

*Which seeks to help the Christian to live the Christian life in the Light of the Gospel. And to explore God's method of not only of saving men and women but maturing them for His Glory*

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## Welcome to Living - The Christian Life Online Christian magazine Of Spiritual Truth

*The Holy Spirit reminds, that in us there is nothing that merits God's blessing we are powerless to live victorious lives in our own strength. The Gospel reminds us, that It is the same power that made light to shine out of darkness that transforms our weak mortal sin cursed bodies to have that victory shout.*

*The disciples were told by the risen Lord to wait for the promise of the Father (Acts 1:4)*

*Lord Jesus says to them "But ye shall receive power after the Holy Spirit is come upon you (Acts 1:8)*

*Paul prays for the power of our position in Christ to be manifested in our lives by faith*

*And what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. (Eph 1:19-20)*

*For further reading on the subject -  
go to Pilgrim **Living***

### Top Stories from Previous Issues

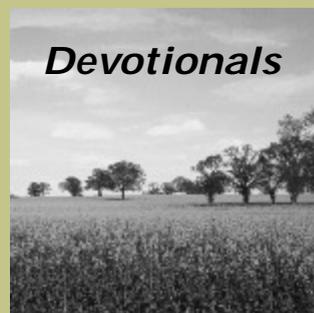
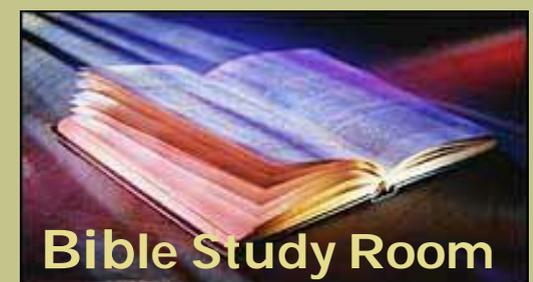
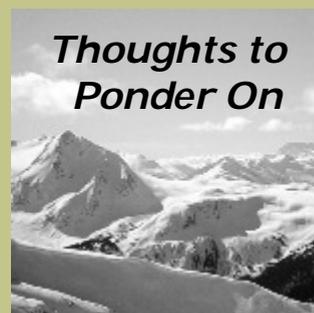
**The Christian's Exalted Position. -- Part one  
God's Blessings in Redemption**

**Studies on the Sermon on  
the Mount Matt. 5-7**

*In the Sermon on the Mount the principle and  
the rule of the kingdom are in view*

**The Natures of Christ.**

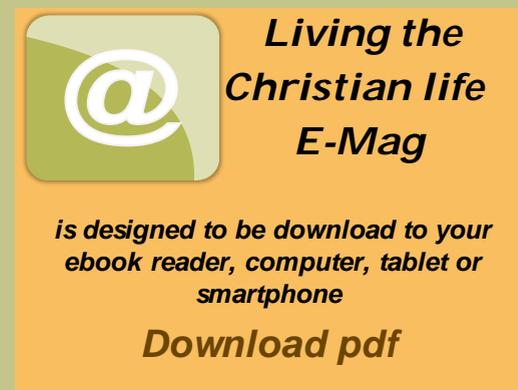
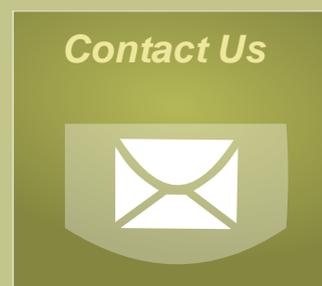
*The Bible represents Christ as a Person having two  
natures, the one divine and the other human.*



**Learning to grow and  
mature through study  
of the Scriptures**

**"Study to show  
yourself approved"**

**2 Tim 2:15**



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PDF Version



*Cover Article*  
*Did*  
*Jesus Claim*  
*to be God?*

*The Lord Jesus Christ made many statements  
- But the statement that caused more  
controversy was that He was the Son of God  
making Himself equal with God.*

*Critics state He never claimed equality with  
God*

*This Article seeks to prove through Scripture  
the validity of Jesus' claim to be God*

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## ***In This Issue***

### ***Bible study in Luke 24***

**Four Heart Experiences in Luke -  
Reading Luke Ch.24:13-34**

### ***Are You an Heir of Glory?***

*"For as many as are led by the Spirit of God, these are  
children of God. For you didn't receive the spirit of  
bondage again to fear, but you received the Spirit of  
adoption*

### ***The Works of God***

*"Then God blessed the seventh day and sanctified  
it, because in it He rested from all His work which  
He had done"  
(Genesis Ch.2:v3)*

*There is no evening to the Sabbath Day, it  
has no evening it is eternal. It foretells  
Christ the true Sabbath in whom God rests,  
and in whom believers rest.  
This is God's own rest of Hebrews Chapter 4.*

### ***Regular features***

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***The Christian's Exalted Position. -- Part one  
God's Blessings in Redemption***

***Studies on the Sermon on  
the Mount Matt. 5-7***

***In the Sermon on the Mount the principle and  
the rule of the kingdom are in view***

***The Natures of Christ.***

***The Bible represents Christ as a Person having two  
natures, the one divine and the other human.***

## Did Jesus Actually Claim to Be God

Two thousand years ago a man from a insignificant Nazarene village in Palestine, shook the religious world. That man Jesus Christ captivated those who heard him. Those who witnessed his words and life tell us that there was something about Jesus of Nazareth which was different from all other religious leaders of His day. Matthew chapter seven, says –

***“When Jesus had finished these words, the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes” (28-29).***

What made Jesus different? His’ only credentials were himself. He never wrote a book, commanded an army, held a political office, or owned property. He mostly travelled within a hundred miles of his village, attracting crowds who were amazed at his provocative words and stunning deeds. His greatness was obvious to all those who saw and heard him.

Most great people eventually fade into history books, but Jesus is still the focus of thousands of books and unparalleled media controversy. Although he was an outsider with no credentials or political powerbase, within three years, Jesus changed the world for the next 20 centuries. Today His followers exist in all four corners of the world. Many millions of Christians have been martyred rather than deny Jesus Christ.

The early New Testament Church faced much persecution and many died for their faith, all of the disciples apart from John who died of old age on the Isle of Patmos. All the others were martyred. Yet the Church grew and expanded greatly. Today it is still growing at a rapid rate, despite the claims of critics that it is a dying entity.

What was it about Jesus Christ that made the difference and caused much controversy amongst the Jewish leaders? Was he merely a great man, or something more? Much of the controversy revolves around the radical claims Jesus made about himself—claims that astounded both his followers and his adversaries.

It was primarily Jesus’ unique claims that caused him to be viewed as a threat by both the Roman authorities and the Jewish hierarchy. These questions get to the heart of who Jesus really was. Some believe he was merely a great moral teacher; others believe he was simply the leader of the world’s greatest religion. But many believe something far more. Christians believe that God has actually visited us in human form. And they believe the evidence backs that up.

Although many people acknowledge that Jesus was a great moral teacher, yet when we examine the Scriptures regarding the claims He made about Himself. We have ask the question, could Jesus have been just a great moral teacher?

Jesus’ Sermon on the Mount has been called the most superlative teaching of human ethics ever uttered by an individual. In fact, much of what we know today as “equal rights” actually is the result of Jesus’ teaching.

One of America’s Founding Fathers, President Thomas Jefferson, revered Jesus as perhaps the greatest moral teacher of all time. In fact, Jefferson’s memorable words in the Declaration of Independence were rooted in Jesus’ teaching that each person is of immense and equal importance to God, regardless of sex, race, or social status. The famous document sets forth, “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights ...”

***“When Jesus had finished these words, the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes” (Mat 7:28-29).***

***Next page>>>> [I and My Father are One.](#)***

## Did Jesus Actually claim to be God – I and My Father are One

Thomas Jefferson revered Jesus as a good moral teacher, but he didn't answer the question, If Jesus falsely claimed to be God he couldn't have been a good moral teacher. But did Jesus really claim deity? Before we look at what Jesus claimed, we need to examine the possibility that he was simply a great religious leader?

And that leads us to the question of what Jesus really did claim for himself; specifically, that Jesus claimed to be divine? Some will say that He never explicitly say "I am God" In fact, Jesus' statements about himself contradict the notion that he was simply a great man or a prophet. On more than one occasion, Jesus referred to himself as God's Son.

In examining Jesus' claims, it is important to understand that he made them in the context of the Jewish belief in one God (monotheism). No faithful Jew would ever believe in more than one God. And Jesus believed in the one God, praying to his Father as, "the only true God."

***Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.(John 17:3)***

But in that same prayer, Jesus spoke of having always existed with his Father.

***"I glorified You on the earth, having accomplished the work which You have given Me to do.... Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was. (John 1&:4-5)***

And when Philip asked Jesus to show them the Father, Jesus said,

***"Philip, have I been with you so long and you don't know me? Whoever has seen me has seen the Father." (John 14:8)***

Jesus continually referred to himself in ways that confounded his listeners, "Before Abraham was, I AM." He told Martha and others around her, "I AM the resurrection and the life; he who believes in me, though he is dead, yet shall he live." Likewise, Jesus would make statements like, "I AM the light of the world," "I AM the only way to God," or, "I AM the "truth." These and several other of his claims were preceded by the sacred words for God, "I AM" . What did Jesus mean by such statements, and what is the significance or the term, "I AM"?

***So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am." Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.(John 8:57-59)***

For answers to the above Scriptures we need to go into the Old Testament for the significant of the statement "I Am". when Moses asked God His name at the burning bush, God answered, "I AM." He was revealing to Moses that He is the one and only God who is outside of time and has always existed. Incredibly, Jesus was using these holy words to describe himself. Jesus' usage of God's name greatly angered the religious leaders.

***"I glorified You on the earth, having accomplished the work which You have given Me to do.... Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was. (John 1&:4-5)***

## Did Jesus Actually claim to be God – The Messiah Son of God

Jesus' usage of God's name greatly angered the religious leaders, these Old Testament scholars knew exactly what he was saying—he was claiming to be God, the Creator of the universe. It is only this claim that would have brought the accusation of blasphemy

Jesus went further by claiming that God was His Father, He was claiming deity with God by declaring "I and the Father are One". Not just in identification, but in essence and substance. The Scriptures remind us in Ephesians chapter 3:19 **That ye may be filled with all the fullness of God**; that is, that ye may be filled with spiritual grace and blessing to an extent corresponding to all the fullness of God.

There is a fullness of gracious attainment in every advanced believer that corresponds to all the fullness of God; every part of his nature is supplied from the Divine fountain, and, so far as a creature can, he presents the image of the Divine fullness. In the human nature of Christ this correspondence was perfect: "In him dwelt all the fullness of the Godhead bodily;"

***My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one.*** (John 10:29-30)

***The Jews picked up stones again to stone Him. Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?" The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God. (John 10:31-33).***

There will be those who accept Jesus as a great teacher, yet are unwilling to call him God. As a Deist, we've seen that Thomas Jefferson had no problem accepting Jesus' teachings on morals and ethics while denying his deity. The Scriptures clearly show us a different story.

***When Jesus was arrested and brought before the Jewish legal Council, they questioned Him***

*Then the high priest stood up and said to Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?" But Jesus remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God." "You have said so," Jesus replied. "But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven." Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. What do you think?" (Mat.26:62-66)*

***"He is worthy of death," they answered.***

It may be difficult to accept how anyone from a such an obscure village in Palestine could be God, To many it is easier to accept that He was a moral teacher, or a great Prophet. But the Scriptures remind us in 1 Corinthians Ch.15. That the very foundational truths of the New Testament Church lay in the fact that God has revealed Himself to us through Lord Jesus. That he came to liberate those bound in sin. That he died and rose again. He alone had the credentials to redeem mankind, Moral teacher or prophet could not accomplish that.

The claims of Jesus Christ force us to choose. "You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse, and Christianity is a great lie  
You can shut Him up for a fool, you can spit at Him and kill him as a demon or you can fall at his feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher.

The Scriptures have left us with no other option, That He is indeed the Son of God; Philip \*said to Him, "Lord, show us the Father, and it is enough for us." Jesus \*said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father.(John 14:8-9)





## (3) The Burning heart - Seeing Christ revealed in the Scriptures (v25-32)

*And they said one to another, Did not our heart burn within us,  
while he talked with us by the way, and while he opened to us the  
scriptures?*

### Jesus reveals to the disciples the Scriptures

We see the evidence of this when Jesus reveals to the disciples through the old testament Scriptures that he would die a cruel death, that he would be buried and that on the third day would rise again.

When later the disciples realise who it was that walked with them, their hearts stirred as they recounted his words of Scriptures their eyes were opened. There had to be a death, but there also had to be a resurrection Paul states in 1 Cor ch15

### That the Gospel of God's grace is based on certainty.

*"What is this certainty"? - "What is the Gospel of God"?*

It is found in the atonement and resurrection of the Lord Jesus Christ, these doctrines are the two great foundational stones of the Gospel, and if either of them were denied, then the Gospel ceases to exist because the Gospel of God's grace concerns

A person	The Christ of scripture and of history
His death	For our sins according to the Scriptures
His resurrection	He was buried and was raised again on the third day according to the Scriptures.

### Certainty of the Gospel

For if Christ did not die as an atoning sacrifice for sins, then sin has never been put away, nor God's eternal claims satisfied, and, consequently, there is no deliverance from its power and doom. And if the Resurrection were denied, then Christ failed to accomplish what He purposed to perform, for He came to put away sin by the sacrifice of Himself as a Sin-offering (Heb. 9:26).

### Two Great Foundational Truths of the Gospel

These two great foundation doctrines are based upon the Scriptures of the Old Testament; and those writings being from God their testimony silenced all discussion and controversy.

His burial is asserted as the evidence of His death; and that He was seen, alive is declared as proof of His resurrection. This is the Gospel that Paul proclaimed and preached, that the early Church accepted; and by which men and women are saved.

Paul speaking again the Book of Acts 13:14-39 He expounds the doctrine of justification by faith, and is centered around the death and resurrection of a Saviour v29-31 He also confirms yet again that it was "according to the Scriptures"

The Scriptures tell us that - "For there is no salvation in any other name given under heaven by which we may be saved, but by the name of Christ" (Acts ch4: 12) (Gospel of John ch14: 6)

There is no salvation in His name, but upon the fact of His death and resurrection. The Apostle lays much stress upon the fact that Christ died for our sins, and was buried, and rose again.

This truth is confirmed by Old Testament prophecy, see (Psalm 16:10, Isaiah 53, Psalm 22 Daniel 9:26-27, Hosea 6:2

Also by many eyewitnesses, who saw Christ after he had risen from the dead. The early Church believed it. All the Apostles agreed in this belief and by this faith they live and in this faith they die.

Next Study >>4) *The glad heart -*

*Exulting in the Lord's exaltation and priestly ministry for the saints (v52-53)*

### *Bible reading*

#### **Luke 23:25-32**

**25** Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

**26** Ought not Christ to have suffered these things, and to enter into his glory?

**27** And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

**28** And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

**29** But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

**30** And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

**31** And their eyes were opened, and they knew him; and he vanished out of their sight.

**32** And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

## ( 4) The glad heart - Exulting in the Lord's exaltation and priestly ministry for the saints (v52-53)

*And they worshipped him, and returned to Jerusalem with great joy:  
And were continually in the temple, praising and blessing God. Amen.*

### Jesus is worthy of Worship

When one looks unto the historical account of the life, character and essence of Jesus, he must fall on his face and cry out "*You alone are worthy of worship*"

Christianity is not just a system of beliefs or a philosophical view of life. Christianity is Christ, if you take Christ out Christianity it will cease to exist. Jesus is not just a good moral teacher or one of the great prophets of ages past; He is God in the flesh.

### The essence of Christian Worship

The essence of Christian worship is not in its form or style, nor a system of philosophical teachings about good works. The essence of Christian worship is in the person of Jesus Christ. Worship flows from a genuine understanding of the character of Jesus. When one truly comprehends that, worship will flow from us to the Father because of the Son.

The risen Lord says to Thomas "Put your hands here" pointing to the nail marks and Thomas falls down in worship of his Lord and God.

Jesus is risen from the dead - he is alive and the disciples can hardly believe their eyes.

And the truth that Jesus is risen from the dead tells us that he has beaten death and where human leaders fail Jesus has succeeded.

This is what we celebrate at Easter, victory - death is defeated.

*When the Lord Jesus ascended to heaven,  
He leaves with this message found in Luke 24:8-53*

### *Bible Reading Luke Ch.24 v49-53*

**49** And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

**50** And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

**51** And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

**52** And they worshipped him, and returned to Jerusalem with great joy:

**53** And were continually in the temple, praising and blessing God. Amen.

## Are You an Heir of Glory?

*"For as many as are led by the Spirit of God, these are children of God. For you didn't receive the spirit of bondage again to fear, but you received the Spirit of adoption, by whom we cry, "Abba! Father!" The Spirit himself testifies with our spirit that we are children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if indeed we suffer with him, that we may also be glorified with him."*

**Romans 8:14-17**

***The above verses set before us a very solemn question—  
Are you an heir of glory?***

**The inheritance I speak of is the only inheritance which can be kept forever.** - All others must be left in the hour of death, if they have not been taken away before. The owners of millions can carry nothing with them beyond the grave. But it is not so with the heirs of glory. Their inheritance is eternal. The inheritance I speak of is the only inheritance which is within everybody's reach. Most men can never obtain riches and greatness, though they labor hard for them all their lives. But glory, honor, and eternal life, are offered to every man freely, who is willing to accept them on God's terms. "Whoever will," may be an heir of glory.

If you wish to have a portion of this inheritance, you must be a member of that one family on earth to which it belongs, and that is the family of all true Christians. You must become one of God's children on earth, if you desire to have glory in heaven. None but true Christians are the children of God. None but the children of God are heirs of glory.

**The relation of all true Christians to God. - They are God's "SONS."**

I know no higher and more comfortable word that could have been chosen. To be servants of God—to be subjects, soldiers, disciples, friends—all these are excellent titles. But to be the sons of God, is a step higher still. What says the Scripture? "The servant abides not in the house for ever—but the son abides ever." (John 8:35.)

**To be son of the rich and noble in this world**—to be son of the princes and kings of the earth—this is reckoned a privilege. But to be a son of the King of kings, and Lord of lords—to be a son of the High and Holy One, who inhabits eternity—this is something higher still. And yet this is the portion of every true Christian.

But how can sinful men like you and I become sons of God? When do they enter into this glorious relationship? We are not the sons of God by nature. We are not born so when we come into the world. No man has a natural right to look to God as his Father.

**The Epistle to the Ephesians tells us**, "You were by nature children of wrath, even as others." (Ephes. 2:3.) The Epistle of John says, "the children of God are manifest, and the children of the devil—whoever does not righteousness is not of God." (1 John 3:10.)

**Men become sons of God in the day that the Spirit** - leads them to believe on Jesus Christ for salvation, and not before. What says the Epistle to the Galatians? "You are all the children of God by faith in Christ Jesus." (Gal. 3:26.) What says the Epistle to the Corinthians? "Of him are you in Christ Jesus." (1 Cor. 1:30.)

**Part two >>>> Power to become the sons of God**

## Power to become Children of God

***What says the Gospel of John? "As many as received Christ, to them gave the power (or privilege) to become the sons of God, even to those who believe on His name." (John 1:12.) Faith unites the sinner to the Son of God, and makes him one of His members. Faith makes him one of those in whom the Father sees no spot, and is well pleased.***

**Faith marries him to the beloved Son of God**, and entitles him to be reckoned among the sons. Faith gives him fellowship with the Father and the Son. Faith grafts him into the Father's family, and opens up to him a room in the Father's house. Faith gives him life instead of death, and makes him instead of being a servant, a son.

Reader, I warn you to beware of the delusive notion, that all men and women are alike children of God, whether they have faith in Christ or not. It is a wild theory which many are clinging to in these days—but one which cannot be proved out of the Word of God. It is a perilous dream, with which many are trying to soothe themselves—but one from which there will be a fearful waking up at the last day.

**That God, in a certain sense, is the universal Father of all mankind**, I do not pretend to deny. He is the Great First Cause of all things. He is the Creator of all mankind, and in Him alone, all men, whether Christians or heathens, live and move, and have their being. All this is unquestionably true. In this sense Paul told the Athenians, a poet of their own had truly said, "We are His offspring." (Acts 17:28.) But this son-ship gives no man a title to heaven. The son-ship which we have by creation, is one which belongs to stones, trees, beasts, or even to the devils—as much as to us.

**That God loves all mankind with a love of pity and compassion**, I do not deny. His tender mercies are over all His works. He is not willing that any should perish—but that all should come to repentance. He has no pleasure in the death of him that dies. All this I admit to the full. In this sense our Lord Jesus tells us, "God so loved the world, that he gave His only begotten Son, that whoever believes in him should not perish—but have everlasting life." (John 3:16.)

It is nonsense to talk of the view I am now upholding as narrow-minded and harsh. The Gospel sets an open door before every man. Its promises are wide and full. Its invitations are earnest and tender. Its requirements are simple and clear. Only believe on the Lord Jesus Christ, and whoever you are, you shall be saved. But to say that proud men, who will not bow their necks to the easy yoke of Christ, and worldly men, who are determined to have their own way and their sins—to say that such men have a right to claim an interest in Christ, and a right to call themselves sons of God, is absurdity indeed.

**God offers to be their Father—but He does it on certain distinct terms**—they must draw near to Him through Christ. Christ offers to be their Savior—but in doing it He makes one simple requirement—they must commit their souls to Him, and give Him their hearts. They refuse the terms, and yet dare to call God their Father! They scorn the requirement, and yet dare to hope that Christ will save them! God is to be their Father—but on their own terms! Christ is to be their Savior—but on their conditions!

***What can be more unreasonable? What can be more proud? What can be more unholy than such a doctrine as this? Beware of it, reader, for it is a common doctrine in these latter days. Beware of it, for it is often speciously put forward, and sounds beautiful and charitable in the mouths of poets, novelists, sentimentalists, and tender-hearted women. Beware of it, unless you mean to throw aside your Bible altogether, and set up yourself to be wiser than God. Stand fast on the old Scriptural ground. No sonship to God without Christ! No interest in Christ without faith!***

**[Back>>>> to part one Heir of glory](#)**

Extracted from Are You an Heir? by J. C. Ryle

## The Works of God

***“Then God blessed the seventh day and sanctified it, because in it He rested from all His work which He had done”  
(Genesis Ch.2:v3)***

***There is no evening to the Sabbath Day, it has no evening it is eternal. It foretells Christ the true Sabbath in whom God rests, and in whom believers rest.  
This is God’s own rest of Hebrews Chapter 4.***

**Blessing is stamped upon this introduction to the history of God’s interest in man and His creatures  
He blessed the living creature (Gen 1:22) - He blessed man (Gen 1:28) - He blessed the seventh day (Gen 2:3)**

In the Gospel of John Chapter .5. The Lord Jesus reminded the Zealots that His command for healed man to carry his bed on the Sabbath, was in accordance with a previous act by His Father recorded in Genesis Ch.3:21 “the making of the coats of skins to clothe the nakedness of Adam and Eve” And as sin had broken the Father’s rest after creation, so Christ had come because of sin to “work the works of Him” He alone could say “I have finished the work which Thou gavest Me to do” (John Ch.17:4)

In the healing of the lame man, The Lord Jesus presented proof of His Messiah-ship to the nation on the Sabbath that they might learn that He Himself was the “True Sabbath” in which God rested. God’s creation Sabbath was wrecked by sin. The Sabbath was given as a token of the covenant between man and Jehovah, but man’s disobedience destroyed it.

Here in John Chapter.5 the Jews persecuted Jesus because He healed the lame man on the Sabbath (v16). But the Jews had degraded the Sabbath and the Passover in that it became “A feast of the Jews (John Ch.5:1) and not “the feast of Jehovah” Man degraded himself so that he became lifeless which is in contrast with Him who is “the giver of life”. Man clings to forms and festivals all the more strongly when lacking the life which can be described as “covenant of works”. They will use their religion of works to fight against Him of whom they witnessed (John Ch.5:18)

**The Christian Sabbath – the resurrection day opens the “New Creation” in which the Christians rests**

***Hebrew Ch 4 reminds “Let us therefore be diligent to enter that rest” (v11)***

The Pilgrim Christian rests not in the first creation, in which the first Adam corrupted, but in the second because it is God’s redemption rest, and Christ being that Sabbath. It is a rest that cannot be disturbed. (Hebrews 4:9-11)(Hebrews 4:3) For we rest in the finished work of Calvary

***“I have glorified Thee on earth, having accomplished the work which Thou hast given Me to do” (John 17:4)***

Just as sin had broken the Father’s rest after creation, so Christ had come because of sin to work the works of Him that sent Him. The statement “My Father worketh until now and I work” (John 5:17) is deeply affecting, for it declares that neither He nor the Father could find that their Sabbath in the midst of the sad fruits of sin

That eternal life is lived out by the Pilgrim Christian not in his own strength, but through the power of the Holy Spirit, and as such the Father works our His purposes in us through the Holy Spirit,

The work of God in relation to our eternal destiny lies in the necessity of the Pilgrim Christian to be renewed in spirit (or be born again)\*\* The necessity grows out of the incapacity of the natural man to see or enter the kingdom of God, However gifted, moral, or refined he may be the natural man is absolutely blind to spiritual truth and incapable of entering the kingdom

***Jesus goes beyond mans concept and comes to the very heart of man's problem, the need for spiritual transformation or regeneration produced by the Holy Spirit***

## What's in a name?

**“Who is He” is the acid test, to believe on Him is the true object of faith**

***The gospel of John Chapter one declares for us eight great truths concerning our Lord Jesus Christ.***

1. He was and is the eternal one, who always existed before time and matter. “In the beginning was the Word”
2. He was and is a Person distinct from God the Father. “The Word (the pre-incarnate Christ)”
3. He was and is God “The Word was God”
4. He was co-existent with God (the Father) from eternity.
5. He was the creator of the universe
6. He is the source of all life and light. (both physical and spiritual)
7. He is the self revealing God to a fallen universe. His self disclosure is invincibly victorious.
8. He entered the world of men and they ignored Him.

**The Word** – who He became. The Word (The Eternal Creator God) became (flesh man). The mystery of the ages God became Man, the God-Man. Deity united Himself to humanity in one glorious Person forever tented in a tabernacle of flesh among us.

Those who saw the God-man saw the glory of the “only Son from the Father” They actually saw God who is invisible in the only Son, who made God known and introduced a new era of grace and truth.

As He spoke many believed on Him (John 8:30) those who believed on Him, He said to them, “if you continue in My word, then are ye my disciples (John 8:31)

**And ye shall know the truth and the truth shall make you free (John 8:32)**

Faith in Christ manifested by continuance in His Word (John 8:31-32) is the gateway to Spiritual freedom not ritualism or human descent. Whoever is enslaved by sin is not free, only the Son can set the sinner free.

The clarity of the Word of God affords answers to a world that has none. The Word of delivers an all powerful God, offering peace for eternity at the foot of the cross. Fulfillment in a world which promises much yet never delivers.

**The Word of God is His story.**

It concerns one man Abraham, the father of the nations and the father of all Bible believing Christians.

It concerns a people the people of God.

It concerns a Savior of mankind His only begotten Son.

It concerns a new way and new beginning.

It concerns His Church made of believers from every land and nation in one glorious unity in complete union with Him

It concerns the resurrected life and an eternity to be had, a future prospect.

**God showed His love in His Son the Lord Jesus Christ.**

**God revealed His love on Christmas day.**

**For More Blog Articles >>>>>>> [Click on Pilgrimway Pulpit](#)**

## *What is the True Church?*

**The one true Church is composed of all believers in the Lord Jesus.** It is made up of all God's elect — of all converted men and women — of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

**It is a Church of which all the members have the same marks.** They are all born again of the Spirit; they all possess “repentance towards God, faith towards our Lord Jesus Christ,” and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently, and after various fashions; some worship with a form of prayer, and some with none; some worship kneeling, and some standing; but they all worship with one heart.

**It is a Church that is by one Spirit;** they all build upon one foundation; they all draw their religion from one single book — that is the Bible. They are all joined to one great centre — that is Jesus Christ. They all even now can say with one heart, “Hallelujah;” and they can all respond with one heart and voice, Amen and Amen.

**It is a Church which is dependent upon no ministers upon earth,** however much it values those who preach the gospel to its members. The life of its members does not hang upon Church-membership, or baptism, or the Lord's Supper — although they highly value these things, when they are to be had. But it has only one Great Head — one Shepherd, one chief Bishop — and that is Jesus Christ.

He alone, by His Spirit, admits the members of this Church, though ministers may show the door. Till He opens the door no man on earth can open it — neither bishops, nor presbyters, nor convocations, nor synods. Once let a man repent and believe the gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized; but he has that which is far better than any water-baptism — the baptism of the Spirit.

He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church; but all the ordained men in the world cannot shut him out of the true Church.

**It is a Church whose existence does not depend on forms,** ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates or any act of favor whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it. It has often been driven into the wilderness, or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

**This is the Church to which the scriptural titles** of present honor and privilege, and the **promises** of future glory especially belong; this is the Body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's foundation, and the temple of the Holy Ghost.

This is the Church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt and the wheat of the earth; this is the “holy Catholic Church” of the Apostles' Creed; this is the “One Catholic and Apostolic Church” of the Nicene Creed; this is that Church to which the Lord Jesus promises “the gates of hell shall not prevail against it,” and to which He says, “I am with you always, even unto the end of the world” (Matt. 16:18; 28:20).

***J.C. Ryle (1<sup>st</sup> Bishop of Liverpool)***

## Acts 1:13 The first Meeting place of Christian Worship

*The characteristic of first century professing Christians was unity, soundness in the faith, holiness, and prayers and intercessions. It is these things that are wanting, the grandest architecture and the most ornate ceremonial will do nothing to mend the world. It is the presence of Christ and the Holy Ghost which alone gives power.*

WE are told in these simple words what the Apostles did immediately after the Ascension of our Lord Jesus Christ into heaven. Fresh from the wonderful and touching sight of their beloved Master being taken away from them, — with the message brought by angels, bidding them expect His Second Advent, still ringing in their ears. — They returned from Mount Olivet to Jerusalem, and went at once “into an upper room.” Simple as the words are, they are full of suggestive thoughts, and deserve the close attention of all into whose hands this volume may fall.

Let us fix our eyes for a few minutes on the first place of meeting of Christians for worship of which we have any record. Let us examine the first congregation, which assembled after the great Head of the Church had left the world, and left His people to themselves. Let us see who these first worshippers were, and how they behaved, and what they did. I venture to think that a little quiet contemplation of the subject may do us good.

We should notice, firstly, *the unity, which* characterized this first meeting in the “upper room.” We are told expressly, “that they were all there with one accord,” that is, of one mind. There were no divisions among them. They believed the same thing. They loved the same Person, and at present there was no disagreement among them. There was nothing of High, or Low, or Broad in that “upper room.” Heresies, and strife's, and controversies were as yet unknown. Neither about baptism, or the Lord's Supper, or vestments, or incense, was there any contention or agitation.

Happy would it have been for Christendom if this blessed state of things had continued! At the end of eighteen centuries we all know, by bitter experience that the divisions of Christians are the weakness of the Church, and the favorite argument of the world, the infidel, and the devil against revealed religion. Well may we pray, when we see this blessed picture of the upper room, that God would heal the many ecclesiastical diseases of the nineteenth century, and make Churchmen especially become more of one mind?

We should notice, secondly, the *devotional habits* of this first congregation in the “upper room.” We are told expressly that they “were continuing in prayer and supplication.” Here, again, we should mark the original Greek. The expression denotes that prayer was a continued and habitual practice at this crisis.

What things these holy worshippers prayed for we are not told. Like our Lord's discourse with the two Apostles journeying to Emmaus, one would like to know what their prayers were (Luke 24: 27). We need not doubt that there was much prayer for grace to be faithful and not fall away, — for wisdom to do the thing that was right in the new and difficult position which they had to take up, — for courage, for patience, for unwearied zeal, for abiding recollection of our Lord's example, our Lord's teaching, and our Lord's promises.

But in perfect wisdom the Holy Ghost has thought fit to keep back these things from us, and we must not doubt that this is right. One thing, at any rate, is quite certain. We are taught clearly that nothing is such a primary duty of a Christian assembly as united prayer and supplication. Let us never forget the first charge which the great Apostle of the Gentiles gave to Timothy when he wrote to him about his duties as a minister of the Church. **“I exhort, therefore, first of all, that supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and all that are in authority, that we may live a quiet and peaceable life”** (1 Tim. 2: 1, etc.).

In the next place, let us learn *the source of true power in the Church*. This little upper room was the starting-point of a movement which shook the Roman Empire, emptied the heathen temples, stopped gladiatorial combats, raised women to their true position, checked infanticide, created a new standard of morality, confounded the old Greek and Roman philosophers, and turned the world upside down. And what was the secret of this power?

Extracted from a sermon by J C Ryle entitled "And they went up into an Upper Room"

## **Doctrine, is the essence of our faith.**

**Love is a part of that doctrine and cannot be greater than doctrine. To really love God is to come to grips with doctrine - the whole counsel of God. Doctrine refers only to declared scripture (i.e. the Bible).**

Biblical Doctrine is the foundation of all true Christian experience. Without a sound doctrinal foundation Christian experience, is like a builder attempting to build a house without a good foundation. Doctrinal truth is not only the foundation but also the superstructure of all true biblical experience

All Christian practice must be based on correct doctrines and rooted in Christian principles. Christian doctrines are nothing less than the truths of Christianity. The Bible emphasizes that

***"All Scripture is inspired by God and is profitable for teaching, for rebuking, for correcting, for training in righteousness, so that the man of God may be complete, equipped for every good  
2 Timothy 3:16-17***

***For a fuller study of the above subjects go to Pilgrimway Ambassador.***

***A web site of Biblical Theology  
[pilgrimwayambassador.co.uk](http://pilgrimwayambassador.co.uk)***

## **The Doctrine of Biblical Truth - Biblical doctrine is essential to the Christian experience**

**Doctrinal truth is not only the foundation but also the superstructure of all true biblical experience**

### **The Doctrine of the Scriptures**

The Importance of Doctrine  
Scriptural Truth  
Correctness & Inspiration of Scripture  
Sufficiency of Scripture  
Finality & Unity of Scripture  
Faith & the Word  
Christ and, the Bible

### **The Doctrine of God and Creation**

The Essential Attributes & Nature of God  
The Triune Unity of the Godhead  
Attributes of Divine Persons  
Titles and Descriptive Titles of God  
Manifestations of God  
The Fatherhood of God  
Creation  
Saviour God

### **The Gospel of God**

The Application of the work of Redemption & Adoption  
The operation of the Holy Spirit  
Conversion, Repentance, and Faith  
Justification, Sanctification and Perseverance.  
Glorification  
Sevenfold Salvation

### **The Doctrine of Christ**

The Absolute Deity of Christ  
The Names and Titles of Christ  
The Son of God & Son of Man  
The Humanity of Christ  
Prophet, Priest and King  
The Life of Christ in the Gospels  
The Suffering and Exalted servant

### **The Gospel of Christ**

Propitiation and Substitution  
The incarnation & birth  
The Cross of Christ  
The Resurrection of Jesus Christ  
The Lord's Ascension and Exaltation  
The High Priestly Work of Christ  
Mediator and Advocate

### **The Doctrine of the Holy Spirit**

The Titles of the Spirit of God  
The Personality & Deity  
The Work of the Holy Spirit  
The Person and Office  
Ministries of the Holy Spirit  
The Baptism of the Holy Spirit

### **The Doctrine of Man in relation to God**

Man in his original state  
Man in the state of sin  
Man in the Covenant of grace

### **The Doctrine of the Fall**

The Devil and his Angels  
The World. The Flesh  
Sin and its Symptoms

### **The Doctrine of the Believer's Blessedness**

Foreknowledge, Election and Predestination  
Faith Adoption Eternal Life  
Access, Prayer and Worship  
Calling, Regeneration  
New Creation. (New birth)  
Eternal life & Assurance

### **The Doctrine of the Last Things**

Introduction to the Study of Prophecy  
The "Days" of Scripture  
The Judgement Seat of Christ  
The Lord's Coming in Glory  
The Great White Throne  
The last days  
Church of God  
Days of Scripture  
Lord's coming for His Church  
Daniel's seventy weeks  
Conditions and events on earth  
The Millennium Reign  
The Great White Throne  
Eternal punishment  
The Eternal State

# The Natures of Christ.

**The Bible represents Christ as a Person having two natures, the one divine and the other human.**

***This is the great mystery of godliness, God manifested in the flesh,***

"And without controversy great is the mystery of godliness; He who was manifested in the flesh, Justified in the spirit, Seen of angels, Preached among the nations, Believed on in the world, Received up in glory. (1 Tim. 3:16)"

***a. The two natures. Since many in our day deny the DEITY of Christ, it is necessary to stress the Scripture proof for it. Some old Testament passages clearly point to it, Such as***  
 "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. (Isaiah 9:6)"

"In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness. (Jeremiah 23:6)"

"But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting. (Micah 5:2)"

**The New Testament proofs are even more abundant,**

"All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal [him.] (Matthew 11:27)"

"In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:18)

"No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared [him]. (John 1:18)"

***b. The two natures united in one Person.*** Christ has a human nature, but He is not a human person. The Person of the Mediator is the unchangeable Son of God. In the incarnation He did not change into a human person; neither did He adopt a human person. He simply assumed, in addition to His divine nature, a human nature, which did not develop into an independent personality, but became personal in the Person of the Son of God.

After this assumption of human nature the Person of the Mediator is not only divine but DIVINE-HUMAN; He is the God-man, possessing all the essential qualities of both the human and the divine nature. He has both a divine and a human consciousness, as well as a human and a divine will.

This is a mystery which we cannot fathom. Scripture clearly points to the unity of the Person of Christ. It is always the same Person who speaks, whether the mind that finds utterance be human or divine,

**For a fuller study**

**see**

***The Doctrine of the Person and Work of Christ***

***The Names and Nature of Christ***

**At**

***Pilgrim Ambassador***

***Bible Theology Web site***

## The Christian's Exalted Position. -- Part one

### **God's Blessings in Redemption - Bible Reading... Eph 1:3-14**

*In the verses before us we are reminded of our position as blood bought sons redeemed for his glory. As the poppy is a remembrance of peace, so these verses remind us of God's peace through redemption in Christ*

The poppies were the Belgian wildflower that went forth and multiplied so prodigiously in the blood-soaked, artillery churned soil of First World War battlefields. They added a rare splash of colour, and life, in the blasted landscapes of that brutal conflict. And the poppies bloomed over the shattered bodies and among the trenches of the Allies and our enemies alike.

It is a reminder not only of the horrors of war and the loss of life. But also the hope of something better, but history reminds us that senseless killing of human life knows no boundaries

*The feast of Booths or Tabernacles* was also the harvest festival memorial of redemption for Israel, prophetic of kingdom rest and blessings through Israel to the nations.

*On the last day the great day of the feast*

***The last day of the feast was the most solemn and climatic of the entire festal cycle. It was the eighth day of rest and holy assembly***

A tradition grew up in the few centuries before Jesus that on the 7 days of the feast of Booths or Tabernacles, a golden container filled with water from the pool of Siloam was carried in procession by the high priest back to the temple. As the procession came to the Watergate on the south side of the inner temple court 3 trumpet blasts were made to mark the joy of the occasion and the people recited Isa Ch.12 3

***"You will joyously draw water from the springs of salvation"***

The use of the water symbolized the blessings of adequate rainfall for crops this ritual was performed on each of the seven days. It was also a memorial aspect that prefigured their wilderness wanderings. And the water poured out was commemorating the water supplied to Israel in the dessert. On the eighth day the ritual signified the enjoyment of the springs of the land of Canaan itself and no water was poured out. Jesus stood and offered the Spiritual reality of the kingdom to individual believers,

*The reading in Ephesians reminds of God's immeasurable blessings to those who are thirsty - the thirsty soul feels the need to come and to satisfy their longing*

### **1..The Blessing of Redemption in Christ. 1:6-10**

#### **Memorial stones**

When the Israelites were to enter Canaan they were commanded to place **two sets of memorial stones**, one in the midst of Jordan and one on the far side of Jordan at Gilgal.

***They were to be a memorial of God's goodness to them as a nation.***

The stones placed in the Jordan were to remind them that it represented the death and burial of Israel's forty years of unbelief and sinning in the wilderness. The stones set up at Gilgal signifies her new life of resurrection power and victory.

***Part 2 The Christian's Exalted Position on next page >>>>>>>>***

## The True Citizens of the Kingdom of God

**“The Christian Pilgrim is encouraged to be a torch bearer”, to be the light of the world, to walk as children of light. To live in the "Light of the Gospel Message". We are called to live lives that make a difference to our society. To bring His kingdom and His will into our part of our being**

*Studies on the Sermon on the Mount in Matt.Ch.5  
Concerning the true Possession and Profession of the Citizen of the Kingdom of God*

***We are encouraged to "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven (Matt .5:16)***

Since God is "Light"(1 John 1:5) Family resemblance necessitates that as Pilgrim Christians and Children of God, that we imitate our Father in a worthy walk "In the light" as "children of light" We are to separate ourselves from the fruitless works of darkness, living wisely and exemplarily, taking every opportunity to do well (Col.4:5)

### **The True Possession of the Citizens of the Kingdom (v3-12)**

***In the Sermon on the Mount the principle and the rule of the kingdom are in view, It describes the character of those who would inherit the Kingdom.***

Those who really truly repent  
( blessed are the poor in spirit)  
Those who would be salt of the earth  
Those who would be as the light of the world  
You are "salt and light"

The Sermon on the Mount is rightly accorded a chief place in the teaching of our Lord. It carries the weight of authority.It reveals to us the heights and depth of the perfect life which is nowhere surpassed in the gospels.

These verses describe the "Epitome of Christianity" But it also warns against a view all too commonly prevailing concerning the purpose of the Sermon on the Mount..

Many people in the matter of religious belief, who scorn every hard and fast rule of faith and practice, but will always fall back upon some choice portion of the gospel, to justify their bonds of faith, the Sermon on the Mount is such portion.

They will cling to it as to the last remaining shreds of the garment of creed, barely sufficient to cover the nakedness of their subjective faith. Thus the Sermon on the Mount has become the creed of the creed less.

But in doing so it affords a driving force for such people, by taking for granted that he needs no more than the presentation of this high idea, and that Jesus does him the honor of thinking him capable of realizing it by his own natural goodness. They congratulate themselves upon their part that they can play in attempting to reach God's standard.

And yet the Sermon on the Mount is the complete opposite, because it brings to the forefront the "perfect law" only one man could fully meet.

The Messiah King fulfilled the law, confirming and emphasizing its deeper meaning, by doing so He condemned every natural, spiritually un-renewed man. Speaking of the helplessness of sin, of man's utter condemnation in the sight of God. It also speaks upon the insistence upon the necessary of the cross

The King showed also that the Kingdom of heaven will be established only through a King who must also become the Savior of those who will be its citizens.Only then will they enjoy such righteousness, love, and perfection. That day will be fully realized at His Second Advent "when His Kingdom will come and His will be done on earth as in heaven". Matt .6 v16)

***Till that day we are called to be lights of the world. To live lives that make a difference to our society.To bring His kingdom and His will into our part of our being***

"The beatific character and attitude described by our Lord in v3 to 12 are unattainable by self effort, but are wrought in the Christian by the work of the indwelling Holy Spirit (Gal ch5 v22-26)

In Gal. Ch.5 the Christian character is described as the fruit of the Spirit, verse 22-23 list the qualities of that fruit, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control. It is these characteristics that are brought forth in these verses in Matt. Ch.5

***verse 3 says Blessed are the poor in Spirit for theirs is the Kingdom of heaven***

"The poor in Spirit" is consciousness of moral poverty

***verse 4 Blessed are "they that mourn" for they will be comforted***

The they that mourn are grieved because of their own sinfulness

***Verse 8 says Blessed are the pure in heart for they will see God,***

"Blessed are the pure in heart" the purified in heart that is those who have received a new moral nature in regeneration.

The new birth is an absolute necessity for entrance into the Kingdom.

These three verses show us the moral nature of the Kingdom. Notice the progression first there is a consciousness of ones moral poverty, then that should lead to an awareness of sin and thirdly a change of heart and life.

***The new birth is an absolute necessity for entrance into the Kingdom. The new man having become a partaker of the divine nature and life. The new man is Christ "formed" in the Christian Col 1:13-22***

The Sermon related to the Disciples and consequently to us, is a rich relationship of saving and responsive faith, of repentance, pardon, and acceptance of God's divine grace

***It's the "True possession of the Citizen of Heaven of following Jesus our Saviour***

**.The True Profession of the Citizen of the Kingdom.**

***We called to be People who would who would be as the light of the world***

The world in which we are to shine as lights is vastly different to the virtues seen in the Beatitudes . A fairly accurate description of the human race might be furnished by taking the Beatitudes, turning them wrong side out and saying,

***"Here is your human race."***

For the exact opposite of the virtues in the Beatitudes are the very qualities which distinguish human life and conduct.In the world of men we find nothing approaching the virtues of which Jesus spoke in the opening words of Sermon on the Mount.

**Instead of poverty of spirit** we find the rankest kind of pride;

**instead of mourners** we find pleasure seekers; instead of meekness, arrogance;

**instead of hunger after righteousness** we hear men saying, "I am rich and increased with goods and have need of nothing";

**instead of mercy we find cruelty;** instead of purity of heart, corrupt imaginings;

**instead of peacemakers** we find men quarrelsome and resentful; instead of rejoicing in mistreatment we find them fighting back with every weapon at their command.

And this is the more to be wondered at seeing that these are the evils, which make life the bitter struggle it is for all of us. All our heartaches and a great many of our physical ills spring directly out of our sins. Pride, arrogance, resentfulness, evil imaginings, malice, greed: these are the sources of more human pain than all the diseases that ever afflicted mortal flesh.

***It is into this world where not only are we to shine as torch bearers but also to be "The salt of the earth, to impart a Spiritual morality***

***Part 2 in this series is given in Page 3***

***Dealing with the the Salt of the earth***

## The True Commission of the Citizen of the Kingdom of God

### “You are the salt of the earth”

***It is into this world that we are to be “The salt of the earth, and to impart Spiritual morality” Upon the the environment in which we live in.***

***But You are my people ; I have called you out of the world says the Lord Jesus Christ, now you are entirely different. You possess a different life.***

***It is impossible for us fully to appreciate the significance of this text until we decide the exact connotation of this term. Our Lord took for granted that His hearers would understand what He meant, that salt was very commonly used in our Lord's day. There was no need for any qualification whatsoever when He said "Ye are the salt of the earth."***

Salt was used for one primary and pre-eminent purpose—as an aseptic; to prevent the process of decay and putrefaction in meats and foodstuffs. In our Lord's day you would find in every home a certain quantity of salt, and the housewife would make use of it to prevent foodstuffs, and meats especially, from putrefying.

***The conclusion, therefore, that the Lord is saying of the world in which His people lived, as in the grip of moral and spiritual decay. The world, in effect, is in process of moral and spiritual putrefaction.***

The world is dead in trespasses and sins; and the evidences of that decay are to be seen on all hands. But ye, says the Master, you, my people, you whom I have redeemed, you are the salt of the earth. You are in this world as a moral and spiritual aseptic.

You are now quite different from the world. There was a time when you were of the world, when you too were in the grip of the evil one, when you too were dead: but you are no longer in that condition.

***For He delivered us from the domain of darkness and transferred us to the Kingdom of His beloved Son (Col. 1.13)***

**Psalm 1. Reminds us,** “He will be like a tree firmly planted by streams of water”  
(Supernaturally planted in an arid desert)

That reminds us we cannot live our lives drawing on our own resources which are earthy, we know from Genesis Chapter 3. That the earth was also corrupted when man fell. Relying on our own resources will only bring toil and failure.

***But You are my people ; I have called you out of the world says the Lord Jesus Christ, now you are entirely different. You possess a different life.***

The process of death is evident in the world around, but in you we see the evidences of life. And what a life! God looks upon His children as the recipients of a divine nature,

as those who by grace are indwelt by the Holy Spirit, as those who have the mind of Christ. God looks upon His people in all generations as new creatures in Christ Jesus.

And so, our Lord looking into the faces of these His disciples, says, "You are the salt of the earth. There is something in you which is capable of stemming the tide of sin around you.

**There is something in you which, by the grace of God, is capable of stopping the impetus of iniquity.**

**Yours is a life,  
a triumphant life,  
a victorious life,  
a life of true glorious, God-given victory."**

***This is one of the great declarations of the Scriptures. God means His people to triumph over their difficulties,***

***to be victors over their sin,  
to rise up with wings as eagles,  
to run and not be weary,  
to walk and not faint.***

And whatever the circumstances of our life may be, He means us in the midst of the most wicked environment, to be the moral and spiritual aseptic of society.

The Christian character is not mere moral or legal correctness, but the possession and manifestation of the fruit of the Spirit found in Galatians (READ Gal. Ch.5 v22-23)

Taken together these verses present a moral portrait of Christ “Its no longer I who live, but Christ lives in me.

***And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. Gal. Ch2:20***

***What we are saying in these verses. Is***

***“The Christian life is the Out-living of the In-living Christ.***

***Jesus Christ was the image of God, Jesus Christ was pure in all his thoughts and words. He is the true benchmark of righteousness I.e. “The ultimate of righteousness”***

***“Blessed are those who hunger and thirst for righteousness” Ch.5:6***

***“Hungering and thirsting” is the appetite for Spiritual things. As the physical body needs nourishment to sustain in its daily toil of life, likewise the “Spiritual body” needs to take in “Spiritual food” to enable it to progress to that high calling of God.***

***We are encouraged by Paul In Philippians Ch.3 v13-14***

***Brethren, I do not regard myself as having laid hold of it; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.***

Paul uses the analogy of a runner to describe the Christian's spiritual growth. The believer has not reached his goal of Christ likeness, but like a runner in a race, he must continue to pursue it.

The race toward Christ likeness begins with a sense of honesty and dissatisfaction, The believer is to forget what lies behind, refusing to rely on past virtuous deeds and achievements, or to dwell on past sins and failures, We will never reach that goal of total Christian until we reach eternity, nevertheless we strive for that goal.

***Romans Ch.8 v29 says***

***For those whom He foreknew, He also predestined to become conformed to the image of His Son.***

Conformed to the image of His Son, is the goal of God's predestined purpose for his own, that they would be made like Jesus Christ “This is the prize of the upward call spoken of by Paul in Philippians Ch.3

***The writer to the Hebrews in Ch.12. V1 says “Let us run with patience the race that is set before us”***

***Though the road is toilsome, we must hold out with patience, and be content to endure hardship.***

***The way is often one of weariness and hardship with many trials and difficulties and obstacles to overcome***

### What is our Response?

***Part 3 in this series is given on Page 4 “Gods School of Prayer” Based on Matt. Ch.6***

## God's School of Prayer

### "Lord teach us to pray" (Luke 11:1)

Studies on The Sermon on the Mount in Matthew Ch's, 5-7

*After this manner therefore pray ye:  
Our Father which art in heaven,  
Hallowed be thy name. Thy kingdom come.  
Thy will be done in earth, as it is in heaven.*

#### 1. Heavens reckoning of our Praying.

*"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" (Matt.6:7).*

Prayers are not to be merely recited, nor are our words to be repeated thoughtlessly, or as if they were automatic formulas.

**They are not to be " Vain Repetitions " (v7).** Many religions believe that by repeating the same prayer-hundreds of times they will be heard for their much speaking. The Lord here says (v. 8), "Be not like unto them"; and He gave a model of acceptable prayer.

*In these verses there is also brevity*

*"That our prayer life is to be constrained by certain conditions"*

*"And forgive us our debts, as we forgive our debtors." (Matt.6:12)*

**(A). "Forgive us our debts"** The parallel passage in Luke 11:4 uses the word that means "sins" so that in context, spiritual debts are intended. Sinners are debtors to God for their violations of His laws This request is the heart of the prayer, it is what Jesus stressed in the words that immediately follow the prayer v14-15

**There are two areas of divine forgiveness**

**The 1<sup>st</sup> area** is that of the forgiveness that comes to the sinner at the time of justification and deals with the guilt if his sins in a total sense. (Eph.1:7)

To this forgiveness there is attached but one condition. I.e. to receive it once for all by faith in Christ (Rom. 4:5-8)

**The 2<sup>nd</sup> area** covers the relation of the divine Father to those who have become His children and deals specifically with the matter of fellowship whenever it is broken by sin. (1John 1:9, Psalm 66:18, Prov. 28:13)

**To obtain such forgiveness we must confess and forsake sin**

The problem raised by the conditional nature of this petition for forgiveness may be explained in the fully developed doctrine of Christian salvation

**(B). "Lead us not into temptation"** God does not tempt men (Jas.1:13) but will subject them to trials that may expose them to Satan's assaults, as in the case of Job and Peter.

**James reminds us in (Ch.1:12-13) "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him"**

**Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempt he any man.**

The primary meaning is usually that of proving by testing or testing under trial

**"But I fear, lest by any means, as the serpent beguiled you Eve through his craftiness, so your mind should be corrupted from the simplicity that is in Christ" (2Cor.11:3)**

The Christian Pilgrim in his walk and especially in the area of his prayer life will inevitably lead to engage with opposition and Spiritual resistance of Satan and his hosts.

Thus as a spirit filled warrior he must continually "be strong" he must strengthen himself with the armour provided for him. (Eph. 6:10-12)

The ground for the warriors strength is his "position in the Lord". His strength is the "power of His might" The Holy Spirit empowers him to make good the new life in resisting Satanic attack.

#### 2. Lessons to be learned. In God's School of prayer

**(A). "The encouragement to pray" Matt.:7-11 (Andrew Murray on Prayer)**

All the promises connected with the command, "Abide in Me" in John Ch.14. there is none higher, and none that sooner brings the confession, 'Not that I have already attained, or am already made perfect,' than this: "if ye abide in me, ask whatsoever ye will, and it shall be done unto you".

Power with God is the highest attainment of the life of full abiding.

And of all the traits of a life like CHRIST there is none higher and more glorious than conformity to Him in the work that now engages Him without ceasing in the Father's presence-His all-prevailing intercession.

The more we abide in Him, and grow unto His likeness, will His priestly life work in us mightily, and our life become what His is,

**A life that ever pleads and prevails for men.**

Thou hast made us kings and priests unto God. Both in the king and the priest the chief thing is power, influence, blessing.

*In the king it is the power coming downward;*

*in the priest the power rising upward, prevailing with God.*

In our blessed Priest-King, Jesus Christ, the kingly power is founded on the priestly 'He is able to save to the uttermost, because He ever liveth to make intercession.' in us, His priests and kings, it is no otherwise: it is in intercession that the Church is to find and wield its highest power, that each member of the, Church is to prove his descent from Israel, who as a prince had power with God and with men, and prevailed

The place and power of prayer in the Christian life is too little understood. As long as we look on prayer chiefly as the means of maintaining our own Christian life, we shall not know fully what it is meant to be.

But when we learn to regard it as the highest part of the work entrusted to us, the root and strength of all other work, we shall see that there is nothing that we so need to study and practice as the art of praying aright

**(B). "The Christian's The power of Attorney". John Ch.14 v12-14**

The progressive teaching of our Lord in regard to prayer and the distinct reference the wonderful promises, of the last night that Jesus was with His disciples before the crucifixion (John 16:16) have to do with the works we are to do in His name, to the greater works, and to the bearing much fruit,

**It is only when the Church gives herself up to this holy work of intercession that we can expect the power of Christ to manifest itself in her behalf.**

**See also**

The Prayer Life of a Spirit Filled Believer

Mother's Prevailing Prayer