



Bible Student's Notebook™

The Herald of His Grace

Issue 17

Faith

Is Yours Really Only Presumption and Superstition?

by – Clyde L. Pilkington, Jr.

“So then faith cometh by hearing, and hearing by the word of God.” Romans 10:17

“Faith”¹ is in the rank of misused and abused words. Today we hear the word ‘faith’ used often, but rarely is it used in the biblical sense. The word “faith” has come, more often than not, to represent religious presumption and superstition. It is very common to hear optimism and wishful thinking referred to as ‘faith.’ To understand the meaning of faith, we must turn to the scriptures.

But, are we simply striving about words when we do so? Hardly, we are merely desiring to walk according to the instruction of II Timothy 1:13:

“Hold fast the FORM of SOUND WORDS, which thou hast heard of me, in faith and love which is in Christ Jesus.”

I. Faith's Definition

Faith is simply taking God at His word and responding accordingly.

“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness” (Romans 4:3).

1. “There are two great words which specially characterize God's dealings with men in the present dispensation. The one is grace and the other faith; grace from God toward man and faith from man toward God; grace freely bestowing salvation and faith accepting it. Each is essential to salvation – grace on God's part and faith on ours.” C.R. Stam, *Your Faith in God's Word*, p. 7.

Was it that Abraham believed “about God?” No! It is that Abraham “believed God!” That is, Abraham believed what God SAID! “For what saith the scripture?” See Genesis 15:4-6.

A. Webster's (1828) Definition:

“the assent (or agreement) of the mind to the truth of what is declared by another, resting on his authority and veracity [habitual truthfulness], without evidence; The judgment that what another states or testifies is the truth.”

B. God's Definition:

“Now faith is the substance of things hoped for, the evidence of things not seen” (Hebrews 11:1).

Faith is simply believing God; taking God at His word and responding accordingly!

II. Faith's Basis

A. For there to be Faith there must be a DECLARATION made.

God's Word IS THE source of faith!

(continued on page 135)

Letters to the Editor



"I would like to be placed on your mailing list. I have been listening to some tapes of yours that have been sent to the prison where I am at. We have a grace Bible study five evenings a week and your message on tape has been very helpful to me in the study of God's word in the King James Bible." MN

"Thank you for introducing me to your ministry. We pastors need support from organizations such as yourself. I hope in the future I will be able to make more use of your materials." MI

"Keep pressing on! ... You are all in our hearts and prayers!" PA

"We're more than happy to pay the costs for any material sent to us. Why wouldn't anyone be. since 'costs' are only the tip of the iceberg? Thank you for your efforts toward dispensational theology. It's a lonely world out there! God bless and encourage you." MN

"We here in Arizona appreciate your ministries." AZ

"We're sure you'll have a GEM of a notebook! We've appreciated your excellence in the past. We are looking forward to good things in the future!" OH

"I read with interest your news letter concerning the new position of the BSN. and think that you have the mind of God in this matter..." KY

"Twelve dollars a year is not to much to ask to support the ministry. I pray that you will be able to continue your ministry. Especially since good dispensational literature is hard to find ..." PA

"Thank you for sending me the BSN. I do benefit from the material that is collected and compiled. I also get a better understanding of dispensationalism and the Bible from your writing. Please continue to send the material to me."

SINGAPORE

Bible Student's Notebook

This biweekly publication (24 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7)
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (1 Timothy 2:3, 4; 4:10; Titus 2:11)
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25)
- true freedom and liberty apart from the law (Galatians 5:1)
- the organic nature of the church, the body of Christ (1 Corinthians 12)
- the distinct ministry of Paul, the apostle to the Gentiles (Romans 11:13)
- the importance of receiving all whom Christ has received (Romans 14-15)
- the recovery of *rich* biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13).
- the completeness of the believer in Christ (Colossians 2:10), with ...
 - total forgiveness of sins (Colossians 1:14)
 - identity in His death, burial, and resurrection (Romans 6)
 - adult sonship position (Galatians 4)

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; 1 Thessalonians 5:21).

This publication is not connected with any "Movement," "Organization," "Mission," or separate body of believers, but is sent forth to and for all "saints."

SUBSCRIPTION

U.S.: 6 months (12 issues) - \$24⁰⁰; 1 year (24 issues) - \$42⁰⁰;
2 years (48 issues) - \$72⁰⁰; 3 years (48 issues) - \$96⁰⁰;
Foreign: 1 year (24 issues) - \$60⁰⁰;

PATRIARCHS

Remember that it is our responsibility as husbands and fathers to take the truths we learn from God's Word, the truths that we hold dear, and impart them to our families.

The Bible Student's Notebook

www.BibleStudentsNotebook.com

PO Box 265
Windber, PA 15963
Office: (800) 784-6010

bsn@studyshef.com

Clyde L. Pilkington, Jr. – Editor
Andre Sneider – Managing Editor
Visit our online bookstore at: www.StudyShelf.com

Copyright © 1989-2007 Pilkington & Sons

“So then faith cometh by hearing, and hearing by the word of God” (Romans 10:17).

There can be no faith until God has made a declaration.

One cannot assume or presume upon the declarations of God. The declarations must actually be the words of God.²

There is no other means! One must hear the Word of God. The enticing words of man’s wisdom will not do (I Corinthians 2:4,5; c.f. 1:18, 24; Romans 1:16)!³

Note the connection between faith and the hearing of the Word in these passages: Ephesians 1:13; Colossians 1:4-6.

B. This declaration must be the WORDS OF SCRIPTURE.

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isaiah 8:20).

The declarations of God have been eternally limited to and located in the Written Word: the Bible.

One cannot add to nor take away from the written declarations; they are complete (Colossians 1:25).

If faith is not based on the written Word

2. “There are far too many who think that faith is a long lever that we can use to pry things out of God. It is believed that if a man can lay hold of that mysterious thing called ‘faith’ that he can get God to bless with success every wild scheme and project that he sets out to accomplish. When they fail they usually whimper the childish excuse that they did not have faith enough, initiating that if they had worked up a little more faith they would have succeeded.” Otis Q. Sellers, *Seed & Bread*, #109.
3. Rhetoric is the substance of most “Sermons.” Verses are only used as “launching pads.” Once a text is read ... it is off into the air!

of God, then it is not true faith but is at best presumption if not outright superstition (c.f. Acts 17:22).⁴

C. This declaration must be RIGHTLY DIVIDED.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (II Timothy 2:15).

The declarations must be specifically concerning the one whom is taking Him at His word (e.g., Deuteronomy 28:23, 24; What about Elijah? – James 5:16-18 – c.f. I Kings 8:35, 36; 17:1; 16:33).

One cannot borrow declarations made to others. To do so, one would be committing scriptural larceny.

D. This declaration must be RIGHTLY APPLIED.

The declarations must be specifically in regard to the matter concerning which one is going to take Him at His word.

One cannot transpose the specific details of a declaration to other issues (e.g. Philippians 4:6-7, 19).

Faith has two sides:

4. “We hear Christian people say things such as: ‘I have faith that God is going to send me a buyer for my house.’ Then

when a buyer comes along they ‘feel’ that God has rewarded their ‘faith,’ and they now look with some degree of pity at anyone they come upon who needs to sell his house but cannot find a buyer. ‘Where is your faith?’ is often the blunt question they ask of those in this predicament. My answer to all this would be that I do not believe that God is in the ‘real estate’ business.” Otis Q. Sellers, *Seed & Bread*, #105.

God's side – The faithful⁵ God SPEAKS.
Man's side – We TAKE God at His
word and ACT ACCORDINGLY.

III. Faith's Necessity

- A. Faith is the ONLY way to please God.

"But without faith it is impossible to please Him" (Hebrews 11:6a)

- B. Faith has always been the basis upon which man approaches God.

"For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrews 11:6b).

- C. Faith alone brings the lost sinner into relationship with God.

Faith is the ONLY response grace will accept (Romans 4:16; 11:6).

- D. Faith has neither merit nor virtue.

Faith is not a work and therefore can be a proper response to grace (note the distinction between works and believing in Romans 4:5).

- E. Faith brings glory to God.

"He [Abraham] staggered not at the promise of God through unbelief; but was strong in faith, GIVING GLORY to God" (Romans 4:20).

IV. Faith's Examples

5. The very foundation of our faith is the faithfulness of God (See Romans 3:3; 3:22 and Galatians 2:16,22. Truly we thank God for His faithfulness! I Corinthians 1:9; II Timothy 2:11). – For a more detailed study on this subject we recommend the work by C.R. Stam entitled "The Faith of Christ."

There are many fine examples of faith given to us in the Scripture. Let us look at a few:

- A. Noah – Hebrews 11:7.
B. Abraham – Hebrews 11:17.
C. Disciples – Luke 5:1-6.

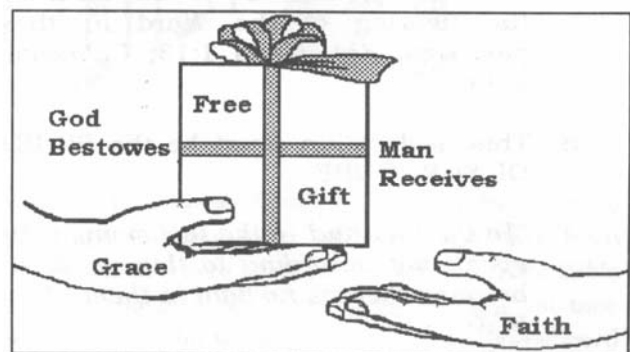
V. Faith's Nature

How much faith does one need? What caliber or character of faith is required? Today a lot of emphasis seems to be placed on the QUANTITY and QUALITY of a man's faith. We hear such statements as "She did not have enough faith," or "Did he believe in his head or in his heart?"

The simple fact is that it is not the quantity or quality of man's faith, but the OBJECT of his faith that is the issue! (II Timothy 1:12).⁶

Faith is not our savior. Faith brings us to the Savior (Ephesians 2:8, 9).

Remember: Salvation is the Gift of God, bestowed upon the PRINCIPLE of GRACE, received upon the PRINCIPLE of FAITH.



Upon hearing, the believing sinner receives the

6. If we would seek to increase in faith, it will only be accomplished as we obtain a greater understanding of the Word of God (and it rightly divided and rightly applied by study). Then, and only then can we actually take God at His word and respond accordingly.

Does God Send Natural Disasters?

by – Tracy Plessinger
Crossroads Chronicle, Vol. I (edited)

During the summer of 1988, our country suffered one of the worst droughts in history. In the summer of 1993, we experienced one of the greatest floods of our nation's history. Many people have speculated that droughts, floods and other natural disasters are some sort of a punishment from God on our nation for sin. Is this the case? Are natural disasters God's way of bringing judgment?

As we consider this question, we must look at God's creation of the universe and the natural laws that govern it.

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:"
(Genesis 1:14).

In this passage of Scripture we learn that God created His universe with certain natural occurrences such as seasons, days, and years. These natural forces control the functioning of the universe without the continuing, direct, supernatural intervention of God. In other words, God does not have to reach down from heaven with His hand and spin the Earth around the sun; it does so because of the forces that God set in motion in nature.

In addition to the natural forces that God has created in nature, there is another process at work in the universe. This force is the degenerative process of sin. Sin has stained and corrupted God's universe.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered

from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now"
(Romans 8:20-22).

The entire universe functions under the weight of sin. This sin brings destruction and misery to God's creation. Whatever sin touches it destroys. The forces of nature that God created to bring good and provide for man's needs have been corrupted by sin to bring misery and destruction.

As a general rule, God allows His laws of nature and the degenerative process of sin to control natural events on the earth. However, at times God has intervened and suspended His natural laws for a time. Such was the case of the flood in Noah's day. The flood was not a result of natural processes; it was a supernatural act of God. Immediately after the flood God promised that He would never again intervene as He had in the flood.

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease"
(Genesis 8:22).

In general, this is God's attitude about intervention. Unless God specifically tells us in His Word that He is going to intervene supernaturally, we should assume that the natural forces of nature are at work.

God does not tell us in His Word of a time after the flood when He will intervene in nature in response to man's actions.

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the

LORD thy God, to observe and to do all His commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God ... The LORD shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow ... But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee ... And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed” (Deuteronomy 28:1, 2, 12, 15, 23, 24).

“If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (II Chronicles 7:13, 14).

It is important that we notice that both of these passages are dealing with the nation Israel under the law. The blessing and cursing of Israel under the law was based entirely upon that nation’s performance of the statutes of the law. This intervention was for a special people, Israel; living under a specific system, the law; in a specific place, the land that God had given them. When God does supernaturally intervene in nature, He is very clear about when, why and where He does so.

The question that we must answer then is whether present day droughts, floods and other natural disasters are a result of natural processes, or of the intervention that God speaks of in Deuteronomy and II Chronicles. Remember that intervention was for a specific people at a specific time in a specific place. None of these specific circumstances exists today. Today God no longer recognizes Israel as His chosen nation.

“For as many of you as have been baptized into Christ have put on Christ. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Galatians 3:27, 28).

Today is not a day of law, but a day of grace. Blessing does not come by keeping the law but as a gift of God’s grace.

“For sin shall not have dominion over you: for ye are not under the law, but under grace” (Romans 6:14).

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:” (Ephesians 1:3).

Today God’s people, the church the Body of Christ, have no earthly land but rather a heavenly homeland.

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ” (Philippians 3:20).

None of the specific circumstances that applied in Deuteronomy and II Chronicles are true today.

The epistles of Paul, the apostle, make it very clear that we are the wrong people, living under the wrong system, with the wrong homeland for natural disasters to be a result of supernatural intervention from God. They are the result of natural forces of nature and the degenerative process of sin on those forces. ■

The Cross

A Look at the Issues of Justice and Time in Relation to the Cross Work of Christ

by – Arthur Custance

There is some kind of equation in the scales of justice between punishment which is EXTENSIVE and punishment which is INTENSIVE; between punishment that, judged by our relative standards, is long-lasting but sufferable, and punishment which is brief but insufferable.

The CAPACITY of the prisoner to suffer predetermines to a large extent the severity of the penalty from his point of view.

A hardened criminal shrugs off a term of two or three years as merely an inconvenience. These two or three years can even be to his advantage. After all, he goes to “school” among experts in his craft and can improve his technique while being supplied with free board and lodging and some entertainment. The naive individual who, though admittedly for some selfish reason, has allowed himself to be trapped into some skullduggery and to get caught, suffers far more from the same sentence for a similar crime.

The fitting of the punishment to the crime depends not merely on the nature of the CRIME, but also on the nature of the CRIMINAL.

How long, then, must He (Christ) actually suffer in His own body on the cross (I Peter 2:24) in order to atone for our sins? Clearly, the answer lies in the extent of His capacity. And that capacity was infinite. The depth dimension in this equation reaches down so far in the infinitude of his capacity that the length dimension, the length of time He must suffer when measured in hours, almost ceases to have any consequence.

It would seem, in fact, that the Lord Jesus could have been made a curse for us for only one second of time by our clocks and still have paid in

full the moral consequences of our sins, perfectly satisfying the demands of the law – because of the intensity of that one second of suffering. The unfathomable depth of His agony of soul would fully have compensated for the seeming shortness of His sentence.

Now a diagram seems inappropriate in such a context. Yet the significance of this tremendous truth can be illuminated in some ways by such a means let us assume, for instance, that the length of a man’s three year sentence is represented by a line (AB, Fig. 1) thus:

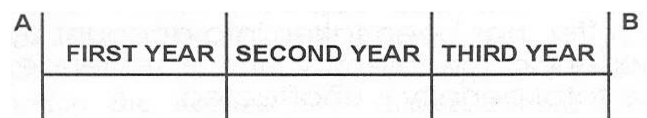


Figure 1

If the terms of his imprisonment are only mild, the depth of his suffering throughout this period could be represented by a SHALLOW rectangle (Fig. 2) in which the dimension AB is still the length of his sentence, but the depth BC is the measure of the intensity of his suffering during that period. Thus the area ABCD stands, visually, for the total effective weight of his sentence, for the real measure of his punishment.

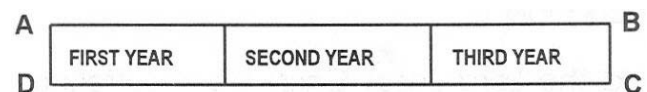


Figure 2

Let us take the case of another individual who has committed the same offense and ought therefore to have the same penalty imposed upon him. However in this case, either because he is a first offender or because of old age or frail health, let us suppose that the judge, recognizing the greater sensitivity of the offender, shortens his sentence to two years instead of three.

We now have a rectangle whose long dimension (AB in figure 3) is only two years but whose vertical dimension (BC) is now half again as deep as that of the vertical dimension in figure 2:

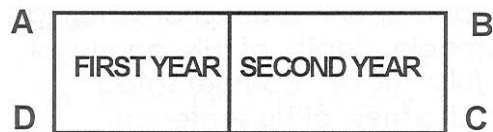


Figure 3

The area of this rectangle turns out to be the same as the area of figure 2: in fact both sentences are the same in their weighting, though the second individual has received a significantly shorter sentence in terms of years. The sensitivity of the victim, the capacity of the victim to suffer, has been taken into account by shortening the intensity of the sentenced. The total penalty is unaffected.

How far could this shortening go? How short can the line AB become while strictly forming an equivalent penalty if compensated by increased depth? Obviously the two rectangles can simply be up-ended without in any way altering their total weighing. Thus the line AB becomes greatly abbreviated and the intensity,

BC, is greatly extended (figure 4), and if the proportions of these two lines are preserved, the total area must remain constant, and the penalty itself as imposed by the judge remains unchanged.

Had the Lord Jesus Christ been suffering only as God, the torment of the penalty would have been infinite in its depth and the time element would have been reduced to zero, since time would have been eclipsed by eternity. But because the Son was not only God but also Man, and because He was placed in this position as a suffering human being, He could not altogether escape from the bondage of our time frame.

In some unfathomable way, the Lord Jesus Christ as our substitute must have experienced ETERNAL punishment. One has to ask then, how does this quality of eternity relate to the three hours of darkness on the cross? Was this experienced by

the Lord as three hours, or was this just the time period accounted for by the guards on duty who had some kind of candle or water clock to keep a record of their time? Did the supernatural darkness of those hours actually signify (among other things) that the one agency of God's economy in the heavens by which our time is regulated had been "stopped" for that interval?

Can we have even the remotest conception of what it would mean for One who was morally perfect, pure in spirit in the absolute sense, without the slightest taint of guilt in any form and altogether sinless, to be suddenly held responsible for the appalling record of crime and injustice and brutality and hatred and insane cruelty that marks the frightful record of human history from the murder of Abel to the extermination centers and labor camps of today? What would it mean to be so accounted guilty that the Father Himself turned away from His beloved Son as One who now, as the sin-bearer, was abhorrent in His sight?

In these three hours the Lord Jesus was made a sin-offering; that is to say He became effectively the doer of this frightfulness not only in the sight of man, but in the sight of God and the whole host of heaven. He who was holy was made unholy with the leprosy of our sin. He who was the very expression of love became as hateful as sin itself. He who was without spot was infected with the cancer of our wickedness. He who knew no sin was actually made sinful by identification.

He could not cry out, "Father, forgive Me!" He could not cry, "God, have mercy on Me!" On what grounds could mercy be extended to Him? On no ground, except the completion of His sacrifice, could any mercy be extended to any one. On what basis could His reprieve be granted – except all others forfeit the forgiveness He

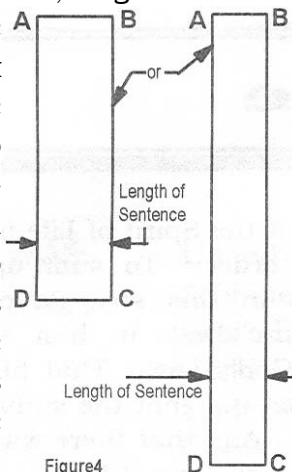


Figure 4

(continued next page)

“Quotable”

Every now and then you read across something that “hangs with you.” You think back over it on occasion. You like to read it to someone from time to time. Such is the case with the following.

Do understand, we do not mean to endorse the authors nor their other writings, but we have found these particular items to be, “*Quotable*.”

Soundness of Hymns

“The first criterion for a hymn to be used is soundness in truth ... We can approach God only in truth. Things that are not truth are not acceptable ... Many hymns are rather vague as to whom the words refer or what time is meant ... They lack dispensational clarity ... These hymns do not delineate a clear understanding of God’s dispensation of grace. They lead us to a wrong standing ... We need to notice the accuracy of dispensational truth without which no hymn can be reckoned usable.”

– Watchman Nee, *Assembling Together*.

Right Division

“We will never be able to understand

(continued from previous page)

had come to guarantee them? For on the fullness of His sacrifice depended all other forgiveness.

Because He was God, His capacity for suffering was infinite. And we must suppose that with this capacity there need have been no time dimension at all. But because He was man, that time factor could not altogether be dispensed with, and by our clocks that moment of time was stretched into hours. Justice must not only be done: it must also be seen to be done.

Scripture till we see sharply and clearly the distinction between Israel, the chosen earthly nation, and the Church, the Body of Christ. Paul is the Apostle of the latter. And, as such, he is the Apostle of a totally new thing.” – William R. Newell

I fear there is a tendency abroad to exaggerate the standing and state of the OT saints in order to make little difference between the Church and Israel, and thus the heavenly distinctiveness is weakened and lost. The aim of the enemy from a very early date was to draw the saints from their heavenly calling. Once heaven as a present position and portion is surrendered, the great privilege and position of the Church, the Body of Christ, is drained away.”

– J.B. Stoney (1875)

His triumphant cry, “It is finished!” (John 19:30) is now known to have been what was officially stamped as an acknowledgment of receipt, in Greek and Roman times, on bills ... “PAID IN FULL!”

But how impossible it is to write worthily of such an event as this ...

(Excerpted from his book *Journey Out Of Time*, Doorway Publications, reprinted by permission.)

Christ: My All In All

by – Clyde L. Pilkington, Jr.

GOD'S WORD SAYS:

I WAS:

Ungodly	Romans 5:6
A Sinner	Romans 5:8
God's Enemy	Romans 5:10
Condemned	Romans 5:18
Under Death's Penalty	Romans 6:23
Cursed	Galatians 3:10
Dead In Sin	Ephesians 2:1

I AM:

Crucified with Christ	Galatians 2:20
Buried with Christ	Colossians 2:12
Risen with Christ	Colossians 2:12
Alive with Christ	Colossians 2:13
Ascended with Christ	Ephesians 2:6
Seated with Christ	Ephesians 2:6
Joint-Heir with Christ	Romans 8:17
Indwelt by the Father	Ephesians 4:6
Indwelt by the Son	Colossians 1:27
Indwelt by the Holy Spirit	I Corinthians 3:16
Beloved of God	Romans 1:7
A Saint	Romans 1:7
Dead to Sin	Romans 6:2 11
Under Grace	Romans 6:14
Eternal	Romans 6:23
Free from Condemnation	Romans 8:1, 34
A Son of God	Romans 8:14
Foreknown	Romans 8:29
Predestinated	Romans 8:30
Called	Romans 8:30
Justified	Romans 8:30
Glorified	Romans 8:30
More than a Conqueror	Romans 8:37
In Fellowship	I Corinthians 1:9
The Temple of God	I Corinthians 3:16
Washed	I Corinthians 6:11
Sanctified	I Corinthians 6:11
A Member of His Body	I Corinthians 12:27
Victorious	I Corinthians 15:57
Triumphant	II Corinthians 2:14
A New Creature	II Corinthians 5:17
Reconciled	II Corinthians 5:18
An Ambassador	II Corinthians 5:20
The Righteousness of God	II Corinthians 5:21

Rich	II Corinthians 8:9
Redeemed from the Curse of the law	Galatians 3:13
Adopted	Galatians 4:5
Free	Galatians 5:1
Called unto Liberty	Galatians 5:13
Blessed	Ephesians 1:3
Chosen	Ephesians 1:4
Holy	Ephesians 1:4
Without Blame	Ephesians 1:4
Accepted	Ephesians 1:6
Sealed	Ephesians 1:13
Saved by Grace	Ephesians 2:8
His Workmanship	Ephesians 2:10
A Fellowcitizen	Ephesians 2:19
Delivered from the Power of Darkness	Colossians 1:13
Translated into the Kingdom of the Son	Colossians 1:13
Complete	Colossians 2:10
Circumcised without Hands	Colossians 2:11
Forgiven All Trespases	Colossians 2:13
Elect	Colossians 3:12
Delivered from the Wrath to Come	I Thessalonians 1:10
Not Appointed to Wrath	I Thessalonians 5:9
Saved	II Timothy 1:9

I HAVE:	Peace with God	Romans 5:1
	Now Received the Atonement	Romans 5:11
	The Mind of Christ	I Corinthians 2:16
	All Spiritual Blessings	Ephesians 1:6
	Obtained an Inheritance	Ephesians 1:11
	Hope Laid up in Heaven	Colossians 1:5
	An Holy Calling	II Timothy 1:9

I SHALL BE:	Confirmed to the End	I Corinthians 1:8
--------------------	----------------------	-------------------

HE IS:	My Wisdom	I Corinthians 1:30
	My Righteousness	I Corinthians 1:30
	My Sanctification	I Corinthians 1:30
	My Redemption	I Corinthians 1:30
	My Victory	I Corinthians 15:57
	My Peace	Ephesians 2:14
	My Hope	Colossians 1:27

Thus The LORD JESUS CHRIST IS MY LIFE!
Colossians 3:4

Cross Deliverance

By – William R. Newell

There is no strength or power in ourselves against “the law of sin which is in our members” (Romans 7:25). The Father has left us as much dependent on the Lord Jesus’ work on the Cross for our deliverance as for our forgiveness! It is wholly because we died with Him on the cross, both to sin and to the whole legal principle, that sin’s power for those in Christ, is broken.

“I thank God [for deliverance] through Jesus Christ our Lord” (Romans 7:25). The answer to Paul’s self-despairing question, “Who shall deliver me?” is a NEW REVELATION – even identification with Christ in His death! For just as the sinner struggles in vain to find forgiveness and peace, until he looks outside himself to Him who made peace by the blood of His cross, just so does the quickened soul, struggling unto despair to find victory over sin by self-effort, look outside himself to the risen Lord Jesus – in whom he is, and in whom he died to sin and the law!

Paul was not delivered from the reign of sin by Christ, but through Him; not by anything he then or at that time did for him; but through the realization of the fact that he had died with Christ on the cross to this hated indwelling sin, which gave sin its power. “The strength of sin is the law” (I Corinthians 15:56).

The sinner is not forgiven by what Christ now does, but by faith in what He did at the cross, for, “The preaching of the cross is the power of God.” Just so, the believer is not delivered by what Christ does for him now; but in the revelation to the soul of the identification with Christ’s death unto sin and the law on the cross: for again, “The preaching of the cross is the power of God.”

It will be by the Holy Spirit that this deliverance is wrought in us, as we shall see in Romans eight. Through our Lord Jesus Christ, and by “the law of

the Spirit of life in Christ Jesus” is God’s order. To sum up Paul’s great discoveries in this struggle of Romans seven: That sin dwelt in him – though he delighted in God’s law. That his will was powerless against it. That the sinful self was not his real self. And that there was deliverance through our Lord Jesus Christ.

Ah, what relief to Paul’s soul ... struggling more and more in vain to compel the flesh to obey the law, to have revealed to his weary soul the second glorious truth of the Gospel – that he had died with Christ, to sin, and to the law which sin had used as its power!

And now the conclusion – which is the actual text of Romans seven. “So then with the mind I myself” – this is the real new-creature self, which the apostle has over and over said that “sin that dwelleth in him” WAS NOT! “With the mind” – all the spiritual faculties included, indeed, the soul-faculties of reason, imagination, sensibility – which even now are “being renewed” by the Holy Spirit, day by day.

“I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God [Which? The law of the Spirit of life in Christ Jesus]; but with the flesh the law of sin” (Romans 7:25). He saw it at last, and bowed to it – that all he was by the flesh, by nature, was irrevocably committed to sin. So he gave up – to see himself wholly in Christ (who now lived in him) and to walk not by the law, even in the supposed powers of the quickened life – but by the Spirit ONLY; in Whose power ALONE the believer’s life is to be lived. “For the law of the Spirit of life in Christ Jesus hath MADE ME FREE from the law of sin and death” (Romans 8:2).

(Quoted in *None But The Hungry Heart Advanced* #6, Miles Stanford)