

Growing In Christ

What We Need and What To Avoid

Peter Miles

Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ (Ephesians 4:15 ESV).

How do we 'grow in Christ'? Do we need to? Is it sufficient just to be saved?

I hope that here these questions will be addressed and show that God's salvation in Christ goes much further than to forgive our sins and give us a right to enter His eternal kingdom. Growth, as in the natural realm, is a sign of life. Lack of growth or none is an indication that something is seriously amiss. We may believe certain Biblical facts and attend church but are we growing and bearing the fruit of God's Spirit, the character of Christ in our life?

In writing this I have two main concerns: - a superficial, shallow faith and worldliness - love for this world and the things of this world rather than the kingdom of God. In the parable of the sower Jesus told His disciples that these both present great spiritual dangers, which, if not addressed will cause us to be unequipped to face the trials of life and hinder or even prevent the fruit of Christ's spirit in us.

I also have a deep concern of the popular idea that all we need is faith. This is a serious misconception as the Bible teaches us we also need to *practice* holiness, without which no one will see the Lord. Holiness is the evidence of a soul who has been saved and transformed by the power of God, through repentance and faith. Through the cross of Christ we are not only saved from the penalty of sin but also its power. The good news is that in Christ God has given us, by His grace, everything we need to grow in Him and become a holy people, not only to ensure our entrance into His eternal kingdom but also that we might know peace and joy now to His praise and glory.

Contents

Introduction

Salvation Saved From and Saved For

Exodus: God's example of salvation

Salvation: What God does

Salvation: Our response

Repentance

Faith

Faith needs to continue

Faithful to Jesus

Faith will be tested

Obedience

Examples of faith and obedience

Baptism

The Cross - the End and the Beginning

The significance of the Cross, Christ's death and resurrection in the salvation and the life of every believer

Living As God's People

The fear of God

The character of God's people

The Beatitudes

We are to deny self

We are to be led by the Holy Spirit

We are to be the salt of the earth

We are to be light in the world

We are to bear fruit

We are to be holy and righteous

We need to forgive

Love - the greatest commandment

We are the body of Christ, a holy temple

We need to remain in Christ

The Spiritual Battle, Warnings and God's Discipline

The Spiritual Battle: the world, the flesh and Satan

Warnings About Departing from God
God disciplines His people

Assurance

Further Words of Caution From Scripture

The parable of the house built on the rock

The parable of the sower

Warnings from the book of Hebrews

Are We Once Saved Always Saved?

Acknowledgements

I would like to thank Derek Stancombe, David Fleming and John Staer for their encouragement, constructive criticism and invaluable comments.

Unless otherwise indicated Scripture quotations are taken from the New American Standard Bible, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission. (www.Lockman.org)

Scripture quotations marked (ESV) are from The Holy Bible, English Standard Version® (ESV), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved

Introduction

As a baby grows naturally from infancy to childhood, adulthood and parenthood, so the Bible teaches us we also grow from spiritual birth to maturity in Christ. Growth is a sign of health and lack of growth is an indication something is wrong. In the same way spiritual growth and holiness in a Christian is an indication of spiritual life and failure to grow shows something is amiss (2 Peter 1:8,9). Growth is not an option but a necessity and requires both what we need to have and what we need to avoid.

This present life is a preparation for the life to come. In this preparation we will need to grow spiritually and overcome three things - the world, the flesh and the devil. With growth will be fruit and with this fruit we will be able to endure the trials and temptations of this life and be prepared for persecution and spiritual deception.

In the apostle Peter's second letter we are encouraged to '*grow in the grace and knowledge of our Lord and Saviour Jesus Christ*' (2 Peter 3:18). This growth is necessary lest we be '*carried away by the error of unprincipled men and fall from your own steadfastness*' (3:17). Earlier in Peter's letter we are told that God's power '*has granted to us everything pertaining to life and godliness, through the true knowledge of Him*' (1:3). This knowledge is clearly not just academic but is to be shown in experience, in our lives, for Peter goes on to say that if faith, moral excellence, knowledge, self-control, perseverance, godliness, brotherly kindness and love are *increasing* (that is, growing) we will be fruitful and prepared to enter God's eternal kingdom (1:8-11). Yet note it is through God's power we are prepared and equipped.

Understanding who God is and His way with His people is also crucial to our spiritual growth. A false or distorted understanding here will prove to be a serious impediment to our spiritual journey. We are urged to know Him and Christ. Again this means that we are to know Him, not merely intellectually, but in experience. We need to not only know His word but to obey it. As the apostle John says: '*By this we know that we have come to know Him, if we keep His commandments*' (1 John 2:3). We need to know both His kindness and severity (Romans 11:22). If we emphasise one to the detriment of the other we will inevitably stumble. God wants to forgive us (through Christ) but He also wants us to be holy.

To be holy may be misunderstood to mean an adherence to ritual and orthodoxy or what 'spiritual' Christians do. In fact the Bible tells us we are *all* to be holy and without holiness no one will see the Lord (Hebrews 12:14). It is God's intention that we not only believe in Jesus and receive forgiveness of our sins but that the life of Christ is formed in us and so bring glory to Him. That is what holiness is: to be conformed to the image of Christ - both in our thinking and our doing.

To grow in Christ we will need to love what Christ loves and hate what He hates, putting aside our old ways and putting on new ways and attitudes. And it is our thinking which first needs to change through the renewing of our mind (more on this in Living As God's People).

Some of what will be said may seem hard but such things need to be faced honestly if we are to avoid potential snares along the way. The Bible encourages us to feed on the solid food of God's word not just the milk, if we are to grow in discernment and maturity (Hebrews 5:12-14). It is not my intention to pass judgement on any but to encourage a humble respect and obedience to God's word. It is my hope also that you will be encouraged to grow in your love for God and Christ, increase in faith and holiness, avoid the potential snares and by-ways, give encouragement to those struggling with sin or trying circumstances and know God's grace and strength are sufficient.

This is written to encourage you to live for God according to the ability He has given you. It is not that we all must attain to a certain standard but that we put every effort to attain to the standard of life God has revealed to us. We must run *in such a way* so as to get the prize (1 Corinthians 9:24). This will be a cooperative undertaking. So don't be discouraged!

What Does It Mean to Be 'Saved'?

First, I have felt it necessary to understand what it means to be saved. The terms 'being saved' or 'born again' have in some ways become clichés. We use them often but do we understand their full meaning and implication? What are we saved from and what are we saved for?

I have a long held concern that many believe to be saved simply means to be forgiven of one's sins and obtain a right to enter Heaven (true though this is - but only in part). God's salvation in Christ goes much further since it is His intention:

To redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds (Titus 2:14) and to be

A chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvellous light (1 Peter 2:9).

So we become, not just 'saved' people but God's people, citizens of His kingdom. We also become priests who serve and worship Him. Salvation, then, is not just for our sake but for God and His purpose for us. He achieves this by bringing every believer into a vital spiritual union with His Son. Through the cross of Jesus and His resurrection we are raised from spiritual death and receive new life, the life of His Son. We are adopted into His family as His children so that we may share in His inheritance and bring glory to Him (Ephesians 1:5-7).

It is God's will, that believing in Him, we grow to know Him and He us. This is an intimate spiritual union which will be explored in the pages to come. It is only through our union with Jesus, in His death and life that we experience deliverance from both the penalty and power of sin. The outcome of this will not be religious people who merely hold to a creed, but a *real* people, who show the life of Jesus through enduring the trials and pressures of this life.

Scripture shows us that self-denial, self-discipline and suffering are all part of the normal Christian life. It teaches us that, while faith is needed to begin and continue in the Christian life,

cooperative effort on our part is also needed. Our relationship to Christ is never passive and it is through faith, growth in wisdom, cooperative effort and testing circumstances that we might become complete in Him (Colossians 1:28).

Jesus said the way to heaven would not be easy:

Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few (Matthew 7:13,14 ESV).

Here we have a simple statement of how we begin our life in Christ and what we can expect along the way. Christ is the narrow gate. There is no other way by which we can come to God. Jesus says the way is hard that leads to life, the word 'hard' here meaning to suffer affliction (from the Greek word *thlibo*). As we also read in Acts:

Through many tribulations we must enter the kingdom of God (Acts 14:22).

This affliction will be encountered as part of a spiritual battle against the world, our flesh and the devil which no child of God will be spared. More on this will be explored in *The Spiritual Battle: the world, the flesh and Satan*.

Is It Sufficient Just To 'Believe'?

It is also of concern there is a prevalent idea that once faith in Christ has been expressed we need do nothing more to enter God's eternal kingdom. According to this idea we just need to 'believe'. Yet scripture gives numerous warnings which show that through continued wilful neglect we can fail to enter God's kingdom. These warnings are not to discourage us but to inform and prepare us for the journey ahead. God is gracious and in Christ we are given everything we need to endure trials, grow in holiness and enter His eternal kingdom. Therefore we need never despair as will be seen later.

Our time on this earth is limited and precious. So we need to make every opportunity to live for Christ, grow in Him, do His will and in so doing be prepared to enter God's kingdom.

I have not written this as an armchair theologian but as a fellow traveller on God's way, who also has weaknesses and endured trials. It is my hope that what is written here may in some way contribute to our understanding and appreciation of God's wisdom. I, as we all do, see only in part this side of eternity. In this respect I have much to learn and stand to be corrected.

But first a brief review of God saving the people of Israel from slavery to Pharaoh and out of Egypt will help us to understand what we are saved from and what we are saved for.

Salvation - Saved From and Saved For

Exodus - God's Example of Salvation

The people of Israel spent 400 years in Egypt as slaves to the Pharaohs. At the right time God raised up a man, Moses, who He used to deliver His people out of Egypt and lead them into the Promised Land. This account, recorded in the book of Exodus, illustrates God's way of salvation and bringing us into His kingdom. Knowing how and why God saved Israel will help us understand how and why God saves us.

God, before saving Israel from Egypt, made seven promises:

1. I will bring you out from under the burdens of the Egyptians.
2. I will deliver you from their bondage.
3. I will also redeem you with an outstretched arm and with great judgements.
4. I will take you for My people.
5. I will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians.
6. I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob.
7. I will give it to you for a possession; I am the LORD (Exodus 6:6-8).

From these we can see God's plan for Israel was three-fold:

1. To save His people from slavery and bondage to Pharaoh and redeem them.
2. That they would become His people and He their God.
3. To bring them to the Promised Land and give it to them as a possession.

So Israel was saved *from* Pharaoh and Egypt and saved *for* a purpose - to be God's people and inherit the Promised Land.

Before God bought Israel out of Egypt, they were instructed to sacrifice a lamb and to put its blood over the doors of their houses. When God saw the blood He passed over the homes of the Israelites and they were not judged as the Egyptians. The shed blood of the Passover lamb foreshadowed the blood to be shed by the coming Messiah - Jesus, the Lamb of God.

And God's plan for us under the new covenant is this:

1. To save and redeem us from bondage to sin, Satan (who is the god and ruler of this world) and his authority.

2. To be His people, His sons and daughters and He our God.

3. To bring us into His rest and inherit the promises.

The similarities between Israel's salvation from Egypt and ours today through Jesus are informative. Israel experienced salvation from a flesh and blood adversary but we experience salvation from a spiritual adversary. Yet in both there is a blood sacrifice, deliverance from bondage, becoming God's people and a promised inheritance.

We are saved *from* Satan's authority and slavery to sin:

She will bear a son, and you shall call his name Jesus, for he will save his people from their sins (Matthew 1:21).

...to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God (Acts 26:18).

He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son (Colossians 1:13).

We are saved *for* the purpose of becoming God's people, a holy people, who will inherit His kingdom.

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light (1 Peter 2:9 ESV).

...that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me (Acts 26:18).

The New Testament also reveals God's greater purpose - not only being God's people but that we would, to His praise and glory, become a Bride for His Son - the Church.

That He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless (Ephesians 5:27).

Salvation is God's rescuing us from spiritual death, slavery to sin and Satan's authority. He has done this through Christ's death and resurrection and transferred us into His kingdom and authority. Then, having been saved, we begin our life with and for God, as His people and fulfilling His purpose.

Next it will be seen how God does this.

Salvation: What God does.

Sin separated us from God and because of our relationship to Adam, we were physically alive but spiritually dead

And you were dead in your trespasses and sins (Ephesians 2:1).

Our attempts to make ourselves right before God were in vain. God provided the way to reconcile us to Himself and put His life into our spirit, so raising it from death. He did this through the death of Jesus, redeeming, forgiving, justifying and reconciling us to Himself:

Being justified as a gift by His grace through the redemption which is in Christ Jesus (Romans 3:24).

In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace (Ephesians 1:7).

For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life (Romans 5:10).

Thus we are forgiven of our sins through Jesus' blood, His sacrifice, and reconciled to God. We should note here that *sin* means more than doing what we know is wrong. It means missing the mark, the goal being God's glory. It is not just what we shouldn't have done but also what we should have done. In this respect then, we all fall short of God's mark and glory (Romans 3:23).

Only as God justifies us and imparts His life in us is this goal achieved. When God justifies us through Christ our record of sin is taken away and we are made right in His sight. It is a gift by His grace which we receive through faith in Christ. God redeems us, purchasing us for a price, the price being the blood of Christ. Therefore we are His possession:

Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body (1 Corinthians 6:19,20).

Salvation is God's act of grace through Christ's death and resurrection. Without Christ we are enslaved to Satan and sin and it is impossible that we free ourselves (2Timothy 2:26 and Romans 7:23-25). But in Christ we are set free from the power of sin.

Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death (Romans 8:1-2).

Salvation: Our response

Repentance

Knowing what we *have* been saved from, what we are *being* saved from, what we *will be* saved for and what it cost God - the death of His Son - should fill us with humble gratitude and lead us to repentance. As Paul reminds the Christians in Rome:

Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? (Romans 2:4).

We are called to repent and believe the Gospel message. When Jesus began his ministry his first recorded words were:

The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel (Mark 1:15).

Jesus told those who heard to "repent and believe in the gospel" because the kingdom of God was at hand. That was the good news. He was proclaiming the coming of a kingdom ruled by God, supplanting all human rule and in which righteousness ruled according to God's standard not man's.

We need to repent because of God's future judgement:

Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead (Acts 17:30).

Through repentance we receive forgiveness of sins:

And that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem (Luke 24:47).

He is the one whom God exalted to His right hand as a Prince and a Saviour, to grant repentance to Israel, and forgiveness of sins (Acts 5:31).

Repentance is a decision to change our mind about sin in response to God's declaration, followed by a change in practice. It is an act of obedience, not because we necessarily feel sorry or remorseful.

He who conceals his transgressions will not prosper, but he who confesses and forsakes them will find compassion (Proverbs 28:13).

A 'decision' for Christ is only meaningful if it is accompanied by repentance. And true repentance will be shown in a changed life.

Therefore bear fruit in keeping with repentance (Matthew 3:8).

Just as God's first creative act was to send light into the physical world so God's first act in making us new is to send His spiritual light. In the person of the Holy Spirit He opens our eyes and convicts our conscience of our sinfulness before a holy God.

...to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God (Acts 26:18).

Jesus gave us a solemn warning of the seriousness of sin:

If your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than to have two hands or two feet and be cast into the eternal fire. If your eye causes you to stumble, pluck it out and throw it from you. It is better for you to enter life with one eye, than to have two eyes and be cast into the fiery hell (Matthew 18:8,9).

Though 'cut off' and 'pluck out' were not meant to be taken literally (since the source of sin is in our heart, not our body) these words never the less convey to us the seriousness of sin and we must do whatever it takes to forsake it. It is better to lose what we value here than lose our life for eternity.

The call to repent and believe is one that needs to continue throughout our life. As Peter reminds us:

The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance (2 Peter 3:9).

Repentance will mean not just feeling sorry and deciding to change your ways, but also seeking to restore what we have broken - be it a relationship or a trust. If we have committed a crime it will need to be confessed to the relevant authority. Repentance will always have a cost to us personally.

Faith.

What is faith and why do we need it?

Faith is trusting in God, not in ourselves. Abraham is called the father of those who believe because he believed God for what was humanly impossible:

Yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, and being fully assured that what God had promised, He was able also to perform. Therefore it was also credited to him as righteousness. Now not for his sake only was it written that it was credited to him, but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead (Romans 4:20-24).

We need faith to come to God because:

Without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him (Hebrews 11:6).

Faith has always been the way to be right before God, before the law (of Moses), during the law and now apart from the law but under grace. It is through faith our life in Christ begins and is maintained. But our faith must be in Christ, not in our own righteousness:

For Christ is the end of the law for righteousness to everyone who believes (Romans 10:4).

A righteousness (which means to be morally right before God) based upon faith in Christ is foundational to the Christian faith. The righteousness of God is without compromise and whether we have committed many or few sins, we have all fallen short of the glory of God. And it is only through the blood of Christ our sins are forgiven, since *without the shedding of blood there is no forgiveness* (Hebrews 9:22). Hence righteousness must be based on faith in Christ, as Paul explains:

Even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus (Romans 3:22-24).

Faith itself does not save us but it is through faith that we receive God's grace, as Paul reminds us:

For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast (Ephesians 2:8,9).

Like a man in a lifeboat who reaches out to a drowning man and says "Take hold of my hand and I will save you." No one would suggest the drowning man had saved himself through his holding on. So it is with faith. Our faith is necessary to receive, but not the means of, our salvation. It is God who saves us, by His mercy and grace.

Biblical faith is more than mental assent to the truth of something. It is a complete trust and confidence in the one whom we put our faith. While it begins as a thought it is not complete until we act on it. Biblical faith cannot remain only as a thought.

We need to ensure our faith is in Christ, and in Him alone, not in the fact we are a member of a particular church. If our security lies in any organisation or person other than Christ our faith will be in vain.

When Jesus spoke of believing in Him (in the gospels) and the promise of eternal life, the way to salvation was not yet accomplished. He was pointing to the time after His death on the cross and His resurrection when He had completed all God's will by offering Himself as a sacrifice for sin. After the resurrection, the apostles preached that redemption, forgiveness of sins, justification, salvation and sanctification were given to all who had faith in Jesus.

Faith needs to continue

Jesus said *"that whoever believes in Him shall not perish, but have eternal life"* (John 3:16). Yet it needs to be noted that the tense of 'believe' in this verse is present tense, that is, one of *continuing* belief, not just that of a single past act. Hence faith needs to continue, not just begin. This is the case in other passages which give the promise of eternal life, such as John 3:15, 3:36, 5:24, 6:47 and 11:25.

In the parable of the sower Jesus tells us:

Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away (Luke 8:13).

Jesus said there would be those who hear the gospel, believe it and receive it and so are saved. There is life and growth, but when temptation or a time of testing comes they fall away because their faith does not endure. This is why we are urged to continue in the faith (Acts 14:22 and Colossians 1:22,23).

This need to endure in faith will be explored in more detail in *The Spiritual Battle*.

Faithful to Jesus

Jesus told us to remain faithful to Him and the tragic consequences if we are not:

Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven. But whoever denies Me before men, I will also deny him before My Father who is in heaven (Matthew 10:32,33).

In the parable of the talents it is the *faithful* servant who enters into the joy of Christ (Matthew 25:14-23).

Jesus promises those who are faithful in trial and persecution:

Be faithful until death, and I will give you the crown of life (Revelation 2:10).

To be faithful to Jesus may cost our reputation before men. It may even cost us our life as is happening now to Christians in many parts of the world.

Faith will be tested

Our faith will be tested through trials to prove it is real and through endurance we will grow in spiritual maturity.

Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing (James 1:2-4).

Peter also encourages us with these words:

In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honour at the revelation of Jesus Christ; and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls (1 Peter 1:6-9).

Moses reminded Israel God would test their faith so He might know their heart:

You shall remember all the way which the LORD your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not (Deuteronomy 8:2).

So we can expect that our faith will be tested through trying circumstances. We may be tempted in such times to give up on God or seek an ungodly solution to our situation. Like Israel in the wilderness, when faced with difficulty or hardship we may be tempted to accuse God of neglect. So, in such times of trial our faith may be shaken and it may seem as if we are in the valley of the shadow of death, will we remain faithful?

Though God tests our faith He does not test us beyond our ability to endure it (James 1:2,3 and 1 Corinthians 10:13). It is through such times that God teaches us to be faithful and holy. His love is for our good, especially in the midst of trial, because He wants to see us grow into the likeness of His Son who endured great temptation and suffering.

Obedience

Faith has as its primary object the One in whom we put our faith, God. If we have faith in God then obedience to His revealed will should naturally follow. As James declares, *'faith without works is dead'* (James 2:26). This is not to say that if at some time we are disobedient to God's commands we are faithless. As we walk with God and know Him more, our faith will grow, and so will our obedience.

Jesus said we are to both believe and obey Him:

He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him (John 3:36).

Nor can we pay lip service to obedience as Jesus said:

Why do you call Me, 'Lord, Lord,' and do not do what I say? (Luke 6:46) and ...

My mother and My brothers are these who hear the word of God and do it (Luke 8:21).

And James warns us of self-deception:

But be doers of the word, and not hearers only, deceiving yourselves (James 1:22 ESV).

Clearly if we are to be doers of the word we need to know God's word - through reading and hearing. If we have a Bible, we must take time to read and understand it.

Jesus also said that if we claim to know Him then we must also obey His commands:

By this we know that we have come to know Him, if we keep His commandments. The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him (1John 2:3-4).

Therefore it is not sufficient to just know *about* Jesus and what He has done.

Yet obedience should not be burdensome but like David be a delight from a heart of love for God and His word:

I delight to do Your will, O my God; Your Law is within my heart (Psalm 40:8).

In Hebrews 11 we are given many examples of men and women of God who, through their faith in Him, accomplished many things. Yet it should be noted that in each case their faith was accompanied by action. It involved trusting and obeying God for that which humanly seemed impossible.

Is this suggesting we are initially saved by God's grace and are finally saved by our obedience? No. Our obedience will never make us right before God. Only through our faith in Jesus and by God's grace are we justified and saved. Obedience is the outcome of true faith in Christ and love for God. It is like the drowning man referred to earlier. No one would suggest he had saved himself by his obedience in holding on. Our obedience is necessary, but never merits God's grace.

As Jesus said:

So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done only that which we ought to have done (Luke 17:10).

God's redemptive plan, while because of His intention, grace and power, is not fulfilled in us without our co-operation. It is God who gives the rain and sun and causes growth of the wheat but a farmer needs to prepare the soil and sow the seed. In the same way, it is God's life and power which enable us to grow, but we need to co-operate with Him if we are to grow spiritually. Yet we should not expect growth to be smooth and uninterrupted because we face a spiritual battle. There will be ups and downs, but with faith and perseverance we will grow.

Examples of faith and obedience

1. Israel, in faith, passed through the Red Sea and so escaped their bondage to Pharaoh and Egypt. Would they have been saved had they remained on the shores of the Red Sea? No, they had faith, obeyed and so were saved (Hebrews 11:29 and Jude 1:5).

2. A blind man was told by Jesus to go and wash in the pool of Siloam. His obedience by washing in the pool of Siloam was not the cause of his receiving his sight. It was Jesus who healed him not his act of washing. Yet would he have been healed if he hadn't washed in the Pool of Siloam? No, for that would have shown he didn't have faith in Jesus. The blind man had faith and obeyed, and so was healed (John 9:1-7).

3. Naaman the leper was told to wash in the Jordan seven times by Elisha. At first he resisted thinking other rivers would surely be better. Yet he obeyed Elisha and God healed him. Would he have been healed had he washed in the Abanah or Pharpar rivers, or had he washed himself only six times in the Jordan? No, yet through his faith followed by obedience, God healed him (2 Kings 5:1-14).

4. Abraham obeyed God in leaving his home country for the land of promise, believing God would fulfil His promise (Genesis 12:1-5). He obeyed, offering up his son Isaac believing God would raise him from the dead (Hebrews 11:17-19).

Obedience to God flows from faith in and love for Him. The reality of our faith in and love for God will be shown in our willingness to obey Him (especially in difficult circumstances) and His commands are not burdensome (1 John 5:3) but rather they should be our delight.

Baptism

Baptism should be our first act of faith and obedience after repentance and believing in Jesus. Throughout the book of Acts we see baptism as being the normal response after repentance and faith and receiving the Holy Spirit. Jesus commanded His disciples be baptized:

Go therefore and make disciples of all the nations, baptising them in the name of the Father and the Son and the Holy Spirit (Matthew 28:19).

And Peter on the day of Pentecost:

Repent, and each of you be baptised in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit (Acts 2:38).

We should not think of baptism as merely a symbolic act of union with Christ but an act of faith in obedience to Jesus' command. Like Israel's act of faith in passing through the Red Sea and becoming separated from their old life in Egypt, so baptism, though a physical act, is a spiritual event through which, in faith, our old self is buried and we receive new life. Paul spoke about baptism as the burial of our old self:

Or do you not know that all of us who have been baptised into Christ Jesus have been baptised into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life (Romans 6:3-4).

The English word 'baptise' is actually a transliteration (not translation) of the Greek word 'baptizo' which means 'to immerse or submerge'

When and how should we be baptised? Because baptism is our response in faith and obedience to the call to repent and believe the gospel of Christ it must be a conscious and willing decision on our part. For this reason infant baptism (or christening) cannot be regarded as valid. As to the manner: it ought to be by immersion (as a true translation of the Greek word indicates) in water and as to when it should happen: as soon as possible after believing. This was certainly the practice in the early church.

The next section will look at the significance of what Jesus accomplished at the cross.

The Cross - The End and the Beginning

The final solution to dealing with our sinfulness is not to deal with our *sins* but with *sin* itself. Sin is what we have inherited from Adam. It is the disease of sin that is the problem. Sins are the symptoms of that disease. It would be of no point treating the symptoms while leaving the underlying cause untreated. This is why the cross of Jesus is central to God's purpose for us. The cross is God's answer to sin. Through the cross we are not only justified, forgiven, redeemed and reconciled to God but also saved from spiritual death, our slavery to sin and the authority of Satan.

This is why the first revelation of Jesus' mission on earth said He would save His people *from* their sins (Matthew 1:21).

Through the cross our debt of sin has been cancelled:

When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions having cancelled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross (Colossians 2:13-14).

Through the cross Jesus has broken the authority of Satan and saved us from the dominion of darkness:

For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son (Colossians 1:13).

When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him (Colossians 2:15).

Through the cross our slavery to sin has ended and we receive new life

When Jesus was crucified, our old and sinful self was crucified and died with Him. It marks the end of our old life and the beginning of the new:

Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin (Romans 6:4-6).

Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come (2 Corinthians 5:17).

God's way with our sinfulness is not by reforming the old life but by crucifying it, putting it to death and creating a new life. Through the resurrection of Christ we receive new life. This new life, being born again, having eternal life, is in fact Christ in us and us in Him. This is why Jesus said "unless one is born again he cannot see the kingdom of God" (John 3:3). Our old self must die so we can be born anew of the spirit of God.

We may not feel like we have new life and may be very conscious that our old life is still active. Yet this is where we need faith not feeling. We may not *feel* forgiven or saved but we know it to be a reality because God's word says we are. In the same way we may not feel our old self is dead, yet we know it to be a reality by faith in God's word. If we believe we have been forgiven in Christ then we must also believe we have died in Christ. Both are true.

Because of Adam we were born sinners but through the Cross we have become dead to sin. This is not legal fiction, but an amazing reality which should bring us to humble obedience. Though the death of our old self and the presence of new life is a reality in Christ, we will find while in this present body that sinful desires will persist. This is why Paul tells us:

Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God (Romans 6:11-13).

The word translated 'consider' in this verse in the original Greek conveys the meaning of 'reckon' or 'count'. It speaks of a reality not a supposition, a fact not an ideal. So though experience may indicate our old self is not dead, we must count or reckon that it is dead, exercising our faith by acting on it. Satan will endeavour to convince us that it is not dead so we will doubt and disobey God. If we believe our old self is alive then we will tend to act accordingly. The problem many of us face with sin is that we still think our old self is alive and we still think in its old ways. However if we believe our old self is dead and no longer has power over us then we will have the mind to do what God asks. This is why we are told to be renewed in the spirit of our minds (Ephesians 4:22). Our thinking is the first thing that needs to change.

Paul, in answer to the question "Are we to continue in sin so that grace may increase?" responds with an emphatic "May it never be!" We are no longer to let sin reign in our bodies and are able to do so because of what Christ has done through His cross. Before the Cross we were slaves to sin but now we have become slaves to Jesus:

Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? (Romans 6:16).

Paul, in Romans 7, tells of an inner battle - between our mind which wants to do God's will and the sinful nature. Our old self wants independence, to resist authority and when presented with the demands of God's law results in a desire to do what we shouldn't. We see this with our children. Tell them not to do something and that is the very thing they want to do! Therefore, our

old self is incapable of overcoming sin and doing God's will. Only Christ can set us free - first by crucifying the old self and then creating a new self in the image of Him. This is why Jesus said "You must be born again".

The Two Laws

For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death (Romans 8:2).

To illustrate the operation of these two laws we can compare the operation of the law of gravity and the law of aerodynamics. If we are in an aircraft, the law of aerodynamics overcomes the law of gravity and so we are kept aloft. However, the law of gravity hasn't been eliminated as we can still feel its pull, though in the aircraft. Should we jump from the aircraft the law of gravity will bring us to a certain demise! So it is with us. While we are in Christ, the law of the Spirit overcomes the law of sin and death and so we are able to live for God:

So then, brethren, we are under obligation, not to the flesh, to live according to the flesh- for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. For all who are being led by the Spirit of God, these are sons of God (Romans 8:12-14).

To live by and be led by the Spirit is not an option but an obligation. We should not deceive ourselves since what we sow we shall reap:

Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life (Galatians 6:7,8).

Our old self was crucified with Christ and we have received new life - His life. We are united with Him, through faith, in both His death and life. The Cross has ended our slavery to sin and His resurrection has bought us new life. Before the Cross we were dead *in* sin. Now we must count ourselves dead *to* sin. After the Cross and Christ's resurrection we have become alive to God and slaves to righteousness. This is why John says those born of God cannot sin, because it is not the nature of the new self to sin (1 John 3:9).

So while we are in this body we will always have a battle against sin but through Christ we can overcome. If we do sin it is because we have chosen to do so, not because it is inevitable. Yet if we repent and confess our sins Christ will forgive and cleanse us. So as we continue to believe God, thanking Him in the assurance that our old self is dead and our body of sin has been rendered powerless, the life of Christ in us, the new self, will day by day become a greater reality in experience (2Corinthians 4:16).

And finally, **the cross has made Jew and Gentile one in Christ:**

For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments and ordinances, that he might

create in himself one new man in place of the two, so making peace and might reconcile us both to God in one body through the cross, thereby killing the hostility.
(Ephesians 2:14-16 ESV).

Before the cross Gentiles (the nations other than Israel) were excluded from the promises of God but now in Christ we share those promises. There is now no distinction between Jew and Gentile. We are one in Christ.

Living As God's People

As we saw previously God has, through Jesus' death and resurrection, saved us from both the penalty and power of sin, given us new life and made us His people. As His people God has:

Blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him (Ephesians 1:3,4).

God has made our life and source of spiritual power in Christ Himself. He has placed us *in Christ*:

And raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus (Ephesians 2:6).

The significance and greatness of God's power working in us cannot be overestimated:

Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us (Ephesians 3:20).

And as Peter also encourages us, by God's power we can live as He intended:

Seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust (2 Peter 1:3,4).

Therefore we have every encouragement to be able to live as God intends, through His power. So we need never despair. Though the power of sin has been conquered and we have Christ's life within us, we need to put on and live out of the new self. But it is our thinking which first needs to change:

And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect (Romans 12:2).

And in Ephesians we read:

That, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth (Ephesians 4:22-24).

But this does not happen without a battle:

For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ (2 Corinthians 10:4,5).

As God's people we grow in Christ by laying aside the old self, renewing our mind and putting on the new self - Christ (Romans 13:14). But it is in our mind that the battle is waged. It is our thoughts that first need to be brought into obedience. Through the guidance of the indwelling Spirit of God and the Scriptures we can renew our minds:

For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace (Romans 8:5-6).

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work (2 Timothy 3:16-17).

You may ask: "But how can I control my thoughts?" When Jesus was tempted by Satan in the wilderness, He responded to every temptation with God's word. It is not sufficient to just repel a sinful thought. We must replace it with a good and righteous thought, speaking it out loud if need be. We fill our minds with God's word by reading or listening to the Bible, through teaching, fellowship with other Christians, prayer and spiritual music. We must be prepared to take every thought captive to the obedience of Christ in all things, including activities such as entertainment and recreational pursuits which may seem harmless but compete for our affection and mind's attention. Through the power and presence of Christ we can overcome all such temptations.

Just as a baby learns to feed, talk and walk so we, when born again, need to feed (on the word of God), talk (the language of the Kingdom) and walk (think and act) in God's ways. It's learning a whole new way of life.

The Fear of God

The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction (Proverbs 1:7).

We can only truly fear God when we have some perception of who He is. Too often God is perceived in human terms. Yes, we are created in His image and Jesus was God who became flesh as we are. Yet our understanding of God can never (at least in this life) fathom His being. There remains a mystery. This is especially true when we consider God's creation: the vastness of the universe and the amazing wonder of life which He created - all by the power of His word. He spoke and it came into being. When our astronauts first travelled into space and saw the Earth like a jewel in the blackness of space they inevitably expressed awe. Like David who wrote this Psalm:

'When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained' he concludes - 'How majestic is Your name in all the earth!' (Psalm 8:3 and 9).

Therefore a healthy fear of God is foundational to a true knowledge of God. It is said to be the beginning of wisdom and knowledge, clean, enduring forever and by it we avoid evil (Psalm 19:9, Proverbs 16:6).

God told Jeremiah why His people should fear Him:

They shall be My people, and I will be their God and I will give them one heart and one way, that they may fear Me always, for their own good and for the good of their children after them. I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me (Jeremiah 32:38-40).

Israel were to fear God so they would not turn away Him. However we should not think the fear of God is something we no longer need as people of the new covenant, or soften its meaning by replacing it with *revering* God. It might seem contradictory that having received God's grace and kindness we should need to fear Him. It may be thought fear and faith cannot go together. However I would suggest a healthy fear of God actually complements faith. Jesus told us to fear God:

I say to you, My friends, do not be afraid of those who kill the body and after that have no more that they can do. But I will warn you whom to fear: fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him! (Luke 12:4,5)

We should note that this warning, and most of the other warnings Jesus made about hell (called Gehenna in the original Greek), a place of darkness and conscious everlasting torment, were made to his disciples - those who believed in Him. We may find it difficult to accept, even reject such, because we think it is inconsistent with God's love. Yet Jesus, who told us about God's love and salvation, taught us most of what the Bible has to say on hell. As unpleasant the subject of hell is, we cannot ignore it, for if we ignore the warnings or think they only apply to unbelievers, we are in danger of becoming complacent about sin.

The Christians in Rome received a solemn warning not to be presumptuous in thinking God would overlook sin in them which He would condemn in others. God's judgement is impartial (Romans 2:1-11). We should take to heart both the severity and kindness of God (Romans 11:20-22).

The teaching common today that once a person has believed in Christ, he is eternally and unconditionally secure potentially nullifies the fear of God. As it will be shown later, Scripture gives many warnings which teach otherwise.

While the fear of God should remain, it does not mean we live our lives in constant fear of His judgement. It does mean though we need to have a right attitude towards sin and God's authority knowing His righteous judgement to those who wilfully disobey Him. The fear of God should

not, however, be our primary motivation to obey and serve God since it is the love of Christ that controls us (2 Corinthians 5:14). As we grow in Christ, through His Spirit within us, love should be our primary motivation as we shall learn later.

The Character of God's People

As God's people what type of people should we be? In a word we should be like Jesus.

The one who says he abides in Him ought himself to walk in the same manner as He walked (1John 2:6).

Throughout the Bible we are encouraged, having received new life, to be loving, humble, forgiving, merciful, joyful, peaceful, patient, kind, righteous, faithful, gentle and self-controlled. Jesus used imagery of the natural world to illustrate what we are to be - salt of the earth, light in the world, branches of a vine which bear fruit, good soil which produces a crop, sheep who follow the shepherd and a temple of the Holy Spirit.

While it is God's intention we show all these qualities, which in fact are the fruit of Christ's Spirit in us, it doesn't mean we become clones. His Spirit works in each of us, as unique vessels to accomplish His purpose for His glory. This is true also for different cultures and times.

In this next section some of these qualities will be explored in more detail beginning with Jesus' teaching from what is known as the Sermon on the Mount (Matthew 5 to 7).

The Beatitudes

In the Sermon on the Mount, Jesus taught His disciples the priority of inner character over outward conduct. It is what we *are* that will determine what we *do*. He began teaching his disciples by giving eight characteristics of citizens of God's kingdom, known as the Beatitudes (Matthew 5:1-12). They fly in the face of human nature and run counter to what the world aspires to. They are not characteristics the world sees as keys to success and happiness. The world often portrays God's way as repressive and joyless. Yet Jesus says those who bear these qualities are blessed, happy, fortunate prepared for His kingdom. They are qualities that come from the heart and it is the condition of our heart that will determine what we do. So what are these qualities?

1. Poverty of spirit

Blessed are the poor in spirit, for theirs is the kingdom of heaven (v 3).

The LORD is near to the broken hearted And saves those who are crushed in spirit (Psalm 34:18).

Poverty of spirit arises when circumstances bring us to the point of seeing no way out and no hope. It could be poverty of means, ill health or a broken relationship which breaks our heart and crushes our spirit. Human nature sees poverty of spirit as something to be avoided, yet it is a

condition which enables God to reach us. When someone is destitute in spirit, their only hope and comfort is in God. Poor in their own spirit they are ready vessels for God's Spirit. Such are potential citizens of the kingdom of God. While the world aspires to self-esteem, the poor in spirit are humble and self-effacing.

2. **Sorrow**

Blessed are those who mourn, for they shall be comforted (v 4).

When we mourn for our failings before God, He can reach us, forgive us and comfort us. Mourning over our sin is more than feeling sorry because we fear punishment. Like the prodigal son of Luke 15, we must grieve because we have sinned against a holy God and are unworthy of Him. As we mourn over the death of a loved one so we should mourn, first over our own sinfulness and secondly for the lost - those in spiritual death.

Those who mourn are sensitive to the sorrows of others also, weeping with those who weep and grieving over others losses. Jesus wept over Jerusalem, Peter wept after denying Jesus and Paul wept over those who had believed but then walked as enemies of the cross. God promises that though we experience sorrow in this life there will be a day when He wipes away every tear (Revelation 21:4).

3. **Gentleness** (or meekness)

Blessed are the gentle, for they shall inherit the earth (v 5).

The gentleness Jesus refers to is not an outward demeanour but an inner spiritual quality. Such do not exhibit an attitude of self-righteousness, but are aware of their own weakness. Like humility, gentleness does not assert its own will on others, act aggressively or take revenge, but rather gives encouragement.

We need to have gentleness of heart as Paul encourages us:

So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience (Colossians 3:12).

Humility is an essential quality which we also need to have and complements gentleness. While gentleness is shown in how we treat others, humility is shown in how we see ourselves - first before God and secondly before others.

Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time (1 Peter 5:6).

But to this one I will look, To him who is humble and contrite of spirit, and who trembles at My word (Isaiah 66:2).

Humility is the opposite of pride. Pride is deeply offensive to God - and the original sin of Satan. Pride seeks to assert its own will over others and before God in the pursuit of self-importance. Jesus on the other hand taught that to be great in God's eyes we must humble ourselves:

If anyone wants to be first, he shall be last of all and servant of all (Mark 9:35).

Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven (Matthew 18:4).

Jesus said we need to be child-like (not childish) in the sense of having a humble attitude, willing to learn, admit our mistakes and change our ways. Such are the qualities of a child of God which is why Jesus showed such love and respect for children (Matthew 18:1-6). A child-like attitude is not just desirable but necessary:

Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it (Mark 10:15).

Pride is contrary to humility, creates an opening for sin and will always be an obstacle to growth. Pride is never satisfied, but if we have humility we will be content.

We are encouraged to maintain a humble attitude:

Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others. Have this attitude in yourselves which was also in Christ Jesus (Philippians 2:3-5).

Those of us who exercise authority within the church must do so with humility, as a servant, not enforcing it over others as in the world. Authority is served by submission, not force.

Without humility we will want our own way rather than God's and without humility towards our brothers and sisters in Christ we will inevitably find conflict and antagonism.

4. A hunger and thirst for righteousness

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied (v 6).

As food and water are the natural need and desire of our body, so righteousness - being right before God - should be the earnest need and desire of our soul and spirit, a desire motivated by spiritual hunger and thirst, not fear of punishment. God promises that this desire will be satisfied - in Christ.

Jesus taught us that our first priority should be to seek God's kingdom and His righteousness, a priority over and above the desires of life in this world. If we do this God will provide for our natural needs:

But seek first His kingdom and His righteousness, and all these things will be added to you (Matthew 6:33).

5. Mercy

Blessed are the merciful, for they shall receive mercy (v 7).

Mercy is showing undeserved kindness to those who sin against us. We are to be merciful because God has shown mercy to us.

But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men. Be merciful, just as your Father is merciful (Luke 6:35,36).

To others who struggle with sin we need a merciful but wise attitude.

And have mercy on some, who are doubting; save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh (Jude 22,23).

If we show mercy we will receive mercy.

6. Purity of heart

Blessed are the pure in heart, for they shall see God (v 8).

Jesus emphasised that it was the condition of our heart - where our true moral nature resides - that counted in the eyes of God. He castigated the Pharisees for their inner unrighteousness and hypocrisy though they gave every appearance of being holy and righteous people.

Being pure in heart is to have a heart free of moral impurity. It is not just appearing to do what is right, the intent of our heart must be right also, according to God's standard. How can we have a pure heart? Only through a heart and conscience made clean through the blood of Christ (Hebrews 10:22). And we maintain purity of heart and a good conscience by keeping God's word.

7. Making peace.

Blessed are the peacemakers, for they shall be called sons of God (v 9).

A peacemaker does not seek conflict but neither is he a pacifist or one who avoids conflict and makes peace at any cost. A peacemaker is someone who seeks to see people reconciled - first to God and then to each other. A peacemaker does not seek revenge when wronged, but rather works for the other's good.

So then we pursue the things which make for peace and the building up of one another (Romans 14:19).

Jealousy and selfish ambition lead to conflict and disorder but when love is practiced, peace is made.

Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and peace will be with you (2 Corinthians 13:11).

As God has made peace with us so we are to make peace with each other.

8. Enduring persecution for righteousness sake

Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you (v 10,11).

Suffering for righteousness and for Christ's sake is not something that any would naturally yearn for, yet Jesus says such are blessed. Further it is something we ought to expect:

For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake (Philippians 1:29)

and

Indeed, all who desire to live godly in Christ Jesus will be persecuted (2 Timothy 3:12).

Peter also forewarns and encourages us with these words:

Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you (1 Peter 4:12-14).

Are we prepared to bear the world's ridicule and hate, the loss in this world of all we hold dear for the sake of Christ and the glory to come? We should know that across this world persecution, suffering and loss are being endured by our brothers and sisters in Christ on a daily basis.

It is not just enduring suffering but how we respond to suffering that is important:

For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favour with God. For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, who committed no sin, nor was any deceit found in his mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously (1 Peter 2:20-23).

Therefore, like Jesus, we need to patiently endure suffering and persecution without retaliation leaving judgement to God.

We live with Christ in us

Many have endeavoured to live as Jesus taught us in the Sermon on the Mount, only to fail miserably. In our own strength it is impossible to consistently show these eight qualities, but in Christ we can. As Paul says:

I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me (Galatians 2:20).

And:

My little children, for whom I am again in the anguish of childbirth until Christ is formed in you (Galatians 4:19 ESV).

Through the cross the power of our sin nature has been broken and through resurrection of Christ we receive His life in us. But how is Christ's life revealed in us? This is the next subject to be considered.

We Are To Deny Self

If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. For whoever wishes to save his soul will lose it, but whoever loses his soul for My sake, he is the one who will save it (Luke 9:23,24).

Through the cross of Christ we have died to sin and received new life, but unless we deny ourselves the fruit of Christ's life will not be produced in us. Taking up our cross is not unavoidable trial, but the daily choice of God's will over our own. It means renouncing control of our own life and placing it in the hands of Jesus. We have to allow the life of Jesus to be formed in us through the choices we make. He will not force us. Therefore the faculties of our soul - mind, intellect, wisdom and will need to be submitted to God and the leading of His Spirit. We dare not trust in our own strength, wisdom and ability. They will only serve as an impediment unless we submit them to God.

And He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf (2 Corinthians 5:15).

Now that we have been saved by Jesus we live our lives for Him, not for our own interests. As we deny ourselves and submit our will to His, He is able to produce in us the fruit of righteousness. Breaking long-held sinful habits may be difficult, but with faith in Christ, through the Holy Spirit and with discipline and perseverance, they will be overcome.

We should be aware that we deny self so as to follow Christ, not simply as an exercise in self discipline. Otherwise it becomes just a form of self flagellation. The purpose of self denial is so Christ's life will come to maturity in us. This will mean a humble, intentional choice of our will to do God's will rather than our own and the end of self-importance, self-righteousness, self-dependence, self-vindication, self-pity and our own wisdom.

Such choices can be painful. It could mean choosing a life of humble service for the sake of others over a well-paid and highly regarded career. Even Christian ministry can be a hindrance in following Christ if we love our position in the church more than the people of the church. Are we content just to be a servant whose praise is from God?

Denying self and taking up our cross to follow Jesus will be personally painful and may cost our time and resources, health, recreation, sleep and even our families. It is contrary to human nature and will always be inconvenient. Whatever would hinder our following Jesus we must put aside. As the writer to the Hebrews encourages us:

Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross (Hebrews 12:1,2).

A word of caution is needed here. Denying self and following Christ does not mean we can throw off our responsibilities in this world towards those around us and pursue a ministry of our choice. Such a choice could in fact be motivated by selfishness, not the leading of the Holy Spirit. Serving Christ cannot be an excuse to not love our neighbour - those closest to us.

We Are To Be Led By the Holy Spirit.

We are to be led by God's Spirit, not by the desires of our flesh or own wisdom.

For all who are being led by the Spirit of God, these are sons of God (Romans 8:14).

Being led by and walking by the Spirit of God is for all who believe in Jesus. In fact, Paul commands us:

But I say, walk by the Spirit, and you will not carry out the desire of the flesh (Galatians 5:16).

We are not to be a people who merely conform to a set of rules, but are to be motivated by God's Spirit living in our heart. This is the essential difference between the Old and New Covenants:

Being manifested that you are a letter of Christ, cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts (2 Corinthians 3:3).

How are we 'led by the Spirit'? Only through salvation in Christ, receiving His new life with a renewed mind can we be led by the Holy Spirit, discern and know God's will. We are led, not forced to follow. This is why we need to have spiritual ears. Seven times in the book of Revelation Jesus says 'He who has an ear, let him hear what the Spirit says to the churches'. As sons of God we learn to hear the voice of God our Father as we spend time listening, through prayer, reading, meditating and applying God's word - the Bible. Understanding God's word comes through spiritual enlightenment, by the Holy Spirit, not human reasoning alone:

Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned (2 Corinthians 2:12-14 ESV).

This is why Jesus taught spiritual principles through parables, because only by the Holy Spirit could they be understood (Luke 8:10). He also used examples from the natural world to illustrate what we to be and what we are to do while in this world. This will be explored next.

We Are To Be the Salt of the Earth.

You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot by men (Matthew 5:13).

What did Jesus mean by saying we were to be the salt of the Earth? Salt was, and is, used primarily as a seasoning. It adds flavour to food. Its presence is distinctly noticed and though small in amount its influence is great. So it is with us as we live in this world. People should notice that we are distinctly different by our behaviour. We are, as it were, the taste of God on Earth. We might be a minority in our community but our influence should be for good. However, Jesus warns if we become tasteless, that is if we have become no different in our behaviour and an influence for good to those in the world, we are no longer of any use and will be discarded. This is a sobering prospect.

We Are To Be Light in the World

You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lamp stand, and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven (Matthew 5:14-16).

Jesus is the light of the world and we show His light through good works such as love, kindness, mercy, hospitality and compassion to others but most of all to our brothers and sisters in Christ. We cannot be light in the world if we cloister ourselves in Christian communities and have little or no interaction with those outside. Light exposes darkness and so it is essential that if we are to be light in the world there be no darkness in us:

So that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world (Philippians 2:15).

To be salt and light in this world and show the life of Christ within us, we need to be uncompromising, consistent and not hypocritical by speaking and behaving differently when we are in the company of those outside the church.

We Are To Bear Fruit

Jesus spoke of us as being trees, branches and soil which produce good fruit.

So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire (Mt 7:17-19).

I am the true vine, and My Father is the vine dresser. Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me.

My Father is glorified by this: that you bear much fruit, and so prove to be My disciples (John 15:1-4, 8).

This fruit is the moral character of Christ and it is only through our union with Christ that we bear this fruit. It is not of ourselves. When we bear fruit we show His life to others and the world.

This fruit we are to bear is not knowledge or great spiritual gifts. Knowledge is needed, study is good and spiritual gifts are needed but as Paul says they can be a cause for pride (1Corinthians 8:1). Unless the knowledge and gifts we have bring about greater humility and produce fruit, the foremost of which is love, they are in vain (1Corinthians 13:2).

In the parable of the sower Jesus says:

But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance (Luke 8:15).

The parable tells of two others which do not bear fruit, though there was, for a time, when the seed had grown. Those typified by the rocky soil are those who hear and receive the gospel but lack depth, believe for a time and in a time of testing fall away. Those typified by the seed among thorns hear the gospel but do not bear mature fruit because their love and concern for the things of this world impedes the work of the Holy Spirit in their lives. Those with an honest, pure and good heart, who keep God's word through the trials of life, will bear fruit.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control; against such things there is no law (Galatians 5:22,23).

Note, Paul says the fruit of the Spirit *is*, not *are*. That is the fruit is not individually grown but all are produced as a result of the Holy Spirit dwelling in us. There is no law, either civil or in the Church that prevents us bearing these.

We should also ask ourselves: “Am I growing in each of these - love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control?”

How do we bear this fruit? Without Christ we can't, but as we remain joined to Him we can. It is His life which supplies the sustenance to bear fruit. Like a light globe which cannot give light of itself but connected to a power source it can. In the same way, we cannot bear fruit unless we remain spiritually in Christ. However we have a responsibility to remove that in our lives which would impede Christ's life working in us or cause our love for Him to grow cold. Putting off the old, putting on the new self and growing in Christ will be a life-long process as we, in faith, submit our will to God's.

As Paul instructs us:

Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming. In these you too once walked, when you were living in them.

But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator. Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.

Put on then, as God's chosen ones, holy and beloved, compassion, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony (Colossians 3:5-14 ESV).

We should note a few things from this passage. First Paul assumes we have repented of our old way to live the new way (*have put off v9 and have put on the new v10*). Next he says we *are being renewed*. This is Christ's ongoing work in us. Then we are told to go on putting to death our old sinful deeds (*v5 and 8*) and go on putting on the new (*v12*). We should be careful to note however the good fruit we bear is a result of Christ in us. Never the less our transformation and bearing fruit is a cooperative process.

Notice too the fruit of God's Spirit will be revealed in our relationships with others. This is especially true in the home, in our marriages, with our children or with our parents. Husbands - how do you react to a critical wife? Wives - how do you react to a husband who seems indifferent to your needs? In the work-place too - how do we shape up when pressured by a

domineering supervisor? While we may appear pious to Christian friends, our true nature is inevitably revealed in the eyes of those closest to us. Are we showing the fruit of the Spirit to them?

We Are To Be Holy and Righteous

God saves us to be a holy and righteous people:

For the grace of God has appeared, bringing salvation to all men instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age (Titus 2:11,12).

It is of note that Paul never refers to Christ's followers as Christians but as 'saints' or 'holy ones' (Romans 1:7). If we think of ourselves as what we *are* in Christ (holy ones), rather than what we *were* (sinners) I believe we will be better equipped in our mind to be holy in practice.

There are two aspects of being righteous - the first is that we *are made* righteous by God's grace as a gift through faith in Christ, known as justification. This is also called *imputed* righteousness - by virtue of what Christ has done *for* us and requires our faith. The second is that we *to be* righteous by bearing the fruit of righteousness, known as sanctification. This is also called *imparted* righteousness which comes by virtue of what Christ does *in* us, requires our obedience and will be an ongoing work while we are in this body.

But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness (1 Timothy 6:11).

The way of the wicked is an abomination to the LORD, But He loves one who pursues righteousness (Proverbs 15:9)

While we need to choose and pursue righteousness, it is a fruit which comes through the spirit of Christ in us:

And this I pray, that your love may abound still more and more in real knowledge and all discernment, so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God (Philippians 1:9-11).

It is to God's praise and glory, not ours, since we cannot be righteous except through Christ. This we must always keep in mind lest pride in our own righteousness gain a place in our heart.

We are to actively put on righteousness through choices we make:

Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness (Ephesians 6:14).

Similarly, there are two aspects of being holy. The first is that we *are made* holy through faith in Christ, by His blood (Acts 26:18, Hebrews 13:12). This Christ did as a one-time act, not to be repeated. We who have believed in Jesus are called saints - holy ones, who are made holy in Christ and set apart for a purpose. The second is that we are *to be* holy:

But like the Holy One who called you, be holy yourselves also in all your behaviour; because it is written, "You shall be holy, for I am holy" (1Peter 1:15,16).

We are to pursue or strive for holiness. As the writer to the Hebrews encourages us:

Strive for peace with everyone, and for the holiness without which no one will see the Lord. (Hebrews 12:14 ESV).

Holiness is therefore not an option, but what we are to strive for while we are in this body. And it is through God's word we are made holy as we read, hear and apply it:

Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word (Ephesians 5:25,26).

His word must therefore be an ever present part of our life. We are to live by every word that proceeds from God through hearing and obeying (Matthew 4:4).

As we choose righteousness we will become holy:

For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification (Romans 6:19). (Note: the words sanctification and holiness have the same meaning).

That we are to be a holy and righteous people is not working *for* our salvation, but rather the working *out* of our salvation. Holiness and righteousness should therefore be a result of our new nature in Christ. In a contemporary expression, they are as a result of our new DNA.

We can be holy and righteous because of what Christ has accomplished through His cross and resurrection. Therefore we can have every reason to be confident and rejoice in God.

We Are To Control Our Speech

What we say is as important as what we do:

For, the one who desires life, to love and see good days, must keep his tongue from evil and his lips from speaking deceit. He must turn away from evil and do good; he must seek peace and pursue it. For the eyes of the Lord are toward the righteous, and his ears attend to their prayer, but the face of the Lord is against those who do evil (1 Peter 3:10-12).

A follower of Christ should always speak the truth even at cost to himself. It can be very tempting to bend the truth to protect our own reputation.

James also says we need to control our tongue (3:2-10). Words can build up or tear down. It is easy to criticise and pass judgement on others but how difficult it is to undo words hastily uttered but later regretted? We also need to be on guard against a judgemental attitude, especially towards the lost and those struggling with sin. Such an attitude can become an excuse to hate in the guise of being righteous. While there is a proper place for correction, it must be done in love and in a spirit of gentleness, looking first to our own walk. Remember we are all sinners saved by the grace of God.

Our speech should be that which builds up as Paul says:

Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear (Ephesians 4:29).

Don't Be a Pharisee

The righteousness which God desires to see in us should also shown in how we treat the poor, needy and afflicted, especially those who are our brothers and sisters in Christ. If we despise or neglect them, our 'righteousness' is in vain and God is not pleased (Isaiah 58:1-12).

Jesus taught us that we need to have a righteousness which comes from the heart:

For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven (Matthew 5:20).

The Pharisees were people who were righteous in their own eyes but not before God. They were zealous for God and the Scriptures, travelled land and sea to make converts and tithed diligently but focused on externalities, not the inner person. They worshipped God, but not in spirit. They praised God with their mouths but not with their hearts. They were fastidious in cleanliness but neglected justice, mercy and faithfulness. They loved money and the praises of men and thought that giving to God negated their need to honour their parents. They sought to impose burdens on others in the name of righteousness but were unwilling to help and be compassionate.

Yet the truth is we can all fall into the same error as the Pharisees if we build upon man-made traditions; whether they be the way we 'do church' or a theological tradition rather than the word of God and the leading of the Holy Spirit. This is not to say traditions are necessarily wrong but we need to always test them against God's word as revealed in the Bible.

So we need to ensure that we are motivated from the heart, guided by the Scriptures, led by the Holy Spirit, out of love, compassion, humility and mercy, not begrudgingly nor out of a desire to maintain a man-made tradition, exercise power over others or receive praise and recognition. Most importantly it is God we must first please, not man.

And when we worship we need to realize true worship is not a ritual done in a certain place at a certain time but *in spirit and in truth* (John 4:24). That is, it comes from our heart and is expressed in our living for God as Paul encourages us:

To present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship (Romans 12:1).

We need to guard our thoughts not just actions

Jesus taught us to guard against, not just sinful actions, but sinful thoughts which flow from what we see:

If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell (Mark 9:47).

Jesus did not mean to literally remove an eye since it is not the eye itself that sins but the thoughts coming from our heart. The seriousness of the warning is plain. We need to do whatever it takes to not sin or risk going to hell. This warning bears particular significance today as technology can bring sinful media into our homes through a button on our remote, the click of a mouse or a touch screen.

We need to be diligent to do good at all times

In the parable of the ten virgins (Matthew 25) Jesus illustrated two types of disciples, both of whom were looking for His coming. Yet five were said to be foolish, because they did not take oil for their lamps and were not prepared when He came. The oil, which supplied the flame which gave light, could represent the light of good deeds (Matthew 5:14-16) or the light of Christ within us (Ephesians 5:8,9). What the oil represents, though, is not important, for it should be suffice to say they neglected to do what they should have done and so were unprepared. The end result is they were shut out.

Other scriptures tell us to always be prepared, holy and blameless, ready for Jesus' return (1 Thessalonians 3:13, 5:23; 2 Peter 3:11-14).

We are encouraged to be diligent in practicing moral excellence, knowledge, self-control, perseverance, godliness, brotherly kindness and love so as to make certain of Jesus' calling and choosing.

For as long as you practice these things, you will never stumble; for in this way the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ will be abundantly supplied to you (2 Peter 1:10,11).

We must always be on guard against establishing our own standards of righteousness rather than God's. Unconsciously we may do this when we compare ourselves to others rather than that revealed in Scripture. While we live in this world there can be a temptation to think that if we maintain a standard of morality higher than the world we are OK. The error of this is of course

that the world's standard becomes our reference for morality, not God's word. This is also why we need to have a cleansed and pure conscience (Hebrews 10:22).

We need to be compassionate but uncompromising

In standing up for God's standard we may be accused of being behind the times and a bigot. While this can be expected from those outside, it can, sadly, happen within the church. While we should be uncompromising in standing for righteousness, it must be done with gentleness and respect (1 Peter 3:15).

We need to guard against compromising God's standard out of a sense of compassion for others. This has become apparent with the greater acceptance of divorce and remarriage. Jesus did give one exception but the fact is most divorces are not for this reason. There is also a greater acceptance of homosexuality within many churches. The human need to love and be loved is understandable, but not at the cost of God's standard of righteousness. What we feel should not determine what we do. Those who are in such situations need truthful, wise and loving counsel, not condemnation.

This brings into prominence the essential requirement of denying self to follow Christ. Will it be, at times, difficult? Yes, but not impossibly so. So if we are struggling with desires outside of God's will and created order we need to repent and draw upon His love, grace and strength believing they are sufficient for us. This doesn't mean those desires will instantly go away. In fact we may have to battle them all our life, but God's love and grace will be sufficient for us (2 Corinthians 12:9). Human love lasts for a moment but God's for eternity. That is our choice.

Jesus spoke much on how we should relate to and treat other people - especially our brothers and sisters in Christ. We will face situations where we encounter misunderstanding, indifference, rejection and outright hostility. Yet we are to respond, not in the same way, but with humility, love and forgiveness. Will we be like those who have hurt us or be like Jesus?

We need to honour marriage

Marriage is probably one of the greatest opportunities for blessing while at the same time being one of the greatest testing grounds of the Christian faith. It has been said that if you want to best serve Jesus, stay unmarried, but if you want to be like Jesus then marriage is probably the best way. Why? In marriage, every aspect of Christian nature is tested - faithfulness, forgiveness, humility, gentleness, self-control, self-denial, patience, endurance and need I say love - which encompasses all these.

Divorce, to some, may seem the only way out of a difficult or unhappy marriage. Marriage counsellors often observe it is not the big issues which cause couples to part but the little things, which, if not dealt with and forgiven, breed bitterness. Being faithful to our husband or wife is not conditional on our having happiness and harmony. God wants us first to be faithful and holy. Could it be that we expect marriage to provide those deepest needs which only God can provide? Is His love and grace sufficient for us?

We need to care for our body

We need to care for our body, since it is the temple of the Holy Spirit. Paul tells us to present our bodies as a living and holy sacrifice to God (Romans 12:1). We know we are not to give our body to sexual immorality or abuse it with drugs but we can also abuse it with food or drink if we consume more than we should. Why is it so often that the foods we most desire are the ones we know are unhealthy if taken in excess?

In Western society the sheer availability of food makes this a particular challenge for some of us. For those who struggle in this area the good news is, through God's grace and power and with the help of loving brothers or sisters, it can be overcome.

Righteousness is a fruit

The fruit of righteousness comes as we grow in Christ. Yet growth takes time, and just as we don't expect certain behaviour of a baby or toddler because of their inability, lack of knowledge and inexperience compared to an older child, so it is with us before God. However, as we grow in knowledge, with the leading of the Holy Spirit, we are expected to grow in righteousness.

Being holy and righteous is not a list of do's and don'ts, but rather the fruit of Christ indwelling us as we follow the leading of His Spirit for God's glory. As we read in the beloved Psalm:

He leads me in paths of righteousness for his name's sake (Psalm 23:3 ESV).

But we should always remember it is our standing in Christ, by God's grace, through His death and resurrection that enables us to be both legally and practically righteous. Therefore we should always be on guard against any form of self-righteousness.

We Need To Forgive

Forgiving others should be one of the basic characteristics of all who follow Christ.

And forgive us our debts, as we also have forgiven our debtors (Matthew 6:12).

For if you forgive others for their transgressions, your heavenly Father will also forgive you. But if you do not forgive others, then your Father will not forgive your transgressions (Matthew 6:14,15).

In the prayer Jesus taught us, is a request for forgiveness, but it assumes we have *already* forgiven those who have sinned against us. Jesus then goes on to say if we don't forgive others we will not be forgiven our sins.

In the parable of the unforgiving servant, (Matthew 18:21-35) Jesus tells of a servant who owed an enormous debt, so great he could not repay it. He is forgiven the debt by his master but then goes out and shows no mercy to a fellow servant who owed him a pittance in comparison.

The master then calls the servant back, throws him in prison and reimposes the original debt. Jesus then concludes this parable with a warning of the consequences of not forgiving others:

My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart (Matthew 18:35).

We are to forgive those who sin against us because we have been forgiven our debt of sin, one impossible for us to pay, by the blood of Jesus.

Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you (Ephesians 4:32).

We all stumble in many ways (James 3:2), and so whatever someone else may do to us, forgiving them is not an option. This doesn't mean we condone their sin or that they will not have to bear the consequences of their sin. But if we don't show mercy when we should, neither can we expect to receive mercy as James says:

For judgement will be merciless to one who has shown no mercy; mercy triumphs over judgement (James 2:13).

Yet the greatest motivation to forgive is love.

Love - the Greatest Commandment

Jesus told us the two greatest commandments were:

'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the great and foremost commandment. The second is like it, 'You shall love your neighbour as yourself.' On these two commandments depend the whole Law and the Prophets (Matthew 22:37-40).

Of all the qualities that God's people exhibit, love should be the foremost. In fact love encompasses them all, which is why love is commanded or exemplified more than any other quality.

First we need to love Christ. Love for Him must take priority over everyone and everything else and we show this by obeying Him:

He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him (John 14:21).

For this is the love of God: that we keep His commandments; and His commandments are not burdensome (1 John 5:3).

Jesus promises those who love Him:

Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him (James 1:12).

Then we are to love our neighbour, and especially our brothers and sisters in Christ.

Jesus showed and taught us *agape* (one of three Greek words translated 'love' in English) is not the love of feeling but that which esteems, values and cares for the one loved, even at personal cost. It is a love of *action*. God *demonstrated* His love for us in the sacrifice of His Son:

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us (Romans 5:8).

And when we know God's love, we can love:

We love, because He first loved us (1 John 4:19).

Agape love is the God type of love - as distinct from that seen in the world. It always does what is right to others in His eyes. It is a love which does good even for those who hate and mistreat us:

If you love those who love you, what credit is that to you? For even sinners love those who love them (Luke 6:32).

But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men (Luke 6:35).

Loving those who love you is natural. Loving your enemies is supernatural but it is the love Jesus expects of His followers.

Great faith and knowledge are of no account in God's eyes if we do not love:

If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing (1 Corinthians 13:2).

Knowledge without love will lead us to inflate our own self-importance instead of humble service to others.

Paul expresses the nature of *agape* love in the 'love' passage of 1 Corinthians 13:4-8. Love is patient, kind, humble, pure, forgiving, bearing, hoping, believing and enduring all things. Love never ends.

Love for our brothers and sisters in Christ shows the world that we are His disciples and that we have been saved and born again:

A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another (John 13:34,35).

Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. The one who does not love does not know God, for God is love (1 John 4:7,8).

Nor can we profess to love God while at the same time hating a brother or sister in the faith. It is hypocrisy:

If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen (1 John 4:20).

Love for our brothers and sisters who are suffering under persecution is of particular importance. We are told to remember those in prison, as if with them:

Remember the prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body (Hebrews 13:3).

And Jesus said what we do or don't do for them is the same as we do or don't do to Him (Matthew 25:35-45).

We may not be able to physically visit them but we can support them practically, and most importantly, pray for them.

While it is natural to want love from others, the onus is always on us to love. Love cannot be earned, it can only be given. If we only love when we are loved we are no different to the unsaved. This is especially true when we have unmet needs and don't feel loving.

Love seeks the other's best interests and good. It may not necessarily be what is nice or pleasant, but what is needed. Speaking the truth in love to another may cause offence and pain, even though it is intended for good. Nevertheless we must not fear speaking the truth. But it must always be done in a spirit of gentleness (Galatians 6:1).

Love in the home

As mentioned earlier, it is in our own family relationships that love is first practiced and tested. God's purpose for the family is not just for procreating the human race, but to be a place where His love is exemplified through husband and wife, parent and child. Every new-born baby is totally helpless and dependent on the loving care of his parents - a picture of our relationship to our heavenly Father. A home where love is nurtured between husband and wife and parents and children is a taste of heaven on earth.

The love and relationship between a husband and wife is to exemplify the love and relationship between Christ and His Church. A husband loves his wife by caring for her and a wife loves her husband by submitting to him (Ephesians 5). Of course love will also be

expressed in other ways. I am aware that the terms 'head' and 'submit' are contentious to many. This, I suggest, is because such terms are coloured by the world's concept: head = boss/superior and submit = slave/inferior. Yet this is not the case in God's kingdom, for Jesus said "This is not the way among you" (Mark 10:42-45). The one who leads is not by definition superior, or the one who submits inferior (such ideas are from the world). The roles of head/leadership and submission are governed by 'agape' love - love which does not seek its own but the well-being of the other. Love and submission are willingly given, not demanded. Too often our understanding of what is love is shaped by how love is portrayed by the world and in particular the media. Love, according to the world, has to be something we *feel*, yet the love that Jesus taught is expressed by what we *do*.

As parents we learn to love our children as we not only provide for their physical needs, but through patiently enduring sleepless nights, daily routines, playing, reading to and comforting them. Parenthood teaches us love, humility, patience (as our Father in heaven is patient with us), self-denial and endurance. Training and disciplining them (and discipline here does not mean a brutish display of force) is also how we love them. If we neglect to diligently discipline our children we in fact show hate towards them (hate, biblically, is not necessarily a feeling of animosity but can be indifference to or denial of another's need - read Proverbs 13:24). In the home, are we seen as loving people by the other members?

Our love is first revealed through those closest to us.

We Are the Body of Christ, the Church, a Holy Temple

When God saved us in Christ He made us members of the spiritual body of Christ - the Church.

It might help at this point to understand exactly what we mean by 'the church' for it can convey different ideas to different people. The Greek word, translated as 'church' in most English bibles, is 'ekklesia' which literally means 'called out ones'. It means more than simply a gathering of people (and never refers to a building). It refers to a people, called by Jesus, out from the world, together as a community for a purpose: to be God's holy people who do His will on earth.

Therefore we no longer live for ourselves, but for Christ and for the benefit of others. This is why we cannot choose to be independent Christians without a vital relationship with other believers. We need others and others need us to grow in Christ. Our love and submission to one another is grown and tested through our relationships within the Church. As Paul encourages us:

But speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love (Ephesians 4:15,16).

So God's purpose for us is to be a functioning member of the body of Christ - the Church - and to be built into a holy temple of God in the Spirit (Ephesians 2:20-22). Each of us form a unique

part of God's house, the body of Christ (1Peter 2:5). With Christ as the Head we build upon others and others on us. Without our active participation the body suffers loss and so do we.

As the church we have two principle roles - 1. to other members of the body and 2. as a witness (in word and deed) to the world and bringing the knowledge of God and His salvation.

Therefore we need to respect each other's gifts and abilities and maintain a humble attitude. We each have a vital role in the body, whether it is what we would consider a humble role or a more visible one. The bond of love is crucial in the growth of the body of Christ. There inevitably will be tensions – different opinions and priorities – which will bring division unless love is fostered in a mature way. The truth should be spoken without compromise, but always in love.

We Need To Remain In Christ

Jesus said we are branches in a vine and He is the vine.

I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned (John 15:5,6).

This is an illustration, that we cannot bear fruit and have life without a vital spiritual union with Christ.

How do we abide or remain in Christ and be spiritually united to Him?

Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him" (John 14:23).

Here we have the amazing promise that God the Father will love us, and with Jesus, dwell with us spiritually if we love Him. And we love Jesus through keeping His word, that is doing what He has asked us to do, confessing Him, remaining faithful and loving our brothers and sisters in Christ. Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear.

Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming (1 John 2:28).

While it is God who equips us to do His will and bear fruit through Christ (Hebrews 13:20-21), it is our responsibility to obey and remain in Him. As we do, Jesus said He will remain in us.

The Spiritual Battle, Warnings and Discipline

The Spiritual Battle

As God's people, as we learn to live for Him, we will find ourselves in a battle against three adversaries - the world, which hates us and seeks our allegiance (1 John 3:13 and 2:15-17) our flesh (sinful nature), which opposes the leading of the Holy Spirit (Galatians 5:17) and Satan, who, through deception, endeavours to deviate us from God's way of living.

The Battle With the World

We may find it hard to see the world (Greek: *kosmos*) as an enemy. It is what we are most familiar with. We were born into it and because we experience it every day it does not seem a threat to our spiritual journey. For many this world can be the source of happiness, comfort and purpose. It can give us the impression that all is well, but it is an illusion for the Bible reveals the world as we know it is passing away. The world is a spiritual entity which seeks our affection to the detriment of our love for God.

Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. The world is passing away, and also its lusts; but the one who does the will of God lives forever (1 John 2:15-17).

Behind what we see is a system, a spiritual order overseen by Satan who is called the ruler of this world and the god of this age (John 12:31 and 2 Corinthians 4:4). The institutions of the world: governments, education, science, the arts, the media, etc are not morally neutral but are a part of this world system overseen by Satan and used to his end. They are, for the most part, operated by unregenerated men and women with darkened understanding, independently of God. We are therefore in occupied territory and need God's protection, strength and wisdom.

Jesus said the world will hate us:

If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you (John 15:19).

Increasingly we see today greater hostility towards Christians, whether it be from a hostile religion such as Islam, atheistic humanism or even secular governments in the name of political correctness. Our allegiance to the kingdom of God and His ways will come under greater testing as the time of the end approaches.

This is why we are said to be in the world but not of it. (John 17:14). Yet we are not to remove ourselves from the world through isolating ourselves from it, but by overcoming it. We should not make the mistake of separating ourselves physically from the world through monastic living as some have done. Our separation is done *spiritually* not physically. We achieve this through

cultivating an attitude of detachment, setting our minds on the things above not on the things on earth (Colossians 3:2). And we are able to do this because of Christ's death on the cross:

But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world (Galatians 6:14).

Note the separation is in two ways: the world to us and us to the world. What was true for the apostle Paul should also be true for us.

And we maintain this separation through faith in Jesus:

For whatever is born of God overcomes the world and this is the victory that has overcome the world - our faith (1 John 5:4).

The Bible also speaks of this world as *this age*, (Greek: *aion*) and as an adversary.

And do not be conformed to this world (age), but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect (Romans 12:2).

Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age who are passing away (1 Corinthians 2:6).

Note it is our thinking that needs to change. So much of what we think is wise is in fact the wisdom of this world. This is why we need to constantly feed on God's word.

Idolatry

In what ways can the world exert its influence on us?

Through idolatry. Idolatry is something we don't normally acknowledge in western countries but an idol can be anything or anyone we love more than God.

So much thought, time and money are spent on all manner of material things which bring us pleasure and comfort such as houses, cars, clothing, entertainment (music, TV, movies and the many other forms of electronic technology) and even food. Through electronic media such as TV, movies and the Internet the world comes to us.

Though not necessarily sinful in themselves they exert a powerful influence on our minds and thinking. We can use them, even enjoy them, but they must never be allowed to take hold of us. They may bring us comfort and pleasure but at best they are temporary and one day they will all be gone. Therefore we need to be cautious and exercise discipline lest we end up being drawn into and becoming conformed to the world's mould.

Jesus told us of the danger of how the love for possessions and riches can quench our love for God and His kingdom. This is particularly brought out in the account of Jesus' encounter with the

rich young man in Luke 18. Here a young man, who when faced with a choice of following Jesus or keeping his riches, chose the latter.

People such as movie stars, political leaders, sports heroes, singers, musicians and even Christian leaders also can become idols, snares, if they preoccupy are thoughts, desires and love.

James also makes a blunt warning about the danger of love for the things of this world:

You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God (James 4:4).

The key here is learning to be content with what we have, being generous in giving, having self-control and with faith in Christ we can resist the pull and overcome this world. We need to rely on the wisdom that is from God, not that of the world. Every day we are bombarded through the media to buy the latest new thing, without which we are told our lives are deficient. Yet all these things never bring lasting joy or peace. People pursue them, but the pleasure they bring is so fleeting. This is why Jesus said we are to seek treasure in heaven, not on earth (Luke 12:33-34).

Above all, when our delight and love is in God and His kingdom, then the things of this world will have no hold on us.

Money

Money is a necessary means by which we live in this world but we are warned against *the love* of money:

Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I will never desert you, nor will I ever forsake you" (Hebrews 13:5).

Jesus castigated the Pharisees because they were 'lovers of money' (Luke 16:13-15). They prided themselves because they did not worship idols but they had made money their god. He warned of the danger that riches bought (Matthew 19:23-24).

Yet it is not a sin to have wealth and money but we need to ensure they do not have us. We must be generous and always put our hope in God. As Paul instructs Timothy:

Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. Instruct them to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed (1Timothy 6:17-19).

Jesus said if we seek first God's kingdom and His righteousness our needs will be provided (Matthew 6:33). Can we be content with what God has provided, with just food and covering? (1 Timothy 6:6-8) And when we give to other's needs, generously from the heart, we experience two things: joy and a greater detachment from the things of this world.

Yet the way to overcome the world is not necessarily through adopting an austere lifestyle but through having our love, joy, peace and hope, not in the things of this world but in the world to come. We need to set our minds on the things above not on the things that are on earth (Colossians 3:2) and see ourselves as pilgrims, strangers, temporary residents in a world which is not our home. Often we will feel pulled in two directions - between the things of this world and the kingdom of God. To overcome love for the world we must love God's kingdom more.

We should take encouragement from the 'cloud of witnesses' in Hebrews 11 who:

All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth (Hebrews 11:13).

Worldly attitudes

The world also exerts its influence on us by trying to shape our thinking and attitudes. For example, the relationship between men and women (by distorting God created roles), children and the elderly (regarding them as a burden) and servant hood (e.g. it is better to be served than to serve). Such attitudes prevail in the world but should never be in a follower of Christ. And there's *the pride of life*. In more and more instances what the world values is not what God values. The desire to be popular, to seek the praise of other men and to have power and control; such things sap our love for God and for His kingdom.

The key to overcoming the world, again, is in Christ; for he *has* overcome the world (John 16:33). As we remain in Him, in faith loving what He loves and doing what He commands we too will overcome the world.

Finally, I want to emphasise again that our separation from the world is spiritual, not physical. Jesus told us we are light in the world and we are not to hide but show that light through moral purity and good deeds, so bringing glory to God (Philippians 2:15 and Matthew 5:14-16). We are a light to the nations, bringing the knowledge of God's salvation (Acts 13:47). Therefore we need to be both seen and heard. This will mean active and sacrificial involvement in the world, not reclusive separation. We remember well the words of Jesus: God so loved *the world* that He gave His only begotten Son (*the world* here, of course, meaning mankind).

The Battle With the Flesh

'The flesh' (Greek: *sarx*), while sometimes referring to our body, in New Testament usage mostly refers to our sinful nature. It is said to be weak, prone to temptation, the source of sinful passions, opposed to the leading of the Holy Spirit and is what we inherited from Adam. While in this body we will have to contend with the desires of the flesh but the good news is that *in*

Christ the flesh no longer has power over us and so we are able to resist its desires (see also *The Cross - the End and the Beginning*).

The battle against the flesh is won through our unity in both Christ's death and resurrection.

Our old self (or man) has been crucified with Christ, the body of sin made powerless and our flesh removed (literally 'circumcised') in Christ when we were baptised into Him and His death:

and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead (Colossians 2:11-12).

And through His resurrection we were forgiven our sins and raised to life:

When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions having cancelled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross (Colossians 2:13-14).

Now, in Christ, we have died, been buried, raised with Him and have His life within, sin no longer has power over us. We are no longer its slaves because Christ's death has severed our connection with the old life. Therefore we are able, by God's power, to resist the desires of the flesh through faith in Him. Yet while our 'old man or self' and flesh has been crucified, its power destroyed, the old ways and habits of thinking still remain. Therefore we need to change our old habits of thought and we do this through setting our thinking on things of the Spirit and to renewing our minds (Romans 8:5 and 12:2). This we do through the word of God.

Our body can be used either to serve God or sin (Romans 6:13). The body itself is not sinful but responds to desires and thoughts from our mind and sinful nature. Though we have been 'born again' and have a 'new self' (lit 'man') a new creature created in the image of God (Ephesians 4:24 Colossians 3:10) we are urged to 'put off' or 'lay aside', put to death, make no provision for and to cleanse ourselves from the flesh and its deeds. Because of our inherited habits of thinking, this will not be easy, and at times difficult. It will necessitate self discipline, self denial and especially, taking control of our thoughts. Therefore we are to:

Put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires and to be renewed in the spirit of your minds and to put on the new self, created after the likeness of God in true righteousness and holiness (Ephesians 4:22-24 ESV).

It is our new self in Christ which is now our true and living identity initiated and maintained through faith in Him. While in this body we will experience an ongoing struggle between the flesh and the new self in Christ. But victory is assured through what Christ has already done for us at the cross. And remember this: the old self is crucified, dead and buried but the new self is alive, created after the image of God and being renewed day by day. And on the day of Christ, our corruptible body of flesh will be transformed into one which can never be corrupted. Then

our battle with the flesh will have ended. Therefore we can have great confidence and hope, but always with an attitude of humble gratitude.

Satan

Satan is the unseen spiritual adversary of every child of God. He is said to be the ruler of this world and the god of this age, the devil, the deceiver, the tempter, the father of lies and accuser of the brethren.

At one time he was one of the chief angels of God (known then as Lucifer) but fell through pride. Since the beginning he has continually sought to thwart God's purpose. With 6000 years of experience with mankind we should not think we can defeat him in our own strength or wisdom. We are told to resist him (1 Peter 5:8-9) in the knowledge we are no longer in bondage to him through the salvation that is in Christ.

While we have been delivered from Satan's authority he can deceive us through his lies (2 Corinthians 11:3), tempt (1 Thessalonians 3:5) and ensnare us in sin (1 Timothy 3:7). Satan's lies can be presented in the guise of an angel of light (2 Corinthians 11:14). That is they will appear and sound good, have a form of righteousness but not of God. Such lies are the substance of false religions and cults. Obvious temptations we may readily recognise, but when truth is twisted and mixed with error we need spiritual discernment (Hebrews 5:14). This is why it is crucial we feed constantly upon and know God's word.

God will protect us from Satan (2 Thessalonians 3:3 and 1 John 5:18) but we need to submit ourselves to God, stand firm, resist the devil and not give him an opportunity (either by thought or action) through putting on the full armour of God, especially the shield of faith (Ephesians 4:27, 6:11,16).

Submit therefore to God. Resist the devil and he will flee from you (James 4:7)

If we diligently do these things we will not be deceived.

The Spiritual Battle and How to Wage it

The greatest battle will not come through overt temptation to sin or even persecution but through deception in a religious guise. Jesus tells us that at the end time satanic deception will be at its zenith, deceiving, if it were possible even the elect (Matthew 24:24). This is why it is essential we know God's word through reading the Bible and having personal communion with Him in prayer. This requires an active mind-set, for a passive mind is fertile ground for deception.

Paul tells us the nature of this battle and how to wage it:

Finally, be strong in the Lord and in the strength of His might. Put on the full armour of God, so that you will be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of

this darkness, against the spiritual forces of wickedness in the heavenly places (Ephesians 6:10-12).

Our battle is ultimately against unseen spiritual powers, not against fellow humans. He tells us to put on truth and righteousness, to be ready with the gospel of peace, with faith as a shield, assured by the knowledge of our salvation and God's word, and to pray at all times in the Spirit (6:13-18). And as Jesus said "*Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak*" (Matthew 26:41).

This battle against the world, the flesh and the devil requires our constant diligence and discipline and will be with us as long as we live in this world. Yet it is in God's strength we do battle, not our own.

The horse is prepared for the day of battle, But victory belongs to the LORD (Proverbs 21:31).

We are encouraged in this spiritual battle, that as we humble ourselves, submit to God and resist the devil he will flee from us (James 4:6,7).

We must cultivate a healthy hatred of sin (not sinners) knowing that all sin is an offence before a holy God. Sin always begins with a thought so we need to be on guard and stop a sinful thought before it becomes an act. This is why we are told to be renewed in the spirit of our minds (Ephesians 4:23).

How do we counteract Satan's promptings? With God's word - like Jesus did in His time of temptation (Matthew 4:1-10). We can say with full authority: "Satan - you have no authority over me, when Christ died I died and I belong to Him." Disciplining our thoughts, taking them captive and obedient to Christ, will take time and perseverance.

Temptations rarely come in an obviously evil form but rather they will come in a way which seems nice, pleasant, gratifying and pleasing to our old nature. This is the deceptive nature of sin. Nor should we make excuses for sin or try to justify ourselves. For example "I've had a hard day" or "I'm under a lot of stress" or "This old friend came and I didn't want to offend him." We may find 1001 excuses why we sin but none will stand before God. Again, sin is not just the wrong we shouldn't have done but also the good we should have done.

Our own responsibility for sin needs to be realised. Sin has its root in an attitude of independence and rebellion - wanting our own way or to please man rather than God. Therefore we should not blame circumstances, other people and especially God! (James 1:13-15). When we blame God, or are angry with Him, we are in danger of developing a hardened and bitter heart. This is not to say we may, at times, struggle in our understanding of God's ways when we are deeply hurt or disappointed. Though we may not understand why such has happened it is crucial our faith in Him remain.

Nor should we trifle with temptation thinking we can later confess and ask forgiveness. To do such is putting God to the test (1 Corinthians 10:9). If we believe there is no eternal consequence

to sin our will has little defence to temptation (for more on this theme see Are We 'Once Saved Always Saved?').

How do we overcome? In our own strength we would fail but through faith in Christ we can (1 John 5:4-5). Hebrews 11 lists those, who through faith overcame many things. They believed God through totally adverse circumstances.

The path of victory is, through constant faith in Christ, we put off the deeds of our old self and put on the new self created by God. We put off hate and put on love, replace unforgiveness with forgiveness, judgement with mercy, words of malice with words of grace, pride with humility, lies with speaking the truth, impatience with patience, lust with purity, indifference with compassion, abuse with kindness, selfishness with generosity, greed with self-control, doubt with faith, conflict with peace and depression with hope.

Above all we need a sincere knowledge and an implicit trust in God's word, the Bible, without which we will be like ships without a rudder or an anchor.

Prayer

We need to pray. If Jesus, the Son of God, needed to pray in His time of testing, then how much more do we? It has been said 'As air is to our body so prayer is to our spirit'. Prayer shows our dependence as a child on our Father in heaven. We are encouraged not to be anxious, but to give thanks and make our requests known to God (Philippians 4:6). In Paul's instruction to put on the armour of God we are urged to pray at *all* times in the Spirit (Ephesians 6:10-18) - not just when we feel like it.

Praise

In the same way it can be said we need to praise and give thanks to God. 100 times in the Psalms we are exhorted to praise God for what He has done and what He will do. Like David, praise should be the natural outflow of a heart of gratitude and love for God:

I will bless the LORD at all times; His praise shall continually be in my mouth (Psalm 34:1).

While prayer shows our dependence on God praise shows our *gratitude*. We should praise God as part of prayer and through song. Praise should be the natural response to His salvation:

The garment of praise instead of a faint spirit (Isaiah 61:3 ESV).

We should note that Paul's encouragement to be 'filled with the Spirit' is in the context of 'singing and making melody in your heart to the Lord' and 'giving thanks always for all things to God' (Ephesians 5:18-20). Praise strengthens our heart so that we not lose heart in times of trial.

My flesh and my heart may fail, but God is the strength of my heart and my portion forever (Psalm 73:26).

The Bible

To know God's will we need to know what He is saying to us. Therefore if we have a Bible we must discipline ourselves to read and understand it. If there is one thing I will say many times it is this: Read your Bible. It is our indispensable guide and reference. Yet we need to do more than read the Bible: we need to apply it. As the Psalmist says:

How can a young man keep his way pure? By keeping it according to Your word (Psalm 119:9)

By it we are able to discern truth and error. Through the Scriptures we are corrected and trained in righteousness so that we will be equipped and prepared to do every good work (2 Timothy 3:16-17). Clearly the Bible has a very practical purpose and not for mere intellectual curiosity or gratification.

We also need to hear God's word spoken through fellow Christians. This is why we are encouraged not to neglect meeting regularly with other Christians in church.

If we neglect to do these we are in danger of deception, unable to test and discern false teaching - from men or from the spirit realm. I believe the greatest danger in this day is not from a false religion such as Islam, but in a counterfeit Christianity, which has the form of but lacks the substance of the true faith. Such may selectively quote Scripture (and so did Satan) but inevitably fail to declare the *whole* counsel of God. It may sound good, logical and appealing but is in fact a distortion of the truth. False ways find receptive ground in those who know something of God's word, but not enough to discern error. The Psalmist says:

Your word is a lamp to my feet and a light to my path (Psalm 119:105).

And reading God's word should not be a chore to be endured but rather our delight:

Your testimonies also are my delight; They are my counsellors (Psalm 119:24).

As the writer to Hebrews encourages us, we need to feed on the solid food of God's word, the word of righteousness, not just the milk, if we are to discern good and evil (Hebrews 5:12-14).

Shepherds of the flock have a particular responsibility to teach the whole counsel of God impartially and will be held to account by Jesus on the day of judgement. It is a serious neglect to not teach truthfully parts of scripture for fear of offending people.

We Need to Persevere

We need to persevere. Forgiveness of our sins and justification occur in a moment but growth in holiness takes time. New habits need to be learned moment by moment and require perseverance. If we fall, we need to get up, repent and keep going.

One of Satan's strategies is to discourage us and cause us to lose hope. Like soldiers on active service and athletes in a race we need to exercise self-discipline and keep our goal in mind. As Paul says '*Run in such a way that you may win*' (1 Corinthians 9:24). An athlete trains both his body and mind to win. He knows only one can win, but that does not deter him. His goal is to win. And so with us. Though we may fail at times, we must get up and continue with the intention to finish the race and win in the knowledge God's strength will sustain us.

Faith is inspired and energised by the example of others in the faith - like the cloud of witnesses in Hebrews 11. This is why reading biographies of others who have endured much for the sake of Christ can be so encouraging.

Salvation belongs to the Lord. So be on guard against any thought of pride like "I have overcome sin by my strength". For if we repent, it is because God has given us the opportunity. If we are forgiven, it is only by the precious blood of Christ. If we are saved from the penalty and power of sin, it is through the cross of Christ. Through His resurrection He has given us life. We have His word as a light to guide us, brothers and sisters to help bear our load and the Holy Spirit to guide and comfort us. Therefore we should always give the credit to God, not ourselves.

Remember too, it was sin which separated us from God in the first place. It took the sacrifice of His only Son to pay the debt - one impossible for us to repay. Sin hurts Jesus as nails in His body. We should never take His sacrifice for granted, but rather humbly obey Him, always giving thanks and praise to God for what He has done.

Warnings About Departing From God

I intend to give some attention to this subject as it is one I believe tends to be neglected and deserves more serious thought than is commonly practiced.

This subject may be difficult but we need to face honestly and take to heart some of the warnings of Scripture - those which, plainly stated, show how we can depart from God and not enter into His final rest if they are not heeded. While they may make us feel uncomfortable, we should not neglect them. They are written for our good, so we will be forewarned and prepared, since there are potential snares and by-ways which can cause us to depart from the road to life.

Israel, through faith, were saved from Pharaoh and Egypt (Hebrews 11:29) by passing through the Red Sea. Yet most did not enter the Promised Land because they did not continue in faith and obedience. This serves as an example and a warning to us today as we read in the letter to the Corinthians:

Now these things happened as examples for us, so that we would not crave evil things as they also craved. Do not be idolaters, as some of them were; as it is written, "the people sat down to eat and drink, and stood up to play." Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. Nor let us try the Lord, as some of them did, and were destroyed by the serpents. Nor grumble, as some of them did, and were destroyed by the destroyer. Now these things happened to them as an example, and they were written for our instruction, upon

whom the ends of the ages have come. Therefore let him who thinks he stands take heed that he does not fall (1 Corinthians 10:6-12).

We should note also that Israel did not take possession of the Promised Land without having to conquer seven enemies, residents in the land. This serves as an example of the spiritual battle we face before we inherit God's kingdom. Therefore, though we have believed and become God's people we cannot be complacent.

Jude reminds us also with the example of Israel:

Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe (Jude 1:5).

And Paul, also, cautions the church in Rome of being self confident, again giving the example of Israel:

Quite right, they (Israel) were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; for if God did not spare the natural branches, He will not spare you, either. Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off. And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again (Romans 11:20-23).

We need to take to heart both the kindness and severity of God since we can be cut off should we not continue in God's grace through faith and obedience.

And the writer to the Hebrews gives a similar warning not to be complacent:

Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it (Hebrews 4:1) and to be diligent to enter that rest (4:11).

Further warnings from the parables of Jesus and the book of Hebrews on this subject will be considered later.

It is not God's will that any perish and He saves us by grace, through faith, so we can enter His kingdom and final rest. We should never think, though, our efforts in any way merit His grace. Yet our gratitude and willing obedience are the proper, humble response to God's grace.

It may be asked "How far can I go away from God before I will be cut off?" Scripture doesn't explicitly say. God only knows. It is a bit like asking "How close can I get to the edge of a cliff without falling over?" It is a question we shouldn't ask since we should want to keep as far away as we can. It should be the same with sin.

Throughout Scripture we are warned of the consequences of unrighteous behaviour. Such warnings are for our good so that we not become complacent or deceived:

Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God (1 Corinthians 6:9,10).

We find similar warnings also in Paul's letters to the Galatians and Ephesians. Those who practice unrighteous behaviour have no inheritance in God's kingdom (Galatians 5:19-21; Ephesians 5:5).

And as John cautions us:

No one who abides in Him sins; no one who sins has seen Him or knows Him. Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother (1 John 3:6-10).

God Disciplines His People

Just as a loving parent disciplines their child for their own good so they will grow to be responsible and caring adults, so God lovingly disciplines His children that they might learn to be like Him – holy and righteous. Discipline is never pleasant and God disciplines us through trials which test and grow our faith and obedience.

Through physical training we can grow physically stronger. Likewise we grow spiritually stronger through circumstances which require us to use the divine abilities we were given when God saved us. It also requires we discipline ourselves through self-denial. This can be painful, but is necessary for us to grow in the way God intends. God's discipline is always redemptive in purpose, to draw us back or closer to Him. We should not misunderstand it as punishment. However, if we knowingly continue in sin, God may cause sickness or some other misfortune to come on us with the purpose of bringing us to repentance (e.g. Revelation 2:21-23).

Suffering and persecution might seem to some as though we have earned God's disfavour, yet if we suffer for doing right we find favour with God. Through such times of suffering we learn to first trust God, since He intends that all things work for good for those who love Him. We learn patience, endurance and to love and forgive those who cause suffering to us.

We have many examples of suffering in the Bible where people of God, not only endured, but maintained a positive witness throughout. Joseph suffered treachery at the hand of His own brothers, from his master and forgotten by another whom he had helped. Yet though wrongly enslaved and imprisoned he did not entertain self-pity but resolved to serve as best he could those who were over him. As a result God blessed him and he became the means of saving his family through a time of severe famine. So we too, when faced with injustice, should not indulge

in self-pity or take revenge, but resolve to serve God and do good even to those who don't deserve it.

Jesus gave us the ultimate example of suffering – unjustly accused, crucified and laying down his own life that we might live. He remained faithful to His Father while on the cross and separated from Him. When Jesus said "My God, my God, why have You forsaken Me?" it was a time of ultimate testing. We too might have times in our lives when all seems lost, God is distant or absent and our prayers unheard. Yet these are the times when our faith is tested and when we have come through it we will find ourselves stronger and better people for it. As the writer to the Hebrews encourages us, we are disciplined for our good so we might share God's holiness:

For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart. You have not yet resisted to the point of shedding blood in your striving against sin; and you have forgotten the exhortation which is addressed to you as sons, "my son, do not regard lightly the discipline of the Lord, nor faint when you are reprovved by Him; for those whom the Lord loves He disciplines, and He scourges every son whom He receives."

It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness.

All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness. (Hebrews 12:3-11)

Discipline, suffering and trials can come in many forms - through other people, sickness, accidents, financial hardship and even natural disasters. It is through such trials that God forms the character of Jesus in us. It can be said God forges our being in the fires of affliction. As Peter encourages us:

Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation (1 Peter 4:12,13).

So don't be discouraged in such times and think God is punishing us or has rejected us. As God tells Jeremiah:

For the Lord will not reject forever, for if He causes grief, then He will have compassion according to His abundant lovingkindness. For He does not afflict willingly or grieve the sons of men (Lamentations 3:31-33).

God disciplines those He loves. We should, though, first ask ourselves "Is there sin in my life that I need to repent of?" If our conscience is clear then we should ask "What is God teaching me through this trial?" When we trust God in such times His peace and joy will sustain us (John 16:33).

As God's sons and daughters we can expect hostility from the world:

Do not be surprised, brethren, if the world hates you (1 John 3:13).

And we can expect to be persecuted when we live for Christ:

Indeed, all who desire to live a godly life in Christ Jesus will be persecuted (1 Timothy 3:12 ESV).

Persecution is a sure indication that we belong to Jesus. Why? The world hates us because our hope and loyalty are in God's kingdom, not in this world. So if we find ourselves in persecution we should not despair. Knowing our goal and the amazing promises of God will keep our hope and faith alive so we will be able to endure. With this in mind we can truly give thanks and praise to God.

We can be encouraged with these words:

For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us (Romans 8:18).

And when we humbly acknowledge our weakness God's power can work in us. Like Paul, we should have this attitude:

And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong (2 Corinthians 12:9,10).

As we prepare for the spiritual battle, heed God's warnings and submit to His discipline we will find in God's word every encouragement to endure suffering, trials and persecution so that we will grow strong in faith and not fall. That is the subject of the next section.

Assurance

Having read this far you may think it is all too hard. Take heart. God does not expect us to do what we can't, and gives us both the opportunity and power to do His will. We can have assurance now, not just a tentative hope for the future.

1. True assurance is based on Christ and our faith in Him.

Now faith is the assurance of things hoped for, the conviction of things not seen (Hebrews 11:1).

This hope is a certainty, though not yet realised, but made real through faith. Further, this assurance comes as we diligently serve Christ with faith and patience:

For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. And we desire that each one of you show the same diligence so as to realise the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises (Hebrews 6:10-12).

2. When Christ was crucified, our old self, was crucified with Him. Sin no longer has power over us. We are a new creation and God lives in us by His Spirit. We may not at times feel our sin nature is dead yet we need to believe God, not our feelings. Do you believe you are forgiven your sins? Then believe you are also dead to sin. Both are true because God has said so. This is faith in action.

3. We may feel disheartened and guilty because of our lack of growth in Christ. We may even question whether we have been saved. But take heart. If we still sense inner conflict and guilt it is an indication of the battle between the old and new self. Do you believe you have been saved from the penalty of sin? Then believe also you have been saved from the power of sin. All things are possible if we believe (Mark 9:23).

4. There is no temptation that is too great to bear. God promises to give us a way out of the temptation so that we might not sin (1 Corinthians 10:13). True there may be times when it may seem too great to bear - but it is all part of God's training us to be holy. As John encourages us:

My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous (1 John 2:1).

And there is forgiveness:

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9).

Provided we also forgive those who have sinned against us.

5. Satan has no authority over those born of God:

We know that everyone who has been born of God does not sin, but the One who is born of God keeps him, and the evil one does not touch him (1 John 5:18).

Therefore we should have no fear of Satan since Jesus keeps us in His power. Satan may hinder or deceive but cannot make us sin.

And Paul encourages us with these words:

But the Lord is faithful, and He will strengthen and protect you from the evil one (2 Thessalonians 3:3).

6. We have the inner witness of the Holy Spirit with our spirit that we are God's children giving us assurance:

For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" The Spirit Himself testifies with our spirit that we are children of God (Romans 8:15,16).

7. We can be assured and confident before God as John tells us:

Little children, let us not love in word or talk but in deed and in truth. By this we shall know that we are of the truth and reassure our heart before him for whenever our heart condemns us, God is greater than our heart, and he knows everything. Beloved, if our heart does not condemn us, we have confidence before God and whatever we ask we receive from him, because we keep his commandments and do what pleases him (1 John 3:18-22 ESV).

So we need to keep short accounts with God. As we forsake sin and do what is right we will have assurance. However, continuing in sin hardens our heart and dulls our conscience.

8. Jesus promises those who follow Him:

Come to Me all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy and My burden is light (Matthew 11:28-30).

Jesus has reconciled us to God. He has accomplished what we couldn't. Therefore we can have rest within our soul. When we come to Jesus and follow Him, we will have a burden but one that is bearable.

9. It is God's will that none of us fall and does not leave us to our own devices. In Christ we have been given all we need do God's will since He has:

Blessed us with every spiritual blessing in the heavenly places in Christ (Ephesians 1:3).

And He gives us strength:

That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man (Ephesians 3:16).

Not only does He give us strength in our inner person but He intercedes for us:

Christ Jesus...who is at the right hand of God, who also intercedes for us (Romans 8:34).

Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them (Hebrews 7:25).

We are never left with a burden too great to bear but we can receive mercy and grace in times of need:

Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need (Hebrews 4:16).

In times of suffering we are encouraged with these words:

After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you (1 Peter 5:10).

We can always be assured of God's power to keep us:

Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy (Jude 24).

And we have been given the Holy Spirit to be with us always, to help and guide us (John 14:16,17).

10. As we pray according to God's will, He hears us:

This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us (1 John 5:14).

This ought to give us much assurance - God is listening to our prayers and wants to answer them. Prayer is not limited by God, but by us.

11. Not only does God give us assurance but He also gives us peace and joy:

These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world (John 16:33).

Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus (Philippians 4:6,7).

We can expect trouble in this life in our battle against the world, the flesh and the devil. But this does not mean we have to live in a state of anxiety and joylessness. On the contrary, inner peace and joy will be a reality when we put our hope and trust in Jesus and give thanks to God in whatever circumstances we find ourselves in. The old saying 'Count your blessings' is sound advice. We always can have a reason to thank God. As Jesus taught His disciples, true joy is ours also as we keep His promises in mind:

These things I have spoken to you so that My joy may be in you, and that your joy may be made full (John 15:11).

And James encourages us that even during times of trial we can have joy:

Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing (James 1:2-3).

The end result of enduring suffering with inner joy is we grow in spiritual maturity and Christ is formed in us.

And Paul, in his letter to the Philippians, encourages us with these words:

Rejoice in the Lord always; again I will say, rejoice! (Philippians 4:4).

12. God has pre-determined we should be His sons:

He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will (Ephesians 1:5).

If we read the first two chapters of Paul's letter to the Ephesians we should be in no doubt as to God's incredible purpose, grace and power towards us in Christ. God's intention is for our good and so should fill us with humble awe and thanks-giving.

13. *If God is for us, who can be against us?* These words of Paul, again, should give us every assurance, and as he goes on to say:

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered." No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord (Romans 8:31; 35-39 ESV).

For those who love God, affliction and the powers of darkness or of man cannot prevent us from being finally victorious through the love of God which is in Christ.

14. We should always be assured of God's love for us:

See how great a love the Father has bestowed on us, that we would be called children of God; and such we are (1 John 3:1).

He cares and values us as an individual, not just one of a number (Luke 12:6,7).

God has no pleasure in anyone perishing. He wants all to come to repentance and be saved. Like the anguish of a parent who has lost a child and the joy when reunited with them, so our Father in Heaven rejoices over every sinner who returns and repents.

Many times in the Psalms we are assured of God's preservation and love for us:

The LORD preserves the faithful but abundantly repays the one who acts in pride (Psalm 31:23 ESV).

For as high as the heavens are above the earth, so great is His lovingkindness toward those who fear Him (Psalm 103:11).

15. And this amazing vision of John as he saw the New Jerusalem, the city of God:

And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away" (Revelation 21:2-4).

With such a promise how can we not be filled with hope and assurance?

Having assurance should never lead us to be complacent. We should always maintain a humble and thankful attitude. Though we may stumble, provided we repent, get up and continue we will have assurance. Then, on that final day, we will hear those words of Jesus "Well done good and faithful servant...enter into the joy of your master."

So between salvation and entering God's eternal rest and glory, there is a path to walk and a race to run, always with dependence on God's sustaining power and grace so that Christ will be glorified in us.

In Christ we have been given all we need to be the people God desires so we need never despair. We can therefore look with hope and confidence to a future glory beyond our comprehension and to God will always be the glory.

Further Words of Caution From Scripture

The Parable of the House Built on the Rock

Why do you call Me 'Lord, Lord,' and do not do what I say? Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like: he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been well built. But the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great (Luke 6:46-49).

In the parallel passage of Matthew 7:21-27 Jesus warned that there would be people who call Him 'Lord' and perform miracles in His name yet do not act on His words and in a time of testing do not stand. Faith is grown and strengthened by acting on God's word. It cannot be passive. We may have heard and believed but are we doing what Jesus said? It is those who do God's will who enter His kingdom.

The Parable of the Sower

Now the parable is this: the seed is the word of God. Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved. Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away. The seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity. But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance" (Luke 8:11-15).

This parable tells us:

1. There are those who hear the Gospel and the words of Christ, but the devil takes the words from their heart, they do not believe and are not saved.
2. Then there are those who receive the Word, believe and so are saved. There is life, and for a time growth. Yet we are told that they only believe for a while and in a time of temptation fall away because they have no firm root. That is, they, like the man who built his house on the ground without foundation, did not continue to believe and act on Jesus' words.
3. Then there are those who hear the word but do not bring fruit to maturity because they love and care for the things of this world more than the kingdom of God.
4. Those who have heard, in an honest and good heart, who continue to believe and hold fast by perseverance, bear fruit.

Is the condition of the soil (our heart) something we have no control over? I would say no. Jesus' parable does not suggest this but rather it is the result of a *choice* we make.

So it is possible to have believed, but unless we continue to be faithful, resist temptation and the love of this world and persevere in trial we are in danger of being unfruitful.

Warnings from the book of Hebrews

The book of Hebrews contains a number of warnings to all Christians about departing from God and failing to enter God's final rest.

It is of concern that some regard these warnings are not applicable to true Christians. If we believe Hebrews to be a part of Scripture then we must also believe and take to heart its message to us. The warnings, though disturbing, are intended for us and for our good, so that we will not fail to enter God's kingdom. While the writer addresses this letter to those from a Jewish background, the warnings are not uniquely to them but apply to all Christians. The writer reaffirms that salvation is through faith in Christ, not through the law and addresses a number of concerns including complacency over sin, their need to learn again the basics of the Faith, lack of growth and neglect of meeting with fellow Christians. Yet this letter also contains much assurance as we shall see later.

The first warning is this:

For this reason we must pay much closer attention to what we have heard, lest we drift away. For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just recompense, how shall we escape if we neglect so great a salvation? (Hebrews 2:1-3).

This caution appears after the writer has reminded the Christians that Jesus is God's last word. There is no one else - not angels or Moses through whom there is or will be salvation. The writer encourages us to pay close attention to what we have heard, that is the words spoken by Jesus, lest we drift away. Attention to, and need I say obedience to, the words of Jesus are necessary for us to remain anchored to Him.

The danger of drifting, of complacency towards sin, can be easily ignored, for we need do nothing and the currents and tides of this world and life gradually but surely take us away from our goal. It takes no effort to drift - just give in to the pressures of life and sin. It is easy and comforting. For a time all may seem well, but like a ship without a rudder caught in a current driving it towards a treacherous reef, there comes a time of reckoning. Like the five unprepared virgins, it will be too late. Hence the writer's solemn warning '*how shall we escape if we neglect so great a salvation*'. If those who disobeyed the words given to Moses received just recompense what will be the fate of those who neglect the words of Jesus?

The next warning:

Therefore, just as the Holy Spirit says, "Today if you hear his voice, do not harden your hearts as when they provoked Me as in the day of trial in the wilderness, where your fathers tried Me by testing Me, and saw my works for forty years. Therefore I was angry with this generation, and said, 'They always go astray in their heart and they did not know my ways' as I swore in my wrath, 'They shall not enter my rest.'

Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God. But encourage one another day after day, as long as it is still called "Today," lest anyone of you be hardened by the deceitfulness of sin. For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end (Hebrews 3:7-14).

Here the writer gives the example of Israel in the wilderness and how we need to learn from them and not fall into the same errors. He warns of the deceitfulness of sin and how it leads to a hardened and unbelieving heart. The end result, if not repented of, is to fall away from God - that is be separated from Him and His life.

Further in this passage (Hebrews 3:15 - 4:11) we read '*Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it'* (4:1) - a warning against unbelief and then '*Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience'*(4:11) - a warning against disobedience. Obedience proceeds from faith and disobedience from unbelief. As the writer also says: '*He (Jesus) became to all those who obey Him the source of eternal salvation'* (5:9).

Next we have a warning about falling away:

For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned (Hebrews 6:4-8).

This passage is one often regarded as problematic or difficult. Yet it plainly speaks of those who, by any normal definition, are or were, Christians who had experienced regeneration.

They were enlightened - a term used to distinguish from those still in spiritual darkness. They were not just people who had heard the truth but had received and understood it.

They had tasted the heavenly gift - means they had experienced, not merely heard of or sampled.

They had been made partakers of the Holy Spirit. That is, they were sharers in and had received the Holy Spirit. The word 'partaker' is also used to describe their heavenly calling and relationship with Christ (see Hebrews 3:1 and 14).

They had tasted the good word of God and the powers of the age to come. They had experienced the good benefits of the word of God and the Holy Spirit in their lives.

And then have fallen away - they have departed from the way of God and Christ. This refers, not to falling into sin, which we all can at times, but that they have ceased to follow Christ and gone back to their old way of life.

It is impossible to renew them again to repentance. In other words, there is no second chance. They cannot be saved again.

They again crucify to themselves the Son of God and put Him to open shame. That is, Christ who once bore their sins on the cross, is held again to shame and His sacrifice for them has been in vain (see 1 Peter 2:24).

The ground that yields thorns and thistles is worthless and ends up being burned. A life that does not bear good fruit, like the fruitless branches of the vine (John 15), is destroyed by fire.

Strong words, which tragically some Christians try to lessen by saying they refer to professing Christians. Yet the same terminology - enlightened, tasted, partakers or sharers, repentance and bearing of our sins by Christ on the cross are used elsewhere in Scripture of true Christians.

The writer then tells us of the danger of wilfully continuing in sin:

For if we go on sinning wilfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain terrifying expectation of judgement, and the fury of a fire which will consume the adversaries. Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much severer punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?

For we know Him who said, "Vengeance is mine, I will repay." And again, "The Lord will judge His people." It is a terrifying thing to fall into the hands of the living God (Hebrews 10:26-31).

First, the writer says if *we* go on sinning wilfully. He addresses it to 'holy brethren', 'partakers of a heavenly calling' and includes himself. There should be no doubt he is referring to Christians.

They had received the knowledge of the truth. They had heard the gospel, believed and acted on it. Jesus said 'You will know the truth and the truth will set you free' (John 8:32). The knowledge of the truth is a characteristic of those who have been saved (see Titus 1:1 and 2:4).

There no longer remains a sacrifice. Christ was and is the only sacrifice for sin. Yet this speaks of the possibility that Christ's sacrifice will no longer be available for a Christian who wilfully continues to sin.

A certain terrifying expectation of judgement. If Christ's sacrifice is no longer available then we face only judgement.

How much severer punishment do you think he will deserve? If those who transgressed Moses' law died physically, what could be worse?

Trampled underfoot the Son of God. This speaks of effectively abusing what Christ has done for us.

Regarded as unclean the blood of the covenant by which he was sanctified. Only Christians have been sanctified by the blood of Christ (see Luke 22:20 and 1 Peter 1:2).

And has insulted the Spirit of grace. Only those who have received God's grace could do this.

The seriousness of these warnings should in-still in us a healthy fear of God. There are many more scriptures which warn and encourage us to keep the faith that was taught to us by Jesus and the apostles. Again I would encourage you: read your Bible, especially the New Testament which is directed to us under the New Covenant. The Bible itself, the Holy Spirit and a humble spirit are all you need to learn what God wants you to know.

Remember it is not God's will that any perish but that we all come to repentance (2 Peter 3:9).

Are We 'Once Saved Always Saved'?

The belief that those who have once been saved through faith in Christ will unconditionally be eternally saved is widely held. It is a comforting and reassuring teaching, based on a number of scriptures, but the question needs to be asked: "Is it true to the *whole* of scripture?" This question is not a matter of idle theological debate but one that has life and death implications.

Understandably, we might be unwilling to even consider the possibility that someone, once saved, could fail to be eternally saved. 'Once saved, always saved', as it is often termed, has been an integral part of the teaching of many churches since the Reformation five centuries ago. To question or deny this is, to some, tantamount to denying Christ's sacrifice is sufficient for our sins and implying salvation by works.

That we need faith to be saved is without question. But the Bible also teaches us that our works, that is what we *do*, will also determine our final destiny. The truth can be a narrow path between two valleys of error.

In one valley is the error of justifying ourselves before God by works as Paul makes this blunt warning to the Galatians:

You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace (Galatians 5:4).

Should we endeavour to justify ourselves before God through works of the law we make void the grace of God in Christ. We can only be justified before God through our faith in Christ and His sacrifice. However, justification through faith is not the only truth we need to consider.

The reformation re-established the truth of salvation by grace through faith. A great and enlightening truth this was, that liberated those who were in darkness and seeking to obtain salvation by works.

But like all of God's revelation, it was a part, not the whole, an important truth, not *the* most important truth. And in the re-discovery of a truth there is the danger of over emphasising this truth to the neglect of others. In particular there is the danger that, in wanting to distance ourselves from anything that could be construed as salvation by works, we fall into the second valley of error: that it is unnecessary to live a righteous life to enter God's kingdom. Yet scripture teaches us that entering God's kingdom is also conditional on what we do:

Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter (Matthew 7:21).

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God (1 Corinthians 6:9-10).

and there are many others such as Matthew 25:21 and 34, Mark 9:43-47 and Ephesians 5:5.

I believe the most important truth re-established during the Reformation was the supremacy of scripture over church authority and tradition. Because it is on the authority of scripture that every other truth is established.

We can, with not much difficulty, produce scriptures which support all manner of theological traditions, from universal salvation (which maintains God will, in the end, save everyone) to those who maintain only practicing members of their church are the elect of God. Is it possible to judge who is right when two seemingly contradictory theologies claim to have scriptural authority? Theology (the traditional teachings of men) can thus be a potential source of stumbling if it becomes our point of reference rather than God's word.

Of one thing we can be certain: the Bible does not contradict itself, or else God becomes a liar. So even, if to us, there appears to be a contradiction then we ought to let it remain an apparent contradiction rather than force God's words to harmonise with our understanding. For example, predestination and free will are often seen as contradictory doctrines and so one may be emphasised to the neglect or detriment of the other. Could it be that both are true? Human logic says 'No', but what is human logic to what God has plainly stated?

The 'once saved always saved' teaching is an inference based on but not explicitly stated in scripture. The problem, as I see it, is it does not impartially apply the *whole* of scripture and reads more into certain scriptures than is justified by the context. By giving greater emphasis or priority to certain scriptures rather than giving equal importance to all relevant scriptures, it creates a hierarchy in scripture. Such ought not to exist, and it eventually causes scripture to be pitted against scripture. Consequently in such teaching the term 'problem' or 'difficult' scriptures is encountered. This should serve as a warning to us. Once we perceive a 'difficult' or 'problem' passage in scripture the problem may in fact be our presuppositions, not scripture.

So I will present some of the scriptures upon which the 'once saved always saved' teaching is based and make some comments.

1. My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand (John 10.27-29).

This is certainly a promise of great assurance to those who follow Jesus. He gives them eternal life, they never perish and no one is able to snatch them from His or the Father's hand. However we need to see this is not an unconditional promise since Jesus says His sheep are those who *hear* His voice and *follow* Him, that is obey Him. The tense is present, that is, not that having once heard and followed but of continuing to hear and follow.

The term 'sheep' is a metaphor for those having the spiritual nature of willing obedience to Jesus' commands. Nor should it be thought that 'once a sheep, always a sheep'. Just as a sinner can become a saint through God's grace, a saint can become a sinner through his own wilfulness.

In the same way a 'sheep' can become a 'goat'. So while we continue to hear, follow and obey Jesus we will be His sheep, have eternal life, never perish nor be snatched from His hand.

In 2 Peter 2 we read about false teachers who are compared to dogs and sows. Some argue that God does not refer to His people as such and therefore this passage refers to those who were never saved. However, as 'sheep' is a metaphor for those who follow Christ, we should see that 'dogs' and 'sows' are metaphors for the fallen spiritual condition of these false teachers who go back into sin, not that they were never saved.

It should be noted that these teachers had at one time believed, for they were *bought* by Christ (that is, they were redeemed - see verse 1), they had *escaped* sin through the knowledge of Jesus and *knew* (not just heard) the way of righteousness. Their final condition is said to be worse than when they did not know Christ.

2. Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it is written, "For your sake we are being put to death all day long; we were considered as sheep to be slaughtered." But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord (Romans 8:35-39).

Again, a passage of much assurance. No circumstance or power can separate us from the love of God. However note the context: it refers to those who love God, who are called according to His purpose (v 28). Those who love God are those who keep His commandments. This scripture does not say that *nothing* can separate us from God's love, but no *other created* thing. That is, there is no power, circumstance or person outside ourselves that can separate us from the love of God. It is as we *obey* Jesus' commandments that we remain in His love:

If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love (John 15:10).

However, sin will separate us from God unless we repent:

I tell you, no, but unless you repent, you will all likewise perish (Luke 13:3).

It is argued also that when Christ died on the cross He died for all our sins - past, present and future. This is true, but this does not mean we do not need to repent of them (1 John 1:9). Paul mourned for those who had sinned in the past and not repented. Why would he mourn if their initial repentance was sufficient to ensure their eternal salvation? (2 Corinthians 12:21).

3. For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life (John 3:16).

Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgement, but has passed out of death into life (John 5:24).

It is held that one who believes *has* eternal life, that is, a present possession, and since it is eternal it cannot be lost. Two things need to be noted lest we assume this is an unconditional promise of eternal life. 1. The tense of believe is present, of *continuing* belief, not that of a single act or occasion. 2. Eternal life is not independent of Jesus. We must have the Son and remain in Him to continue having eternal life (1John 5:11,12). Eternal life is Christ's life in us.

There are a number of scriptures which indicate that one can be brought to life in Christ and yet die, spiritually, again:

So then, brethren, we are under obligation, not to the flesh, to live according to the flesh- for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live (Romans 8:12-13).

Living according to the flesh, as opposed to being led by the Spirit of God, will result in death. It cannot be referring to physical death since all (except those alive when Christ returns) will experience it. Paul warns the Galatians similarly:

Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life (Galatians 6:7,8).

James similarly warned of the downward path beginning with desires within which lead to sin and sin finally to death (James 1:14-16). Jude also alluded to this when he spoke of those who were 'twice dead' (Jude 12).

John says a brother can sin to the point resulting in spiritual death:

If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death. There is a sin leading to death; I do not say that he should make request for this (1 John 5:16).

As we saw earlier, eternal life is not something we have independent of Christ, but is in Him only. If, as Paul wrote to the Romans, we are cut off from Christ, we are cut off from His life. Eternal life then, is dependent on our continuing to believe and remain in Christ.

4. All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day (John 6:37-40).

We have here an assurance of the Father and the Son working together for our eternal salvation. Yet we cannot come to Jesus unless the Father first draw us (v 44) and we cannot come to God unless we first believe He is and seek Him (Hebrews 11:6). As the Holy Spirit convicts us, God grants us repentance leading us to Christ for the forgiveness of our sins.

Yes, those who come to Christ, having sought God, in repentance, will not be turned away whether we have committed few or many sins. We see in this passage the mystery of both God's will (all the Father gives to Jesus) and man's (everyone who believes) in operation. Our continued faith will assure our being raised by Jesus on the last day.

5. Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them (Hebrews 7.25).

For by one offering He has perfected for all time those who are sanctified (Hebrews 10:14).

These verses give us the assurance Jesus is the final means of salvation. He is able to save forever those who draw near to God through Him. Jesus' work for us is complete, but our faith and obedience are still necessary as explained previously. As the writer to the Hebrews informs us:

And having been made perfect, He became to all those who obey Him the source of eternal salvation, (Hebrews 5:9)

Jesus, by His offering, His sacrifice, once for all time, has secured redemption, justification, sanctification, forgiveness of sins and peace with God for those who are being sanctified. However, if we wilfully continue to sin there *no longer* remains a sacrifice for sins (Hebrews 10:26).

6. For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus (Philippians 1:6).

This verse is sometimes understood to mean God, having begun His work of salvation in us, will ensure it will be completed on the day of Christ. That is we cannot depart from the faith, since God ensures we won't. However, the context of this verse is the Philippians' participation in *the gospel* (v 5). That is, the good work is their support for the defence and furthering of the gospel, not salvation.

7. Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time (1 Peter 1:3-5).

A great promise of the inheritance prepared for us and God's power to keep and protect us. As long as we continue in faith we are assured of this promise.

8. For the gifts and the calling of God are irrevocable (Romans 11:29).

In context, this is referring to the promises God made to the patriarchs - Abraham, Isaac and Jacob, which Israel, the people inherited. God will not revoke the promise made to them.

9. *In Him, you also, after listening to the message of truth, the gospel of your salvation - having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory* (Ephesians 1.13,14).

God's gift of the Holy Spirit is given as a seal of our redemption and future inheritance. 'Sealed' needs to be understood as an authenticating sign of God's work and ownership of us (as it is used elsewhere in the New Testament). However, the continued indwelling of the Holy Spirit is conditional on our continuing in faith and obedience:

And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him (Acts 5:32).

For it is possible to share in the gift of the Holy Spirit and yet fall away (Hebrews 6:4).

10. *Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I will never desert you, nor will I ever forsake you"* (Hebrews 13:5).

An assurance that God is with us through times of trial and provides for our needs. It should not be seen as an unconditional promise of eternal salvation. Furthermore, though God promises not to desert us, we can desert Him through neglect or wilful sin.

11. *Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy* (Jude 24).

A great promise of God's sustaining power to us. However Jude says He is *able*, not He *will* (without any further condition), a simple distinction.

12. *For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the first born among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified* (Romans 8:29-30).

How we understand this passage depends much on the word 'predestined'. If we understand it to mean God causes certain people to be called, justified and glorified independent of their will, while others are decreed to destruction, also independent of their will, then we can be led to believe there is basis for unconditional eternal salvation. However this raises the question of God's justice in predestining people to destruction. Nowhere in scripture do we read that God causes us to believe and obey or disbelieve and disobey Him. Scripture consistently shows moral choices are our responsibility. So we should be cautious of going beyond what scripture actually says. Nor can we say we are known by God and continue in sin as Paul reminds Timothy:

Nevertheless, the firm foundation of God stands, having this seal, "The Lord knows those who are His," and, "Everyone who names the name of the Lord is to abstain from wickedness" (2 Timothy 2:19).

And as Paul says it those who love God who are known by Him:

But if anyone loves God, he is known by Him (1 Corinthians 8:3).

Who is predestined is God's knowledge, not ours. What we do know though, it is God's will that none perish, that all come to repentance, be saved and come to the knowledge of the truth. Hence predestination does not dispense of our responsibility to conform our will before God.

God's choice and our choice are two facts which need to be kept in balance. Throughout scripture our responsibility to make moral choices is plainly stated. As Peter says:

Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; for in this way the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ will be abundantly supplied to you (2 Peter 1:10,11).

If we are unconditionally, eternally secure, why would we be urged to make our calling and election sure? Our calling and choosing are made certain, as this scripture shows, is as we practice those things; faith, moral excellence, perseverance, love, etc. (see v 5-7). In the book of Revelation we read it is the called and chosen and faithful who are with Christ (17:14). God calls and chooses, but we need to be faithful.

Paul told us about God's will towards honourable and common vessels and those of wrath and mercy. He says God endured with *much patience* those vessels prepared for destruction (Romans 9:21-23). So His wrath is not arbitrary, but gives all the opportunity to repent. We are all vessels, our bodies and minds, made in the image of God, but how these vessels are used also depends on our willingness to be pure and holy:

Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honour and some to dishonour. Therefore, if anyone cleanses himself from these things, he will be a vessel for honour, sanctified, useful to the Master, prepared for every good work (2 Timothy 2:20,21).

So it is as we exercise our choice in cleansing ourselves of these things (sins) we are made vessels of honour for God. We choose whether to be a vessel of obedience or a vessel of disobedience.

In the garden of Gethsemane, God's will and free will in the person of Jesus operated together. While God had pre-determined from the beginning what would happen, Jesus showed by submitting His will to the Father's, the purpose of God would be fulfilled:

Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done (Luke 22:42).

So God's choice and our freedom of choice operate together, even though we may not understand how. While we are on this Earth it may have to remain a mystery. What is certain though, we are free to choose, but the choice we make has eternal consequences.

13. *They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us* (1 John 2.19).

Some understand this scripture to mean true Christians will remain and persevere. Those who leave the church and the Faith show they were not saved and true Christians in the first place. However the context indicates John is referring to 'antichrists', that is substitute or false Christs. It is true that there has been and will be false brethren but Jesus said by their fruit we would know them.

14. *If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire* (1 Corinthians 3:15).

This verse is used to show that a Christian who goes on to live a sinful life can suffer loss of reward but still be finally saved. Yet the context shows that the work Paul is referring to is the work of service, spreading the gospel and building the church, not sin. It is the *quality* of the work that is being tested by fire (see v13).

In this next section we look at some of the general arguments foundational to 'once saved always saved'.

Further Considerations

I understand there are two views of 'once saved always saved'.

1. The first view says that once a person has expressed their faith in Christ, they are secure for all eternity regardless of their subsequent life and behaviour.

2. The second view holds that those who believed and were saved will persevere in holy living (and if need be with God's discipline) and so be eternally saved. Those who don't persevere in holy living show they did not truly believe in the first place. This view may also include the possibility of some measure of backsliding with the result of loss of reward, but not eternal salvation.

Though differing in detail these two views have one idea in common: that once the Christian life has started, it will inevitably end in glory. Both views have the understanding or assumption, that salvation is complete once it has been initiated. Yet, as we saw earlier, though Israel was saved from Egypt, most did not enter the Promised Land because of their unbelief and disobedience.

The fate of those Israelites serves as an example and warning to us today. It is not a question of salvation being lost but rather whether it has been *in vain* if we also, like the Israelites, live in

unbelief and disobedience. Salvation is not 'lost' but rather we can become disqualified (1 Corinthians 9:27) and not inherit God's kingdom (see 'We Are To Be Holy and Righteous'). Nor is it a question of God's grace being insufficient but rather whether His grace can be spurned or insulted.

The second view says those who have been truly saved *will* inevitably persevere, but this is also not consistent with the whole of scripture since:

1. It puts the responsibility of a believer's persevering to God, whereas scripture contains numerous encouragements for *us* to persevere (Matthew 10:27 and 24:13), to be diligent, remain in Him, test ourselves, fight the good fight, hold fast, endure suffering, pursue peace, love, righteousness and holiness, purify ourselves and overcome. In other words God will not do for us what we should do ourselves.

2. It actually lessens our assurance since how can we know we have been truly saved unless we have finally persevered?

While we are told to persevere it is always with God's sustaining power, not our own strength (see Chapter 5, Assurance).

The terms salvation, justification, redemption, forgiveness, sanctification and entering God's kingdom, though of course related, refer to different aspects of God's salvation for us. Scripture consistently shows we are justified through faith and saved by grace but our inheritance in the kingdom of God is conditional on what we *do*. 'Once saved, always saved' is partially true in the sense that once we have been saved, we are saved, but scripture also tells us of salvation that is yet future:

Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed (Romans 13:11 ESV) and

So Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him (Hebrews 9:28 ESV).

So it still remains for us to persevere in the faith and inherit God's kingdom.

Another term encountered is 'the carnal Christian'. The problem with the carnal Christian (who continues in sin but will, according to some, still enter God's kingdom) is that while he has believed in Christ for forgiveness of his sins he has not believed Christ for his death to sin. A carnal Christian is in fact an immature Christian, a babe in Christ. (1 Corinthians 3:1) He may have been *saved*, but he is not *safe* if he continues in that state. 'Once saved always saved', while rightly emphasising forgiveness of sins in Christ, does not give due significance to the consequence of our death to sin, also in Christ.

As pointed out earlier, the most serious problem with 'once saved always saved' is that it effectively weakens or even nullifies the fear of God. For if we think "I know this is not right but God will still finally save me" we are in effect putting God to the test. Jesus rebuked Satan for

such a suggestion when He was tempted in the wilderness (Matthew 4:5-7). It also weakens our spiritual armour, for we are told to '*put on the breastplate of righteousness*' (Ephesians 6:14). This is the righteousness *we do*, not to be confused with the righteousness of Christ which we *receive* through faith.

To assure someone that they are eternally secure even though we know they are practising sin is to deceive them. We should note well the words of the apostle John:

Make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; the one who practices sin is of the devil (1 John 3:7,8).

The fact many who believe 'once saved always saved' are holy and righteous people does negate these concerns. Such know intuitively what is right and wrong because the Holy Spirit dwells in them. However I suggest there will be a conflict between what the Holy Spirit says and what the mind believes.

It may be argued that those who have truly believed but backslide will be disciplined by God so they will learn to persevere. How do we know if we have 'truly believed'? True belief will be shown by the fruit of righteousness in our life, fruit which remains. God's discipline does not guarantee we will persevere, but only as we humble ourselves, submit to Him and produce the fruit of righteousness (Hebrews 12:5-11). Through God's discipline the life of Christ is formed in us.

Salvation is a journey which begins when we believe in Christ. It is a journey along a narrow, and at times, difficult path. Through continued faith, endurance, God's grace and strength we will finally enter His kingdom and final rest and to Him will be the glory.