

Devotional Thoughts :: G. Campbell Morgan ~ Devotional (april)**G. Campbell Morgan ~ Devotional (april) - posted by sermonindex (), on: 2004/3/31 22:14****April 1st - God's Sufficient Grace**

"My grace is sufficient for thee." Upon that great word many a weary head has rested; many wounded hearts have been healed by it; discouraged souls have heard its infinite music and have set their lives to new endeavor until they have become victorious. That stake in the flesh, that messenger of Satan, is in My grace. It is part of My method. The stake in the flesh is sent. The messenger of Satan is My messenger. That is not something that is against you, but for you. This hard and difficult and trying circumstance is not something outside My providence, My economy, which you must overcome with My help: it is of My purpose, it is My plan. I am high enthroned above all the powers of darkness, and to the trusting soul Satan himself is compelled to be a means of My grace. All your suffering is in My economy. I have poised in My own hand the weight of your burden and know it. Everything that is imposed upon you is under My control. "My grace is sufficient for thee." It is enough for you to know that what you are suffering is part of My discipline, evidence of My love.

Re: G. Campbell Morgan ~ Devotional (april) - posted by sermonindex (), on: 2004/4/2 0:35**April 2nd - Holiness and Righteousness**

These two words, holiness and righteousness, mark two aspects of one condition. Holiness has to do with character; righteousness with conduct. They cannot possibly be separated from each other. They are as intimately related as are root and fruit. There can be no fruit unless there be a root. If there be living root it must issue in fruit. There can be no righteousness unless there is holiness; holiness must issue in righteousness. Holiness describes being; righteousness describes doing. Let us, then, consider this subject of holiness according to New Testament teaching. It is a very remarkable fact that thousands of the saints of God are a little afraid of the word "holiness." I believe a great many Christian people keep away from all sorts of conventions and conferences because of this fear. It is not very long since a very dear friend of mine, a Christian man, said to me, You know, I don't believe in holiness. I told him how very sorry I was to hear it, because the Bible says that without holiness no man can see the Lord, Of course, he did not mean quite what he said. I have quoted it only to indicate the attitude toward this great word, and this great subject, which is alarmingly prevalent in the Christian Church. I recognize the reason of this fear. A great many unholy things have been said and done by those who perhaps have been loudest in their attempt to explain, and in their claim to the experience of holiness.

Re: - posted by philologos (), on: 2004/4/2 1:55

Hi Greg

Just to say I am thrilled to see this addition to the site. Campbell Morgan is my favourite expositor. His work was always creative and he was never afraid to step out of the box. He was a congregational minister who always used to say that his spiritual home was Methodism. In one of those ironies in which God seems to delight, he was turned down in his application for the Methodist ministry, and the reason... you guessed it "this man will never make a preacher".

Re: holiness and righteousness - posted by InTheLight (), on: 2004/4/2 11:51

Quote:
----- There can be no righteousness unless there is holiness; holiness must issue in righteousness. Holiness describes being; righteousness describes doing.

Well this puts things in plain english, very good! I've been pondering this whole thing of right and wrong *being* and right and wrong *doing* for a while now. I Have been focused on studying 'Sin' as wrong being and 'sins' as wrong doing. Now this makes it clear how 'holiness' is right being and 'righteousness' is right doing.

I think it's time to get out Torrey's Topical Textbook and do a study on 'holiness' and 'righteousness':-)

In Christ,

Ron

Re: - posted by sermonindex (), on: 2004/4/3 0:49

April 3rd - Are we really Christ's?

Are we really Christ's? Have we believed in His name, and received absolution? Then He calls us His own; then we are the temple of the Holy Spirit; then the Holy Spirit is at this moment dwelling within us. We may be locking up certain chambers of the temple from the administration and arbitration of the Spirit, but we are the temple of the Holy Spirit. Hear the great promise, "I will dwell in them," the resident God; "and walk in them," the active Deity; "and I will be their God," the governing One. These are the promises of God, and these things the apostle wrote, not to a company of men and women who were living on the highest height of Christian experience, but to a church of men and women who were sadly and awfully failing. When next, in the hour of stress and temptation, we are tempted to declare that it is not possible to live the holy life, let us remember this, "We are the temple of the living God." We must find some other reason for our failure, for there is no reason why we should fail if we are submitted to that Indweller.

Re: - posted by sermonindex (), on: 2004/4/4 1:24

April 4th - True Love Waits on God

For those who thus wait, God works; and as surely as men wait for Him while He works for them, there will come to them, presently, the clarion call to arise and cooperate. When it comes, the plan is almost invariably a different one from that which had been expected. "In ways we looked not for," said the prophet, "Thou hast wrought for us in the past." Is not that the history of every forward movement in the economy of God? A period of darkness, a period of desolation, a period of difficulty in which His people were brought to the point of knowing that they did not know and understanding that they could not understand. A period of being clever enough to be done with their own cleverness, and then, while they waited, a period of adjusting their lives to God, severing all ties that held them, abandoning all prejudices that paralyzed, putting an end to every effort that was likely to conflict with the practical definite command and program and plan. When the call comes, it is almost invariably to something new and surprising and startling, in the doing of which we seem to have to go back upon things that we have said and done in the past. The peril of the people of God is always that they shall be so wedded to yesterday that they are not ready for God's tomorrow; or that they shall be so busy today making their programs that when God brings His program, their own arrangements interfere with the carrying out of His will.

Re: - posted by sermonindex (), on: 2004/4/5 13:00

April 5th - Holiness: It's Fruit

Holiness results in the passing of all the distinctive excellencies of Christianity from the realm of theory into that of experience. The ideal which we have seen and admired will become the real in actual life, in the measure in which we are holy in character. I am conscious that such a statement may make it appear as though holiness were the privilege of the few, rather than the possible experience of all who share the life of Christ. There are one or two simple things which therefore need to be clearly stated at this point. First there can be no holiness save by the work of the Holy Spirit in the life. Second, granted the work of the Spirit, the normal Christian life is holy life, and the measure in which we fail of holiness is the measure in which we fail of Christianity. Yet here again extreme care is necessary. I would not have that misinterpreted to the discouragement of any struggling soul. I do not deny your Christianity any more than I deny my own, because neither you nor I have yet realized the character of holiness in all its fulness; yet you will admit, if you think carefully, that the measure in which we lack holiness is the measure in which we lack the true normal Christian character. Holiness is not the preserve of an aristocracy in the family of God, in our ordinary sense of that word "aristocracy." The whole family of God is an aristocracy, or ought to be. Aristocracy, what does it mean? Forgive me if I am elementary enough to remind you that the root significance of the word is best strength. That is what an aristocracy ought to be, and the best strength of the world ought to be the Christian men and women of the world. Holiness as a blessing, second or otherwise, is not the privilege of a select or elect few. It is the normal life of the Christian, according to the purpose and power of God. Holiness is not ultimate perfection. Holiness is the condition which makes it possible for us to "grow up in all things into Him, which is the Head." Holiness is not perfection of consummation. It is simply health in the spiritual life.

Re: - posted by sermonindex (), on: 2004/4/5 23:40

April 6th - Holiness: It's Conditions

No man imagines it is possible to live the holy life if he is resolutely keeping sin in his life, something in his habits, his home, or his business. We know that these things grieve the Lord. We excuse them, and holiness is never perfected, and we lack the grace and loveliness of character which ought to be the testimony to the power of our Lord because we have not yet begun to be determined to renounce the hidden things of darkness and to put out of our lives the things that are unlike our Master. Do we desire the holy life? Here are the conditions. Conviction He gives. That we are to respond to by the faith that renounces evil, puts away sin, abandons the life to Him. Holiness is not realized by my endeavor, but by His working in me, when I have given Him His chance. May God lead every one of us not merely to conviction, but to the faith that renounces the things He disapproves, and surrenders to Him all that is His by the indwelling of His Spirit.

Re: - posted by sermonindex (), on: 2004/4/7 12:00

April 7th - Holiness is a life of usefulness

The unalterable and unchanging purpose of God is the accomplishment of His purposes through His people. That is rendered possible through holiness of character. Cleansed vessels are the vessels that Jehovah makes use of. "Be ye clean ye that bear the vessels of the Lord," was the word of the Hebrew prophet. "Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing," is the word of the Christian apostle. It is through holiness of character that I become a vessel ready to the hand of God for the accomplishment of His will. Surrendered instruments are those which He employs. Not only is it true that clay cannot say to the potter, What formest thou? It is true that the instrument through which he will form and fashion the clay must be plastic in his hand even as the clay is. Believing souls He trusts. The measure of my confidence in Him is the measure of His confidence in me. Let me put that in this form. Are you a man that God can trust? You are if you are a man who can trust God. Trust, again let me remind you, is not merely singing the song that declares your confidence, but it is the life of obedience that relies on God. "He made known His ways unto Moses," gave him the program of events; "His acts unto the children of Israel"; they had to wait and walk step by step. "The secret of the Lord is with them that fear Him." Has God ever told you a secret, something in your inner life that has become a flaming, fiery passion? You spoke of it and the world crucified you for doing it. The men to whom God has whispered His secrets of ultimate purpose and present plan are men absolutely at His disposal, and they have had to suffer in the world, but by their suffering the Kingdom is coming. If I want to find a highway along which God is moving toward ultimate victory I shall follow the tracks where I discover the blood of martyrs. He can tell me His secret only as I trust Him wholly.

Re: - posted by sermonindex (), on: 2004/4/7 23:36

April 8th - Fragrance of the Rose of Sharon

Holiness does not need to be talked about; it talks. You remember Emerson's words—"I do not quote the pisissima verb a, but the spirit of what he said—"I cannot hear what you say for listening to what you are." I repeat, holiness does not need to be talked about; it talks. I quite agree with you that the nearer a man lives to his Lord, the less he announces his nearness in actual words; but the more evident it is in tone and temper, and these are the things of holiness. But I pray you, do not urge the fact that if you possessed it you would not talk about it as an indication of the impossibility of possessing the character of holiness. Holiness is a rare and beautiful spirit which permeates and pervades the whole life, and sheds its fragrance everywhere. I remember twenty years ago, in a home in which I was staying, that in one room I always detected the fragrance of roses, and I said to my host one day, "I wish you would tell me how it is that I never come into this room without seeming to detect the fragrance of roses." He smiled, and said: "Ten years ago I was in the Holy Land, and while there I bought a small phial of otto of roses. It was wrapped in cotton wool, and as I was standing there unpacking it, suddenly I broke the bottle. I took the whole thing up, cotton wool and all, and put it into this vase." There stood a beautiful vase, and he lifted the lid, and the fragrance of the roses filled the room. That fragrance had permeated the clay of the vase, and it was impossible to enter the room without consciousness of it. If Christ be in us, the fragrance of the Rose of Sharon will pervade and permeate our whole life. We need not talk about it; but if there be no fragrance, the reason is not that if there were you would not talk of it.

Re: - posted by sermonindex (), on: 2004/4/9 0:35

April 9th - Three Hours

"He saved others; Himself He cannot." So they laughed at Him. Hear it again as a truth sublime and awful: because He saved others, He cannot save Himself. In order to save others He will not save Himself. Said the rabble, and said the rabbi joining in the unholy chorus, "Let Him come down from the cross"—27:42. He did not come down from the cross, He went up from the cross. The great Priest who already had burned the incense in the holiest place bore the symbolic mystery of His own shed blood into the holy place, but before He could do so, He passed into the darkness and abode in the silence three hours—a human measurement in order that we may somehow understand—and in those three hours He could not save Himself. That was because His heart was set upon saving others.

Re: - posted by sermonindex (), on: 2004/4/10 1:28

April 10th - The Ultimate Experience Of Christianity

There is an experience which a man voices thus: "To me who would do good, evil is present. For I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind"; but it is not the ultimate experience of Christianity. The ultimate experience of Christianity is this: "The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." We have no right to quote as descriptive of the normal Christian life a passage that describes an experience from which the next passage declares deliverance to be possible. The apostle is leading us through the struggle that we all know to the revelation of the victory that we all may know if we will.

Re: - posted by sermonindex (), on: 2004/4/11 0:11

April 11th - Pardon For Sins

Pardon for a man who is persisting in sin is impossible. It would continue the disorder, and make it infinitely worse. God will pardon you even though you cannot undo your past, pardon you without any merit on your part; but if in your heart you still cling to sin, He cannot, dare not, pardon you. And that is why the condition of receiving remission is repentance toward God. And repentance does not mean that a man quits sinning, it means that he is willing to quit if but the power be given him to do it. And that is the condition. You have committed sin. Are you willing to cease, if only the past may be dealt with, and power given to you by which you shall sin no more? That is repentance. Yes, willing, more than willing, says some tired heart. Then what next shall I say to you? "Behold the Lamb of God." God will give you perfect and full pardon now if you will trust Him, if you will take it of His grace, if instead of attempting to win it, if instead of attempting to merit it you will just come as a poor, guilty, ruined soul—for such you are—and, kneeling at the foot of that Cross, will take God's pardon through Jesus Christ, that is all. When may I have it? Now. All your sin may be blotted out now. Your neighbor will not know. God will know. But now, trust Him, sinning heart, not on the basis of pity, but on the basis of infinite righteousness wrought out in love 'I and rendered dynamic in the mystery of His Cross. "We have our redemption through His blood, even the forgiveness of our sins."

Re: - posted by sermonindex (), on: 2004/4/12 1:06

April 12th - At The Cross

EVERYTHING A SINNING MAN NEEDS HE FINDS AT THE CROSS. Apart from the fact of human sin, the Cross is indeed foolishness, a veritable stumbling-block. To the Greek, seeking for the culture of uncultured man, "foolishness," something without meaning, a story that can have no moral effect. To the Hebrew, that is the degraded Hebrew, whose ideals are materialized, a stumbling-block, a skandalon, something that interferes with progress rather than helps it. And both are fight, unless we see the background of sin that makes the Cross necessary, and the foreground of redemption that comes by the way of the Cross.

Re: - posted by sermonindex (), on: 2004/4/13 11:21

April 13th - Clean Consciousness

Take the simplest thing you know for purpose of illustration. Let us take such a simple thing as the Master would have taken. Bring me a little child, and put this little child in the midst. My consciousness of a little child will create my conduct toward that little child. Let that be my first proposition. What is a little child? What do you think of a little child? Tell me, and I will tell you what your conduct toward that child will be. Is your consciousness of a little child a low consciousness, a mean consciousness? Your conduct to the little child will be low and mean. Suppose you have the same consciousness of a little child that Jesus had, suppose you say, In heaven its angel always beholds the face of the Father, then what? Then your conduct toward that little child will make you say what He said. If you offend that child it is better that a millstone were hanged about your neck and you were drowned in the depth of the sea. My consciousness of a flower will affect my conduct toward it. Young man, your consciousness of a woman will affect your conduct toward her. Now, as God is my witness, there is nothing I crave more than a clean consciousness of things—a consciousness that takes hold upon a flower, a child, a woman, a city, everything, cleanly, purely, and without defilement; if I have that, then have I solved my riddle, then have I found plenteous redemption. And that is exactly what the Cross provides for every man, no matter how depraved he may be, or how utterly his consciousness has become evil. The writer of the letter to the Hebrews says, "If the blood of goats and bulls and the ashes of a heifer sprinkling them that have been defiled sanctify unto the cleanness of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without blemish unto God, cleanse your consciousness from dead works to serve the living God.

Re: - posted by sermonindex (), on: 2004/4/14 0:44

April 14th - Lily Among Thorns

Take the simplest thing you know for purpose of illustration. Let us take such a simple thing as the Master would have taken. Bring me a little child, and put this little child in the midst. My consciousness of a little child will create my conduct toward that little child. Let that be my first proposition. What is a little child? What do you think of a little child? Tell me, and I will tell you what your conduct toward that child will be. Is your consciousness of a little child a low consciousness, a mean consciousness? Your conduct to the little child will be low and mean. Suppose you have the same consciousness of a little child that Jesus had, suppose you say, In heaven its angel always beholds the face of the Father, then what? Then your conduct toward that little child will make you say what He said. If you offend that child it is better that a millstone were hanged about your neck and you were drowned in the depth of the sea. My consciousness of a flower will affect my conduct toward it. Young man, your consciousness of a woman will affect your conduct toward her. Now, as God is my witness, there is nothing I crave more than a clean consciousness of things—a consciousness that takes hold upon a flower, a child, a woman, a city, everything, cleanly, purely, and without defilement; if I have that, then have I solved my riddle, then have I found plenteous redemption. And that is exactly what the Cross provides for every man, no matter how depraved he may be, or how utterly his consciousness has become evil. The writer of the letter to the Hebrews says, "If the blood of goats and bulls and the ashes of a heifer sprinkling them that have been defiled sanctify unto the cleanness of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without blemish unto God, cleanse your consciousness from dead works to serve the living God.

Re: - posted by sermonindex (), on: 2004/4/15 1:51

April 15th - Word Of The Cross

Now, the question arises, simply and naturally in the heart of each one of us, In what sense can it be true that the Word of the Cross is the power of God to them that are being saved? Not merely the power which enables a man to find salvation, but the power that he needs to live this life, which is in itself a procession and probation of salvation. In what sense can the Word of the Cross be said to be power? If you approach from the standard of merely human intellectual strength you will come to one of two conclusions. You will come to the conclusion of the Jew or of the Greek. You will come to the conclusion that the Cross of Jesus is either a stumbling-block or utter foolishness. These are perfectly natural conclusions. The Jew said the Cross is a stumbling block, a skandalon, something in the way, over which men fall. Put the Cross into its relation to the life of Jesus as the Jew saw it. Take the disciples, not the great crowd that neglected Him: they learned of Jesus, and learned to love Him, and desired to follow Him. What was the Cross prior to Pentecost? It was a stumbling-block; the moment Jesus mentioned it they drew back from Him, and why? Because they thought the Cross would hinder, not help. There was no power in the Cross to the mind of Peter when he said, "That be far from Thee, Lord." It was the thing that ended power, that robbed Jesus of power to the thinking Jew unilluminated by the Spirit of God, who had never seen into the mystery. After the Cross and resurrection, when Jesus walked to Emmaus, two men talked to Him about the Cross. They said, "We hoped that it was He which should redeem Israel." In imagination I will join the group, and ask these men a question. Do you not still hope? No, we have lost our hope. What killed it? The Cross killed it. So lon

g as He was careful, or seemed to be careful of Himself, so long as when men were angry He went away into the country and waited awhile, and went on with His teaching, we hoped; but when He became reckless and set His face to go to Jerusalem, and we could not dissuade Him, that Cross was the stumbling-block; there He fell, there our hopes were ruined. There is no other conclusion; they were perfectly right, judging by natural law.

Re: - posted by sermonindex (), on: 2004/4/16 0:30

April 16th - Pardoned, Purified, At Peace

Let us think for a moment of the need of the soul pardoned, purified, at peace. The new relationship to Jesus Christ does not remove us out of all the old relationships. We are still left on the probationary plane. We shall live in the same store, the same workshop, even though our sins are forgiven. All the peculiar forces that have played on our personality prior to our relationship with Jesus Christ will still operate to-morrow, though He has forgiven us, purified us, and brought us into the place of peace. All the ordinary conditions and contingencies will recur to the soul that has come into new relationship with the Lord. The old temptations will come again, and will be felt far more keenly than they have ever been felt before. The old temptations will come through the old avenues; there are but three—the physical, the spiritual, and the vocational. Bread—that is the first; tampering with confidence in God—that is the second; attempting to possess the kingdom in some other way than by treading the Divinely appointed pathway—that is the third. The devil has no other. These avenues are still open when I give myself to Jesus Christ. I still live within the physical tabernacle; I still am dependent on God for everything, and must live the life of trust; I still am called to Divine purpose in the world. And along every one of these avenues temptation will come to me, even though I am forgiven, purified, and at peace. My consciousness of temptation will be far keener than it ever has been; temptation will be more subtle; the tempter will be more busy. The devil is far more eager to spoil that new life dedicated to Jesus Christ than he is to pay any attention whatsoever to the souls that lie asleep in him.

Re: - posted by sermonindex (), on: 2004/4/16 23:16

April 17th - Evangel Of The Cross

That is not the experience of lonely individuals. It is the common experience of the race. Every man fails, goes wrong, breaks down; and the fact of his actual transgressions results from this deeper, subtler, profounder fact of a tendency toward actual transgression, of a bias in that direction, You may call that original sin or continuous abnormality—phrases matter nothing. The fact of which I am conscious and you are conscious and every man is conscious is that in man there is the double consciousness of a desire to do good and of a force which prevents his doing good. Unless the evangel of the Cross can deal with that deeper thing in my life it does not meet my profoundest need. Great and gracious is the proclamation that my sins may be forgiven, and my hands are open to receive that gift and my heart sings a song of gladness as I receive it; but, oh, my soul, is that all? Must I still be left with this underlying somewhat that drives me to sin? Can nothing be done for me in the actual warp and woof of my spirit, in my moral fiber, to quench the fires of passion, to correct the poison that throbs? Or, again, to use the simpler language, is my prayer, "Create in me a clean heart, O God," to find no answer?

Re: - posted by sermonindex (), on: 2004/4/18 0:07

April 18th - Who Shall Separate Me

Once again, "Who shall separate us?" Paul always seems to me, at this stage, as though he had climbed to some great height and was looking out on all the dimensions. "Death," he puts that first, because that is what men are so often afraid of as a separating force. "Life," which is far more likely to separate us than death, even though men do not fear it. "Angels, principalities," the whole world and universe of created intelligences. "Things present—things to come," in simple sentences he sweeps through all the ages. "Powers, height, depth." Notice carefully this final phrase—"nor any other creation, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Did you notice the Apostle's outlook on all these things? "Death?" That is a creation. "Life?" That is a creation. "Angels" and "principalities?" Creations. "Things present?" Creations. "Things to come?" Creations. "Powers?" Creations. "Height?" Creation. "Depth?" Creation. All had issued from God. How can created things separate me, says the Apostle, from the Origin of the created things, seeing I am bound to Him through the work of Jesus, His own Son? I cannot be separated by things created by the Creator, for the Creator has bound me to Him by giving His Son, and brings me back with His Son into eternal union with Himself. "Who shall separate me?"

Re: - posted by sermonindex (), on: 2004/4/19 1:05

April 19th - The Kingdom Shall Be The Lord's

When we come into the New Testament we encounter that tremendous phrase describing Esau, and applicable to all his descendants, and the attitude of life which he represented, "that profane person Esau." Profane here does not refer to careless or lewd speech. It means, quite literally, against the Temple. The profane person is one who has no spiritual conception, whose life is that of pure materialism. The man who says, I do not want God; I am independent of God; that is pride of heart. If that conception does not shock us it is because in our thinking today we have come to lay emphasis on certain sins, and shudder when we hear of them, failing to recognize that underlying all sin there is this root sin, the pride of heart that says this life is sufficient in itself, without any relationship to God. That pride expressed itself in Edom as she climbed to the height of rocky fastnesses and said, "Who shall bring me down?" Mounting high as the eagle, making her nest among the stars, she was guilty of self deification. The whole thing is illustrated by the fact of the case at the time of this prophecy. The Edomites were living in a rocky district which we have now come to call Petra, and they felt that their position was absolutely invincible. Moreover, it was a long time before anyone was able to break through their fastnesses and overcome them. They were the very embodiment then of practical defiant godlessness, expressing itself in the deification of self, and the conviction that self was sufficient, and that the fastnesses which it had made for its own protection were enough to protect it against all opposition.

Re: - posted by sermonindex (), on: 2004/4/19 23:32

April 20th - Universal Saviour Be The Lord's

THE GOSPEL ACCORDING TO LUKE IS THAT OF THE Universal Saviour. In it, Jesus is seen as Man, and His work is dealt with in its widest application. The true ideal of God's ancient people Israel is recognized. Messiah is revealed as of the stock of Abraham, and yet as the Saviour of all men. The song of Mary, the prophecy of Zacharias, the chanting of the angels, and the speech of Simeon, all sacred and beautiful utterances peculiar to the Gospel, recognize Jesus both as the Messiah of the ancient people according to their prophecies; and as the Saviour of all such as put their trust in Him, without regard to nationality. The benefits accruing to the chosen people are recognized, but they are ever seen flowing through them to all peoples. In the song of Zacharias, which our text is found, Jehovah the God of Israel is declared as visiting, redeeming, and raising up a horn of salvation in the house of David; but the purpose of this visitation of His ancient people is that the light may shine on them that sit in darkness, and in the shadow of death. In order to perform this wider mission, the Messiah brings to His own people "salvation from our enemies and from the hand of all that hate us, to show mercy toward our fathers and to remember His holy covenant, the oath which He should swear to Abraham our father, to grant unto us that we being delivered out of the hand of our enemies should serve Him without fear, in holiness and righteousness before Him all our days."

Re: - posted by sermonindex (), on: 2004/4/21 22:58

April 21st - Human Nature

I am what I am, not by my own choice, not by the choice of my parents after the flesh, but by the choice and election of God. That is fundamentally true of human nature. I am speaking of human nature essentially, not as we know it experientially, but of what it is in itself. In the deep, essential fact of human nature there is intimate first hand relationship to God. The underlying fact of every human life, the spirit, has an immediate relationship with God, which is independent of everything that has gone before. The writer of the letter to the Hebrews says, "We had the fathers of our flesh to chasten us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" I have nothing to do now with his question, or this argument; I have something to do with the essential conception of humanity which there finds incidental expression. It is that the individual has had a parentage on this earth which is of the flesh, but that the individual in the deepest, essential fact of his or her personality has but one Father, who is God. In an infinite mystery, God has united Himself with the human race in the process of its procreation, so that wherever a child is begotten, God acts, and creates its spirit life. It is equally true that each human being has relationship with God in capacity. The capacity of the individual is partial, but it also is definite. Every man has something that he is qualified to do naturally; every woman has something she is qualified to do naturally. Happy is the man or woman who has discovered the one thing he or she can do, and is doing that one thing well. It does not matter whether it is working in a carpenter's shop, or preaching the everlasting Gospel, or sewing with deft fingers - the great thing is to know the capacity, and remember that it is a Divinely bestowed gift.

Re: - posted by sermonindex (), on: 2004/4/22 12:04

April 22nd - God of Judgment

You have wearied the Lord with your words. Yet you say, Wherein have we wearied Him? When you say, Everyone that does evil is good in the sight of the Lord and He delighted in them; or where is the God of judgment?" Mal 2:17 What did he mean? "Our God is a God of love; there is no judgment. That man you say is evil, is good if you only knew it. God delights in him." That is beyond weariness and snuffing, that is treason of the very worst form. That is countenancing and excusing of sin. That is an attempt to gloss over evil, that there is no judgment; then he is committing high treason. That again is the sin of our own day. Find me anywhere a people who are weary of a strong robust Christianity and seek aesthetic worship, and I find you a people who cannot bear to be told of the judgment of God. What are such people doing? Lowering the standard of Divine government and the moment a man within a Church is guilty of that, he is flagrantly guilty of high treason against God. All this talk about God being such a God of love that passes lightly over sin, is the misunderstanding of what love is. Love is the sworn foe of sin forever, and the instant God begins to excuse sin, as we are too rashly doing, He proves He does not love man. If God excuse sin in me, and lets me go on just saying, "Well he is frail and infirm, it does not matter," God Himself by such action ensures my ruin. It is because He is a consuming fire to sin, and never signs a truce with it within the sphere of His Kingdom, or in the world anywhere, that He is a God of love. When people begin to say "Where is the God of Judgment?" they are guilty of high treason, and I believe that has been the peculiar sin of many years. The men of our own times, whom God has signally used, have been sons of fire as well as sons of consolation. Who were the sons of consolation? They were Boanerges, the sons of thunder, and no man is a true son of consolation unless he is also a son of thunder. A man must have a keen, clear vision of sin, as an enormity of the ages never to be excused, if he is to be tender and compassionate toward the man who is a sinner. That is a false conception of love which imagines God is not a God of judgment."

Re: - posted by sermonindex (), on: 2004/4/23 2:11

April 23rd - In Sanctification Of The Spirit

The two outstanding figures in the book of the Acts of the Apostles are Peter and Paul. Each in his respective sphere was a pioneer in the great Christian campaign springing from the Pentecostal effusion. The phrase which suggests the line of our evening meditation is found in the writings of each of these men. Peter employed it in writing to Christian Jews of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Paul made use of it writing to Gentile Christians of Thessalonica. The phrase refers to a great purpose of God in the life of men, sanctification. Moreover, the phrase reveals to us the fact that this purpose is possible of fulfillment in the life of men through the ministry of the Holy Spirit: "In sanctification of the Spirit." I am perfectly well aware that this is not a sentence; it is not a statement. I am equally well aware that I take it from its context, but I trust that in our meditation on the things that it suggests we shall do no violence to that context. When, perchance, at your leisure you turn again to the paragraph read in your hearing by way of lesson, you will discover that the great theme of Peter and of Paul was salvation, and in this connection, dealing with the subject in different ways and from different standpoints, but with one purpose, each of these outstanding figures in the book of the Acts of the Apostles makes use of the phrase, "In sanctification of the Spirit."

Re: - posted by sermonindex (), on: 2004/4/24 12:03

April 24th - Every Believer Is A Saint

Sanctification is entire separation of the life to God; consequently, it is the cleansing of the life to the condition of holiness or spiritual health. Every new born soul is sanctified. Every believer is a Saint. Christian people will often say, the sincerest of them, those who are most truly and really attempting to follow their Lord: We do not profess to be Saints. That saying is born of that fear of the doctrine of sanctification to which I have made reference. Let me repeat, therefore, that which I have already said, but in another form. If you are a Christian man you are a Saint. If you are a believer in Christ Jesus you are already sanctified. Perhaps the speediest way in which to emphasize the truth is to remember that Paul, writing to the Corinthian church, commenced his first letter - almost wholly a letter of correction - by describing those to whom he wrote as "Saints," and yet, within a few paragraphs, after having so described them, he said, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal." Yet they were Saints, they were sanctified. It is quite evident that at the Apostolic reference in the opening of that letter was to the Divine purpose, and not to the perfected experience of these people. They were Saints, they were sanctified; but they were not living as became Saints, they had not entered in to the full experience of sanctification. In that we have at once a distinction and a difference which it is important that we should recognize. To call men to sanctification who are already Christians as though they were not sanctified is to lose the most powerful argument for sanctification possible. It is when we realize that the man who has yielded himself to God by one volitional act of faith has become a Saint that we have the right to appeal to him to enter into the experience of sanctification, because by failing to do so he is robbing God of that which is God's by sovereign and redeeming right. Sa

nctification is not a privilege offered to the few within the Christian economy. It is a privilege, but it is also a responsibility devolving on every soul who has yielded to Christ. Saints within the Christian Church are not an aristocracy of spiritual souls - they are the whole commonwealth of the new born. We owe a persistent and pernicious misinterpretation of the great doctrine of sanctification to the Roman Church, with its calendar of Saints.

Re: - posted by sermonindex (), on: 2004/4/26 1:37

April 25th - Esau

When we come into the New Testament we encounter that tremendous phrase describing Esau, and applicable to all his descendants, and the attitude of life which he represented, "that profane person Esau." Profane here does not refer to carelessness or lewd speech. It means, quite literally, against the Temple. The profane person is one who has no spiritual conception, whose life is that of pure materialism. The man who says, I do not want God; I am independent of God; that is pride of heart. If that conception does not shock us it is because in our thinking today we have come to lay emphasis on certain sins, and shudder when we hear of them, failing to recognize that underlying all sin there is this root sin, the pride of heart that says this life is sufficient in itself, without any relationship to God. That pride expressed itself in Edom as she climbed to the height of rocky fastnesses and said, "Who shall bring me down?" Mounting high as the eagle, making her nest among the stars, she was guilty of self deification. The whole thing is illustrated by the fact of the case at the time of this prophecy. The Edomites were living in a rocky district which we have now come to call Petra, and they felt that their position was absolutely invincible. Moreover, it was a long time before anyone was able to break through their fastnesses and overcome them. They were the very embodiment then of practical defiant godlessness, expressing itself in the deification of self, and the conviction that self was sufficient, and that the fastnesses which it had made for its own protection were enough to protect it against all opposition.

Re: - posted by sermonindex (), on: 2004/4/26 14:00

April 26th - God or Mammon

Christ does suggest two possibilities which are in opposition. The one, that man can serve mammon. The other, that he can serve God. What is it to serve God? To be His bond slave, yielding all to His absolute supremacy. The abandonment of everything to which the name of God connotes, purity, peace, and all those other facts of which we spoke. That is a possibility for every man and nation. There is the other possibility, to serve mammon. To be the bond slave of material possessions, and every poor man can be that; to yield wholly to the sway of the things which are only material; the abandonment of the life to husks. Jesus declared the possibilities to be mutually exclusive, To serve God and be His bond slave. To serve mammon and be its bond slave. To serve God is to command mammon, not to serve it. To be wholly yielded to God is to be the master of all material things, not to be bound in slavery thereto. To state the case from the other side. To serve mammon - to live saying only, What shall I eat, what shall I drink, wherewithal shall I be clothed, and how shall I possess these things, is to dethrone God. "Ye cannot serve God and mammon." Take two illustrations. First, an individual one. Here is a man standing at the parting of the ways, facing a moral crisis. He knows perfectly well that two ways are stretching out from the point where he stands. He knows perfectly well that he is at a moral crisis in his life. What are these two ways? There is the way of temporal advantage, and there is the way of eternal advantage. These things are not always, necessarily, forever antagonistic to each other, but the hour comes in which they are in opposition. Which will the man do? That is the hour of crisis. We leave him at that point.

Re: - posted by sermonindex (), on: 2004/4/27 19:48

April 27th - Righteousness Or Revenue

Has Christ anything to say to us, to England? Who am I? I am but a voice crying in the wilderness. How can I speak to England, or to governments? I may not be able to do so, but I must speak as I can. I say here tonight solemnly in the name of God the Father, the Son, and the Holy Spirit, the word of Christ to this Government and to this nation at this moment is no other than this, "Ye cannot serve God and mammon." If we serve God we shall prefer righteousness to revenue. If we serve mammon, we shall put revenue before righteousness. If we do that, then it would be for the benefit of the world and all the coming ages that we should cease to talk about God. It is this attempt to persuade ourselves that we can still be Christian and worship God, while we persist in the wrong and shameful thing for the sake of revenue, that is harming the Kingdom of God and flinging a blight o'er all the earth. The issue is clear cut and definite. To serve God is to cooperate with Him, and to have done at all costs with the thing that is blighting another people. To serve mammon is eventually to be destroyed by God. We need to be saved from our national pride, from this actual devilish conviction that neither God nor man can harm us. Already the judgment of the moth and rotteness - to use the language of one of the old Hebrew prophets - is upon us. Already, everywhere there are evidences of weakness. I say again, I have said it in o

ther connections, our safety is not in the two power standard. I am tired of the monotony of the phrase. Our safety is not in the new territorial army. If we do wrong persistently, we are doomed as the nations of the past have been. Now is the hour of the Church. She should be gathering everywhere in assembly for prayer and humiliation, and insistence upon this great truth. Half the resolutions passed in our denominational assemblies and Free Church Council Federations are of little importance in the light of this. What we need is to come to the knowledge of the fact that we stand nationally at the parting of the ways. When I have said all, I have not said half that should be said. When I have said all, the last thing and the best thing is that I should get down, and that you should get down before God, taking the sin of our nation into our own hearts. We make our boast that we are of Great Britain. Her shame is ours also. Let us get down before Him in humiliation. Let us cry to Him that He will at this moment guide, direct, and deliver us from this shame, to the glory of His name.

Re: - posted by sermonindex (), on: 2004/4/29 0:52

April 28th - Sanctification

What, then, is sanctification? The root idea of the word so translated in the New Testament signifies something which is awful, that which fills the soul with awe, not necessarily with dread, for there is a vital difference between dread and awe. Dread is of the nature of slavish fear; awe is of the nature of reverence. There should be no dread in the soul of man when he draws near to God. No man ought to draw near to God save with a sense of awe. The thought of the word is that of something awful, filling the soul with awe. Its use in the New Testament is always of separation to God, and therefore of holiness. The vessels of the sanctuary in the old economy were holy, they were sanctified; they were set apart to sacred uses, and, consequently, they were necessarily maintained in cleanliness by ceremonial ablutions, and that because they were dedicated and consecrated to the service of God alone. In the word "sanctification," then, both as to its root intention and its common use in the New Testament, we have these simple ideas. Sanctification is entire separation of the life to God; consequently, it is the cleansing of the life to the condition of holiness or spiritual health. Every new born soul is sanctified. Every believer is a Saint. Christian people will often say, the sincerest of them, those who are most truly and really attempting to follow their Lord: We do not profess to be Saints. That saying is born of that fear of the doctrine of sanctification to which I have made reference. Let me repeat, therefore, that which I have already said, but in another form. If you are a Christian man you are a Saint. If you are a believer in Christ Jesus you are already sanctified. Perhaps the speediest way in which to emphasize the truth is to remember that Paul, writing to the Corinthian church, commenced his first letter - almost wholly a letter of correction - by describing those to whom he wrote as "Saints," and yet, within a few paragraphs, after having so described them, he said, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal." Yet they were Saints, they were sanctified. It is quite evident that the Apostolic reference in the opening of that letter was to the Divine purpose, and not to the perfected experience of these people. They were Saints, they were sanctified; but they were not living as became Saints, they had not entered into the full experience of sanctification. In that we have at once a distinction and a difference which it is important that we should recognize. To call men to sanctification who are already Christians as though they were not sanctified is to lose the most powerful argument for sanctification possible. It is when we realize that the man who has yielded himself to God by one volitional act of faith has become a Saint that we have the right to appeal to him to enter into the experience of sanctification, because by failing to do so he is robbing God of that which is God's by sovereign and redeeming right. Sanctification is not a privilege offered to the few within the Christian economy. It is a privilege, but it is also a responsibility devolving on every soul who has yielded to Christ. Saints within the Christian Church are not an aristocracy of spiritual souls - they are the whole commonwealth of the new born. We owe a persistent and pernicious misinterpretation of the great doctrine of sanctification to the Roman Church, with its calendar of Saints

Re: - posted by sermonindex (), on: 2004/4/29 10:50

April 29th - Random Quotes

We cannot organize revival, but we can set our sails to catch the wind from Heaven when God chooses to blow upon His people once again.

In an eyewitness report of the great Welsh revival of 1904, G. Campbell Morgan wrote, The horses are terribly puzzled. A manager said to me. The haulers are some of the very lowest. They have driven their horses by obscenity and kicks. Now they can hardly persuade the horses to start working, because there is no obscenity and no kicks.

For years I have made it a very careful and studied rule never to look at a commentary on a text, until I have spent time on the text alone. Get down and sweat over the text yourself. That is my method. . . . I once heard Dr W.J. Dawson say: "Half the bad theology in the world is due to suppressed perspiration." . . . The text is the sermon, and to that the preacher gives himself in serious thought. It may be that is one of the things most difficult to do, but the habit once acquired, becomes one of the joys of life - real, personal, unbiased thinking. It is so easy, especially when one has built up a library, to look at the text, and then turn around and put the hand on a book. It is a real peril. There must be firsthand thinking, actual work, critical work, on the text. As I said, I have made it a rule never to turn to any commentary or any exegetical work on a text, until I have put in personal, firsthand work on that text alone. Then I take any aid I can, and I find that these aids often help me to correct mistakes I have made. But we have gained enormously if we have first sat down and toiled at the text. . . . If a man settles down to his work, and makes notes and attends to the words and their idiomatic meanings in the languages in which this text is found, he will be mastering for himself the real meaning and the real intention of the text.

Re: - posted by sermonindex (), on: 2004/4/30 0:59

April 30th - Individuality In Religion

First, every individual has personal relation to God. I do not say they have, but that every individual has a personal relation with God. That personal relation consists, first, in the fact of being; second, in the potentialities resident in the being; and, third, in the peculiarities that mark off the individual from all other individuals. I am what I am, not by my own choice, not by the choice of my parents after the flesh, but by the choice and election of God. That is fundamentally true of human nature. I am speaking of human nature essentially, not as we know it experientially, but of what it is in itself. In the deep, essential fact of human nature there is intimate first hand relationship to God. The underlying fact of every human life, the spirit, has an immediate relationship with God, which is independent of everything that has gone before. The writer of the letter to the Hebrews says, "We had the fathers of our flesh to chasten us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" I have nothing to do now with his question, or the argument; I have something to do with the essential conception of humanity which there finds incidental expression. It is that the individual has had a parentage on this earth which is of the flesh, but that the individual in the deepest, essential fact of his or her personality has but one Father, who is God. In an infinite mystery, God has united Himself with the human race in the process of its procreation, so that wherever a child is begotten, God acts, and creates its spirit life. It is equally true that each human being has relationship with God in capacity. The capacity of the individual is partial, but it also is definite. Every man has something that he is qualified to do naturally; every woman has something she is qualified to do naturally. Happy is the man or woman who has discovered the one thing he or she can do, and is doing that one thing well. It does not matter whether it is working in a carpenter's shop, or preaching the everlasting Gospel, or sewing with deft fingers - the great thing is to know the capacity, and remember that it is a Divinely bestowed gift.