

## HOLINESS

### THE MEANING OF HOLINESS

By L. Dwight Custis

REFERENCE: I Peter 1:13-16

To say that you are going to start a series on holiness is like saying that you are going to start a series on the Bible, because the Bible is full of this subject. Our base of operation tonight is going to be I Peter 1:13-16.

### INTRODUCTION

Before I get to that, let me *say* just a few words of introduction about this. I have become personally increasingly concerned about holiness as a result of our study in the book of Hebrews on Tuesday and I know that the Tuesday class feels that I am never going to get out of the ~~twelfth~~ chapter, and I really hate to move on from that chapter, but if you can hold your finger in your Bible at I Peter, chapter one and turn back before James to the book of Hebrews, chapter 12 (this is for the benefit of those of you who can't be with us on Tuesday morning). Let me read these sections that have to do with chastening. I have explained over and over again to the Tuesday class that chastening is not necessarily punishment, but chastening translated in this passage means child training. It means the discipline that God puts His people through to make us what He wants us to be, just like we put our children through various forms of training and teaching as well as occasionally punishment as our parents had to do with us. When we think of chastening we identify it with punishment, but think of it more along the line of all that a father would do with his children to make us (or make the children) what he wants us (or them) to be. And our heavenly Father deals with us in the same way.

In verse 5 the writer of Hebrews is speaking to these Hebrew Christians who were really going through a lot of difficulty, a lot of persecution, and chapter 10 tells us that they had had their goods taken away from them. So quoting from Proverbs chapter 3, he reminds them of an exhortation that they apparently had forgotten: (Hebrews 12:5-10)

(5).....MY SON, DESPISE NOT THOU THE CHASTEN-  
ING OF THE LORD, NOR FAINT WHEN THOU ART RE-  
BUKED OF HIM: (6) FOR WHOM THE LORD LOVETH HE  
CHASTENETH, AND SCOURGETH EVERY SON WHOM HE  
RECEIVETH. (7) IF YE ENDURE CHASTENING, GOD

DEALETH WITH YOU AS WITH SONS; FOR WHAT SON IS HE WHOM THE FATHER CHASTENETH NOT? (8) BUT IF YE BE WITHOUT CHASTISEMENT, WHEREOF ALL ARE PARTAKERS, THEN ARE YE BASTARDS, AND NOT SONS. (9) FURTHERMORE WE HAVE HAD FATHERS OF OUR FLESH WHICH CORRECTED US, AND WE GAVE THEM REVERENCE: SHALL WE NOT MUCH RATHER BE IN SUBJECTION UNTO THE FATHER OF SPIRITS, AND LIVE? (10) FOR THEY VERILY FOR A FEW DAYS CHASTENED US AFTER THEIR OWN PLEASURE; BUT HE FOR OUR PROFIT, THAT WE MIGHT BE PARTAKERS OF HIS HOLINESS.

so that everything that God does in our lives to teach us, to train us, occasionally to punish us, to discipline us is designed to make us holy. This is His whole purpose in everything that He does. So *When* sickness comes along or a trial of any kind or reversal in our lives, our hopes are dashed in any way or we are living in a situation where we are going through a difficult and trying circumstance over which we have no control, we can certainly pray about these circumstances, but remember God has us in them because we need them and His object in all of these things is to make us what we aren't, in other words to make us more holy. Then he says in verse 11:

(11) NOW NO CHASTENING FOR THE PRESENT SEEMETH TO BE JOYOUS, BUT GRIEVOUS: NEVERTHELESS AFTERWARD IT YIELDETH THE PEACEABLE FRUIT OF RIGHTEOUSNESS.....

In the course of our study on holiness I want us to note some of the words that are used as synonyms for holiness and while this is not always the case with righteousness, it is the case here.

YIELDETH THE PEACEABLE FRUIT OF RIGHTEOUSNESS  
(or we could say the peaceable fruit of holiness)  
UNTO THEM THAT ARE EXERCISED THEREBY.

Now let your eye run down to verse 14 when he says:

(14) FOLLOW PEACE WITH ALL MEN, AND HOLINESS,  
WITHOUT WHICH NO MAN SHALL SEE THE LORD.

Now, the lack of holiness in the life of the Lord's people, that is holiness in the sense that we would like to see it doesn't necessarily mean that a person is not saved. If there is no evidence of holiness, then of course we have every reason to wonder about a person's relationship to God, because when he speaks WITHOUT WHICH NO MAN SHALL SEE THE LORD he is evidently talking about seeing the Lord when the Lord comes or being taken to be with the Lord when we die. Holiness is one of the greatest distinguishing marks of a child of God and the

Lord trains us to make us more holy. Consequently, this is something that every one of us needs to be concerned about. Every child of God is going to be chastened; every child of God is going to be trained. God is going to be dealing with us about things in our lives that are not pleasing to Him and the purpose is always that we might be more , holy.

Since we started Trinity Bible Church, and even before, lots of us have been doing a great deal of reading in church history, ~~the~~ <sup>the</sup> Puritans and the Reformers. I hope you are keeping up that reading. I hope that our library is being used as it ought to be used. But as you look back in the history of the church, both in Scripture and in the writings that have been such a blessing to us, you always find that the men of God lament the fact that there is such a lack of holiness among the people of God. A short time ago I heard a criticism of Calvin, that he was a person that had no heart, no warmth. I think the only reason that a man would make a statement like that is because he has never read any of Calvin, because one thing that stood out to me in Calvin's commentaries is the concern that he had for the people in his generation, that they might be more holy. You see this not only in the Reformers, but this is a major theme that the Puritans were concerned about. I just started reading Bishop Ryle's book called "Holiness" and he in several places in the book lists different Puritan writers and really is kind of apologetic for his book, because so much has been written on the subject of holiness, appealing to the people of God, showing them how they can be holy certainly illustrating again and again and again what a major subject this is in the word of God.

And then you move on up into the 19th century and you read men like Bishop Ryle and Charles H. Spurgeon and you see that these men, who were contemporaries in England, were men whose hearts were moved in a most amazing way - to see the spiritual life of the church raised through their teaching and the teaching of the word of God. As these writers speak of holiness, they are not just pointing a finger at the Lord's people or at the people at their congregation, but as these men themselves drew closer to the Lord, they realized how much holiness was needed in their own lives. And always in times of spiritual awakening, when the Lord has been pleased to revive His church (this is true with Israel in the Old Testament) the need for holiness has been keenly felt in the lives of Lord's people and steps have been taken to become more like God would have them to be.

Many of us have been praying for an awakening and as time goes on and we don't see that, it is easy to let up on our praying. But if God is going to bring a revival to the Northwest, a true spiritual awakening, then we can be sure that He is going to be preparing us for that by the work that He does in our own hearts.

So, I am going to spend several Sunday nights. (I am not just sure how many.) But I appreciate what Darrell said in requesting prayer for me because I really do need your prayers and I trust that you will be remembering me in this because I feel that it could mean a great deal in my own life and I trust that the Lord will use this in your lives as well.

Now it is such a major subject and there are so many different ways to look at it, that I want to begin tonight by looking at this passage in I Peter 1. There are many passages that we could choose but in looking at this, I want to seek to answer the question tonight: What is the meaning of holiness?

### WHAT IS THE MEANING OF HOLINESS?

If we realize that we need to be holy, and it is hard to see how anyone could read the word of God without coming to a realization of this need, then we need to know what we are talking about. As in the case of every other teaching, every doctrine in Scripture, there are always perverted ideas. There are ways in which the teaching of Scripture is being distorted, so we need to know exactly what the word of God has to say on this. So I have chosen tonight, and I trust that the Lord has been in this choice, I Peter 1:13-16 and I want you to read it with me.-- let's read it in unison together.

(13) WHEREFORE GIRD UP THE LOINS OF YOUR MIND, BE SOBER, AND HOPE TO THE END FOR THE GRACE THAT IS TO BE BROUGHT UNTO YOU <sup>ALL</sup> AT THE REVELATION OF JESUS CHRIST; (14) AS OBEDIENT CHILDREN NOT FASHIONING YOURSELVES ACCORDING TO THE FORMER LUSTS IN YOUR IGNORANCE: (15) BUT AS HE WHICH HATH CALLED YOU IS HOLY, SO BE YE HOLY IN ALL MANNER OF CONVERSATION; (16) BECAUSE IT IS WRITTEN, BE YE HOLY; FOR I AM HOLY.

Now, there is a great deal of truth in this and we can call this "Peter's explanation of holiness." Of course, Peter's explanation is identical with Paul or with John or with anyone else who has touched this great theme. But it is interesting to see how Peter deals with this because we have in Scripture an opportunity to see how Peter struggled with the need for holiness in his own life and how the Lord brought him to the realization of what holiness is and how a child of God really becomes holy.

He is speaking here not so much about how we become holy as he is about what holiness really is. Now, I want to point out five things from this text and I hope that you will at least make a mental note of them, and possibly jot them down so that you can keep this in mind and add it to some of the things that the Lord will give us as we go on in our study together.

## I. TO BE HOLY MEANS A COMPLETE CHANGE FROM THE LIFE WE LIVED BEFORE WE WERE SAVED.

A complete change -- now this is brought out in other passages of scripture and just to show you that the Apostle Paul and the Apostle Peter are in perfect agreement on this subject let me read to you from II Corinthians 7:1 and you will notice that in both of these passages the writers (Paul and Peter) describe holiness as meaning to turn away from certain things into other things. And this is the way Paul describes it in II Corinthians 7:1:

(1) HAVING THEREFORE THESE PROMISES, DEARLY BELOVED, LET US CLEANSE OURSELVES FROM ALL FILTHINESS OF THE FLESH AND SPIRIT, (now, that is turning from things) PERFECTING HOLINESS IN THE FEAR OF GOD.

Now Peter's expression is: (I PETER 1:14)

NOT FASHIONING YOURSELVES ACCORDING TO THE FORMER LUSTS IN YOUR IGNORANCE....

Now, in other words, we have to be different if we are going to be holy. There are things that we used to do that we can no longer do. We often associate lusts with the depraved appetite of our old nature and they certainly are to be connected with that, but remember that lusts can be quite respectable, or they can be positively disgraceful. The point is that they have to do with what we want and what we want to do. The unregenerate life can be a rather self righteous life, it could be a very respectable life, but it is always a self-centered life. At it's very best it is a man centered life. It has no place for God. It is not concerned with God's will. God is not in all the thoughts of the unregenerate person. So, we see in these passages that deal with holiness, we see that the first step is to learn that God and His will and His glory must replace us and our selfish desires and the plans that we have as well as other people in the way that they may affect our life. So, Peter says we are not to fashion ourselves, we are not to pattern ourselves according to the former lusts in our ignorance when we were not concerned about God and we didn't know God and we were not aware of the fact that God put us here on the earth that we might live for His glory.

So, a holy person is different from what he used to be and where God has actually replaced His own desires as far his daily life is concerned.

## II. HOLINESS MUST EFFECT EVERY PART OF OUR LIVES

You see this in verse 15:

SO BE YE HOLY IN ALL MANNER OF CONVERSATION.

"Conversation" is an old English word which has to do with your manner of life, the way you live. It is kind of an unfortunate word for us to have because we think of conversation as having to do with our talk. But actually this old English word has to do with our walk, it has to do with the life that we live. And it is to touch every part of our lives.

Holiness is not something that we pretend to be. Holy is not what we pretend to be just when we are with the Lord's people or when we are involved with some kind of Christian work or an attitude we assume when we meet with the Lord's people on the Lord's day. Those of course, are important aspects of our lives but if that's all that there is, then it is not Biblical holiness. If it's something that we can put on and put off like we put on our Sunday clothes, then this is not what Paul and Peter were talking about. It is a mark that is upon us every day and every hour of every day. It affects our behavior in every circumstance. A holy person is holy at home; he is holy when he is by himself; he is holy when he is with the world in the world's crowd; he is holy when he faces difficult circumstances. He is to be holy in all manner of conversation. The person who pretends to be holy, but is only holy sometimes is really a hypocrite. He is not really a holy person in the Biblical sense of the word. And it is amazing to see when you read these passages of Scripture that the Apostles indicate that it is within the realm of possibility for true Christians to behave in an unholy manner at times and they need to realize how far reaching this wonderful truth is in their own life.

### III. TO BE HOLY IS SOMETHING THAT WE ARE AND NOT JUST THE WAY WE ACT.

You notice that he says twice - (V15-16)

(15)....SO BE YE HOLY IN ALL MANNER OF CON-  
VERSATION; (16) BECAUSE IT IS WRITTEN, BE YE  
HOLY; FOR I AM HOLY.

Now he uses two different greek words here, which I will go into in just a moment. But I want you to see this emphasis: a person that is holy in his character -- we don't become holy by doing holy things. If that were the case, then the hypocrite would be in good shape. Turn to the book of Luke. I want you to see an example of this from a story which the Lord Jesus Christ told (18th chapter). The Lord must have told this parable because of the many many times that He had seen this illustrated, especially in the religious leaders of His own day. (Luke 18:9-11).

(9)AND HE SPAKE THIS PARABLE UNTO CERTAIN  
WHICH TRUSTED IN THEMSELVES THAT THEY WERE  
RIGHTEOUS, AND DESPISED OTHERS: (10) TWO  
MEN WENT UP INTO THE TEMPLE TO PRAY: THE

ONE A PHARISEE, AND THE OTHER A PUBLICAN.  
 (11) THE PHARISEE STOOD AND PRAYED THUS  
 WITH HIMSELF,

He thought that he was talking with God, but he was just talking to ,  
 himself.

GOD, I THANK THEE, THAT I AM NOT AS  
 OTHER MEN ARE,

Now that's something to be thankful for, isn't it. You see what a  
 lot of people are doing these days. It's an occasion to praise the  
 Lord for that, if your heart is really right. And then he mentions  
 some things:

EXTORTIONERS,

If you're not an extortioner, that's something to be thankful for.

UNJUST, ADULTERERS, OR EVEN AS THIS  
 PUBLICAN (12) I FAST *twice* IN THE  
 WEEK,

which was a common thing for the Pharisees to do

I GIVE TITHES OF ALL THAT I POSSESS.

Now, the things that he said that he was doing and the things that  
 he implied that he was not doing were all good. But you see, this  
 man (given the credit for doing or not doing the things) was abominable  
 in the Lord's sight.

The Lord went on to say:

(13) THE PUBLICAN, STANDING AFAR OFF,  
 WOULD NOT LIFT UP SO MUCH AS HIS EYES  
 UNTO HEAVEN,

apparently feeling that he was not even fit to look on the dwelling  
 place of God.

BUT SMOTE UPON HIS BREAST, SAYING,  
 GOD BE MERCIFUL TO ME A SINNER.

Then Jesus said this:

(14) I TELL YOU, THIS MAN WENT DOWN TO  
 HIS HOUSE JUSTIFIED RATHER THAN THE OTHER:  
 FOR EVERY ONE THAT EXALTETH HIMSELF SHALL  
 BE ABASED; AND HE THAT HUMBLETH HIMSELF  
 SHALL BE EXALTED.

You see, this Pharisee that the Lord was talking about was a man who was completely absorbed with what he was and what he was doing or what he was not doing and he felt that this was what would make him acceptable as far as God is concerned.

We need to remember, when we think of our doing, when we think of the outward appearance that we give to other people, although these things in themselves are important, but I am talking about when they are by themselves, we need to remember what the Lord told Samuel when he sent Samuel to the house of Jesse to anoint one of Jesse's sons as king of Israel. (I Samuel 16-17) Eliab, the first born of Jesse, came in and he must have been a tall, handsome, strong looking man so that by his appearance he swept Samuel off his feet. And Samuel said: (I Samuel 16:6)

(6) ....SURELY THE LORD'S ANNOINTED IS  
BEFORE HIM.

This really must be the man that God has appointed to be king over Israel. But what does the Lord say?

(7) BUT THE LORD SAID UNTO SAMUEL, LOOK  
NOT ON HIS COUNTENANCE, OR ON THE HEIGHT  
OF HIS STATURE; BECAUSE I HAVE REFUSED HIM:  
FOR THE LORD SEETH NOT AS MAN SEETH.

God says "When I look at him, I see something different from what you see. You see how tall he is and how handsome he is; you see how impressive he is. But I see some things that you don't see, because I don't look at people the way you look at them. You look on the outward appearance, but I look on the heart."

FOR MAN LOOKETH ON THE OUTWARD APPEARANCE,  
BUT THE LORD LOOKETH ON THE HEART.

Now, we need to remember that, not just about Eliab, but we need to remember that about us, don't we -- about ourselves. A holy person will do holy things, but doing holy things is not what makes a person holy. He is holy when he is holy in his heart. God looks upon the heart. So the emphasis here is: (I Peter 1:15)

(15)....SO BE YE HOLY IN ALL MANNER OF  
CONVERSATION; (16) BECAUSE IT IS WRITTEN,  
BE YE HOLY; FOR I AM HOLY.

#### IV. TO BE HOLY THERE ARE CERTAIN THINGS THAT WE MUST DO.

I am not going to say that I have checked this next statement through that I am going to make, but I do know that Bishop Ryle who was a very very careful student of the Scriptures says:



(Bishop Ryle)"We are never told in Scripture that we are made holy by faith."

Now, in saying that, he was not eliminating the fact that we need to trust the Lord and that the Holy Spirit needs to work in our hearts. God hasn't given us a job to accomplish on our own. It's not a case where He has said, "Now, I have saved you. Now I want you to make yourselves holy, because someday you are going to be in Heaven with me and I want you to be what you ought to be." But Bishop Tyle is saying, and I have seen it in the Puritans again and again, and I have seen it in the Reformers, if a person is going to be holy, then there are means that God has given and these means must be employed by every child of God.

OBEDIENCE -- Now, it is apparent in this passage. Peter in this passage (v14) states "AS OBEDIENT CHILDREN". He is indicating here that if a person is going to be holy, then he must not ignore the fact that he must be obedient to God, obedient to the word of God. And therefore, if you understand what I mean when I say that it is possible for people to pray and it's possible for people to spend a great deal of time reading their Bibles, but if they don't see the necessity of accompanying their prayers and their reading of the the word of God with obedience with the word, then they are going to fall short of what the Scriptures teach us concerning the life of holiness. Look also in that 14th verse where he says not only as obedient children but he also says "NOT FASHIONING YOURSELVES ACCORDING TO THE FORMER LUSTS IN YOUR IGNORANCE." which implies that instead of patterning your lives in the way you used to, you are going to be fashioning you lives according to a new pattern - as a new way of life, that God has set before us in the word. And then the instruction that we have two times, once in verse 15 and again in verse 16 "BE YE HOLY". The word in verse 15 could be just as well translated "SO BECOME HOLY" in all manner of conversation, because it is written.... You can see from both of those statements that Peter is addressing himself to the believers, "YOU BECOME HOLY, YOU BE HOLY, BECAUSE GOD IS HOLY. You see Peter is seeking to stir up these people. He was apparently writing to Jewish believers who were going through all kinds of difficulties and was saying that if we are to be a holy people, then under the blessing of God, under the guidance of the Holy Spirit, and with the enabling power that the Lord gives to us, there are certain things that we must do, certain things that God has indicated for us in the word of God.

So we don't become holy just because we want to be holy or even because we pray a great deal and I hope that you understand that I am not minimizing prayer. Most of us don't pray as much as we should, but read the word of God and read the works of holy men and you will find that they all emphasize this very strongly. It's not that we are doing this by ourselves, but there are means that God has indicated in His word by which you and I are to become holy. And if we ignore the

means, then we are not going to make progress in the life that the Lord has called us to live.

#### V. TO BE HOLY MEANS TO BE LIKE GOD.

Then the last thing that I want you to see, and this is the most staggering of all, to be holy means to be like God. If I were asked for a definition of holiness, this would be my definition - to be holy means to be like God. (I Peter 1:16)

....BE YE HOLY; FOR I AM HOLY.

Verse 16 begins with the words "BECAUSE IT IS WRITTEN...." meaning that the words "BE YE HOLY; FOR I AM HOLY" are not words that were originally given by Peter. They are words that are originally found in the Old Testament and if you were to read through your Old Testament to find out just where it is you would have a big job on your hands, but if you look at the margin in your Bible you would probably see that this is found in the book of Leviticus 11:44 and for Peter to quote this and to use it as a part of his epistle of the New Testament means that New Testament holiness is the same as Old Testament holiness. Now, this doesn't mean that we live in the same way as they did in the Old Testament, but it does mean that they were to be like God and so are we. To be holy means to be like Him.

So if we have any idea that we are capable of becoming this by ourselves, even though we are called upon to obey the word of God, this statement should make us realize that this is something that we cannot do alone.

#### SUMMARY

Now, this is Peter's basic teaching on holiness. These are things that we need to recognize and to understand. Let me just review them and then I am going to close for tonight - although there are some other things that I want to give you as we go along thinking of holiness.

It means that there has to be a complete change from what we used to be. It means that holiness has to effect every part of our life. It means that God is concerned about what we are and not just what we do. But it does mean that God has provided certain means for us so that this is directed to us. We are responsible before God to be holy -- BE YE HOLY; FOR I AM HOLY. Finally, the Apostle Peter is talking about holiness which is likeness to God.

This is the reason "godliness" in the New Testament is a synonym to "holiness" and nothing short of this is going to satisfy God and nothing short is going to prepare us for the blessings that are ahead and the destiny that God has given to us as His people where we're not seeking here in this world to live so as to please Him and to glorify

Him and to be what the Lord Himself wants us to be, but as I think most of us know, God in His wonderful grace has given us a great destiny and we have been learning in the book of Romans that glorification, which ultimately <sup>means</sup> that we are going to be like the Lord when we shall see Him as He is, is holiness perfected.

While we are living in this world, we can always grow and increase in holiness. There are always ways in which we can become more and more like our wonderful God and like the Lord Jesus Christ. But one day that work is going to be finished and this is our concern now. To think that God has not only redeemed us and made us His children and forgiven us our sins and promises that someday we are going to be in heaven, but that He is working in us and given us responsibilities along this line, that by His grace and through the power of the Holy Spirit we should seek to be like He is.

## HOLINESS

### WHERE DOES HOLINESS FIT IN?

By L. Dwight Custis

#### REVIEW

Last week we thought together about the meaning of holiness and a good teacher always reviews. I am going to ask you to turn back again to that passage in I Peter, chapter 1 in case there are some who were not here last Sunday night. I would like to build on the foundation as we go along these Sunday night meetings. The command is given to us from an Old Testament passage of Scripture. We thought together verses 13 through 16, but in verse 16 Peter quotes from Leviticus 11:44:

BE YE HOLY FOR I AM HOLY.

We saw from that that holiness really means to be like God. I don't think you can actually improve on that definition. That is a Biblical definition. Holiness is to be like God. And from this passage we see that in order to be like God it means that there must be a complete change in our lives. The change doesn't take place all at once. We will see more about that tonight. The way Peter expresses it here:

NOT FASHIONING YOURSELF TO THE FORMER LUSTS  
IN YOUR IGNORANCE, BUT AS HE WHICH HAS CALLED  
YOU IS HOLY SO BE YE HOLY IN ALL MANNER OF CON-  
VERSATION. (in all manner of your life)

Then Peter also tells us that the holiness that he is talking about speaks of something that we are as well as referring to the things we do. We certainly need to put what we are before what we do and this is brought out by the statement:

BE YE HOLY IN ALL MANNER OF CONVERSATION:  
BECAUSE IT IS WRITTEN, BE YE HOLY: FOR I  
AM HOLY.

One of these has reference to what we are and the other has reference to what we become as a result of the things we do.

#### WHERE DOES HOLINESS FIT IN?

REFERENCE: Romans 6:22

BUT NOW BEING MADE FREE FROM SIN, AND BECOME

SERVANTS ~~TO~~ GOD, YE HAVE YOUR FRUIT UNTO  
HOLINESS, AND THE END EVERLASTING LIFE.

Tonight I want to deal with the subject of the place that holiness has as far as the whole plan and purpose of God is concerned - Where does holiness fit in? I am taking as my text tonight a verse that we had some time ago in Romans, the 6th chapter and 22nd verse.

I am sure that most of us know that holiness is not the only truth that we find in Scripture. It could certainly be classed as one of the more important truths, but it fits in with other great doctrines that we have. In a way it is fortunate that we have just completed the doctrinal section of Romans (Sunday AM) because there is probably no place in the Word of God where we are told more clearly where holiness fits into the ~~scheme~~ of things. This is going to be a little bit of repetition for you also.

There are three major doctrines that make up the grand Doctrine of Salvation:

- 1) Justification
- 2) Sanctification
- 3) Glorification.

Which of these three is holiness? -----Sanctification.

The text in Romans 6:22 pictures this for us in a most wonderful way, a very clear way and it speaks of some changes that we have experienced (that believers have experienced) and it speaks of the results of these changes. There are four main statements in this verse and we have in them the justification, sanctification and glorification. They are all here. Let me point them out to you if you have any question as to what is justification, sanctification or glorification.

Justification is to be seen in the first three statements: a person who has been into a right relationship with God has been delivered from sin. The Greek actually says:

NOW BEING MADE FREE FROM THE SIN AND  
BECOME SERVANTS TO GOD.

I will speak more about those in a minute. Now this has to do with the whole area of justification. Then He says:

YE HAVE YOUR FRUIT UNTO HOLINESS

so this is obviously Sanctification and then the last statement:

AND THE END EVERLASTING LIFE.

This is Glorification. Now I know that we have statements like

John 5:24,

VERILY, VERILY I SAY UNTO YOU, HE THAT HEARETH  
MY WORD, AND BELIEVETH ON HIM THAT SENT ME,  
HATH EVERLASTING LIFE, AND SHALL NOT COME INTO  
CONDEMNATION: BUT IS PASSED FROM DEATH UNTO LIFE.

Certainly, Everlasting Life is a present position. We don't wait until we die or we don't wait until we get into heaven, or we don't wait until the Lord comes before we have Eternal Life. But we have Eternal Life when we believe in the Lord Jesus Christ.

Everlasting Life is used also to picture the fullness of that life, the full realization of that life and this is the sense which the Apostle Paul was using it here. He was talking about the end - the goal. He is talking about the consumation of everything and we know to a limited degree what it is to possess Eternal Life now, but we don't really know the fullness of it and we won't experience that until we are in our glorified state. So, you see, we have all three of these here. "NOW BEING MADE FREE FROM SIN, AND BECOME SERVANTS TO GOD" is what is applied to those that are justified. "FRUITS UNTO HOLINESS" is what the Lord is doing in our lives at the present time so that from the moment that I am saved til I am taken to be with the Lord, the one thing that I need to be concerned about above everything else is Sanctification. There isn't a day of our lives that we are not involved in this. And then the goal is our glorification, "THE END EVERLASTING LIFE."

Now I want to speak of this passage tonight from the standpoint of the changes that have taken place in our lives as a result of our justification before God. And then look at the results of these changes. The first two statements give us the changes and the last two statements give us the result so that the changes have to do with our salvation and the results have to do with our sanctification and ultimately with our glorification. Now look at these statements again if you will.

#### I. CHANGE -- BEING MADE FREE FROM SIN

NOW BEING MADE FREE FROM SIN, AND BECOME  
SERVANTS TO GOD.

The "NOW" here isn't a word that just speaks of the present, but he is contrasting what had been the case before and he is probably comparing it with verse 20 than any other verse, when he says:

FOR WHEN YE WERE THE SERVANTS OF SIN, YE WERE FREE  
FROM RIGHTEOUSNESS...BUT NOT BEING MADE FREE FROM SIN...

and then he goes on to speak of the results of this.

One advantage of knowing something about the language (and even about the English language) is that it helps us a great deal in understanding the significance of much we find in Scripture. After all both the Old and the New Testaments are written in languages and the truth is expressed in both the Greek and Hebrew depending on whether you are looking at the Old Testament or the New Testament and so I want to point out that when the Apostle Paul speaks of "BEING MADE FREE FROM SIN" you can see the idea in that and "BECOME THE SERVANTS OF GOD". In both of these cases he is using a passive participle. He ~~is~~ using it in the plural and he is using it in the Aorist tense. (Now if this doesn't mean anything to you, I hope that it will in just a moment.) By this he means that this is a work that has been done. It is not a work that we have done for ourselves. That is always involved *when* you are dealing with the passive. And he speaks of it in the plural to indicate that these are truths that apply to all believers. He is not trying to distinguish between some and say that some of you believers have been set free from sin and have become the servants of God, but he is saying all of you who have been saved have been freed from sin. This is not something that you have done for yourselves and at this very *moment* it is an accomplished fact. So all those expressions that I used just boiled down to something that is very simple and very wonderful for us to realize. We have been set free from the sin. We have become the servants of God. Now our liberty is spoken in verse 18:

BEING THEN MADE FREE FROM SIN, YE BECAME  
THE SERVANTS OF RIGHTEOUSNESS.

If you look at chapter 8, verse 2; you will see that he states it again:

FOR THE LAW OF THE SPIRIT OF LIFE IN CHRIST  
JESUS HATH MADE ME FREE FROM THE LAW OF SIN  
AND DEATH.

So one of the first things that we need to realize, because we are talking about the things that God has done which make it possible for us to be a holy people, the first thing that he mentions here is that God has worked in our behalf (of course through the gospel, through bringing us into a right relationship with God, through delivering us from the penalty of our sin, all that is involved in our salvation. He has done this work in our behalf, all of it. It is an accomplished fact. It is not something that we have to seek, it is not something that we have to pray for, it is not something that is true of some saints and not true of others. It is true of all of us - that we have been set free from sin - never set free to sin, but set free from the tyranny of sin, set free from the bondage of sin. It is sin that keeps us from being holy. And if by the grace of God He had not delivered us from the power and the dominion of sin, then it would be utterly impossible to talk about making us whole. This is something God has done for every single one of us. So if you know the Lord Jesus as your Savior, this is

true of you. You may be struggling with sin and part of the struggle may be due to the fact that you haven't really comprehended this truth, but here is the Apostle Paul presenting this to us as applying to all believers, a work which God has done in our behalf. Beginning in our Sunday School lesson of Galatian, chapter 5 where the Apostle Paul says

STAND FAST THEREFORE IN THE LIBERTY WHEREWITH  
CHRIST HATH MADE US FREE, AND BE NOT ENTANGLED  
AGAIN WITH THE YOKE OF BONDAGE.

even there he does not say that we are to seek this liberty, but we are to stand fast in the liberty that we have in our Lord Jesus Christ.

## II. WE HAVE BECOME SERVANTS TO GOD (CHANGE)

So often when you find this subject coming up in our books and literature, you find that this is something that a child of God is encouraged to do for himself. Those who teach it that way have overlooked statements like we have in Romans 6:22. Turn back to the very first verse of the first chapter of Romans (Romans 1:1) and notice that the Apostle Paul uses that expression of himself. The word "SERVANT" means "BOND SERVANT" and here Paul says:

PAUL, A SERVANT OF JESUS CHRIST, CALLED  
TO BE AN APOSTLE, SEPARATED UNTO THE  
GOSPEL OF GOD,

I am sure that there is a sense in which God sets certain men apart to be His servants, called to special ministry. But there is another sense in which when we are saved (and this is not subsequent to Salvation) by virtue of our salvation, we at that time are made bond servants of Jesus Christ, every one of us. And I say this because Paul uses basically the same form of speech in this as in the first one we considered. This is something that has already been accomplished. This is something that God has done for us, we haven't done it ourselves. This is not a matter of our dedication to the Lord and this is something that is applied to every person who is a true believer. If you know the Lord Jesus Christ as your Savior tonight, you are a bond servant of God. You became a bondservant of God when you were set free from sin and the Lord brought you into this relationship with Himself. So basically, when you ask the question - Why was Paul a bond servant of Jesus Christ, you have to answer that question by saying that he was the bond servant of Jesus Christ because he was saved. He was delivered from sin, he was brought into this new relationship with God where his main responsibility in life is to be obedient to God. God has made the Apostle Paul and God has made you and me what we would never have done for ourselves. Thomas Mantin, one of the Puritans said: "The more we serve God, the more we realize this and give ourselves to live in obedience to His will, the more fully we should be" This is related to what God is doing in our hearts to make us what He wants us to be. He set us free from sin, not



that we can't sin, but that the bondage is broken and we have deliverance from sin. He has brought us into this other relationship that we didn't have before we were saved so that we are His bond servants. And I just want to say this again and again, this is something that God has done, This is something that took place when we were saved, this is something that applies to every believer. The way that the Apostle Paul has expressed this in the first part of our text in these two expressions include all of these things. So the crucial thing in holiness, the very basic thing, is that we know that we are saved, we know that we have been brought into this relationship with God through our Lord Jesus Christ. And perhaps one of the reasons we don't see more evidence of both of these statements is because our churches are infiltrated today with many who have never had a life changing relationship with the Lord Jesus Christ. If there's a place to preach the gospel in the 20th century it certainly has to be in the church of the Lord Jesus Christ, because we can cite all kinds of exceptions, we can talk about people who can be regular in their attendance, and yet if you follow them in their daily life you see very little evidence that they have been delivered from sin. They are living in the same kind of life that they have always lived. There doesn't seem to be any particular interest in serving God and the problem is not with the word of God, the problem is in the lives of the people who are inclined to live that way. So let's always begin with the word. "This is what the word says." This is true of every child of God, ~~and~~ "this is what God has done" and he has done it for every person who really knows Him in saving faith.

### III. RESULT - YE HAVE YOUR FRUIT UNTO HOLINESS

From that he moves to the third statement which brings us to subject of the results of these changes. Now these are simple statements that he makes to begin with. WE'VE BEEN SET FREE FROM SIN, WE HAVE BECOME THE SERVANTS OF GOD. But now building on this foundation he says: "YE HAVE YOUR FRUIT UNTO HOLINESS, AND THE END EVERLASTING LIFE." In this statement the Apostle Paul moves from from that ~~Aorist~~ tense to speak in the present tense. You have your fruit. You continue to have your fruit unto holiness. That is, that the fruit of being born again, the fruit of being brought into a right relationship with God, the fruit of being set free from sin and becoming servants of God is that holiness is to be seen in the lives of the people of God. The very word fruit suggests a result. It suggests something that is being produced because of a new relationship that exists. We could even make it stronger. It is the inevitable result of being liberated from sin's bondage and becoming a servant of God. Paul does not imply that you immediately see holiness in its perfection, because that is never true in the life of any child of God, but he is saying that if a person ~~has~~ been set free from sin and has become the bond servant of God, that there is going to be holiness in his life. This is the fruit of his

new relationship with God. So you see the place that holiness has, you see where holiness fits in. The roots of holiness are in what happened to us when we were declared righteous in the sight of God. So that there can be no holiness apart from justification and on the other hand, a person cannot truly be saved without being made holy.

I don't know how many of you happened to see last night the telecast that was produced by Youth for Christ, having to do with the problems that a lot of our teenagers are having. It was a most amazing thing. I didn't get to see the whole thing because I had other things to do, but there is a great deal being said today and a great deal being done today by way of helping our young people who are involved in drugs and the suicide rate among teenagers is just amazing. I didn't realize myself how great it was. The problems of parents dealing with their children, it is really a pathetic thing - the way they turn to counselors of different kinds for help, but as I listened to part of that program, I realized again and again that it is so easy for us to deal with the synthesis of the problem without really getting to the root of the problem. And of course there are a lot of things that contribute to it: the lack of discipline in the home, the way young people are permitted to just roam the streets, they have all kinds of leisure time and many times their parents don't know what they are doing - or where they are. Sometimes they don't even care until they run into difficulties of one kind or another.

But the truth we have here tonight is the only answer to the question. And the answer is to be found in the Lord Jesus Christ. He is the only one who can break that bondage of sin and He is the only one who can bring us into this new relationship with God where we become His servants. And it is impossible for people to live lives that are going to bring peace and joy to themselves and to have a blessing of God apart from the transforming work that Jesus Christ does in our lives.

This is what results in holiness -- when we are forgiven of our sins, when we are delivered from sin's bondage, when we are brought into this new relationship with God, then fruit is holiness. Fruit is a changed life. Fruit is a life that is pleasing to God, a life that is acceptable to God, a life that is lived in accordance with the word of God. The results are going to follow the change. They are inevitable. The Apostle John stated (I John 3:9)

WHOSOEVER IS BORN OF GOD DOTH NOT COMMIT  
SIN.

And the greek of that would not say that a person born of God is sinless, but a person who is born of God cannot go on living a life of sin like those do who have never come to know the Lord Jesus Christ. I want you to see the connection here tonight. It's not the possibility that it may or may not happen, but it will happen. The fruit is holiness.

There's going to be progress in a life that is pleasing to God. A child of God is moving on in the direction of those things that have to do with his ultimate destiny.

#### IV RESULT - AND THE END EVERLASTING LIFE

So, he concludes the verse by saying "YOU HAVE YOUR FRUIT UNTO HOLINESS AND THE END EVERLASTING LIFE". Now he is describing here a Christian. A Christian is one who has been set free from sin; he has become a bond servant of God and the result, the inevitable result, is that he is going to experience holiness to an increasing degree in his life and at the end - the goal of this change that took place, when he was delivered from sin and made a bondservant of God, the goal of that is that he is going to experience the fulness and the blessedness and the joy of everlasting life. You see, this is what God is doing. This is what Paul had in mind when he said, (Philippians 1:6)

BEING CONFIDENT OF THIS VERY THING, THAT  
HE WHICH HATH BEGUN A GOOD WORK IN YOU  
WILL PERFORM IT UNTIL THE DAY OF JESUS  
CHRIST.

not will perform it in some cases or may or may not do it, but He is going to do it. So, if He brings a person into a relationship with Himself where the bondage of sin is broken and he is a servant of God, he's going to become a holy person and ultimately he is going to experience the fulness of eternal life.

So this is the truth that the Apostle Paul is bringing to us, the truth that we need to understand if we are to know what it means to be holy. This also, which is not only just a statement in Philippians 1:6, but in the last chapter of the book of Hebrews, the 20th and 21st verses you have this stated in the form of a prayer. So, it is not just something that we look at indifferently and think that somehow it is going to take place regardless of what happens in our lives, but it's truth that we need to understand; it's truth that we need to pray about. (Hebrews 13:20-21)

(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, (21) MAKE YOU PERFECT IN EVERY GOOD  
WORK TO DO HIS WILL, WORKING IN YOU THAT WHICH IS  
WELL-PLEASING IN HIS SIGHT,

Now this is holiness. The things that are well-pleasing in God's sight are the things that are holy. These are the things that you and I need

to be concerned about. God is doing this work. He is doing it through Jesus Christ and so to Him be the glory for ever and ever amen. So, while there are things for us to be concerned about, yet we have to recognize that that is a divine work that God is doing and God never, undertakes a work in the heart of any person but what He sees it through to its completion. Now that ought to be a tremendous encouragement to us, because there isn't a person here tonight that (including myself in this) who is really satisfied with the life that he is living. I can see many ways in which I can be more pleasing to God and I am often grieved about my own relationship with the Lord and I pray for a closer relationship, I pray that I may be more obedient to God, that there might be more godliness manifested in my own life. But my encouragement in this is that as I struggle with sin and as I struggle with the problem with obedience to God, I know that God is at work and I know that He is going to perfect that which *concerns* me. I know He has BEGUN A GOOD WORK IN ME and He is going to PERFORM IT UNTIL THE DAY OF JESUS CHRIST. I know that I am predestined to be conformed to the image of God's Son and you know exactly the same thing as far as you are concerned. And God is working in us through Jesus Christ so that we will do the things that are well-pleasing in His sight. And if our hearts begin to get cold and if we get discouraged because of difficulties that we face and we are inclined to just push things aside and perhaps get indifferent about our relationship to God, then what do we find. Do we find that God leaves us alone - never! We find that by various circumstances, by the truth that is brought to our hearts, by other difficulties that He may bring into our lives, the Lord begins to stir us up and to make us realize how much we need to depend on Him and give attention to the things that are going to result in the accomplishment of His purpose in our lives -- all to His praise and glory. So I trust that you see the picture in this tonight.

### PRACTICAL ASPECTS

What does this mean from a practical standpoint; When we see a statement like this?

BUT NOW BEING MADE FREE FROM SIN, AND BECOME  
SERVANTS TO GOD, YE HAVE YOUR FRUIT UNTO  
HOLINESS, AND THE END EVERLASTING LIFE.

The ultimate goal is EVERLASTING LIFE. Justification -- Sanctification -- Glorification. The two things that we need to be concerned about (perhaps there are others that I could emphasize, but let me just mention the two). Perhaps this is not the main group to mention this first one to, but you are here tonight and I am going to mention it nevertheless and then I want to spend just a few minutes on the second.

1) The first concern that ought to face every single one of us is - am I really a child of God? One thing that really concerns me about my past ministry is that tonight many who formally sat under my ministry are not going to church anyplace and as far as I know are not interested in the things of God and show no concern about the things that you expect the child of God to be concerned about. God of course is the only one who knows their hearts, but I am sure that one thing that can never leave the heart of a pastor, or even a Sunday School teacher and certainly a parent is that people can sit under your ministry and listen to you week after week and yet may never have come to know the Lord Jesus as Savior. I will probably be talking to you about this more often and I hope that you won't be offended by it, because the word says that someday those of us who teach the word are going to have to give an account and I don't want to have to stand before the Lord someday and say that I failed to stress to the people who are under my ministry the necessity of BEING BORN AGAIN, the necessity of a changed life, the necessity of trusting the Lord Jesus Christ as Savior. And God, of course is the only one who can get this across to hearts, but when we talk about statements like this: BEING MADE FREE FROM SIN, BECOMING A BOND SERVANT OF JESUS CHRIST. does this strike a responsive cord in your heart? Can you look in your own life and see that things are different now from what they used to be and that *Sins which you yourself couldn't get rid of are gone.* Have you realized that the dominion and the bondage that you were under has been broken and that you have this evidence, that you have been set free and that you are delighted with the realization that you ~~are~~ now have been made a bond servant of Jesus Christ -- so that before where you were hopelessly enslaved to sin, now you have become a slave of the Lord Jesus Christ and you delight to do His will, and you delight to honor Him. Now if you can't see that, this is a danger signal - the red lights ought to go on. Remember that young people growing up in a Christian home doesn't make you a Christian. You are not saved because your parents have trusted in Christ. Salvation is a personal matter. Each one of us must believe in the Lord Jesus Christ and it is not until we do believe <sup>that</sup> ~~we can~~ be sure that the transformation has taken place in our lives.

2) Now the other suggestion that I have has to do with this statement that you have become the bond servant of God. This means that you and I as the people of God are committed to be obedient to the will of God and the will of God is expressed in the word of God. Perhaps there is some area of your life, some problem that you are facing, some particular problem that you are having in your life and you know is a hinderance to your own personal holiness. Where is our help to be found? Perhaps it is in the language we use? Perhaps its in an attitude that we have toward people? Perhaps there are sins in our lives, secret sins that we are covering up, yet we know that what we are doing is wrong, perhaps it is wasting our time in one way or

another, perhaps it is an ungodly relationship of some kind. Let me encourage you to do this in connection with that, remembering that we are bondservants of Jesus Christ, remember that the word of God by the exhortations that we have throughout Scripture, indicates that though we are the bondservants and though we as bondservants are to live lives of obedience to the word of God, yet there is no child of God who does this in a perfect manner. So that when I have a particular problem, what I need to do is go to the word of God and find out what the word of God says about that problem, says what I am to do. Perhaps I am looking at things that I shouldn't be looking at or my mind is occupied with things that it should not be occupied with; maybe my ambition is set on things that are not pleasing to the Lord. We are coming for example in our study in Romans to the practical section of the book and Paul begins by saying: (Romans 12:1-2)

(1) I BESEECH YOU THEREFORE, BRETHREN, BY THE MERCIES OF GOD, THAT YE PRESENT YOUR BODIES A LIVING SACRIFICE, HOLY, ACCEPTABLE UNTO GOD, WHICH IS YOUR REASONABLE SERVICE.

(2) AND BE NOT CONFORMED TO THIS WORLD: BUT BE YE TRANSFORMED BY THE RENEWING OF YOUR MIND, THAT YE MAY PROVE WHAT IS THAT GOOD, AND ACCEPTABLE, AND PERFECT, WILL OF GOD.

Is there some part of your body: your ears, your mouth, your eyes, your hands, your feet, some part that is giving you difficulty. You are going places, you are doing things that are a hinderance to your holiness. Then it is obvious that you need to present your body, a living sacrifice, to God. Are you careful on the Lord's day to be doing things that are pleasing to the Lord and yet your life during the week you have fallen into the mold of the world. You are being conformed according to the things of the world. You see, the word of God instructs us in these things. Let me encourage you to take these commands that are the remedies (the solutions) to the problem that you are having and seek grace and strength from God to do the thing that is pleasing in His sight. You see, this is what it means - that we are to do as bondservants of the Lord.

In case you are not aware of a major problem. Then take a book like Romans or Ephesians, or really any book of the Bible and look at the practical exhortations and maybe take one of those exhortations every day. And ask God to make that a reality in your own life, whether it is a prohibition of something that you shouldn't be doing or *something* that you should be doing. You see, we have been delivered from sin, but we have been brought into a new relationship with God where we are His bondservants, committed to do His will and yet as we do these things, remember that the Apostle Paul continually reminds

us in most of the epistles that he has written that we are not sufficient for these things in ourselves. (Philippians 2:13)

FOR IT IS GOD WHICH WORKETH IN YOU BOTH TO  
WILL AND TO DO OF HIS GOOD PLEASURE.

The life of holiness is pictured for us in the word of God and it is pictured for us not only in the life of the Lord Jesus Christ, but it is pictured for us in the commands that God has given to us in His word. And you will never find a person that is holy who ignores the commandments that God has given us in book after book that we find in the Scripture - the things that you and I are to be and to do if we are to be a holy people, committed to God, manifesting in our daily lives that: We have been set free from sin; that we have been made the bondservants of God, we are becoming the kind of people that God wants us to be; we are destined for the *fullness* of everlasting life when we will see our wonderful Lord and we experience the full realization of what Jesus Christ died to accomplish in your life and my life.

HOLINESS

"HOLY, HOLY HOLY"

By L. Dwight Custis

REFERENCE : Isaiah 6

Tonight we turn to Isaiah 6. Let's read together, shall we?  
Let's read all thirteen verses in unison.

(1) IN THE YEAR THAT KING UZZIAH DIED  
I SAW ALSO THE LORD SITTING UPON A  
THRONE, HIGH AND LIFTED UP, AND HIS  
TRAIN FILLED THE TEMPLE.

(2) ABOVE IT STOOD THE SERAPHIMS: EACH  
ONE HAD SIX WINGS; WITH TWAIN HE  
COVERED HIS FACE, AND WITH TWAIN HE  
COVERED HIS FEET, AND WITH TWAIN HE DID  
FLY.

(3) AND ONE CRIED UNTO ANOTHER, AND SAID,  
HOLY, HOLY, HOLY, IS THE LORD OF HOSTS:  
THE WHOLE EARTH IS FULL OF HIS GLORY.

(4) AND THE POSTS OF THE DOOR MOVED AT  
THE VOICE OF HIM THAT CRIED, AND THE  
HOUSE WAS FILLED WITH SMOKE.

(5) THEN SAID I, WOE IS ME! FOR I AM  
UNDONE; BECAUSE I AM A MAN OF UNCLEAN  
LIPS, AND I DWELL IN THE MIDST OF A  
PEOPLE OF UNCLEAN LIPS: FOR MINE EYES  
HATH SEEN THE KING, THE LORD OF HOSTS.

(6) THEN FLEW ONE OF THE SERAPHIMS UNTO  
ME, HAVING A LIVE COAL IN HIS HAND,  
WHICH HE HAD TAKEN WITH THE TONGS FROM  
OFF THE ALTAR:

(7) AND HE LAID IT UPON MY MOUTH, AND  
SAID, LO, THIS HATH TOUCHED THY LIPS:  
AND THINE INIQUITY IS TAKEN AWAY, AND  
THY SIN PURGED.

(8) ALSO I HEARD THE VOICE OF THE LORD,  
SAYING, WHOM SHALL I SEND, AND WHO WILL  
GO FOR US? THEN SAID I, HERE AM I;  
SEND ME.

(9) AND HE SAID, GO, AND TELL THIS PEOPLE  
HEAR YE INDEED, BUT UNDERSTAND NOT; AND



SEE YE INDEED, BUT PERCEIVE NOT.  
 (10) MAKE THE HEART OF THIS PEOPLE  
 FAT, AND MAKE THEIR EARS HEAVY, AND  
 SHUT THEIR EYES; LEST THEY SEE WITH  
 THEIR EYES, AND HEAR WITH THEIR EARS,  
 AND UNDERSTAND WITH THEIR HEART, AND  
 CONVERT, AND BE HEALED.  
 (11) THEN SAID I, LORD, HOW LONG?  
 AND HE ANSWERED, UNTIL THE CITIES BE  
 WASTED WITHOUT INHABITATION, AND THE  
 HOUSES WITHOUT MAN, AND THE LAND BE  
 UTTERLY DESOLATE,  
 (12) AND THE LORD HAVE REMOVED MEN  
 FAR AWAY, AND THERE BE A GREAT FOR-  
 SAKING IN THE MIDST OF THE LAND.  
 (13) BUT YET IN IT SHALL BE A TENTH  
 AND IT SHALL RETURN, AND SHALL BE  
 EATEN: AS A TEIL TREE, AND AS AN  
 OAK, WHOSE SUBSTANCE IS IN THEM, *WHEN*  
 THEY CAST THEIR LEAVES: SO THE HOLY  
 SEED SHALL BE THE SUBSTANCE THEROF.

This is a chapter that you would really expect to find at the beginning of the prophecy of Isaiah, because it tells us of his call, and of his commission. We can only guess as to why it doesn't appear in the first part of the book - one idea (and I am inclined toward this myself) is that the Spirit of God wanted us to see first of all the need for Isaiah's ministry and that is brought out especially in the first chapter. You can see that he was living in a time of idolatry, he was living in a time of formality. It seems that the people were being very faithful in observing all the feast days and bringing sacrifices in the proper way and the proper time, but if you read through chapter 1 you can see how the Lord disowns all of it and He makes some very striking statements, especially from verse 10 down through verse 15. If you want to know something of the character of the days in which Isaiah ministered, that's a good passage to read.

We also have, in those first five chapters, an expression of God's ultimate purpose for the people of Israel and there are some messianic passages. It is in this section that we first find the nation Israel referred to as a vineyard, a vine and a vineyard. And yet the note of judgment begins with chapter one and really runs through the whole first 35 chapters of the book, which is generally considered to be the first part (of Isaiah). Then you have four chapters: 36, 37, 38 and 39 which give us a brief history of Isaiah's time and then beginning with chapter 40 and going on to chapter 66 we have those grand prophecies of redemption.

In many ways the book of Isaiah compares with the books of the Bible, and that's perhaps a good way to remember how it is divided.

It has 66 chapters compared with the 66 books of the Bible. The first 39 chapters give us really the complete first division and the last 27 chapters which correspond with the the 27 books of the New Testament give us the subject of redemption.

This is really a foundational book as far as the prophets are concerned. Many have said, and I believe that it is true, that Isaiah has the same relationship to the prophetic books of the Old Testament that the book of Romans has to the epistles of the New Testament -- basic. Some of you have heard me say my Hebrew teacher in seminary told us that if you were to work through the book of Isaiah in the Hebrew language, you would know over half of the vocabulary of the entire Old Testament, by the time you went through those 66 chapters. So this is really an unusual book.

But we want to think especially tonight about chapter 6. This begins on a most somber note:

#### (1) IN THE YEAR THAT KING UZZIAH DIED

If you remember the history of Isaiah, of Isaiah's ministry, especially of King Uzziah, you will remember that King Uzziah was a good king and just to refresh our memories let's turn back to II Chronicles 26 and let's get a little background on the death of King Uzziah. He was king for many years and for the most part he really saw the blessing of God and when you read Isaiah's prophecy and you see the background, the corruption of the people, the formalities, the ways in which sin was being committed by the children of Israel, you know that Uzziah must have been a tremendous encouragement to Isaiah. At least in the main position on the throne of Judah there was a king who knew the Lord, who loved the Lord, who was walking with the Lord. Therefore, Isaiah and King Uzziah must have been men whose hearts were knit together because they seemed to be set upon the same purpose of glorifying God and doing the will of God, in spite of all the things that the people were doing. But in II Chronicles 26, I'll just break into the reading at verse 15:

(15) AND HE (Uzziah) MADE IN JERUSALEM  
ENGINES, INVENTED BY CUNNING MEN, TO BE  
ON THE TOWERS AND UPON THE BULWARDS, TO  
SHOOT ARROWS AND GREAT STONES WITHAL.  
AND HIS NAME SPREAD FAR ABROAD; FOR HE  
WAS MARVELLOUSLY HELPED, TILL HE WAS  
STRONG.

(16) BUT WHEN HE WAS STRONG, HIS HEART  
WAS LIFTED UP TO HIS DISTRUST: FOR  
HE TRANSGRESSED AGAINST THE LORD HIS GOD,  
AND WENT INTO THE TEMPLE OF THE LORD TO  
BURN INCENSE UPON THE ALTAR OF INCENSE.

(17) AND AZARIAH THE PRIEST WENT IN AFTER  
HIM, AND WITH HIM FOURSORE PRIESTS OF

# THE LORD, THAT WERE VALIANT MEN:

Now, these were men who were having to face the king with the fact that he had done something that was very very wrong in the sight of God, because he had taken upon himself to act as a priest. It was not the king's business to offer incense on the altar of incense. That was a priestly ministry. And so evidently the pride that was in Uzziah's heart because of the great blessing of God caused him to feel that he could overstep those limits. So all of these priests come to confront him with his wrong.

(18) AND THEY WITHSTOOD UZZIAH THE KING, AND SAID UNTO HIM, IT APPERTAINETH NOT UNTO THEE, UZZIAH TO BURN INCENSE UNTO THE LORD, BUT TO THE PRIESTS THE SONS OF AARON, THAT ARE CONSECRATED TO BURN INCENSE: GO OUT OF THE SANCTUARY; FOR THOU HAS TRESPASSED; NEITHER SHALL IT BE FOR THINE HONOUR FROM THE LORD GOD.

(19) THEN UZZIAH WAS WROTH, AND HAD A CENSER IN HIS HAND TO BURN INCENSE: AND WHILE HE WAS WROTH WITH THE PRIESTS, THE LEPROSY EVEN ROSE UP IN HIS FOREHEAD BEFORE THE PRIESTS IN THE HOUSE OF THE LORD, FROM BESIDE THE INCENSE ALTAR.

(20) AND AZARIAH THE CHIEF PRIEST, AND ALL THE PRIESTS, LOOKED UPON HIM, AND, BEHOLD, HE WAS LEPROUS IN HIS FOREHEAD, AND THEY THRUST HIM OUT FROM THENCE; YEA, HIMSELF HASTED ALSO TO GO OUT, BECAUSE THE LORD HAD SMITTEN HIM.

(21) AND UZZIAH THE KING WAS A LEPER UNTO THE DAY OF HIS DEATH.....

So you see, when Isaiah wrote these words: "IN THE YEAR THAT KING UZZIAH DIED," this expresses a time that could really be the most depressing time in all of Isaiah's ministry. Here was a man that stood with him, had been faithful to God, had seen the blessing of God in a very special way and then because of the blessing of God, his heart was lifted up and he did that which was contrary to the Lord's will for a king. He had Saul as an example of one who did a similar thing in making a sacrifice when he was waiting for Samuel to come, so that there's a lot bound up in these words, "IN THE YEAR THAT KING UZZIAH DIED." Frun Delitzsch, who has written on the Old Testament, says

(Frun Delitzsch) Israel never recovered her glory from this time on down to the present time.

I think he wrote in the last century, and of course we could say that to the present hour. Israel (or Judah) never gained the glory that she had under the ministry of King Uzziah. So that, one that Isaiah would have been inclined to depend upon and receive encouragement from is removed because of his disobedience to God. And it is just as though Uzziah was joining the people in their opposition to the things of the Lord.

But the encouraging part about this statement is that "IN THE YEAR THAT KING UZZIAH DIED," with all that that meant to Isaiah, he said:

I SAW ALSO THE LORD SITTING UPON  
THE THRONE, HIGH AND LIFTED UP, AND  
HIS TRAIN FILLED THE TEMPLE.

When you look at the appearances of God in the Old Testament, you know that for the most part these appearances were unannounced. These were not things that the people of God could actually cause the Lord to do; these were sovereign ways in which God was working at particular times; and so He comes to minister to His servant, the prophet Isaiah and he sees the Lord as the Sovereign One sitting upon His throne. He sees Him exalted and he says that His train fills the temple. Now, from the language that is used we don't know exactly what the nature of this appearance was. It seems that he probably saw the Lord in His temple in the temple that was on earth, and yet there are parts of this which seem to indicate that it may have been kind of a combination of an earthly appearance as well as a heavenly appearance. When he saw the Lord sitting upon a throne, of course, there was no throne in the temple. But the details of it are evidently not important for us to understand. The fact is that when one king fell because of his disobedience in sin, another King appeared who of course could never be a disappointment to Isaiah, who would never fail, the One who is really sovereign over the nation of Judah. It would seem that when Uzziah died, that one of the last remaining hopes that God would work among the people of Israel was really gone. But the Lord appeared to remind Isaiah that His blessing was not dependant upon any earthly leader, but He Himself was the Sovereign One and therefore, Isaiah was to take encouragement from this.

As he (Isaiah) looked at this vision of the Lord, he also saw some angelic beings, and we have a description of a seraphs. Seraphim is the plural:

(2)....EACH ONE HAD SIX WINGS; WITH  
TWO HE COVERED HIS FACE, AND WITH  
TWO HE COVERED HIS FEET, AND WITH  
TWO HE DID FLY.

Each one had six wings; with two these seraphims covered their faces; with two they covered their feet, and with two they did fly.

And as they flew, they did cry one to another,

HOLY, HOLY, HOLY, IS THE LORD OF HOSTS:  
THE WHOLE EARTH IS FULL OF HIS GLORY.

Now, here we had a king that defiled himself, by his disobedience. But Isaiah is given a vision of another king who is the Lord of Hosts, who is HOLY, HOLY, HOLY and there are some who feel that this may be a reference to the Trinity. I don't think that you can press that too far, although you do have the question in verse 8 when the call is actually given to Isaiah,

(8) WHOM SHALL I SEND, AND WHO WILL  
GO FOR US?

So here is a suggestion that there is more than one member of the Godhead. But, anyway, this<sup>is</sup> simply an emphasis upon the fact that God is ~~thrice~~ holy and in His holiness He is undefiled by the sins of men. He can never be guilty of sin. His is an absolute moral purity. And it will forever set Him apart from the greatest saints or the greatest of creatures, because we can see that though Isaiah had never seen a seraphim before he is not concerned as much of the seraphim as he is with the fact that he is seeing the Lord and seeing the Lord in His holiness. As the seraphims speak of this, they say: THE WHOLE EARTH IS FULL OF HIS GLORY.

One of the Brethren writers, F.C. Jennings says in his commentary on Isaiah with respect to this statement of THE WHOLE EARTH IS FULL OF HIS GLORY, he says

(F.C.Jennings) "Let us at least learn that when God has purposed anything, so sure is its accomplishment that those who hear and believe, speak of it as though it were so already, for so these seraphim cry, 'THE WHOLE EARTH IS FULL OF HIS GLORY.'"

Now, Israel was full of sin; Israel was full of disobedience; Israel was full of rebellion against God; Israel was characterized by formality in their worship, but God is encouraging His servant and so the statement - THE WHOLE EARTH IS FULL OF HIS GLORY - means that the purpose of God did not die with Uzziah. But that God Himself is going to see that though the earth at this moment was not full of the glory of the Lord, yet they can speak of it in such a way (and they do) as though it were already accomplished.

Now, we can't really appreciate the vision, but we can see something of the impact that it had upon Isaiah by the things that he said and by the description that is given here. Look what happened as far as the temple was concerned:

(4) THE POSTS OF THE DOORS (or the founda-

tions - it actually means the foundations of the temple) MOVED AT THE VOICE OF HIM THAT CRIED, AND THE HOUSE WAS FILLED WITH SMOKE.

(5) THEN SAID I, (Isaiah speaking)  
 WOE IS ME! FOR I AM UNDONE; BECAUSE  
 I AM A MAN OF UNCLEAR LIPS, AND I  
 DWELL IN THE MIDST OF A PEOPLE OF  
 UNCLEAR LIPS: FOR MINE EYES HAVE SEEN  
 THE KING, THE LORD OF HOSTS.

Now, the word "woe" is a cry of distress. This was something that Isaiah never expected. He had been taught and you remember the Lord told Moses when Moses was crying out to see the glory of God, that no one could see Him and live, and it was thought that if you ever say a vision of God that you would surely die. So he cried out not only "WOE IS ME! FOR I AM UNDONE" and this is the familiar expression that you find so often in the books of Moses which could be literally translated "I am cut off" and it meant that he fully expected to die - that this was the end of his life, because he had been given this glorious vision of God. But the thing that makes this especially interesting is the comment that John makes for us in his gospel. Turn to the 12th chapter of the Gospel of John to note some words that we have here with reference to the vision as well as the prophecy that was given to Isaiah at this ancient time. In John 12:37, speaking of our Lord Jesus Christ: (John 12:37-41)

(37) BUT THOUGH HE HAD DONE SO MANY MIRACLES  
 BEFORE THEM, YET THEY BELIEVED NOT ON HIM:  
 (38) THAT THE SAYING OF ESAIAS (Isaiah) THE  
 PROPHET MIGHT BE FULFILLED WHICH HE SPAKE,  
 LORD, WHO HATH BELIEVED OUR REPORT? AND TO  
 WHOM HATH THE ARM OF THE LORD BEEN REVEALED?  
 (39) THEREFORE THEY COULD NOT BELIEVE, BE-  
 CAUSE THAT ESAIAS SAID AGAIN,  
 (40) HE HATH BLINDED THEIR EYES, AND HARDENED  
 THEIR HEART; THAT THEY SHOULD NOT SEE WITH  
 THEIR EYES, NOR UNDERSTAND WITH THEIR HEART,  
 AND BE CONVERTED, AND I SHOULD HEAL THEM.

And now this is the important statement:

(41) THESE THINGS SAID ESAIAS (Isaiah)  
 WHEN HE SAW HIS GLORY, AND SPAKE OF HIM.

Now this means that the glory that Isaiah saw was the glory of our Lord Jesus Christ. John 1:18 says:

(18) NO MAN HATH SEEN GOD AT ANY TIME;

THE ONLY BEGOTTEN SON, WHICH IS IN  
THE BOSOM OF THE FATHER, HE HATH  
DECLARED HIM.

So that when Isaiah was given this vision of the Lord, he felt that his life had come to an end; he was greatly distressed in his own heart by what had taken place. He was actually seeing the glory of the Messiah that was to come, the Messiah about which he has so much to say especially in the latter part of the book - the Messiah who is going to be responsible for the whole earth being full of the glory of the Lord. But when he saw the glory of the Messiah, the glory of the Lord Jesus Christ, you notice his confession, the reason he felt that he was going to be cut off. He says: (Isaiah 6:5)

(5)...I AM A MAN OF UNCLEAR LIPS, AND  
I DWELL IN THE MIDST OF A PEOPLE OF  
UNCLEAR LIPS,

and he explains how he had come to see this in a new light:

FOR MINE EYES HAVE SEEN THE KING,  
THE LORD OF HOSTS.

Why would Isaiah feel that his lips were unclear. A prophet is one who uses his lips. He uses his mouth. That's his ministry. The prophet is one who is continually saying "THUS SAITH THE LORD" and passing on to the people this revelation of God. He not only feels that he has unclear lips, but he recognizes that he dwells in the midst of a people of unclear lips and he has come to this realization because he has seen the Lord in His holiness. Well, the place for us to look for some explanation of this is, of course, in the prophecy of Isaiah itself. Will you turn back to the first chapter. I mentioned that in that section beginning with verse 10 and going down through verse 15 we have a description of the way in which the people were going through their sacrifices and observing their feast days and the *sabbath* and all that was required of them by the law. And when you get right down to the end of it, the Lord says in verse 15. (Isaiah 1:15)

(15) AND WHEN YE SPREAD FORTH YOUR  
HANDS, I WILL HIDE MINE EYES FROM  
YOU: YEA, WHEN YE MAKE MANY PRAYERS,  
I WILL NOT HEAR: YOUR HANDS ARE FULL  
OF BLOOD.

Now turn to the 29th chapter of Isaiah and you will see another statement that applies to the unclear lips of the prophet:  
(Isaiah 29:13)

(13) WHEREFORE THE LORD SAID, FORAS-  
MUCH AS THIS PEOPLE DRAW NEAR ME WITH  
THEIR MOUTH, AND WITH THEIR LIPS DO  
HONOUR ME, BUT HAVE REMOVED THEIR  
HEART FAR FROM ME, AND THEIR FEAR TO-  
WARD ME IS TAUGHT BY THE PRECEPT OF MEN:

And then to one other passage in the 58th chapter of Isaiah, and  
the first two verses: (Isaiah 58:1-2)

(1) CRY ALOUD, SPARE NOT, LIFT UP THY  
VOICE LIKE A TRUMPET, AND SHEW MY  
PEOPLE THEIR TRANSGRESSION, AND THE  
HOUSE OF JACOB THEIR SINS.  
(2) YET THEY SEEK ME DAILY, AND DE-  
LIGHT TO KNOW MY WAYS, AS A NATION  
THAT DID RIGHTEOUSNESS

they are going through all the motions of what is expected of them  
as a nation just as though they are a righteous nation,

AND FORSOOK NOT THE ORDINANCE OF THEIR  
GOD: THEY ASK OF ME THE ORDINANCES OF  
JUSTICE; THEY TAKE DELIGHT IN APPROACH-  
ING TO GOD.

They are doing just exactly as they were supposed to do and yet  
they were a people who were caught in their sin and who were  
hypocritical in their approach to the Lord, and Isaiah recognizes  
when he sees the Lord that this is really his problem. He immed-  
iately becomes conscious of the fact that there are things in his  
life that need to get straightened out and in the lives of the  
people to whom he is ministering.

And then the seraphim flies and takes a coal from the altar  
and touches his lips. He is cleansed of his sin. The call is  
issued to him: WHOM SHALL I SEND, AND WHO WILL GO FOR US? And  
he responds, HERE AM I; SEND ME, and then if any man ever had a  
difficult commission it was Isaiah, because he was told that when  
he went to preach that instead of seeing masses of people turn to  
the Lord that he was going to be responsible by his ministry for  
hardening them and turning them even farther away from the Lord.  
So he says (vll) how long is this going to continue and the Lord  
said, until the cities are wasted without inhabitant, which is  
an indication of what I said earlier that Israel will never regain  
its glory.

And then when you come down to the 13th verse He holds out  
one little ray of hope and says:

(13) AND YET IN IT SHALL BE A TENTH,



## AND IT SHALL RETURN,

And the idea is, when he cites the illustration of the tree, he says it's just like God is cutting down the tree of Israel but out of the stump is going to come sprouts of a remnant in the nation. And of course He has to be talking the elect of the people of Israel. It's upon them that the blessing of God is going to come.

Now I've just rushed through the last part of that because there is so much in this chapter that I won't be able to get to some of these concluding things that I want to point out in this passage thinking about the infinite holiness of God.

### PRACTICAL ASPECTS

How would a chapter like this apply to you and to me? How do we see the holiness of God? Now I've heard people say that they've had visions of the Lord and that they have seen things that are similiar to what Isaiah saw on this occassion, but I don't really believe that they have. God has given us His word and we don't have visions today like Isaiah had, we don't even have experiences like Moses or Peter. Remember Moses saw the bush burning and he was told - take your sandals off your feet, because the ground whereon you stand is holy ground. So at the beginning of his ministry he came to understand something of the holiness of God. It was when Peter was fishing, he'd fished all night - the story is given to us in the 5th chapter of the Gospel according to Luke - and the Lord told them to let their net down on the other side of the ship. This may have sounded like a ridiculous thing to Peter (I don't know). He was an experienced fisherman, he said "Lord we've worked all night and haven't caught anything, but at your word, we will". So they let down their net and you remember the nets began to break and they got the fish into the boat and the boats began to sink and Peter fell on his knees in the boat and he said "Depart from me Lord, for I am a wicked man." There was something about the way in which the glory of God was manifested in the performing of that miracle that made Peter conscious of the holiness of God.

Now, God doesn't give experiences similiar to that in these days. The days of our Lord's ministry upon the earth were days marked by miracles, but we can see the Lord. God has given us perhaps a greater way of seeing the Lord and that is through the Word that he has given to us. And we ought to be reading the Word every day, and I encouraged you to do this morning, knowing that often God visits us with special blessings that are related to His Word, and just as Isaiah couldn't possible have known that the Lord was going to appear to him in this wonderful way, neither can you or I know when. If you meet with the Lord in the morning, you get your Bible and you read it just as you normally have; you can never tell when you are going to have a special time of blessing, a special

visitation from the Lord, when from the Word He's going to give you a fresh glimpse of Himself, and you'll come to an understanding through the ministry of the Spirit of God of the holiness of God that you have never had before. It comes as God is pleased to reveal Himself to us. We can get prepared, but we can't make God give it to us, nor can we set the time that this is going to happen. I was just reading this past week in the life of Martin Lloyd Jones and he was talking about revival and he said:

(Martin Lloyd Jones) "We can't force a revival from God, and we can't set all the conditions. All we can do is by His grace get ready, so that when God is prepared to deal with us in a special way and pour out His blessing, then we will be ready to receive it.

Now, this is one of the lessons that we have in this passage. When things look so discouraging and we don't see the blessing of God moving in the way that we would like to see it, then we are to go to the Word and to look to the Lord and trust Him to minister to us in a way that may be similiar to the way that He ministered to Isaiah here. King Uzziah died, but Isaiah was given a vision of a King who would never fail.

Now, what does it do to us to have an understanding of the holiness of God. Can I mention these quickly? My time is almost gone. Let me just touch upon these from Isaiah; chapter 6.

#### Understanding of Holiness - WHAT DOES IT DO TO ME?

1. One thing that it does is that it will keep us from thinking too much and too highly of great men of God. We are inclined to exalt men like Uzziah. We are inclined to put our dependance upon men. This was a lesson that Isaiah had to learn and to catch a vision of the greatness and majesty and holiness of God had to make him realize that if everybody on the face of the earth failed, God's purposes were going to stand and that God would be faithful to the promises that He made.
2. Secondly, to understand the holiness of God will keep us from thinking too highly of ourselves. That is a problem that most of us have, isn't it? That was the problem that Uzziah had. It was even through the blessing of God that he was exalted and did something to his own downfall. I often feel that perhaps one of the reasons that we are not seeing even greater blessings that we are seeing is because the Lord knows that we are not prepared for it yet and here as Isaiah saw that vision of the Lord, the first words that escaped from his mouth were "WOE IS ME! FOR I AM UNDONE; BECAUSE I AM A MAN OF UNCLEAR LIPS."

3. Thirdly, it will keep us from setting ourselves above the people of God, because ~~(he went on to say)~~, Not only am I a man of unclean lips, but:

I DWELL IN THE MIDST OF A PEOPLE OF  
OF UNCLEAR LIPS,"

so that seeing the Lord in His holiness Isaiah realized that in his heart he really wasn't any different from the people to whom he was going to minister. There was the same capacity for sin in his heart that was in their heart. And so by his very statement, instead of setting himself above the people to whom he is ministering, he is identifying himself with those people.

4. Fourth, it will make us realize not only that we need cleansing, but it will help us to realize where we need to go for cleansing. When he cried out, (Isaiah 6:5)

I AM A MAN OF UNCLEAR LIPS, AND I DWELL  
IN THE MIDST OF A PEOPLE OF UNCLEAR LIPS:  
FOR MINE EYES HAVE SEEN THE KING, THE  
LORD OF HOSTS.

You have a wonderful illustration of I John 1:9,

IF WE CONFESS OUR SINS, HE IS FAITHFUL  
AND JUST TO FORGIVE US OUR SINS, AND  
TO CLEANSE US FROM ALL UNRIGHTEOUSNESS.

Where did this cleansing come from? His cleansing came from the altar and the altar was prefiguring of the sacrifice of the one whom he had seen in the vision when he saw the Lord in His glory, sitting upon His throne; so that there is only one place that you and I can go in order that we might be cleansed of our sin and made more holy and that is to the cross - that's to the Lord Jesus Christ and the work that He accomplished when He died for us on the cross.

5. The sixth chapter also tells us that usually when the Lord manifests Himself to us to make us conscious of His holiness is to prepare us for some future ministry that He has for us. Now, this might not be a ministry like Isaiah had. Isaiah was not promised that throngs of people would be turning to the Lord and that he would see the spiritual condition of the nation reversed. It may be that the Lord is going to empower us in different ways in ministering to people, but you see this in the case of Peter, in the incident that I referred to a moment ago, you see it in the case of Moses, where Moses was being brought back to lead the children of

Israel out of Egypt, they were given a new revelation of ~~the~~ God to prepare them for a future work. So as you and I are waiting upon the Lord, are faithful in reading the Word, if the Lord is impressing upon our hearts more of His holiness, His majesty, His unapproachable character, for if it were not for what Christ has done for us, it can easily be an indication that the Lord is preparing us for some work.

6. This encourages us to be faithful when things really look bad all around us. You know, if you are looking at the church today, you are not going to get much encouragement. I am talking about the church at-large, the condition of the people of God today. One person mentioned to me after the service this morning that the things that I was talking about were things that conforming to the world are not things that you go outside the church necessarily to find today, but in the church. And this is what makes the Lord's work so discouraging. But here was Isaiah, given this difficult assignment, "Go and preach, UNTIL THE CITIES BE WASTED WITHOUT INHABITATION. I don't give you any promise that there is going to be any turning to the Lord. And in order to do this, he needed to have the vision of a holy God sitting upon His throne in absolute control of all the circumstances of His work.
7. Finally, an understanding of the holiness of God not only causes us to marvel at Him and His holy character, but to worship Him as we should. And if we are going to be used and blessed of God for serving Him, we need to know what it means to worship Him in spirit and truth.

I trust as you think of this chapter, as we come back to it time and time again, you see what God was doing with His servant in a most discouraging time, not only seeing a sinful nation, but seeing a king who has been a godly king, obedient to the Lord, seeing the blessing of the Lord, seeing him fall from his place because of his own sin and yet brought to the realization that though men may fail, and though men may prove inadequate to the task that has been given to them, we have a God who never fails, a God who continues to be upon the throne, a God who reigns supreme, a God who will never be guilty of sin, a God who is holy, holy, holy. And He shows us His holiness that we might be a holy people. Shall we bow together in prayer.

HOLINESS

A CLOSER LOOK AT GOD

By L. Dwight Custis

REFERENCE: Exodus 15:11

INTRODUCTION

To say that you are going to have a series on holiness is like saying you are going to have a series on the Bible, because it is everywhere, isn't it?

Last week we considered together Isaiah's vision, which is recorded for us in Isaiah 6. And we saw the effect of seeing the Lord in His holiness was that Isaiah was convinced as never before of his own sinfulness and also the sinfulness of his people. (Isaiah 6:5)

WOE IS ME! FOR I AM UNDONE; BECAUSE  
I AM A MAN OF UNCLEAR LIPS, AND I  
DWELL IN THE MIDST OF A PEOPLE OF  
UNCLEAR LIPS:

If you asked him how he discovered this, he would go on to say:

FOR MINE EYES HAVE SEEN THE KING, THE  
LORD OF HOSTS.

This week I want us to see from the 11th verse of Exodus 15 and from the circumstances surrounding the writing of this verse what Moses learned about the holiness of God. If I were to ask you the question what do you think about when the holiness of God is mentioned, I suppose most of us would say that we think of God's perfect character, His sinless nature; we think of His absolute perfection, that He's not only without sin, but that He is absolutely incapable of sin. Holiness to us means the complete moral purity of God Himself. And there's no question that this is the *mean-*ing of holiness. The holiness of God means even more than that. And since we are commanded to be holy as God is holy, then it is important for us to know all that we can about our holy God so that we will know what we are looking for and what we should expect.

When I was teaching in our Tuesday Bible Class the 2nd verse of Hebrews, chapter 12, I was impressed with that, as never before, looking unto Jesus, and I have often asked myself, since that time, how closely am I looking at the Lord. *How much* do I desire to learn of Him. So I want us to look at the Lord through His Word tonight through this passage of Scripture (Exodus 15:11). There are ways in which we, of course, will never be completely like God; we will never be deity, but we can see from the Word what <sup>God</sup> intends for us to know about Himself as we did in Isaiah's vision. But instead of thinking tonight in terms of what we learn about ourselves when we see God as He is revealed in the Word, I want us to think more specifically about what this reveals about God Himself. In addition to the fact that He is holy, what is it that God wants us to learn from the realization that He is a holy God; and how does this help us to know what God intends to do in our lives as we become like He is.

### A CLOSER LOOK AT GOD

Now read the 11th verse with me. It's a short verse and yet a very important verse. (Exodus 15:11)

WHO IS LIKE UNTO THEE, O LORD, AMONG  
THE GODS? WHO IS LIKE THEE, GLORIOUS  
IN HOLINESS, FEARFUL IN PRAISES, DOING  
WONDERS?

Now this is the first psalm. If anybody ever asks you to turn to the first psalm, you ought to turn to Exodus, chapter 15. Usually when they talk about the First Psalm, of course, they are talking about the first psalm in the book of Psalms, but this is really the first psalm in Scripture. And this psalm was written by Moses. You can see that if you look at the first part of the chapter (it was written just after the children of Israel had crossed over the Red Sea. It seems from this psalm and from the experience that they had just had and seeing the Egyptian army destroyed in the Red Sea that Moses for sure and possibly all the children of Israel were more occupied with the Lord that they ever had been. And in writing this psalm and singing this psalm you will notice that the men evidently sang and the women responded. Now I don't know a great deal about "antiphonal" singing, but this was "antiphonal" singing. And if you look at the first verse you see that, (Exodus 15:1)

THEN SANG MOSES AND THE CHILDREN OF  
ISRAEL THIS SONG UNTO THE LORD, AND  
SPAKE, SAYING, I WILL SING UNTO THE  
LORD, FOR HE HATH TRIUMPHED GLORIOUSLY:  
THE HORSE AND HIS RIDER HATH HE THROWN

INTO THE SEA.

And then turn over to the 20th verse and you will see that:

MIRIAM THE PROPHETESS, THE SISTER  
OF AARON, TOOK A TIMBREL IN HER HAND;  
AND ALL THE WOMEN WENT OUT AFTER HER  
WITH TIMBRELS AND WITH DANCES.  
(21) AND MIRIAM ANSWERED THEM,

and here's a repetition of that first verse:

SING YE TO THE LORD, FOR HE HATH  
TRIUMPHED GLORIOUSLY; THE HORSE AND  
HIS RIDER HATH HE THROWN INTO THE SEA.

If Moses had wanted, he could have gone on repeating again what we have in the first nineteen verses of this chapter, because as the men sang the women responded. And so all of their voices were lifted in praise and thanksgiving to God for the wonderful deliverance that He had brought. As you read through it you won't find that Moses mentioned himself once. He gives all the glory to God and verse 11 seems to be very much at the heart of this, because he is just marvelling here at the glorious holiness of God and how God is worthy of praise, the miraculous thing that God has done, the fact that God is incomparable among all the gods of the earth.

We don't know from the book of Exodus just what Moses understood about the ultimate destiny of the people of God. Now, that becomes clear when we get to the New Testament. There is no question but that Moses knew from what we read in Leviticus, chapter 11, that his people were to be a holy people. That was the purpose of the tabernacle; that was the purpose of the giving of the law; that was the purpose of Moses' ministry to them, but whether Moses understood that in the hearts of the people of God there was to be this conformity to God such as we find described in the New Testament, it is impossible to say. I think that many New Testament passages indicate that men and women in the Old Testament knew a great deal more than we often give them credit for knowing. But we do know that when it came to the priesthood, there was an emphasis on the holiness of God. Turn to the 28th chapter of Exodus. If you are familiar the book of Exodus you will remember that the instruction for the tabernacle, for the details of the tabernacle and for the priesthood are given twice: the first time when God is telling them what to do, and the second time when they do it and complete the work. In the 28th chapter we are told about the garments of the priests, especially the high priest, and in verse 36 -(it is probably printed out in capital letters in your Bible)- there was to be on the plate that was put on the head of the priest a plate of pure gold and enscribed on it were the words: "HOLINESS TO THE LORD." so that the priest at least was

one who knew that his ministry was to be characterized by holiness. Then turn to the 39th chapter and you will find that they did exactly what the Lord told them to do and from this time on, as far as we know from Scriptures, the priest when he went in to minister before the Lord always had this golden plat on his head. In verse 30 of chapter 39: (Exodus 39:30)

(30) AND THEY MADE THE PLATE OF THE  
HOLY CROWN OF PURE GOLD, AND WROTE  
UPON IT A WRITING LIKE TO THE ENGRAVINGS  
OF A SIGNET, **HOLINESS TO THE LORD.**  
(31) AND THEY TIED UNTO IT A LACE OF  
BLUE, TO FASTEN IT ON HIGH UPON THE  
MITRE; AS THE LORD COMMANDED MOSES.

Here was the suggestion that the Lord was gradually leading His people to a greater understanding, not only of His holiness, but that their ministry to Him had to be characterized by holiness.

But what does our text tell us tonight about our pursuit of holiness. It is safe for us to say from the context of this song and of this particular verse, that the deliverance of Israel from the Egyptians was a glorious display of the holiness of God. Remember, we can get one idea about the holiness of God in our minds and feel like we know everything else or we know all that there is to be known about it, instead of taking our Bibles and examining these passages and seeing that while holiness speaks of the purity of God, the sinlessness of God, there is obviously more involved in God's holiness than that.

I want to mention some things from this verse that we can learn about the holiness of God and from the holiness of God and I want you to see tonight how these hold in them some lessons for us when we think of the fact that God wants **us** to be holy.

#### WHAT WE CAN LEARN ABOUT AND FROM THE HOLINESS OF GOD

##### 1. God is absolutely unique.

The first thing that we learn about God from His holiness is that God is absolutely unique. (Exodus 15:11)

WHO IS LIKE UNTO THEE, O LORD, AMONG  
THE GODS? WHO IS LIKE THEE, GLORIOUS  
IN HOLINESS,

Having seen what Moses and the children of Israel had seen, there evidently wasn't any point in talking about men, although he tells us in the song what God had done to the people of Israel but he immediately addresses himself to the gods. Now, gods are



obviously greater than man and even though they are not actually gods, yet they are trusted as gods, they are worshipped as gods, and the Bible has a great deal to say about the gods of men. In fact the first Commandments that were given in the Ten Commandments had to do with the gods of this world. But as Moses saw this display of the holiness of God in directing his people through the Red Sea and delivering them from the Egyptians, he asked the question: Where can you find among the gods of the nations any who are comparable to the God of Israel, the God of heaven and earth. So when you think about the holiness of God, remember that there isn't anything among all of the gods of men and nations from the beginning of time to the end of time that can compare with what you find in the God of Israel. Now let me just cite some examples, the Bible is full of examples of this.

- a. The plagues in Egypt --- you will find that when God began to bring the plagues or when <sup>He</sup> announced the plagues coming upon the land of Egypt, He indicated that He was going to judge the gods of the Egyptians. And if you move through those plagues you find that all of the plagues had something to do with gods that the Egyptians were worshipping; so that when they came out of Egypt (the Israelites) and then saw this climactic victory over the Egyptian army, this was the capstone of everything that they had seen. Here he is recognizing that if you look over all of the gods of the nation Egypt and you see what they are able to do--remember for a time the magicians and the wise men were able to duplicate the miracles that Moses brought upon the Egyptians, and then there came a time when they could no longer duplicate it and so their hearts must have been overwhelmed as they thought of all those displays of power and recognized that the gods of the Egyptians were powerless before this mighty God of the people of Israel.
- b. The story of Elijah is another illustration -- the prophets of Baal stood against the prophet of God. You remember how they prayed and cut themselves and went through all kinds of antics all morning trying to get their god to hear them and then Elijah in a very simple way called down fire upon the sacrifice that he had prepared and once again God demonstrated that the gods of men are as nothing compared to Him.
- c. What about the days of Hezekiah. Assyria had succeeded in taking Israel into captivity and then they made it clear that it was their intention to do the same thing with the nation of Judah and they came against Judah and Rabshakeh, who was there, the leader of the forces of the Assyrians, went down the list and he mentions the names of all these different nations and their gods and said that they haven't been able to stand against the

Assyrians and their gods so he was saying "What can your God do to deliver you if these nations have looked to their gods and their gods have not been able to deliver them." Hezekiah in that beautiful picture takes that matter and he spreads the letter before the Lord and calls upon God and in one night the Angel of the Lord came and a hundred and eighty-five thousand men in the Assyrian army died. What was the message of Isaiah, the prophet, in Hezekiah's day - and you find this mentioned over and over again, (Isaiah 44:6)

(6) THUS SAITH THE LORD THE KING OF ISRAEL,  
AND HIS REDEEMER THE LORD OF HOSTS; I AM  
THE FIRST, AND I AM THE LAST; AND BESIDE ME  
THERE IS NO GOD.

Because God is a holy God, He was absolutely unique. He was different from all of the gods of men, so that for us to be holy means that we too will be unique. The passage would certainly indicate that there is going to be a difference. We find today, and I don't know that our generation is any different from any other generation, but there is a great move within the church today to prove that we are not different, and to make the church just as much like the world as we can. We follow their methods, we use their language, we have their music - right on down the line. But the Apostle Peter, in the text that we had a couple of Sunday nights ago, said that as we think of the holiness of God, (I Peter 1:14)

(14) AS OBEDIENT CHILDREN, NOT FASHIONING  
YOURSELVES ACCORDING TO THE FORMER LUSTS  
IN YOUR IGNORANCE:

(15) BUT AS HE WHICH HATH CALLED YOU IS  
HOLY, SO BE YE HOLY IN ALL MANNER OF CON-  
VERSATION;

(16) BECAUSE IT IS WRITTEN, BE YE HOLY;  
FOR I AM HOLY.

So, included in God's purpose that we should be a holy people is that we should be a different people. And when you think of this in Scripture, there are just a bunch of evidences.

Think of Enoch.

Think of Noah - who stood out in his generation - who found grace in the eyes of the Lord.

Think of Abraham, leaving behind Er of the Chaldeas and

going out at the call of God, not really knowing where he was going.

Think of Joseph - who refused to become an Egyptian at heart and stood faithful to God even though he was away from his home and in a foreign land.

Think of Moses - Hebrews, chapter 11 says that he chose rather to suffer affliction with the people of God, he gave up all that Egypt had to offer him, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

You *could* go on to talk about Elijah or Daniel or in the New Testament - John the Baptist or Steven or Paul or any of these others - men who stood out as different in their generation and reflected the fact that their God was unique and consequently they reflected that unique holiness that was manifested in their lives.

## II. The holiness of God means that God is powerful.

We often separate the holiness of God and the omnipotence of God, but here you find that these are brought together, (Exodus 15:11)

WHO IS LIKE UNTO THEE, O LORD, AMONG  
THE GODS? WHO IS LIKE THEE, GLORIOUS  
IN HOLINESS, FEARFUL IN PRAISES, DOING  
WONDERS.?

If we want to have power in our lives, then obviously we must be a holy people. This is the only way that we can understand that experience of the Apostle Peter. I think I referred to this a couple of Sunday nights ago in connection with Peter's fishing, and remember they had worked all night and hadn't caught anything. The Lord told them to put the net into the water again and they got such a catch of fish that their nets began to break. Their ships began to sink. There was an amazing thing that happened, because out of this what did Peter do - he fell on his knees before the Lord and said "DEPART FROM ME LORD, FOR I AM A SINFUL MAN." This means that that display of the Lord's power had impressed Peter with the holiness of God so that Peter himself recognized how sinful he was. You can see instances of this in Scripture - God's holiness means that He is a mighty God. Holiness is power and it's going to mean power in our lives. You have this illustrated so many ways - in instances that we find in Scripture - even Pilate had to learn this, because he said (if you remember) speaking to the Lord,

he said, "Don't you know that I have power to set you free or that I have power to deliver you up to be crucified." And the Lord Jesus - the holiest person who ever lived on the face of the earth - said "You have no power over me at all, except it were given thee; from above. (from John 19:10-11)

And so, to be holy means to be powerful and the power of God was displayed again and again as we see it illustrated in connection with the children of Israel.

### III. God was right.

If you were to look at the 14th chapter (of Exodus) and see the reaction of the children of Israel, I understand that as they came to the Red Sea they had mountains to the north, they had mountains to the south, and the Red Sea in front of them. So they had been led by God into a natural trap. They couldn't go to the left because of the mountains; they couldn't go right because of the mountains; they couldn't go ahead because of the sea; they couldn't go back because the Egyptian army was coming. This made the Israelites very unhappy. They began to say, as they said many times after this, "Would to God that we had never left the land of Egypt. It would *be better* for us to be serving the Egyptians than to die out here in the wilderness" and they turned to Moses and said that it must be that there weren't enough graves in the land of Egypt. That is the reason that you brought us out here. They were saying that in view of everything that had happened that they were right and God was wrong, that God had brought them into a trap and now they were going to be destroyed by the Egyptians as they came. Then you remember God, after Moses said not to be afraid but to stand still, God said not to stand still but to move ahead. And to their amazement the waters of the Red Sea opened up and they passed through on dry land.

As the men and women began to sing this psalm (Chapter 15) of praise and thanksgiving to God *they said,*

WHO IS LIKE UNTO THEE, O LORD...WHO IS  
LIKE UNTO THEE, GLORIOUS IN HOLINESS,  
FEARFUL IN PRAISES, DOING WONDERS?

and if you read through the whole psalm you'll see that one of the things that they were admitting in singing this psalm was that God was right and they were wrong. Now this means that to be holy will mean that we are on the right track. I think that one of the most tragic things that you hear from a person is for someone to come to the end of his life and realize that he has done all the wrong things, he's made all the wrong de-

cisions. While holiness is never popular with the world and sometimes it is not popular with people in the churches, yet to be holy means that your head ~~is~~ is in the right direction, means that you are *taking* your direction from God, means that you are seeking to become what God wants you to be and though all Israel stood against God that day when they were on the Red Sea and felt that death was certain because they had no way of escape, they came to the realization that they were the ones who were wrong in bringing the accusation and that God was the one who was right.

So if we set our hearts on being what God wants us to be, being a holy people, we can be sure that we are on the right track and when we come to the end of our days we are going to be satisfied that we have done the things that have brought the greatest glory to God and the thing that has brought the greatest delight to our own heart.

#### IV. Holiness means that God was praiseworthy.

That's what they were doing as they sang this song. I'm not saying and I am thinking tonight that if we are holy that we will receive the praises of men. The holy life, despised by those who do not know the Lord, is a life in which you and I are going to realize that our hearts will continually be filled with praise to God for the way that He is working, and blessing and leading in our lives. Let me just ask you to look at two or three verses in the Psalms. Often when we think of commandments such as we have been considering on Sunday mornings, presenting our bodies a living sacrifice, not being conformed to the world but being transformed by the renewing of our mind, we might get a little bit fearful about what the Lord would ask us to do and the consequences of really giving ourselves into His hands, but the Word of God makes it very clear that when we set our hearts on being a holy people then our hearts are continually filled with praise and thanksgiving to God.

#### PSALM 29:1-2

(1) GIVE UNTO THE LORD, O YE MIGHTY, GIVE  
UNTO THE LORD GLORY AND STRENGTH.

(2) GIVE UNTO THE LORD THE GLORY DUE UNTO  
HIS NAME; WORSHIP THE LORD IN THE BEAUTY  
OF HOLINESS.

Now, practically the same thing is said in Psalm 96,

PSALM 96:9

O WORSHIP THE LORD IN THE BEAUTY OF  
HOLINESS; FEAR BEFORE HIM, ALL THE  
EARTH.

And in the next Psalm, though the words are different, the very last verse reads,

PSALM 97:12

REJOICE IN THE LORD, YE RIGHTEOUS;  
AND GIVE THANKS AT THE REMEMBRANCE  
OF HIS HOLINESS.

They worship God because He was holy. They were grateful to God for what He had done. The holiness of God was truly beautiful in the eyes of the people of God and they marvelled at the display of His power and the fact that He was different from any other God.

So the closer we look at God in the Word and the more we see of His holiness, the greater will be our desire to be like Him. A holy life is a different life. It is unique because God in His holiness is unique. But a holy life is a life of power. God, in manifesting His holiness, demonstrated power. A life of holiness is a life that is right and God proved Himself as He did on many many occasions, that His holiness meant that it was impossible for Him to do anything wrong. He might lead us into circumstances where we feel like the children of Israel - trapped. But the Lord has brought us there to demonstrate His holiness and to show again that He is without sin. And then the joy that they experience, as is manifested in this Psalm, shows that a holy life is a life that really satisfies. God, instead of simply saying to us as He does in the Word, "BE YE HOLY, FOR I AM HOLY," gives these evidences of what it means that He is holy as a further encouragement that we might become all that the Lord wants us to be and to recognize that we can never really \_\_\_\_\_ the depths of what it means that he is our holy God.

As we come tonight to the Lord's table, to remember the Lord Jesus Christ in His death, let's remember that He died on the cross not only to save us from the penalty of our sins, but He died to make us a holy people. The more we think of Him and the more that we look to Him, the more we look at the way in which the Lord has been revealed in His Word, the more we are going to see what it means to be holy and that our greatest satisfaction and joy in life is going to be as *we become* more like our Lord Jesus Christ. I trust that the Lord will give us a blessed time together tonight as the men waite upon us.

HOLINESS

"THE ENEMY WITHIN"

By L. Dwight Custis

REFERENCE: Romans 7:14-25

INTRODUCTION

It seems like we can't get away from the Book of Romans, at least I can't. Let's turn to chapter 7 tonight. We are dealing with the subject of "holiness;" I want to begin tonight to deal with the three enemies of holiness. Perhaps you remember that occasion in Acts 13 when Paul was dealing with a sorcerer named Elymas who attempted to turn the deputy of the proconsul of Rome Sergius Paulus away from the gospel. When Paul realized what he (Elymas) was doing he said this, and you find these words in Acts 13:10,

(10) O FULL OF ALL SUBTILTY AND ALL MISCHIEF  
THOU CHILD OF THE DEVIL, THOU ENEMY OF ALL  
RIGHTEOUSNESS, WILT THOU NOT CEASE TO PERVERT  
THE RIGHT WAYS OF THE LORD?

The three enemies of righteousness and holiness, all of them are to be seen in what Elymas in doing, are first of all - the flesh within us; then there is the - devil above us, because he is superior to us in wisdom and power being an angelic being; and then there is the - world around us. As we commonly say, we have three enemies - the world, the flesh and the devil. These are all enemies against God's purpose in making us a holy people. Elymas was a part of the world in which we live and a good representative of it. He obviously, in order to do what he did, had a sinful heart and as Paul said, he (Elymas) was a CHILD OF THE DEVIL. The devil is the arch enemy of "holiness."

Recently we have been through Romans, chapter 7 (I think it was three or four years ago that we were in this chapter) and not too long ago we concluded a series on the latter part of Ephesians, chapter 6, where we were told about our Warfare with satan and the principalities and powers that reign with him. But I want to go back to some of these passages, and especially tonight to Romans chapter 7 to see what we can

learn about the enemy who is within. Now, all of us I'm sure believe in the sovereignty of God. That's one of the strong points of our ministry here because it is the strong point all through the Word of God. God, we believe, can do whatever He chooses to do. Neither men nor angels are able to withstand Him or to frustrate His purposes. And so, it is very significant that when we were saved, the three things that we need to recognize: (1) The Lord did not take away our ability to sin. He did not take away the desire to sin. (2) Nor did He remove us to some other location, like heaven for example, where we would be surrounded by all kinds of encouragement to be holy. Conceivably it would be possible for us to go to heaven with our imperfections as far as we know. If we were in heaven instead of being here on earth where we are, it would seem that we would make a lot more progress spiritually toward being holy. You could be sure that the elect angels who are in the very presence of God would not discourage us or hinder us in any way, but they would encourage us to become holy. So the Lord didn't take away our ability; He didn't move us out of this world in which we live. (3) He did not cast Satan in the bottomless pit or the lake of fire where he is going to spend eternity, but instead we are well within the reach of Satan. As a roaring lion he goes about seeking whom he may devour and he, of course, does everything that he can to hinder us in our walk with the Lord and in our desires to be holy. The Lord could have helped us in all of these areas, but instead with a Sovereign God working out His purposes as He sees fit, we are still in this world of sin; we are still capable of committing sin; and we have the constant threat of an attack from Satan and his forces at any time.

Now, this *raises* a question -- why has He chosen to leave things the way they are for the present. We know that eventually all of this is going to be changed. Satan is going to be cast into the lake of fire. The world is going to be consumed. A new heaven and a new earth are going to be established. We are going to be changed. We will be like the Lord Jesus Christ. When we are in glory it will no longer be possible for us to sin. But the Lord, for the present, has chosen to leave things the way they are. So, why???? Well, I doubt if anybody knows all of the answers that could be given to that question. God hasn't seen fit in every instance to tell us exactly why we can see that we are strengthened by the testings and trials that we go through, and even the opposition of Satan is turned in our favor by God Himself. But one thing that we can be sure of is that God has done all of this so that He might receive the greater glory. It's all for His glory and for His praise. God has predestined every single one of His people to be conformed to the image of Christ. We learn that from Romans 8:29. And for Him to be doing this progressively, because this is the way that our holiness comes to us, while His people still have the capacity to sin and while we are still in a world which John tells us in I John 19 lies in wickedness, lies in the wicked one, and with Satan doing everything he can to hinder the work of God in every case, yet without a single loss God has undertaken this work of bringing His people to



glory as a holy people and working out his purposes day by day. This is to the greatest possible glory of God the Father, Christ the Son and the Holy Spirit, our Triune God. God has undertaken this amazing work, generation after generation, and is not going to fail in one single instance with regard to His people. Now with that in mind, let us look tonight at the Enemy Within and we may spend more that one Sunday night thinking about this because I want to limit myself tonight to what the Apostle Paul has written in the latter part of Romans 7.

### THE ENEMY WITHIN

He (Paul) has described this enemy within in several different ways. He has called this the LAW OF SIN WHICH IS IN MY MEMBERS. He has written about the OLD MAN; he has written about the BODY OF SIN or sometimes he simply uses the expression the FLESH. I don't say that he uses all of this in this particular passage, but all of these have to do with the old nature which still resides in every child of God and this is the reason we can still sin. This is the reason that we still respond to temptation to sin. Temptations are placed before us and that happens to every single one of us every day. I want us to look at this problem in the light of what the Apostle Paul has recorded for us here in Romans 7 and there are four simple truths that I want to point out to you tonight. *I'm sure* that none of this is new, but I want you to see these again in connection with our study regarding "holiness." It would be wonderful, at least from our point of view, if we could just find some of the procedures that lead to holiness, things that we need to do and could just move in that direction without any obstacles or difficulties at all. We have difficulties from our environment, difficulties from Satan, but we have great difficulties from within our own heart.

#### I. PAUL'S DELIGHT IN THE LAW OF GOD

Let's start first by looking at what the Apostle Paul has to say about his delight in the law of God. I believe he is obviously talking in this passage about the Mosaic Law, because earlier in the passage he has mention (in verse 7) that he had not known sin but by the law, (Romans 7:7)

(7)....I HAD NOT KNOWN SIN, BUT BY THE  
LAW: FOR I HAD NOT KNOWN LUST, EXCEPT  
THE LAW HAD SAID, THOU SHALT NOT COVET.

Therefore he follows on through with his emphasis upon the law, but the thing that he has to say about the law that I want to point out

to you would certainly apply to all of the Word of God. There are passages in the New Testament where the Psalms are referred to as the Law of God. This is a term that was used because the law came first in the Old Testament; this was a term that was used often to apply to all of the Old Testament revelation. This was the only Scriptures that they had at this particular time. But there isn't any question that in Romans, chapter 7 he is thinking specifically about the Law of God and what the Law revealed concerning the things that make for holiness. So he says in verse 22, (Romans 7:22)

(22) FOR I DELIGHT IN THE LAW OF GOD  
AFTER THE INWARD MAN:

Now there was a time that the Apostle Paul could not have said that. I want you to think as I deal with this verse, think about the word "delight." It was the Word of God that really brought the greatest pleasure to the heart of the Apostle Paul. You can see in the latter part of verse 16, he makes a similiar statement, (Romans 7:16b)

(16)....I CONSENT UNTO THE LAW THAT IT  
IS GOOD.

And then in verse 14,

(14) FOR WE KNOW THAT THE LAW IS SPIRITUAL

and if you go back to verse 12,

(12) WHEREFORE THE LAW IS HOLY,

speaking of all of the law. Then when you think of specific commandments in the law, he says,

(12)....AND THE COMMANDMENT HOLY, AND  
JUST AND GOOD.

So you have all these statements and then you come down to the end, to the latter part of the chapter where he says,

(22) FOR I DELIGHT IN THE LAW OF GOD  
AFTER THE INWARD MAN:

In Paul's heart, he loved the law of God; he loved the Word of God. The law particularly had brought him to the realization of his sinfulness. He makes that very clear in this passage. He believed that it was a holy law and more than anything else, he wanted to do what the law told him to do. When you get into the 8th chapter you see where he speaks of the righteousness of the law being fulfilled in those who walk not after the flesh, but after the Spirit. So, for

him to say that "I DELIGHT IN THE LAW OF GOD" means I delight in the revelation that He has given and meant that Paul wanted to be holy. I don't think that we can come to any other conclusion when you look at this passage of Scripture. What he said about the law could be expanded to all of the Word of God. He loved the Word. He wanted to be like the Word taught Him to be. This is what He delighted in. He would agree with the Psalmist totally in the words that you find in Psalm 119:97,

(97) O HOW LOVE I THY LAW! IT IS  
MY MEDITATION ALL THE DAY.

The Psalmist loved it and you can see how the writers of the Old Testament yearned to know the Word of God and the Apostle Paul stood right with them. They wanted to be what God wanted them to be. This of course meant that they wanted to be holy.

Before we go on to look at the other things that the Apostle Paul has to say - let me ask you the question (and I think I know the answer) whenever we see a statement like this in the Word it is a good time and place to stop and say "Do I feel about the Word of God the way the Apostle Paul did? Do I really delight in the Word? Am I grieved that my life is not more in harmony with what God has revealed in His Word?" Taking some of the words that we used this morning from Romans, chapter 12 - "Do I actually abhor that which is evil and am I glued to that which is good? Am I intent on doing the things that are pleasing in God's sight? Do I have a longing in my heart to be a holy person? This must be what the Apostle Paul had in mind in view of all of the context here.

This is one of the real tests of the genuineness of our salvation. If a person doesn't want to be holy, if a person doesn't delight in the Word of God, then we would have every reason and that person would have every reason to wonder if he has really been saved. Our delight may not be perfect and our delight may not be the same all the time, but there has to be a delight in the Word and a desire to be holy if we are the true children of God. (Romans 7:22)

(22)..I DELIGHT IN THE LAW OF GOD AFTER  
THE INWARD MAN:

God had put that delight in the heart of the Apostle Paul. This leads to the second thing that we need to learn from this passage.

## II. PAUL'S CONFLICT -- The Conflict that Paul Experienced.

He (Paul) doesn't say anything in the passage about the devil. Nor does he say anything in this passage specifically about the world. Instead he spoke of a conflict that was going on within him. In the

inner man here was this delight in the law of God, but there was not only a turmoil going on within his own heart but he speaks of it as a warfare. Notice *this* especially in verse 23, (Romans 7:22-23)

(22) I DELIGHT IN THE LAW OF GOD AFTER  
THE INWARD MAN:

(23) BUT I SEE ANOTHER LAW IN MY MEMBERS,  
WARRING AGAINST THE LAW OF MY MIND, AND  
BRINGING ME INTO CAPTIVITY TO THE LAW OF  
SIN WHICH IS IN MY MEMBERS.

He now only spoke of himself as engaged in a warfare, but you see that he speaks of himself as being a prisoner in connection with this conflict which is going on within him. This is what he devotes most of the passage to. Let me read, beginning with verse 15 (*Rom. 7:15-21*)

(15) FOR THAT WHICH I DO I ALLOW NOT: FOR  
WHAT I WOULD, THAT DO I NOT; BUT WHAT I  
HATE, THAT DO I.

(16) IF THEN I DO THAT WHICH I WOULD NOT,  
I CONSENT UNTO THE LAW THAT IT IS GOOD.

(17) NOW THEN IT IS NO MORE I THAT DO IT,  
BUT SIN THAT DWELLETH IN ME.

(18) FOR I KNOW THAT IN ME (THAT IS, IN  
MY FLESH,) DWELLETH NO GOOD THING: FOR  
TO WILL IS PRESENT WITH ME; BUT HOW TO  
PERFORM THAT WHICH IS GOOD I FIND NOT.

(19) FOR THE GOOD THAT I WOULD I DO NOT;  
BUT THE EVIL WHICH I WOULD NOT, THAT I DO.

(20) NOW IF I DO THAT I WOULD NOT, IT IS  
NO MORE I THAT DO IT, BUT SIN THAT DWELLETH  
IN ME.

(21) I FIND THEN A LAW, THAT, WHEN I WOULD  
DO GOOD, EVIL IS PRESENT WITH ME.

Now, think in terms of his mentioning the fact that he wanted to do good, intended to do good as meaning that he had desires for holiness. He wanted to be the kind of person that God wanted him to be. He wanted his life to be in conformity to the Word of God. But he found himself doing things that he didn't want to do and he found that he was not doing the things that he did want to do. Therefore he discovered this law that was operating in his own heart - that when he wanted to be holy and do the things that were pleasing to God evil was present with him. There was a power operating in himself that he could not control.

So, out of all this experience the Apostle learned these things. He learned, first of all, about sin within him. He learned that in his old nature there was no good thing and he learned as he expressed in the 18th verse that he did not know how to be holy, (Romans 7:18)

(18)...BUT HOW TO PERFORM THAT WHICH  
IS GOOD I FIND NOT.

And so from this passage of Scripture, the greatest obstacle Paul found with respect to holiness was the sin that he had in his own heart. This should tell us that perfection is not the answer. He wasn't inclined to seek some kind of experience, but he found himself engaged in this conflict and he himself was defeated by it. Over and over again in the passage he explains in different ways, what he was experiencing. This led to great distress in his heart.

### III. PAUL'S GREAT DISTRESS

First of all is his delight in the Word of God, and then as he sought to obey the Word of God he found himself engaged in a great conflict (and every one of us knows what that conflict is). But this brought him to a place of distress in his own heart.

He calls himself wretched. You have this in verse 24. (Romans 7;24)

(24) O WRETCHED MAN THAT I AM! WHO SHALL  
DELIVER ME FROM THE BODY OF THIS DEATH?

The BODY OF THIS DEATH is another expression that he uses for the flesh, for sin within him, for the old man, for this law of sin which was in his members, for the obstacles that he sensed within his own heart that kept him from becoming the holy person that he wanted to be. I looked up the word "wretched" in my Greek Lexicon and I found that this word literally means "to bear a callus." Now, after all of the winter months and we haven't been working out in the yard, I have a bandage on my finger tonight because in working in the yard one of the tools I was working with worked on a tender spot. One of the young men this morning thought I probably got this by trying to let air out of tires, but I assured him that that was not the reason for it. There is not a callus there, but if I keep on working there probably will be before the summer is too far along.

The word "wretched" meaning "to bear a callus" suggests that a lot of effort was being put forth by the Apostle Paul. He wasn't like a lot of Christians. I know when you talk to many who are at least professing Christians, they don't seem too concerned about the struggle with sin. Of course, there are many who profess to be Christians who are not really Christians, but I am sure there are many of us that are the people of God who are really not as involved in this conflict as we need to be. But the Word describes a person who has worked and struggled and sacrificed and done all that he knows to do to achieve some particular thing only to fail. This is a word that speaks of bitter disappointment. Have you ever seen an athlete who has spent months preparing for a race, or prepared for some athletic contest only

to be defeated or to come in second and then to break down in tears because of disappointment and frustration. This is what "wretchedness" is. This is where the Apostle Paul was as he speaks of this. It's a word which is translated "wretched" and sometimes is translated "misery." For example, turn back to the 3rd chapter of Romans and you will see one instance where this word occurs. It is good to notice these because sometimes they throw a great deal of light on some of these other passages. Romans 3:16<sup>15</sup> in this list of verses where the Apostle Paul is quoting from mainly the Psalms in the Old Testament proving the depravity of man from these Old Testament Scriptures, and in verse 16 he says, (Romans 3:16)

(16) DESTRUCTION AND MISERY (destruction  
and wretchedness) ARE IN THEIR WAYS

This gives you a picture of the unbeliever, because he is talking about people who do not know the Lord and he is describing the fruit of a person who feels that he knows the answer to what is going to satisfy his heart and really he is going his own way as Isaiah 53:6 says and the end of the road, as you so often see, is wretchedness. I told some of you that the last five years have had funerals of two teenagers who committed suicide. One of them was 18 years of age and the other was 19 years of age and I have never heard such weeping at a funeral service as I heard from teenagers, their friends, at these services. They were free to do whatever they wanted to do and they were doing it. They were involved in drugs and they were involved in drinking and they were involved in all kinds of immorality and yet it brought them to the casket in each instance of one of their very dear friends and proved again this statement that "wretchedness" is the end of the road as far as sinners are concerned, whether they are young sinners or old sinners. This feeling that you have just got calluses on your hands and feet, striving for that which is going to bring joy and satisfaction to you only to find that none of it satisfies and the result of it is "wretchedness" - "misery."

Notice another place where you find this (wretchedness). Turn to the book of the Revelation, the last book of the Bible - in the 3rd chapter, the letters to the churches, and in this instance the last letter, the letter to the Laodiceans, beginning with verse 14. The Lord Jesus, speaking to this church, says, he is rebuking them for their luke warmth - they are neither hot nor cold (verse 16) (Revelations 3:16-18)

(16)...I WILL SPUE THEE OUT OF MY MOUTH  
(17) BECAUSE THOU SAYEST, I AM RICH, AND  
INCREASED WITH GOODS, AND HAVE NEED OF  
NOTHING; AND KNOWEST NOT THAT THOU ART  
WRETCHED, AND MISERABLE, AND POOR, AND  
BLIND, AND NAKED:

(18) I COUNSEL THEE TO BUY OF ME GOLD  
 TRIED IN THE FIRE, THAT THOU MAYEST BE  
 RICH; AND WHITE RAINMENT, THAT THOU MAY-  
 EST BE CLOTHED, AND THAT THE SHAME OF  
 THY NAKEDNESS DO NOT APPEAR; AND ANOINT  
 THINE EYES WITH EYE-SALVE, THAT THOU MAY-  
 EST SEE.

But you see here were those in the Laodicean church who had gotten calluses, were bearing calluses, headed in a certain direction, evidently in the direction of riches and material things and the Lord Jesus Christ said to them "You don't know how wretched you are."

James uses this expression twice and you have it in the book of James, chapter 4 where in verse 9 it is translated "afflicted" (James 4:9)

(9) BE AFFLICTED, AND MOURN, AND WEEP:  
 LET YOUR LAUGHTER BE TURNED TO MOURNING,  
 AND YOUR JOY TO HEAVINESS.

Now, this means to be "wretched." Here is another instance like in Revelation, chapter 3 where they thought they were on the right direction, they thought that they were going to achieve the things that would satisfy them. Notice in verse 8, from sin, and being double minded, dealing with things that were the result of their impure hearts. And when James says "BE AFFLICTED" he simply wants them to recognize that they have started on the road that leads to "wretchedness."

Chapter 5, verse 1, in James we have it again, (James 5:1)

(1) GO TO NOW, YE RICH MEN, WEEP AND HOWL  
 FOR YOUR (wretchednesses) MISERIES THAT  
 SHALL COME UPON YOU.

You see in these instances, where people have their hearts set not on holiness, not on pleasing God, but on material possessions, or sin in one form or another. They work themselves to the point that they bear calluses in their attempt to find satisfaction and joy, but the disappointment, the frustration only lead to wretchedness. What is going to be the wretchedness of people who spend their whole life this way and ultimately stand in the presence of God and discover that they have gone in the wrong direction. Sin always brings "wretchedness."

But there is no "wretchedness" really like that of the believer who wants to be holy and who does not know how. Such wretchedness can even make you doubt your salvation and I am sure that it has been explained to you, but many think that the picture here in the 7th chapter of Romans at the end, when he says "WHO SHALL DELIVER ME FROM

THE BODY OF THIS DEATH?" is a picture of an old custom where if one army is victorious over another army, the victorious army would bring the captives home and they would make the captives walk through the streets - a live captive would be chained to the body of a dead captive and he would pull that dead body through the streets while the people (the victorious people) would cheer at him, mock him, and ridicule him. It was the most humiliating thing that could happen to a soldier. They had gone into battle intent on victory and instead they had been defeated and this was the outcome of the battle. Many of them, ultimately, had to pay for it with their own lives. Paul gives that expression here as he seems to be pulling this body of sin along with him, this body of death and cries out in his despair: (Romans 7:24)

(24) O WRETCHED MAN THAT I AM! (I bear  
the calluses of seeking to be a holy man  
and yet I have not found the answer) WHO  
SHALL DELIVER ME FROM THIS BODY OF DEATH.

This lead to a glorious discovery. Because the answer, and we just have time to touch on it because there are so many things that can be said and are said in the New Testament about it.

#### IV. PAUL'S DISCOVERY

The climax to the passage is Paul's Discovery. He delighted in the Word; he found himself involved in a conflict; this led him to a point of great distress, where it seems that in spite of everything that he had done, holiness was not for him. Yet he came to this great discovery. What was the answer to his need? You see it in the first part of verse 25: (Romans 7:25)

(25) I THANK GOD THROUGH JESUS CHRIST OUR  
LORD.

You see, we know that we are justified by Christ and we know that we can only be glorified by the Lord Jesus, but somehow we have come to feel (I am talking about people generally) that in between when we are thinking about sanctification that this primarily rests upon us. But the same Savior that justifies us, or makes it possible for us to be justified in the sight of God, and the Savior who guarantees our glorification is the one who is the secret of our sanctification. Only the Lord Jesus Christ can make us holy. Paul's answer was not in the calluses that he bore in his being, nor was it for him to pray that somehow he would have some kind of experience that would rid him of his old nature. It was not for him to be transported into another environment. It was not to wait until the world was changed or til the Devil was cast into the lake of fire. The answer to his need was



Christ. Christ is the one who could make him holy. Christ is the one who could deliver him from the conflict. Christ was the one who could give him the victory. Remember, I started out tonight, that one reason surely that the Lord has seen fit to leave us so that we are still capable of sinning in an environment where we are continually surrounded by temptation and facing an enemy that is wiser and greater in power than we are is because this is for His glory. And isn't that proven by the statement here where the Apostle Paul says, "I THANK GOD," "I THANK GOD." Here is one who delighted in the Word, who wanted to be holy, who experienced this awful conflict, in spite of all of his efforts had brought him to a place of absolute wretchedness and despair until he realized that the one that could make him holy was none other than our Lord Jesus Christ. (Romans 7:25)

(25) I THANK GOD THROUGH JESUS CHRIST  
OUR LORD....

### CONCLUSION

This is the great lesson of the passage (Romans 7:14-25). We are going to be dealing with other passages that show us more of the details of how the Lord does this and the practical bearing upon our lives, but let's see this one lesson tonight and remember that if it were not for the Lord Jesus, if it were not for His death on the cross, if it were not for His presence in our lives, if it were not for His Sovereign power, if it were not for His faithfulness it would be utterly impossible for you and I to be holy. We look at the Word; we delight in the promises; we see the prospect of what God can do. So let us always remember that God accomplishes this work in every single one of us in our hearts only through our Lord Jesus Christ. Shall we pray.

HOLINESS

"THE BATTLE AGAINST THE FLESH"

By L. Dwight Custis

REFERENCE: Romans 8:9-13

INTRODUCTION

Turn, if you will, to Romans, chapter 8. By now you are convinced that we can't get out of Romans aren't you. All right, let's read Romans 8:9-13, let's read it in unison.

(9) BUT YE ARE NOT IN THE FLESH, BUT IN THE SPIRIT, IF SO BE THAT THE SPIRIT OF GOD DWELL IN YOU. NOW IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST, HE IS NONE OF HIS.

(10) AND IF CHRIST BE IN YOU, THE BODY IS DEAD BECAUSE OF SIN; BUT THE SPIRIT IS LIFE BECAUSE OF RIGHTEOUSNESS.

(11) BUT IF THE SPIRIT OF HIM THAT RAISED UP JESUS FROM THE DEAD DWELL IN YOU, HE THAT RAISED UP CHRIST FROM THE DEAD SHALL ALSO QUICKEN YOUR MORTAL BODIES BY HIS SPIRIT THAT DWELLETH IN YOU.

(12) THEREFORE, BRETHREN, WE ARE DEBTORS, NOT TO THE FLESH, TO LIVE AFTER THE FLESH.

(13) FOR IF YE LIVE AFTER THE FLESH, YE SHALL DIE: BUT IF YE THROUGH THE SPIRIT DO MORTIFY THE DEEDS OF THE BODY, YE SHALL LIVE.

Last Sunday, I was talking about three enemies: the enemy within, the enemy above and the enemy without; the flesh, the devil, and the world. We were looking last Sunday night at Romans, chapter 7. Let me just refresh your memory on that because my message tonight is connected with that. We are talking about the battle against the flesh. You remember the Apostle Paul expressed his delight in the Word. You

have that in Romans 7:22 / when he said that he delighted in the law of God. This, of course, is a statement that only a believer can make and ~~thus~~ ————— we must accept that in Romans, chapter 7 that this is the *experience* of a child of God. But he also found that there was a conflict going on in his heart, when he would do good he said that "EVIL IS PRESENT WITH ME." It brought him to a place of great distress of heart when he was in verse 24, (R. 7:24)

(24) O WRETCHED MAN THAT I AM! WHO  
SHALL DELIVER ME FROM THE BODY OF  
THIS DEATH.

Finally we saw at the end of the chapter, he made a grand discovery by revelation from God that victory over the flesh, the victory in connection with the turmoil that he felt in his heart, was through Jesus Christ our Lord. You have that in the first part of verse 25. (Romans 7:25)

(25) I THANK GOD THROUGH JESUS CHRIST  
OUR LORD.

Now, all that we are told in Romans 7:25 about victory over the flesh was that for Paul that it wasn't in himself but it was in the Lord Jesus Christ. This is a tremendous truth when this dawns upon the heart of any person. In fact, this is the major truth in the battle which all of us have against the flesh and against sin. The victory that we have over the enemy within is not to be gained through anything that is in us. But is through, as the Apostle Paul says here, through Jesus Christ our Lord. So, this is a great revelation from God and Paul knew it by revelation just as we do, the revelation that is given to us in the Word. It points not only to one who is outside of us (now I know that the Lord lives in us, but I am thinking of someone who is independent of us, our Lord Jesus Christ), but it places emphasis upon what He has done for us. Remember, when He came into the World He was given the name "Jesus." He came as the "Anointed One of God" He is eternally the Lord. There is a lot bound up in that expression "I THANK GOD THROUGH JESUS CHRIST OUR LORD."

Tonight I want to look at this statement even a little more. And hopefully we will see the way of victory over the flesh even clearer.

### THE BATTLE AGAINST THE FLESH

What do we mean by the "Flesh." I touched on this just briefly last Sunday night. By the "flesh" we can mean this body which is identified as the "flesh" and sometimes is referred to that way in

Scripture. When the Lord rose from the dead, you remember, He said (Luke 24:39)

(39)....A SPIRIT HATH NOT FLESH AND BONES, AS YE SEE ME HAVE.

Sometimes we speak of a human being as being flesh and blood because he is made up of flesh and blood.

But the way that we are thinking of this has to do with our old sinful nature. I think that it was F.B. Meyer who said;

(F.B.Meyer) If you turn the word "flesh" around and spell it backwards, drop off the "h" you have the word "Self."

Perhaps this will help you to remember what it is. The flesh describes the sum total of all that we were before we were saved and all that we are apart from the Lord Jesus Christ. It is vitally connected /, of course, with our fleshly bodies, because it is in our bodies that we see the effect of this evil nature. And yet it is distinct from it because our bodies are going to be redeemed, but our old nature ultimately is going to be destroyed completely. In Romans 7:23 Paul describes it there in the last part of the verse, (Romans 7:23b)

(23)....THE LAW OF SIN WHICH IS IN MY MEMBERS.

His members, of course, would be a reference to his body. But here is a powerful influence dwelling within his body, called the "law of sin" which militated against his desires to be holy and to do the things that were pleasing and acceptable to God. In Jeremiah 17:9, Jeremiah the prophet was describing this when he said, (Jeremiah 17:9)

(9) THE HEART IS DECEITFUL ABOVE ALL THINGS, AND DESPERATELY WICKED: WHO CAN KNOW IT?

The Apostle Paul was speaking of this in the 7th chapter of Romans in the 18th verse when he said, (Romans 7:18)

(18) FOR I KNOW THAT IN ME (THAT IS, IN MY FLESH,) DWELLETH NO GOOD THING:

(nothing that would commend him to God). Then turn to Mark, chapter 7 and you will find the words of the Lord Jesus Christ in this connection - Mark 7 beginning with verse 14, he made some amazing statements concerning the nature of man in this passage of Scripture. (Mark 7:14-

(14) AND WHEN HE HAD CALLED ALL THE PEOPLE

UNTO HIM, HE SAID UNTO THEM, HEARKEN  
 UNTO ME EVERY ONE OF YOU, AND UNDERSTAND:  
 (15) THERE IS NOTHING FROM WITHOUT A MAN,  
 THAT ENTERING INTO HIM CAN DEFILE HIM:  
 THE       | THINGS WHICH COME OUT OF HIM,  
 THOSE ARE THEY THAT DEFILE THE MAN.  
 (16) IF ANY MAN HAVE EARS TO HEAR, LET  
 HIM HEAR.  
 (17) AND WHEN HE WAS ENTERED INTO THE  
 HOUSE FROM THE PEOPLE, HIS DISCIPLES  
 ASKED HIM CONCERNING THE PARABLE.  
 (18) AND HE SAITH UNTO THEM, ARE YE  
 SO WITHOUT UNDERSTANDING ALSO? DO YE  
 NOT PERCEIVE, THAT WHATSOEVER THING FROM  
 WITHOUT ENTERETH INTO THE MAN, IF CANNOT  
 DEFILE HIM:  
 (19) BECAUSE IT ENTERETH NOT INTO HIS  
 HEART, BUT INTO THE BELLY, AND GOETH  
 OUT INTO THE DRAUGHT, PURGING ALL MEATS?

Then he goes on to describe the heart in verse 21.

(21) FOR FROM WITHIN, OUT OF THE HEART  
 OF MEN, PROCEED EVIL THOUGHT, ADULTERIES,  
 FORNICATIONS, MURDERS.  
 (22) THEFTS, COVETOUSNESS, WICKEDNESS,  
 DECEIT, LASCIVIOUSNESS, AN EVIL EYE,  
 BLASPHEMY, PRIDE, FOOLISHNESS:  
 (23) ALL THESE EVIL THINGS COME FROM  
 WITHIN, AND DEFILE THE MAN.

So, before these various acts are ever manifested outwardly, they are to be found in the heart of man. This is the Lord describing what we commonly speak of as the DEPRAVITY of the human heart. As these things manifest themselves in mans behavior, this is what defiles the man.

These are very very significant statements. As we come to consider the Battle Against the Flesh we learn that this is a work that God is accomplishing in our hearts and a work that you and I need to recognize as being a vital part of our Salvation. Now, what else do we need to know about this? Why did Paul say that out victory over the flesh was through Jesus Christ our Lord. He certainly meant for one thing that it was through the saving work of Christ in our hearts. When we are talking about Sanctification, we are talking about the Sanctification of believers, of those who have been declared "righteous" in the sight of God. As the result of this saving work of God, we have a new life given to us. This is taught throughout Scripture. We learn through II Corinthians 5:17 that

(17) IF ANY MAN BE IN CHRIST, HE IS  
A NEW CREATURE.....(KJV)

or in a better translation,

(17) IF ANYONE IS IN CHRIST, HE IS  
A NEW CREATION.....(NIV)

That is, God accomplishing something, God doing a work that was not there before. There is a life that that person never possessed before. When the Lord Jesus Christ comes into the human heart, He doesn't take what is there and redo it, but when the Lord Jesus Christ comes He brings and imparts a life that has never been there before. And so our hope of deliverance is obviously linked to this new life that is ours in the Lord Jesus Christ.

This leads to several statements that I would like to bring to you tonight. There are actually seven of them. Four of them are negative and three are positive. From these I trust that we will see how our battle with the flesh is to be victorious. It comes mainly out of chapter 6,7 and 8 of Romans, though I am thinking tonight especially of that verse that we read together - Romans 8:13:

(13) FOR IF YE LIVE AFTER THE FLESH, YE  
SHALL DIE; BUT IF YE THROUGH THE SPIRIT DO  
MORTIFY THE DEEDS OF THE BODY, YE SHALL LIVE.

Now let me take these seven statements that refer to, and should help us to understand, our Sanctification. Let me take the ~~negative~~ truths first (four of them) and then we will take the positive truths last (three of those).

#### A. NEGATIVE TRUTHS OF SANCTIFICATION

##### 1. THE FLESH IS NOT CHANGED AT SALVATION

The flesh is not changed when we are saved. If the flesh were changed; that is, if something were done to it so that it no longer produced sin, then much of the New Testament would never have been written. The book of Romans would have been a much shorter book. Paul would not have experienced this inner conflict and neither would you nor I experience this struggle which every child of God feels against sin. If the flesh were changed at our salvation, then we would very likely be sinless, and I am sure that you haven't met any sinless Christians. You may have met some who claim to be sinless, but you don't have to be around them very long to find out that their claim doesn't have much to it. We are still, as believers, capable of sinning. And so the old nature is still there.

Somebody said, "What about John's statements in I John, the 3rd chapter and the fifth chapter?" In I John 3:9, John said,

(9) WHOSOEVER IS BORN OF GOD DOTH NOT COMMIT SIN; FOR HIS SEED REMAINETH IN HIM: AND HE CANNOT SIN, BECAUSE HE IS BORN OF GOD.

And then in I John 5:18, we have a statement that is very similiar:

(18) WE KNOW THAT WHOSOEVER IS BORN OF GOD SINNETH NOT; BUT HE THAT IS BEGOTTEN OF GOD KEEPETH HIMSELF, AND THAT WICKED ONE TOUCHETH HIM NOT.

There are two outstanding interpretations of these passages. One is that the life that we have received as the result of the new birth is perfect life, a sinless life. And that would go without saying. But that seems to be obvious. The life that God imparts to us, our new nature, this eternal life which we have with our Lord Jesus Christ, we are born of God and this is a life that is perfect. But John here seems to be talking about something else. Here he is relying upon one of the niceties of the Greek language, when we can interpret this way:

(9) (Interpreted) Whosoever is born of God doth not go on habitually and continuously living in sin.

This, of course, is a fact that we know to be true. We can't continue on in sin in exactly the same way because of this new life that we have in the Lord Jesus; because not only is our old nature struggling against our delight in the Word of God and our desire to do the things that are pleasing in the sight of God, but the new life that we have in the Lord Jesus Christ opposes that old life and so you have the conflict going on in both directions. So, it is impossible for a person to come to the Lord Jesus Christ as Savior, to become a new creature in Christ and still go on living in sin in exactly the same way. But the old nature remains unchanged.

## 2.. THE FLESH IS NOT ERADICATED AFTER WE ARE SAVED.

Let me point out a second fact from these passages. This seems to have been a problem as long as men have been talking about Sanctification.. The flesh is not eradicated after we are saved. It is not changed when we are saved and there is no such thing in Scripture as a person having some kind of experience, some call it a second work of grace, whereby after they have this experience the old nature is removed and then it is no longer possible for them to sin. Now, again if this were the case, then it would be stated in Scripture. But we

have no such teaching. Instead we are taught of this continuing battle that goes on in the hearts of the people of God as long as we are in these mortal bodies. But the glorious fact about it all is that we can live victoriously over the flesh, but the possibility of sin is always there.

### 3. WE DO NOT FIGHT THE FLESH WITH THE FLESH.

For this, I want you to look at II Corinthians 10:4. I am sure that most of you have noticed this passage before. Now, when I say that we are not fighting the flesh with the flesh, I mean by this that with all of the resources that we have in ourselves individually, we can never get victory over our old nature. (II Corinthians 10:4)

(4) (FOR THE WEAPONS OF OUR WARFARE  
ARE NOT CARNAL, BUT MIGHTY THROUGH  
GOD TO THE PULLING DOWN OF STRONG HOLDS;)

In other words, the source of my victory over my old nature is not in myself, it is not in any resources that I might have. This has to do with all of our lives as Christians. I have been going back and re-viewing that wonderful statement that we have in the prophecy of Zechariah, where Zerubbabel was faced with the tremendous task of rebuilding the temple and his work is described as a mountain and I am sure that it looked like a mountain of impossibility to him, but it was then that the Lord gave those words to Zerubbabel, (Zech.4:6b)

(6)....NOT BY MIGHT, NOR BY POWER, BUT  
BY MY SPIRIT, SAITH THE LORD OF HOSTS.

Years ago, when I was teaching the book of Zechariah, I had occasion to look into those words "NOT BY MIGHT, NOR BY POWER" to see if there was some difference between these or if he was talking about different kinds of power when he used these words and I discovered that the Hebrew words that he uses there seem to indicate that when he was talking about "might" that it is not by anything that you have in yourself as an individual (Zerubbabel) and when he (Zechariah) used the word "power" he was talking about the combined forces of all of the people of Israel who had gone back from captivity, so you could actually paraphrase that and say, "It's not by your power and your might alone, not by the combined power and might of the whole nation of Israel that this is going to be accomplished, but it is by My Spirit, saith the Lord." So that if Zerubbabel were inclined to look, in the instance, to himself, to his own ability, to his own determination, to his own wisdom in gathering the people around him to get the job, then the Lord was saying that you are looking in the wrong place. "Here is a job that I have for you to do, it is a mountainous job, it is an impossible job, but it is a job that can be accomplished with the Spirit of God working in you." So, we don't fight the flesh with the resources that



we have. One person can look at another person and say "You know, he seems to be living more victoriously, he seems to have greater blessing in his life, but he is just a stronger person than I am, and he's got more determination. He's got more fight." And we begin to look at these human characteristics. And yet the Apostle Paul says that the weapons of our warfare are not fleshly. What is possible to one child of God is possible to every child of God because our resources aren't in ourself. We all have the same resources and those resources are to be found in the Lord Jesus Christ or in the Spirit of God.

#### 4. THE FLESH IS NOT HELD IN CHECK BY THE LAW.

You can see this in several passages of Scripture. We have been learning something about this in our Sunday School lesson on Sunday morning. Look down in the 8th chapter, a little before our reading tonight, into the 7th verse, here you see that the Apostle Paul says, (Romans 8:7)

(7) BECAUSE THE CARNAL MIND IS ENMITY  
AGAINST GOD: FOR IT IS NOT SUBJECT TO  
THE LAW OF GOD, NEITHER INDEED CAN BE.  
(8) SO THAT THEY THAT ARE IN THE FLESH  
CANNOT PLEASE GOD.

This means that often when a person becomes conscious of his weaknesses and sins and often this is the case in a person's life even before he becomes a Christian; he feels that if he can put himself under certain rules and regulations, and the greatest of rules and regulations are to be found in the Law of God. There seems to be little doubt throughout this passage but that the Apostle Paul was speaking of the Ten Commandments, he is speaking of the Mosaic Law, and he is pointing out the fact that the Mosaic Law never produced Salvation for sinners, neither has the Mosaic Law ever made a saint. No person has ever been saved as a result of his obedience to the Mosaic Law. Now, we have to be careful in this, because the Word of God is obviously involved in our Sanctification. The Law sets the standard. The Law shows us the righteousness of God. And Paul delighted in this Law and yet he found that the struggle within his own heart kept him from obeying that Law. And he despaired of ever coming to a place where he was living in victory over his old nature, if that victory were to be his through obedience to the Law. The Law shows us our sin. The Law does not save us and the Law does not Sanctify us. The Law is addressed to us and obedience to the Law, therefore would make it impossible for us to experience the Sanctification that we need. Look what Paul says in verses 22 and 23 of chapter 7. (Romans 7:22-23)

(22) FOR I DELIGHT IN THE LAW OF GOD

AFTER THE INWARD MAN:

(23) BUT I SEE ANOTHER LAW IN MY MEMBERS  
WARRING AGAINST THE LAW OF MY MIND, AND  
BRINGING ME INTO CAPTIVITY TO THE LAW OF  
SIN WHICH IS IN MY MEMBERS.

So, it is not the Law that I need; but it is the Person. This is the wonderful revelation that was given to the Apostle Paul (Rom. 7:25)

(25) I THANK GOD (for victory) THROUGH  
JESUS CHRIST OUR LORD.

I hope that you will keep these negative truths in mind, because if you are hoping to get to the place in your relationship with God where you are never tempted to sin or you are never capable of sinning, then you are hoping for something that is not going to happen in this life. Someday, thank God, that will be true - when we are transformed into the very likeness of the Lord Jesus Christ. Then it will be impossible for us to sin and it will be impossible for us to be tempted to sin. But we are talking about the present and about God's work of Sanctification. When we see the problems that are involved and how impossible it is for us, then we realize how God is to be glorified that this is being accomplished in any one of us. (Romans 8:13)

(13) FOR IF YE LIVE AFTER THE FLESH, YE SHALL  
DIE: BUT IF YE THROUGH THE SPIRIT DO MORTIFY  
THE DEEDS OF THE BODY, YE SHALL LIVE.

## B. POSITIVE TRUTHS OF SANCTIFICATION

I want to give you three positive statements about Sanctification.

### 1. SANCTIFICATION IS PROGRESSIVE

"Mortify" is like the word for "continuing in sin" which we read in I John, chapter 3 a moment ago. It is a present tense word and it suggests here the fact that mortification is a continuing work that goes on. The Doctrine of Mortification is a doctrine that is inseparably linked to the Doctrine of Sanctification. We could read the latter part of this 13th verse:

(13)....If ye through the Spirit do  
continue to mortify the deeds of the  
body, ye shall live.

Paul, as I mentioned earlier, never teaches a second work of grace whereby all sinning stops. He speaks of a work which we do that never comes to an end in this life. What does it mean "to mortify?" The word itself means "to put to death." Notice that Paul's expression here is that we "MORTIFY THE DEEDS OF THE BODY." Though he uses a different word in writing to the church at Colossi, look at Colossians, chapter 3. You will find that though he uses another word it's probably used here in much the same way as the word "mortify." In Colossians 3:5 you have this thought again of mortifying members, (Colossians 3:5)

(5) MORTIFY THEREFORE YOUR MEMBERS WHICH  
ARE UPON THE EARTH;

and then he goes on to list these things that are our members, because they belong to us, they belong to our old nature:

(5)...FORNICATION, UNCLEANNES,

the very things that the Lord Jesus says come out of the heart of man -- these things which are the enemy of our Sanctification:

(5)...INORDINATE AFFECTION, EVIL CON-  
CUPISCENCE, AND COVETOUSNESS, WHICH IS  
IDOLATRY.

(6) FOR WHICH THINGS' SAKE THE WRATH OF  
GOD COMETH ON THE CHILDREN OF DISOBEDIENCE:

(7) IN THE WHICH YE ALSO WALKED SOME TIME,  
WHEN YE LIVED IN THEM.

(8) BUT NOW YE ALSO PUT OFF ALL THESE;

So, "To mortify" means "to put off" in the sense that the Apostle Paul was using it. And what are they:

(8)...ANGER, WRATH, MALICE, BLASPHEMY,  
FILTHY COMMUNICATION OUT OF YOUR MOUTH.

(9) LIE NOT ONE TO ANOTHER, SEEING THAT YE  
PUT OFF THE OLD MAN WITH HIS DEEDS;

(10) AND HAVE PUT ON THE NEW MAN, WHICH IS  
RENEWED IN KNOWLEDGE AFTER THE IMAGE OF HIM  
THAT CREATED HIM.

To "mortify the deeds of the body" or "to mortify our members which are upon the earth" means to see them subdued. It means to see them rendered powerless. It means that in some way the child of God is able to take action, the action that we are being taught in the Word of God, to make the flesh as though it were dead. Here we are called upon to do something. This is addressed to us. We are to continue to mortify the deeds of the body. We are to mortify our members which are upon the earth. This is a continuing work that goes in the life of a

child of God. Sanctification is not some instantaneous thing. Sanctification is linked to our growth as Christians. Sanctification is progressive as far as our experience is concerned. As we walk with the Lord and as we grow in the Lord, our Sanctification becomes more and more apparent.

## 2. SANCTIFICATION IS THROUGH THE SPIRIT

It is addressed to us, but it is only accomplished by the Holy Spirit Himself. Galatians, chapter 5, where Paul is dealing with this (We had that last Sunday, if you were in Sunday School) Paul teaches us that if we walk in the Spirit, we shall not fulfill the lusts of the flesh: (Galatians 5:16)

(16) THIS I SAY THEN, WALK IN THE SPIRIT,  
AND YE SHALL NOT FULFIL THE LUST OF THE  
FLESH.

And our text in Romans 8:13, he doesn't say: "If ye do mortify the deeds of the body, ye shall live" but "If ye THROUGH THE SPIRIT do mortify the deeds of the body, ye shall live."

We are dependent upon the work of the Holy Spirit in us. It's not by our might. It's not by our power. But it is by the power of the Holy Spirit. We may not understand all the time how the Holy Spirit works, but the Holy Spirit has come to dwell in our hearts. The Holy Spirit is the agent of Sanctification and as we learn to trust the Holy Spirit and depend upon the Holy Spirit, then we make progress in this new relationship that we have to God through our Lord Jesus Christ. It's because of what Jesus Christ has done for us that the Holy Spirit has come to dwell in our hearts.

What does the Holy Spirit do in this work of Sanctification? Remember the command is still addressed to us. "IF YE THROUGH THE SPIRIT DO MORTIFY THE DEEDS OF THE BODY, YE SHALL LIVE." Now, I mentioned a moment ago that when we talk about any part of the Word of God, whether we are talking about the Old Testament or we are talking about the New Testament, we have to be very careful to see that we are not setting aside any portion of the Word of God. It's all the truth of God. It's all one harmonious whole as we can see in considering practically any doctrine that we come to in Scripture. But one thing that the Holy Spirit always does is to bring us back to the Word of God. This is where many of our Charismatic friends, I believe, run astray because they talk about the work of the Spirit. They have a lot of wonderful things to say about the Holy Spirit. But seems in talking about the Holy Spirit they forget that the Holy Spirit is the author of Scripture and that the Holy Spirit, whether you are talking about the work of Salvation

in which the Holy Spirit has a vital part or you are talking about the work of Sanctification, the Holy Spirit never works independently from the Word of God. Therefore the Holy Spirit will bring us back to the Word. It's through the Word, through the teaching of the Word, through the understanding of the Word, through obedience to the Word of God that we find this enabling power imparted to us by the Holy Spirit. So, never think of the Holy Spirit apart from the Word of God. The Holy Spirit has been given to strengthen and to empower and as we see here through the Spirit we mortify the deeds of the body. But whenever you see a statement like that, always remember that it is through the Spirit and through the Word of God that the mortification of the deeds of the body are to take place.

### 3. SANCTIFICATION IS THROUGH OBEDIENCE TO THE WORD

I am not going to go into detail on this because we covered it recently in our study in Romans (a few weeks ago).

If we keep these three statements in mind, I believe that we will have the real heart of the Doctrine of Sanctification. It is THROUGH OUR LORD JESUS CHRIST, through His work, through what He did for us on the cross. It is a progressive work. It is a work that is accomplished BY THE HOLY SPIRIT who has been given to us based upon the work of the Lord Jesus. But it is THROUGH OBEDIENCE TO THE WORD. And it is the Spirit of God who brings us to the Word. It is the Spirit of God who enables us to obey the Word of God.

What does the Word tell me to do if the deeds of the body are to be subdued, if the deeds of the body are to be rendered powerless if I am to follow out the instructions that are given here in Romans 8:13. The answer is to be found in Romans, chapter 6. Three verses in Romans 6 give us the very heart of our conflict against the flesh and our victory over the flesh. These are three of the most important verses in all the Bible when it comes to the Doctrine of Sanctification. There is one in versel 11, one in verse 12 and one in verse 13. All of these you will notice are commandments; all of these are possible only through the work of the Holy Spirit in our behalf as we look to Him. Our confidence is not in ourselves, but our confidence is in Him.

a) First is a doctrinal point. (Romans 6:11)

(6) RECON YE ALSO YOURSELVES TO BE DEAD  
UNTO SIN, BUT ALIVE UNTO GOD THROUGH  
JESUS CHRIST OUR LORD.

You see, here is the statement that we have when Paul said "I THANK GOD THROUGH JESUS CHRIST OUR LORD." "I am dead unto sin, but I am alive unto God through Jesus Christ our Lord,"

through His work, through what He has done. This is what the spirit teaches me. Now, I am to reckon on the fact that because of my relationship to Jesus Christ, my relationship to sin is forever different and my relationship to God is forever different. And the power of sin has been broken and I have been brought into a living relationship with God. I am alive unto God with all of the resources that are to be found in Him.

b) (Romans 6:12)

(12) LET NOT SIN THEREFORE REIGN IN YOUR  
MORTAL BODY, THAT YE SHOULD OBEY IT IN  
THE LUSTS THEREOF.

Whatever your sin may be, the sin that is giving you difficulty - actually he is speaking here in the singular and the word "sin" in the singular is usually a reference to this old sin nature that we are talking about. Because of what has happened to us through Jesus Christ our Lord, but bondage of sin has been broken. We have been brought into a living relationship with God. Therefore, don't let any sin have dominion over you. Victory has been provided through the Lord Jesus Christ. You don't have to understand all about this, but take your stand on the truth. Believe that this is true and whatever way the old nature may be troubling you, whatever sins may be a special problem to you, whether it is lust or whether it's deceit or whatever; remember that because what has been done for you through our Lord Jesus Christ, the reign of sin has come to an end. You have been made a new creature in the Lord Jesus Christ.

c) He comes down to the details as far as our bodies are concerned. (Romans 6:13)

(13) NEITHER YIELD YE YOUR MEMBERS AS  
INSTRUMENTS OF UNRIGHTEOUSNESS UNTO SIN:  
BUT YIELD YOURSELVES UNTO GOD, AS THOSE  
THAT ARE ALIVE FROM THE DEAD, AND YOUR  
MEMBERS AS INSTRUMENTS OF RIGHTEOUSNESS  
UNTO GOD.

That's where it comes down to the way that you and I live everyday. It's our eyes that get us into trouble. It's our ears that get us into trouble. It's our mouths that get us into trouble. Often our hands get us into trouble; our feet take us places where we are going to get into trouble; and often we are in a position where we actually present the members of our body to things that are sinful. Here is the Apostle Paul saying, "You have been delivered from that bondage. Now be careful how you use the members of your body." Instead of using them for sin, instead of presenting them (remember, this is the

same word that is used in Romans 12:1 "PRESENT YOUR BODIES".) The word here is the same word. Instead of presenting them as instruments of unrighteousness unto sin, then yield yourselves unto God. This means that every day that we live, there is no better way to start the day than in the words of that wonderful old hymn:

(Take My Life)  
 Take my hands,...take my feet....  
 take my tongue....

Remember how the hymn deals with the various parts of the body. Instead of yielding ourselves to things that are sinful, by the power of the Holy Spirit and because of what the Lord Jesus Christ has done, because of our new relationship to God, not because of anything that is in us, the members of our body which we before had given to sin now we give to God. In giving ourselves to God we are going to experience the Sanctifying work of the Word of God and of the Spirit of God and the Sanctifying result of the Work | of the Lord Jesus Christ and see that this progressive work that is going on in the hearts of the people of God destined for ultimate glorification is not at all the result of anything that we do or for which we have the glory. But because of the strength that we receive from the three members of the Godhead and as a result of the new life that we have in our Lord Jesus Christ.

### CONCLUSION

I have given you plenty tonight. I know that this is the end of a busy day and perhaps your minds are a little bit weary. But I hope that you have jotted these down perhaps where you can go over them again, but remember that these are the vital truths regarding the conflict that you and I have had this very day between our old nature and the desires that God has put in our hearts because of our new life that we have in the Lord Jesus Christ. You and I, disappointed with our failure to achieve the things that we want to do that are pleasing to God, can find new joy and new blessing if we realize that the resources for such a life are not to be found in us, but are to be found in God the Father, God the Son and God the Holy Spirit and the strength and wisdom that they impart to us through this wonderful Word that they have given to us. Shall we bow together in prayer.

HOLINESS

"THE LORD'S SUPPER AND HOLINESS"

By L. Dwight Custis

REFERENCE: I Corinthians 11:17-34

INTRODUCTION

I'm using the passage of Scripture tonight that we often read at our Communion Service when we are serving the bread and the cup and I hope the men who are serving tonight will feel free to use this passage as we have in the past.

I want to bring to you what possible may be a new thought from this passage of Scripture, actually a thought that I ran on in my own study. There are three things that we need to be concerned about when we come to the Lord's table. One is the preparation that is necessary and that is the part that I want to spend most of the time on tonight. I am going to pass over that for **the** present. But this leads to the participation in the Lord's Supper.

PARTICIPATION

The exhortation of Paul in verse 28 is, (I Corin. 11:28)

(28) LET A MAN EXAMINE HIMSELF, AND SO  
LET HIM EAT OF THAT BREAD, AND DRINK OF  
THAT CUP.

First of all there is the necessary preparation. That leads to our participation. If you were reading this passage for the first time and learning about the Lord's Supper for the first time, you would want to know what you are to eat and what you are to drink. The passage, as well as the records in the Gospel, make it clear that we eat bread and we drink the fruit of the vine from the cup. This is really a reaffirmation of our faith in the Lord Jesus Christ, because remember in the 6th chapter of the Gospel of John, the Lord Jesus said,



(John 6:53)

(53)...EXCEPT YE EAT THE FLESH OF THE  
SON OF MAN, AND DRINK HIS BLOOD, YE HAVE  
NO LIFE IN YOU.

The bread from John, chapter 6 portrays for us |the coming of the One who is called the Bread from Heaven. It would set before us the wonderful truths of the person of our Lord Jesus Christ. He is the incarnate Son of God who existed before He came to earth. He came and took upon Himself a human body, was made in the likeness of men, born of the virgin Mary. Though His bones were not broken, His body was broken in death. And so the emphasis upon the bread is upon the one who came from heaven, who became a man, and thus was Himself prepared a sacrifice for us.

The cup and the fruit of the vine which is in the cup pictures His terrible death on the cross, the shedding of His blood - the price of our Salvation.

When we eat the bread and drink the cup we are reenacting what happened to us spiritually when we trusted the Lord Jesus Christ as our Savior. It is a remembrance of the Lord Jesus Christ as the Son of God, in His incarnation and in His death. As far as our Salvation is concerned there is no need to remember anyone else, because the Lord Jesus Christ alone is sufficient for our needs and the forgiveness of our sins. This is what we are doing when we take the bread and we drink from the cup. In doing this we are making a proclamation.

### PROCLAMATION

In these words that we often read twice a month, and we can't read them often enough, the Apostle Paul says in Verse 26,  
(I Corin. 11:26)

(26) FOR AS OFTEN AS YE EAT THIS BREAD,  
AND DRINK THIS CUP, YE DO SHEW THE  
LORD'S DEATH TILL HE COME.

I just checked to find out |where that word is used. Turn back to I Corinthians, chapter 2, you will find one place where the Apostle Paul used it before and it will help us to see what the word "shew" *means*, "showing the Lord's death until He comes." In the 1st verse of chapter 2 Paul says, (I Corin. 2:1)

(1) AND I, BRETHREN, WHEN I CAME TO YOU  
CAME NOT WITH EXCELLENCY OF SPEECH OR OF  
WISDOM, DECLARING UNTO YOU THE TESTIMONY  
OF GOD.

The word "show" is translated "declaring" and it's one of the New Testament words for "preaching." So, it means that whenever we have a Communion Service, it is just as though we had a Gospel Preaching Service. All of you are entering into that. This would certainly tie in with what Peter said - to be ready when asked the reason for the hope that is in us. The idea in the Lord's Supper is that when we observe the Lord's Supper, if there are any among us who do not know the Lord, then they should be provoked to ask why are ye eating bread and why do you drink the cup; what is the significance of this? If this is not your Salvation, then what does it mean? The answer to that is that we are preaching, we are proclaiming a message. We are declaring our faith in the Son of God. We are declaring our faith in His blood sacrifice on the cross.

You have this word again in the 9th chapter of I Corin. in the 14th verse, where Paul is talking about the support of the service of the Lord. He says, (I Corin. 9:14)

(14) EVEN SO HATH THE LORD ORDAINED  
THAT THEY WHICH PREACH THE GOSPEL  
SHOULD LIVE OF THE GOSPEL.

Here is the same word again, only translated more clearly. So, we are declaring something. We are showing the Lord's death. We are preaching the Gospel when we partake of the Lord's Supper and we do this until the Lord comes; that is, in the view of the coming of the Lord.

In taking Communion, we not only show that we believe that Jesus Christ was the person that He claimed to be: that He came from heaven to be our Savior, that He saved us from our sins by His death upon the cross, and we proclaim that message when we eat the bread and drink the cup, but we are also proclaiming our faith in another truth and that is that we do this awaiting the coming of the Lord Jesus Christ. As we proclaim this by what we do we are not only saying that we believe in the coming of the Lord Jesus Christ, but that we are looking for the coming of the Lord Jesus Christ. In this sense we are remembering Him: We are remembering Him in His first coming. We are remembering Him in His work. We are anticipating His second coming.

This is an extremely important time for us and for the ministry of the Gospel. It must never become a common place thing with us. There are those who feel that we are in danger of this when we observe the Lord's Supper frequently, and there is that possibility. But if we make the preparation that we are encouraged to do, then this can be a time of blessing and God can use it in all of our lives and in the lives of those may be with us who are without Christ.

## PREPARATION

From that, thinking of what wonderful truths that are involved in the observance of the Lord's Supper, what about the preparation? That would be our main concern tonight. This doesn't mean that we wait until we come to the time of *observing* the Lord's Supper to do this. This is preparation that needs to be done ahead of time. But in case it hasn't been done ahead of time, then of course, as we prepare ourselves through the ministry of the Word, then it should be done.

Let me direct your attention to three expressions that are used in this passage of Scripture.

### 1) WARNING

The Apostle Paul warns us against eating and drinking unworthily. You notice this statement in verse 29. (I Cor. 11:29)

(29) FOR HE THAT EATETH AND DRINKETH  
UNWORTHILY, EATETH AND DRINKETH  
DAMNATION

and as we heard in the verse that we had this morning, this means "judgement."

(29)....DAMNATION TO HIMSELF, NOT  
DISCERNING THE LORD'S BODY.

### 2) EXAMINE

The second word that I want you to see is the word "examine" and this is the word that I am going to spend the time on tonight. (I Corin. 11:28)

(28) LET A MAN EXAMINE HIMSELF, AND SO  
LET HIM EAT.

### 3) JUDGE

The third word is the word that we find in the 31st verse and that is the word "judge." It speaks of the same exercise that we are encouraged to engage in in <sup>the</sup>verse when he says "LET A MAN EXAMINE HIMSELF." Here he says, (I Cor. 11:31)

(31) IF WE WOULD JUDGE OURSELVES, WE SHOULD  
NOT BE JUDGED.

In thinking of these words, the word "judge" is a word which describes the separation of a mixture of things. One way that it is described in the dictionary is a way that you would separate gold from an alloy. One way in which even the word "examine" is used is that if you have a coin or some precious jewel and you take it to a jeweler, to somebody who is qualified to determine whether that is a true jewel or whether it is just a reasonable facsimile. So the child of God who comes to the Lord's Table, or anyone who comes to the Lord's Table is to prepare himself by way of separating or seeking to distinguish, as he looks at his own heart and he is conscious of things that are displeasing to God, but does he find in himself the evidences of true faith in the Lord Jesus Christ? This is brought out by the word "examine." This word is a word which means that you put something to the test with the idea that you are going to prove that it is genuine. And so, the issue from these words that **are** used here, linking this with the word "unworthly" which means "unfit." the Apostle Paul seems to be doing here what he does in a number of passages of Scripture. He wants the people as they come to the Lord's Table, where they had sinned so grievously against God and God had moved against them in judgement - some had died as a result of the way they had profaned the Lord's Table, others were at this time unable to meat with them for the Lord's Supper because they were sick. But you see, he is encouraging them to examine themselves to make sure that they are really saved. As a believer comes to the Lord's Table and he is conscious of sin as all of us certainly are, then that sin is to be acknowledged before God and to be forsaken so that he can partake of the Lord's Supper in a way that is going to bring honor and glory to God.

But this statement that the Apostle Paul uses here and I am going to confine myself tonight to I & II Corinthians, this statement is found in the 13th chapter of II Corinthians, the 5th verse, and for the present I want to use just that first part of the verse. This must have been very much upon his heart for him to come back to the same subject and you are going to see from the verses that I am going to use tonight that he touches on this a number of times. Here he says in II Corinthians 13:5:

(5) EXAMINE YOURSELVES, WHETHER YE BE  
IN THE FAITH.....

(Examine yourselves, whether ye be in  
the faith)

Now, turn to the 4th chapter of Galatians. I just want to pick up a thought from this chapter. There's a similar situation in Galatians among the Galatian churches that existed among the Corinthian church, among the people of the Corinthian church. Both areas were in trouble spiritually. In the 4th chapter of Galatians, where Paul is dealing with this strange mixture of Law and Grace where some were teaching that you were at least saved in part by the Grace of God, but

then there were certain things that you had to do by way of obedience to the Law. Jesus were the Judaeit teachers that were coming in and they were spreading their doctrine that there was something that we need to do in addition to what Christ has done. Paul uses some very strong language and remember he is talking to professing Christians. He is talking to people whom he had felt before were genuinely saved, but here in the 11th verse, (Galatians 4:11)

(11) I AM AFRAID OF YOU, LEST I HAVE  
BESTOWED UPON YOU LABOUR IN VAIN.

And then the same idea runs down through the 20th verse. Let's look at the 20th verse, (Galatians 4:20)

(20) I DESIRE TO BE PRESENT WITH YOU NOW,  
AND TO CHANGE MY VOICE; FOR I STAND IN  
DOUBT OF YOU.

This meant that because they had been carried away by this false teaching, Paul was really beginning to wonder about some of them if they had really been saved, if they had really come to the knowledge of Christ. In a sense he is doing the same thing in the Galatian epistle that he was doing in I & II Corinthians with the Corinthian church. Here in Corinth was a church that was plagued with all kinds of trouble and the Apostle Paul knew that one of the reasons for the trouble could be that there were those in the Corinthian church who were not really saved. His point in using this word, I want to stress this tonight because Paul was never one to try to unsettle people in their relationship to the Lord Jesus Christ, but he felt that it was necessary for every child of God in coming to the Lord's Table to be assured of their Salvation. That's the point of this.

As we examine ourselves and then eat, this exercise of heart is not something that we leave behind us, for the saint who tonight has known the Lord the longest, but this is something that you should be involved in - continually examining your own heart so that you can see the evidences of Salvation and come to the Lord's Table acknowledging whatever sins there might be; but fully assured that the testimony that you are giving here by taking that which speaks of Christ and Christ alone, that Christ is your only hope of Salvation; your faith is in Him; it is not in yourself in any way in works that you might do. But it is in the one who came as Bread from Heaven who shed His blood on the cross and you know in the depths of your heart that this is the only way of Salvation and you are trusting and resting in Him.

Now, let me just very quickly and I only have time to mention these but I hope you will jot them down. The passages that I am going to give to you are passages where this word "examine" is used. Sometimes it is translated "prove" but I want you to look at these. We

could turn to a book like I John because that really is the outstanding epistle in the New Testament where John gives the evidences of Salvation, but Paul has given to us many of them here in I & II Corinthians.

## II CORINTHIANS 13:5 - Evidence

Look at II Corinthians 13:5 again and I want you to see what he mentions here.

(5) EXAMINE YOURSELVES, WHETHER YE BE  
IN THE FAITH; PROVE YOUR OWN SELVES.  
KNOW YE NOT YOUR OWN SELVES, HOW THAT  
JESUS CHRIST IS IN YOU, EXCEPT YE BE  
REPROBATES.

A "reprobate" is a person who is disapproved. A "reprobate" would be a person in the church who did not really know the Lord Jesus Christ. But in examining themselves, the first evidence that a person has really come to the knowledge of Jesus Christ is that Jesus Christ is in him. Apparently in the early church they were prepared to make this test. The evidence that Jesus Christ was in them was that their lives were different and it would be manifested in other ways. Did you ever think what the Apostle Paul had known of his own heart when he wrote those words in Galatians 2:20,

(20) I AM CRUCIFIED WITH CHRIST: NEVER-  
THELESS I LIVE; YET NOT I, BUT CHRIST  
LIVETH IN ME.

He was not saying this simply as a statement of doctrine. He was saying this as a conviction regarding his own heart. They're not teaching there that Christ simply dwells in the hearts of all believers, which He does, but he (Paul) is saying that Christ lives in me. So, one of the proofs that you and I have that we truly know the Lord as our Savior is that we can see that there are changes in our heart that can only be explained in terms of the fact that Jesus Christ is living in us.

## I CORINTHIANS 11:19

I am going to ask you to flip back and forth a little because I want the continuity of these. This is our text for tonight and if I had the time would read from verse 17 down through the end of the chapter, but in the 19th verse he says,

(19) FOR THERE MUST BE ALSO HERESIES AMONG  
YOU,

Now, here's one reason for divisions and false teaching that comes into the church,

(19)....THAT THEY WHICH ARE APPROVED  
MAY MANIFEST AMONG YOU.

Here's the second way you can test the reality of your faith in the Lord Jesus Christ and that is that your heart is responsive to the Words of God. And he says that one reason that the Lord permits these divisions and heresies within the church is to prove those who accept the authority of the Word and the teaching of the Word and those to whom the Word of God settles everything.

When a person wants to argue with the Word of God, when he wants to bring in something besides the Word of God, he wants to eliminate certain things from the Word of God, this is a danger sign as far as Salvation is concerned. A child of God will never understand everything that is in the Word, but one distinguishing mark of a person when we examine ourselves, we examine ourselves in relationship with the Word of God, in the fact that this is what settles it as far as we are concerned.

### I CORINTHIANS 16:3

Let me point out another thing.

(3) AND WHEN I COME, WHOMSOEVER YE SHALL  
APPROVE BY YOUR LETTERS, THEM WILL I SEND  
TO BRING YOUR LIBERALITY UNTO JERUSALEM.

This speaks of the testimony of the church toward our faith. Is your claim to know the Lord Jesus Christ as your personal Savior just a personal claim that no one else, especially your fellow believers in Christ, share with you. Or are they convinced too because of what they know of you and because of what they have seen in your life and the changes that have taken place, that you really know the Lord Jesus Christ as your Savior. How about the members of your family, the people who are most intimately acquainted with you. Paul says, "If you approve of them then I approve of them and I'd be willing to take them along with me as those who are true believers and able to enter into this ministry." So as we come to the Lord's Table and we "Examine" ourselves, a part of this examination is the conviction that others share regarding the profession of our faith in Christ.

II CORINTHIANS 8:8

I wish I had more time, but I always wish I had more time. All of these passages could be developed, but I do want to mention these and I do hope that you will read them over and let this be a basis of the examination of your own heart.

Chapters 8 and 9, perhaps you have realized in your study of II Corinthians, are chapters that have to do with giving - the grace of giving, probably the most important chapters in the Bible on the subject of giving. So Paul says in verse 8,

(8) I SPEAK NOT BY COMMANDMENT, BUT BY  
OCCASION OF THE FORWARDNESS OF OTHERS,  
AND TO PROVE THE SINCERITY OF YOUR LOVE.

Now the question was of a gift that was being received, to send to the saints in need in other places - Jerusalem was one of the places where the people of God were in special need. So, Paul is writing to them about giving and this is a touchy subject, especially if a person doesn't really know the Lord. He (Paul) says "I am talking about this, I am bringing this to you, I am giving you this teaching because I want "TO PROVE THE SINCERITY OF YOUR LOVE." If they knew the Lord Jesus Christ their hearts would be moved by love for the brethren to give in order that their needs might be met.

If they were not truly saved, then there would be all kinds objections and resistances to what the Apostle Paul was teaching. This is a verse that ties in with what the Apostle John says in I John 3:14,

(14) WE KNOW THAT WE HAVE PASSED FROM  
DEATH UNTO LIFE, BECAUSE WE LOVE THE  
BRETHREN. HE THAT LOVETH NOT HIS  
BROTHER ABIDETH IN DEATH.

So, as we come to observe the Lord's Table, one of the tests that I give to myself is the sincerety of my love for others who profess to know the Lord Jesus Christ. Do I enjoy being with them? Do I look forward to the fellowship of the Lord's people? Is this a time of blessing for me? This is a confirmation that we know the Lord.



II CORINTHIANS 2:9

(9) FOR TO THIS END ALSO DID I WRITE,

He just keeps probing in all of these different areas.  
I really had not noticed these passages in this same way before.

(9)....THAT I MIGHT KNOW THE PROOF OF  
YOU,

There's the word again. It means an examination where they would stand to prove. This was an opportunity for them to show that they were true believers,

(9)....WHETHER YE BE OBEDIENT IN ALL THINGS.

If you read the context of this you will see that what he is encouraging them to do is to forgive the person. Most students of I & II Corinthians believe that he is talking about the man in I Corinthians, chapter 5 who had to be excluded from their fellowship. Evidently he had repented of his sin; he had come back to the church; he had sought forgiveness, but there were some in the church that were reluctant to forgive him. They were reluctant to take him back into the fellowship. So Paul is saying, "I am writing to you, and I am encouraging you to forgive him because the Lord said, forgive if he comes to you seven times and if he comes seventy times seven in repentance. You are not the judge of his heart. You have to accept what he says to you." Here Paul says that one of the proofs that you are a child of God, as we would say it today and as it would apply to us, is to be seen in our obedience to the Word of God. Paul says that this is not only a proof for the one who is seeking to be restored, this is a proof of the genuineness of your faith. If a person has an unforgiving spirit and he will not have anything to do with accepting such a one, it throws a question mark as far as his Salvation is concerned.

II CORINTHIANS 10:18

(18) FOR NOT HE THAT COMMENDETH HIMSELF  
IS APPROVED, BUT WHOM THE LORD COMMENDETH.

This word "commending" means that there is evidence of God's blessing in your life. Paul says that a man can talk about himself all he wants to; his professions could be an empty profession; but if you can see the evidence of the blessing of God upon his life - like in verse 12 he uses this word "commending" again, (II Corinthians 10:12)

(12)....WE DARE NOT MAKE OURSELVES OF  
THE NUMBER, OR COMPARE OURSELVES WITH SOME  
THAT COMMEND THEMSELVES: BUT THEY MEASURING  
THEMSELVES BY THEMSELVES, AND COMPARING  
THEMSELVES AMONG THEMSELVES, ARE NOT WISE.

When you have the time, read over this chapter and you will see that Paul himself was under attack and there were those who were taking sides against him. Paul says that "the mark that God is with me and that I am His true servant is the evidence of His blessing that I have seen" and he said to the Corinthians that "you know to be there as a result of what the Lord has been doing through me in the way that He has been blessing me in various places."

What evidence is there of the blessing of God upon our lives? -- blessings in the Word, ways in which He has been using us in our families and perhaps with others, the peace that He gives day by day, those intangible blessings of God. All of these are confirmation that we truly know the Lord Jesus Christ as our Savior.

And so, just from the books of I & II Corinthians alone, you have all of these tests, so that when we come to the Lord's Table this is for the Lord's people and only for the Lord's people. It is a time when we reaffirm our faith in the person of the Lord Jesus Christ Himself who came from Heaven's glory. We reaffirm our faith in His work, in His shed blood; that this alone is sufficient, so that as we anticipate it every time we come to the Lord's Table there is to be this examination, this testing, this searching of our own hearts on the presence of God; that we may be reassured as we reaffirm our own faith; that we may be reassured of our Salvation, more firmly convinced that ever before that Jesus Christ is our Savior, that the evidences of eternal life are detected by us, as well as being seen by others, never in their perfection but the evidences are there, so that as we take the bread and as we drink the cup we do so as those who have found fresh assurance that we have passed from death unto life and that our faith and our hope is truly in the Lord Jesus Christ as our Savior.

If a person comes to the Lord's Table and conducts the examination and does not find the evidence, then this is the place to receive Christ as Savior. As we come to these next moments, as the men wait upon us, let's look at our own hearts as we wait upon God, and examine our hearts as the Word of God says, because this was Paul's purpose in saying this - not to unsettle anybody, but to reassure everybody,

(28)...EXAMINE HIMSELF, AND SO LET HIM  
EAT OF THAT BREAD, AND DRINK OF THAT CUP.

HOLINESS

"THE ENEMY AROUND US"

By L. Dwight Custis

REFERENCE: James 4:4

INTRODUCTION

For those of you who are visiting with us tonight we have been engaged in a short series on "holiness." I've told those who have come that when you talk about holiness, you are talking about the whole Bible. Actually our message this morning on Romans, chapter 13 was another lesson on "holiness." You really can't turn any place in the Word without finding something about this wonderful theme.

This is Salvation in the present tense. Remember there are three tenses of Salvation: we can say that we were saved; we can say that we are being saved; and we can say that we shall be saved. When we say that we were saved, we mean that we were brought into a right relationship with God and have been declared just in His sight. So Salvation in the past tense has to do with Justification. When ~~we~~ we say that we are being saved, we are talking about that progressive work of Sanctification that is going on day by day in the hearts of all of the people of God. When we say that we shall be saved, we are talking about the end of Sanctification which is Glorification, when we will be perfectly conformed to the image and likeness of the Lord Jesus. And then, and not until then, will we be free from sin.

God could have planned out Sanctification so that there would be no obstacles in the way, but for His own glory and surely to demonstrate the greatness of His power, He has left us in a hostile world and He has left us with sinful hearts and He has permitted for His own purposes that Satan should be allowed to tempt us and to thwart us and oppose us. So, we have a three-fold enemy. We have the world around us. We have the flesh within us and we have the devil above us. He is above us because he is mightier than we are; he is above us because he is an angelic being, not only mightier but wiser and we are certainly no match for him. In all of these areas we have these enemies who constitute an overwhelming hinderance to holiness. Sanctification means that it is God's purpose for us to

be a holy people. Consequently living in a world like this, with our hearts like we have and subject to the attacks of Satan himself, we often get discouraged and we often see the power of the world the flesh and the devil demonstrated against us. But to the glory of God, God's purposes in Salvation are being fully accomplished. Regardless of the power of the world, or the power of the flesh, or the power of the devil "GREATER IS HE THAT IS IN US, THAN HE THAT IS IN THE WORLD" And so the work of Sanctification continues on. Our Glorification is absolutely guaranteed, so that when we say that we are being saved and we shall be saved we are not throwing doubt upon our Salvation or questioning what God is doing, because the present is secure by the grace of God and the future is secure by the grace of God. But we are less to struggle and to seek the provision of God and to know the wonderful deliverance and victory that God has provided for us in Christ.

### THE ENEMY AROUND US

I am not going to spend a lot of time with James 4:4, but I want you to read it as we begin tonight because it speaks specifically of the fact that we are at enmity with the world. When we talk about the world, we are talking <sup>about</sup> a world of people; we are talking about an evil system that is under the authority of Satan himself. He is called the god of this world. But our exposure to the world has to do primarily with people, people who live in the world. In this 4th verse of James, chapter 4 we read these words:

#### JAMES 4:4

(4) YE ADULTERERS AND ADULTERESSES, KNOW YE NOT THAT THE FRIENDSHIP OF THE WORLD IS ENMITY WITH GOD? WHOSOEVER THEREFORE WILL BE A FRIEND OF THE WORLD IS THE ENEMY OF GOD.

This is simply a statement of fact, made for the illumination of those who first received this epistle, but made also for our illumination and encouragement.

.....WHOSOEVER THEREFORE WILL BE A FRIEND OF THE WORLD IS THE ENEMY OF GOD.

This is a truth that never changes; this is a truth that has stood since Adam's sin in the garden of Eden. We see progressively the effect of sin upon the human family. It is always been true that the world is at enmity with God and if a person is on friendly terms with the world, then their at enmity with God himself.

The tragic story of Demas illustrates this truth. When Paul wrote

to Timothy in his last epistle, he said in a heart-broken manner

II TIMOTHY 4:10

(10) FOR DEMAS HATH FORSAKEN ME, HAVING  
LOVED THIS PRESENT WORLD (or this present  
age) AND IS DEPARTED.....

and we have no evidence in Scripture that Demas ever came back. He was a co-worker of the Apostle Paul and yet his affections were tied to the world and consequently he departed.

This same truth is brought out in the Old Testament in all that God has to say about idolatry and the world's religions. That thought is in the 4th verse when James begins by saying

YE ADULTERERS AND ADULTERESSES, KNOW  
YE NOT THAT THE FRIENDSHIP OF THE WORLD  
IS ENMITY WITH GOD?

And money, which is one of the gods worshipped by the world, was referred to by our Lord in Matthew, chapter 6, verse 24 when He says:

MATTHEW 6:24

(24) NO MAN CAN SERVE TWO MASTERS: FOR  
EITHER HE WILL HATE THE ONE, AND LOVE  
THE OTHER; OR ELSE HE WILL HOLD TO THE  
ONE, AND DESPISE THE OTHER. YE CANNOT  
SERVE GOD AND MAMMON.

Now turn to the book of Romans. Those of you who know, who have been here Sunday after Sunday in the evening, though we are in Romans in the morning, we have had a hard time avoiding Romans in the evening. Romans chapter 1 - the same truth is stated here and I am simply seeking to establish the fact that the people of God in the world or God in the world are at enmity with each other. In verse 21 the Apostle Paul says:

ROMANS 1:21-23

(21) BECAUSE THAT, WHEN THEY KNEW GOD,  
THEY GLORIFIED HIM NOT AS GOD, NEITHER  
WERE THANKFUL; BUT BECAME VAIN IN THEIR  
IMAGINATIONS, AND THEIR FOOLISH HEART  
WAS DARKENED.

(22) PROFESSING THEMSELVES TO BE WISE,  
THEY BECAME FOOLS,

(23) AND CHANGED THE GLORY OF THE UN-  
CORRUPTIBLE GOD INTO AN IMAGE MADE LIKE  
TO CORRUPTIBLE MAN, AND TO BIRDS, AND  
FOURFOOTED BEASTS, AND CREEPING THINGS.

Then in verse 28 he simply says that

ROMANS 1:28

(28)...THEY DID NOT LIKE TO RETAIN GOD  
IN THEIR KNOWLEDGE...

What they had learned about God from creation, what they had learned about God according to the testimony that God had given in their hearts, they didn't like it. So they thought to change God and they did not like to hold God in their knowledge as they knew Him to be. Then notice in verse 30 that little expression "HATERS OF GOD" and then a long list of various sins that begins there in verse 29 and goes down through verse 31. This is found in the list (HATERS OF GOD), right in the heart of it. The world and the people of the world are haters of God. They want to have nothing to do with God.

WHY DOES THE WORLD HATE GOD?

Why does the world hate God? To get this answer - turn to John chapter 15.

JOHN 15:22-24

(22) IF I HAD NOT COME AND SPOKEN UNTO  
THEM, THEY HAD NOT HAD SIN:

That means that they would not have been convicted of their sin, conscious of their sin, knowing their sin to the extent that they did because the Lord had come and because of the many things that He had said. Then He says:

BUT NOW THEY HAVE NO CLOAK FOR THEIR  
SIN.

There is no way that they could excuse their sin.

(23) HE THAT HATETH ME HATETH MY FATHER ALSO  
(24) IF I HAD NOT DONE AMONG THEM THE WORKS  
WHICH NONE OTHER MAN DID, THEY HAD NOT HAD  
SIN.

You see, it was not only the words of the Lord Jesus that exposed their sin, but it was the works of the Lord Jesus that also exposed their sin. And so He says:

BUT NOW HAVE THEY BOTH SEEN AND HATED BOTH  
ME AND MY FATHER.

The Lord Jesus Christ is added to their hatred, because <sup>what</sup> the Lord Jesus Christ has done, and did during His earthly ministry,

God had done from the beginning of time. God bore testimony against the world by His judgments, by casting Adam and Eve out of the garden of Eden, by the flood, by the dispersion at the Tower of Babel, by the way that He brought judgment upon the children of Israel..and by His judgments upon the nations of the earth. He has born testimony against the sins of the world in all these ways and He has left a lasting testimony of His displeasure against sin in His written word. The Word stands forever as God's testimony against sin and consequently, because of this abiding testimony, the world hates God and has always hated God, and the world hates the Lord Jesus Christ.

Many people who are unregenerate will give some kind of lip service and will bring some kind of worship to God, but if you talk to them you find that their ideas about God are vastly different from what you find in the Word of God. So, the testimony stands and the world stands in hatred against God because of God's testimony against the world with regard to sin.

We are looking at this tonight thinking about holiness. That is our purpose, so

#### WHY DOES THE WORLD OPPOSE US IN THE SAME WAY THAT THE WORLD OPPOSES GOD AND THE LORD JESUS CHRIST?

There are several answers to be found in the Word of God and I want to give you at least a few of these tonight so that you will understand something more about the difficulties that we face everyday, living in a world like this, confronted with the temptations that we have, and in spite of what we hear that the world is waiting to receive the gospel and to hear the gospel. We know that that is not true. We know that people will never be responsive to the gospel in a natural condition unless the Spirit of God is actually working in their heart.

#### A.) The world hates the believer, because of his relationship to Jesus Christ.

We can stay in John, chapter 15 and see this - look at verses 20 and 21.

#### JOHN 15:20-21

(20) REMEMBER THE WORD THAT I SAID UNTO YOU, THE SERVANT IS NOT GREATER THAN HIS LORD. IF THEY HAVE PERSECUTED ME, THEY WILL ALSO PERSECUTE YOU; IF THEY HAVE KEPT MY SAYING, THEY WILL KEEP YOURS ALSO.

(21) BUT ALL THESE THINGS WILL THEY DO UNTO YOU FOR MY NAME'S SAKE BECAUSE THEY KNOW NOT HIM THAT SENT ME.

The opposition that we experience from the world is opposition basically because of our relationship to the Lord Jesus Christ. The relationship that we have to our Lord Jesus Christ directs the same kind of opposition to us that He experienced when He was here on earth. If it were possible for the world to do so and the Lord came back to the earth, they would do with Him as they did before.

People can sometimes give a certain amount of allegiance to the Lord, and lipservice to Him, but when they really hear what the Lord Jesus Christ had to say, when they know the purpose of His coming and they see that there is no other way for people to be saved in the sight of God except through the Lord Jesus Christ, this is what stirs up the opposition and enmity of men. So when we take our stand with Him, when we talk to people about the Lord Jesus Christ, when we speak of the gospel which He has made possible, then we experience from the world the same things that the Lord Jesus experienced.

B.) The world hates the believer, because he is in this world but not of it, because he has been chosen out of this world.

Will you notice the second point, and again it is in John, chapter 15, verses 18 and 19. Most of us know that the Doctrine of Election is not a popular doctrine among men. Sometimes it is not popular among many of the Lord's people. But it is interesting to see that the Lord Jesus referred to this in His comments about the world. Notice these two verses:

JOHN 15:18-19

(18) IF THE WORLD HATE YOU, YE KNOW THAT IT HATED ME BEFORE IT HATED YOU.

(19) IF YE WERE OF THE WORLD, THE WORLD WOULD LOVE HIS OWN: BUT BECAUSE YE ARE NOT OF THE WORLD, BUT I HAVE CHOSEN YOU OUT OF THE WORLD, THEREFORE THE WORLD HATETH YOU.

Now, you remember, in the 16th verse just before this He said

JOHN 15:16

(16) YE HAVE NOT CHOSEN ME, BUT I HAVE CHOSEN YOU, AND ORDAINED YOU, THAT YE SHOULD GO AND BRING FORTH FRUIT,

So why is it in every generation that there is a group of people living on the earth that don't really fit in this world system, who don't belong to it, who are not a part of it, and yet who once were a part of it, but for some reason have been removed from



the world as a system, and have been separated from it for all eternity.

The explanation that the Lord gives of this, that His disciples were no longer of the world, was because He had chosen them out of the world. Therefore, when the child of God claims to be a chosen one of God, when we speak of some of these great doctrines, and as John (Custis) was saying this morning when we talk about some of the Doctrines of Grace and seek to get people to see the significance of our relationship to the Lord and how we became the people of God, this is one truth which the Lord Jesus said indicates was going to stir up the opposition and enmity of the world. It would stir it up because we would still be a part of the world, we would still be living like the world and we wouldn't be sharing their feelings against God and against the gospel. If it were not for the fact that God had chosen us, as Paul says in Ephesians, chapter 1, "BEFORE THE FOUNDATION OF THE WORLD", and He has taken us out of the world, made us a people for His own possession, consequently, though we are still living in the world, we are no longer a part of this world's system.

So, it is because of our relationship to the Lord Jesus and it's also the fact that we have been brought into that relationship by the sovereign act of God Himself.

C.) The world hates the believer because we no longer live like they do.

This is really one of the main points that is stated for us in Scripture. Let's notice what used to be characteristic of all of us. Turn to Ephesians, chapter 2. You don't find all this in one place in the Bible, so that's why we have to turn to some other passages of Scripture. But what was descriptive of every single one of us at one time; it is no longer true, because of what God in His grace has done for us. You know these verses very well I am sure:

EPHESIANS 2:1-

- (1) AND YOU HATH HE MADE ALIVE, WHO WERE DEAD IN TRESPASSES AND SINS;
- (2) WHEREIN IN TIME PAST YE WALKED ACCORDING TO THE COURSE OF THIS WORLD,

As you lived like the people of the world, you were at home. You didn't know any better and you didn't know any other kind of life.

- (2)...ACCORDING TO THE PRINCE OF THE POWER OF THE AIR, THE SPIRIT THAT NOW WORKETH IN

THE CHILDREN OF DISOBEDIENCE:  
 (3) AMONG WHOM ALSO WE ALL HAD  
 OUR CONVERSATION (manner of life)  
 IN TIMES PAST IN THE LUSTS OF OUR  
 FLESH, FULFILLING THE DESIRES OF  
 THE FLESH AND OF THE MIND; AND WERE  
 BY NATURE THE CHILDREN OF WRATH,  
 EVEN AS OTHERS.

As I began tonight I was talking about our being in a world that is hostile to God and hostile to everything that the Word of God has to say about holiness. We are faced with the enemies of the flesh within and the world around us and Satan who is greater than we are. We find in these, hinderances to holiness and obstacles that stand in the way. It is more difficult for us to become a holy people because we are what we are, we are where we are, and because we still have dealings with Satan himself.

When you look at the world side of it, the world is faced with just as great a problem to have us here as we have in being here, because the world would like to have it so that everybody would still be doing the same thing, everybody would be living according to the flesh, that there would be no rebuke, that there would be no opposition, that we would be free to fulfill the desires of our flesh and our mind and walking according to the course of this world.

But because of what God has done in choosing us and redeeming us and changing us and giving us a whole different way of life, the world has been disturbed and in every generation. You see how the world has treated the people of God and how the more bold the people of God are in their declaration of the truth and in living for God, the stronger is the opposition. One reason that so much of this seems to hit our ears with a strange sound is because in our day and generation there has been such a breakdown of holiness within the church that the world doesn't see the difference. But whenever God is working among His people and reviving His people and His people are earnestly seeking after Him, then *the same* thing that the people of God have experienced in the past, arises from the hearts of men and the opposition is certainly there. This is what we used to be like.

But now notice what we have become by the grace of God. Again turn to the book of Romans, chapter 12. This stands at the head of all that the Apostle Paul has to say in this epistle by way of practical instruction for us.

ROMANS 12:1

(1) I BESEECH YOU THEREFORE, BRETHREN,  
BY THE MERCIES OF GOD, THAT YE PRESENT  
YOUR BODIES A LIVING SACRIFICE, HOLY,  
ACCEPTABLE UNTO GOD, WHICH IS YOUR  
REASONABLE SERVICE.

It is interesting to read this verse thinking of the things that we've seen regarding the world. The people of the world don't use their bodies this way. Their bodies become real instruments of sin and Paul is telling these Roman believers to present their bodies a living sacrifice, holy, acceptable unto God. And, of course, the world is not concerned about what is acceptable to God. The world could care less for that which is pleasing to God. So, here you have a group of people redeemed by grace, called to a life of holiness with their primary objective in all that they do to please the God whom the world hates. Then Paul goes on to say,

(2) AND BE NOT CONFORMED TO THIS WORLD

You were a part of the world; God has called you out of the world; God has changed your heart, but the world will still exercise all of the pressure that it possibly can to keep you where you were, so that your life will be unchanged. But here is Paul's warning against that, "Don't let them be the ones to determine how you are going to live",

(2)...BUT BE TRANSFORMED BY THE RE-  
NEWING OF YOUR MIND, THAT YE MAY  
PROVE WHAT IS THAT GOOD, AND ACCEPTABLE,  
AND PERFECT, WILL OF GOD.

So, our lives have been changed, because of the Lord Jesus Christ and we no longer live the way that we used to live and the evidence that God has made a change in our hearts is to be seen in the fact that we are not conformed to the world; we think entirely differently about life and our purpose now is to do the things that are pleasing to the God which once we ~~so~~ despised by the way we live.

The other passage is found in I John, chapter 2. This, like any other subject, has to be limited in Scriptures that we have the time to look at. I John 2:15-17

I JOHN 2:15-17

(15) LOVE NOT THE WORLD, NEITHER THE  
THINGS THAT ARE IN THE WORLD.

There isn't a person here tonight, who can *claim* that the world

is not a problem in this way, the things that are in the world.

(15)...IF ANY MAN (consistently,  
habitually, characteristically)  
LOVES THE WORLD, THE LOVE OF THE  
FATHER IS NOT IN HIM.

This is such a significant truth, our relationship to the world, that if you see a person that professes to be a Christian but his love for the world hasn't changed, then you have every reason to doubt his profession. If that should be true of anyone of us tonight, then this is written so that we might search our own hearts. "IF ANY MAN LOVES THE WORLD" - and this doesn't mean that you might not fall into temptation in the world or that you might for a time seek some of the things of the world, but if this love for the world is the overwhelming characteristic of your life, then the love of the Father is not in him. This is John's way of saying that he is not saved, nothing has changed, he's not a child of God.

(16) FOR ALL THAT IS IN THE WORLD  
(and it can be summed up in these  
three things), ~~THE~~ LUST OF THE FLESH  
AND THE LUST OF THE EYES, AND THE  
PRIDE OF LIFE, IS NOT OF THE FATHER  
BUT IS OF THE WORLD.

When God created the heavens and the earth, He didn't make the world, He didn't make man the way he is tonight. It was because of sin that man was brought to experience the lust of the flesh and the lust of the eyes and the pride of life. This is not the world as the Father made it and it's not the world that eventually will be when the Lord makes a new heaven and a new earth. But He says in verse 17:

(17) AND THE WORLD PASSETH AWAY, AND  
THE LUST THEREOF:

All of this is going to be changed,

(17)...BUT HE THAT DOETH THE WILL OF  
GOD ABIDETH FOREVER.

The people of the world feel that it is the world that is going to abide forever. You listen to our politicians and you listen to our educators and they are seeking to do what they can to hold everything together. The Word of God says that it is the world that is passing away. The one who knows the Lord and manifests

that by doing the will of God is the one who is going to abide forever. So, the world would like for us to believe that it's the world that's staying and that it's the people of God who have to go. That's one reason you have seen throughout history that the world has arisen many many times just to stamp out the testimony of Christ and to do away with the people of God. But here is the wonderful statement of truth.

The world doesn't like us and the world and the church can never be together, because God has called upon us to live a life that is completely different from the world. As I have said many many times, one of the most tragic things that has happened in the church today is to see those things which seem to be successful in the world are brought into the church and supposedly made the servants of the Lord. These truths stand written and can never be changed as far as God is concerned.

D.) The world hates the believer because we persist in preaching the gospel.

I don't know of any passage that makes that clearer than the first chapter of I Corinthians. Here the Apostle was dealing with this with a worldly wise city of Corinth, in a church that was in the city of Corinth, a church that was under the influence of the predominant ideas that were to be found in that city. I don't have the time to read as much as I would like to read, but if you were to begin reading in chapter one, the 18th verse and then go down through the 5th verse of chapter two, you would have the whole story as Paul gives it to us here. Then he comes back to it just briefly in the 14th verse of the second chapter, when he says:

I CORINTHIANS 2:14  
(14) BUT THE NATURAL MAN

by which he means a person who is not a child of God, the un-regenerate man,

(14)..RECEIVETH NOT THE THINGS OF  
THE SPIRIT OF GOD: FOR THEY ARE  
FOOLISHNESS UNTO HIM:

Reading over this section, which he is talking about the wisdom of God and speaking of the understanding that believers have, you see that he begins all this by saying in verse 18.

I CORINTHIANS 1:18  
(18) FOR THE PREACHING OF THE CROSS IS

TO THEM THAT PERISH FOOLISHNESS;  
BUT UNTO US WHICH ARE SAVED IT IS  
THE POWER OF GOD.

Here, the Apostle Paul has in mind apparently when he says "UNTO US WHICH ARE SAVED (BEING SAVED)" he is talking about Salvation in the present tense. He is talking about those who are a holy people of God and through the grace of God are becoming more holy. You know that when you talk to people about the gospel being the solution to the problems that people face, then you get the same reaction that the church was getting in the city of Corinth when they said that that was foolishness. Most people in the world don't think that the church has anything to say about the immorality of the day, about crime, about the sins that are so prevalent in our day and generation. And one reason the church is hated as it is when the church has the boldness and the courage to speak out is because the church points to the gospel as the basic means of meeting the needs of men. People will struggle with their problems; they will turn to psychologists; they will move to a different part of the country; they will fail; they will continue to try again, but apart from the grace of God people will not see that it is the preaching of the cross that is God's means of meeting their needs. What does the Apostle Paul do? - - - - if the world feels this way about the message of the cross, should we keep our mouths silent; should we forget about preaching. Notice what Paul says in chapter 1, verse 23:

I CORINTHIANS 1:23-24

(23) BUT WE PREACH CHRIST CRUCIFIED,  
UNTO THE JEWS A STUMBLINGBLOCK, AND  
UNTO THE GREEKS FOOLISHNESS;  
(24) BUT UNTO THEM WHICH ARE CALLED,  
BOTH JEWS AND GREEKS, CHRIST THE POWER  
OF GOD, AND THE WISDOM OF GOD.

As long as we stand for the gospel of the grace of God and proclaim the grace of God as it is revealed in the Word of God we are going to see the blessing of God for sure as He uses His Word, but we are also going to see the opposition of men.

E.) The world hates believers because we dare to claim to be God's children.

I ask you to turn, if you will, again to I John. Perhaps you get different reactions from different people when you come to this claim, but this means nothing as far as the world is concerned.

I JOHN 3:1-3

(1) BEHOLD, WHAT MANNER OF LOVE THE FATHER HATH BESTOWED UPON US, THAT WE SHOULD BE CALLED THE SONS OF GOD

Those who once were a part of the world, not through the new birth, have been brought into the family of God. Notice this statement that follows:

(1)...THEREFORE THE WORLD KNOWETH US NOT, BECAUSE IT KNEW HIM NOT.

The world rejects our claim, The world fails to see anything in our claim. They call it presumption that we would ever think that we have the right to make such a claim. This statement of John's means that the world utterly rejects such a claim and despises the people who make it. But John goes on to say

(2) BELOVED, NOW ARE WE THE SONS OF GOD, AND IT DOETH NOT YET APPEAR WHAT WE SHALL BE: BUT WE KNOW THAT, WHEN HE SHALL APPEAR, WE SHALL BE LIKE HIM; FOR WE SHALL SEE HIM AS HE IS.

(3) AND EVERY MAN THAT HATH THIS HOPE IN HIM PURIFIETH HIMSELF, EVEN AS HE IS PURE.

Though the world rejects our claim and though the world does not recognize us as the children of God, that makes no difference as far as the purpose of God is concerned. We have this hope in Him and it's a purifying hope and when the Lord Jesus Christ comes again our hope is going to be realized when we are transformed into the very image and likeness of our Lord Jesus Christ.

SUMMARY

We live in a world that is hostile against us for many reasons. We are involved in an irreconcilable conflict. The world stands, not only opposed to God and to Christ but to us and to everything that has to do with holiness. What's the way of victory? Turn to 1 John 5:4;

I JOHN 5:4

(4) FOR WHATSOEVER IS BORN OF GOD OVERCOMETH THE WORLD: AND THIS IS THE VICTORY THAT OVERCOMETH THE WORLD, EVEN OUR FAITH.

Most of us know, or perhaps all of us know, that faith is a gift of God. Faith is a gift of God for Salvation. But faith is a gift of God throughout our lives as Christians. "BY FAITH WE STAND" the Apostle Paul says in II Corinthians 1:24. Our faith is our strength from God. Faith means that we believe God and that we stand by His word. Faith means that the promises of God and that the glory of God mean more to us than the ridicule and opposition of men and it is by faith that we stand because we realize as John has told us in the passage that we read in the second chapter that

I JOHN 2:17

(17) AND THE WORLD PASSETH AWAY, AND  
THE LUST THEREOF: BUT HE THAT DOETH THE  
WILL OF GOD ABIDETH FOREVER.

SO, what do we need,

FAITH COMES BY HEARING AND HEARING  
BY THE WORD OF GOD.

And as we read the Word each day, as our hearts are strengthened in faith by the Word of God, even in a world like this we are enabled to stand by faith and be faithful to God and by His grace see His work in our hearts that even with all the hinderances that stand in the way, we can live in a way that is pleasing to Him and become the people who are acceptable in His sight. Shall we bow together in prayer.



HOLINESS

"THE ENEMY ABOVE US"

By L. Dwight Custis

REFERENCE: Ephesians 6:10-12

INTRODUCTION

We have been talking about enemies of holiness. The enemy within us - the flesh, the enemy around us - the world, and tonight the enemy above us - because he is greater in power, greater in wisdom, greater in so many ways, Satan.

THE ENEMY ABOVE US

Read these three verses with me please. (Ephesians 6:10-12)

(10) FINALLY, MY BRETHREN, BE STRONG IN THE LORD, AND IN THE POWER OF HIS MIGHT.

(11) PUT ON THE WHOLE ARMOUR OF GOD, THAT YE MAY BE ABLE TO STAND AGAINST THE WILES OF THE DEVIL.

(12) FOR WE WRESTLE NOT AGAINST FLESH AND BLOOD, BUT AGAINST PRINCIPALITIES, AGAINST POWERS, AGAINST THE RULERS OF THE DARKNESS OF THIS WORLD, AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES.

When Paul and Barnabas were on their first missionary journey, they went to Cyprus and on that island they went to a place called Paphos. There they were opposed by a man by the name of Bar-Jesus, who was called in Scripture both a sorcerer and a false prophet. He tried to turn the ProCouncil of the island Sergius Paulus away from the gospel and as a result the Apostle Paul confronted him and I am sure more of you remember his words. Luke, in writing the account says, (Acts 13:9-10)

(9) THEN SAUL, (WHO ALSO IS CALLED PAUL,) FILLED WITH THE HOLY GHOST, SET HIS EYES

ON HIM,  
 (10) AND SAID, O FULL OF ALL SUBTILTY  
 AND ALL MISCHIEF, THOU CHILD OF THE DEVIL  
 THOU ENEMY OF ALL RIGHTEOUSNESS, WILT THOU  
 NOT CEASE TO PERVERT THE RIGHT WAYS OF THE  
 LORD?

This passage, Paul's words, mean that because he was the child of the devil, he was the enemy of all righteousness, because that is exactly what the devil is. He hates God and because he hates God, he hates anything that is holy and righteous as God is.

On another occasion earlier when the Lord was here on earth, He said essentially the same thing when He was talking to a group of religious Jews who were opposing Him and in John 8:44 ~~we~~ find these words: (John 8:44)

(44) YE ARE OF YOUR FATHER THE DEVIL, AND  
 THE LUSTS OF YOUR FATHER YE WILL DO. HE WAS  
 A MURDERER FROM THE BEGINNING, AND ABODE NOT  
 IN THE TRUTH, BECAUSE THERE IS NO TRUTH IN HIM.  
 WHEN HE SPEAKETH A LIE, HE SPEAKETH OF HIS OWN:  
 FOR HE IS A LIAR, AND THE FATHER OF IT.

This difference between God and the devil is also brought out by the Apostle John in his first epistle when he says, (I John 3:8,10)

(8) HE THAT COMMITTETH SIN IS OF THE DEVIL;  
 FOR THE DEVIL SINNETH FROM THE BEGINNING....  
 (10) IN THIS THE CHILDREN OF GOD ARE MANIFEST,  
 AND THE CHILDREN OF THE DEVIL: WHOSOEVER DOETH  
 NOT RIGHTEOUSNESS IS NOT OF GOD, NEITHER HE  
 THAT LOVETH NOT HIS BROTHER.

You see in all of these passages where you have God spoken of on the one hand and the devil spoken of on the other hand that you always have sin mentioned in connection with the devil and you always have righteousness and holiness mentioned in connection with God.

The devil hates the holiness of God. That's true whether it be seen in God Himself or in the people of God. This is one reason that Satan was stirred up with such antagonism toward Job, because there was not a more holy man on the face of the earth than what Job was. The basic explanation for all that Satan did against Job was explained in ~~terms of~~ the fact that he was a holy man of God.

Now, let me add to these words of Scripture the words of another verse written by the Apostle Paul in II Corinthians 2:11. We will come back to this passage a little later tonight, but this is the passage where the Apostle Paul says,

(11) LEST SATAN SHOULD GET AN ADVANTAGE  
OF US: FOR WE ARE NOT IGNORANT OF HIS  
DEVICES.

Now the question that I want to deal with tonight as we think about this third enemy is what are some of the devices which Satan uses against us to keep us from being holy. If time permits, I want to speak about six of these. There are others that I could mention, but perhaps this will pervaive you to go on into other parts of Scripture and find out other things that are stated concerning Satan's hatred of holiness and his opposition to us as a people of God because we are a holy people.

#### DEVICES WHICH SATAN USES AGAINST US TO KEEP US FROM BEING HOLY.

The first three I will touch lightly on because Dr. Uchiyama and our other Sunday School teachers are going to be getting into some of this in the next month or so, but perhaps what I say tonight will just serve to stimulate your interest a little bit and underline some of the things that they are going to be saying in greater detail. These are the devices; these are the methods; these are some of the things that Satan uses to keep us from being holy.

#### I. *He will do everything he can to draw us from the Word of God*

Turn to the third chapter of Genesis. Dr. Uchiyama, in the adult class this morning, did an excellent job in showing us what man was like when he was created in the image and likeness of God. This was a situation that Satan could not tolerate. In reading of his approach to Eve in Genesis, chapter 3 *(we learn* that he started speaking to Eve by raising questions about the Word of God. First he simply asked her a question. Then before he was through with her he was denying that God had said what he said. You will see the question if you look at the 1st verse. (Genesis 3:1)

(1) YEA HATH GOD SAID, YE SHALL NOT EAT  
OF EVERY TREE OF THE GARDEN?

And she responded by saying, (Genesis 3:2-3)

(2)...WE MAY EAT OF THE FRUIT OF THE TREES  
OF THE GARDEN:

(3) BUT OF THE FRUIT OF THE TREE WHICH IS  
IN THE MIDST OF THE GARDEN, GOD HATH SAID,  
YE SHALL NOT EAT OF IT, NEITHER SHALL YE  
TOUCH IT, LEST YE DIE.

And then you find his denial of the Word in verse 4.

(4) AND THE SERPENT SAID UNTO THE  
WOMAN, YE SHALL NOT SURELY DIE:

If you remember the temptation of the Lord Jesus Christ, you will remember that Satan did exactly the same thing. Each time that Satan presented the Lord with a temptation, the Lord Jesus Christ responded by quoting Scripture, by quoting the Word of God. And each time in those temptations you can see that if the Lord Jesus Christ had done what Satan was suggesting, then it would have meant a departure from the written Word of God. One time in those three temptations Satan actually used the Word of God himself, but used it in part and the Lord Jesus Christ responded by showing that even his use of the Word of God was incorrect. So he will quote Scripture and he will do anything that he can to draw us away from the Word of God.

Satan knows that the Bible is a holy book. On the outside of your Bible you have the words "Holy Bible" printed because it is the Book of God. A holy book produces a holy people. We see this in many different ways in Scripture. The Lord said, (John 15:3)

(3) NOW YE ARE CLEAN THROUGH THE WORD  
WHICH I HAVE SPOKEN UNTO TO YOU.

The Psalmist said, (Psalm 119:11)

(11) THY WORD HAVE I HID IN MY HEART,  
THAT I MIGHT NOT SIN AGAINST THEE.

Many of you have seen that little saying, I first saw it on a Bible of a friend of mine when I was in High School, and I've learned since that it is a very famous saying -- his dad had had printed in gold letters on the outside of his Bible

This book will keep you from sin or  
sin will keep you from this book.

When the Apostle John was writing to the three classes of believers - children, young men and fathers - in the second chapter of I John, this is what he said to the young men that applies to this truth tonight (I John 2:13)

(13) I HAVE WRITTEN TO YOU, YOUNG MEN  
BECAUSE YE HAVE OVERCOME THE WICKED ONE.

And then in the next verse, he explains how they have overcome the wicked one.

(14) I HAVE WRITTEN UNTO YOU, YOUNG MEN,  
BECAUSE YE ARE STRONG, AND THE WORD OF GOD  
ABIDETH IN YOU, AND YE HAVE OVERCOME THE  
WICKED ONE.

So, we can see that these young men to whom he is writing had overcome the evil one because the Word of God was abiding in them.

The devil will do anything that he can to get us away from the Word. It may be busyness; it may be discouragement; it can be lots of other things, because he knows that the Word of God produces holiness. Watch out for an attack here and if you look back upon this past week and you find that perhaps due to the pressure of all of your responsibilities and of other things that you have had to do, you've neglected the word; you've read the Word hurriedly; your eyes have fallen upon the words of Scripture but somehow it hasn't penetrated in your heart, then remember that this is one of the devices that Satan uses and often in our careless treatment of the Word we are opening the door for temptation and trial from Satan himself.

## II. He will do everything he can to make us suspicious of God.

We have all felt this in our hearts. You can see this many many places in the Scriptures. The children of Israel, after they had left Egypt, had come up to the Red Sea. They had mountains apparently on each side of them, the sea in front of them and the Egyptian army coming behind them. Their hearts were filled with resentment against Moses. They felt that God had led them into a trap.

You can see this in Genesis, chapter 3, when Satan said to the woman that God knows something that you don't know and if you eat of the forbidden tree you are going to become like He is and He doesn't want you to be that way. So he (Satan) was stirring up suspicion in her heart and her relationship to God.

Just this afternoon, ~~when~~ I was reading over again that passage in Jeremiah, the 44th chapter, verses 16 through 18, where Jeremiah was telling the people of Judah that the women were not to offer bread to the Queen of Heaven and the men responded by saying that when they did this they had plenty of bread, but when they ceased doing that that's when they got into difficulty. You can see from the passage how deceived the

people were into thinking that by disobeying God and offering their sacrifices to the Queen of Heaven they were better off, better provided for than if they had been doing the will of God.

So, we need to be careful about those feelings of rebellion and resentment. You are waiting upon God to do something for you and He doesn't do it in the way that you want Him to; He doesn't do it in the way that you want Him to do it; He doesn't do it when you want Him to do it. Maybe He doesn't do it at all. So consequently your heart is filled with rebellion. Satan is always there to make sure that he can take advantage of situations like this.

By way of contrast we need the verse that I gave to the men yesterday in our Prayer Meeting from Psalm 136, verse 1, where the Psalmist says, (Psalm 136:1)

(1) O GIVE THANKS UNTO THE LORD; FOR  
HE IS GOOD: FOR HIS MERCY ENDURETH  
FOREVER.

When doubts and questions come into our minds about the character of God and love of God and the faithfulness of God, just remember that this is one of Satan's devices to bring us to a place of spiritual defeat.

### III. He will do everything he can to make us jealous over the things of God.

One thing that deeply impressed me in the passage that I had this morning and some of you commented that it made you a little uneasy to hear these things. (I told one of our ladies that it has made me uneasy all week so I wanted to make you uneasy with it too.) The thing that impressed me the most about that passage in Romans, chapter 14 was that the trouble between these believers, the weak believers and the strong believers, came up over the one thing that they agreed on and that was that they were all seeking to please God, to do the thing that was acceptable to Him. Neither the weak ones nor the strong ones wanted to displease Him. It was over their desire to please God that they got into trouble with each other.

Now, that's exactly what happened to Cain wasn't it in Genesis, chapter 4. He brought his sacrifice. Abel brought his sacrifice. The Word tells us that God had respect unto Abel and his sacrifice, but unto Cain and his sacrifice He had not respect. The Apostle John refers to this in I John, chapter 3, verse 12. He starts in verse 11, (I John 3:11-12)

(11) FOR THIS IS THE MESSAGE THAT YE  
 HEARD FROM THE BEGINNING, THAT WE  
 SHOULD LOVE ONE ANOTHER,  
 (12) NOT AS CAIN, WHO WAS OF THAT  
WICKED ONE, AND SLEW HIS BROTHER.  
 AND WHEREFORE SLEW HE HIM? BECAUSE  
 HIS BROTHER'S RIGHTEOUS.

Right in the act of worshipping God, Cain did it in a way that he wanted to. You can see how the devil moved into this situation and John tells us here in this passage that he was of the wicked one. He was under the dominion of the wicked one and consequently his heart was moved with jealousy and resentment against Abel when he saw that Abel's sacrifice was accepted and his own sacrifice was rejected.

If we are thinking in terms of two believers, which of course was not the case between Cain and Abel, we often see how as God blesses one of His servants, <sup>and</sup> may not see fit to bless another. Or maybe we see the Lord working in the life of someone else and we have been praying for His blessing and seeking His blessing, how easy it is for us to have hearts that are filled with jealousy. This was King Saul's problem when the women began singing that Saul has slain his thousands and David his tens of thousands. And Saul couldn't stand it - to think that the blessing of God was on David in a greater way than it was upon him. That led to all of the difficulty that Saul and David had with each other.

This is another device of Satan and often in the midst of of our desire to serve the Lord and to do His will this springs up and we find jealousy arising in our hearts.

#### IV. He will do everything he can to appeal to our pride.

Most of us don't realize how proud we are until we are in a situation where this is brought out. The devil knew that this was the problem in Simon Peter's life. He knew that Peter was vulnerable at this point and the Lord also knew it. The account is given in Luke, chapter 22, in the 31st verse. Notice the request that Satan had presented to the Lord, (Luke 22:31)

(31) SIMON, SIMON, BEHOLD, SATAN HATH  
 DESIRED TO HAVE YOU, THAT HE MAY SIFT  
 YOU AS WHEAT:  
 (32) BUT I HAVE PRAYED FOR THEE, THAT  
 THY FAITH FAIL NOT: AND WHEN THOU ART  
 CONVERTED, STRENGTHEN THY BRETHREN.

Here by "converted" of course he did not mean saved, but he

meant "when you are turned around." Then Peter said unto the Lord,

(33)....LORD, I AM READY TO GO WITH THEE,  
BOTH INTO PRISON, AND TO DEATH.  
(34) AND HE SAID, I TELL THEE, PETER,  
THE COCK SHALL NOT CROW THIS DAY, BEFORE  
THAT THOU SHALT THRICE DENY THAT THOU  
KNOWEST ME.

If you will notice from this passage that Peter is so self-confident that he was not even grateful for the fact that the Lord Jesus Christ was praying for him. He was saying, in effect, Lord I don't need your prayers because I am ready to do whatever needs to be done in order to prove my love and my faithfulness to you. I'll go to prison with you. I'll go to death with you if this is what it takes. But little did Peter know the weakness of his own heart. He was self-confident; he was sure of himself; he was determined to prove his love for the Lord Jesus Christ, but actually unaware of how much he was trusting himself. I am sure you remember what followed. He failed to pray in the garden of Gethsemene and then later he failed by denying that he even knew the Lord. Some of these denials were in the presence of young women who recognized him as one of the disciples. He even did this, even though earlier he pulled out his sword to defend the Lord and cut off the ear of Malcus

Our spiritual strength, as you can see from the story of Peter, is not proven by swords but by our supplication at the throne of grace. Peter was prey to Satan because of the pride that was in his own heart. The Word of God teaches us, (I Corinthians 10:12)

(12) LET HIM THAT THINKETH HE STANDETH  
TAKE HEED LEST HE FALL.

Just as surely as we are trusting in ourselves and confident in the way that we are going to serve the Lord, and as Peter said that everybody else may fail, but you can trust in me (Peter), and Peter of course failed the Lord more miserably than any of them except for Judas. And so pride is one of the ways in which Satan is able to get us.

V. *He will do everything he can to cause us to love other things more than God.*

Let's think in the fifth place about Judas. Have you ever studied the life of Judas, to learn what went wrong with him. He didn't seem to have Peter's problem. You don't find statements



manifesting great pride, at least not in the same way that they were evident in Peter's life. There's no scandle attached to Judas. He was not an immoral person. He never requested that he would be able to sit at the right hand or the left hand of the Lord Jesus Christ when He came into the kingdom, like James and John requested. What was his problem? It came to the surface one day when Mary was worshipping the Lord Jesus. You will find the story in the 12th chapter of the Gospel of John and it is also found in the Gospels of Matthew and Mark, when Mary took a pound of ointment of spikenard, and John says that it was very costly, and she annointed the feet of the Lord Jesus and wiped His feet with her hair. Judas didn't like it and said, why all this waste because it could have been sold and the money could have been given to the poor. But John tells us in the 12th chapter, (John 12:6)

(6) THIS HE SAID, NOT THAT HE CARED  
FOR THE POOR; BUT BECAUSE HE WAS A  
THIEF,

And there you have Judas's problem,

(6)....AND HAD THE BAG, AND BARE WHAT  
WAS PUT THEREIN.

Link this experience in the life of the Lord Jesus with Judas to the statement that the Apostle Paul wrote to Timothy later on when he said this: (I Timothy 6:10)

(10) FOR THE LOVE OF MONEY IS THE  
ROOT OF ALL EVIL: WHICH WHILE SOME  
COVETED AFTER, THEY HAVE ERRED FROM  
THE FAITH, AND PIERCED THEMSELVES  
THROUGH WITH MANY SORROWS.

If you read that verse several times I think that you will come to the conviction that when the Apostle Paul wrote these words, he had to be thinking of Judas, because it was Judas's love for money that was his downfall and like we find in practically all other sins, one sin breeds other sins. But there is probably no sin that is more prolyphic in leading us into other sins like the love of money.

This can be the primary objective of men in the ministry, making money. If anything, it is even more dangerous there than it is in other places because we are involved in serving the Lord. But the Scriptures clearly indicate that we need to be careful on this point. It seems to innocent at times and we can justify our love for things and our love for money and the things that money buys. But the love of money, when it grips the

the heart of a person opens up that person to an attack from the evil one. And this was Judas's problem.

VI. He will do everything he can to encourage us to be unforgiving toward those who have wronged us.

I spoke about this not too long ago, but I want you to turn to II Corinthians, chapter 2, and I want to read the verse that I read earlier and add one to it. This has to do with a man in the Corinthian church who had been put out of the church because of his sin. He apparently had acknowledged his sin and had come back to the Lord and was seeking to be reestablished in the fellowship of the church, but there were those in the church who apparently didn't want him back, who were not willing to forgive him. The Apostle Paul found it necessary to write to them about this and he says in verse 10, (IICorinthians 2:10-11)

(10) TO WHOM YE FORGIVE ANYTHING, I FORGIVE  
ALSO: FOR IF I FORGAVE ANYTHING, TO WHOM I  
FORGAVE IT, FOR YOUR SAKES FORGAVE I IT IN  
THE PERSON OF CHRIST;  
(11) LEST SATAN SHOULD GET AN ADVANTAGE OF  
US: FOR WE ARE NOT IGNORANT OF HIS DEVICES.

For Satan to get the advantage of us, among other things means that our failure in this instance to forgive will only lead to other sins of a more obvious nature. You see, I can hold within my heart many times an unforgiving spirit and for a long period of time, but it's not going to rest there alone. If I have been wronged by my fellow believers, the tendency is for me to defend myself, and even pray that God would bring judgment upon them and if they were to come and seek forgiveness to feel that I have been wronged sufficiently so that I am justified in not forgiving them. But here the Apostle Paul points to one of the devices of Satan when he says that we are not ignorant of his devices and he puts his finger upon this one thing - an unforgiving spirit, that gives Satan the advantage and enables Satan to do other things to deceive and humiliate us.

WHAT IS THE ANSWER?  
WHERE ARE WE GOING TO FIND HELP?

In the light of all of these things, and perhaps you can think of other things in the Scriptures - Old and New Testaments - which manifest the devices of Satan. What is the answer? Where are we going to find help? This is where we want to look, in closing, at our text in Ephesians, chapter 6, verses 10-12. Perhaps as we've

been thinking about this in the light of "holiness" and our desire to be what God wants us to be - to be holy as He is holy; this may throw the whole passage of Ephesians, chapter 6, in an entirely different light. He (Satan) set himself against us, the people of God; he hates the holiness of God. When you and I set ourselves to become like the Lord and to walk in obedience to the Lord and His Word, we are probably going to experience the opposition of Satan as we have never experienced it before. But here's the answer, here's the only answer, as the Spirit of God has given it to us through the Apostle Paul. (Ephesians 6:10-11)

(10) FINALLY, MY BRETHREN, BE STRONG IN  
THE LORD, AND IN THE POWER OF HIS MIGHT.

A person who knows anything about Satan will never be flipant or careless about the power of Satan or of what Satan is able to do in our lives. There is probably not a person here tonight who hasn't been humiliated in one way or another because they grew careless about the devices of Satan or maybe were at the time ignorant of those devices. But the only strength that is sufficient to enable us to overcome the opposition of Satan and the temptations that he places before us is to be found "IN THE POWER OF HIS MIGHT" - to be strong in the Lord. This means that we are to be feeding daily upon the Word of God. He is "OUR REFUGE AND OUR STRENGTH, A VERY PRESENT HELP IN TROUBLE." Isaiah tells us that "THEY THAT WAIT UPON THE LORD SHALL RENEW THEIR STRENGTH, THEY SHALL MOUNT UP WITH WINGS AS EAGLES: THEY SHALL RUN AND NOT BE WEARY: THEY SHALL WALK AND NOT FAINT.

In order to be strong in the Lord we need to put on the whole armour of God,

(11) PUT ON THE WHOLE ARMOUR OF GOD,

and there's not part of the armour that is useless, no part of the armour that we can ignore. This armour has to be put on daily and we put it on that we may be able to stand against the wiles of the devil. As I brought out when we were dealing with this passage of Scripture - one thing that makes our conflict with our enemy so difficult is that we cannot see him.

(12) FOR WE WRESTLE NOT AGAINST FLESH  
AND BLOOD, BUT AGAINST PRINCIPALITIES,  
AGAINST POWERS, AGAINST THE RULERS OF  
THE DARKNESS OF THIS WORLD, AGAINST  
SPIRITUAL WICKEDNESS IN HIGH PLACES.

The devil is greater than we are, greater in wisdom, greater in power. He *deceived* Eve in the very beginning, by his subtly, by his craftiness and he is still the same today. But we can rejoice that

the Apostle John tells us, (I<sup>st</sup> John 4:4)

(4)...GREATER (in wisdom, greater in  
power, greater in every way) IS HE THAT  
IS IN US THAN HE THAT IS IN THE WORLD.

And so our hope is in the Lord and He is the one who has made full provision for our victory. As we walk with Him and as we draw from Him the strength that we need, the Lord will grant us the victory over our enemy and we will be enabled to bring honor and glory to His holy name. May the Lord keep us from getting careless and feeling that we are secure. But let's pray that the Lord will make us a holy people and then that by His grace that we may use the provision that He made in His Word and in His Son to keep us in the place of victory over the evil one. Shall we bow together in prayer.