

**EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA**



**THE FRUIT OF THE GREAT AWAKENING  
OF THE 18<sup>TH</sup> CENTURY**

(The Joy Of The Lord in The Lives of the  
Preachers and the fruit of their Work in their  
Communities)

by

**DR JOHN C McEWAN**

**[BOOK 270]**

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## **WHO IS JESUS CHRIST?**

Professor Simon Greenleaf was one of the most eminent lawyers of all time. His "Laws of Evidence" for many years were accepted by all States in the United States as the standard methodology for evaluating cases. He was teaching law at a university in the United States when one of his students asked Professor Greenleaf if he would apply his "Laws of Evidence" to evaluate an historical figure. When Greenleaf agreed to the project he asked the student who was to be the subject of the review. The student replied that the person to be examined would be Jesus Christ. Professor Greenleaf agreed to undertake the examination of Jesus Christ and as a result, when he had finished the review, Simon Greenleaf personally accepted the Lord Jesus Christ as his Saviour.

Professor Greenleaf then sent an open letter to all jurists in the United States saying in part "I personally have investigated one called Jesus Christ. I have found the evidence concerning him to be historically accurate. I have also discovered that Jesus Christ is more than a human being, he is either God or nothing and having examined the evidence it is impossible to conclude other than he is God. Having concluded that he is God I have accepted him as my personal Saviour. I urge all members of the legal profession to use the "Laws of Evidence" to investigate the person of the Lord Jesus Christ and if you find that he is wrong expose him as a faker but if not consider him as your Saviour and Lord"

## **HOW CAN I BE SAVED?**

**Salvation is available for all members of the human race.**

Salvation is the most important undertaking in all of God's universe. The salvation of sinners is never on the basis of God's merely passing over or closing His eyes to sin. God saves sinners on a completely righteous basis consistent with the divine holiness of His character. This is called grace. It relies on God so man cannot work for salvation, neither can he deserve it. We need to realise that the creation of this vast unmeasured universe was far less an undertaking than the working out of God's plan to save sinners.

However the acceptance of God's salvation by the sinner is the most simple thing in all of life. One need not be rich, nor wise, nor educated. Age is no barrier nor the colour of one's skin. The reception of the enormous benefits of God's redemption is based upon the simplest of terms so that there is no one in all this wide universe who need be turned away.

### **How do I become a Christian?**

There is but one simple step divided into three parts. First of all I have to recognise that I am a sinner (Romans 3:23; 6:23; Ezekiel 18:4; John 5:24).

Secondly, realising that if I want a relationship with Almighty God who is perfect, and recognising that I am not perfect, I need to look to the Lord Jesus Christ as the only Saviour (I Corinthians 15:3; 1 Peter 2:24; Isaiah 53:6; John 3:16).

Thirdly, by the exercise of my own free will I personally receive the Lord Jesus Christ as my Saviour, believing that He died personally for me and that He is what He claims to be in an individual, personal and living way (John 1:12; 3:36; Acts 16:31; 4:12).

### **The results of Salvation**

The results of this are unbelievably wonderful:

My sins are taken away (John 1:29),

I possess eternal life now (1 John 5:11,12),

I become a new creature in Christ (2 Corinthians 5:17),

The Holy Spirit takes up His residence in my life (I Corinthians 6:19),

And I will never perish (John 10:28-30).

This truthfully is life's greatest transaction. This is the goal of all people; this is the ultimate of our existence. We invite and exhort any reader who has not become a Christian by trusting in the Lord Jesus Christ to follow these simple instructions and be born again eternally into God's family (Matthew 11:28; John 1:12; Acts 4:12; 16:31).

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For further information contact Dr Peter Moses [pjmoses@bigpond.com.au](mailto:pjmoses@bigpond.com.au) or email Brian Huggett [brianhuggett@bigpond.com.au](mailto:brianhuggett@bigpond.com.au)

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**“BY THEIR FRUITS YOU WILL KNOW THEM” Matthew 7:20****SPIRITUAL FRUITFULNESS – THE GOLD STANDARD FOR ALL WORKS**

The ancient Greeks had a saying that bears reflection upon. They said, “call no man happy until he is dead”. By this they meant that it is only in the light of death that we see the real worth and value of a person’s life. Some people appear to be happy and successful, but in their last hours they say aloud for all to hear that their life was “wasted”. Only when a person has gone and they have reflected in their passing on their values and work, and others have had the time to reflect back on the fruit of their life, only then can we know that what they did “stood the test of time”.

**“Be careful 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 passes all understanding shall keep your hearts and minds through Christ Jesus.” Philippians 4:6-7.** We will see the power of these verses as we advance through this study.

This study grew out of the Pastoral Theology Certificate (Church History Section) where we examined the lives of the men and women of what has become known as the Great Revival period, running from around 1720 through until 1900. It was a time when the Holy Spirit appeared to just pour upon churches and ministers in a way not seen for many centuries. When we look closer to the time and the people we see that it is not that simple, for the great work of the Holy Spirit was prepared for through the prayers of many in the years preceding the outward manifestations. The “Great Revival” didn’t just pop up out of no-where, but was seeded by the spiritual lives of many before being visible to all.

The soil into which the seed of prayer was sowed by faithful believers in the 1670s and following years, was a tired and worn soil. The people of the United Kingdom were tired of war and suspicious of any radical or enthusiastic religious experience. They had endured the English Civil War in which tens of thousands had died and whole areas of the countryside had been laid waste by the various armies. No corner of the country had been spared, and all were war weary and tired of religious wars; be they with swords or words. Most were tired of war except those who made their living at warfare, and as a result of the Stuart rebellions in Scotland and England and the on-going religious and dynasty wars in Europe there was plenty to occupy the soldiers of the day. The great Duke of Marlborough was entering into his campaigns in this period, on Britain’s part, in the War of Spanish Succession, and would win renown after bloody years of battles across Europe and by so doing keep northern Europe open for Protestant evangelism and religious freedom.

This was a time of incredible change in science, philosophy, agriculture, and industry. People were facing more change in a few years than had occurred in the whole history of man to that point. The Royal Society had been established and science was advancing fast with Newton a leading thinker of this turning point time. The old farming practises that had been present since Saxon times were changing, with fields being enclosed and farms made larger, and more economic, but many were being moved off the land into urban poverty.

Increasing mechanisation and industrialization had begun. Trades that had provided work and stability for centuries were being changed, or were about to be made obsolete. Steam engines were being made and by centuries end would be working to change the world. The population of Britain in 1702 was around 5.5 million, and by 1801 it would be 9 million. Most of the increase would be in the squalid and crime ridden towns and cities.

In Britain many churches were led by time serving pastors, or by legalistic make believers following John Calvin’s Theology or a wooden Prayer Book. When unsaved people come out of a time of uncertainty they will cling to the certain, the familiar, the comfortable, and the unchallenging, and yet what they need is to be challenged with truth and genuine spiritual power.

Men were slipping as the new century turned; slipping into a spiritual deadness that replaced the filling of the Holy Spirit with alcohol and immorality on one side and a cold and formal religious legalism on the other. Worldliness and dead Religion was the satanic harvest of the wars of the seventeenth century. What hope was there in such a time? The answer is always “God’s Hope!” In every situation the Holy Spirit can move with power through the lives of consecrated and obedient believers, and the challenge of every age and to every person in every age, is to be one of those obedient and useful people.

Three great English Churchmen commented upon the state of the church in their day. Joseph Butler of Rochester said, “Christianity is discovered to be fictitious.....the principle subject of mirth and ridicule, as it were for its having so long interrupted the pleasures of the world.” The philosopher Bishop George Berkeley of Cloyne said, “Morality and religion had collapsed to a degree that has not been known in any Christian country.” Thomas Secker of Oxford said, “That an open and professed disregard of religion has become.....the distinct character of the age.....Christianity is ridiculed and reviled at with very little reserve, and the teachers of it without any at all.” Samuel Johnson would observe that, “No man for instance, can be made a bishop for his learning and piety; his only chance of promotion is his being connected with somebody who has parliamentary interests”.

There were many good men in pulpits around the land, but massive, mind numbing change, war weariness, and a hatred of the old Puritan seriousness deadened the responsiveness of the people and their priests. Earnestness became despised, and yet in the presence of so much violence, drunkenness, disease and sudden death there was a way open for unsaved men to be brought to their knees when the Spirit moved, John 16:8-11. Who would open themselves to allow the Spirit to move? People longed for true joy, but didn't associate it with the Puritan's call to holiness, only with the temporary drunken oblivion of the tavern. The joy of the Lord became their strength again, as they prayerfully opened the Word of God and so let the Holy Spirit loose through their lives into the community. Nehemiah 8:8-10.

Systematic Bible teaching had fallen away and it was many years since men had heard of the "Fruits of the Holy Spirit" let alone seen them in their preachers. There were wonderful exceptions and they were the ones the Holy Spirit moved upon to prepare the ground for the great harvest of souls that the Awakening would bring. It was indeed an "awakening", for the church woke up to the truths that had been there in the bible all along, and heard them and grasped them, and then were gripped by them so that their lives and lips spoke a different reality to a needy and rapidly changing world.

Let us Read and Reflect upon two key passages that make commentary upon the things we have just seen. **Nehemiah 8:8-10, and John 16:7-15.**

**Nehemiah 8:8-10 " So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. 9 And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. 10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength."**

It is of interest to note that Nehemiah is not on the podium with Ezra as he speaks. I suspect, like all great leaders he is standing below the great scribe in humility as he hears the Word of God himself. It would not surprise me if he was at Ezra's feet, possibly on the tower (for he will speak to the people), but in the place where as the temporal ruler he submits to the spiritual authority of the man reading the Word of God. The submission of the rulers and the ordinary people to the authority of the Word of God is the turning point in Judah, and it is the turning point in the 18<sup>th</sup> and 19<sup>th</sup> Centuries. It may be today yet!

As Ezra speaks he has key Bible teachers circulating through the vast crowd asking if there are any questions, and then explaining things that people have not fully understood. The many Levites are also involved in this, which is a testimony to the thoroughness of Ezra's Bible College teaching in the previous years. The men mentioned by name are the leaders and co-ordinators of the Levitical teachers. Several hundred teachers under these named men may be involved in this process.

The sole focus of all teaching must be the understanding of the teaching by the people hearing the teaching. It doesn't matter how eloquent and learned the teaching is, if it doesn't communicate, then it has failed in its purpose. A teacher is not there to impress and amaze, but to communicate! Notice the role of the Levitical tutors; they make the meaning of things precise, and explain fully all principles that have created any questions for the people. Absolute clarity is the goal.

The Word of God is like the war trumpet of an army, and it must give clear instruction, and the people must know exactly what each sound means. There is to be no confusion in the communication of God's servants. Confusion is the fruit of the enemy; clarity and understanding is the fruit of the Holy Spirit. Ezekiel 33:1-11, 1 Corinthians 14:6-11. It was the move away from stylized preaching to direct proclaiming of the Word of God that changes things in Ezra's day, and this direct preaching of the truth is what lights the fire of the Great Awakening.

Nehemiah appears to take the platform around verse nine and adds to the voice of Ezra and calls the people to rejoice at the Word of the Lord, for many are weeping as they listen. From the description here the book read aloud is likely Deuteronomy, and the people will be weeping by the time they hear the words of chapters 27-30, for they will look around them and remember the destruction of the city due to their parent's ignoring those very chapters.

It is around that time I suspect that Nehemiah jumps up and urges them not to weep, but hear and obey the Lord, and so have no occasion to ever see those warnings fulfilled as their disobedient ancestors had. Repentance precedes the Joy based Fruit of the Holy Spirit, but repentance itself is the initial fruit of straight shooting Bible teaching. Philipians 1:9-11, 2:1-11, 4:1-13. Evangelism would emerge again in the eighteenth century from the cottage prayer meetings of faithful women who believed the Word, and genuine conversion would open the door for otherwise legalistic unbelievers like John and Charles Wesley to be transformed by the Holy Spirit, and the Spirit through them and others transformed Britain.

In the Ezra passage, the day is then declared in Judea by the Persian (but also Jewish) Satrap (Tirshatha) Nehemiah a formal holy day; it becomes an official Persian Provincial holiday at this time, and Nehemiah calls the people to rejoice not weep on this day, for they are obedient, and those who obey the Lord are to rejoice in the Lord. Weeping at the provisions of the Law is for those who have been, or are determined to be, disobedient. The fruit of the spirit of obedience will always produce joy – genuine life and all that goes with it. Deuteronomy 30:11-20, 33:27-29.

After heart felt worship by all, Nehemiah calls for all to head home and eat and celebrate the things they have heard, for their determination is to be living under God's blessing, not God's cursing. Deuteronomy 28:1-14. He ends his exhortation with the great words that must burn into our own hearts in joy; "The Joy of the Lord is your Strength!"

**John 16:7-15** "7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you; 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

The Lord's departure (through the victory of the Cross, Resurrection and Ascension) is going to win the battle against sin, death, and their consequences for believers, and allow a new arrival, (The Holy Spirit), as the Spirit is going to come in power on the early church after the Ascension. He is going to indwell believers permanently for the first time in history. Jesus said to them, 'He is with you and will be in you'. This is the difference between the believer before the Cross and after Pentecost. The work of the Holy Spirit upon the new Church is going to be as central as the work of Jesus was with the Disciples. It is the setting free of the Holy Spirit to work in power which begins spiritually dynamic events, like the Great Revival. It is also called "The Great Awakening" for this very reason; the churches awoke to the power of the Holy Spirit.

This was something that David, all the prophets, and all the angels, longed for. **1 Peter 1:10-13**. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: 11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. 13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

This is something that we do not understand or use as much as we should. This is an area where the Christian often does not get to grips with the Lord in prayer over the Word. Bible study should be fellowship, sitting at the table with God, fellowshiping with the Lord Jesus through the overflow of the Holy Spirit through the systematic verse by verse exposition of the Word of God. That fellowship with the Lord will overflow into glorious fellowship with our fellow believers, and overflow further into joy filled service and evangelism. Truly powerful Christian fellowship that has impact on the local community begins with powerful systematic Biblical teaching. It is "letting the Word work through the Holy Spirit" in the life of people that ignites the spiritual flame of revival. Let the Spirit loose through prayer saturated preaching of the Word and Revival breaks out! It is God's way, and HE has no other way to light the fire of change in the lives of mankind. John 3:16-36.

Note Jesus words now in John 16:7, "**It is expedient that I go away**". Here we have a different word which means that he is returning to a place where he has been before, so the Lord is very confident about the success of His mission. The Lord knows where He has been and where He is going. He is in control then and He remains in control through all the Ages. We see this wonderful control and dynamic guidance in each of the obedient believers of this Great Awakening period, and we can know it in our own hearts today by the same openness and obedience.

'**But if I go**', and we have a third word for go here, "poreuomai", which is the word for go on a journey. It means to set a course and to have a goal. What is the Lord's goal, it is to deal with sin. He is going to the Cross, and when successful he is going to depart and return to heaven. There is no doubt at all about the success of his mission. He is looking at His purpose which is to deal with sin. The Cross is going to be the place of victory not defeat. The Cross will allow the Holy Spirit to come, to enable the believer to deal with sin and the unbeliever to be convicted of the need for a Saviour.

John Chapter 16 Verses 8-11 is a key passage in evangelism as it is only in this relationship with the Holy Spirit that you will be successful in your evangelistic ministry. This shows how people are challenged by the Holy Spirit, and what the exact challenge is. It is putting aside all the homiletics of man, walking away from all the marketing schemes and committee led solutions to the needs of the lost, and simply opening the door for the Holy Spirit to work upon the people, by pastoral prayer and powerful, Holy Spirit led preaching. We will see this dynamic combination in each person we meet in the Great Awakening.

The words of Jesus here show us all that Satan's destiny, doom, and destruction is sure. The author of sin is going to the lake of fire. Revelation 20:7-10. Sin has been dealt with on the Cross, this is proven by the Resurrection and Ascension, and the Holy Spirit has been sent to convict the unbeliever of sin, righteousness, and judgment in order that they might face Christ, the one who has beaten sin.

By means of the work of the Holy Spirit the unbeliever is convicted and exposed to the light. Unbelievers do not want to face the reality of death and judgment of sin. They will hide from it with loud music, partying, being a workaholic, by alcohol, drugs, or false religion. There are many ways of avoiding conviction of sin, righteousness, and judgment, but Satan's major tool has always been dead religion. You will not find people walking around looking at their sin unless the Holy Spirit has been working on them. If you are going to give the answer to man's needs it has to be to those who are asking the right questions of themselves, and the only reason they start to do that is through the ministry of the Holy Spirit.

The Holy Spirit convicts of three things. Sin is here in the singular, which means that the reality of their fallen old sin nature is the thing that the Holy Spirit convicts them of, (with its origin in Adam's primal sin of rebellion) and not all their personal sins. The unforgivable sin is unbelief and that is the reason that people will be in the lake of fire forever, because they rejected God's solution to the problem of man. **"How shall we escape if we neglect so great a salvation"**. Hebrews 2:3, Revelation 20:11-15.

He is also convicting of righteousness because the Lord is going to the Father and they will have no further opportunity to see Him any more. While the Lord was present on the earth He was a living physical rebuke to man as He showed in His person the absolute righteousness of God in man. When they saw him they saw that they fell short of His standard. Many of the Christians and Unbelievers who say that they would have liked to have been with the Lord when He was on earth would not in fact have been pleased, because He would have rebuked them. Their state of unrighteousness would have been put into very strong focus.

Unrighteousness is a bigger concept than sin as it incorporates the concept of all those things that they do not do as well as the Lord can do. It is everything that falls short of the glory of God. It is important that people see that God has a Holy Standard and that they all fall short of the Holy standard. **"All their righteousnesses are as filthy rags in His sight"**. Isaiah 64:6. If you are going to be an intelligent evangelist you need to have this concept clear in your mind, and it was this clarity that came to each of the preachers of the Great Awakening. They saw that revival was the work of God not the work of man; it was a spiritual awakening of the soul to an eternal reality, not a psychological "breakthrough".

The third area of conviction of the Spirit is that of judgment, as the prince of this world is judged. You are either on one side or the other, you are either with Him or with the prince of this world. There is no middle ground, and it is that reality that the Holy Spirit takes and hammers home into the heart and mind of the unbeliever under conviction. The only question that the Holy Spirit wants them to answer is, "What think you of Jesus?" They share the judgment of Satan while they live in unbelief, and they will one day stand before God and share Satan's judgment unless they repent. Satan looks good but is evil, and following his viewpoint is fatal for mankind in time and eternity.

People are in hell because they have rejected the Christ. He is the only way. If you reject Christ you are going to be judged by Christ. In the stakes of righteousness you fall short. There is no hope for you and you share judgment just as the author of sin does unless you repent. Satan will be judged and all who reject Christ will be judged with him. Many unbelievers think they will sneak into heaven by the back door. There are many people who have a cartoon caricature of God as an old man with a long white beard who will let you in because he is good, forgetful, and be able to be fooled.

Here the Lord Jesus Christ says that you as an unbeliever will not be accepted, which puts you in a very dangerous position. You will be judged. You will stand before God as judge, as you rejected what God did on the Cross. Bible teachers have generally not pictured the sheer horror of the Cross, and what God did for us there. They picture the cross as something not too bad. Unbelievers must see just how far God went to win salvation for them, and that there are no second chances after death if so great a salvation gift has been rejected or ignored.

If they see the full horror of the cross and the full horror of their unrighteousness they will realise the absolute certainty of their doom. As the writer of the Hebrews said, "How shall we escape if we neglect so great salvation?" People think they can escape because they do not have a high enough view of the Cross and a low enough view of their sin. In our teaching, preaching and witnessing we should use this Scripture to help with the conviction of the unbeliever. It is these truths that captured the hearts of the preachers of the Great Awakening, and as they preached, let the Holy Spirit loose upon the people and they were convicted directly and powerfully.

The prince of the world is judged. The sentence has already been pronounced on Satan and just awaits execution. We should be living like a winner in the Joy of the Lord. God's holy Sentence of judgment on the enemy has been delayed for a while but it is sure. The final judgment of Satan is given in Revelation 20. The joy in the life of the mature believer is because of the resurrection of Christ and what that means for our own resurrection. A cross reference to this passage in John's Gospel is Romans 6:4-6. You should not be a slave to sin any longer, you should be a slave to righteousness in Christ.

In John 15:27 - 16:11, Jesus says that we will be witnesses. The gospel of Christ is hated by Satan's people. Mankind in general, including backslidden Christians, hate the gospel and will try and side-track or persecute the messenger. A lot of ignorant believers do Satan's work for them. You will discover that the message of the Lord, "you must be born again", is not a welcome one to the religious unbeliever, for they are self righteous! The issue for the unbeliever is sin, righteousness, and judgment, and the Holy Spirit convicts of all three. They must see that their righteousness is "filthy rags" in God's sight, or they must stand before Him at the end of time. Isaiah 64:6, Revelation 20:11-15.

We are to preach the sin of rejecting Christ; the unbeliever is condemned because they do not believe on Him. Isaiah 43:11, Acts 4:12, 16:31. We are to magnify the Cross because we know the seriousness of it. They need to know the enormity of the sin of ignoring the Lord who died for them, if they reject his sacrifice for them. The sin that puts them in hell is unbelief and pride (in that they trusted their righteousness rather than the blood of Christ), and the Holy Spirit will convict them of that. If you preach righteousness you must preach the righteous standard of God.

We preach of judgment because the prince of this world is judged. It is important to teach about hell and the consequences of the Great White Throne judgment. People are held responsible for their actions by God, and this message is the 'flip side' of the good news of salvation, and so the rejecter needs to hear it. It is all these truths that we see emerging powerfully in the preaching of the born-again believers of the Great Awakening; they had awoken to the truth and saw its centrality for the eternal destiny of every person.

John 16:12 shows the importance of teaching the Word. You need to teach people systematically point by point. Jesus is going to move on to tell the believers what they are going to do in the next few years. The Spirit is going to teach them everything that they are going to need to know. Our Lord did not cover in His ministry everything that they were required to know. He was limited in what he told them. There was a lot of additional material they required but they were not yet able to deal with it at this point.

The Spirit is therefore going to teach them over a period of time. Nearly sixty years after the Cross the Apostle John puts down his pen after completing the canon of Scripture under the inspiration of the Holy Spirit. In Verse 13 Jesus says, I have told you everything that I intend to tell you up to this time. When He the Spirit will come he will lead you into all things. The Holy Spirit hears the Lord and communicates the new doctrines to the apostles. They will be communicating the words of the Lord Jesus Christ in writing through the Spirit. Paul, Peter, James and John all give words from the Lord, via the ministry of the Holy Spirit, with equal authority to those given by the Lord Himself while on the earth.

In these passages the Lord does not say anything about a number or type of subjects that are to come, because the disciples were not ready for this information. Patient obedience is required, with a resting upon the power of prayer and bible study to answer all real questions, doubts and worries. When you have a problem now, ask the following questions.

1. What did the Lord say when He was on earth? (Gospels)
2. What did the Lord say after He was in heaven? (Epistles, Revelation)
3. What did the apostles and early church practice? ( Acts )

At that stage you should have a good idea what the Lord wants you to do in that situation. It was this prayer saturated, bible centred logic that produced the Great Awakening and it will produce the same power today in our churches.

The Lord calls himself the truth and it is the Spirit of Truth that is coming. The Holy Spirit is going to speak of Christ and He is going to give the Words of Christ. The Holy Spirit never speaks of Himself, the Spirit always points to Christ. There are many people who want to magnify the Spirit alone, but it is not biblical to do that. His job is to talk about Christ and get you into a living relationship with Christ. This is why prayer is to the Father, through the Son, and in the power of the Holy Spirit.

In verses 14-15 Jesus Christ says that He is going to minister unto all future believers the things that he wants ministered to you. Whenever you face any discernment problem you have to ask whether the individual, group, idea, plan, or action glorifies the Lord Jesus Christ. When you look at an interpretation of any doctrine is it you or Christ who is going to be magnified. If Christ is not magnified the Holy Spirit is not in it; you have been deceived. Pause, pray and seek other's prayer to stabilize yourself again in the fellowship of the Lord and the Spirit. When the Holy Spirit is in any matter the Lord is magnified, not the Spirit or yourself. As we see the people of the Great Awakening and their disciples, we will see that this humility characterized them, and it needs to characterize us today.

## TOPICAL STUDIES from the Bible Topic Book

### WORLD

1. World under control of Satan:
  - a) ruler of this world (John 12:31; 14:30; 16:11)
  - b) god of this world (2 Corinthians 4:4)
  - c) he deceives the world (Revelation 12:9).
  - d) Satan is filling the world with his propaganda (1 Timothy 4:1).
2. Jesus Christ created earth (Genesis 1:1; Isaiah 45:18). He gave control to original mankind (Genesis 1:28) but man lost it at the fall (Genesis 3:6).

3. Sin and spiritual death are the basis of Satan's rule over this world. Therefore, God so loved the world that He gave a Saviour (John 3:16), hence Christ as a title in this connection. Christ is the light of the world (John 8:12; 9:5).
4. Therefore Christ is the saviour of the world (John 3:17; 4:42; 1 John 4:14). The Saviour who gave His life for the world (John 6:33); hence Christ has a title in this connection. Christ is the light of the world (John 8:12; 9:5).
5. Therefore Christ has overcome the world (John 16:33), so that the believer can overcome the world (1 John 5:4,5).
6. Consequently believers in Christ must not love the world (1 John 2:15,16). Nor must believers conform to the world (Romans 12:2). Worldliness is what you think, which may be demonstrated by what you do.
7. World control by Satan will stop at the Second Advent. However, believers will continue forever (1 John 2:17).
8. Also, the Word of God abides forever (1 Peter 1:23,25), and is designed to overcome the ruler of this world (1 John 2:14). Therefore, not conforming to the world and overcoming the world are accomplished through Bible doctrine, by which God has made foolish the wisdom of the world (1 Corinthians 1:20; 3:19).
9. It is therefore of greatest importance that the believer's attitude is based on the Word of God (Philippians 2:5; 2 Timothy 1:7; Isaiah 26:3,4; Philippians 4:7; 2 Corinthians 10:4,5; 1 Corinthians 2:16; 2 Corinthians 1:5,6,8).
10. Backsliding is characterised as friendship with the world (James 4:4).

## **WORLDLINESS**

1. Worldliness means to follow the beliefs and philosophy of man rather than that of God
2. Worldliness is the opposite of godliness; it is thinking/doing in opposition to God's revealed word. Titus 2:11-14.
3. All people are faced with the constant choice of following God's way or the world's. Romans 5:12, 3:19, 1 Corinthians 1:21, Ephesians 2:12, James 1:27, 2 Peter 1:4, 2:20.
4. Satan is the "prince of this world", and has power to deceive those who are negative to God's plans. John 12:31, 14:30, 16:11, 1 Corinthians 4:4, 1 Peter 5:8,9.
5. We must not love the world, 1 John 2:15-17.
6. We must hate all the world stands for, in thought and in deed. 1 Corinthians 5:9-13, 11:30-32, Galatians 6:14, James 1:27, James 4:4, 2 Peter 1:3,4, 1 Corinthians 3:18, 19.
7. We must not return to our old behaviour patterns, Ephesians 2:1-7.
8. This evil world system and the prince of this world will be condemned. Matthew 18:7, John 12:31, 16:11, 1 Corinthians 6:2, 2 Peter 3:7, 2 Peter 2:1ff.

## **LEGALISM**

1. There are some areas of God's law which the believer would never violate because it is his area of strength.
2. No two people have the same area of strength, no two people have the same area of weakness in their human nature.
3. Violation of one part of the law makes a person a sinner just as another part of the law - all have sinned and come short of the glory of God. (Romans 3:23)
4. Legalism and self righteousness is prone to forget that all sin comes from the sinful nature.
5. Everyone has a sinful nature. Violation of law demonstrates its existence.
6. The legalist emphasises the commandments he keeps. The honest person recognises the commandments he breaks.
7. Doctrine removes legalism and self righteousness on the basis of grace.

8. Legalism minimises the weakness or besetting sin of the sinful nature while emphasising the weakness or besetting sin of someone else.
9. Legalism condemns those who fail in their own area of strength but legalism does not recognise that all have sinned.
10. Sometimes legalism is so strong that it fulfils both categories of 1 John 1:8, 1 John 1:10.
11. To be guilty one only has to sin once not the thousands of times one does (James 2:10)
12. Legalism hinders rewards
  - [a] Every believer has exactly the same position in Christ, the same assets and responsibilities except for spiritual gifts.
  - [b] Faithfulness or the utilisation of more grace is the basis of rewards
  - [c] This means that legalism which is the enemy of grace will keep many prominent believers from rewards in eternity.
  - [d] Legalism keeps the believer from depending on the filling of the Spirit which is the basis of divine production
  - [e] Faithfulness not prominence is the basis of reward Matthew 25:21

## RELIGION

1. Satan's religion is a humanly acceptable one: no sin, no judgement, no Saviour and no Hell. Satan appears as an angel of light. (2 Corinthians 11:13-19,26)
2. Many pastors in the churches are servants of Satan's policy, knowingly or unknowingly. (Isaiah 30:12, Jeremiah 2:8, 2 Peter 2:1-10)
3. Satan's strategy towards unbelievers is to keep them blinded to the gospel. (2 Corinthians 4:3-4, Colossians 2:8, 2 Thessalonians 2:9-10)
4. Satan's strategy towards believers is:-
  - a) To confuse by false teaching. (Matthew 7:15, Romans 16:18)
  - b) To appeal to pride. (2 Corinthians 10:12)
  - c) To promote idolatry. (Habakkuk 2:18,19)
  - d) To promote legalism. (1 Timothy 1:7-8)
5. Satan's policy calls for counterfeit faith:-
  - a) Counterfeit gospel. (2 Corinthians 11:3-4)
  - b) Counterfeit pastors. (2 Corinthians 11:13-15)
  - c) Counterfeit communion. (1 Corinthians 10:19-21)
  - d) Counterfeit doctrine. (2 Timothy 4:1)
  - e) Counterfeit righteousness. (Matthew 19:16-28)
  - f) Counterfeit way of life. (Matthew 23)
  - g) Counterfeit power. (2 Thessalonians 2:8-10)
  - h) Counterfeit gods. (2 Thessalonians 2:3-4)

## THE CHURCH IN CRISIS – DEAD MEN PREACHING TO DEAD PEOPLE

In 1743 the Archbishop of York conducted a survey of his diocese and discovered that of 836 parishes, 393 had no resident priest, and 235 of the resident priests of other parishes were "pluralists", drawing the wages for several parishes but producing no pastoral care for any. Of the 836 parishes only 72 had a monthly Communion Service, 193 had Communion 4-6 times a year, 363 had quarterly Communion, and 208 parishes had fewer than four Communion services in a year. Worship had all but dried up in the north of England in the Anglican Church. What you don't use you lose, and with the dropping off of worship there was a dropping away from all forms of genuine faith and Christian practise. Immorality and drunkenness were epidemic. The Archbishop in this case was concerned and he would later encourage the preachers of righteousness who arose, even standing for them against his own lazy and corrupt priests.

It was not much better amongst the Baptists through the latter years of the seventeenth century. These groups had provided the soldiers for the New Model Army that Cromwell had used to win the English Civil War, and with their political liberty, these tough soldiers thought they had won their spiritual liberty, and Baptist and Congregational Churches did flourish in the Commonwealth period. By 1660 in Britain there were over 300 Baptist Churches, and many of these were led by men of the calibre of John Bunyan, but by centuries end, with active persecution by the Restored and immoral Stuart led parliament, and the influence of Calvinistic Theology, they faltered in their evangelism, and while their numbers held, they lacked spiritual power and there was no growth. The General Baptist Churches had entered into Unitarianism-Deism (the Liberal Theology of

their day) while the Particular Baptists had nearly all become Hyper-Calvinist and in both camps evangelism was lost. These people still prayed, but with empty hearts in empty words to increasingly empty halls.

If we want true spiritual power we stand upon the **“faith once delivered to the Apostles”**, Jude 3, and this means that what we say and do should resemble the churches we read of in Acts. They were praying, teaching, worshipping and evangelizing centres, not theological debating societies. This is our standard, and our only standard; do we resemble the churches of Acts? Many churches today fail this test, as sadly, the majority have through the centuries.

Satan’s policy is always to deaden the church’s impact upon the world. He doesn’t want the local church to be effective in evangelism, as he doesn’t want to lose his grip over the people, but the Holy Spirit is there ready to loosen his death dealing grip any day the Church walks in the Spirit’s power. John 16:8-11, Ephesians 2:1-10. Our constant test question needs to be, “Does this interpretation or practise make me move further away from the example I read of in Acts, or closer to it?” If we are closer to the early Church pattern we are certainly not wrong!

What occurs in the 1720s isn’t any mystery at all when you dig behind the meetings that are often all that is studied, for behind every amazing meeting is a small cottage based prayer and bible study group, that in many places had been meeting for years before the wave of the Spirit flowed through that community. I will encourage you to follow up and read articles on the web and in books on people and places, not to get lost in history, but to be grounded on history. The Biblical Christian faith is an historic faith; we rest upon facts, not myths, upon men and women who walked in the Spirit’s power, not deluded enthusiasts who were demented or deceived. As Paul said strongly to the Roman Governor of Palestine in his day, “this thing was not done in a corner”. The facts were known and the Church’s power was known. Acts 26:26.

When God’s people have been powerful through the centuries it is because they are gripped with the power of the biblical truth, and they speak the truth with Holy Spirit anointed power. People seek the truth and they seek power to live in it! When the Holy Spirit moves in power it is because there are clean and prepared channels down which he can flow and through which he can work upon the community. God is in the transformation business, and all that is needed is for believers to know the truth, hold the truth, be gripped by the truth, apply the truth, preach the truth, and see the Holy Spirit move. Prayerful people, obedient people, expectant people, over time walking in the Spirit will be powerful people, as the Holy Spirit empowers them to walk in the gifts they have received at salvation. John 3:5-16

Let us be prayerful and so we will be powerful in our communities.

Read through **Matthew 7:13-23, Ephesians 2:1-10, Philippians 4:2-13.**

**Matthew 7:13-23** “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. 15 Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

These words became the touchstone for spiritual assessment during the Great Awakening and they need to be our centre of discernment today also. Jesus does not want us to be fooled or foolish in our assessments of others, or our own self assessment. We are to base our judgments upon the reality of the work of the Holy Spirit in the person’s life we are examining; be it another with whom we must work, or our self. If the Holy Spirit is active there will be fruit always that can be inspected. We do not judge another for condemnation, but must fruit inspect to ensure they are indeed our brother or sister, and are not a wolf in disguise. The majority of dog collared clergy have always been wolves! Satan doesn’t waste his best people in the pub, for those there are drunk anyway, he puts his most dangerous servants in the churches.

This is behind the words of the Lord; we must know that we can trust and work with a person, that they are indeed a brother. Satan’s easiest method of unravelling a great work is to plant false brethren in the midst of it. This will always occur, but the Spirit led pastor is forewarned and by prayerful decision making these people can be unmasked and eliminated and the work progress as the Lord intends. We must be vigilant, for this is Satan’s easiest tool, and it will work against all who do not value and open the Word to this passage.

Note the key points our Lord makes.

- God’s path through this life is often narrow and difficult, and the crowd isn’t there. Hardship is not to be shunned, or seen as unusual. It is Satan’s way that is broad and easy, God’s is difficult at times, but in the Spirit’s power is right and fruitful.

- False teachers and prophets will abound. Deception is Satan's policy, and deceit his hallmark. They are dangerous and will destroy good works and good people if you do not spot them as wolves quickly. The fruit of the life of all who would work with us must be checked; are they sheep or wolves? By their fruit alone you will know; not by their fine words and forged testimonials, but by their life fruit. Wait to see fruit before you commit to any man or woman in the Lord's work.
- You must know the spiritual fruits and that means you must know the Word. It is the truth of God's Word that keeps believers safe in all their interactions with others, for the Word, through the inner teaching ministry of the Spirit provides the discernment we need.
- People may do great works, and may even be able to perform powerful miraculous signs, but only the fruit of their personal life shows from where they get their power to do what they do. Many false teachers who think they are "Christians" but are actually servants of Satan may have great power to achieve miracles, but they remain unsaved, just powerful deceivers. By checking the fruit of their life you will see the truth. Do not be fooled by signs and wonders, for the devil may do these, but he cannot "do" the Fruit of the Holy Spirit, and neither can his people. Refer below for the BTB study of the Fruit.

**Ephesians 2:1-10. "And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."**

Satan's spirit works actively in the lives of those who oppose the Lord's truth and person, and they will be as malice filled towards Holy Spirit filled believers today as they were in Jesus' day, and the time of the Great Awakening. We see how many attacks are launched upon God's people through this time, and how violent at times they were. Do not be surprised at the malice of Satan towards you, for he hates us; rejoice in that fact, for it proves which side you are on, and then focus on Jesus and his plan for you life. John 15:18ff.

We were in Satan's kingdom and we have been captured by the work of the Holy Spirit and brought through into the kingdom of the Lord Jesus. Can you see why Satan resents believers so much! The preachers of the Great Awakening saw that they were involved in a spiritual warfare and that they needed prayer saturated battlefields to fight upon. It is this truth that must grip us today if we would see such victories today.

Unsaved man is dead, and only the Holy Spirit can bring life from the deadness of sin and rebellion against the Plan of God. This is the work of salvation and it is a work of grace, mercy and love as we saw above in our study of John 16:8-11, God takes the initiative in the heart of the lost through the conviction of the Holy Spirit upon them. In Christ we now have an eternal destiny, and an immediate earthly task. We are left here to spread the gospel truth to all who will hear the Word of the Lord, and to pray for the breaking down of the strongholds of the enemy that the Word might be received. We have heaven secured, and that is our eternal destiny, but we are left here to work the work of God, and that begins with prayer, bible study to know the Plan, and evangelism and teaching to spread the truth of the plan. This reality gripped those of the Great Awakening period and this reality must grip our hearts, if we want to see revival in our own day.

**Let us now look at Philippians 4:2-13. "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. 3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life. 4 Rejoice in the Lord always; and again I say, Rejoice. 5 Let your moderation be known unto all men. The Lord is at hand. 6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. 10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. 12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ which strengtheneth me"**

Paul is grieved that two of his key women are wasting time fighting each other, and have stopped fighting the enemy. Division and discord between brethren is a sure sign that the Old Sin Nature is ruling the individuals, not the Holy Spirit; they have fallen from spirituality to carnality. True repentance, confession of sin, and restoration is required as soon as possible. The only path to unity is to take all things before the Lord, and see all things as "in the Lord". This spiritual perspective on issues will resolve the worst upset between brethren if they are obedient to the Word and heed the conviction of the Holy Spirit. If they do not, we cannot have them on the team until this is resolved, they must be stood down.

Paul urges these two ladies to repent, recover, and resolve differences in the Lord, for their usefulness to the Lord and his work is "zero" until they do, and the pastoral energy required to solve the issues is a distraction for the Eldership from the true work of ministry. Let us heed Paul's warning and instruction here and quickly resolve all issues that would distract us from a united path of obedience to the Lord.

Paul then moves the ladies and the whole church to the central fruit of the Spirit around which they are to re-gather after restoration and that is "Thankfulness and Joy". There is to be a spirit of rejoicing that is seen and felt by all who look on to the church from without. In this spirit of rejoicing in what the Lord has done, the believers are to present any concerns, worries, doubts or fears they have to the Lord in fervent prayer. All cares are to be cast upon the Lord, 1 Peter 5:7.

Having cast all their cares upon the Lord, the believers are to fill their waking lives with positive things that the Holy Spirit can use in the service of the Lord. They are to "buy up the moments of each day", seeking each to be a time for worship and thankfulness. They are to fill their lives with spiritual things, not the carnal nonsense that the enemy sends into our lives daily. This is the daily battle we face in our world; do we waste time with pagan television, film, music, and other distractions for the fact of our limited time here, or do we fill our time with the plan of God for our life?

God's peace is the rock upon which powerful spiritual work is built, but God's peace comes into the soul when it is bible and prayer saturated, not when it is distracted by nonsense and worry tossed! Many believers wonder why they do not have peace, but the answer is clear, they hold onto the things of this world so tightly that the tension within them destroys any spiritual peace the Holy Spirit would give them. What are we grimly holding onto today? What are we filling our minds with today? When the Lord, his Word and his will fills our lives we will have peace and we will find the path for service. There is contentment and calm in the midst of the devil's world when we are built upon the rock of God's Character, God's Plan, and God's Power in our life.

The men and women who were behind the Great Awakening had the power of the living God behind and within them. They feared nothing, for the Holy Spirit controlled their lives, and their heart and mind was settled upon bringing glory to the Lord, not getting money, power or things for themselves. Many want to be able to say with Paul verse 13, but will not begin at verse 2 and deal with conflict, with fear, with doubt, and with their time wasting activities through each day. Let us learn from the people of Philippi and the people of the 18<sup>th</sup> century and as the old sailors of that day used to say, "clear our deck for action"! No distractions believer – no distractions from what God wants for our lives – and HE always wants the power of the Holy Spirit working through our life by prayer, bible saturation and obedience to what we have read/heard.

## TOPICAL STUDIES

### CHRISTIAN LIFE – GIFTS: SPIRITUAL GIFTS

1. Three general passages which list spiritual gifts (Ephesians 4:11, 1 Corinthians 12:28-30, Romans 12:3-8).
2. The purpose of spiritual gifts is to serve and build up the church (Ephesians 4:8-13)
3. The gifts are given by the Holy Spirit at the point of salvation (1 Corinthians 12)
4. Some gifts were temporary (1 Corinthians 13:8-10) and others permanent (1 Corinthians 12:28 cf. 1 Corinthians 13:8)
5. A temporary gift was one used before the canon of scripture was completed. The purpose of temporary gifts was to function in the place of a completed canon of scripture. (1 Corinthians 13:8-10)
6. The operation of a spiritual gift depends entirely on the Filling of the Holy Spirit to be effective (Acts 2:4)

### CHRISTIAN LIFE – OBEDIENCE

1. Obedience is better than offerings (1 Samuel 15:22; Proverbs 21:3; 28:9). If we are not in God's will, any "worship" we offer is unacceptable.

2. Obedience is something you have to learn. The basic training in obedience has to start in childhood. As it says in (Exodus 20:12 and Deuteronomy 5:16) "Honour your father and your mother." (Proverbs 4:3,4; 22:6; 29:15-17; Hebrews 5:8)
3. Teaching your child obedience is an act of love (Proverbs 3:12; 19:18; 23:13-14).
4. We have to obey those who are in authority over us (Exodus 20:12; 22:28; Leviticus 19:3; Deuteronomy 5:16; Romans 13:1-5; Ephesians 6:1-5; Colossians 3:18-22; Titus 3:1).
5. Those in authority have been put in that position by God (Romans 13:1).
6. Obedience to those in authority is obedience to God (Proverbs 24:21; Ephesians 6:7; Colossians 3:23-24; Romans 13:5).
7. Disobedience to those in authority is disobedience to God (Romans 1:30; 13:2).
8. But when we are ordered to do something that is against God's Will we have to disobey (Acts 4:19; 5:40-42).
9. The fifth commandment (Exodus 20:12; Deuteronomy 5:16) is the only commandment with a promise (Proverbs 10:17; Ephesians 6:1-3). Social life in a society is only possible when the people in it have learned to obey.
10. If this commandment is ignored, if the authority of the family is denied or not exercised, society will quickly slide into anarchy (Isaiah 3:12; Proverbs 29:21; 30:21-23; Romans 1:30).

### CHRISTIAN LIFE – CONSECRATION

1. Consecration means full surrender of self to God. (Romans 6:13)
2. This is the attitude of "denying self" and "not my will, but yours be done" (Matthew 16:24, 26:39, Galatians 2:20).
3. This is the only acceptable gift to God. (Romans 12:1,2)
4. The consecration of the Temple is a picture of the believer's life: the Outer Court (the body), the Holy Place (the soul) and the Holy of Holies (spirit)
5. You are indwelt by the Holy Spirit, and therefore must be set apart as a holy vessel (Romans 12:1-2 cf. 1Kings 8:1-11)

### CHRISTIAN LIFE – WALKING

1. Physical walking is analogous to the faith rest life: step by step. Romans 14:5,6, Ephesians 5:16-18, James 4:13-15.
2. Being regularly filled with the Spirit and feeding on the Word are similar to walking.
3. Attacks on believers occur when they are caught off balance. Romans 13:13.
4. Walking depicts the pattern and function of the believers life in time. Philippians 3:18, Ephesians 4:17.
5. It can also represent a backsliding believer who are said to be walking backwards. Ephesians 4:17.
6. We are all told to:
  - a) Walk in the Spirit. Galatians 5:16, 25
  - b) Walk in the faith. 2 Corinthians 5:7, Colossians 2:6, 4:5
  - c) Walk in doctrine. 3 John 3.
  - d) Walk in the truth. 2 John 4
7. Walking is an analogy for spirituality
  - a) Walk not after the flesh. (Romans 8:4)
  - b) Walking in Love. (Ephesians 5:2)
  - c) Walking in newness of Life. (Romans 6:4)
  - d) Walking worthy of our vocation. (Ephesians 4:1)
  - e) Walking worthy of the Lord. (Colossians 1:10, 1 Thessalonians 2:12)
  - f) Walking honestly as in the day. (Romans 13:13)
  - g) Walking in good works. (Ephesians 2:10)
  - h) Walking in light. (Ephesians 5:8, 1 John 1:7)
  - i) Walking in Christ Jesus. (Colossians 2:6)

- j) Walking circumspectly. (Ephesians 5:15,16)
- k) Walking as ye ought. (1 Thessalonians 4:1)

### CHRISTIAN LIFE – EVANGELISM

1. All believers are ambassadors for Christ, and are obliged to give the give the gospel to unbelievers. (Acts 1:8, 2 Timothy 4:5)
2. Two forms of witnessing - with the lips (2 Corinthians 5:18-21 and by the life (2 Corinthians 3:3)
3. The gospel is "good news".
4. Sin is not an issue. Jesus died for all sin on the cross. The penalty has been paid. The issue now is "Do you trust that Jesus Christ has died for your sins, and was raised from the dead to give life to all who believe on Him?" People choose to either rely upon Jesus Christ, or upon their own good works, to be saved. (Romans 8:1, 9-30-33)
5. What about the heathen who haven't heard?
  - a) God is totally fair, and everyone has the chance to be saved
  - b) Unlimited Atonement (Colossians 2:14,15)
  - c) God's will - none should perish (2 Peter 3:9)
  - d) Man's negative will – God-consciousness – Gospel hearing.
6. Witnessing is impossible except through the power of the Holy Spirit. (John 16:8-13) The Holy Spirit convicts of
  - a) Sin because of unbelief.
  - b) Righteousness.
  - c) Judgement because of Satan being judged (Matthew 25:41)
7. The natural man needs the Holy Spirit to understand the gospel (1 Corinthians 2:14)
8. The Bible is the weapon of witnessing. (1 Corinthians 15:3, 4)
9. Biblical Pattern of Witnessing. (1 Thessalonians 2:1-12)
  - a) Effective contact (v.1 )
  - b) The gospel must be given even under opposition. (v.2)
  - c) The gospel must never be compromised or watered down - (v.3)
  - d) The believer in whom the gospel is deposited is tested by God and should not be for the praise of man. (v.4)
  - e) Flattery should never be part of the gospel. (v.5-6)
  - f) Whilst the gospel should not be given to get praise from men it should be given in love without cost (v9)
  - g) The gospel must be followed up (v 10) with discipleship and teaching (v11) so that the new believer can become spiritually self reliant. (v.10-12)
10. Your obligation to witness (Romans 1:14-16): you are a debtor (v14), you are ready (v15), you are not ashamed (v16)
11. Win souls, not arguments. Stay on the gospel, don't get side-tracked.

### CHRISTIAN LIFE – EVANGELISM – FISHERS OF MEN

We are fishers of men Matthew 4:19

1. A fisherman needs to be prepared and equipped to do the task. You need to be walking in the Spirit and you need to know the gospel. We need to be prepared in knowledge and power. Quite often you need to be trained.
2. The fishermen go to where the fish are. As a believer you must be in contact with unbelievers so that you can individually target them. This is why monasticism is wrong.
3. Fishermen are patient. They wait. They know the fish are there but they wait until the right time to cast the bait. You do not waste your bait but walk under the guidance of the Holy Spirit so that when you recognise that someone is under the conviction of the Holy Spirit you can fish successfully. You work with unbelievers and look for an opportunity provided by the Holy Spirit to give the gospel.

You do not give them the gospel when they are five kilometres away. Ignorant Christians are blurring out the gospel to unbelievers who have not been prepared and consequently are disturbing the fish. They are not sensitive, they are not

waiting seeing what the Spirit is doing. In Acts the people who were being added to the church were those who were being saved by the work of the Holy Spirit.

4. Fishermen know what bait to use and the different approaches to catch all sorts of fish. You do not have the same bait for all fish. Paul for instance gave a different message in Athens compared to what he gave in Phillipi. This is the danger of having just one tract in your pocket as it constrains you in your approach. You have to be flexible and know where the people are so that it will be meaningful to them and meet them where they are. Paul in Acts 16 is talking to philosophers so he comes in at a different level than in other cases.

5. Fishermen concentrate on fish and not the fishpond. You are to fish for fish and not try and clean the fishpond. We should be concerned with the souls of men and not cleaning up the environment. 1 Peter 1:17, Ephesians 5:16, Colossians 4:5, 1 Corinthians 9:22

### **CHRISTIAN LIFE – EVANGELISM – NEW TESTAMENT PATTERN**

1. The pastor of the local church must practice a Bible saturated, spirit controlled life. By his systematic teaching of the Word he must encourage people to apply it in their life. The vessels that the Lord uses must be clean.

2. You must have a co-ordinated prayer life in the Church. This consists of the mid week prayer meeting and organising your prayer warriors. You need specific weekly prayer sheets.

3. You need to have weekly meetings with your deacons and elders to plan strategies for the church. You need to have that for a prayer plan for the week. It is good to have this on Sunday morning over breakfast so that the prayer points can be noted down and duplicated by the pastor for the morning service. This gives current material. You plan your visitations, your speakers and how it can be co-ordinated in with the overall preaching plan. There also needs to be a home fellowship strategy and a strategy for the Bible class and Sunday School.

4. In the preaching everything must tie into the evangelistic, witness function of the church. He must emphasise that they are ambassadors and evangelists.

5. The minister encourages the people to find the fish. Every week they should be reminded of their work in this area.

6. Every believer should have his own list of people who he is praying constantly for. He should have a list of ten unbelievers and as one is converted a new name should be emplaced on the list.

7. The church contacts should be followed up as part of the strategy. This is the importance of a Sunday School. The Sunday School should be well known in the area. The unbelieving parents who send their children to Sunday School should be followed up by the minister to show friendliness towards them. You may be their only Christian contact.

8. There needs to be a church service follow up. Every visitor should be made to feel welcome but not embarrassed. Never ask a visitor to stand up. After the service have a coffee time and a special room set aside for visitors. It is an advantage to have a service which finishes a bit earlier. The minister follows up the visitors and lets an elder go on the door.

9. Organise visitation and be visible with walking through districts and greeting those you meet. This is far better than driving and parking. The morning should be in the study. Have a meal at home to have time with your wife or family, after lunch visitation. With walking you get exercise and are away from the phone. Plan to visit three or four locations only. Drive to a central location and walk. If you are seen on the street people get to know. You have raised the profile of the church. You are swimming in the sea with the fish. Sit down with street kids, help an old lady. The church needs to draw on the local area. You need to be decently dressed but not suit and tie.

### **HOLY SPIRIT – FILLING OF THE HOLY SPIRIT**

1. The Holy Spirit indwells every believer. We are commanded to allow Him to fill (or fully control) our lives (Ephesians 5:18).

2. The filling (controlling) of the Spirit can be broken by:

a) Grieving the Spirit (Ephesians 4:30) - sin, doing something you shouldn't.

b) Quenching the Spirit (1 Thessalonians 5:19) - not doing something you should (like quenching a fire, allowing the flame to go out).

3. The filling (controlling) of the Spirit can be restored by confession of sin and full surrender to do the will of God (1John 1:9)

4. The Spirit produces the very character of the Christ in the believer: (Galatians 4:19, 5:22, 23, Ephesians 3:16, 17, Philippians 1:20, 21, 2 Corinthians 3:3)

- a) The fruit of the Spirit:
- i) Galatians 5:22-23 - Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, Self-control.
  - ii) Romans 14:17 - Righteousness, Peace, Joy.
  - iii) Colossians 3:12-15 - Compassion, Kindness, Humility, Gentleness, Patience, Forgiveness, Love, Peace, Thankfulness.
  - iv) 1 Thessalonians 1:3 - Faith, Love, Endurance, Hope.
- b) Rejoicing in Christ (Philippians 3:1, 4:4).
- c) Loving one another (John 15:12, Romans 12:10, Ephesians 5:2).
- d) Striving for the faith (Philippians 1:27, Jude 3).
- e) Putting away all sin (1 Corinthians 5:7, Hebrews 12:1).
- f) Abstaining from all appearances of evil (1 Thessalonians 5:22).
- g) Submitting to injuries (1 Corinthians 6:7).
- h) Subduing the temper (Ephesians 4:26, James 1:19).
- i) Shunning the wicked (2 Thessalonians 3:6).
- j) Abounding in the works of the Lord (1 Corinthians 15:58, 1 Thessalonians 4:1).
- k) Showing a good example (1 Timothy 4:12, 1 Peter 2:12).
- l) Following after that which is good (Philippians 4:8, 1 Timothy 6:11).
- m) Perfecting holiness (2 Corinthians 7:1, 2 Timothy 3:17).
- n) Hating defilement (Jude 23).
- o) Overcoming the world. (1 John 5:4-5)
- p) Adorning the gospel. (Philippians 1:27, Titus 2:10)
- q) Forgiving injuries. (Romans 12:20)
- r) Living peaceably with all. (Romans 12:18, Hebrews 12:14)
- s) Visiting the afflicted. (James 1:27)
- t) Sympathising with others. (Romans 12:15, 1 Thessalonians 5:14)
- u) Honouring others. (Romans 12:10)
- v) Submitting to authorities. (Romans 13:1-7)
- w) Being content. (Philippians 4:11, Hebrews 13:5)
- x) Walking worthy of the Lord. (Colossians 1:10, 1 Thessalonians 2:12)
- y) Walking in the newness of life. (Romans 6:4)
- z) Walking as children of light. (Ephesians 5:8)
- aa) Glorifies Christ in his body. (Philippians 1:20, 21)
- bb) Christ is at home in his body. (Ephesians 3:16, 17)
- cc) A lifestyle which honours God in the presence of men. (2 Corinthians 3:3)
5. The filling of the Holy Spirit in every believer only occurs in two dispensations:
- a) Church age Ephesians 5:18, Galatians 5:22,23
  - b) Millennium - Joel 2:28, 29 (characterised by ecstasies)

## ANGELS – SATAN'S STRATEGY

1. Believers are warned against him and his tactics. (Ephesians 4:27, 6:11-13, James 4:7, 1 Peter 5:8)
2. We must be ready and alert. (2 Corinthians 2:11)
3. Satan is a deceiver and a counterfeiter. He uses deception - not obviously wrong or sinful - but very subtle changes to the truth (Genesis 3:1). Remember, a counterfeit looks like the original.
4. Satan is described as an "angel of light" - often seeming attractive and "good". (2 Corinthians 11:14)
5. His tactics
  - a) Towards unbelievers.
    - i) to blind them regarding the gospel. (2 Corinthians 4:3, 4, 2 Thessalonians 2:9, 10)
  - b) Towards believers.
    - i) Satan seeks to hinder our growth and witness. (1 Peter 5:8)
    - ii) Satan will mislead into false doctrine and legalism. (1 Timothy 5:14-15)
    - iii) He persuades believers to ignore the will of God through disobedience (Genesis 2:17, James 4:7-8)
    - iv) Satan often attacks our assurance of salvation so that we doubt God.
    - v) Worry (1 Peter 5, 7-9)
    - vi) Fear of death. (Hebrews 2:14-15)
    - vii) He accuses believers of sin both to God and to the believer (using guilt). (Revelation 12:9-10, Job 1:6-11)

- viii) He takes our focus off Christ by getting eyes on self (1 Corinthians 1:10-11), on people (1 Corinthians 1:12), on things (Hebrews 13:5-6)
- ix) When we don't allow the Holy Spirit to control our lives, we open ourselves up to Satanic attack. (1 Corinthians 7:5, 2 Corinthians 2:11, 1 Timothy 5:14-15)
- x) The Lord will allow Satan to attack a believer as discipline for unconfessed sin. (1 Timothy 1:20 cf 2 Corinthians 12:7)
- xi) Satan cannot indwell or possess a believer, only beguile them. (Galatians 3:1)

c) Towards the world in general.

- i) The World - Satan tries to deceive the nations. (Revelation 20:7-10)

### **YOU MUST BE BORN AGAIN! John 3:3**

We are either "born again", walking in the "Filling of the Holy Spirit" and therefore spiritually powerful, or we are not. Man is not benefited by more rules, or more cleverly disguised and comfortable legalism; individually we are only benefited by spiritual power that brings hope and direction. In the early 1700s the "Age of Reason" had dawned and many felt that what men needed was the sweet reasonableness of God's wisdom, but drunken and desperate people don't want a philosopher talking to them, they want a passionate person who they can respect, admire, and follow.

The wise old men of the Royal Society were of no relevance to those in the gutters of the new cities; these desperate people needed real power to live and survive in the challenges of their dark daily life. Science was indeed advancing, but squalor and immorality was destroying the industrializing nation. The Holy Spirit alone can transform mankind, not any educational, social action, or philosophical programs.

The Anglican Archbishop of the time, Tillotson, argued for reason at all times. Throughout his works he constantly appealed to the tribunal of reason. He strove to prove that "Christianity was the best, the holiest, the wisest and the most reasonable religion in the world." He was defending the faith rather than simply preaching the faith, and so was powerless. The apostolic practise was simply to teach and preach biblical truth, and leave the results to the Holy Spirit. That remains the best approach, and it was what transformed Britain in the Great Awakening.

Believers, don't ever defend Christianity, preach Christ and read aloud His saving words, and let the power of the message be the proof of all things needed. Philosophers have limited power to change anything. They can be, as Socrates noted, "gadflies" on the body of the State, but their viewpoints lack the power to change all lives. They can influence only those who are like themselves, the 5% of intellectuals, but the power of the living God can change all people.

Believing Prayer by devoted and concerned believers would change things through the work of the believing groups nation wide who gathered for prayer in cottages, while the bishops were baffled in the Cathedrals and Palaces. While the Archbishop was baffled at the powerlessness of reason, ordinary people around Britain were on their knees at prayer and in bible study groups at the new religious societies that had been established by earnest people from the 1670's onwards. In London alone there were 32 such societies by 1698 and they provided the prayer and bible study base for the later revival.

Note that the seed was sown forty years before it germinated! Wesley's own father, Samuel established such a society in Epworth around 1701. He wasn't necessarily a great evangelical – more pompous and legalistic, but he did the right thing and those who prayed there did the right and powerful thing. Do not be distracted by the character or attitudes of the individuals, for I for one would not have fellowshiped with either of John and Charles Wesley's parents, and they did some awful things to their children by way of "discipline", but they did the "right" thing in encouraging prayer groups and that was what the nation needed, not nicer people living nice lives! They sowed the seeds in prayer for the revival that was coming. Patience in prayer and perseverance in bible study is required to reap the harvest that the later saints saw. Let us be encouraged and "faint not", and labour in prayer and bible study.

Read through Nehemiah 9:25-38 below, and then we will study Daniel 9:1-19, and Galatians 6:1-10.

**Nehemiah 9:25-38.** "And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. 26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. 27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies. 28 But after they had rest, they did evil again before thee: therefore leftest thou them in the land of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies; 29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy

judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. 30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands. 31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God. 32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. 33 Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly: 34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. 35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. 36 Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: 37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. 38 And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.”

The great sadness that Nehemiah reflects upon is the disgraceful disobedience of the children of Israel after they were given the land. They received lands and vineyards that they had not laboured for, and moved into houses that they had not built. I chuckle at unbelieving archaeologists when they note that there is no Israelite pottery before 1250 BC, and when I argue that the Exodus most likely occurred between the years 1450-1400.

This is a “problem” for what is called the “early date”, but verses like these remind us that for the first couple of hundred years the Israelites didn’t need to develop pottery industries because they had captured the cities of their enemies and were able to use all their material wealth. They received great grace and repaid the Lord with rebellion and apostate, evil religious activities.

Subsequent generations were coasting downhill rapidly on a godly heritage. The same had happened to the peoples of Britain after the collapse of the Commonwealth and the return of Charles II. Immorality received royal sanction from a king that practised adultery daily with his many mistresses; he was a thoroughly evil man and corruption and political inaction nearly brought Britain to ruin under him and his brother James. The evils of Britain in the years from 1660 through until the 1720s were soul destroying for genuine believers, but the spiritual believers gathered in homes and they opened their Bibles and prayed, and by prayer the strongholds of the enemy were removed one by one and revival and Holy Spirit power fell upon the people. It was the people who thought they were insignificant, but prayed daily anyway, that opened revival’s door.

Under the evils of Charles the second and his brother James all genuine believers were denied churches to attend and many ministers were cast out of the Anglican churches by the “Act of Uniformity”. An entire generation was unable to do anything other than pray, and do cottage Bible study, but by rejecting politics and embracing prayer their obedience and persistence opened the door to the revival that would come upon the land. Some harrowed the ground, some sowed the seed, and others would harvest the crop; all served the Lord through this vital century. John 4:36-38.

Even though great discipline occurred upon the nation through defeats in war, even then the people did not repent. This very thing that Nehemiah spoke of for Israel had happened to Britain during the reign of these two later Stuarts with defeats at sea and on land before the Dutch and other powers of the day. By the end of the 18<sup>th</sup> century Britain would lose its American colonies due to its government’s immorality, its arrogance in rulership, and its national disobedience to the standards and Gospel of Christ. Thanks be to God that repentance occurred enough by the end of the century for Britain to stand against the evil plans of Napoleon and defeat him. It was a close run thing, with Satan moving powerfully through the French Revolution to murder believers and oppose God’s Plan, but the preaching of the Great Revival both prepared America for its Independence, and protected Britain from the evils of revolution, and prepared it for its later victories at a crucial time in world history. By obedience to the Lord we position ourselves to be used at the crucial turning/pivot points of world history.

God didn’t destroy the Israelites because of his mercy, grace and love, not because they deserved it, and thank God that he deals with us the same way today. We see grace, mercy and love operating throughout the period of 1700-2000 for the Western World, with survival against the threats of satanic evils that by their sheer force and military power should have triumphed. God’s hand has delivered again and again, and every nation needs a Nehemiah to rise up periodically to remember that it is the Lord’s grace in which we stand, not our worthiness. It is the perfect and holy character of God that we rest upon, not any greatness and glory that we claim. Let us thank God as Nehemiah did in this passage before us and let us rejoice and give thanks as the leaders of the Great Awakening did also.

**DANIEL 9:1-19** “In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. 3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: 4 And I prayed unto the LORD my God, and made my confession, and said, O

Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; 5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: 6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. 7 O LORD, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. 8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. 9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; 10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. 11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. 12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. 13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. 14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice. 15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. 16 O LORD, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. 17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. 18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. 19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.”

Daniel stands, like Nehemiah later, giving thanks for God's grace, in which he sees his people stand, even though 95%+ of the people have been destroyed in the Babylonian Invasion and capture of the land. To praise God in the presence of the ghosts of 95% of your nation, killed because of their disobedience, and to pray without any bitterness is a triumph of grace in Daniel's life. This man was great because he saw through the holocaust in which he was a prisoner and saw what God was doing, and what God wanted him to do. In the terrible years of the Nazi holocaust 1/3 of the world's Jews were murdered, and this was horrific indeed, but in Daniel's day over 95% were killed; a very small remnant of just over 30,000 survived. He and Ezekiel would draw on the earlier work of Jeremiah and bring hope again to Israel; hope that was centred in the Character of God.

Daniel is given the revelation from the Holy Spirit as to the meaning of the prophecy of “Seventy Weeks” that Jeremiah had spoken of. Jeremiah 25:11-14, 29:10-14. Daniel will explain it as thoroughly as he can and preach the hope it brings into his own day and the yet future day when the Israelis will receive their saviour. Zechariah 12:10ff. He begins his prayer for his people with a thorough and humble national confession, recognizing God's mercy and justice in the holocaust that has just unfolded around them as a people. This is a chapter that has not yet been prayed by the Jewish people over the Nazi Holocaust, but it will be with tears when the words of Zechariah are fulfilled in the midst of the coming Great Tribulation period.

Notice as you read through Daniel's words just how humble and tearful this man is as he discusses the national sins of Israel with the Lord. Without any bitterness towards the Lord he comes before the throne of grace and recognizes that the people who could have been delivered have been delivered and will re-seed the nation. Daniel's prayer of national repentance has been the example for many through the centuries who have been used to lead great revivals in their nation. Even if we have been obedient we may bow before the Lord and stand as intercessors for our nation, and take the sins of our fathers and brothers upon ourselves and pray for the Lord to forgive the transgressions of our nation and lead us into revival.

It is the heart of Daniel and Nehemiah that God gave to the people who prayed in Wales, Scotland, England, Ireland, and America and as they besought the Lord's forgiveness for their people, the Lord broke their hearts, as His had been broken by the sins of the people, and the Lord forgave the sins confessed and let the Holy Spirit loose upon these nations for blessing. The few stood in the breach and blessed the many – so it always it through history and we are called to be in this place. Let us stand like Daniel and we will be blessed like him.

**Galatians 6:1-10** “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ. 3 For if a man think himself to be something, when he is nothing, he deceiveth himself. 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 5 For every man shall bear his own burden. 6 Let him that is taught in the word communicate unto him that teacheth in all good things. 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life

**everlasting. 9 And let us not be weary in well doing: for in due season we shall reap, if we faint not. 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.**

Paul picks up the same theme as Daniel and Nehemiah; that we are called to be intercessors and peace makers between God and man through our prayers and actions. When others sin, we are not to brand them “disgraceful”, but try to ministry Christ’s forgiveness to them. We are not to speak down to them as “evil worms”, but putting aside all self righteousness, try to lead them to the place of repentance and restoration to God. Humility is the hallmark of all the leaders of the Great Awakening; they did not look down upon their fellows, nor abuse the sinners that abused them. They held no grudges and tried as far as they were able to lead the lost to the Saviour. This is our challenge according to Paul. We are not to be weary of doing good for others, and especially for our fellow believers.

No arrogant spirit is to mark any believer’s behaviour, but the spirit of the Lord, who in humble service gave himself for our sins. Bearing each other’s burden means to share with others their pains, suffering, and the turmoil of facing their sinful life patterns. It means being focused on their needs, not the irritation of their request of you. Having time for the lost, and having time for the disobedient is the crucial thing here. Truth is always to be told when we assist others, and there are some burdens that people take upon themselves by their own disobedience to the clear teaching of the Lord. We can share some burdens, pray for others, and stand with them as they confront the truth, but **they** must accept the truth and express their positive volition and change their life style, and correct their future decision making. Others cannot do this for them, only stand with them as they commit to walk the Lord’s path.

We are to stand with the lost as they seek to walk with God, and stand with our brethren when they fall into sin or evil, assisting them to their feet again, and through prayer lead them through repentance to recovery. There is no judging of them for condemnation, but there is open, honest, blunt fruit inspecting, so that they hear the truth, face the truth, and stop living the lie that will kill them if they fail to stop. In today’s world we face censure if we tell the truth in some places, and many speak the liberal (read – unbeliever’s) catch cry of “non-judgment” interventions. We must be discerning in order to assist others and we must tell them the truth in love.

Some will call us “judgmental” as we do this, but it is the demand of the Lord. That is the Lord’s direct order to us through the Apostles. John 8:32, Ephesians 4:15. This honest spirit of care and truth telling drove the Great Awakening, and led to the salvation of many. We must not pull back from the honest confrontation with sin and evil in our brother’s life. If we are asked to help them we must with a love that cares enough to confront painful and embarrassing truths. This passage from Paul’s Epistle to the Galatian Churches is the call to us all to care enough to pray for and speak the truth to our brethren, so that they might be delivered from worse things than they have fallen into to date. A passion to assist their fellows characterized the leaders of the Great Awakening, it still characterizes Pastoral care today.

## TOPICAL STUDIES

**CHRISTIAN LIFE – EVANGELISM – see page 13**

**CHRISTIAN LIFE – EVANGELISM – FISHERS OF MEN – see page 14**

## CHRISTIAN LIFE

1. God is pleased with believers
  - a) By asking for the right things. (1 Kings 3:9, 10)
  - b) By living a separated life. (2 Timothy 2:4)
  - c) By doing his will. (Hebrews 13:20, 21)
  - d) Walking in fellowship with him. (Hebrews 11:5, Genesis 5:24)
  - e) By praising God. (Psalm 69:30, 31)
  - f) By resting by faith in God’s provision. (Hebrews 11:6)
  
2. The Christian life involves walking.
  - a) in the Truth (2 John 4)
  - b) by means of faith in wisdom. (2 Corinthians 5:7, Colossians 4:5)
  - c) in the Spirit (Galatians 5:16, 25)
  - d) in Love. (Ephesians 5:2)
  - e) in newness of Life. (Romans 6:4)
  - f) worthy of our vocation. (Ephesians 4:1)
  - g) worthy of the Lord. (Colossians 1:10, 1 Thessalonians 2:12)
  - h) honestly as in the day. (Romans 13:13)
  - i) in good works. (Ephesians 2:10)
  - j) in light. (Ephesians 5:8, 1 John 1:7)
  - k) in Christ Jesus. (Colossians 2:6)
  - l) circumspectly. (Ephesians 5:15,16)
  - m) as ye ought. (1 Thessalonians 4:1)

3. The Christian life demands honourable conduct:

- a) Believers have freedom in Christ (Galatians 5:1), but our conduct must not
  - i) harm the weak. (1 Corinthians 8:9);
  - ii) be hypocritical (1 Peter 2:16);
  - iii) does not edify (1 Corinthians 10:23);
  - iv) lead to habits which enslave (1 Corinthians 6:12);
  - v) lead to self-indulgence (Galatians 5:13);
  - vi) offend personal conscience (Romans 14:5).
- b) Our conduct towards God.
  - i) Done in His Name. (1 Timothy 6:1)
  - ii) As unto Him. (Colossians 3:23)
  - iii) For His glory. (1 Corinthians 10:31)
  - iv) To be worthy of Him. (1 Thessalonians 2:12; 2 Thessalonians 1:5)
- c) Our conduct towards others.
  - i) Be a good example. (Romans 14:7; 1 Timothy 4:12)
  - ii) Worthy of our calling. (Ephesians 4:1)
  - iii) Honest. (2 Corinthians 8:21)
  - iv) Free from the appearance of evil. (1 Thessalonians 5:22)
  - v) Helpful to a neighbour. (Romans 12:18; 15:2)
  - vi) Not a cause of stumbling. (Romans 14:13)
  - vii) Honouring one's parents. (Colossians 3:20)
  - viii) Honouring to the government. (Titus 3:1)
  - ix) Must not entail unequal yoking. (2 Corinthians 6:14)
  - x) Not to judge others (Romans 14:10-13)
  - xi) Not to cause others to stumble by our actions (Romans 14:15,21-23)
- d) Our conduct towards self.
  - i) Pure and not lustful. (1 Timothy 5:22; 1 Peter 2:11)
  - ii) Must not defile. (1 Corinthians 3:17; Titus 1:15)
  - iii) Must not condemn. (Romans 14:22)
  - iv) Must do good works. (Titus 3:8)
- e) This conduct is only obtainable under the filling of the Holy Spirit. (Ephesians 5:18; 1 John 1:9).

4. The Christian life demands diligence:

- a) Love towards others. (Galatians 2:10, 2 Corinthians 8:8). We should be eager to help those who are less fortunate than ourselves especially by giving them the gospel.
- b) We should be keen to take care of the saints (other believers) (Hebrews 6:11, 2 Corinthians 7:12, 2 Corinthians 8:16,17, 2 Timothy 1:17)
- c) We should be eager to rest in the promises and principles of God. Happiness comes from this. An example of not resting in the promises is the Exodus generation.(Hebrews 4:11)
- d) Confirmation of our calling (2 Peter 1:5, 2 Peter 1:10) We should witness for Christ eagerly, zealously.
- e) Unity of the body. (Ephesians 4:3) We should be zealous in maintaining the unity of the body.
- f) For the commendation of God. (2 Timothy 2:15). Be eager to show yourself approved by God.
- g) To have a life without spot or blemish. (2 Peter 3:14) We should walk close to the Lord and not expose ourselves to unnecessary areas of temptation.

**CHRISTIAN LIFE – PRAYER**

1. We may know the provision of God but we must communicate with Him in order to obtain this provision.

- a) Prayer is the believer's means of communicating with God.
- b) The Bible is God's way of communicating with man.

2. Promises Involving Prayer

- a) Matthew 21:22                We should ask believing.
- b) Matthew 18:19              The power of corporate prayer.
- c) Psalm 116:1, 2              God is always available to hear our prayer.
- d) Isaiah 65:24                God will answer while we are yet praying.
- e) Matthew 7:7                 We are commanded to pray.
- f) John 14:13-14                We can ask for anything in His name.
- g) Philippians 4:6              The prayer should be with thanksgiving.
- h) 1 Thessalonians 5:17        We should pray without ceasing.
- i) Hebrews 4:16                We can come boldly to the throne of Grace.

3. Prayer Divided into 4 Segments

- a) Confession of sins (1 John 1:9)
- b) Thanksgiving (1 Thessalonians 5:18)
- c) Intercession for others (Ephesians 6:18)
- d) Petitions for one's own needs (Hebrews 4:16)

4. Power of Prayer

- a) Individual - Elijah and the burnt offering (1 Kings 18:36-39)
- b) Corporate - the release of Peter from prison (Acts 12:1-18)

5. One Prayer that could not be Answered

The prayer of our Lord on the Cross (Psalm 22:1-18)

6. To Whom are Prayers Addressed?

- a) Directed to the Father - (Matthew 6:5-9)
  - b) In the name of the Son - (Hebrews 7:25)
  - c) In the power of the Spirit - (Romans 8:26-27)
- The Son (Jesus) and Spirit are interceding for us.

7. Prayers can be Divided into Petition and Desire

- a) Petition - What you ask God for (e.g. a new car).
- b) Desire - The desire behind the petition (e.g. happiness because you have a new car).

8. Four Possible Combinations

- a) Petition answered - Desire not answered. Psalm 106:15 - The quails of the Exodus generation. 1 Samuel 8:5 - A king to reign over Israel.
- b) Petition not answered - Desire answered. Genesis 18:23 - The preservation of Sodom. 2 Corinthians 12:7 - Removal of the thorn in Paul's side.
- c) Petition answered - Desire answered. 1 Kings 18:36-37 - Elijah requests fire for the offering. Luke 23:42 - The penitent thief's prayer. Type c) represents the perfect prayer.
- d) Petition not answered - Desire not answered. Type d) unanswered prayer has 8 main reasons which are shown in paragraph 9.

9. Reasons for Unanswered Prayer

- a) Lack of belief (Matthew 21:22)
- b) Selfishness (James 4:3)
- c) Unconfessed sin (Psalm 66:18)
- d) Lack of compassion (Proverbs 21:13)
- e) Pride and self righteousness (Job 35:12-13)
- f) Lack of filling of the Spirit (Ephesians 6:18)
- g) Lack of obedience (1 John 3:22)
- h) Not in the Divine will (1 John 5:14)

Most of the reasons for unanswered prayer, is some form of sin in the life, which can be solved by confession of known sins as per paragraph 3 a) under the concept of 1John 1:9.

10. Intercessory Prayer

- a) This is one of the four factors in a prayer, which are:-
  - i) Confession of sins
  - ii) Thanksgiving
  - iii) Intercession
  - iv) Own needs.
- b) The power of intercessory prayer is taught in (1 Kings 18:42-46) the principle being found in (James 5:16-18)
- c) The power of prevailing prayer is shown in (Acts 12)
- d) The prayer for the unbeliever (Romans 10:1)
- e) Prayer for an unknown believer (Colossians 1:3-11)
- f) Prayer for the known believer (Ephesians 1:15-23)

**GOD'S FIRE STARTERS WERE HIS PRAYER WARRIORS**

Many men and women whose names are now forgotten were the fire starters of the Great Awakening. Some saw the fruit of their labours, but many did not. Solid bible preaching and earnest prayerfulness on the part of many ministers laid the foundation for the great work of the Spirit that later transformed Britain and America. Revival was birthed in the prayer saturated little churches scattered around the countryside and tucked away in the dirty streets of the new cities. As men and women gathered, studied, prayed and wept over their nations their hearts were opened, and open hearts can be used by the Lord to open up evangelism into all communities. Confession opens the heart's door to repentance and the filling of the Spirit. Like Nehemiah and Daniel the people started to confess national as well as personal sin and so opened themselves to whatever God required of them.

The first fires of true revival were first lit in Britain in the hills and valleys of Wales. These fires were started at a time when the restored Stuart monarchy acted powerfully against all bible believing preachers. Charles II was a lying fornicator, promising things he never followed through on to good men, and being "faithful" (to his word at least) only to his many mistresses and illegitimate children. He hated believing pastors, and his mistresses hated bible teachers even more for they didn't care to be convicted of their sins. While he may have been saved in the end, it is doubtful; it is more likely that he simply became a Roman Catholic as it promised absolution for all his evils without life change being required. His brother James was openly a Roman Catholic and hated evangelical fervour of any sort and he brought the nation to war again.

James was ousted by war and a new king (William of Orange) installed by Parliament but genuine religious toleration was still a long time coming. The Act of Uniformity was passed in the Restoration Period to eliminate all genuine Bible believers from the Anglican Church and ensure only time serving servants of the Tory Party would be left, and it succeeded in its godless goal! It would be over 100 years before the Anglican Church recovered and then only a fraction of it was evangelical. Charles the Second's legacy was a terrible godlessness in the official church that still is felt in many places.

In Wales men like Hugh Owen were literally stopped preparing for the priesthood by the Act of Uniformity in 1662, and he, instead headed "outside the camp" and begun preaching revival in open air meetings for miners and farm labourers. The same torch of revival was picked up by the reverend Thomas Gauge, who was actually deprived of his living as a priest by the Act of 1662, and he began to preach and teach and establish schools for children to learn. Literacy and evangelism were two parts of the same task in these men's minds, for if the children could read, they would read the bible. He also ensured that the Bible was published in Welsh and personally saw to it that 8000 copies were funded and distributed.

Griffith Jones began the same sort of preaching, encouraged by the older men in 1711, and solidly preached revival through until the 1740s when he saw the great awakening begin in earnest nation wide. He also combined literacy through the "Free/Charity Schools", and in his case medicine and herbalism to assist his people. They were actively opposed by the government and the ministers of the "official/anglican" churches. Note the time frame for obedience in dark days! The earliest men laboured on under active State persecution from the 1660s through until the 1730s when the revival took hold.

Three more men became household names as they lit their fire on those of the three who went before them. These men are well known at the time, but they also came from this same humble tradition of bible study, plain preaching and local prayer meetings. They were Daniel Rowland, Pryce Davies, and Howell Thomas. These men went from self righteousness and showmanship to born again Holy Spirit power, and they preached with power throughout Wales, the great revival breaking out there fully in 1735. They were also later assisted by George Whitefield in the 1740s. Whitefield was to act as an encourager to many groups in many places through the 1740's until his death. He was a great supporter and encourager of solid preaching by others, and was never threatened by other's success. This key fruit of the spirit that must always be seen in such powerful moves of God, is unity amongst the brethren in the common work. When men divide off into sectarian groups and seek to build their own empires, and run down others, they have walked away from God.

Let us learn from these men and their example of godly living and biblical standards. Let us put the place of prayer and bible study back to the centre of our churches. Let us not despise the "day of small things", (Zechariah 4:10) but celebrate every little prayer meeting that is run in the local church.

The American English Colonies led the way in so many things through its brief history, and in the Great Awakening the real full fire falls first there in the 1720s, over ten years before similar things occur in Britain. Why is this? We cannot say, as the Holy Spirit is sovereign in these matters, but the churches in America began the prayer meeting and home bible study groups earlier than Britain and that may be the reason the Lord gave them the privilege of experiencing the winds of the Holy Spirit first. Revival meetings begin to be held by Solomon Stoddart in the 1680s in North Hampton. This man was Jonathan Edwards precursor in this church where later the full fire of God would fall again.

Jonathan Edwards preached with Holy Spirit inspired and empowered force in the 1730s and he wrote up the experience, and his book reached Britain and challenged the churches there, and there was an openness to the same thing, and it occurred. Was it a psychological expectation that did this? Was it a copycat operation? The answer is "NO"; it was the work of the Holy Spirit, but the experiences of one group challenged others to be open, where previously they had limited the Lord and themselves. Let us challenge ourselves on this matter. Are we limiting what God can do with us because we have been

taught that God only does certain things? Have we truly bowed before Him and opened our self to whatever it is He wishes us to do or are we just plodding on doing what we have always done?

The experience of the power of the Holy Spirit moving upon believers to move them beyond any ecstasy to powerful service had already been seen in the Moravian Brethren, and the Herrnhut acted as a beacon for what the power of God would achieve with open people. They acted as a kindling force for many of the evangelists who would later be central to the Great Awakening. They were instrumental in challenging Europe to missions, and to an open heart towards what the Holy Spirit would do and a readiness to go where the Holy Spirit led them. The two Wesleys and Whitefield were impressed and challenged by this dynamic group.

The Englishmen were challenged to open their hearts to the Lord and expectantly read their Bibles to see God's demands upon their lives. Conversion experiences amongst priests were unheard of, and all the old traditionalists were outraged; how could a vicar be saved when they didn't see that he was lost to begin with? These three men realised that they had all the trappings of religion but lacked the power to live and work naturally within the Lord's will. Whitefield's conversion came first and he laid aside all else thereafter, looking to the Word of God alone for his inspiration, not his scholarship. John and Charles Wesley came to the Lord three days apart in May 1738, each one challenged by classic Lutheran texts from Romans and Galatians. The same scriptures that had began the fire of the Reformation would start the fires of what becomes known to history as the Great Revival. They preached, taught and wrote hymns to celebrate their new life in Christ Jesus for the next half century and Britain and America were transformed.

Any Christian visitor to London must visit their home and the Methodist Church where they preached. It is to be found opposite Bunhill Fields graveyard up the London Wall Road from the Barbican Station. Wesley is buried out the back of the church, the organ upon which Charles composed his nearly 8000 hymns, is in the Sunday School room there, and the house they lived in is at the front of the section, and is a humbling experience to walk through. John Wesley's prayer room, off the bedroom remains to me the holiest place in England. It is there, as you pause before his open bible and prayer stool, that you see how the Great Awakening came to Britain. It came by dedicated and consecrated men rising at 4am and praying the day in every day and studying so as to be bible saturated and solely Holy Spirit empowered men.

John Wesley prayed and studied on his knees, then rose to start the fires of the house, to warm the house for the servants, and then prayed and studied again until 7am when he himself got the breakfast ready for the household. It is this servant attitude, straight from the Lord's example in John 13 that set the standard for Methodism; servant leadership and prayerful preparation for every day. Let us return to the message of our Lord in John 11-13 and be true servant leaders of God's people, seeking the best for the Lord's people. Matthew 11:28-30, 16:24-26, 20:25-28.

### Servant Leadership – Reflections

**Matthew 11:28-30.** “28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.  
29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.  
30 For my yoke is easy, and my burden is light.”

**Matthew 16:24-26.** “24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.  
25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.  
26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?  
27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.  
28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.”

**Matthew 20:25-28.** “25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.  
26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;  
27 And whosoever will be chief among you, let him be your servant:  
28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

George Whitefield was the initial trail blazer in large scale open air preaching for this period, following the earlier example of the Welsh Revivalists, and those in other areas that had started to proclaim the truth to all who would hear even as early as the Civil War period.

In the American Colonies the open air meeting had become the norm for revival, known as “the camp meeting”, as so many settlements were simply camps and the only place to meet and preach was in the open air around a camp fire. It was in the Americas that Whitefield experienced the full power of the revival led by Jonathan Edwards, who he spent time with, and he

saw first hand the power of the open air meeting. The two Wesleys had experienced a disastrous missionary trip to Georgia themselves, but it was after this trip that they were genuinely saved and began their true ministry, and that would carry John to America himself several times and see the establishment of the Methodist Church there within forty years.

It was here sadly that Whitefield got enticed by the Calvinist Theologians of New England into the Calvinism that would be a source of trouble between him and the Wesleys. It never broke their fellowship, although lesser men would argue and break fellowship over this later. Whitefield would visit America many times and die there after speaking all day to searching men and women. His memorial service in England would be taken by John Wesley at Whitefield's request, and to his Calvinist friend's amazement.

Note that these men kept their fellowship, even when their theology naturally divided them. The Fruits of the Spirit always guided their expression of the Gifts of the Spirit; for they were Holy Spirit filled men. This is our holy example. Let us be sure to never allow theological preferences or beliefs to come between us and those who share our passion for souls. Man's theological systems are just that, men's systems, and they must not divide us from another who loves souls and the Lord who died for them all.

Read **Ephesians 4:1-15.** **"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace. 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all. 7 But unto every one of us is given grace according to the measure of the gift of Christ. 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ"**

This passage from the Prison Epistle to the Ephesians shows us Paul's heart for cooperative ministry. In the first verses we can see the Holy Spirit's fruit upon which such unity is always built; humility, meekness, long suffering, forbearance, love, peace and therefore unity. Each of these fruits of the Holy Spirit is seen where men and women hear the Lord, and submit to the Word of the Lord, rather than become impressed with themselves. Each of these "fruits" of the Holy Spirit's work within the soul makes the people "other-centred", rather than self centred.

It is a mark of the presence of the Lord Jesus and the Holy Spirit, that people become centred round the Lord, and thoughtful of others. It is an equally identifiable "mark/sign" of the presence of the Old Sin Nature of man, and of the work of all demons and Satan himself, that a person becomes self centred. Satan and all who follow him, or are fooled by him, centred their lives around their own selfish interests and will fight to the death for selfish matters. There is no selfishness in the mature saint of God; they care for the things of the Lord. Paul is even stronger on this theme to the Philippians. Philippians 1:27, 2:2-5, 3:16-19. The men who led the Great Awakening had their eyes fixed on the task God gave them, not the fame that men would give.

Churches may split off into denominations so that they can worship in the various ways they want, and teach the small differences they have in doctrines without debate every Sunday, but at their heart all denominations reflect the selfish hearts of men. They are a reflection of sinful patterns, but sadly they are a fixture of the world we live in, and the human viewpoint solution (World Council of Churches) is a dead organization that is as far from apostolic Christianity as you can get. We must beware of man's solutions and simply do as the men of the 18<sup>th</sup> century did; just be obedient in our own areas of called service, be they Anglican, Baptist, Congregational or Independent. Do not concern yourself with incidental differences!

True unity is in the fundamentals of our faith (refer to the topical study below), and those who rest upon the truths of apostolic Christianity will never have any difficulty working with fellow Holy Spirit filled believers in service to the community or ministry of the Gospel. The unity of genuine believers is in their love and gratitude to their common Lord, their common faith in the Gospel truths, and their common Baptism in the Holy Spirit (refer to the topical study below). It is this unity that is produced by the Holy Spirit that binds genuine believers together, not any other force. Only the Holy Spirit can get selfish people to put aside differences and care for the blessing of others, and He always will do that. Anything else is not the Holy Spirit!

Unity of purpose and energy remains the best sign for believers today that they are walking with genuine brothers and sisters to share the Gospel. Deep and powerful disagreements over minor issues, minor emphases, and matters of precedence and recognition, are nearly always a sign that the Holy Spirit is not active in the lives of some in the group. At best you pause and ensure the salvation and spirituality of the group, (you hold a Spirit filled prayer meeting immediately) and at worst you break the group up and separate yourself from such false brethren and move on with those who are Spirit filled.

All the Holy Spirit's gifts are given to magnify and strengthen the local church, and where the gifts are used properly, under the filling of the Holy Spirit, they always will achieve that goal. The gifts will bind people together and build up the body; they will not cause division except where Satan's deceivers have crept in unawares. Galatians 2:4, Jude 4. The only time any group will divide under the Holy Spirit's guidance is when false (Fake) or carnal brethren are exposed, and no change is possible because they hold their wrong position and resist, quench and grieve the Holy Spirit. In such situations we are to practise the biblical doctrine of Separation (refer to the topical study below).

The prayer meeting for unity is always first, but if the enemy has crept in and his people are determined, and will neither be saved nor corrected, then sadly they must be separated from or the evangelism will be sabotaged from within. One of my oldest Christian friends was involved in an evangelistic outreach in his local area in Northland here in New Zealand, and many were saved. The local churches had banded together to achieve this evangelistic goal and invited a visiting evangelist to lead the tent meetings. They followed the example of the 18<sup>th</sup> century Revivalists, but sadly they overlooked the impact of an unbelieving Anglican minister in their midst. That man systematically undermined the faith of all the new converts and destroyed all the fruit of the revival within one short year!

The initial group of believers who organized the Tent Meeting did not check the "Fruit" in this evil minister's life and ministry, and in their desire for a show of visible unity towards the community, they incorporated Satan's most dangerous man into the heart of their group. Remember, Satan always puts his best people in dog collars – and they are pleasant, urbane and appear positive, but they hate genuine spirituality and stand for the lies of theological liberalism. Remember Jesus words, **"By their fruits you know them"**. Matthew 7:20-23. Separation is not ever pleasant, but when the fruit is evil/bad, and the individuals are determined to remain in their evil place, they must be separated from before they destroy the Lord's work from within. Note how strong Paul is about the work of these false "brethren" in verse fourteen.

The enemy is deceptive, devious and destructive. He is the "angel of light" after all, and deception is his hallmark, and we are to be wise and discerning, not ignorant and foolish in our dealing with those who claim to be our brethren, but lack the fruit of the Holy Spirit. Let us tell the truth in love, but let us tell the truth, and confront evil, or else all we do will be torn down by the devil. Two of the greatest and most powerful of the "truth tellers" of the Great Revival were George Whitefield and John Wesley.

**TWO HOLY SPIRIT FILLED TRANSFORMED MEN**

George Whitefield noted of his first experiences preaching in America. "Persons of all denominations attended, and God assisted me much." When the Holy Spirit moves He produces a unity between those who have different denominational "labels", and when men and women are Holy Spirit filled they bind together for the Lord's work and the Lord's glory, never their own. This fruit of the Holy Spirit's Baptism of the believer into union with Christ is seen in a transformed life, and Whitefield was an obviously transformed man. It is only Holy Spirit transformed men/women that can lead in the Holy Spirit's Gospel powered transformation of others.

Skevington-Wood, in his great book on the Revival of the 18<sup>th</sup> Century noted of Whitefield's conversion, "There were two immediate consequences of Whitefield's conversion that are worthy of note. One was that he laid aside all other books to allow priority to the Word of God. The Bible became alive to him. The second change in his life was the awareness that grew of providential circumstances guiding his every move from that point onwards. He prayed and expected the right doors to open, and they did where the Lord led. He became a Holy Spirit directed man, prayerful, biblical and passionate for souls."

He sought the "narrow path" of the Lord's will, (Matthew 7:13-25), and he discovered that the Lord always opened the right door for service. He was able to walk through his life from this point onwards with the boldness that the Holy Spirit gives. He knew the Lord was with him guiding his every step. He was blunt in his assessment of the problem they faced in Britain and America of their day. "The reason why congregations have been so dead, is that dead men preach to them." To solve this he saw that only prayer-powered, Holy Spirit led men could turn things around, and he dedicated himself to be "one of God's runabouts". Are we ready to do this also in our own day?

John Wesley was another of these men who never "recovered" from his encounter with the Holy Spirit and became dull and boring again! It is always amazing to hear, from people in the church no less, that some individual has got "too enthusiastic", but over time they will "calm down". But brother and sister, God doesn't want us to "calm down", He wants us to be as passionate as these people were in the Great Awakening. We are never meant to "recover" from the Baptism of the Holy Spirit; we are meant to spend each day Holy Spirit filled and focused upon worshipping and serving our Lord.

John Wesley had been saved from a house fire in his early years, and always felt himself to be a "brand plucked from the burning", preserved by God for God's service. While this led him to legalism in the "Holy Club" at Oxford, it led him, after his conversion to worship and thankfulness, and the powerful preaching that is the result of a transformed and gratitude filled life.

How thankful are we of our very life, let alone for our gracious salvation? How gracious do we see the Lord to be? How passionate are we in our service of the Lord? If we have lost our "first love" feeling we need to recover it on our knees, or soon we will find ourselves under God's discipline. Revelation 2:2-5, 3:15-21. Thankfulness is the key to powerfulness. It is in putting on the "garments of praise", Isaiah 61:3, that we unlock the heart and free it from time wasting desires for things of this earth and focus our heart and mind upon God's purpose in our being here at this time in history. They all had a sense that the Lord had placed them here upon the earth at the "appointed time" for them, and that there was a task to be done. They didn't want to be time and space wasters! Paul feared being a "castaway" – useless to the Lord's purposes.

**1 Corinthians 9:24-27.** *"24. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.  
25. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.  
26. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:  
27. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."*

These great men were "great" because they saw themselves as "God captured" men, and God as "GREAT", and His Plan as amazing and their specific task a unique and Holy Spirit guided and empowered task to be completed. They saw that the Lord had arrested their lives, turned them from death to life, and they felt the divine burden to preach it to all who would hear. Whitefield was the more naturally gifted and powerful preacher, John the most active worker the world has ever seen. David Garrick, the great actor of the age longed to be able to deliver a line as Whitefield could deliver it, but the secret was the passionate enthusiasm Whitefield had for his subject. Garrick spoke for money and fame, Whitefield spoke of the Lord who loved him and had given himself for him. Let us examine ourselves on these matters. 2 Corinthians 13:5.

Are we passionate for the Lord, and passionate about His message? If we have lost our passion, we must recover it or be put aside, for the Lord can only use passionate Holy Spirit filled believers. He cannot use our human strength, only the Spirit's strength, and where the Spirit and the Lord are, there is passionate joy, even in the midst of suffering and death!

The Wesleys were passionate and driven men; they were driven by the Holy Spirit burning within them, and they were right to give the Lord their all. What are you holding back spiritual energy for believer? If the Holy Spirit has filled you, it is for a purpose, discover it and fulfill it. John Wesley rode further, preached more often, and served in a wider ministry than any man in history. Modern preachers can grow fat today being driven and flown across the miles, but Wesley rode or walked

thousands of miles a year to preach and teach, and kept fit when not out preaching, by the use of his personally designed exercise machine, that you can still see in the kitchen of his house. It is an artificial horse, on solid coiled springs, that he could "ride" for an hour a day to keep his fitness for real riding to 100% when at home in London.

This man was focused on being the athlete for the Lord that Paul had told Timothy all good pastors need to be. There shouldn't be unfit pastors; we are to be like the athlete, soldier and farmer of old; fit, lean, hungry, and ready for our work. 2 Timothy 2:3-10, 4:1-5. Do you keep yourself "ready" for service as a good soldier must? Be encouraged by these great men, but let them be your mentors and follow their example, and so you also will be used as they were.

Let us read through the following verses together and reflect upon them, for they fired up the heart and corrected the minds of these great men - Psalms 31:1-5, 14-22, 73:16-28, John 16:8-15 (Previously discussed above – re-read the passage), Romans 1:13-17, 2 Corinthians 5:17-21.

**Psalms 31:1-5. "In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness. 2 Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. 3 For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me. 4 Pull me out of the net that they have laid privily for me: for thou art my strength. 5 Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.**

This great prayer of David is the encouragement of the early Revivalists and it is my own encouragement. Our strength must come from the Lord alone, for men will let us down and we will let ourselves down at times. We do not want to be delivered in our own righteousness, but in that of the Lord! We remember that the breastplate of righteousness in our spiritual armour is that which the Lord gives us, it is not our own! Our righteousness, built up in our own strength is as filthy rages in God's sight. Isaiah 64:6. If we put our trust in self or men we will be ashamed at some point, but if our trust is in the Lord alone, we will never be ashamed.

The path that God calls us to walk is alone the safe path through this life. The protection that the Lord weaves around us is the only protection we need, and it will keep us safe until the moment we are meant to walk into glory. God is our "fortress" and our "rock", and while we stand within his fellowship, and upon his truth, we stand secure and we stand ready to fight the enemy and win. Stability of the ground underneath us is stability for our God given task. This assurance belongs to all who know the Lord as their Saviour and are called according to his purpose. The promises of the Word can be claimed with passionate assurance. **Romans 8:28** is for those who love the Lord are in the Lord's purpose, not for "make-believers" who call his name but whose hearts and lives are far from him, **Matthew 7:20-23**.

The Lord has redeemed us from the slave market of sin, and he has redeemed us for godly service. There is an eternal plan of which we are a part, and he has the power, purpose and the will to ensure we achieve all that has been set aside for our work. All that is required of us is the mental attitude of the Psalmist, which is reflected in those of the men of the Great Awakening. They saw that the Lord has not saved us to trash us! He has not saved us for service to disable us and disqualify us from service. Let us rest upon his plan, his power and within the truths of his person. We are safe today with Him as we walk through this world. He will bring us through; all He asks of us is obedience to his plan and purpose each and every day. Let us put our spiritual armour on and walk with Him into victory as the men of the Great Awakening did.

**Psalms 31:14-22. "But I trusted in thee, O LORD: I said, Thou art my God. 15 My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. 16 Make thy face to shine upon thy servant: save me for thy mercies' sake. 17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave. 18 Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous. 19 Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! 20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. 21 Blessed be the LORD: for he hath shewed me his marvellous kindness in a strong city. 22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.**

Do you have this assurance right now believer? If you do not, pause, pray and do not rise from your knees until you feel each of these verses as your own, for they are indeed your assurance as they were David's and the men of the Great Awakening. When we trust the Lord for our life and witness, we are recognizing that our days are in his hands. Our time on the earth is in the Lord's hands, not our own, or any evil man's hands. Psalm 68:20, 116:15.

Our days are numbered, but they are numbered by our loving Heavenly Father, and we will leave this planet at exactly the right time for our ministry and for our eternal rewards. All we need do is walk close to Jesus each and every day and every day will be a blessing. Let our prayer echo the psalmists; let my face shine Father, with the glory of the Lord!

There is a strong recognition of the reality of the angelic conflict and the hatred of Satan's people towards us in these verses, especially verses 17-18. The way we deal with such things is to focus upon the Lord who called us and the Holy Spirit who guides us, and set our face towards the tasks we are called to complete. The Lord guides us in exactly the same way we guide our vehicles; they must be moving first to be able to be turned into new directions. Get moving believer on the path the Lord has called you to walk, and have absolute confidence that you will be guided down any new path as the time is right.

The psalmist, and the men of the Great Awakening, had their eyes fixed upon eternal rewards rather than temporal glories. The world judges success in terms of fame, power, material things and money, but the Lord seeks our "upward look", to see and judge things on the basis of eternal life, rather than time. Where our "treasure" is that is where our heart will be, and the Lord's challenge is to have our treasures in heaven where the principles of decay in this world do not apply. Matthew 6:19-21, John 6:27-29.

It has always amused, and saddened me, at how many of my friends spend excessive time protecting their cars with polish and careful service and garaging, and yet will not put the same effort into their eternal soul! Matthew 16:24-27. Where is your heart believer? Is it on eternal things, or do you still have a divided heart, partly seeking the things of man? James 1:2-8. Let us advance into the path of service and glory, the path where the things of this earth, as the old song says, "grow dim in the light of his glorious face."

**Psalms 73:16-28.** "16 When I thought to know this, it was too painful for me; 17 Until I went into the sanctuary of God; then understood I their end. 18 Surely thou didst set them in slippery places: thou castedst them down into destruction. 19 How are they brought into desolation, as in a moment! they are utterly consumed with terrors. 20 As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image. 21 Thus my heart was grieved, and I was pricked in my reins. 22 So foolish was I, and ignorant: I was as a beast before thee. 23 Nevertheless I am continually with thee: thou hast holden me by my right hand. 24 Thou shalt guide me with thy counsel, and afterward receive me to glory. 25 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. 26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. 27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. 28 But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works".

How much time do we spend in the "sanctuary" of the Lord, be it the church, or the prayer room of our home? When we face hard things, and on this journey through life we face the death of loved ones, and the suffering of good people, young and old. We face many challenges to faith on this journey we are taking through a fallen world, and many believers forget that the nature of the fallen universe is disease, disaster and distress. We have victory over these challenges only in the Plan of God for our lives and the gracious certainties of the holy and good Character of God when we face otherwise inexplicable things. The church faced this with the death of Stephen, and then of James, followed by many others. Acts 7, and 12.

The psalmist Asaph faces hard issues and goes to prayer over them in the Temple, and on his knees comes to enough understanding of the truth to advance in his daily life of service. As the Salvation Army identify, "First do Knee Drill!" get on your knees and pray, and this is the secret to the success of the Great Awakening in so many places. It has always been the power of prevailing prayer by so many before the wave of the Holy Spirit rolled over the churches. If we want more power we must pray more powerfully. The great preacher of the 19<sup>th</sup> century C H Spurgeon's dying words to his people are worthy of remembrance; "Pray more, believe more, and so receive more".

We are either trying to live upon the "slippery places" of carnality, or upon the rock that is Christ Jesus. Our lives must be built upon the Rock, not upon the shifting sands of man's opinions and theologies. The wise man builds his life upon the Rock of God's Person, His Power and his Holy Word. Matthew 7:24-27. The men who moved mountains by their biblical faith operated on this principle. The Greek mathematician Archimedes made the statement, "Give me a stable place to stand and the right lever and I will move the earth". He was right, for upon the Rock of Christ Jesus and with the Holy Spirit as our "lever" upon the souls of men we will see the mountains of difficulty and despair moved from the hearts of people.

We are held, and we are empowered and we are guided by God when we walk with Him in His Plan for us. We may feel weak and fear of failure may dog our every step, but He will keep us and guide us through all things we face. The promise of the Lord stands secure; "**Lo I am with you always, even until the end of the World/Age**". Matthew 28:20. We do not stand upon our strength, but upon His. We are called to "draw close to the Lord", for in living fellowship with Him we draw strength and power, and win eternal rewards in the Holy Spirit's power.

The men of the Great Awakening were no better, or stronger than others before or after them, but they allowed the power of God to flow through them, and so weak men became heroes of faith. That is how heroes of faith are made – they become humble channels of God's power and purpose. Let us seek nothing more or less from our own lives.

**Romans 1:13-17.** " Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 15 So, as much as in me is, I

**am ready to preach the gospel to you that are at Rome also. 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.**

Paul's mental attitude toward evangelism is given to us here. It is the same passion that the men of the Great Awakening felt, and the same emotion and thought processes are seen in the lives of all who make a difference in their evangelistic work world wide today. Paul saw that he could do no other thing than be an evangelist to all mankind. He saw that before God all men were equally sinners and equally had received the blood as their redemption price; the only questions was would they receive it? They needed a preacher, for how will they know the truth, unless they hear it?

Paul was not ashamed of the truth; he was gripped by the truth. It is this distinction that we see through the ages, as the mark of separation between those who do great things for the Lord, and those who squander their lives upon the earth. It is the "life lived by faith" that is the call to every believer, and that means stepping out in obedience to the Lord, holding nothing back. Paul didn't explain the gospel, he preached the Gospel; it stood on its own merits and with its own power.

**2 Corinthians 5:17-21. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.**

It is the testimony of the transformed life that is the sign of genuine faith. All things belong to the Lord and are in his plan for this world, and all things will work together for his glory, so that at the end of time there will be nothing but worship and glory to the Lord. The message of reconciliation is the message we are to give to unsaved men, and it must be given in the Holy Spirit's power by transformed people. Anything short of this is not spiritual, and it will not be successful. It was understanding these truths that set the revivalists free from their legalism and ritualism, and it was failure to understand these truths that put the churches back to sleep after the wave of the Spirit had passed. Many churches were not revived, for their people never grasped the truths behind the verses above we have studied briefly, and many that were revived fell back into spiritual death and carnality.

We are God's ambassadors and have the responsibility to give the message of our King to all who will hear his claims over their lives. He commands all mankind to be reconciled to Him, and we are tasked with delivering that message. The greatness of our salvation rests upon the greatness of the sacrifice of the Lord for us. God became man and went to the Cross for us. The creator entered the creation as a creature and died the worst death any creature can die, and he did it for us all. How can we be excused if we neglect so great a salvation? Hebrews 2:3. Grace is offered, but to neglect or despise such grace is to face certain judgment, for how can any man not expect judgment if he turns from the Cross with an insult to Jesus? Hebrews 10:31, 12:29, Revelation 20:10-15.

## TOPICAL STUDIES

### CHRISTIAN LIFE – MATURITY

#### Categories of Believers

1. Standpoint of Spirituality:
  - a) Spiritual believer - the Holy Spirit controls the inside of the believer (Romans 8:6b).
  - b) Carnal believer - the sinful nature controls the inside of the believer (Romans 8:6a).
2. Standpoint of Growth:
  - a) Baby - one who has just received Christ as Saviour.
  - b) Adolescent - one who has learned some doctrine but is not yet in the application state.
  - c) Mature - one who knows and applies doctrine and spends a maximum amount of time in the filling of the Holy Spirit.
3. Relationship of Maturity and Spirituality:
  - a) Spirituality is an absolute. The Holy Spirit either controls or He does not. One cannot be a little bit carnal. If he is carnal he is NOT spiritual.
  - b) Maturity is speeded up by spirituality, but a baby believer can be either carnal or spiritual, and a mature believer can be carnal or spiritual.

**CHRISTIAN LIFE – MATURITY – CROSS TO THE CROWN**

1. Salvation is only the beginning of the plan for man. After salvation the believer's objective is to advance in stages of spiritual growth on the path from the Cross to the Crown.

2. At each stage the believer faces increasing intense tests that can only be passed by faith. Paul in Romans 1:17 says believers progress from faith to faith. The five Hebrew words for faith illustrate the five stages of growth described in the New Testament.

a) The Babe - 1 Peter 2:2 - AMEN - the leaning faith of Genesis 15:6

All believers enter the family of God as infants when they exercise faith in the Lord Jesus Christ. After the tremendous stress of birth, of coming from darkness into the light the infant's impulse is to nurse. The objective is nourishment but the baby also receives great comfort in feeding. God's objective for the spiritual infant is for growth, but He commences this with comfort. Not much is expected of a baby in his first few years; he cannot feed or change himself. Spiritual infants are just as helpless and need a great deal of nurturing, encouragement and patient encouragement and patient instruction.

b) The Adolescent - 1 John 2:13-14 - BATACH - the wrestling faith of Psalm 37:3

Adolescents are young, strong and eager believers. This is the stage where people have grown to the point at which they understand some of the principles of truth and are beginning to apply them to their lives. But like most adolescents, they have the growing pains of arrogance and rebellion against authority; they are sometimes too eager to act on their own, and this often gets them into trouble. They have knowledge which they mistake for wisdom, but they lack the experience. Their tendency is to want to apply the truth to other people's lives. Adolescents may be troublesome, but at least they are not apathetic. They must be patiently trained and encouraged to channel their energies. No one makes it to maturity without passing through adolescence.

c) The Mature - Hebrews 5:14, 6:1 - CHASAH - the confident faith that takes refuge in the Lord - Psalm 57:1

The mature believer is able to take meat, the advance doctrine of the Word. A believer who has arrived at spiritual maturity knows enough about the Bible to take responsibility for his own life. He knows how to apply the Word of God to himself so rather than airing all his problems he knows how to solve them. He is not ready to take on every one else's problems but he can take control of his own life. He understands that God has a plan for his life and sets about fulfilling that plan. He gives himself to training and discipline, exercising himself and building spiritual muscle.

d) The Hero of Faith - Isaiah 53:12, Hebrews 11 - YACHAL - the healing faith of Job 13:15

Heroes of faith are men and women who have gone beyond maturity and have learned to fight the good fight. They have advanced beyond simply taking responsibility for their own lives to becoming responsible for the lives of other people. They are always willing to pick up fallen comrades, to treat their wounds, to encourage them and supply their needs. Heroes of the faith still make mistakes, they still fail but they always stand back up and go back into battle.

e) The Friend of God - James 2:23-25 - QAWAH - the enduring faith of Isaiah 40:31

The highest of all possible achievements in life is to become a friend of God. Every believer has the potential and the assets necessary to reach this point, but very few Christians do. It takes persistency and tenacity. The only people who make it this far are those who absolutely refuse to quit.

**CHRISTIAN LIFE – MATURITY – SIGNS OF MATURITY (ROMANS 15:1-15)**

1. Helping others (v 1-3) The mature believer should bear the infirmities of the weak (v 1; cf. Galatians 6:2). Paul includes himself as a believer of mature strength.

a) A mature believer is characterised by:

- i) Knowing doctrine.
- ii) Knowing promises.

- iii) Spending a maximum amount of time by the filling of the Holy Spirit.

b) A weak or immature believer may be:

- i) A new believer.
- ii) An ignorant believer who does not know the Word.

c) A mature believer bears the infirmities of the weak believer by:

- i) Giving information about the Word (doctrine, promises, procedures). This may be in private conversation.
- ii) Giving advice based on the Word.
- iii) Exercising grace; listening to and helping others with problems.

d) The mature believer is not to "please himself" (v 1,2):

- i) He is not to feed his ego or brag about helping others. It should never be done for self-glory or self-stimulation, but for God's glory.

ii) Christ as the supreme example (v 3):

He did not please Himself; but as a man He received more pressure than we will ever have. The Old Testament says, "the reproaches of Israel ('them') that reproached the Father ('Thee') fell on the Son ('Me') on the cross." Paul quotes a Messianic Psalm (Psalm 69:9). Christ was under maximum pressure when He bore our sins on the cross.

2. Knowledge of the Word of God (v 4)

a) The Old Testament ("things written aforetime") was the only scripture existing at the time Romans was written. The canon is now completed.

b) the purpose of the Word:

- i) Learning - doctrine God wants us to know.
- ii) Patience - faith in the long distance race. Believing moment by moment.
- iii) Comfort - in trials and difficulties of life.
- iv) Hope - for the future. Believers know where they are going.

3. Attitudes (v 5-6)

Believers are to see others from the divine viewpoint and be "like-minded one toward another". Their one purpose in life, after salvation, is "with one mind and one mouth, glorify God" (v 6). This is only possible from the divine viewpoint.

- i) We are all saved by grace. Christ died for us when we were His enemies (Romans 5:8).
- ii) We all have the same spiritual privileges and responsibilities (except spiritual gifts).
- iii) Every believer has a sinful nature but have different ways of expressing it.
- iv) We all get spirituality the same way (filling of the Holy Spirit) and all grow the same way, by the Word.
- v) God loves each believer with the same amount of love, whether we are in or out of temporal fellowship.

4. Fellowship as the basis of grace (v 7)

a) Believers are to receive one another as Christ received them.

b) He received them in GRACE to the glory of God.

5. Ability to distinguish between Israel and the Church (v 8-12)

a) Christ was a minister under the Law (v 8).

- i) He was born, ministered, died, arose and ascended under the dispensation of the Law.
- ii) Therefore all He said (except Matthew 16 and John 14-17) amplified the Mosaic Law, confirmed the four unconditional covenants to Israel and the future of Israel with Him as their King. Some principles He gave are re-stated in the Epistles as the Christian way of life.

b) Before the Law was given (v 9) the Abrahamic and Palestinian covenants promised blessing to the Jews, that the Gentiles may glorify God for His mercy.

c) Paul quotes (Psalm 18:49; Deuteronomy 32:43; Psalm 117; Isaiah 11:1-10). (Jesus Christ as the root of David and Jesse, is to reign over the Gentiles too.)

6. Faith that appropriates (v 13)

a) The God of hope is to fill the believer with joy and peace in the sphere of believing. Faith is the means.

b) Faith appropriates salvation, restoration to fellowship, filling of the Holy Spirit, doctrine, promises.

7. Knowing the operation of grace (v 14,15)

a) A mature believer realises all he has is because of God's grace and he operates his life on the basis of grace.

b) Grace is manifested in the believer in:

- i) Salvation (Ephesians 2:8,9)
- ii) Prayer (Hebrews 4:16)
- iii) Suffering (2 Corinthians 12:9)
- iv) Releasing power (2 Timothy 2:1)
- v) Growth and stability (2 Peter 3:18)
- vi) Restoration and fellowship (Hebrews 12:15; 1 John 1:9)

vii) Producing works (1 Corinthians 15:10; 2 Corinthians 6:1; 9:9)

viii) Christian way of life (2 Corinthians 1:12; Hebrews 12:28).

### CHRISTIAN LIFE – MENTAL ATTITUDE

1. Definition: Attitude or Mental attitude is the state of mind where the mind is set on a course of action on the basis of the whole function and thinking of the soul.

2. Every believer faces the inner conflict of divine versus human viewpoint. These two attitudes are at war in humanity in human history from the time of the fall. (Isaiah 55:7-9)

3. We are commanded to have divine viewpoint in our souls not the viewpoint of Satan (worldliness). 2 Corinthians 1:7, 10:5. (Via Doctrine in the Soul)
4. Attitude determines both the life and character of a person - what you think is what you are (Proverbs 23:7)
5. As Christians we are commanded to have our thinking in tune with the mind of Christ. Gods plan for our lives calls for a new attitude in our souls, a new viewpoint, without any human viewpoint or mental attitude sin (1Corinthians 2:16, 2 Corinthians 10:4-5 Romans 12:2, Philippians 2:5, 2 Timothy 1:7)
6. Fellowship within a church is based on believers all being in tune with what the Bible teaches. Philippians 2:2.
7. Knowledge of the Bible (the mind of Christ, 1 Corinthians 2:16) and control by the Holy Spirit renews the mind of the believer, giving divine viewpoint. (Romans 12:2)
8. The right mental attitude produces joy (Philippians 2:2), confidence (2 Corinthians 5:1,6,8), stability (Isaiah 26:3-4, Philippians 4:7, 2 Thessalonians 2:2), true giving (2 Corinthians 9:7), love (1 Corinthians 13:5)
9. Human viewpoint is called worldliness. (Romans 12:2, Colossians 3:2)
10. Evil is what you think as you are following Satan's policy. Matthew 9:4, Galatians 6:3. Mental attitude sins produce self induced misery. (Proverbs 15:13)
11. Without clear thinking there is conflict in the mind of the believer. Isaiah 55:6-9, James 1:7-8.
12. True stability of Character comes only this way. Philippians 4:7, 2 Thessalonians 2:2.
13. Giving is a mental attitude. 2 Corinthians 9:7. Love is a mental attitude. 1 Corinthians 13: Deuteronomy 6:5,10:12.
14. Worldliness is a mental attitude: It is all non-grace thinking i.e. Anti Gods Plan, Colossians 3:2.
15. Confidence in service and living generally flows from having "Divine Viewpoint" which has other advantages such as
  - [a] Stability in life - James 1:8
  - [b] Prosperity of soul - Philippians 4:7
  - [c] Giving to the Lord - 2 Corinthians 9:7
  - [d] Spiritual rather than worldly - Romans 12:2, Colossians 3:2
  - [e] Purity rather than evil - Matthew 9:4
  - [f] No arrogance - Galatians 6:1-5.
  - [g] Inner beauty - 1 Timothy 2:9,10,15.

### CHRISTIAN LIFE – REWARDS AND CROWNS

1. Rewards and Salvation are carefully separated in the scriptures. Salvation is a free gift from God, rewards are for meritorious service in the power of the Spirit.
2. Salvation - a free gift to the lost (Ephesians 2:8-9, Romans 6:23, John 4:10) - an everlasting possession (John 3:36, John 5:24, John 6:47).
3. Rewards - to the saved who faithfully work for the Lord (1 Corinthians 9:24, 25, Revelation 22:12) - distributed at the Judgment Seat of Christ (1 Corinthians 3:11-15, 2 Corinthians 5:10, Romans 14:10), which takes place after the Rapture of the Church (Revelation 19:7,8).
4. Rewards are often pictured in the form of crowns:-
  - a) The incorruptible crown - for faithfulness in exercising self control. (1 Corinthians 9:24-27)
  - b) The crown of glory - for faithfulness in suffering. (1 Peter 5:4)
  - c) The crown of life - for faithfulness under trial. (James 1:12, Revelation 2:10)
  - d) The crown of righteousness - for faithful testimony. (2 Timothy 4:8)
  - e) The crown of rejoicing - for faithful service. (1 Thessalonians 2:19, 20, Philippians 4:1)
5. Rewards come after you have entered into the Plan of God through regeneration.
6. Rewards are based on the use of divine operating assets including the filling of the Holy Spirit.
7. You can lose rewards but never salvation. (1 Corinthians 3:14-15, 2 Timothy 2:12,13)

### CHRISTIAN LIFE – SUBMISSION

1. This means to humble oneself in willing service to another, with the connotation that it is for your good. Genesis 16:9, 1 Peter 5:6, Hebrews 13:17.
2. We must fully surrender ourselves to God. James 4:7, Romans 12:1-2. As the Lord made himself obedient unto death so must we. Philippians 2:18.
3. We are, in Christ to submit ourselves each to the other within the church. This involves putting the spiritual needs of others ahead of any personal interests. Ephesians 5:21.
4. Within the church, believers are to submit to the teaching authority of the pastor as he preaches from the Word. Hebrews 13:17, 1 Corinthians 16:6, 1 Peter 5:5.
5. A wife is to submit herself to her own husband within their marriage. This involves respect for him as her spiritual leader and protector, as he submits totally to the Lord. Ephesians 5:22, Colossians 3:18, Titus 2:4 -5.
6. Children also are to submit in love to their parents' authority under God. Colossians 3:20.
7. All believers are to be in submission to the laws of their land, unless those laws violate the clear command of God. Romans 13:1, 2, Matthew 22:21, 1 Peter 2:13-17, exception example, Acts 4:15-20, 5:40-42.
8. Workers are to be under authority of their employers and their managers. Colossians 3:22-25, Ephesians 6:5-8, Titus 2:9, 10, 1 Peter 2:18-24.
9. Those in authority have a special responsibility to treat those under them with care and respect. Colossians 4:1.

### HOLY SPIRIT – BAPTISM OF THE HOLY SPIRIT

1. The Baptism of the Holy Spirit is mentioned in (1 Corinthians 12:13) "By means of one spirit are we all baptised into one body". The Baptism of the Spirit unites believers into the Body of Christ at the point of salvation.
2. The Baptism of the Spirit is different to His other ministries: indwelling, filling, sealing, regeneration, distributing spiritual gifts, all of which also occur at the point of salvation.
3. The basis of unity and union of believers is achieved by Baptism of the Spirit (Ephesians 4:5) "One Lord, one faith, one baptism" - we have one faith in one Lord and receive one baptism, which unites us in the Body of Christ.
4. The implication of the Baptism of the Holy Spirit is given in (Galatians 3:26-28) - all believers are united and "equal" in standing before God.
5. The Baptism of the Spirit provides identification with Christ - as the Body of Christ, we share everything that He has (eg righteousness, heirship, priesthood, kingship, etc) (Ephesians 1:3, Colossians 2:12)
6. The Baptism of the Holy Spirit was promised by Jesus Christ. (John 14:19-20, Acts 1:5)
7. The Baptism of the Spirit did not occur in Old Testament times. It is unique to the Church Age. Only Church Age believers are "in Christ" - that is, part of the Body (and the Bride) of Christ. (Colossians 1:25-26)
8. The Baptism of the Spirit begins the Church Age. In (Acts 1:5) Jesus said "Ye shall be baptised with the Holy Spirit not many (10) days hence". In (Acts 2:3) no mention of the Baptism of the Spirit is made but the experiential side of these happenings are described. In (Acts 11:15-17) Peter says that they received the Baptism of the Spirit just as it was in the beginning and quotes (Acts 1:5).
9. The Baptism of the Spirit has nothing to do with water baptism, nor with speaking in tongues. The Baptism of the Spirit is not an experience; it cannot be seen, felt, or experienced, it occurs instantaneously at salvation. (aorist tense excludes experience - "once and for all") (1 Corinthians 12:13)
10. The incidence of tongues at Pentecost was because many nations were present in Jerusalem at that time. Tongues fulfilled two requirements, evangelisation and the first warning of expulsion of the Jews from the land which occurred in 70 AD (Isaiah 28:11)

### CHRISTIAN LIFE – SPIRITUALITY-CARNALITY

1. All Christians have the Holy Spirit indwelling them. When we allow Him to control our lives, we are said to be "filled with the Spirit" or "walking in the Spirit".
2. The filling of the Holy Spirit can be lost by
  - a) Grieving the Spirit - by sin
  - b) Quenching the Spirit - by not submitting to His leading
  - c) This is called being carnal, or controlled by the flesh, the old sin nature.
3. The filling of the Holy Spirit can be regained by
  - a) Confessing sin (1 John 1:9)
  - b) Surrendering your life to God (Romans 12:1-2)
  - c) This is called being spiritual, or controlled by the Holy Spirit.
4. Only the Holy Spirit in us can produce good works acceptable to God - anything in our own strength is unacceptable (Romans 8:8-9, 1 Corinthians 3:10-15)
5. The spiritual believer
  - a) Imitates God (Ephesians 5:1, 1 John 3:9)
  - b) To glorify Christ (John 7:39, John 16:14)
  - c) Fulfills the Law (Romans 8:2-4, Romans 13:8).
6. In the Bible the human race is divided in three Categories:-
  - [a] Natural Man - A person born physically alive, but not regenerated. He may be highly sophisticated, civilised, gentle and kind, but is completely ignorant of any spiritual phenomena. (1 Corinthians 2:14) Equivalent to the cold person in the church in Laodicea.
  - [b] Carnal Man - A person regenerated or born again but living his life under the power of his old sin nature. Prolonged activity in this area produces a Christian who is still a baby. (1 Corinthians 3:1-4). Equivalent to the lukewarm person in the church of Laodicea.
  - [c] Spiritual Man - A person regenerated and living generally in the power of the Holy Spirit. He discerns the difference between the things of God and man. (1 Corinthians 2:11-13) He has fellowship with God in his daily life. (Ephesians 5:18-20) Equivalent to the hot person in the church of Laodicea.
7. Carnality
  - [a] The believer possesses an Old Sin Nature after salvation (1John 1:8, Romans 7:14,15).
  - [b]. The Old Sin Nature is desperately wicked (Jeremiah 17:9).
  - [c]. The believer under the control of the Old Sin Nature is called carnal (1Corinthians 3:1-3, Romans 7:14).
  - [d]. The Old Sin Nature frustrates bona fide production in the life of the believer (Romans 7:15).
  - [e]. The Old Sin Nature is acquired at the point of physical birth (Psalm 51:5).
  - [f]. We are therefore considered spiritually dead at the point of physical birth (Romans 5:12).
  - [g]. The Old Sin Nature has several facets: areas of weakness produces sins, areas of strength produces human good. It has trends towards asceticism or lasciviousness. In many cases asceticism is considered to be spirituality.
  - [h] The Old Sin Nature is not found in the resurrection body.

### FUNDAMENTALISM

1. Fundamentalism requires belief in:-
  - a) The deity of Christ and the virgin birth
  - b) The miracles of Christ
  - c) The cross of Christ on which He paid for the sins of the world as God's efficacious substitutionary sacrifice
  - d) The bodily resurrection of the Lord Jesus Christ
  - e) The certainty of the yet to come Second Coming of the Lord for His church and to judge
  - f) The inerrancy of the Bible as the Word of God
2. False teachers and liberal theologians will distort all or some of these doctrines.

### CHRISTIAN LIFE – SEPARATION

1. Believers are instructed to be separated from habitually carnal believers. (1 Corinthians 5:10, 11)

2. Separation is ordered from apostate religious organisations. (2 Corinthians 6:17)
3. Separation is commanded from unbelievers where scripture is compromised by the relationship or marriage, business partners. (2 Corinthians 6:14 ff)
4. Separation is commanded from the human viewpoint. (Romans 12:2, Romans 16:17, 18)
5. Separation is commanded from pseudo spirituality. (Romans 16:17, 18)
6. Separation is commanded from those who seek pleasure in fast living - pursuit of parties, immoral situations. (1 Peter 4:4)
7. Separation is commanded from other believers who reject Bible doctrine. (2 Thessalonians 3:14, 15)

### **CHRIST – ROCK: CHRIST AS THE ROCK**

1. Christ is the rock of salvation. (Exodus 17:1-7, 1 Corinthians 10:4)
2. Christ is the rock of judgement. (Isaiah 8:14, 1 Peter 2:8)
3. Christ is the rock of provision. (Isaiah 26:3, 4) Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth thee. Trust ye in the Lord forever for in the Lord is the rock of ages.
4. Christ is the foundation rock. (Isaiah 28:16, Psalm 118:22)
5. Christ is the foundation rock of the Church. (Matthew 16:16, 18, 1 Corinthians 3:11, Ephesians 2:20-22)
6. Christ is the destroying rock of the Second Advent. (Daniel 2:35)

### **CHRISTIAN LIFE – AMBASSADORSHIP**

1. An Ambassador does not appoint himself, he is appointed by the nation he represents, the king he represents, the person he represents. We are appointed by God. (2 Corinthians 5:20).
2. An Ambassador does not support himself. We are sustained and protected by God (Philippians 4:19).
3. An Ambassador does not represent himself. We represent God on earth. (Matthew 28:19-20).
4. An Ambassador does not belong to the nation to which he is sent. Positionally we are in heaven, experientially we are in the world (Philippians 3:20, John 15:19).
5. All Ambassadors have instructions in written form. We have the Word of God (1 Thessalonians 4:1-2).
6. An Ambassador representing his country does not treat any insult as personal. (Matthew 5:11-12).
7. When an Ambassador is recalled from a country it is tantamount to declaration of war. After the Rapture there will be massive warfare on earth. All Christians will be recalled at the Rapture (1 Thessalonians 4:13-17).

**THE SPREADING FLAME OF REVIVAL**

Each of the men who led the Great Revival was spiritually fired up by others on their journey. The Wesleys and Whitefield were greatly impressed by the Moravians and by the impact of Jonathan Edward's work in Northfield. Like Luther before them, they had all been involved in legalistic "self help" systems of spirituality and like Luther had discovered that "monkery", of whatever form, does not make spirituality. It was the Moravians in Germany, in America and then in London itself that were instrumental in leading the two Wesley's to living faith, and as we have seen above it was the works of Luther that connected with them. The truths of the Reformation fired up the Revival. God would always have us stand upon the shoulders of the giants of the past to build upon the faith "once established" (Jude 3) and always taught by those who hold the truth in love and power.

The great American preacher Jonathan Edwards is a case in point of a Holy Spirit fired man. He opened himself to the work of the Holy Spirit and on 12<sup>th</sup> January 1723 he felt the power of God and started to preach in a totally different way than ever before, with the fruit of the Holy Spirit following. His humility and joy were noticeable to all, and his ministries were characterised by tests that many great preachers would find debilitating. He did not fill the great preaching halls of his day, and was even driven from the very church where he started the Great Revival and served most of his time in frontier churches, living in log cabins amongst Indians and settlers. In these humble places he wrote some of the greatest American Theology and Philosophy and so was invited to be president of Harvard Theological Seminary. Tragically he died at Harvard as a result of a badly administered Small Pox Vaccination at the young age of 55.

George Whitefield fanned the flames of revival in America and Britain, traveling like Wesley throughout the British Isles. One of Whitefield's great enterprises was in Scotland, where he joined with the local believing ministers of what would become the Free Church, and led the great Cambuslang Revival in 1741-1742. The significance of these dates for Scottish history sends a chill down my spine. This great revival occurs just three years before the ill-fated and foolish rebellion of the Stuart supporters to seize the throne for "Bonnie Prince Charlie", who was a charming, proud, self centred, arrogant and stupid unbeliever, and alcoholic. God's man George preceded Satan's man, and those who stood for the Lord opposed "Charlie"!

The impact of the revival prepared many godly men to stand against the rebellion and save Scotland from the total disaster that would otherwise have occurred. As it was, its collapse led to the total destruction of the clan system in the Highlands and the deaths of many good people who had followed their lairds into a doomed rebellion for a foolish self centred alcoholic unbeliever who cared nothing for the people he led. Don't be fooled by songs and poems about historic figures, but see them from the perspective of Bible doctrines. Such men as the pretender Charles Stuart are not to be celebrated or remembered by history as anything but the pathetic, arrogant, shallow, and hollow satanic men they were.

As one Scottish preacher said, "a Laodicean spirit paralyzed the church". Great men stood for the importance of prayer and bible study in the midst of the liberalism, legalism and rebellion. John Willison of Dundee, John Bonar of Torpichen, John McLaurin of Glasgow, James Robe of Kilsyth, all preached with passion from the Word of God and encouraged the mid-week "Prayer and Bible Study Meeting" as the heart of the revived church. Like those in Wales before them they started to agitate for increased Sunday Schools, Free Schools for the poor, and reforms in labour and living conditions in the squalid towns.

These men transformed the nation of Scotland and spiritually re-laid the legacy of John Knox to make Scotland prosper again after the devastations wrought by the English Army after the tragic and doomed rebellions of 1715, and 1745. These men, as the Welsh revivalists before them, put the Gospel message in shoe leather and practised practical support for their poor parishes as well as powerful prayer and preaching. James 2:14-26.

In Cornwall the Reverend George Thomson joined with Whitefield to lead revival meetings there in 1742, but he himself had been led of the Lord to preach and teach revival in the 1730's, the Lord weaving the work of these men together over the next decades, with John Wesley leading one of the largest open air meetings in Cornwall with over 30,000 men standing to hear the Gospel in a natural amphitheatre with no sound system, just the projection of John Wesley's voice. Cornwall was a "tinder box" for the revival, with meetings there drawing attention to the phenomena of revival, leading then to others around the country. Each move of the Spirit led to a reporting of events to others, and a passing on of the fire in the re-telling. Good truths need to be "passed on" and they were then as they were in the first church when great changes occurred.

Read the following Biblical passages – Zechariah 4:6-10, Matthew 8:19-22, 11:7-19, Acts 11:1-15, 14:27-28, 15:12.

**Zechariah 4:6-10** "Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. 7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. 8 Moreover the word of the LORD came unto me, saying, 9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. 10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth."

The prophet Zechariah, with Haggai, was the great encourager of the returning Exiles from Babylon. He stood in the tradition of those of the previous generation, Jeremiah, Daniel and Ezekiel.

He was the inheritor of the revival that Ezekiel had led in the captivity and a student of the written works of Jeremiah and Daniel, and one who had been sent out under the rulership of the aged Daniel. He stood for truth and apparently was murdered in the very Temple itself. Matthew 23:35. This man experienced what the two Apostles named James would both both experience; martyrdom for their standing for the truth.

The principle he gives the Governor Zerubbabel, is the one that is a lasting reminder of how God works. It is not man's might, nor man's power, but by the Holy Spirit alone that the Lord works in the realm of men. We are not meant to operate any other way than in Holy Spirit power. When people operate in the power of the Holy Spirit alone they will discover that mountains can be levelled, and obstacles removed, and the Lord's purpose achieved, because it is done God's way. The prophet has a "prophetic word" for Zerubbabel, and it is that he will complete the Temple, and is not to be discouraged by the time frame, nor by the complaints of carnal men.

A word from the Lord will be received when it needs to be. Be suspicious of those who receive many "words from the Lord" and yet do not appear to be doing anything with their lives, for the "fruit" of the Spirit's work is always work. Such people have not received anything from the Lord if there is no fruit to it! Remember the words of Jesus on that matter in Matthew 7. God sees all things and God's power is over all things, and so there is no device formed against the Lord that will succeed. The worst attacks by Satan's deceived followers, (often carnal believers rather than even unbelievers), is the critical spirit that disables and discourages the servants of the Lord. Except ankle tapping evil people to try to hinder and distress you as Job faced from his "friends" – but take courage from God's words to Job. Job 42:1-9.

When the old people saw the temple built again, they did not rejoice, for they thought of Solomon's great temple that they had seen in their youth, and instead of rejoicing in the small beginnings of the new nation they despised the "day of small things" before them. They are warned by the prophet not to judge by the size of the building, nor by the simplicity of it, for more glory would be seen in this second temple than in the first, for the Lord would visit this temple and it would see the fulfilment of the Law, and its end would be the judgment of the people for far longer than the Babylonian captivity had been. These people saw with their limited world-centred eyes, when they needed to see with the eyes of faith. Do we see things as God sees them, or are we earth-bound in our logic? Those who are used to start and advance great revivals are people who see as God sees, not as carnal men see things. Let us choose our company well and walk with the spiritual, not with the carnal!

**Matthew 8:19-22. "And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.**

**20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. 21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus said unto him, Follow me; and let the dead bury their dead."**

Counting the cost of discipleship is one of the things we see amongst those who led the Great Awakening. They seriously set themselves apart from the world of temporal success and fixed their eyes on the goal of the Lord for them and nothing else. The call of the Lord is to us the same as it has always been. He calls us to heart felt and total obedience, that we might walk where he wants us to walk and nowhere else, and live where he calls us to live, and do what he calls us to do. Believers are not to focus their lives on the deck chair or rocking chair, but on the preacher's chair! If we are not called to preach until we die, then we are called to prayerfully support and encourage those who do.

The readiness to walk away from earthly riches and earthly "security" is an easy thing when you are focused upon eternal rewards, but it is hard when you seek the praises of men and the gold of this world. Many believers have tried to have a foot in both camps and so they succeed in neither. Many have felt the cost of that choice when the financial markets collapsed in the years 2007-2012, for many missions and individuals lost their life savings. What they had depended upon proved not to be a "Blue Chip investment". The only investment we are called to make is into the lives of men and women, and the only security we are to seek is that of the path along which the Lord requires us to walk. We are not to be fixated or distracted by "retirement plans" for retirement is not a biblical concept. While we live and can work we are to serve the Lord in all ways we can until death takes us home. Leave others to the things of this world, seek the path that leads to eternal rewards.

**Matthew 11:7-19 "11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18 For John came neither eating nor drinking,**

**and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.”**

John the Baptist was a dramatic example of a heaven captured man, ready to go way beyond what the Lord will ask of 99% of his people today. John's ministry was a very unique one and so he dressed and ate in an interesting way, but one that challenged all who saw and heard him to examine their own values.

He stood in the tradition of Jeremiah and was despised by the religious leaders of his day and finally was executed by one of Satan's princes. He is a great and heaven blessed martyr of Israel, but those who walk in the power of the indwelling Holy Spirit have a greater set of privileges than John had, and more power through the Spirit than he had available before the Cross and Pentecost. Are we walking in the power of Pentecost, or staggering on in pale imitation of Sinai?

**Acts 11:1-15. “1 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3 Saying, Thou wentest in to men uncircumcised, and didst eat with them. 4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, 5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: 6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 7 And I heard a voice saying unto me, Arise, Peter; slay and eat. 8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. 9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common. 10 And this was done three times: and all were drawn up again into heaven. 11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. 12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: 13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 14 Who shall tell thee words, whereby thou and all thy house shall be saved. 15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.”**

Peter had to face a changing world when he meets Cornelius the godly Centurion of Caesarea. Peter had been brought up to avoid the company of Gentiles, and see them as lower beings, and even if they were proselytes to Judaism to see them as second class believers, well beneath true Jews. To him this was “normal”; it was just that the Jewish people were special and all others were not! God had to shift that mentality and do it thoroughly, and he did by means of the vision Peter has, which challenges the very heart of the kosher food system at Judaism's heart.

Peter got the message and realised that the Lord was telling him to treat all men the same, and not avoid them, and that the Holy Spirit was certifying this conclusion by the baptism of the Spirit upon these Gentiles, making it clear that they were brethren in the Lord.

Peter was able to step outside his racial, religious, and cultural arrogance and welcome Gentiles as first class brethren, not second class workers. He would later have a relapse into separatism, but Paul would challenge him firmly out of that step backwards, and Peter went on to serve the church, Jew and Gentile, until his martyrdom with Paul many years later in Rome. It is the baptism of the Holy Spirit and the fruit and gifts that the Spirit produced that was the 'evidence' that Peter needed to be convinced that he needed to change his mental attitude and reject a cultural viewpoint that his people had held for nearly 2000 years.

It is this openness to changing your deeply held viewpoints that is a sign of the Holy Spirit's work, and it was the readiness to change viewpoints that characterized the men of the Great Awakening; they were ready to put aside their theology and preferences and be led by the Spirit, not tell the Spirit what they would do and what they would not do!

**Acts 4:27-28. “For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done.**

The early apostles recognized that they were standing with the one who their leadership had nearly all rejected. They stood for the king who was rejected by the majority of his kingdom, and they had to be ready to suffer with Him in that. John would later record in his Gospel the words of Jesus about this; that if they had hated him, his followers were to expect similar hatred. John 15:18-21. Even though most of their fellow citizens hated Jesus and them, they were to focus forward on the task before them and be obedient to the task before them and fulfil the sacred truth that the Lord had given them and be his ambassadors, even though their message was despised.

The Awakening occurred in Europe and the Americas because believers accepted that they would be unpopular, but that they needed to be more wedded to the truth than they were to their reputation and social standing. They were to be ready to walk away from social acceptance if that was what was required in order to serve their Lord and Saviour.

**Acts 15:11-12** “But we believe that through the grace of the LORD Jesus Christ we shall be saved, even as they. 12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.”

It is by grace that we are saved, and by grace others will be saved, and by grace we need to live and move out in our ministry to them. **Ephesians 2:4-13**. The certification of the grace of God was the works that followed the reception of the Gospel by the Gentiles. The Jewish church was not wanting to accept Gentiles as full members, but had to accept them, without them becoming Jews first, because the Holy Spirit certified them by clear signs that none could mistake.

Let us be challenged as the men of the Great Awakening were also challenged by these passages above. God certifies his people by the works of the Holy Spirit alone, not by any other means. When we have any doubts about any person we look for the Holy Spirit's work within and through them alone, and by the Spirit's work we know them. We are back in Matthew Chapter 7 again! Always check out the fruit of any belief system, and any person who is in ministry.

## TOPICAL STUDIES

### CHRISTIAN LIFE – OVERCOMER

1. Definition of an overcomer - "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4,5). It is seen that an overcomer is a believer and we become overcomers at the point of salvation.
2. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" - believers will live with God in heaven forever. (Revelation 2:7)
3. "He that overcometh shall not be hurt of the second death" - believers will not be subject to the lake of fire. (Revelation 2:11)
4. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" - believers are accepted by God on the basis of His provision. (Revelation 2:17)
5. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star" - believers will rule over the nations and will be honoured. (Revelation 2:26-28)
6. "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels" - believers are justified and sanctified by the death of our Lord and their names are permanently in the book of the living. (Revelation 3:5)
7. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" - believers will have access to the Holy Places of God and will eternally be identified with Jesus Christ. (Revelation 3:12)
8. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" - believers will reign with the Lord Jesus Christ. (Revelation 3:21)

### CHRISTIAN LIFE – OVERCOMING BY FAITH

1. By faith learn to accept conditions as God's will for life and be thankful - Romans 8:28, 1 Thessalonians 3:3; 5:18
2. By faith maintain fellowship with God, walking in the light - 1 John 1:7
3. By faith consistently day by day examine your conduct, confessing all known sins - 1 Corinthians 11:28, 31 1 John 1:9

4. By faith receive the Word of God daily as being more necessary than daily food. - Matthew 4:4; 5:6, 2 Peter 3:18
5. By faith approach the throne of grace boldly in every case of need, requesting aid, casting every care on Him. - Hebrews 4:15,16; 1 Peter 5:7
6. By faith resist the attempts of Satan and he will flee from you. - Ephesians 6:10-13, 1 Peter 5:8
7. By faith maintain the habit of thinking and meditating on spiritual values and priorities - Philippians 4:6-9
8. Walk by faith and not by sight - 2 Corinthians 5:7

### **CHRISTIAN LIFE – PRIORITIES**

1. The First Person - Jesus Christ has ultimate priority - Colossians 1:16-18
2. The First Possessions - The kingdom of God, the greatest gift - Matthew 6:33
3. The First Offering - the giving of oneself - 2 Corinthians 8:5
4. The First Denial - the denial of self - Matthew 7:5
5. The First Discipline - the discipline of prayer - 1 Timothy 2:1-4
6. The First Commandment - to love God supremely - Matthew 22:37-38
7. The First Excuse - too busy to have time for God - Matthew 8:21-22

### **JUDGEMENT – GREAT WHITE THRONE**

1. The judgement of the Great White Throne is the last judgement. (Revelation 20:11, 15)
2. Only the unsaved are judged at the last judgement as there is no condemnation for Christians. (Romans 8:1)
3. The last judgement occurs at the end of the Millennium. (Revelation 20:7-15)
4. The unsaved are judged according to their works from the Books of Works (Revelation 20:12)
5. The judgement is to show that the Human works of man cannot satisfy the justice of God. God is totally fair and shows that He is only satisfied by "The Good Work" – the death of Christ on the Cross.
6. Having shown the unsaved they have failed to satisfy the holiness of God, the condemned are cast into the Lake of Fire. (Revelation 20:15)

**THE CLAPHAM GROUP**

The revival also involved a number of churchmen, quite independently of the Wesleys coming to the place where they saw that prayer and bible study was needed to revitalize the church. Thomas Jones was for many years the only evangelical Anglican churchman in London. Based in Southwark Cathedral he preached and prayed and encouraged week day prayers for revival. He was joined in the 1750's by William Grimshaw of Todmorden (later Haworth – where his church became a hub for the revival in the north), and Henry Venn of Huddersfield. John Newton, the man who gave us the hymn, "Amazing Grace" was priest of Olney and also ministered grace and power in his church. These men worked hard to spread the word about the power of prayer, worship and bible study, backed by the growingly influential group, the so called "Clapham Sect".

This was not strictly a "sect" at all but a group of concerned evangelicals that gathered around Lady Selina, Countess of Huntingdon, who devoted her considerable wealth to supporting believing ministers in parishes, and supporting all manner of social causes. She used her London homes around Clapham as meeting places for those who were passionate about Christian causes. She supported and encouraged evangelical priests into the Anglican parishes that would welcome them. By 1800 still only one in twenty Anglican priests were evangelical, but due to this next generation of evangelicals after the Great Awakening, by 1830 one in eight priests were evangelical.

Selina, Lady Huntingdon, (1707 – 1791) was known in her day as "the Queen of the Methodists". Her conversion occurred in 1738, the same year as the Wesleys, and she began her ministry by leading her family to the Lord, and then asked the question of herself, as to how she could use her social position and wealth to further the work of the Gospel. She was a major supporter for Wilberforce and others in parliament as they worked to abolish slavery and other social abuses. She established a group of parishes that she paid for the ministers within; called the "Lady Huntingdon Connection" they exercised an extensive impact upon the church in England. Her words echo through the centuries; "Attempt nothing less than all mankind", and she clearly understood that the starting point for church growth was the fundamental Christian need for fellowship in prayer, and all activity centered around the clear proclamation of the Word of God.

The next generation of activists who inherited the passion of the Clapham Group were guided in the early years of the nineteenth century by the old guard, like William Wilberforce (1759 – 1833), but were joined by Lord Shaftesbury (1801 – 1885) and many others who reformed prisons, schooling, labour laws, prostitution regulation, orphan care and work-house laws. They were men and women with a passion for committing all the details of life to God, a passion for prayer, and for systematic Bible Study – three things that are keys to revival in all periods of history.

In Scotland, men like Thomas Chalmers organized the evangelical church so that it was ready and able to meet the needs of an increasingly industrialized workforce. Sunday schools went hand in hand with solid bible teaching and mid-week bible studies and prayer meetings. The family found their place of stability in the grim cities in their local church, which had become the new "village centre" of every community.

John Howard (1726-1790) began prison reform, and the Quaker, Elizabeth Fry (1780 – 1845) continued his work in reform of prisons. The main prison reform group in New Zealand is still called "The Howard League for Prison Reform". Most of the pagans and liberals who are members of this group today do not realise that their group is named for the evangelical Christian who mixed his faith with social action. George Muller and Thomas Barnado established orphanages for the urban poor and Muller pioneered a "faith mission" in a way that would challenge missionary agencies and Christian organizations generally right through to the present day. (Refer below for more on George Muller). C H Spurgeon (1834-1892) would preach verse by verse through the Bible several times a week to crowds of 4000 people, and through his Pastor's College trained over 900 men for biblically sound ministry before he died and that work continued on.

The frontier tradition of the "Camp Meeting" continued in America right through until the last years of the twentieth century, and even though the frontier revivalist preacher was mocked in the Hollywood movie "Elmer Gantry", the genuine preachers of the American States led thousands to the Lord through the years following the Great Revival. Men like Lyman Beecher, Timothy Dwight, James McGready, and Charles Finney stood firmly in the tradition established by Edwards, Whitefield and the Wesleys. George Williams (1821-1905) established the YMCA as a city centre for Christian men to meet and hear the Word of God and support one another in the crime and vice ridden industrial cities. Although almost totally captured by the satanic today this group served the Lord for many years, and one of its earliest managers D L Moody would go on to stand firmly in the Revival tradition of Jonathan Edwards.

Read **James 2:14-26.** "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect?"

**23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.**

The challenge of this passage, and one felt deeply by the 18<sup>th</sup> and 19<sup>th</sup> century revivalists was the challenge to genuine religion. If their faith did not bear more fruit than that of the devils it was no faith at all! This passage burned into them and ought to burn into our minds also. Even the devils can say "Jesus is Lord" for they know it to be true, but they hate that truth and tremble at what it means, for they are judged and condemned by the Lord. They know their fate, but careless unbelievers ignore this reality and sin with impunity, and foolish believers feel they can ignore the demands of holy and moral living. It is real faith that produces great revivals, and real faith always "works out" in the community in good works that benefit mankind.

James picks on the poor man as the best example of opportunity to show genuine faith, for the poor we have with us always, as Jesus reminded us. Matthew 26:9-11. If a believer responds positively to the poor person they demonstrate that their faith is real, but if they ignore the poor they prove their words are sheer hypocrisy and that they are a fake. A person who has received the love of God for them will pass that love on, for the love received motivates a giving and open heart and an open wallet. 1 Corinthians 13:3. While the poor will always be with us, and poverty will never be eliminated until Jesus reigns on earth, we are not to despise the poor, but offer all help to them that we can. Mark 11:5, John 12:5-8. We are to bless them in practical ways, and remember them when we have plenty and can materially assist them. Luke 14:13-21, Galatians 2:10.

Genuine faith will always work out in life works that demonstrate that the Holy Spirit is "alive and well" within. If there are no fruits of the Spirit's presence in "good works" towards the needy, then it is likely that the Holy Spirit isn't present within. James is very clear, possibly (I believe) building on Matthew Chapter 7, that unless we work out our faith in good works in our community then we don't have a faith to work out. To James faith that works is genuine, and anything else is hypocrisy and a belief system inferior to that of the devils! He cites as his examples, Abraham and Rahab, a Jewish Male and Gentile Female, thereby covering all categories of people, and underlining the central point. Words alone prove nothing, only Holy Spirit produced actions speak the truth about the inner state of a person.

## TOPICAL STUDIES

### POVERTY

1. God can raise the poor out of the poverty of their circumstances. (1 Samuel 2:8, Psalm 113:7)
2. There is a special happiness for those who help the poor. (Psalm 41:1, 2, Proverbs 19:17, Proverbs 29:14)
3. The poor are not only delivered by God from poverty but in the reality of their poverty they often see their need of salvation and respond to the gospel. (Psalm 72:12-14, Matthew 11:5)
4. Whilst charity is good and honourable, it can be abused (Proverbs 14:30-31, 19:17) Charity is for the poor, but excessive dependence upon welfare makes the poor lazy (2 Thessalonians 3:10-11)
5. There is a special curse for those who ignore helping the poor. (Proverbs 21:13, 22:16, 28:3). There is also a special curse for those who take advantage of the poor. (Proverbs 22:22-23)
6. Until the Millennium there will always be poverty in the human race. (Mark 14:7)
7. The poor are a target for hypocrisy and its victim. (John 12:5). They are also the victims of backsliders. (James 2:2-4)
8. Poor believers have the same spiritual privileges as rich believers. (James 2:5). A person can be poor in material things but rich in doctrine.

### WELFARE

1. God has always been concerned for the needy poor, the weak and the oppressed. Exodus 22:21-27, Deuteronomy 15:11, 24:14,15.
2. Orphans and widows were especially concerns of the Lord from the beginning. Deuteronomy 10:18, Ezekiel 22:7.

3. Any violation of the trust of others with money was also a concern of the Lord. Exodus 22:26, Amos 2:8,

4. The needy poor of the land were to be cared for. Only the needy were to be cared for, as those who were able to work should, and those with ability were expected to use it. Isaiah 1:23, 10:2, 3:14,15, Amos 4:1, 5:11, 8:4,6, Micah 2:2,8,9, Zephaniah 3:1, Habakkuk 1:4, 2:10-15, Jeremiah 5:28, 7:6, Ezekiel 18:12,16, 22:29, Zechariah 7:10, Malachi 3:5.

5. The Lord addressed the poor and needy directly and met their needs, for food but more than that for focus on their purpose in life. Matthew 11:28-30, Luke 4:18, 6:20.

The Lord recognised that there will always be people who are poor, that need will always exist within a fallen world and that no attempt of man will change this. Matthew 26:11, Mark 14:7.

6. The early church during the time of greatest growth in Jerusalem adopted a dramatic welfare policy to deal with the numbers being saved and the numbers of martyrs and their dependents who needed the church to care for them.

In Acts 4:32-37 tells us that many (not all or they would not have had a home to meet in) the church sold their worldly wealth to ensure the work was not halted for lack of funds, or time to devote. It was a temporary measure and restricted to Jerusalem but it helped the church get established and made sure that no-one starved at a time when there was great expansion but also great persecution.

Because of the church's needs they were permanently poor and other churches had to help the Jerusalem church throughout its history until 70AD. 1 Corinthians 16:3.

7. The churches cared for the poor and needy by regular giving, and through the office of the deacons who were the social welfare officers for the assemblies. Romans 15:26, Galatians 2:10, James 2:2-7,

Relatives were expected to look after their own first. 1 Timothy 5:8,

If people could work they were expected to; such were not needy poor! 1 Thessalonians 2:9 -12, 2 Thessalonians 3:7-12.

**SIX GREAT MEN WHO STOOD UPON THE SHOULDERS OF THE GREAT REVIVALISTS**

|                        |  |
|------------------------|--|
| William Carey          | Missionary Pioneer                     |
| Charles Simeon         | Biblical Preacher                      |
| Samuel Crowther        | African Bishop and Missionary          |
| Robert Murray McCheyne | Scottish Bible Teacher                 |
| George Muller          | Faith Mission to the Poor and Orphaned |
| William Booth          | Blood and Fire – God's Soldier         |

Many more names could be given here, some of which have been named in the pages above. All believers reading this study are encouraged to read books or articles on the Internet about all the named people in this short book, and be encouraged. We can warm our feet at other men's fires and these men are great encouragers to prayer and faith. An excellent modern book to get and read if you can is Warren Wiersbe's book, "Fifty People Every Christian Should Know". We have so many heroes of faith from the 18<sup>th</sup> century onwards; let us celebrate them and be encouraged by those who we will meet in person in glory.

These six men here below are just the brothers in the Lord who have encouraged me over the last few weeks in my study and work in a very difficult and stressful time for me. I am a man and so these are men, but there are as many great women in this period as men, and the wives of the last two men are amazing and encouraging women, but I leave the women reading this book to develop their own list of mentors and encourager of faith. These six men are simply my present mentors in difficult times. These men are also easy to research on the Internet and in most libraries.

Three are well known and three are not so well known but lots of data exists about them all. We begin with a William and end with one, each of them pioneer missionaries opening up areas for the Gospel that others thought were not possible to open up. These six men encourage me; though dead their deeds live on and challenge me to greater work.

**1. WILLIAM CAREY - MISSIONARY PIONEER**

Our local Baptist Training College in Auckland is now called "Carey College" after this great man. It was a College that had very nearly gone into liberalism in the last decades of the twentieth century, but the then Principal Brian Smith took a brilliant step to eliminate them all at a stroke. He simply required all staff to have a ministry in a local Baptist church. Of course all the Bible believing lecturers were able to fulfil this requirement immediately, but the liberals had no-where to go, because the local churches knew they were pastorally useless and faithless! I had myself previously had differences with Brian, but my joy and praise for his move knew no bounds after his actions. In a stroke of his pen he restored the denomination's college to theological orthodoxy in a way that William Carey would have been proud of.

Carey was a man who took prayerful action and didn't wait for committees to make decisions. He was blessed at the beginning to have three fellow missionary minded men as his committee, (John Sutcliff, John Ryland, Andrew Fuller) but as death took each of them he was left with a group of people who loved to hold the power and have the status/title of "committee member" but who didn't get the truth about missions and have the same passion for the Lord's anointed work. It is to be remembered that the enemy will place his best, and most devious people in places where they can frustrate ministry.

I begin my short survey of these six people with Carey, the missionary to India, and I end with William Booth, the missionary to the dark slums of the world. Both men were "God captured" and Holy Spirit anointed for their work. Booth famously stated that, "The Israelites would never have crossed the Red Sea if they had been ruled by a Committee". This is the first point to reflect upon in our own work; are we called and anointed for the work, and are we doing what we were called and anointed for? Then we need to ask, are the right people around me? Have I allowed a "make believer", or carnal believer to be part of the work in a way that will allow them to distract the work from its task.

Let us be ready to follow the Lord's anointed leadership, and let us lead as the Lord directs, but let us never be distracted into the foolishness of power and fame. It is the Lord to whom we answer for our actions, let us be mindful of his gaze at all times.

Both these men understood that the Lord had set them aside for a great work, and that there would be "many adversaries", and some would be "from their own house". These men expected opposition and adversity, but they expected that God's power would always prevail, for they knew the Character of the God they followed. Their hope and confidence was not in men but in the one who had called them and given himself for them. They lived the reality of the text, 1 John 4:4, "**Greater is He that is in you than he that is in the world**".

William Carey is an inspiration in all his work and ways, for he prayed and said “amen” with perspiration on his brow. He prayed and he worked. Carey reminds us that God does not use lazy men, nor those who speak much and love the pre-eminence in the market places of this world; God uses the humble praying workers, who labour to the point of exhaustion in the field the Lord has called them to serve within.

Read **Matthew 10:26-39**, and **1 Corinthians 16:9**.

**Matthew 10:26-39.** “Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. 28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows. 32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's foes shall be they of his own household. 37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.”

The Lord's words, recorded here by Matthew, burned into the hearts, minds, and daily lives of the men who led the Great Awakening. The Holy Spirit took these words, with the many others we are looking at in this study, and challenged their view of the “reality” of their lives upon this temporary earth. All had read the Sermon on the Mount and knew they were to be “lights/beacons” in dark places, but most preachers, when they spoke on such passages, had learnedly spoken of the nature of light, and the nature of darkness, and the beauty of the light shining in the darkness, but no-one was shining in the darkness!

The men who changed their nations by preaching the Gospel with Holy Spirit anointing, saw the truth of the Lord's demand over their lives. They were to be light, and they were to shine. In eternity nothing man has done will be hidden; all the wasted time they have spent upon the earth will be revealed to them. If all will be revealed in eternity before God's throne, why hesitate to serve now. These men were great because they prayerfully admitted God's truth and said to each other, “Let us allow the Holy Spirit free reign over our lives, so that there will be little to be ashamed of in that final day when we stand before Him”. Let us all do likewise!

In verses 28-31 the Lord addresses the issue of fear of consequences for those who give aloud the truth. By focusing upon eternal realities we can defeat all temporal fears. The Lord directly challenges his followers down the centuries to see his protection over them; we are loved, cared for and protected. We will not die one second before we are meant to; our task is not to think of death, but be focused upon our holy duty to the Lord our King. Psalms 68:20, 116:15. We are of more value than the sparrows, and yet God knows them all by name; do not fear, only hear the Word, obey and serve! Fear only the Lord's displeasure, for He gave all for you, why do you hold back anything from Him?

Let us not deny the Lord before men, but proclaim the Lord before all men. We are the holy heralds of the King of all kings, and the Lord of all lords, and so let us proclaim the truth about him, and tell aloud his words. Let us release the power of the Holy Spirit upon mankind through the proclamation of his Holy Word. The result of the truth being released is that all who love it will be drawn to it, and all who hate it will hate us. The truth brings division, just as light in the dark barn reveals the rats and they flee from it. John 3:16-21.

Families will divide into warring factions over the truth of the Gospel, and the preacher must be ready to advance in the truth without any care or concern for this, leaving behind any of his own flesh who will not follow after the truth. It is this courage and fortitude that is demanded of the Lord. Our family is to be those who walk in the truth. Our true family is made up of those with whom we will spend eternity, not those whose blood line we share, but whose eternal destiny we do not share. Jesus will illustrate this truth when his own earthly family arrive a little later and try to stop him teaching and “drawing negative attention to their family”. Matthew 12:46-50.

Verse 33 reminds us again that it is the fruit that determines whether a tree is good or bad. If the tree is good it is kept by the farmer, but if it is hopeless and bears no fruit it is “judged” worthless and removed from the farm. John 15:1-8, Luke 19:13. Fruitfulness for good or bad is the evidence of spirituality or carnality. The Lord's command and requirement for his followers is that they are to “take up His Cross” and follow Him; that they give their life for Him if required. This is not the command to the nonsense and evil of the crusaders, but a real requirement to enter into the sacrifice of the Lord, and put your own life on the line in the giving of the Gospel.

By doing this you save/bless your life eternally, even if you lose it in the process here and now. The satanic evil of the crusaders is that they murdered in the name of Jesus, rather than giving the Gospel in the name of Jesus. It was perversion of truth; but we are called to proclaim the truth, and put all else beneath consideration. Our lives are to be placed upon the altar of service, as the Lord placed himself to save us. This attitude was what made all the great revivals of the past, and it will make the great revivals of the future! All that matters is total obedience to His Will for all the details of our life.

**1 Corinthians 16:6-9. “And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. 7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost. 9 For a great door and effectual is opened unto me, and there are many adversaries.”**

Great spiritual opportunity may mean at times great spiritual adversities. We are not told to expect that Satan and his demonic forces will sit idly by and watch the victories of the Lord through us; we will be attacked and may be attacked very violently at times. We are to expect such things, not be surprised at them. Many believers ask at times why their path is so hard when they are doing the Lord's work, and yet that is the very reason! When we serve the Lord the enemy must and will attack us, and this is why we are commanded daily to put our spiritual armour on and walk in the filling of the Holy Spirit, for only then will we be empowered and protected and enabled to stand and find victory.

The great door of the Revival opened up for the men and women of the 18<sup>th</sup> and 19<sup>th</sup> centuries and there were many adversaries, most from within the established churches. They operated like Paul; they prayed and kept moving forward. They were not baffled by the attacks upon them, although at times they were saddened for they knew what they meant for those who were taking Satan's side. They did not get distracted by attacks, they focused upon the will of the Lord for them and they obeyed it; this remains our task today. We see this wonderfully illustrated in William Carey's life.

Early on William Carey discovered that he had a gift for learning languages, and learned Latin directly from a grammar he was given, and then moved on to New Testament Greek. He didn't ask, "why should I do this?", he simply saw that he had the language gift and stepped out in faith and exercised it in the way he could in his situation. This is the faith that the Lord calls us to exercise in our Christian life. We will not be told every detail of where the Lord is leading us when we begin our walk, but we will be led to certain tasks and realise we have certain abilities. At times we need ask no questions – just advance down the path the Lord is directing, as only later will we see the purpose and meaning of it.

We are called to exercise all our abilities and expand and build maturity in all our gifts, not asking where they will lead us. An obedient walk involves simply entering through every godly open door and growing in the exercise of spiritual life within the new area. God will weave together all these experiences in our later ministry. We are to be active, not passive, seeking to grow in the grace of God and the respect of mankind, through our hard work. We are to "buy up" the time we have and use every moment to grow, mature, build strengths, and so position ourselves for later service.

Carey faced great hardship and serious privation early in his young life, and then in his married life. He had to work hard, and apprenticed himself as a "cordwainer" (shoe maker). He had to work for seven years without regular wages and learned many hard lessons on the way. At the end he was a man who had learned to work by day and study by night, just as the Apostle Paul did as a tent maker and Rabbi. Our brother William ended his apprenticeship with a trade qualification to pay his bills and a growing expertise as a pastor-teacher. He was ready to walk miles to preach and teach the Word of God every weekend and he sought the Lord in prayer every day. He learned that in all things he could trust the Lord.

Let us claim the doctrine of the Character of God at all times we doubt and fears assail us. Let us remember that the Lord can be trusted at all times, for He remains the same.

He became more passionate about missions as he studied the Word and prayed and was rewarded by the senior Baptist ministers of his fraternal group by being called a "miserable enthusiast" by one of them. These old Calvinists believed that if God wanted to save the heathen then he would save them without any interference by others, and yet the book of Acts indicated an altogether different attitude was the correct and biblical one. Carey wasn't put off by the insulting language used towards him by fellow ministers and quietly researched and studied the subject of missions and wrote a major and world changing book on the subject, the Lord leading him to the man with the money to publish it.

His readiness to study, research and write a detailed and reasoned account of anything he was challenged upon would be used later in India also. He would be used by the Governor General of India to write a paper on Infanticide and sati (wife burning on her husband's funeral pyre) and these papers led to the abolition of these pagan practises before Carey's death.

He felt led to go onto the mission field and his church was praying for a missionary, but they didn't realise that the sacrificial offering they would need to make was their minister. Carey's words to the Baptist Association meeting of the day still ring through the centuries; "Expect great things from God, attempt Great things for God". He humbly offered himself for service and the door opened, although with many difficulties at the last minute. He would die aged 72 with the same spirit alive within him as a young man, and on his grave he had carved, "A Wretched, Poor and Helpless worm, On thy Kind Arms I Fall."

Carey was encouraged by great men, and undermined at times by petty, foolish and carnal ones. Both John Newton and William Wilberforce were encouragers of his work. He was supported also by a "Dr Thomas", and accompanied by this man and his wife on the initial voyage to India. This man proved at best a "mixed blessing". He was a man who was not entitled to be an Elder under biblical rules, for he was not "well spoken of in the world" 1 Timothy 3:7. He was a man who loved the high life but wouldn't pay for it, and borrowed money from others to enjoy the finer things, and never paid his loans back. He would die owing money everywhere and he brought disgrace upon the work early on. He was a carnal believer, and a man who created major problems, but also was used of the Lord at crucial times to bring blessing. He finally dies broke and working as an alcohol maker! He is an example of what not to do, and who not to take on missions, and yet the Lord wove, even this man's work into blessing for the mission. Romans 8:28 can be written over Carey's life, even with friends like this carnal and spiritually dangerous man.

Carey was an example in ministry as one who never held a grudge against anyone, no matter how great the personal affront or offence. He laboured tirelessly to translate the Bible into various languages and achieved his goal, and the almost criminal foolishness of his staff led to fires that destroyed much of the work.

He patiently started again and rebuilt all that the fire had taken, seeking the Lord's path through his difficulties at all times. He searched for blessing where others would have only seen disaster, and in so doing he opened the doors of heaven to bring that blessing. He believed that God gives greater and greater grace, and that difficulties and major adversity is simply opportunity for God to demonstrate his power to win more glory to Jesus.

He would not be distracted by the squabbles over who controlled the mission; all he cared for was the work and he kept doing it, even when younger missionaries arriving on the field ignored, snubbed or insulted him. He never let any root of bitterness take hold of his spirit. He kept his eyes fixed on Jesus and did the work the Lord had called him to do. He saw that each man stands alone before his maker and saviour and must give account to Him alone. He left the foolish to the Lord's judgment, and focused on ploughing the field the Lord had called him to plough without stopping until the end. What a brother and a mentor we have in William. Let us be like this man in spirit and in work! Let us not allow distraction to lead us away from the path of God for us.

**Read Luke 9:61-62. "And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."**

These words are harsh to some, but within the context of the Lord's teaching they are challenging but not terrible. The man asking to say "farewell" in a Jewish context is asking to remain at home until the older generation has died and he has said his "last goodbye", and said the prayers for the dead, but the Lord reminds him, he doesn't have that time to waste. Waiting for the older generation to pass on before you consider yourself "free" to serve the Lord may be "honouring tradition" and following the demands of "culture", but it is wasting life before the Lord, who gave you your whole life to serve Him.

These words are a double challenge. Firstly they challenge us to place the demands of a holy God upon our life and time above the demands of cultural expectations. Secondly it challenges us to begin what the Lord requires of us and not stop doing his will until we are called from this earth by Him. Nothing is to stop us ploughing the Lord's field, and no-one is entitled to make demands that draw us away from the demands of God upon our life. The Lord's requirements upon our life take priority over all else. It is this singleness of mind that made the Great awakening powerful; each of these leaders were God-Captured people. The Lord alone had priority in their lives! Let us be like them!

**Philippians 3:7-14. "But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus."**

The values of the servants of the Lord shift as they spiritually mature and become clearer in their path with the Lord. Paul identifies the dramatic nature of his values shift, for all that he valued as a self centred Rabbi shifts when he becomes a servant of the Lord Jesus. All he thought was important he realises has no eternal significance at all, and all he despised is now at the top of his values list. Everything centres now around Jesus and His will for Paul's life. It is the path Jesus wants him to walk that matters not any plans and dreams Paul had for himself. It is this battle for the will and mind that is central to

our usefulness as believers in the Lord's service. Our will must be captured by the Lord's love for us, and our plans must reflect His for us, and His will must become ours.

Paul's goal was previously social and religious acceptance and approval. He desired the 'well done' of powerful men, and possibly set his sights upon a Rabbi position in one of the great schools, possibly seeking to be the man who led Gamaliel's school in the future. All this evaporated when he accepted Y'Shua (Jesus) as his Messiah. All he counted "gain" was lost in an instant, and yet the greatest goal of all, "resurrection life" with God, was still there and now attainable in Christ Jesus. Paul knew he was on a path of discovery; a path of discovery of the will of God for him on a daily basis.

Paul saw every day as an exciting discovery of what the Lord would do with him that day. He rejoiced in opportunities to serve his Lord. All his energy and focus was forward to find and fulfil the will of the Lord for his life each and every day. He realised that he had not reached his goal, and did not even understand all there was to know about the Plan, but with humble excitement he pressed onwards, like the athlete who runs to win the prize. It is this determination that the Lord seeks from each and every one of us, wherever we are called to serve. It is this focused service that we see in these men of the Great Awakening. Let them be your mentors, as Paul was also.

**Philippians 4:10-13.** "But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. 12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ which strengtheneth me".

Paul's confidence is equal to his determination. He is determined to fulfil the plan of God for his life, and he is absolutely confident in the Lord's ability to bring him through to victory. In all things he rejoices in the Lord; turning the spirit of heaviness into the garments of praise! Isaiah 61:3. Contentment comes when we rest in the provisions of the Lord, knowing that the doctrine of the Character of God teaches us that all we need will have been provided, for we have a loving God caring for us. If we are "short" of any thing we are to pray for it, and expect the Lord's provisions of what is needful.

Prayerfulness with rejoicing, in godly contentment, is the pattern set by Paul and the leaders of the Great Awakening. They all rested upon the certainties of the Character of God and the Plan of God, knowing his provision is always perfect for his purposes. Knowing the certainties of God we can relax with the uncertainties of our own brief lives, leaving the details of our lives in Jesus hands.

Paul could suffer want with relaxation, or enjoy great abundance without being distracted or seduced by it. He could dine on bread with paupers, or fifteen course banquets with Kings, and his spirit of rejoicing in each place was the same. He could cast his cares and hunger upon the Lord and keep singing hymns at midnight, even if his back was torn to shreds from beatings Acts 16:25. He had discovered the power of God in all situations, and rejoiced in that power. He knew that in Christ, through the indwelling Holy Spirit, he had all the power he needed to achieve everything God had called him to achieve. Let us advance into this day with this assurance. Pause and pray right now if you lack this assurance here and now!

**James 4:6-8.** "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded."

God gives more and more grace. We are not following a pauper god, but the living God and creator of all things. It is our humble acceptance of his plan for our life that He seeks from us, and as we orient ourselves to his plan we can become the channels of his blessing to a needy world. Arrogance is a fruit of the Old Sin Nature, or of Satan himself, but humility is the fruit of the Holy Spirit, and when we humbly seek the Lord's will for our life, He gives us more grace. The devil can be resisted in the name of Jesus and he will flee, for he has no power against that name, and greater is the Holy Spirit within you than the devil who masquerades as the "prince of this world". 1 John 4:4.

The challenge remains daily for every believer to be obedient to the commands of verse eight. We are to draw near the Lord. It is a conscious decision that is required to open the Bible and feed upon the words of Jesus, and to open our heart to fellowship with the Lord and the Spirit. If we choose to spend all our time with television or the internet, sports/social club, or in the pub, we have made the choice for uselessness and spiritual poverty. If we choose to draw near to the Lord we choose life, spiritual power and great blessing for ourselves and all whom we will be led to bless with the truth of God. Let us examine ourselves daily, 2 Corinthians 13:5, and confess any sins we discover, 1 John 1:9, and so serve the Lord with clean hands. Let us cease from all "double minded" thinking, trying to have a foot in the world and in heaven; let us leap into the Lord's will and forgo any rewards in time if that is required, to win eternal rewards in Jesus Will for us.

## TOPICAL STUDIES

## GOD – ABILITY OF GOD

1. The declaration of Divine Power - Matthew 19:26
2. God is able to save forever those who believe in the Lord Jesus Christ - Hebrews 7:25
3. God is able to supply every need - 2 Corinthians 9:8
4. God is able to deliver all who are tempted - Hebrews 2:18
5. God is able to sustain the weak believer and make him stand - Romans 14:4
6. God is able to keep us from falling and make us blameless - Jude 24,25
7. God is able to surpass all expectations and requests - Ephesians 3:20
8. God is able to raise us up in resurrection in the likeness of His Son - Hebrews 11:19

## GOD – CHARACTER OF GOD

1. Whilst God is three persons all three persons have exactly the same essence or character:

### a) SOVEREIGNTY

The Father (Ephesians 1:11, cf. Isaiah 40:8, Matthew 6:10, Hebrews 10:7, 9)

The Son (John 5:21, Revelation 19:16)

The Spirit (1 Corinthians 12:11, cf. Hebrews 2:4)

### b) RIGHTEOUSNESS

The Father (John 17:25)

The Son (Luke 1:35, Hebrews 7:26, 2 Corinthians 5:21)

The Spirit - The Holy Spirit

### c) JUSTICE

The Father (Job 37:23, cf. 8:3)

The Son (Acts 3:14, John 5:22, Revelation 19:11)

The Spirit (Nehemiah 9:20)

### d) LOVE

The Father (John 3:16)

The Son (Ephesians 5:25, 1 John 3:16)

The Spirit (John 16:7-11, 1 Corinthians 2:10)

### e) ETERNAL LIFE

The Father (John 5:26)

The Son (Micah 5:2, cf. John 1:1-2, 1 John 5:11)

The Spirit (Isaiah 48:16)

### f) ALL-KNOWING

The Father (Hebrews 4:13, cf. Matthew 11:27, 1 Peter 1:2)

The Son (John 18:4, cf. Matthew 9:4, John 2:25, 1 Corinthians 4:5)

The Spirit (Isaiah 11:2, cf. 1 Corinthians 2:11)

### g) EVERYWHERE

The Father (2 Chronicles 2:6)

The Son (Matthew 28:20, cf. Ephesians 1:23)

The Spirit (Psalm 139:7)

### h) ALL-POWERFUL

The Father (Mark 14:36, cf. 1 Peter 1:5)

The Son (Hebrews 1:3, cf. Matthew 24:30, 2 Corinthians 12:9, Philippians 3:21)

The Spirit (Romans 15:19)

i) UNCHANGEABLE

The Father (Hebrews 6:17, Psalm 33:11)  
 The Son (Hebrews 13:8)  
 The Spirit (John 14:16)

j) TRUTH

The Father (John 7:28, John 17:3)  
 The Son (1 John 5:20, cf. John 1:14, 14:6, Revelation 19:11)  
 The Spirit (1 John 5:6, cf. John 14:17, 15:26, 16:13)

**GOD – CALLING**

1. To Call - KALEO (Greek)

The word 'to call' is used with 3 different prepositions.

2. Kaleo En (Gk) - in the sphere of divine election.

(a) in the sphere of grace - (Galatians. 1:6)

(b) in the sphere of hope - (Ephesians. 4:4)

(i) hope of a resurrection body.

(ii) hope of eternal life.

(iii) hope of rewards, not spiritual gifts, in heaven.

(c) in the sphere of peace - (1 Corinthians 7:15). This is the doctrine of reconciliation. (Romans. 5:1)

(d) in the sphere of holiness. (1 Thessalonians. 4:7)

3. Kaleo Dia (Gk) - through, by means of, through the instrumentality of. By means of the gospel.(2 Thessalonians. 2:14)

4. Kaleo Eis (Gk) - denotes purpose -

(a) for fellowship (1 Corinthians 1:9)

(b) for being part of His Kingdom (1 Thessalonians. 2:12)

(c) for eternal life (1 Timothy 6:12)

(d) for enjoyment of light (1 Peter 2:9)

(e) for purpose of suffering. (1 Peter 5:10)

**GOD – FAITHFULNESS OF GOD**

1. God's faithfulness is based on his unchangeability - Hebrews 13:8

2. God's faithfulness is renewed "every day" - Lamentations 3:21-24

3. His promises are sure. - Hebrews 10:23

4. The faithfulness of Christ continues even when we are unfaithful. - 2 Timothy 2:13

5. Christ is a faithful and merciful high priest - Hebrews 2:17

6. God is faithful to forgive sins - 1 John 1:9

7. God is faithful to keep us saved - 2 Timothy 2:13

8. God is faithful to deliver us through temptation - 1 Corinthians 10:13

9. God is faithful to keep His promises to us - Hebrews 10:23

10. God is faithful to us in suffering - 1 Peter 4:19

11. God is faithful in fulfilling His plan for us - I Thessalonians 5:24

12. God is faithful to strengthen us - 2 Thessalonians 3:3

13. God is the faithful partner of our union with Christ - 1 Corinthians 1:9
14. Christ is a faithful and merciful high priest - Hebrews 2:17
15. Jesus Christ is synonymous with faithfulness - Revelation 19:11

### TIME

1. As God is eternal He is not constrained with time "A thousand years are a day and a day as a thousand years".
2. Man requires time to process data, and we live in a time-space limited mind at present.
3. There is a principle of planned time (James 4:13-17).
4. We are to redeem the time - not to waste time in vain pursuits (Ephesians 5:16-18).
5. The principle of utilised time (1 Corinthians 7:29-31). In order to maximise the effectiveness of your Christian life you have to utilise time and time has to be planned.

### CHRISTIAN LIFE – SPIRITUALITY-CARNALITY – see page 33

### FEAR

1. Fear is seen in two ways in scripture.

[a] Firstly as a mental attitude sin that is incompatible with our status as children of the most high, the ruler of the universe.

[b] Secondly it is used to describe the correct attitude towards God the Lord for all his creatures.

There is godly fear, awe, and respect for God as God, and there is inappropriate fear, which is the cringing fear of one who believes the other is able to hurt them. This second kind is wrong for us as children of God, for none can harm us without God's permission for we belong to Him.

2. Our occupation with the persons and majesty of God is often spoken of as "fear" in the legitimate sense for believers. 2 Samuel 23:2-3, Nehemiah 5:9, Job 28:28, Psalms 19:9, 34:11-12, 111:10, Proverbs 1:7, 9:10, 10:27, 22:4, Malachi 3:16, Ephesians 5:21.
3. Fear as a mental attitude sin is spoken of in, 1 Samuel 17:11, 24, Proverbs 29:25.
4. In God's grace plan for us fear has no place. His plans for us are always divinely good, and any testing situation is for our good. Romans 8:28.
5. Fear is an expression of a failure of faith in the plan. Exodus 14:13-14, Deuteronomy 31:6-8, Joshua 8:1, 1 Chronicles 28:20, Isaiah 41:10, 2 Timothy 1:7.
6. Spiritual death is one way of describing Satan's kingdom and is the place of the source of fear. Hebrews 2:14,15
7. In spiritual death, Adam was afraid. Genesis 3:10, this fear motivated Adam to produce religious activity (fig leaves) and lies. Genesis 3:7
8. Salvation removes the basis of fear, which is condemnation from the Justice of God (spiritual death).
9. Spiritual maturity provides freedom from fear. 2 Timothy 1:7; Hebrews 13:6, 1 John 4:18, 1 Corinthians 13:5b
10. Carnality and any form of religious activity that leads us away from grace and daily obedience to the Word enslaves the believer to Satan through fear. Galatians 5:1; Romans 8:15
11. The mature believer is commanded to fear nothing he may suffer in life, for by means of God's grace provision all we ever may need is provided for us. Revelation 2:10
12. The baby believer is sustained by believing God's Word, obeying his commands hour by hour to daily life, and rest upon his promises. Hebrews 4

13. As we become mature believers we continue with this resting on the promises but in addition to this we are sustained by our understanding / application of entire categories of God's Word - we have then moved beyond the promises to confidence in the very character of God itself.
14. Illustration: A woman who asks every hour, "Do you love me?" needs assurance through many promises, and many actions backing the promises up. Once she gets to truly know her husband, and her love is fully established in him through his faithfulness to her, she has absolute assurance, and doesn't need constant reminders of his love by specific words. She is full of confidence through knowledge of her husband's character.
15. Chapter's 3-6 of Hebrews deal with the falling away from growth and confidence by these believers. The spiritual principle of Chapter 4 is the means of getting them back on target.
16. In Hebrews 13:6, we see the objective of the writer, freedom from fear by their daily, moment by moment living the awareness of the love of Christ for them, and the power of Christ available to them.
17. The writers of Scripture identify correctly that when the believer is fearful, he imitates the unbeliever ("cowardly" – Revelation 21:8), and that is not right given our great position. Hebrews 11:27 "By faith he left Egypt, not fearing the wrath of the king, for he endured as seeing Him who is unseen." This is our standard!
18. Fear is a mental attitude sin that shows our mind has moved away from thinking of the Lord. 1 Samuel 17:11,24
19. Fear is a sign of falling back into domination by the "prince of this world". 1 Samuel 18:12,29, 21:12, 28:20
20. Absence of fear is a big part of maintaining a dynamic mental attitude. Hebrews 13:6, 11:27
21. There is only one legitimate fear; it is the fear of failure to enter spiritual maturity. Hebrews 4:1
22. Love demands absence of fear. 1 John 4:18 They are two opposing mental attitudes.
23. Fear is not part of the Divine Plan for the Believer. 2 Timothy 1:7; Exodus 14:13-14; Joshua 8:1; Isaiah 41:10; 2 Samuel 1:7
24. Courage and lack of fear is a sign of mature spiritual status. Psalm 3:6, 56:3; Hebrews 11:27
25. Fear is the power by which the Evil of Satan rules among mankind. Hebrews 2:14-15; Genesis 19:30 (Lot); 1 Kings 18:9-14 (Obadiah), both Lot and Obadiah show how the failing believer lives in constant fear.
26. Fear is the word used to mean "Occupation with Christ" when related to the attitude of the mature Believer toward Christ. 2 Samuel 23:3; Nehemiah 5:9,15; Ephesians 5:21; Job 28:28; Psalm 19:9, 34:10; Proverbs 1:7, 9:10, 10:27; 1 Peter 2:17

## **2. CHARLES SIMEON - BIBLICAL PREACHER**

My second hero of faith would also, like William, be embarrassed of such a title, but he stands as another brother in the Lord who we can rejoice in and follow after. Bishop Handley C G Moule said of him, "He fed his soul upon the Bible as the Word of God to himself". It was this passion for the Word that transformed him and his preaching in a day when the Lord needed his ministers to stand passionately for the truth. When posted to a spiritually dead church he faced total opposition by the people and the church wardens. He preached for ten years in an atmosphere of hatred, contempt and ignorance and he prayed his way through to the point where the Holy Spirit turned the people to the truth.

For nearly ten years the people who owned the pews in the main church locked their pews and would not attend, so that anyone who attended Sunday Morning services had to stand in the aisles. When he put up temporary seating for them the church wardens carried the new pews outside and smashed them and burned them in the church yard. Yet he continued with what Bishop Moule would refer to as his "fearless delivery of an uncompromising spiritual message." He would refer to his "three spiritual lessons", as humility, humility, humility.

Like Wesley and so many of the great men and women of the Great Awakening he arose at 4am each morning and spent four hours in prayer and bible study before breakfast. He put aside the crafted delivery of sermons for a Holy Spirit filled approach. He would prepare his material carefully and fully, but then leave the final wording to the moment of delivery. He

saw that the biblical and faithful pastor must be prepared but also prayerfully sensitive to the Holy Spirit and the people's needs. This approach was revolutionary in his day, for men were judged on their learned discourse, and the manner of delivery and words used were often seen to be more important than the substance of the message. Simeon restored Holy Spirit led preaching to the churches in England. Let us apply his lessons to our own preparation and delivery of messages.

I was challenged by this approach to preaching, and having been brought up to use formal homiletics I shifted slowly, but as I moved I shifted powerfully to embrace my brother Charles Simeon's message. At my church when I preach on Sunday mornings, I preach to two services, at 9am and then 11am, and while my power point of basic points remains the same, I follow Simeon and preach both times without notes, so that the Holy Spirit can guide me to a different emphasis for the two very different congregations. I saturate myself in the message from the Word and let the Holy Spirit bring the specific emphasis from the basic points each time to each different congregation. I have become very suspicious of a preacher who gives the same message word perfect each time, for the people are different and there will always be some Holy Spirit anointed changes to make. O Preacher, Let us hear the Holy Spirit speak to us, or let the people find a preacher who will listen before he speaks! If we are not sensitive to the Holy Spirit, we cannot expect the Lord's people to be!

This was a man who believed that when the Holy Spirit moves there will be joy in the hearts of the people. He noted, "Avoid a continuous solemnity, .... it should be as music, not like a funeral procession". He was seen to demonstrate the "soul moving power of the Holy Spirit". He was an encourager of Carey and Henry Martyn in the work in India and worked to open India up through legislation that forced the East India Company to allow missionaries into the country and begin the work of translation. His impact was such that the trust established after his death to ensure as many evangelicals as possible got into Anglican churches was named the Simeon Trust. His epitaph is a fitting one, "Jesus Christ is all in all for my soul".

Let us rejoice in the Lord in all our preaching as this great man did.

**Read 1 Corinthians 2:1-5. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God."**

God doesn't need more "clever" preachers, He desires more dedicated and passionate teachers of his truth. It is not the wisdom of men that unsaved men need to hear, but the wisdom of God. It is the facts of the Word, and the words of Jesus that the Holy Spirit will use, not the persuasive and logically compelling arguments of intelligent apologists that are required. What moves men and women from the camp of Satan into the family of God is the power of the Holy Spirit alone.

Men do not need great arguments, they need great power and there is no greater power than God's power to change lives. Let us be people who let the power of God loose in the lives of men and women, by prayerful preaching and powerful service in all days.

## TOPICAL STUDIES

### CHRISTIAN LIFE – THINKING BIBLICALLY

1. We must think with Holy Spirit filled discernment. Refer SPIRITUALITY.
2. Our discernment is determined by the amount of God's Word we have read, understood and applied into our lives. Colossians 1:9-11. Refer EBCWA CD or website for detailed study Colossians 1.
3. Our human IQ is of no significance in thinking biblically, for the Holy Spirit will teach us as we seek to learn and are obedient to what we learn. 1 Corinthians 1:19- 2:16. Refer EBCWA CD or website for detailed study of 1 Corinthians 1.
4. To think biblically we must apply what we know. James 1:21-25. Refer EBCWA CD or website for detailed study of James 1. There is no such thing as knowledge that remains unapplied, for such "knowledge" is simply self deception.

### CHURCH OFFICERS – PASTORS/ELDERS

1. Acts 20:17,28 shows that the elder/pastor/bishop/overseer are the same. Each word simply emphasizes a different role.
2. Greek words used of the pastoral role and responsibility.
  - a) Presbuteros (elder) - the authority in the church (cf. the elders were the wise judges who sat at the gates of ancient cities). Acts 20:17

- b) Poimenos didaskalos (pastor-teacher) - the shepherd, to feed the flock and protect them. Jeremiah 3:15
- c) Episkopos (bishop/overseer) - the leader/overseer of the church. Acts 20:28, 1 Timothy 3:2; Titus 1:7
- d) Diakonos (servant/minister) - the servant in humility.

3. It is therefore concluded that an elder is a pastor holding the office of bishop, overseer or shepherd in the Church. They deal with spiritual matters within the church, shepherding, feeding and protecting the flock.

4. An elder should have the spiritual gift of Pastor/Teacher or Evangelist.

5. Function

- a) To rule. (1 Timothy 3:4,5; 5:17) - the pastor/elders in a church are the authority in the church, under God.
- b) To guard the body of revealed truth from error and perversion. (Titus 1:9).
- c) To oversee the Church as a shepherd of his flock. (Acts 20:28; John 21:16; Hebrews 13:17; 1 Peter 5:1-3).
- d) Elders are given to the church by the Holy Spirit (Acts 20:28).
- e) Great stress is laid upon their due appointment. (Acts 14:23; Titus 1:5)
- f) At first they were ordained by an apostle. (Acts 14:23)
- g) Later Church guidance was required in such appointments. (Titus 1:5; 1 Timothy 3:1-7)

6. Qualifications (1 Timothy 3 and Titus 1)

- a) Blameless - you will be blamed for many things - make sure they are not true. You must deal with sin in your life.
- b) Be the husband of one wife or a one-woman man (i.e. faithful, not lusting after other women) - v 11 He may have been legitimately divorced according to scripture.
- c) Be vigilant - clear headed or cool.
- d) Be sober - has self control.
- e) Be of good behaviour - orderly and well co-ordinated, respectable.
- f) Be hospitable - always ready to invite people into your home.
- g) Be keen to teach - keen to share the Word of God with them.
- h) Not given to wine - he should not be addicted to alcohol.
- i) Not be a striker - he must not be a hot head.
- j) Must not be greedy of filthy lucre - he must not be greedy for money.
- k) Must not be a contentious arguer.
- l) Must not be covetous - not envious or resentful of others wealth.
- m) If married, his wife and children must be dignified and under control.
- n) Not a new convert. Train candidates for ministry as deacons, in Sunday Schools and youth groups before appointing them.
- o) He must have a good witness to the unbelieving world.

7. The appointment of pastors is described in (1 Corinthians 12:28; Ephesians 4:11).

8. The gift of pastor-teacher is given to men only - it is not the role of the woman to teach or exercise authority over men in the church (1 Timothy 2:12, 1 Corinthians 14:34-35).

9. Pastoral authority is not a cause for boasting, it is based on service with all humility (John 13:5 -17 2 Corinthians 10:8, Galatians 6:3-5). The pastor's authority is to teach the Word of God so that all will see the truth clearly.

10. Age is not a barrier (1 Timothy 4:9-12).

11. If the pastor does not fulfil his responsibilities

- a) He is to be warned, then rebuked by the elders if he continues (Titus 2:15, 2 Corinthians 13:10, 2 Timothy 4:2).
- b) The Lord will discipline him (1 Timothy 6:3-5, James 5:19-20).

12. The reward of the pastor (Hebrews 6:10; 1 Peter 5:4).

13. Key verses for the pastoral role - 1 Peter 5:4, Ephesians 3:7-13, 1 Timothy 2:24-26, 3:1-9, Colossians 1:23-29, Titus 1:6-9, 1 Thessalonians 2:19, 20, Hebrews 13:7, 17, 6:10.

**CHURCH – SHEPHERDING THE SHEEP**

**1Peter 5:2-4** "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 neither as being lords over God's heritage, but being examples to the flock. 4 And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

1. As pastors we are all "fellow-elders", equals before God, tried by suffering, focused and empowered by the Holy Spirit, and with a heart for service, and an expectation of glory within to drive us.

2. We are to “shepherd” the flock; loving, self sacrificial service is in view here.
3. We are to feed the flock; they must not starve when they are with us.
4. They are God’s flock, not ours. We have the care and responsibility, but we answer to the Lord himself for our work with the flock he has given us.
5. We are to exercise oversight, so as to receive a good report from the Lord, and we are to be focused, as we serve Him, on His well done not anything else (Matthew 25:21-23).
6. We are to serve in a free way, under the empowerment of the Holy Spirit, not from any other “constraint”. No compulsion is to drive us except the desire coming from within from love for our Lord.
7. We are to be as keen as a volunteer, and with all the passion that this involves.
8. Lust for money, power, authority, position, or reputation, are not to be a part of our lives at all. Such lust for power is illustrated by Diotrephes (3 John 9-10).
9. We are to be filled with passion, ready to serve, with total zeal for the task to which we are called.
10. Not lording it over the flock, as monarchs or dictators.
11. Being patterns, role models that others can follow in holy and joy filled living.
12. Being focused on winning the crown of glory, that is the eternal reward for the pastor who serves well. This involves being prepared to wear the crown of suffering in time with glory in our hearts, for they are fixed on eternal realities, where our true reward will be received.

Lazy pastors, power or money hungry pastors, are strongly rebuked here, and are reminded that the Lord’s expectation of them is serious, and the consequences of failure or success (as the Lord determines it), are eternal. The Lord is the Chief Shepherd, he is the one to whom we must give account, and it is his well done that we are to focus on.

### **3. SAMUEL CROWTHER - AFRICAN BISHOP AND MISSIONARY**

This was a humble man, forgotten by most today, but the first African Bishop of the Anglican Church. He was a man who was respected and admired, but also looked upon as an inferior by many because of his colour and culture. He was the first slave, who on emancipation became free and studied for priesthood, and then enslaved himself to the ministry for the rest of his life. He was a truly Pauline man – captured by Christ Jesus his Lord. He buried many of the white missionaries that came to what would later be Nigeria and he kept preaching, translating and writing into the Yoruba language until he died. He had one focus; to reach his people with the truth of the Lord’s Word and build a church that would continue to preach and teach truth to his people.

He had passionate courage in powerful corporate prayer and quiet biblical witnessing. He was enslaved as a child, his father murdered by the slavers, and yet he never allowed bitterness to spoil his life and witness. Facing the daily threat of a death from malaria or typhoid he quietly did what the Lord demanded of him and left his life or death in the Lord’s hands. The first 58 English missionaries arriving died within the first two years on what became known as the malaria coast. He understood the doctrine of Dying Grace and was relaxed about serving the Lord until he died. He lived out the words of Paul, “For me to live is Christ, to die is gain”. Romans 8:28-36, 14:8, Galatians 2:20, Philippians 1:21, 3:7, 2 Timothy 4:6-8.

This man combined courage with gentleness and patient tact in all his dealing with people, be they white or black. He saw all men before the throne of Jesus and dealt with all the same. This made some arrogant white people feel he wasn’t giving them “respect” that was due, but their very attitude showed that no respect was indeed due to them! He quietly got on with the job of translating, making sure the Bible, the Prayer Book and Pilgrim’s Progress were all in his people’s language by the time of his death. He understood that the spiritual warfare in which we fight is the Lord’s victory, not our own. He could see that Christ divides the spoils, not men or Satan, and that in the midst of spiritual combat he trusted in the sword of the spirit, the Word of God in the power of God, and was never disappointed at what God was able to do. His humility looked to what God was doing and was never held back by looking at the plans and posturing of mere men.

At times in Bishop Crowther's ministry all seemed lost, with major opposition from evil men, both the slave trading Moslem tribes of the north and the white slavers and their allies in the south. He understood the self centred motives of the evil men who profited from tribal wars and slavery and worked to undermine them with the Gospel message, not political manoeuvring. He felt deeply his own weakness, his helplessness, his incapacity to change events and the hearts of evil men, but he believed in the power of prevailing prayer. This man wasn't "heroic" in any dramatic sense, he was obedient, faithful, stable and focused, and just plodded to the goal the Lord set for him, burying those who fell around him and keeping his focus upon his Lord and the task he had received.

Let us be like this man, in humility, in energy, in quiet obedience as we advance, even if necessary, over the bodies of our friends and fellow workers, who we say the burial service over.

**Read 1 Corinthians 13:12. "11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity."**

The humility of Paul came from his clarity of vision. He saw that in this space-time world he understood very little, but he understood enough to worship and serve the One who gave His all for him. He saw enough to serve and devote his whole life to the Lord's service. He had the certainty of what he did know now, and the greater certainty that he would know all things once he crossed over to eternity.

Until the break through into eternity, (when freed from the limits of space and time ourselves, we will see all things), we walk now with love for the Lord and love for others as our guide and motivation. It is love for the saints that motivated each of these great preachers and pastors, and love for the lost that moved them to passionately give the Gospel whenever they could.

**2 Corinthians 5:6-9. "6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 (For we walk by faith, not by sight:) 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labour, that, whether present or absent, we may be accepted of him."**

All followers of the Lord walk by faith, not by sight. That means we operate on the basis of what God says to us in his Word, and take that as "gospel truth", and base our life and decisions upon it with no other facts than the words on the page at times. Faith steps out, not into the darkness, but into the light of God's Word as it shines on the path ahead. Faith is no "leap in the dark" as the foolish Swedish theologian Kierkegaard said, it is a steady walk in the light of the Word which illuminates our path one step at a time. Psalms 119:105-116, 123, 140, 156, 161.

It is not the world's praise that wise men seek, for that praise is fickle and often politically motivated. The only praise that matters is the eternal "well done" of the one who is entitled to judge all mankind, the Saviour Himself. It is being acceptable to Him that matters, not acceptable to men who are food for worms themselves within a few decades.

We are all dust, but in Him we are declared worthy and in His Plan for our lives we are eternally rewarded. It is eternal rewards that matter, for they alone matter. The medals of men fade and the rewards men get can rust or be stolen, but what God gives is forever. Matthew 6:19-20, James 5:1-6.

**Philippians 1:20-21, 3:4-7, "1:20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. 21 For to me to live is Christ, and to die is gain."**

**"3:4. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7 But what things were gain to me, those I counted loss for Christ."**

To live is Christ, and to die is gain! With this bold truth Paul establishes his priorities and his life objectives. It is this certainty of focus and values that we are called to. It is this that moved Paul to serve as he did, and what motivated the men and women of the Great awakening. Many ask why they were empowered to do so much, and yet the secret is here before us; they wasted no time on the things of this earth, their hearts were fixed upon their eternal life with God, and the eternal rewards to be received for their focused work in the power of the Holy Spirit.

Paul could be very proud of his heritage, his education, and his reputation. All of these things gave him status in Judaism, but all were nothing when he met Jesus. He became a new man and required a new focus and new power, and he found it within the Plan of God and through the indwelling Holy Spirit of God. All his past was “loss”; it produced nothing except enslavement with a legalistic system that didn’t set him free and produced great evil through the persecution he unleashed upon the church. By walking away from this he found true “gain” in his new position “in Christ Jesus”, and in that place of privilege he served his Lord with single hearted focus. Let us be single hearted in our own focus each and every day.

**Hebrews 12:12-15. “12 Wherefore lift up the hands which hang down, and the feeble knees; 13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. 14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;”**

Depression is the most common illness in the Western World today. People are overwhelmed by their worries, doubts, fears, and by the reality of death and the disasters around them. They grow weak at the knees through their focus upon the things of this world, and the call of God’s Word is to lift the eyes and focus upon the things of God.

Notice the order given by the author of Hebrews. Each person is to consciously, “lift up their knuckle dragging hands”! They have become stooped under the oppression and worries of this world and the enemy’s forces, and they are to “straighten up” and stand tall in the Lord again.

The disciples are called to walk on the “straight path” of God’s will for them, Matthew 7:13ff. They are called to be peaceful and peace makers, as far as is possible, not argumentative and negative. They are to walk in the grace of God and minister the grace of God, and not allow any “root of bitterness” to spring up in their own lives, or in their ministry.

All is to be honest, transparent and motivated by the love of the Lord and their love for the lost. Sin and evil defile our path and life, and they are to guard against these things by holding firmly to the will and purpose of the Lord in their daily life. In the field of Sports Psychology we speak of the HIT principle, and it is the biblical position.

**H** Honesty at all times so people know your word is to be trusted.

**I** Integrity at all times, so that people know that what they see is what they get at all times.

**T** Transparency in all dealing with people, with no hidden agendas or secondary plans – only God’s Clear Plan.

## TOPICAL STUDIES

### CHRISTIAN LIFE – CONFESSION AND FORGIVENESS

1. Forgiveness is by the death of Christ (Matthew 26:28, Revelation 1:5)
2. Divine forgiveness is to all who believe in Christ (Acts 10:43, Acts 16:31)
3. The penalty of sin was paid by Christ on the cross. (Hebrews 9:22, 2 Corinthians 5:21)
4. When a believer sins his fellowship with God is disrupted. God forgives these sins upon confession and cleanses from the unknown sins in the believer’s life as well as known sins. (1 John 1:9).
5. Jesus Christ is our propitiation. (1 John 2:1,2 )
6. In human forgiveness we are told to forgive others even as God has forgiven us (Ephesians 4:32). This can only be accomplished by the filling of the Holy Spirit. (Ephesians 5:18, Galatians 5:22,23)
7. Steps towards restoration of fellowship
  - [a] Examine yourself for genuineness of motivation. (2 Corinthians 14:5)
  - [b] Act on what you see (Romans 4:7-8)
  - [c] Deal with any sin by confession. (1 John 1:9, Psalm 66:18)
  - [d] Forget the sin you have confessed. Do not proceed into a pattern of guilt. (Philippians 3:13-14, Psalm 103:10-12)
  - [e] Resume your active spiritual walk. Avoid areas where you might be tempted by the sin which so easily besets us. (Hebrews 12:12-13)
  - [f] Be reconciled to others once you have been reconciled to God. (James 5:16)
  - [g] Get moving and grow up. (2 Peter 2:17-18)

## HEATHENISM AND GOD-CONSCIOUSNESS

1. Three systems of human understanding:
  - a) Empiricism - understanding through experimentation and observation.
  - b) Rationalism - understanding through logic and reason
  - c) Faith - believes an established fact as the basis of reality.
  
2. Faith is the only means of understanding which does not rely on our own abilities - there is no earned merit in faith. Therefore, everybody, even a young child, is able to believe.
  
3. Faith is compatible with God and grace - God provides, we trust Him and accept. (Ephesians 2:8-10)
  
4. God-consciousness: The existence of God:
  - a) Religious
    - i) God must exist because man universally believes in his existence.
    - ii) In this case the human mind establishes faith as the criteria for reality.
    - iii) Men do seek after God. (Psalm 42:1-2, Acts 17:27)
  - b) Moral
    - i) Man possesses a conscience with the urge to choose right over wrong.
    - ii) Human recognition of virtue and truth. The ultimate virtue - God.
  - c) Rational
    - i) The human mind possesses the idea of a Perfect and Absolute Being, therefore such a being must exist.
    - ii) In this case, the mind uses rationalism for reality.
  - d) Design
    - i) Structure of the universe demands a designer (Romans 1:19,20)
    - ii) In this case empiricism is the criteria for reality.
  - e) Cause and Effect
    - i) The law of cause and effect demands the existence of God.
    - ii) This is process of rationalism plus logic.
  
5. The reaction to God-consciousness:
  - a) When man becomes conscious of God he then exercises his freewill.
  - b) Acceptance - desire to know God and have fellowship with God.
  - c) Rebellion - no interest in fellowship with God.
  - d) Once a person reaches God-consciousness and has no desire for fellowship with God, God has no further obligation to that individual.
  - e) In the case of acceptance, God is responsible to provide gospel information on which to be saved. (Jeremiah 29:13, John 7:17, Acts 17:27, Luke 11:9)
  
6. Heathenism: What about the people who have apparently never heard the Gospel?
  - a) Application of Divine Character
    - i) Since God is perfect justice it is impossible for Him to be unfair to any member of the human race.
    - ii) God promises that every generation will be evangelised. (Isaiah 51:8b)
  - b) Application of Unlimited Atonement
    - i) Christ died for all members of the human race. (2 Corinthians 5:14,15,19, 1 Timothy 2:6, 4:10, Titus 2:11, Hebrews 2:9, 2 Peter 2:1, 1 John 2:2)
    - ii) Therefore obviously God desires salvation for everyone. (2 Peter 3:9)
  - c) Application of Divine Sovereignty
  - d) It is God's will that all members of the human race be saved. (2 Peter 3:9)
    - i) If people are not saved, it is because of their own rejection of Christ as Saviour, not because of God.
  - e) Application of the Principle of God-consciousness
    - i) Human free will is tested in the two areas in which a decision must be made.  
At the point of God-consciousness – Do I want a relationship with God?  
At the point of gospel hearing – Do I want to be saved?
    - ii) If anyone desires relationship with God, God will reveal Himself to them (Jeremiah 29:13, John 7:17, John 4:9,10, Acts 17:27).

Man has the ability to arrive at God-consciousness through observing creation. (Romans 1:20, 21)  
When a person reaches the point of God-consciousness, he becomes accountable to God. This age varies with cultures, languages and circumstances.
  
7. From the above it is obvious that any person can come to a saving knowledge of God.

**DYING GRACE**

1. We are all here upon the earth as in a “strange country”; we are strangers and pilgrims upon the earth, and are not meant to be too comfortable here. Philippians 3:12-17, Hebrews 11:13, 1 Peter 2:11.
2. Death is the strangest thing we confront on this earth; the weirdness of being here one minute, alive, alert and warm, then a second later, dead, cooling and inert. Death is meant to appear strange to us, for it is the evidence before us that we are not permanent inhabitants here, but simply playing out a part as we pass through. This is not a place we are meant to get attached to. Refer Death.
3. The death of believers is a precious thing to the God who has given his life to save us from the judgement of sin and death. 1 Samuel 26:21, 2 Kings 1:13-14, Psalms 49:8, 72:14, 116:15, 1 Peter 1:7, 2:4. Refer Grace.
4. We all must die, but that is not the end. 2 Timothy 4:7-8, Hebrews 11:13. The mature believers facing death see through it, to the other side where they meet with the Lord face to face. 1 Corinthians 13:12, 2 Corinthians 5:6-10.
5. Dying grace is provided to all believers who are looking to their Lord as they die, for his perfect provision for each of us from eternity past has everything we need provided in advance of our life, let alone our death itself. There are no surprises to God, and all things we face have provision for them there to be claimed by faith. 1 Corinthians 10:13, 2 Thessalonians 3:3, 2 Peter 2:9, Jude 24-25.

**4. ROBERT MURRAY MCCHEYNE - SCOTTISH BIBLE TEACHER**

This great friend of Andrew Bonar quietly preached the truth while others postured and pontificated. He would challenge his people with his rebuke, “Why stand ye idle?” His brother’s death at age 18 was a transforming moment, and I understand this turning point, as my own sister died when she was eleven and I was thirteen. My childhood was gone in an instant and time was suddenly very precious and limited. That “gift” that the dead give us either makes us focused on God’s work or on escapism. Many of my friends entered the party world of alcohol, drugs and easy sexual experiences, and within several years two close friends were dead as a result of an alcohol fueled fight and a car accident.

For Robert and for myself it was a focus upon work for the Lord that saved us from the foolishness of many of our contemporaries. Some of our friends never entered adult life, and many who became adults never “grew up” in any understanding of their Creator and Saviour’s claims upon their lives. While Robert’s friends were drinking and fornicating he focused upon what the Lord desired of him. The death of his brother was a purifying experience that focused the mind forward on eternal realities and the temptations of time were easier to handle as a result.

He was an encourager of Carey, Henry Martyn and others who reached out to missions and he himself embraced the call to witness to the Jews, visiting the Holy Land and European Jewish settlements to share the Gospel message. His words show his heart. “Lord purify me, and give me strength to dedicate myself, my all, to thee.” Like Charles Simeon he discovered Holy Spirit anointed preaching, but for him it was the “accidental” result of losing his notes on a train journey. He discovered that as he was bible saturated the Holy Spirit was able to ensure he “preached with more than usual freedom”. From that point onwards he prepared thoroughly, prayed earnestly and spoke passionately as the Holy Spirit led with his notes as his base not his end.

Let us be open to the Holy Spirit’s leading and use in our work for the Lord. Let us not depend upon our notes, but upon the one who led us in all our study and prayer.

He was always surprised by the grace and mercy of God towards him. “One thing always fills my cup of consolation, that God may work by the meanest and poorest words, as well as by the most polished and ornate; yea, perhaps more readily, that the glory may be his own.” He loved preaching, and that is always the mark of a Holy Spirit filled preacher; he loves the Lord and rejoices in the opportunity to speak often of Him. “How happy and strange is the feeling when God gives the soul composure to stand and plead for Him, O that it were altogether for Him to plead, not for myself...” He was not afraid of tears when he preached, noting, “Did not Jesus weep for Jerusalem?”

Let us not be afraid of passion, and not be fearful of showing our love for the Lord or the lost.

While others followed slavishly the Jonathan Edwards sermon titled, “Sinners in the hands of an Angry God”, McCheyne saw the unscriptural nature of the heart of that “hell-fire and damnation” message. He hated psychological manipulation of any sort and saw that the Gospel message was, of all things, “good news” for mankind, not bad news. He understood that people who are “scared into the kingdom” will only stay as long as the fear lasts, whereas those who see the love of God towards them will stay forever, for they realise they are loved **that much!** He felt the pain of those burying loved ones without the hope of eternal life and was passionate in his desire to introduce them to the hope that is alone in Christ Jesus.

He wrote powerful and simple tracts on basic Christian truths for the Sunday Schools so that the children might know the truth and be saved and assured before they got to adulthood, for so many never got there in the days of disease and famine that he lived in. While we know that children who die before the "age of accountability", (which may be as old as 20 from Numbers 14:28-29), are automatically with the Lord, we need to have a passion for the souls of children, that they might be assured in the presence of disease and death. Matthew 19:13-14, 2 Samuel 12:17-23. This man did not want any child to be in fear as they faced the grave of anyone they had known. He wanted children to understand their eternal hope in Jesus and be relaxed, never fearful. Let us embrace this challenge and be strong and biblical in our teaching of children.

He was passionate about his study, his preaching and his worship. He started the mid-week prayer meeting in the local church, and it was a power house for the church and community. Like all other powerful preachers of his time he arose early and devoted at least four hours to prayer and bible study. He understood the need for the Holy Spirit. "What monotony there is in the ministry of many! Duty presses on the heels of duty in an endless circle. But it is not so when the Holy Spirit is quickening both the pastor and his flock, then there is all the variety of life." He was clear that at all times pastors, "should speak to your people as on the edge of eternity".

In these days of the internet and television let us return to the fellowship of the Mid-Week prayer and Bible study, to deepen people's love for the Lord and their fellowship with one another. Let us get the power house of the evangelical church moving again in corporate prayer and bible study and a cup of tea afterwards to deepen friendships in the Lord that the world does not offer. Fellowship based firmly in/around the Word is what the world cannot offer and what seeking people desire. We do not need more "apps" to get opeople interested, we need more prayerful encounters with the Lord in power, with the open Word being taught and fellowship before or after that warms the heart and soul.

He was used of the Lord to see the establishment of the Free Church of Scotland, splitting away from the liberal and legalistic old church structure that hated all things associated with the revival. He was a passionate Scotsman, who loved his kirk, his people and his land, and he desired to see the Lord rule over the land and purify its people for their heavenly destiny. He was fully assured of his relationship with his father God and this is expressed beautifully in one of his letters back from Jerusalem during his visit there in 1839. "We are in the most wonderful spot in this world, where Jesus lived, and walked, and prayed, and died, and will come again." This man lived the resurrection faith and he stood in the power of the Holy Spirit, and you can see him now, lifting his communion cup and saying, "Until he comes!" 1 Corinthians 11:26.

Read **Ephesians 5:16.** "15 See then that ye walk circumspectly, not as fools, but as wise, 16 Redeeming the time, because the days are evil."

**Colossians 4:5.** "5 Walk in wisdom toward them that are without, redeeming the time.6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

Redeeming the time means to be focused upon the best use of the limited time we have. I recall speaking to a relative many years ago and asking him about the attitude he had towards his life. He summed up his goals as, "I want to get to 110 not out". Such youthful stupidity is excusable for a time, but it is time wasting foolishness, for we will not be "not out", we will die. As Socrates asked, facing this reality squarely, "How then should we live?"

Facing the truth about our temporary stay upon this earth is at the heart of breaking through the deception of satanic systems of thinking. Satan seeks to distract man long enough to disable all useful work and distract each person from God's path into useless and pointless activity. God's desire for us is to "fire us up" to reality through the indwelling ministry of the Holy Spirit and so reach the goals God has for each of us. My godly grandmother told me of an old preacher last century in New Zealand who used to cry aloud, "Light the fire of God in your soul; let the fire of God burn away all that holds you back from serving Him alone". His cry was 100% biblical, and it is the cry of the men and women of the Great Awakening; let us make it our own, and quote Paul's words aloud and often, for they are God's Word to us.

## TOPICAL STUDIES

**TIME see page 48**

### CHURCH – COMMUNION – THE LORD'S SUPPER

1. There are three suppers which man is invited to:-
  - a) The gospel supper (Luke 14:15-24)
  - b) Marriage supper of the Lamb (Revelation. 19:7-9)
  - c) Lord's supper (1 Corinthians. 11:23-29)
2. Those who accept the gospel supper will eventually appear at the wedding supper and in the meantime, whilst on earth, should partake of the Lord's supper.

3. At the Lord's Supper the believer meditates on:-
  - a) The death of Jesus Christ as his personal Saviour.
  - b) The risen Lord who makes intercession for him.
  - c) The coming Lord who will return for His church and set up His reign on the earth.
  
4. The Lord's Supper is derived from the Passover meal (Exodus. 12:1-11, 1 Corinthians. 11:23-32). Christ our Passover is sacrificed for us (1 Corinthians. 5:7)
  
5. The bread represents the body of Christ which was broken for us when He bore our sins on the cross (1 Corinthians 11:24)  
The wine represents the blood of Christ which is the guarantee of our salvation. For without the shedding of blood there is no remission of sin. (1 Corinthians. 11:25)
  
6. The Lord's Table is prepared for believers in the presence of their enemies (Psalm 23:5)
  
7. The believer must be in fellowship to discern the meaning of the Lord's Supper (1 Corinthians 11:29). This is accomplished by self judgement (1 Corinthians 11:31, 1 John 1:9)
  
8. Partaking of the Lord's Supper without fellowship with the Lord can result in sickness or death. (1 Corinthians 11:30)

### **5. GEORGE MULLER - FAITH MISSION TO THE POOR AND ORPHANED**

This man was referred to as "the man God made", for he was certainly not born into a family of great faith. His father encouraged him to train for the Lutheran ministry in his native Germany because it was a good job with steady pay, not for any faith issue. Neither he nor his father cared the least about God. Like Wesley and Whitefield 80 years before he was invited to a prayer meeting, but this time it was in a home, and in this "home group" setting he found Christ as his Saviour and Lord and fell upon his knees a transformed man.

He was moved to explore a mission to the Jews and headed for London where this had begun and explored English evangelical faith there. As a result he started a prayer meeting for seminary students, meeting from 6am till 8am he did business with God as well as his friends experiencing life changing results. He moved permanently to England and met and married his wife Mary there. They would be happy together all their lives, and well matched as a believing couple that were ready to follow the Lord into challenging paths together. Let us ensure we encourage young believers to be careful and prayerful in their choice of life partner, for a shared passion for the Lord is vital to their future ministry. To serve the Lord with power we must be "equally yoked", and that means, we must be pulling the same weight behind the plough the Lord has called us to pull, and we must be in the same field!

George had been moved back home in Germany by the work of August Franke who in 1727 had established an orphanage in his home town as a "faith mission", and with this as his inspiration and the encouragement of his wife Mary, George Muller established a faith mission to assist the poor on the streets of the town of Bristol in which they lived in England. Everything was to be done by prayer alone. They would have no bills and borrow no money, but simply pray in what was needed. They would often sit before the Lord and pray for food, with large numbers in silent prayer beside them, and no food on the table. Every day the Lord provided. His hands were upon them, for they were obedient to their Lord. It was God's work and God provided. Let us be challenged by his attitude and by the faith that indeed moved mountains!

Any money received was dealt with as a sacred trust, receipted and used only for the area that the donor had requested. When people gave to George Muller and specified a purpose it was used for that purpose only. George and Mary reasoned that if God moved a person to give, then if the Lord guided them also to request a purpose, that if that was upon their heart, then it was God's instruction. They practised the priesthood of all believers, taking the prayers and thoughts of all who worked with them as divine guidance, that they were willing to follow. They relaxed with God's purpose. They took the work of August Franke and went one step further.

They cut themselves loose from worldly attachments and prevailed in each situation by believing prayer. They had a heavenly uplook, but an earthly outlook. Their faith was practical and powerful. Often George's prayer would be simple and to the point; "Lord look upon the necessities of thy servant". They believed and applied the principle that many forget; "God is faithful still, and hears prayers still". They looked for "daily bread", Matthew 6:11, and without gimmicks, begging, borrowing or coercing any they prayed in all their mission needed, right down to the modern equivalent of millions of dollars to build orphanages and then to pray in the resources to run them.

When they had a major project in hand they focused prayer on the subject. In one major project George set himself the target to pray in an impossible amount of money to build a mission home, and triumphantly recorded later, that only 447 days of prayer were required. Let us be challenged by George and Mary's faith and power and apply these lessons into our own lives.

Read **Matthew 7:7.** “**7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you**”.

How seriously do we take the Lord's command here? Many read this verse, and quote this verse but do not apply this verse to their daily life. It required focused attention to detail. We must decide what we are to ask for, and work out exactly what we seek the Lord to do. We must diligently search for his will for us before we speak to Him in prayer. It is this serious seeking for the Lord's will before we speak that sets apart the prayers of powerful and useful believers from the time wasting prayers of people who have not thought before they open their mouths. Let us pray intelligently and powerfully, having done business in our own soul first, and truly and fully placed ourselves at God's disposal.

**John 14:12-14.** “**12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it.**”

Intelligent prayer is thoughtful prayer, and when we ask for something in Jesus name we have thought about the glory and honour our request will bring to the Lord Jesus before we speak. It is this that purifies the hearts desires and simplifies the prayers we ask. The Lord's promise is sure and strong; what we ask for in His name we will receive, and so let us ask for the souls of men and women, and let us ask for the path to be clear before us. Let us ask for the path to be the Lord's alone for us through this life, right through to his arms around us when we enter heaven.

**Matthew 6:19-34.** “**19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.**”

Where is your heart's desire believer? Where is your treasure? Where do you find yourself day dreaming most? What fills your waking moments with desire and longing? It is what we fill our time and life with that we truly value. Let us be challenged by these words of the Lord and clear our life of all the things that lead us away from his will for us. How much time do we waste by thinking of things that have no eternal value, when we should be focused upon the things of God alone?

Let us commit to this daily walk in faith, trusting the Lord for our needs and walking confidently down the path he has called us to walk without stressing over tomorrow. Let us keep this “daily walk” as our focus, and not demand of God a vision into the future that we do not need. Let us focus on Him today and leave our tomorrow in His loving hands.

**Luke 6:38.** “**Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.**”

The men who led the Great Awakening really loved this verse, for it reminded them that it was graciousness not cost counting that opened the doors for heaven's blessing. The picture here is of the offering of the spices and oil that made up the anointing oil for the High priest and tabernacle. All needed things were donated freely by the people and these mixed to produce the sweet smelling anointing oil that flowed over the items of the tabernacle and the high priests head. It is this oil that speaks of blessing and abundance of blessing that is the picture for what we give. All that we give to the Lord; our time,

our talents and our material substance is to bless the Lord, His work, His people and ourselves in the end. Let us give in a spirit of total and unrestrained joyful abundance. Let us give in thankfulness that overflows into all we do and are.

**1 Corinthians 15:10. "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."**

Paul saw himself as a trophy of grace and each of us are such trophies. When we are daily overwhelmed by what God has done for us, we will discover that we will do great things for God, for our joy in the Lord frees the Holy Spirit to work more abundantly. Praise and thankfulness opens the door for service every time. Paul laboured more powerfully than all the other apostles because he was more overcome daily by the grace of God shown to him. As we are overcome by thankfulness so we will serve with greater and greater power. Let us be ready to pray and rejoice in answers to prayer yet to be received!

## TOPICAL STUDIES

### CHRISTIAN LIFE – FAITH

1. The Christian life can be divided into three sections or stages.
  - a) Stage 1 - Salvation.
  - b) Stage 2 - The Christian Walk
  - c) Stage 3 - The Christian in Heaven.
  
2. Man has three means of obtaining knowledge:
  - a) Faith - to believe or trust that something is true
  - b) Reasoning - using human logic to deduce that something is true
  - c) Experimentation - to test and prove something to satisfy yourself that it is true
  
3. The only acceptable method of gaining grace is by faith, since this means depending upon God without our human merit.
  - a) Stage 1 - Believe on the Lord Jesus Christ and thou shalt be saved - salvation (Acts 16:31).
  - b) Stage 2 - Trusting in the promises and principles of the Word of God - the Christian walk.
  - c) Stage 3 - Trusting in God's provision - Heaven.
  
4. To illustrate belief and unbelief we follow the Jews from the plagues in Egypt to crossing the Jordan:

| Incident      | God's Promise    | Scripture       | Response | Result  |
|---------------|------------------|-----------------|----------|---|
| Last plague   | Passover Lamb    | Exodus 12:21-30 | Trust    | Jews spared last plague.  |
| Egyptian Army | Red Sea Crossing | Exodus 14:1-31  | Trust    | Moses leads Jews over Red Sea.                                    |
| No Water      | Water            | Exodus 17:1-7   | Trust    | By striking rock (Christ) water obtained.                         |
| Gold Calf     | God's Doctrine   | Exodus 32:15-28 | Distrust | Sons of Levi (Priests) slaughtered for leading                    |
| Quails        | Manna            | Num 11:10-33    | Distrust | Many deaths due to quails   |
| Giants        | Enter Canaan     | Num 13:1-14:38  | Distrust | Death of fearful spies. Wandering in desert                       |
| No water      | Water            | Num 20:2-13     | Distrust | Moses strikes rock in disobedience. Will not enter Promised Land. |
| Wanderings    | Cross Jordan     | Joshua 3:1-17   | Trust    | Israel crosses Jordan on dry ground                               |

5. Salvation faith is the complete trust in the Lord Jesus Christ, who died for your sins and rose from the dead to give you eternal life. (Acts 16:31, Romans 4:20-25)

6. Anything added to becomes works, and therefore nullifies faith (Romans 4:4)
7. Faith is shown outwardly by confession with the mouth. (Romans 10:9-10)
8. Since faith does not depend on our own abilities, anybody can believe. Even little children (Matthew 18:2-4)
9. Assurance is by faith (Hebrews 10:22)
10. Faith is trust which does not ask to know all about God but believe all that God has said.
11. Salvation faith receives Christ as Saviour and Lord. (John 1:12, 3:16, 3:36)
12. Faith of salvation is the complete trust in the Lord Jesus Christ as having been delivered from our transgressions and raised again for our justification. (Romans 4:20-25)
13. By Faith God gives the soul assurance of the reality of things never yet seen by the natural man. (Hebrews 11:1-3)
14. The triumphs of faith in daily life are illustrated for the believer in Hebrews 11:1-39. Abel, Noah, Moses etc.
15. Faith comes from hearing and hearing from the Word of God. (Romans 10:17)
16. Faith is the only non meritorious means of understanding things the other being rationalism and empiricism.
17. To become like a little child is an analogy to faith as a young child only has faith. (Matthew 18:2-4)

### CHRISTIAN LIFE – GIVING

1. Giving is an important part of spiritual life. It includes your attitude, the giving of yourself, your capacity as well as your possessions. Giving is as much a part of worship as praying, singing, listening to teaching, observing the Lord's Table, reading the Word. It is a function of priesthood for team work and often to sustain the work of leadership.
2. Basic Principles of Giving
  - (a) Old Testament Giving - this giving was grace giving just as it is in our age. (Proverbs 11:24,25)
  - (b) New Testament Giving - (2 Corinthians 9:7) also grace giving.
  - (c) Tithing - this means ten per cent. It was a form of income tax in Israel. Offerings or giving were above this. Tithing was for all Jews, offerings for believers only. It should be remembered that Israel was a theocracy.
    - [i] In Israel two tithes were required annually
    - [ii] Tithe 1 - for the maintenance of the Levites (Numbers 18:21, 24) Civil servants in a theocracy.
    - [iii] Tithe 2 - for national feasts and sacrifices (Deuteronomy 14:22-26)
    - [iv] Every third year a third tithe was required:-
    - [v] Tithe 3 - for the poor of the land. (Deuteronomy 14:28, 29) Social security. In (Malachi 3:8-10) it mentions tithes and offerings, the tithes to be brought to the storehouse or treasury.
  - (d) The time to give - the first day of the week. (1 Corinthians 16:2)
  - (e) How much - as God has prospered (1 Corinthians 16:2)
3. General Scripture on Giving. (2 Corinthians chapters 8 & 9)
  - (a) 2 Corinthians 8:1-8. Contrasts the Macedonian givers to the Corinthian givers, the former having been made poor by Roman oppression gave liberally. The Corinthians, the richest Church in Greece, gave sparingly.
  - (b) Giving is an attitude of grace and inner happiness rather than compulsion or the amount donated (2 Corinthians 8:2)
  - (c) Before money is given you must give yourself. (2 Corinthians 8:5)
  - (d) Giving is as important an act as any other act in the fellowship. (2 Corinthians 8:7)
  - (e) Giving is love giving not law giving (2 Corinthians 8:8)
  - (f) Giving depends on being oriented to grace, the prime example being the gift of the Lord Jesus Christ. (2 Corinthians 8:9)
  - (g) Money given in the Lord's service must be properly administered. (2 Corinthians 8:19-21)
  - (h) If you give in grace you reap bountifully. If you give in legalism or with strings you reap sparingly. (2 Corinthians 9:6)
  - (i) How to give. Giving is a reflection of your character, by grace not habit. (2 Corinthians 9:7)
  - (j) God has given unto us his unspeakable Gift. (2 Corinthians 9:15, 1 Peter 2:24)
  - (k) Giving should be regular. 1 Corinthians 16:2.
  - (m) As we are prospered so we give: God provides the capital with which to give. 2 Corinthians 9:7-10.

(n) Mature believers are most effective givers. 2 Corinthians 9:10. Generosity of mind leads to generous giving. 2 Corinthians 9:11. Philippians 4:14-18.

(o) The pastor's logistical support comes from giving: He makes an issue out of the word never money, if he does his job God will provide the money. Pastor provides spiritual food and receives money for physical needs. Mutual blessing is thus assured, as the people show their appreciation for the ministry of the word. 2 Corinthians 11:7-9, Philippians 1:3-5, 4:10, 4:14.

## GRACE

1. Grace is all that God is free to do for man on the basis of the cross. Therefore Grace is unmerited favour from God.
2. Grace depends on the character of God therefore Grace depends on who and what God is. Grace is what God can do for man and still be true to his own character.
3. The believer must recognise the difference between legalism and grace. Legalism is man's work intruding upon the plan of God.
4. The greatest thing God can do for the saved person is to make him exactly like His Son Jesus Christ. This is accomplished in three stages of sanctification.
5. Positional Sanctification: At Salvation every believer enters into union with Christ. (Hebrews 1:2) Jesus Christ is seated at the right hand of the Father and is therefore superior to all angels in his humanity. At the point of salvation we are entered into union with Christ thus we are positionally higher than angels. We are positionally seated with Christ at God's right hand.
6. Experiential Sanctification: During the Christian's life on the earth the time spent under the power of the Holy Spirit. During this time we produce the character of God in our lives - gold, silver, precious stones. (1 Corinthians 3:12-15)
7. Ultimate Sanctification: When the believer receives a resurrection body he loses the sin nature and all human good. At this point the believer is physically superior to all angels. He remains in this perfect state eternally.
8. All believers have tasted of Grace at least once (1 Peter 2:3). This refers to the point of Salvation at which the believer receives at least 34 things which he did not earn or deserve. (Ephesians 2:8, 9) Disorientation to grace is the believer's greatest occupational hazard in his Christian life. (Galatians 5:4, Hebrews 12:15)
9. The divine attitude to grace is expressed in (Isaiah 30:18, 19) God is constantly waiting to pour out his blessing on all believers in the Christian life.
10. Grace in salvation is expressed in many ways. It is always the same - believing in Jesus Christ (Psalm 103:8-12, Romans 3:23-4, Romans 4:4, 5:20, Ephesians 2:8, 9)
11. There are many ways in which the Christian life expresses GRACE:
  - a) Prayer (Hebrews 4:16)
  - b) Suffering (2 Corinthians 12:9, 10)
  - c) Growth (2 Peter 3:18)
  - d) Stability (1 Peter 5:12)
  - e) Lifestyle (Hebrews 12:28, 2 Corinthians 1:12)
  - f) Production of Divine Good (1 Corinthians 15:10, 2 Corinthians 6:1)
12. Grace is the correct attitude in relation to giving. (2 Corinthians 8 & 9)
13. Grace is the only means of coping with suffering in the Christian life. (2 Corinthians 12:7-10) Through Grace God is able to bless the believer in the midst of the pressures and adversities of life. (1 Peter 1:6,7)
14. Implications of grace:
  - a) God is perfect, his plan is perfect.
  - b) A perfect plan can only originate from a perfect God.
  - c) If man could do anything in the plan of God the plan would no longer be perfect.
  - d) A plan is no stronger than its weakest link. Grace therefore excludes all human merit, all human ability.
  - e) Legalism, human works is the enemy of Grace.
  - f) The works of human righteousness have therefore no place in the plan of God. (Isaiah 64:6)

## **6. WILLIAM AND CATHERINE BOOTH - BLOOD AND FIRE – GOD’S SOLDIERS**

I have picked this man as the last to speak of, as one of the best examples of many, who is another inheritor of the legacy of the Great Awakening. Like the reformers of the Clapham Group his work still goes on around the world meeting the needs of the people who are often seen as “life’s losers”. Like George Muller he is a man of the 19<sup>th</sup> Century, but he thought and acted just as the men of the Great Revival, and so he produced a new wave of the Spirit in his life and work in the toughest slums of the industrialized world.

The Salvation Army that William Booth established continues to transform lives, taking those considered “losers” by the world and opening doors for them that can lead to eternal salvation and worldly success. Like all groups that seek the transformation of fallen men and women, they face the issue of Free Will, and can only open the doors to solutions for people, they cannot force them through those doors.

Why was William Booth so successful in his life mission, living to see and receive rewards even from mankind? One biographer from New Zealand, the Reverend Trevor Yaxley notes seven things about this man that set him apart for godly service.

- He understood and deeply cared for the poor.
- He knew and loved holiness of heart and life.
- He cared for nothing more in the world than the souls of men.
- He understood the rejection and hatred of fallen men.
- He was willing to risk everything to see souls saved from sin.
- He was overwhelmed by his own sinfulness.
- He was overwhelmed even more by the love of God, and God’s ability to show love, mercy and grace to transform the lives of the repentant.

What Yaxley calls Booth’s “excessive obedience” led him to a passionate ministry to reach the lost at the bottom of society. The passion that led Wilberforce, Howard, Fry, Carey, and the others of the 18<sup>th</sup> Century moved within Booth to come boldly before the Throne of Grace and ask for the poor in Jesus name. His call to his followers was clear; “Go for souls, go for the worst!”

An old work mate of mine in the 1980s grew up in the Salvation Army in the 1930’s in Queensland, Australia. His father was the officer sent to establish a new Corps in a town, and he began by getting the locals to draw up a list of the ten worst men in the town and then announced that he would begin his Corps with those men. He set out and hunted them down and gave them the Gospel in blunt but practical ways. He began his church with those ten men, and over time a number of them became its leadership. This is the focus of Booth and was the passion of those who followed after him. Let us test ourselves against this standard.

The Salvation Army began with a Coup D’état in 1865 when he took over the East London Mission and dismissed its committee and began running it in his autocratic manner as an “army”. Over a short time he developed his operational manual and uniform that would become a world wide phenomenon. He saw that the democratic debate driven committee structure was stifling the vision and observed, “Had the children of Israel been managed by a committee they would never have crossed the Dead Sea”.

William Booth himself mentored total devotion to the Plan of God for his life, and so mentored a consecrated total surrender of self to the work. It is easy to follow such an “autocrat” when you see a Christ like man or woman doing what the Lord has called us all to do. We tend to think that democracy is “God’s Way”, but the early Church was Elder (Pastor-teacher - Bishop) led and those who led mentored Christ like lives and demonstrated this in their readiness to die first for the truth they taught. William strongly made this point after the death of a Salvation Army “Soldier” in the course of her duty, “Men and women who will die at their post are the very sort in demand just now in the Salvation Army and elsewhere”.

Equality of women and men is a clear teaching of the scripture. We may differ in roles at times, but men and women do not differ in value or eternal rewards. William and his wife Catherine mentored this biblical truth, and William showed his total devotion to the Lord’s Word as his standard, and the Holy Spirit as his guide, when he allowed his wife to speak at a meeting. This shocked the crowd and even William himself, but she spoke in a Holy Spirit anointed manner and it was clear that the Lord wanted the women of the Army to play an equal part to the men. The first martyrs of the Army would be two female soldiers brutally kicked to death on the streets of Guildford in Britain.

Catherine and William led the fight for the poor in all areas where Christian witness and ministry were needed. They established a Match Sellers Group to fight Bryant and May Ltd for better and safer conditions for match makers, even establishing an “ethical” factory for match making that didn’t kill its workers. The reforms of this industry flowed from the Booth’s work. From 16 hour working days with dangerous chemical, and no meal or other breaks, the labour reforms allowed workers shorter working hours, meal breaks, and safer conditions. These Christian reforms became the start of the labour movement that would lead to the establishment of the Labour Party later.

Christian Socialism as a force for good pre-dates the evils of the Communism that blighted Europe for the next hundred years until its fall in the 1990s. Many give the communists the accolades of changing labour laws, but it was the Christians who did, not the Bolsheviks. The Communists have proved themselves simply a murderous, badly behaved and worse dressed form of aristocracy who worked only for their own power and privilege. They have all been rightly disgraced since the collapse of communism in the 1990's.

There was significant opposition to the work of the Salvation Army and violence against them was "winked at" by authorities for a time. In 1882 60 Salvation Army buildings were attacked, and 669 salvationists were attacked, of whom 251 were women, and 23 were under 15 years of age. The impact of their work was challenging the kingdom of Satan and his hatred was the evidence of their good work. Between 1880 and 1885, over 250,000 people world wide joined their ranks.

They were opposed by a violent group of thugs in one English city called the "Skeleton Army". These thugs assaulted Salvation Army groups and meeting places, creating riots where they could muster their numbers. After great attacks upon God's people finally the authorities moved against them and arrested their key leaders, breaking the movement. Salvationists witnessed to these evil men and a good number became Salvation Army Officers later and went on to serve with distinction in the Army of the Lord, where previously they had been with the enemy. Let us ensure that we never write people off, for the worst opponents of the truth may become its chief defenders; remember Saul who became Paul!

The heart of the work of Catherine and William Booth was a simple devotion to the duty the Lord called them to. They lived simply and humbly until their deaths. "Wholehearted prayer and godly living was their goal, ..... Everywhere I should pray until my every thought was prayer, my every breath was praise...". Every new move began with "knee drill"; the officers leading the prayers on their knees to seek the Lord's open door to the new mission they were about to start. They trusted the Lord and knew that this was their task, and they were ready to give their lives to achieve God's plan for their lives. Let this mental attitude guide us all.

**Read Hebrews 11:24-27, 37-40, "24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.**

**37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. 39 And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect."**

At times the path of service is a path of public service; it was for William Wilberforce and Lord Shaftesbury, but it was not for Moses. He was brought up in the palace of his adopted mother, but needed to walk away from that place of power and privilege when the day came. He chose to suffer indignity and shame with his people rather than continue in the palace and live like an Egyptian.

It is this readiness to suffer and walk the humble path that sets Moses apart. Most would have chosen the beautiful Neferari, and the role as Pharaoh, to leading a group of ex-slaves who would rebel against his leadership thirteen significant times in the Exodus. If you wanted a better role, the role of Pharaoh was his to seize, but he sought God's path and walked a hard road as a result.

Moses is great because he was ready to become a servant and slave to his people. He was ready to spend forty years in the wilderness of Midian unlearning the princely education of Egypt. When the day came he didn't have to flee Egypt, he could have stayed and staged a coup and taken over as Pharaoh and released his people as Pharaoh. It would have appealed to me, but it was not God's path for Moses or the Israelites. They needed Moses and his role was to walk the harder path. He was great because he made the hard choice. Many down the centuries have made these choices and served in humility and often in poverty, but they have done the right thing before the Lord. It is seeking the Lord's path, not the path that men would choose that is the key to eternal success.

**Hebrews 13:11-15. "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13 Let us go forth therefore unto him without the camp, bearing his reproach. 14 For here have we no continuing city, but we seek one to come. 15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."**

William and Catherine Booth walked with those who had great suffering in their lives and they expected their own people to walk through life the same way, and they set the example. Some today seek the path of what they call "service", but they require several hundred thousand dollars a year, Business or First Class Air travel, and all expenses paid holidays often. There are those who seek the praise of men while claiming they seek only the Lord's rewards. There is nothing wrong with the Lord's servants being well paid, indeed they should be, according to the scriptures, but not seeking a millionaire life style. When God's servants seek the earthly mansions they show their hearts are far from the Lord's call. The further away we are from the apostles example, it is likely that the further we are away from the Lord's path for us.

Re-read the verses above and be challenged by them and the example of the six men we have looked at together here. Let us seek the Lord's "Well done", and let us be ready to head "outside the camp" to serve, rather than in the cities and renown of men. I am personally challenged by one verse in Revelation 16:19, that describes the last great earthquake before the Lord's Second Advent, and it notes "And All the cities of men fell". Everything that man builds will fall one day and the Lord will rebuild it all for the Millennial Kingdom. Let us not be attached to anything that will fall when God shakes the earth.

Let us live lives and serve the Lord in ways that defy the end of this present world, and we do that by prayer filled lives that allow the Holy Spirit to pour power through us into the needs of those around us. Let us be channels of blessing walking in the power of the Lord.

## TOPICAL STUDIES

**POVERTY – see page 41**

**WELFARE – see page 41**

## GOD – PLAN OF GOD

1. In eternity past, God designed a plan for every believer, which takes into account every event and decision in human history.
2. The plan centres on the person of Jesus Christ. (1 John 3:23, Ephesians 1:4-6)
3. Entrance into the plan is based on the principle of grace (Ephesians 2:8, 9) where the sovereignty of God and the free will of Man meet at the cross. God brings salvation which is complete, Man brings his faith.
4. God's plan was so designed so as to include all events and actions. (1 Peter 1:2)
5. Under His plan God has decreed to do some things directly and some through agencies, Israel, the Church.
6. Without interfering with human free will in any way God has designed a plan so perfect that it includes cause and effect, as well as provision, preservation and function.
7. There are many functions in the Plan of God. They all constitute one whole comprehensive plan which is perfect, eternal and unchangeable.
8. The plan of God is consistent with human freedom and does not limit or coerce human free will. Distinction should be made between what God causes and what God permits. God causes the Cross but permits sin. God is neither the author of sin nor sponsors sin.
9. His plan portrays that man has free will. God never condones sin in the human race. Man started in perfect environment and innocence. Man sinned of his own free will. Man will sin in the perfect environment of the Millennium.
10. Distinction should be made between the divine plans which are related to the plan of God and divine laws which regulate human conduct on the earth. Divine laws occur in time, divine plans occur in eternity.
11. God's plans derive from His foreknowledge. He recognised in eternity past those things which are certain. The foreknowledge of God makes no things certain, but only perceives in eternity past those things that are certain.
12. There is a difference between foreknowledge and fore ordination. Fore ordination establishes certainty but does not provide for the certainty which is established. It is the plan that provides. (Romans 8:29, Acts 2:23, 1 Peter 1:2)

13. Therefore the elect are foreknown and the foreknown are elect. God knew in eternity past what way each free will would go for each particular problem in life. God does not coerce human free will but He does know what way each freewill will choose at any given time. As free will decides so God provides.

14. Since God cannot contradict His own character He plans the best for the believer. God is perfect, His plan and provisions are therefore perfect.

15. The cross was planned in eternity past but the human free will of Christ decided for the cross at Gethsemane. (Matthew 26:39-42) God has provided salvation through the cross and it is a free will decision as to whether one accepts it or not.

16. No plan in itself opposes human freedom but once a choice is made from the free will then the plan limits your human freedom. At the same time it gives you the freedom to love and appreciate God. God lays down the means of living the Christian life.

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