



**General Topics :: They Shall Not Depart From Me**

**They Shall Not Depart From Me - posted by savannah, on: 2012/4/15 23:56**

To answer the objection of some who believe and say, "I think that there is a difference between Jesus "losing" someone or someone "walking away"." I offer the following.

And I will cut an everlasting covenant with them, that I will not turn away from them, to do good to them. But I will put My fear in their heart, that they shall not depart from Me. (LITV)

And I wyll set vp an euerlasting couenaut with them that I wyll neuer ceasse to do them good, and that I wyll put my fe are in their heartes, so that they shall not runne away from me. (Bishops' Bible 1568).

And I will make an euerlasting couenant with them, that I will not turne away from them, to doe them good, but I will put my feare in their hearts, that they shall not depart from mee. (1611 KJV)

"I will put my fear in their hearts, that they shall not depart from me."

"They shall not depart from me." If there were only that text in the Bible, it would suffice to prove the final perseverance o f the saints: "They SHALL NOT depart from me." The salvation of those who are in covenant with God is herein provided for by an absolute promise of the omnipotent God, which must be carried out. It is plain, clear, unconditional, positive: "T hey shall not depart from me."

Q. Suppose a child of God should utterly depart from the Lord, and wholly lose the life of God: what then? Would he nev ertheless be saved?

A. His salvation lies in the fact that he will never utterly lose the life of God. We tempt the LORD by asking what would h appen in a case which can never occur. I know that it is offensive to some to speak in this manner. But herein lies the ve ry truth of the promise of God's salvation.

If any differ on this I cannot help it; but I would ask them not to differ from the text; for the Scripture cannot be broken. R ead it: "I will put my fear in their hearts, that they shall not depart from me." There it stands, "They shall not depart from me."

Q. By what instrumentality does God maintain this fear in the hearts of his people?

A. It is the work of the Spirit of God: the Holy Spirit usually works by means. The fear of God is kept alive in our hearts b y the hearing of the Word; for faith comes by hearing, and holy fear comes through faith. Be diligent, then, in hearing the Word. That fear is kept alive in our hearts by reading the Scriptures; for as we feed on the Word, it breathes within us th at fear of God which is the beginning of wisdom. This fear of God is maintained in us by the belief of revealed truth, and meditation thereon.

"God will give them a heart to fear him, Jer. 32:39. That which he requires of those whom he takes into covenant with hi m as his people is that they fear him, that they reverence his majesty, dread his wrath, stand in awe of his authority, pay homage to him, and give him the glory due unto his name. Now what God requires of them he here promises to work in t hem, pursuant to his choice of them as his people. Note, As it is God's prerogative to fashion men's hearts, so it is his pr omise to his people to fashion theirs aright; and a heart to fear God is indeed a good heart, and well fashioned. It is repe ated (Jer.32:40): I will put my fear in their hearts, that is, work in them gracious principles and dispositions, that shall infl uence and govern their whole conversation. Teachers may put good things into our heads, but it is God only that can put them into our hearts, that can work in us both to will and to do."

"First, God will never leave nor forsake them: I will not turn away from them to do them good. Earthly princes are fickle, a nd their greatest favourites have fallen under their frowns; but God's mercy endures for ever. Whom he loves he loves to the end. God may seem to turn from this people (Isa.54:8), but even then he does not turn from doing and designing the

in good. Secondly, They shall never leave nor forsake him; that is the thing we are in danger of. We have no reason to distrust God's fidelity and constancy, but our own; and therefore it is here promised that God will give them a heart to fear him for ever, all days, to be in his fear every day and all the day long (Prov.23:17), and to continue so to the end of their days. He will put such a principle into their hearts that they shall not depart from him. Even those who have given up their names to God, if they be left to themselves, will depart from him; but the fear of God ruling in the heart, will prevent their departure. That, and nothing else, will do it. If we continue close and faithful to God, it is owing purely to his almighty grace and not to any strength or resolution of our own." - M.H.

"It has been written in the Prophets, They "shall" all "be taught of God." So then everyone who hears and learns from the Father comes to Me;"(John 6:45)

"And this is the Father's will who hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." John 6:39

#### **Re: They Shall Not Depart From Me - posted by savannah, on: 2012/4/18 22:33**

Jeremiah 32:40

And I will cut an everlasting covenant with them, that I will not turn away from them, to do good to them. But I will put My fear in their heart, that they shall not depart from Me. (LITV)

And I wyll set vp an euerlasting couenaunt with them that I wyll neuer ceasse to do them good, and that I wyll put my feare in their heartes, so that they shall not runne away from me. (Bishops' Bible 1568).

And I will make an euerlasting couenant with them, that I will not turne away from them, to doe them good, but I will put my feare in their hearts, that they shall not depart from mee. (1611 KJV)

"I will put my fear in their hearts, that they shall not depart from me."

God has promised that grace never shall be overthrown.

He has declared with respect to those into whose hearts He puts his fear, that they shall not depart from him, Jeremiah 32:40.

And Christ has declared that it is the will of his Father that not one of those little ones should perish, Matthew 18:14; and told us that it is his Father's will that of all which the Father hath given him he should lose nothing, John 6:39. He has promised that his sheep shall never perish, and that none shall pluck them out of his hand, John 10:28. and signifies that it is impossible that the elect should be fatally deceived, Matthew 24:24.

And it is declared in Romans 8:30 that they who are called are justified, and they who are justified are also glorified; and that nothing can separate true Christians from the love of Christ; neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord, ver. Romans 8:38-39. And it is promised that where God has begun a good work, he will perform it until the day of Jesus Christ, Philippians 1:6. And that Jesus Christ shall confirm them to the end. 1 Corinthians 1:7-9, "Waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord." And it is said of him who is born of God that his seed shall remain in him, so that he should not fall away, 1 John 3:9. And many other promises of the like nature might be mentioned.

It is promised in Psalms 37:23-24 that though a good man fall, yet shall he not be utterly cast down, because God will uphold him with his hand.

The Scripture teaches that the believer has grace and spiritual life as partaking of the life of Christ's resurrection, which is immortal, everlasting life. The Scripture teaches this, Colossians 2:12, "Ye are risen with him." Colossians 2:13, "You hath he quickened together with him." Ephesians 2:5-6, "Even when we were dead in sins, hath quickened us together

with Christ; and hath raised us up together." Galatians 2:20, "I live, yet not I, but Christ liveth in me." Which shows that the believer's spiritual life cannot fail. For Revelation 1:18, "I am he, that liveth and was dead; and behold, I am alive forevermore." Romans 6:9, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him."

Grace is that which God hath implanted in the heart against great opposition of enemies, and therefore he will doubtless maintain it there against their continued efforts to root it out. The enemies of God and the soul used their utmost endeavors to hinder grace being implanted in the heart. But God manifested his glorious, all-conquering grace in introducing it there in spite of them. And therefore will not at last suffer himself to be conquered by their expelling that which he has so brought in by his mighty power.

God will uphold true grace where he has implanted it against all the opposition which is made to it, and will never suffer it to be overthrown.

All the opposition which is made against true grace can never overthrow it. The enemies of grace in many respects may gain great advantages against it; they may exceedingly oppose it and reduce it, and bring it into such circumstances that it may seem to be brought to the very brink of utter ruin. But yet it will live. The ruin which seemed impending shall be averted. Though the roaring lion sometimes comes with open mouth, and no visible refuge appears, yet the lamb shall escape; yea, though it be in the very paw of the lion and bear, yet it shall be rescued and not devoured. Yea, though it seems to be actually swallowed down as Jonah was into the belly of the whale, yet it shall be vomited up again, and shall live. It is with grace in the heart in this respect as it was with the ark upon the water. However terrible a storm may come; yea, though it may be such as to bring a universal deluge, which shall overwhelm all other things, yet it shall not overwhelm that. Let the flood rise ever so high, yet it shall be kept above water. Though the mighty waves of it may rise above the tops of the highest mountains, yet they shall not be able to rise above this ark, but it shall still appear above water. Or as it was with the ship in which Christ was; though there arose a great storm, and the waves were high, insomuch that it seemed as if the ship would be instantly swallowed up, yea, though it was actually covered with the waves, yet it did not sink; and a good reason why it did not, Christ was in the ship. So grace in the heart is like the church of Israel in Egypt, and in the Red Sea and the wilderness. Though Pharaoh strove ever so much to destroy it, yet it remained and grew. And when at last he pursued with all his army and chariots and horsemen, when they were pent up by the Red Sea, and saw no way to escape, and were just on the brink of ruin, yet they did escape, and were not delivered a prey to their enemies. Yea, they were preserved in passing through the very sea; when they were in the midst of the sea, the waters did not and could not overflow them. And they were preserved for a long time, even in a desolate wilderness in the midst of pits, and drought, and fiery flying serpents.

Thus as the gates of hell can never prevail against the church of Christ, so neither can they prevail against grace in the heart. The seed remaineth, and none can root it out. The fire is kept alive, even in the midst of floods of water. Though it appears oftentimes as if it were almost out, there is no flame but only a little smoke; yet the smoking flax shall not be quenched. And grace shall at last have victory, though it may pass through a long train of conflicts, and may suffer many disadvantages, and receive many wounds; yet it will live, and not only so but will finally prosper and prevail and triumph, and all its invaders shall be subdued under its feet. As David in the wilderness, though he was long kept in very low and distressed circumstances pursued by his potent enemies, and several times appeared on the very brink of ruin, there seemed to be but a step between him and death, when Saul encompassed him round ready to apprehend him. Yet at last he prevailed; and instead of being a fugitive in the mountains and caves of the earth, he came to sit on the throne of all Israel, and to wear the royal crown in great prosperity and glory. And like Joseph who, though he was designed for death by his brethren, and was cast into a pit by them, and then sold a slave into Egypt, and there cast into the dungeon, yet at last was exalted over the land of Egypt, and over all who had before opposed him. So it is with grace in the heart. It can never be overthrown by its enemies, and all the opposition which is made against it. And so it endures all things; it stands in all shocks, and remains under all opposition.

1 Peter 1:5, "We are kept by the power of God through faith unto salvation."

A little seed of grace in the heart of fallen man in the midst of so much corruption and exposed to such violent opposition against it, would be overthrown, did not God uphold it. But God will uphold it. He has undertaken to defend it from all its enemies, and to give it victory at last; and therefore it surely never shall be overthrown.

- J.E. -

**Re: They Shall Not Depart From Me, on: 2012/4/19 0:29**

Hi. The problem is, the verses you're using are post-second-advent when the LORD restores Israel unto Himself. The Saints are already in their glorified bodies at this time. These are the Jews that look upon Him who they pierced and mourn as for an only son - if you read all of Jer 30, 31 & 32 and the cross-references to it - such as Eze 11,36,37, etc.

Granted those "whom He foreknew", known as the elect, will not fall away. These are those who remain faithful unto the end.

Shalom!

**The New Covenant includes all of mankind., on: 2012/4/19 8:02**

The New Covenant was made Between God the Father, God the Son, and God the Holy Spirit. ALL OF MANKIND IS INCLUDED!!!

Col 2:10 And ye are complete in him, which is the head of all principality and power:

Col 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Col 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Col 2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

Gal 3:27 For as many of you as have been baptized into Christ have put on Christ.

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Gal 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

**Re: The New Covenant includes all of mankind., on: 2012/4/19 10:58**

Hi Tuc. Yes, we do understand that, but Jer 32 that was in the first post was the promise to restore Israel and to their land as well. Any Jew reading those chapters in Jeremiah or Ezekiel, etc., know that is a future tense promise.

There are many flavors of Replacement Theology that came with the Reformation and I don't believe that we should appear in any way to be promoting that, if we understand that they are His Covenant people as well - Reading Romans 9-11, that are written about 'them'.

We are grafted into their Natural Olive Tree, not the other way around and "provoking to jealousy" doesn't mean, "insult or exclude" them from the promises made directly and solely to them.

Peace!

**Re: - posted by rnieman, on: 2012/4/19 13:30**

Savannah, what do you see as the purpose of the warning passages in scripture and who are they directed towards?

Russ

**This is also included in the New Covenant, on: 2012/4/19 13:43**

Jer. 32:40 "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."

God has placed this fear in my heart. This is a part of the New Covenant that includes all of mankind.

**Re: They Shall Not Depart From Me, on: 2012/4/19 13:49**

Saints what do you think of this verse:

because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."  
-Genesis 26:5 NASB

Abraham was given commandments, and he obeyed them. How does this tie into faith, salvation by faith, God's covenant with Abraham, etc?

**Re: , on: 2012/4/19 15:14**

Quote:  
-----Abraham was given commandments, and he obeyed them. How does this tie into faith, salvation by faith, God's covenant with Abraham, etc?  
-----

John 8:31 Jesus said to the people who believed in him, "You are truly my disciples if you remain faithful to my teachings. (IF YOU REMAIN FAITHFUL – a conditional based promise)

Read on, VERSE 39 --Our father is Abraham!" they declared.  
"No," Jesus replied, "for if you were really the children of Abraham, you would follow his example.

Well, what example did Abraham set? He kept the Laws and the Commandments, all of it!

Now tie this in with revelations Revelation 22:14

Blessed are they that do his commandments, that they may have right to the tree of life,

(Another conditional based promise) This whole promise of eternal life is based on a CONDITION, but the god of this world has blinded the minds of the people and convinced them that you don't have to do anything! Jesus did it all for you. It's pitiful.

**Re: - posted by Heydave (), on: 2012/4/19 16:28**

I know far far too many Christians over the years who have departed from the Lord to believe that it is impossible to depart. Also far too many scriptures that warn about this.

JIG said: "Granted those 'whom He foreknew', known as the elect, will not fall away. These are those who remain faithful unto the end."

This is true, but as stated on a previous thread, we do not 'foreknow', only God does. Therefore it is impracticable to try and apply this to yourself or anyone. Which is why I understand there are so many passages in scripture exhorting and warning us to 'continue'; 'not turn back'; 'abide in the vine'; etc.

Everyone who believes that they are elect and can never depart should take heed... "Wherefore let him that thinketh he standeth take heed lest he fall". I Corinthians 10:12

Re: , on: 2012/4/19 17:11

Quote:  
-----This is true, but as stated on a previous thread, we do not 'foreknow', only God does. Therefore it is impracticable to try and apply th  
is to yourself or anyone. Which is why I understand there are so many passages in scripture exhorting and warning us to 'continue'; 'not turn back'; 'abi  
de in the vine'; etc.  
-----

Fully agree, Brother Dave.  
Thank you.

Re: - posted by pilgrim777, on: 2012/4/19 18:35

Very true, Dave.

There are true sons and false sons and false sons look like real sons to us many times. We should be able to know if we are a true son or not. Heaven is not a Lottery where we just hope we make it. The Lord wants us to know that we are His and His Word and Spirit provide all that we need to know if we are walking in agreement with Him, after the Spirit.

Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.

Many Christians say, "God only requires one to be righteous. His Son". The thought goes that since He is righteous, God does not require me to be righteous. This is a typical response coming from Christendom, today.

Does God require men to be righteous? Here many Christians would respond, "No". They take a view called positional holiness that can be expressed as follows: "Oh, yes, I am very unholy and I commit sin; I sin in thought, word and deed every day, but by virtue of my position in Christ, all Christ's perfect righteousness is accredited to me so that God does not even see my sin; He sees only Christ and since I have my position in Christ, I remain holy before God."

The logic is, because of my position in Christ, God does not see me, He sees only Christ. Since Christ is righteous, I am righteous.

In this view one sees righteousness as a legal position in Christ rather than a life of righteousness. They would say you cannot be righteous, only reckoned righteous. Faith enters into a legalistic reckoning of all sins, past, present and future, as already remitted. A permanent justification encompasses all the future sins he may commit, and nothing he does will change his position in Christ. Faith has completed the work, he no longer is responsible to repent.

Also a certain gnosticism has entered the church that says the knowledge of it makes it so. In this view, righteousness is just a matter of knowledge. If you know it, then it is yours. Confess it, and it will be so. This accommodates the positional view of righteousness. But, does a confession of righteousness make one righteous?

Is faith a substitute for repentance?

In another thread I talked about salvation not being a commodity but a Person. It is being rightly related to Jesus Christ, not legalistically related (Pharisees made this mistake). Denny Kenaston wrote a superb article on Knowing Jesus Christ hhhhhhhhhh ([https://www.sermonindex.net/modules/newbb/viewtopic.php?topic\\_id=44391&forum=34&1](https://www.sermonindex.net/modules/newbb/viewtopic.php?topic_id=44391&forum=34&1)).

The first paragraph is very good in which he states that we must "walk with Jesus". This speaks of relationship, trust, belief, and active faith.

But "legalistic faith" is not a substitute for repentance which is a vital ingredient in our relationship and fellowship with the Lord. Repentance is about turning around and going the other way, so when the Lord teaches us something that requires us to turn around and go the other way, do we comply, gratefully and joyfully or do we have unteachable hearts?

Legalistic faith is really taking a doctrinal position that is devoid of Christ's ongoing and ever present life.

Pilgrim

**Re: This is also included in the New Covenant - posted by savannah, on: 2012/4/20 0:13**

tuc said,

"God has placed this fear in my heart. This is a part of the New Covenant..."

If God has placed this fear in your heart you're blessed as our faithful father Abraham was/is.

So then they who are of faith are blessed with faithful Abraham (Gal. 3:9). And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise (Gal 3:29). Know ye therefore, that they who are of faith, the same are the children of Abraham (Gal 3:7).

The New Covenant is called an everlasting covenant prophetically in Jeremiah 32:40 and after its fulfillment in Hebrews 13:20.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. (Heb. 13:20,21)

Jeremiah is quoted in Hebrews, not as a prophecy, but as the fulfillment of it.

"The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more." (Hebrews 8:8-12)

"I will make a new covenant with the house of Israel and with the house of Judah." (Jeremiah 31:31 & Hebrews 8:8)

I will put my law in their minds and write them on their hearts, I will be their God, and they will be my people.... I will forgive their wickedness and will remember their sins no more. (Jeremiah 31:33,34 & Hebrews 8:10,12)

Blessed be God for placing this grace of fear in the hearts of His people.

For he is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not from men, but from God. (Rom. 2:28,29)

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. (Gal. 6:15,16)

**Re: this grace of fear - posted by savannah, on: 2012/4/20 0:41**

ENCOURAGEMENT to those that are blessed with this grace of fear.

"Happy is the man that feareth alway; but he that hardeneth his heart shall fall into mischief" (Prov 28:14).

Happy already, because blessed with this grace; and happy for time to come, because this grace shall abide, and continue till the soul that hath it is brought unto the mansion-house of glory. "I will put my fear in their hearts, that they shall not depart from me." Therefore, as here it saith, Happy is he, so it saith also, It shall go well with him, that is, in time to come. "It shall be well with them that fear God" (Eccl 8:12).



Had God given thee all the world, yet cursed hadst thou been, if he had not given thee the fear of the Lord; for the fashion of this world is a fading thing, but he that feareth the Lord shall abide for ever and ever. This therefore is the first thing that I would propound for thy encouragement, thou man that fears the Lord. This grace will dwell in thy heart, for it is a new covenant grace, and will abide with thee for ever. It is sent to thee from God, not only to join thy heart unto him, but to keep thee from final apostasy—"I will put my fear in their hearts, that they shall not depart from me" (Jer 32:40). That thou mayest never forsake God, is his design, and therefore, to keep thee from that wicked thing, he hath put his fear in thy heart.

Many are the temptations, difficulties, snares, traps, trials, and troubles that the people of God pass through in the world, but how shall they be kept, how shall they be delivered, and escape? Why, the answer is, The fear of God will keep them—"He that feareth God shall come forth of them all."

Is it not therefore a wonderful mercy to be blessed with this grace of fear, that thou by it mayest be kept from final, which is damnable apostasy? Bless God, therefore, thou blessed man, that hast this grace of fear in thy soul.

This grace of fear is seated in the heart, and the heart is, as I may call it, the main fort in the mystical world. It is not placed in the head, as knowledge is; nor in the mouth, as utterance is, but in the heart, the seat of all, "I will put my fear in their hearts."

This fear, as I may say, even above every other grace, is God's well-wisher; and hence it is called his fear. As he also says in the text mentioned above, "I will put my fear in their hearts." These words, his and my, they are intimate and familiar expressions, so of all the graces of the Spirit this of the fear of God goes mostly, if not always, by the title of MY fear, God's fear, HIS fear, &c.

This fear of God, it is God's special friend, and therefore it has given unto it the chief seat of the heart, the will, that the whole man may now be, and also be kept hereafter, in the subjection and obedience of the gospel.

This grace of fear is that which, as I may so say, first affects the hearts of saints with judgments, after we have sinned, and so is as a beginning grace to bring again that to rights that by sin is put out of frame.

O it is a precious grace of God! I know what I say in this matter, and also where I had been long ago, through the power of my lusts, and the wiles of the devil, had it not been for the fear of God.

Another ENCOURAGEMENT for those that are blessed with this blessed grace of fear is this, "—this fear fails not to do this work for the soul, if there in truth, be it never so small in measure.

A little of this leaven "leaveneth the whole lump."

True, a little will not do, or help the soul to do those worthy exploits in the heart or life as well as a bigger measure thereof; nor, indeed, can a little of any grace do that which a bigger measure will; but a little will preserve the soul from final apostasy, and deliver it into the arms of the Son of God at the final judgment.

Wherefore, when he saith, "I will put my fear in their hearts," he says not, I will put so much of it there, such a quantity, or such a degree; but, "I will put my fear there."

I speak not this in the least to tempt the godly man to be content with the least degree of the fear of God in his heart. True, men should be glad that God hath put even the least degree of this grace into their souls, but they should not be content therewith; they should earnestly covet more, pray for more, and use all lawful, that is, all the means of God's appointing, that they may get more.

This fear of the Lord is the pulse of the soul; and as some pulses beat stronger, some weaker, so is this grace of fear in the soul.

They that beat best are a sign of best life, but they that beat worst show that life is present. As long as the pulse beats, we count not that the man is dead, though weak; and this fear, where it is, preserves to everlasting life.

Pulses there are also that are intermitting; to wit, such as have their times for a little, a little time to stop, and beat again;



true, these are dangerous pulses, but yet too a sign of life.

This fear of God also is sometimes like this intermitting pulse; there are times when it forbears to work, and then it works again. David had an intermitting pulse, Peter had an intermitting pulse, as also many other of the saints of God. I call that an intermitting pulse, with reference to the fear we speak of, when there is some obstruction by the workings of corruptions in the soul; I say, some obstruction from, and hindrance of, the continual motion of this fear of God; yet none of these, though they are various, and some of them signs of weakness, are signs of death, but life. "I will put my fear in their hearts, that they shall not depart from me." (Jer. 32:40) - Bunyan

**Re: , on: 2012/4/20 0:48**

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people...

We've been grafted into their natural olive tree - no doubt about it and those to whom this quotation is written about, will be grafted back in.

We need to look at both the wild olive tree and not leave off the promises to the natural olive tree of Romans 11. That's a serious chpt for us all to consider and understand. He is Faithful to His Promises to Abraham and we'll be one people when He returns. Alleluia!

**Re: the promise to Abraham's heirs - posted by savannah, on: 2012/4/21 7:33**

The previous poster said,

"He is Faithful to His Promises to Abraham and we'll be one people when He returns. Alleluia!"

Read the declaration of God in His Word. Alleluia!

So then they who are of faith are blessed with faithful Abraham (Gal. 3:9). And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise (Gal 3:29). Know ye therefore, that they who are of faith, the same are the children of Abraham (Gal 3:7).

...remember that you, the nations, were then in the flesh (those having been called Uncircumcision by those having been called Circumcision in the flesh made by hands) that at that time you were without Christ, alienated from the commonwealth of Israel and strangers of the covenants of promise, having no hope and without God in the world. But now, in Christ Jesus you who then were afar off, came to be near by the blood of Christ. For He is our peace, He making us both one, and breaking down the middle wall of partition, in His flesh causing to cease the enmity, the Law of the commandments in decrees, that He might in Himself create the two into one new man, making peace, and might reconcile both in one body to God through the cross, slaying the enmity in Himself. And coming, He proclaimed "peace to you, the ones afar off, and to the ones near." For through Him we both have access by one Spirit to the Father. So, then, you are no longer strangers and tenants, but you are fellow citizens of the saints and of the family of God, being built up on the foundation of the apostles and prophets, Jesus Christ Himself being the cornerstone, in whom all the building being fitted together grows into a holy temple in the Lord, in whom you also are being built together into a dwelling place of God in the Spirit. (Ephesians 2:11-22)

Which in other ages was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit; That the Gentiles should be joint-heirs, and of the same body, and partakers of his promise in Christ by the Gospel. Ephesians 3:5,6

Men, brethren, children of the stock of Abraham, and whoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the words of the prophets which are read every sabbath, they have fulfilled them in condemning him. And though they found no cause of death in him, yet they desired Pilate that he should be put to death. And when they had fulfilled all that was written concerning him, they took him down from the tree, and laid him in a sepulcher. But God raised him from the dead:

And he was seen many days by them who came up with him from Galilee to Jerusalem, who are his witnesses to the people.

And we declare to you the glad tidings, that the promise which was made to the fathers, God hath fulfilled the same to us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. Acts 13:26-33

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. Gal. 6:15,16

We are one people even as Christ has one bride not two.

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2 Cor. 11:2

### **Re: God's Eternal Affection - posted by savannah, on: 2012/4/22 0:18**

"Why art thou cast down, O my soul; and why art thou so disquieted within me?"

Take heed that ye do not measure God's eternal affection, by some present dispensation.

There is an eternal displeasure against a man; and there is a present displeasure with a man.

Eternal displeasure, or hatred, cannot stand with eternal love; but eternal love, and present displeasure, may stand together.

A father may be displeased with the child for the present, and yet may love him with paternal love. So God may, and doth love, though for the present displeased: but when men measure eternal affection, by present dispensations, then they are quite discouraged; and you will find all discouragements in this case do arise from hence.

Some there are, that do walk by particular providences, experiences, words, manifestations, and incomes of love; and when they have them, then they are much refreshed; and if they want them, then they are much discouraged, and say, Ah, Christ loves me not, and God is gone, and will return no more.

Why? Because they measure God's eternal love, by some present dispensation: but if God's present dispensations may seem to run cross to his eternal purpose, why then should they be discouraged, and say, He is gone for ever?

Now so it is, he may hide his face, he may withdraw, and deny particular comforts, and manifestations, yet love me eternally. Oh, that people would not measure God's eternal affection, by some present dispensation, so should they never be much discouraged.

Will ye say, the Lord doth not only hide his face from you, but he hath smitten you?

Will ye say, oh, but I have sinned, and drawn this desertion upon myself?

"For the iniquity of his covetousness I was wroth, and smote him."

Will ye say, oh, but I have sinned on both sides of this desertion: I have sinned before the desertion came, which sin was the cause of it; and I have sinned since: I have been deserted by my frowardness and peevish carriage?

"For the iniquity of his covetousness was I wroth, and hid me;" there is sin on the one side: "and he went on frowardly in the way of his heart;" there is sin on the other side of desertion: here is sin on both sides; what then, is there any hope, or comfort, or mercy for a heart in this condition?

Yes, saith the Lord, "I will restore comfort unto him, and to his mourners."

Oh, but it is not comfort that my soul desires; but I have a foul, filthy, unclean, wicked heart of mine own; oh, that my heart were healed: is there any hope of healing mercy in this condition?

Yes, saith the Lord, in the text; "I have seen his ways, and will heal him."

Oh, but though I be healed, I shall sin again, and wander from God again : nay, saith the Lord, "But I have seen his ways, and will heal him, and will lead him also."

But I see no means or likelihood of all this; how can it be?

Yes, very well; for saith the Lord, "I create the fruit of the lips; peace, peace, peace, to him that is afar off; and I will heal him again:

"Oh what comfort is here? what an up holding promise is here? Can you read it or think of it, and your heart sink before it? This is but part of my condition, for I have sinned, Christ hath forsaken me; I have sinned, Christ hath smote me, and he goes on smiting, goes on angry, goes on displeased ; I have been deserted a long while, in the dark a long while; and I am so far from the light, that it doth even grow darker and darker; my condition being more sad every day than the other; every day I am more deserted and my condition worse; have I not reason to be cast down and discouraged now?

No. I find in scripture, that there is a final rejection mentioned, as well as a present desertion: the saints and people of God may be deserted for a time; but they are never rejected: David was deserted, but he was not rejected; Saul was rejected, finally rejected.

But I fear that I am not only deserted for the present, but finally rejected, that God hath even cast me off; and therefore I am thus discouraged, have I not cause and reason for it now?

God seeth that in this condition, his people are apt to write a never upon their condition; and therefore that he may condescend unto their infirmities, when he comes to give out a promise, he doth not barely promise mercy; but he puts in the ever into his promise, that he may take off our unbelieving never.

If you lay yourself at Christ's feet, he will take you into his arms.

But what need I say more? Is there not enough in the compass of your own experience, to answer unto all your fears in this respect?

Read again His promise of His Own Faithfulness to you through Jeremiah's prophecy; "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. 32:40

When you have been in desertion, have you not said that Christ is gone and that he will never come again : and yet hath not Christ come again?

Yea, and have you not said in the day of your desertion, If ever Christ do return again, I will never make such unbelieving conclusions as I have done: and hath not Christ returned after this?

Now, then, when Satan comes, and suggests jealousies of Christ's love unto you, why are you not more peremptory?

Why do you not say to him? this I have heard before, Satan; thou toldest me this before, that Christ was gone, and would never return again; but I have found it false, he did return, and therefore through grace, I will never believe these false reports of Christ; Christ is faithful, I have always found him so; those whom he loves, he loves to the end; and I know he loves me, Satan, for I love him; for my love is but the reflection of his love; I could not love him, if he did not love me first, and through grace, I love him; I know he loves me, because he hath changed me, and is every foot sending me some tokens of love; one promise, or another to uphold my heart; yea, I know, Satan, that Christ doth love me, because thou tellest me that he hates me; and if he hath loved once he will love me to the end; and therefore though for the present he hides his face from me; yet I shall see his face again. - William Bridge

Re: the promise to Abraham's heirs, on: 2012/4/22 1:12

Reply from: "the previous poster" -

I asked that we remember Romans 11 - and then praised GOD for what 'will be' at His Return, that the Old and New Testament speak of - when they look upon Him whom they pierced Zec 12:10 & Rev 1:7 - are regathered - the Remnant of Israel, Zec 13:9.

Rom 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Rom 11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Rom 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith.

\*\*Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee.\*\*

Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness,

\*\*if thou continue in his goodness: otherwise thou also shalt be cut off.\*\*

Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

Rom 11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

Rom 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, \*\*until the fulness of the Gentiles be come in.\*\*

Rom 11:26 \*\*And so all Israel \*shall be\* saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Rom 11:27 For this is my covenant unto them, when I shall take away their sins.

Continued - When will the remnant of Israel be saved?

Isa 11:11-16, Isa 45:17, Isa 54:6-10; Jer 3:17-23, Jer 30:17-22, Jer 31:31-37; Jer 32:37-41, Jer 33:24-26; Eze 34:22-31, Eze 37:21-28, Eze 39:25-29; Ezek. 40:1-48:35; Hos 3:5; Joe 3:16-21; Amo 9:14-15; Mic 7:15-20; Zep 3:12-20; Zec 10:6-12

If I remember correctly, you hold to preterism and preferred Adam Clarke on that. This chpt below is one that Clarke agrees is speaking of when Christ returns and sets up His Kingdom and that is when The LORD will regather His Remnant of Israel together with the Gentiles and they shall be one, the mystery is completed; at His Coming it is fulfilled.

Rom 15:12 And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust.

Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Isa 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Isa 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

Isa 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Isa 11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Isa 11:6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

Isa 11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

Isa 11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

Isa 11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD,

as the waters cover the sea.

Isa 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Isa 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

Isa 11:12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

**Re: THE TWO WOMEN - posted by savannah, on: 2012/4/25 7:29**

THE TWO WOMEN — Hagar and Sarah.

It is said that they are the types of the two covenants. The first covenant for which Hagar stands, is the covenant of works, which is this: "There is my law, O man; if thou on thy side wilt engage to keep it, I on my side will engage that thou shalt live by keeping it. If thou wilt promise to obey my commands perfectly, wholly, fully, without a single flaw, I will carry thee to heaven. But mark me, if thou violatest one command, if thou dost rebel against a single ordinance, I will destroy thee for ever." That is the Hagar covenant — the covenant propounded on Sinai, amidst tempests, fire and smoke — or rather, propounded, first of all, in the garden of Eden, where God said to Adam, "In the day that thou eatest thereof thou shalt surely die." As long as he did not eat of the tree, but remained spotless and sinless, he was most assuredly to live. That is the covenant of the law, the Hagar covenant.

The Sarah covenant is the covenant of grace, not made with God and man, but made with God and Christ Jesus, which covenant is this: "Christ Jesus on his part engages to bear the penalty of all his people's sins, to die, to pay their debts, to take their iniquities upon his shoulders; and the Father promises on his part that all for whom the Son doth die shall most assuredly be saved; that seeing they have evil hearts, he will put his law in their hearts, that they shall not depart from it, and that seeing they have sins, he will pass them by and not remember them any more for ever." The covenant of works was, "Do this and live, O man!" but the covenant of grace is, "Do this, O Christ, and thou shalt live, O man!" The difference of covenants rests here. The one was made with man, the other with Christ; the one was a conditional covenant, conditional on Adam's standing, the other is a conditional covenant with Christ, but as perfectly unconditional with us. There are no conditions whatever in the covenant of grace, or if there be conditions, the covenant gives them. The covenant gives faith, gives repentance, gives good works, gives salvation, as a purely gratuitous unconditional act; nor does our continuance in that covenant depend in the least degree on ourselves. The covenant was made by God with Christ, signed, sealed, and ratified, in all things ordered well.

Oh, how sweet to think, that the covenant made of old was in all things ordered well, and never, never shall be removed. "Although my house be not so with God, yet hath he made with me an everlasting covenant, ordered in all things and sure." Ah! ye legalists, I do not wonder that ye teach the doctrine of falling away, because that is consistent with your theology. Of course, Hagar has to be driven out, and Ishmael too. But we who preach the covenant of free and full salvation know, that Isaac never shall be driven out, and that Sarah never shall cease to be the friend and wife of Abraham. Ye Hagar-ahs! ye ceremonialists! ye hypocrites! ye formalists! of what avail will it be, when at last ye shall say, "Where is my mother? Where is my mother, the law?" Oh! she is driven out, and thou mayest go with her into eternal oblivion. But where is my mother? the Christian can say at last; and it will be said, "There is the mother of the faithful, Jerusalem above, the mother of us all; and we shall enter in, and dwell with our Father and our God."

Spurgeon

**Re: , on: 2012/4/25 9:16**

Quote:  
----- but Jer 32 that was in the first post was the promise to restore Israel and to their land as well. Any Jew reading those chapters in Jeremiah or Ezekiel, etc., know that is a future tense promise.  
-----

Yes and No.

This was all contingent IF they would keep the law, if they didn't keep it, curses would follow and God would be acquitted from fulfilling His end.

Hebrews 8:6 But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a BETTER covenant, which was established upon better promises.

This Better Covenant was made with Jesus Christ being of the SEED of Judah so that if anyone should believe on Him they would be saved.

Remember Jesus was cut off. Being cut off in Israel meant that you lose all identity of being in the commonwealth, being cut off meant that you had no heir to succeed you. Jesus lost His identity with the house of Israel through rejection and leaving no heir to succeed Him. Israel sealed their fate that day. When Jesus came back from the grave, His salvation became open to all, that is why Paul said that there is neither Jew or Greek, all are one in Christ Jesus. He is saying in effect there is no preferences in races, the preferred one is Christ.

When He arose from the dead, He became a New Creation to which we all shall follow in His likeness so now everyone both Jew and Gentile alike can be touched by this newness of life, old things are passed away behold all things have become new.

But if anyone feels that God owes something to Israel, we have no such customs neither the churches of God.