MAN

**TITUS 3:3** For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. **foolish**—wanting right reason in our course of living. Irrational. The exact picture of human life without grace. **Grace is the sole remedy for foolishness** **disobedient**—to God. **deceived**—led astray. The same Greek, "out of the way" (Heb 5:2). **servings**—Greek, "in bondage to," serving as slaves." **divers**—The cloyed appetite craves constant variety. **pleasures**—of the flesh. **malice**—malignity. **hateful ... hating**—correlatives. Provoking the hatred of others by their detestable character and conduct, and in turn hating them.

Consideration of men's natural condition is a great means and ground of equity and gentleness, and all meekness, towards those who are yet in such a state. This has a tendency to abate pride and work pity and hope in reference to those who are yet unconverted: "We ourselves also were so and so, corrupt and sinful, therefore we should not be impatient and bitter, hard and severe, towards those who are but as ourselves once were.

EVILS OF THE MIND

(1.) *Foolish*; without true spiritual understanding and knowledge, ignorant of heavenly things. Observe, Those should be most disposed to bear with others' follies who may remember many of their own; those should be meek and gentle, and patient towards others, who once needed and doubtless then expected the same. *We ourselves also were sometimes foolish.* And,

(2.) *Disobedient*; heady and unpersuadable, resisting the word, and rebellious even against the natural laws of God, and those which human society requires. Well are these set together, *foolish* and *obedient*. For what folly like this, to disobey God and his laws, natural or revealed? This is contrary to right reason, and men's true and greatest interests; and what so foolish as to violate and go counter to these?

(3.) *Deceived*, or wandering; namely, out of the ways of truth and holiness. Man in this his degenerate state is of a straying nature, thence compared to a lost sheep; this must be sought and brought back, and guided in the right way, Ps. 119:176. He is weak, and ready to be imposed upon by the wiles and subtleties of Satan, and of men lying in wait to seduce and mislead.

EVILS OF OUR PURSUITS

(4.) *Serving divers lusts and pleasures*; namely, as vassals and slaves under them. Observe, Men *deceived* are easily entangled and ensnared; they would not serve divers lusts and pleasures as they do, were they not blinded and beguiled into them. It is the misery of the servants of sin that they have many masters, one lust hurrying them one way, and another; pride commands one thing, covetousness another, and often a contrary. What vile slaves are sinners, while they conceit themselves free!

EVILS OF OUR HEARTS

(5.) *Living in malice*, one of those lusts that bear rule in them. *Malice* desires hurt to another and rejoices in it.

(6.) *And envy*, which grudges and repines at another's good, frets at his prosperity and success in any thing: both are roots of bitterness, whence many evils spring: evil thoughts and speeches tongues set on fire of hell, detracting from and impairing the just and due praises of others. This was the sin of Satan, and of Cain who was of that evil one, and slew his brother; for wherefore slew he him, but of this envy and malice, *because his own works were evil, and his brother's righteous?* These were some of the sins in which we lived in our natural state. And,

(7.), *Hateful*, or odious—deserving to be hated. (8.) *And hating one another*. Observe, Those that are sinful, living and allowing themselves in sin, are hateful to God and all good men.

NOTE Spurgeon's comment > "a threefold set of evils is here described."

## REFERRING AGAIN TO THE TEXT, WHAT IS THE NATURE OF THE NEW MAN?

2 CORINTHIANS 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

**Therefore**—connected with the words in 2 Co 5:16, "We know Christ no more after the flesh." As Christ has entered on His new heavenly life by His resurrection and ascension, so all who are "in Christ" (that is, united to Him by faith as the branch is in the vine) are new creatures (Ro 6:9-11). "New" in the Greek **implies a new nature** quite different from anything previously existing, not merely recent, which is expressed by a different Greek word (Ga 6:15).

*Typical man, living under the fleshpot influence of the world of flesh, amounts to nothing of lasting value. As a hand removed from a full of water leaves no evidence of it having been there, so the life of flesh, upon death, occupies no space in the living world. Consider then the creature—literally, "creation," and so the creature resulting from the creation (compare Jn 3:3, 5; Eph 2:10; 4:23; Jn 3:3, 5, Col 3:10, 11). As we are "in Christ," so "God was in Christ" (2 Co 5:19): hence He is Mediator between God and us. MAN is nothing, according to Solomon's conclusion (Ecc 1:14) "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit." CREATION then becomes NECESSARY for the survival of mankind, because CREATION means to make something from nothing. (Ps. 17:3) "... I have sworn, and shall find nothing..." = NO MATTER how good a person thinks himself to be, there is nothing to help but CREATOR God.*

**old things**—selfish, carnal views (compare 2 Co 5:16) of ourselves, of other men, and of Christ. The word "CREATE" has two meanings, ① to cause to be, bring into being, ② to make by giving a new character, function or status to. It is the first meaning that has to do with man being nothing, being NAIVE. It is the second meaning that has to do with God creating a new man whose newness obliterates all things of the old man.

**passed away**—spontaneously, like the snow of early spring [BENGEL] before the advancing sun. Like something more powerful overwhelming the weaker. Like the old fable of the wind and sunshine contesting to make a person take off his coat. Like God defeating SATAN every time a soul is saved.

## A NEW JOURNEY

**behold**—implying an allusion to (Is 43:19; 65:17). "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert." Consider also the traveling companion > "My yoke is easy, my burden is light."

## A NEW JUDGMENT

**all**—Greek, "THE." **things**—all our privileges in this new creation (2 Co 5:14, 15).

① The lost is already judged, of his own accord or choice and by God's choice to spend eternity in Hell.

② The saved are newly judged to spend eternity in Heaven.

③ The saved take on a new standard of judgment. What was considered right is now considered wrong, and what was considered wrong is now right behavior. The new man is on guard against the wrong that can offend him.

**MARK 9:43-48** And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: <sup>44</sup> Where their worm dieth not, and the fire is not quenched. <sup>45</sup> And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: <sup>46</sup> Where their worm dieth not, and the fire is not quenched. <sup>47</sup> And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: <sup>48</sup> Where their worm dieth not, and the fire is not quenched.

MT 5:29, 30

18:8, 9

MAK 9:43-45-47

1. The case supposed, that our own *hand*, or *eye*, or *foot*, offend us; that the impure *corruption* indulge is as dear to us as an eye or a hand, or that that which is to us as an eye or a hand, is become an invisible *temptation* to sin, or *occasion* of it. Suppose the beloved is become a sin, or the sin a beloved. Suppose we cannot keep that which is dear to us, but it will be a snare and a stumbling-block; suppose we must part with it, or part with Christ and a good conscience.

2. The duty prescribed in that case; *Pluck out the eye, cut off the hand and foot*, mortify the darling lust, kill it, crucify it, starve it, make no provision for it. Let the idols that have been *delectable* things, be cast away as *detestable* things; keep at a distance from that which is a temptation, though ever so pleasing. It is necessary that the part which is gangrened, should be taken off for the preservation of the whole. *Immedicabile vulnus ense recidendum est, ne pars sincera trahatur*—*The part that is incurably wounded must be cut off, lest the parts that are sound be corrupted*. We must put ourselves to pain, that we may not bring ourselves to ruin; self must be denied, that it may not be destroyed.

3. The necessity of doing this. The flesh must be mortified, that we may *enter into life* (v. 43, 45), into the kingdom of God, v. 47. Though, by abandoning sin, we may, for the present, feel ourselves as if we were *halt* and *maimed* (it may seem to be a force put upon ourselves, and may create us some uneasiness), yet it is for *life*; and all that men have, they will give for their lives: it is for a *kingdom*, the *kingdom of God*, which we cannot otherwise obtain; these *halts* and *maims* will be the *marks of the Lord Jesus*, will be in that kingdom *scars of honour*.

4. The danger of not doing this. The matter is brought to this issue, that either sin must die, or we must die. If we will lay this *Delilah* in our bosom, it will betray us; if we be *ruled* by sin, we shall inevitably be *ruined* by it; if we must keep our *two hands*, and *two eyes*, and *two feet*, we must with them be *cast into hell*. Our Saviour often pressed our duty upon us, from the consideration of the torments of hell, which we run ourselves into if we continue in sin. With what an emphasis of terror are those words repeated three times here, *Where their worm dieth not, and the fire is not quenched!* The words are quoted from Isa. 66:24. (1.) The reflections and reproaches of the sinner's own conscience are the *worm that dieth not*; which will cleave to the damned soul as the worms do to the dead body, and prey upon it, and never leave it till it is quite devoured. *Son, remember*, will set this worm gnawing; and how terrible will it bite that word (Prov. 5:12, 23), *How have I hated instruction!* The soul that is food to this worm, dies not; and the worm is bred in it, and one with it, and therefore neither doth that die. Damned sinners will be to eternity accusing, condemning, and upbraiding, themselves with their own follies, which, how much soever they are now in love with them, will at the last *bite like a serpent*, and *sting like an adder*. (2.) The wrath of God fastening upon a guilty and polluted conscience, is the *fire* that is *not quenched*; for it is the wrath of the living God, the eternal God, into whose hands it is a fearful thing to fall. There are no operations of the Spirit of grace upon the souls of the damned sinners, and therefore there is nothing to alter the nature of the fuel, which must remain for ever combustible; nor is there any application of the merit of Christ to them, and therefore there is nothing to appease or quench the violence of the fire.

God buried Moses' body of  
sin in grave never to  
be found ↴

Romans 6:6-7 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. <sup>7</sup> For he that is dead is freed from sin.

Ephesians 4:21-24 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: <sup>22</sup> That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; <sup>23</sup> And be renewed in the spirit of your mind; <sup>24</sup> And that ye put on the new man, which after God is created in righteousness and true holiness.

Connect  
with  
2 Peter

2 COR 5:17 ~ NEW CREATURE -> ORIG-FORM  
CAOAS

What the world has to offer is laughable THAT SLAVERY TO CHRIST IS BETTER.

Derisive Illusions  
(DISCLAIMABLE) ILLUSIONS.

Considering the  
vain things of text  
Ps. 2:1-4.

GOD

HOLDS MAN'S IDEA OF FREEDOM IN DERISION

How do rulers take counsel together against the Lord? (vs. 2)  
Presidents, Congress, Supreme Courts rage and argue to pass laws which are opposed to God's righteousness. They claim the basis of their debates and actions to be in the name of freedom. They say a woman should be free to have her own baby killed. They say a murderer should not be executed because that would be cruel and unusual punishment, and the murderers should be free to go unpunished. They say that Christians should keep their religion secret because Muslims, Budists, Hindus, and even atheists should be free not to be offended. They say that prayer must be outlawed in schools and public places so that citizens should be free to ignore God.

Furthermore, they imagine (vs. 1) that their power in what they conjecture to be freedom is beyond restriction. How laughable is their arrogance! Because freedom is a VAIN THING. Liberty for people to do anything they want to do, whether it be right or wrong, is a useless thing.

Buddy Rowan's kin, Karl Rowan Jr. predicted:  
"Freedom will be the downfall of this country."

Scripture that verifies the VANITY of MAN-MADE FREEDOM is  
(John 8:32-36)

(Jer. 48:26) "Make ye him drunken: for he magnified himself against the Lord: Moab also shall wallow in his vomit, and he also shall be in derision." (Jer. 48:39) "They shall howl, saying, How is it broken down! He hath Moab turned the back with shame! So shall Moab be a derision and a dismay to all them about him."

MOAB ("from father"), i.e. the incestuous offspring of Lot's older daughter, near Zoar, S.E. of the Dead Sea (Gen 19:37). Originally the Moabites dwelt due E. of the Dead Sea, from whence they expelled the Emims. Their territory was 40 miles long, 12 wide, the modern Belka or Kerak (Deut 2:10-11). Afterward, Sihon king of the Amorites drove them S. of the river Amon, now wady el Mojib (Num 21:13,26-30; Judg 11:13,18), which thenceforward was their northern boundary. Israel was forbidden to meddle with them (Judg 11:9,19) on account of the tie of blood through Lot, Abraham's nephew, for Jehovah gave Ar unto the children of Lot, having dispossessed the giant Emims. It was only when Moab seduced Israel to idolatry and impurity (Num 25), and hired Balaam to curse them, that they were excluded from Jehovah's congregation to the tenth generation (Deut 23:3-4). Ammon was more roving than Moab and occupied the pastures to the N.E. outside the mountains.

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**MOAB** sin is what brought on Moab destruction, "for he magnified himself against the Lord," boasting against God's people that whereas Israel was fallen Moab remained flourishing (James 5:6). In Isa 25:10-12 Moab is the representative of Israel's and the church's foes, especially antichrist, the last enemy. Jehovah, as a "swimmer," strikes out right and left, so shall smite the foe with rapidity, cleaving a way through them on every side. Zeph 2:8, "Moab ... Ammon ... reproached My people and magnified themselves against their border," i.e., haughtily seizing on the territory vacated by Gad and Reuben, E. of Jordan, after these had been carried captive, as if Ammon, instead of Judah, Israel's own brother, were Israel's heir (Jer 49:1). "Moab therefore shall be as Sodom (from whose doom her ancestor had been rescued) ... nettles ... salt pits (S. of the Dead Sea) ... perpetual desolation." Moab was doomed to feel Nebuchadnezzar's heavy hand (Jer 25:9-21), though for a time acting in concert with Chaldaean bands against Jehoiakim (2 Kings 24:2); but should recover after 70 years, at Babylon's fall, for righteous Lot's sake (Ex 20:6). Spiritual blessings under Messiah are finally meant. Moab sent messengers to Jerusalem to Zedekiah (so read for "Jehoiakim") to consult as to shaking off Nebuchadnezzar's yoke (Jer 27:1-8,10-11). By submission to Nebuchadnezzar's yoke, according to Jeremiah's counsel, Moab though chastised was not carried captive as Judah. But for her usurpation of Israel's land, and for saying "Judah is like unto all the pagan," i.e. fares no better for having Jehovah for her God than the pagan who have idols, God "would open her side from the cities on her frontiers, the glory of the country (a glorious country in richness of soil), Bethjeshimoth, Baalmeon, and Kiriathaim, unto the men of the East," i.e. to the marauding Bedouin (Ezek 25:8-11). Sanballat of Horonaim, the molester of Nehemiah's work, was a Moabite (Neh 2:19; 4:1; 6:1).

★ "from such stay away" should have been Israel's practice, as should be our practice concerning promiscuous people of reprobate minds. (Rom. 1:28)  
REPROBATE > ① MORALLY ABANDONED; UNPRINCIPLED; ② CONDEMNED AS WORTHLESS OR INFERIOR; ③ THEOLOGY BEYOND SALVATION.  
It is useless even to communicate with one whose mind God has rendered beyond salvation.

III. OVERLOOKS CONVENTIONAL POLITENESS. NOT USED IN SERMON

Note the Face of the knowledge of good and evil

God intrudes upon the human spirit the knowledge of what is right and wrong - whether one wants it or not

overlooks all but his own - DEPART - I NEVER KNEW YOU. includes all cf. French - no personal "What" POLITE TO A BABY.

God overlooks

DEUTERONOMY 32:9-11 For the LORD'S portion is his people; Jacob is the lot of his inheritance. <sup>10</sup> He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. <sup>11</sup> As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: Pharaoh tried to slay the firstborn of Israel, but God shielded . . . and cared for them. God guarded Israel as a person automatically guards the apple (pupil; cf. Ps. 17:8; Prov. 7:2) of his eye (cf. Zech. 2:8). The metaphor of the eagle speaks of God's wise and loving parental care. As an eagle must force its young out of the nest if they are to learn to fly and fend for themselves so the LORD . . . led His people into the harsh life of Egyptian bondage and afterward through wilderness wanderings that they might become strong. And like an eagle, the Lord remained ready to "catch them" when necessary. (ZECH. 2:8). For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. The apple of His eye is a figure taken from Deuteronomy 32:10, the "apple" (lit., "gate or opening") probably referring to the pupil of the eye, that part of the eye most easily injured, the most demanding of protection. Here it symbolizes Israel under God's protective care.

PSALM 17:8-13 Keep me as the apple of the eye, hide me under the shadow of thy wings, <sup>9</sup> From the wicked that oppress me, from my deadly enemies, who compass me about. <sup>10</sup> They are inclosed in their own fat: with their mouth they speak proudly. <sup>11</sup> They have now compassed us in our steps: they have set their eyes bowing down to the earth; <sup>12</sup> Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places. <sup>13</sup> Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword: 17:8. David prayed that he would be kept in the center of God's watchful care. His two figures of speech in this verse have been most helpful to believers of all ages. The apple of the eye seems to refer to an eye's pupil, symbolizing one's sight. In other words the psalmist prayed for God's direct and careful attention. The other figure, the shadow of Your wings, is also mentioned in 36:7; 57:1; 61:4, "shelter"; 63:7; 91:4 (cf. Ruth 2:12; Matt. 23:37). This image comes from the animal world, comparing God's protective care to that of a bird with its young. So David was praying for care and protection from the Lord. 17:9-12. The reason for the prayer's urgency is the nature of the wicked, which David delineated in an effort to motivate God to action. They tried to destroy David (v. 9); they spoke with callous indifference and pride (v. 10); and they relentlessly pursued him like a lion after its prey

Mat. 25:41  
Lk. 13:27

Dictionary definition > "Politeness" - "polish or elegance of manners... gracefulness of manners... courteousness"

Notice the opposite of what the world would call conventional politeness:

MATTHEW 25:41-46 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: <sup>42</sup> For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: <sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. <sup>44</sup> Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? <sup>45</sup> Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. <sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal.

LUKE 13:25-28a When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: <sup>26</sup> Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. <sup>27</sup> But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. <sup>28</sup> There shall be weeping and gnashing of teeth,...

MATTHEW 7:21-23 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup> And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

## IV- Overlooks expected Respect

**MATTHEW 3:7-11** But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, **O generation of vipers**, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits meet for repentance: <sup>9</sup> And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. John here addresses himself with all faithfulness. Here is a word of conviction and awakening. He begins harshly, calls them not Rabbi, gives them not the titles, much less the applauses, they had been used to. 1. The *title* he gives them is, *O generation of vipers...*

...Christ gave them the same title; ch. 12:34; 23:33. They were as *vipers*; though specious, yet venomous and poisonous, and full of malice and enmity to every thing that was good; they were a *viperous brood*, the seed and offspring of such as had been of the same spirit; it was bred in the bone with them. They gloried in it, that they were the seed of Abraham; but John showed them that they were the serpent's seed (compare Gen. 3:15); of their father the Devil, Jn. 8:44. They were a *viperous gang*, they were all alike; though enemies to one another, yet confederate in mischief. Note, A wicked generation is a *generation of vipers*, and they ought to be told so; it becomes the ministers of Christ to be bold in showing sinners their true character. (MATTHEW 12:34) O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. **Anyone who speaks a word against the Son of Man will be forgiven.** But while the person of Jesus was not fully comprehended, the power evidenced through Him should never have been misunderstood, especially by religious leaders.

Jesus condemned the Pharisees as a **brood of vipers** who could never say anything good because their hearts were evil. People are responsible for all their actions and words, which will acquit or condemn them on the day of judgment. (MATTHEW 23:33) *Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? In severe language Jesus condemned the religious leaders, calling them snakes and a brood of vipers, whose eternal destiny was hell (lit., "Gehenna"), the place of eternal punishment (cf. v. 15; cf. comments on Gehenna in 5:22). The evidence that they were deserving of hell would be their continual rejection of the truth. The Lord promised to send them prophets and wise men and teachers, but the leaders would reject their words and even kill some and flog and pursue others. Their response to the proclaimed truth would justify the judgment coming on them.*

Even Christ's followers are instructed NOT to put what we would call the high priced person above the lowest and poorest.

**JAMES 2:1-5** My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. <sup>2</sup> For if there come unto your assembly<sup>a</sup> a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; <sup>3</sup> And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: <sup>4</sup> Are ye not then partial in yourselves, and are become judges of evil thoughts? <sup>5</sup> Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

For the other sense of Respect see (2 CHRONICLES 25:4) - Concerns AMAZIAH's actions:

**2 CHRONICLES 25:4** But he slew not their children, but *did as it is written in the law in the book of Moses*, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

**1 PETER 1:14-17** As obedient children, not fashioning yourselves according to the former lusts in your ignorance: <sup>15</sup> But as he which hath called you is holy, so be ye holy in all manner of conversation; <sup>16</sup> Because it is written, Be ye holy; for I am holy. <sup>17</sup> And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

**ACTS 17 29-31** Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. <sup>30</sup> And **the times of this ignorance God winked at**; but now commandeth all men every where to repent: <sup>31</sup> Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

### **American Standard Version**

<sup>30</sup> "Therefore **having overlooked the times of ignorance**, God is now declaring to men that all people everywhere should repent,

**17:29.** The conclusion is inevitable: **since** humans have been created by God, **the divine Being**, He cannot possibly be in the form of an idol, **an image conceived and constructed by man** (cf. Rom. 1:22-23). ("Divine being" translates *theion*, lit., "divine nature," used frequently in classical Gr., but in the NT only here and in 2 Peter 1:3-4). This would be a revolutionary concept to the Athenians, whose city was "full of idols" (Acts 17:16) and "objects of worship" (v. 23).

**17:30. God overlooked human ignorance** revealed in idol-making, that is, He was patient. Though people are under His wrath (Rom. 1:18) and are without excuse because of natural revelation (Rom. 1:19-20), God "in His forbearance (anochē, holding back, delay) left the sins committed beforehand unpunished" (Rom. 3:25). This parallels Acts 14:16, "In the past, He let all nations go their way" (cf. comments there). All through time the Gentiles were responsible for the general revelation given to them; now with the worldwide proclamation of the gospel, the Gentiles are also responsible to special revelation. That response is to obey God's command **to repent** of their sins.

**17:31.** At this point Paul introduced a distinctively Christian viewpoint. His reference to **the Man** clearly looks to Daniel 7:13-14 which speaks of the Son of Man. This One, **appointed** by God the Father, **will judge the world with justice** (cf. John 5:22). The authentication of Christ's person and work was His resurrection. Here again the resurrection of Jesus was preached. The idea of resurrection (cf. Acts 17:18, 32) was incompatible with Greek philosophy. The Greeks wanted to get rid of their bodies, not take them on again! A personal judgment was also unpalatable to Greeks. The gospel message struck at the center of the Athenians' needs.

Interestingly Paul (vv. 30-31) discussed the topics of sin ("to repent"), righteousness ("justice"), and judgment ("He will judge"), the same areas in which Jesus said the Holy Spirit would convict people (John 16:5-11).