

The Christian's Guide



This Booklet

is based on the assumption that each Christian desires to live a joyous, devoted and useful life to the glory of the Lord Jesus Christ, his Saviour and Lord.

The brief suggestions that follow are designed to aid in the fulfillment of this God-given desire. To this end it is urged that the Scripture references should be looked up, marked and, if possible, memorized.

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By Alfred P. Gibbs

The Bible

The Christian faith is based on the revelation that God has been pleased to give us in the Holy Scriptures which we call "The Bible." This Book claims to be, and is, the Divinely inspired and therefore absolutely trustworthy word of God: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" II Tim. 3:16. In Psalm 19:7 it is said "the law of the Lord is *perfect*." The Bible is perfect in a four-fold sense.

The Bible is

1. *Perfect in its origination.* It came from God. The expressions "thus saith the Lord," "and God said," "God spake," etc., occur hundreds of times in the Bible. It is God who speaks through the human instruments He

has chosen. Three questions arise in a person's mind, as he takes this Book into his hands. First, is there a God? Second, can this God communicate His mind and will to His creatures? Third, has God thus communicated with His creatures? The Christian's answer to each of these questions is an emphatic "yes"; for the Bible declares: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days *spoken* unto us in His Son" Heb. 1:1-2. This one statement includes both the Old and the New Testament as God's voice to us.

2. *Perfect in its communication.* This Divine revelation was made possible by the Holy Spirit's inspiration. By this we mean that the Holy Spirit so possessed and energized those holy men upon whom He came (though not robbing them of their individual personalities) that what they wrote, under His Divine control, were the *very words of God*. (See II Pet. 1:21; I Cor. 2:13; II Sam. 23:2; Heb. 3:7; Acts 28:25.) This, of course, refers to the original manuscripts. The word "inspiration" simply means "God-breathed." As God, in creation, breathed into man the breath of life and "man became a living soul"; so God has breathed into the pages of Holy Scripture and caused it to become a "living" book Heb. 4:12.

3. *Perfect in its revelation.* All that God wants us to know is here (Deut. 29:29). It is a full and complete revelation (Rev. 22:18-19). Written over a period of 16 centuries, by men in various walks of life, it unites to form "the Scriptures," which Christ declared "cannot be broken" John 10:35.

4. *Perfect in its preservation.* The story of the preservation of the Bible reads like a romance. It has been

criticized by its enemies, buried by neglect and publicly burned. Thousands of its readers have been persecuted and martyred throughout the centuries. But, in spite of all attempts to destroy it, the Bible has emerged unscathed. The beautiful English translation we possess substantially expresses the same as the original manuscripts.

Assurance

No Christian can develop in the things of God who lacks the assurance of his own salvation. In a tug-of-war it is essential for a person to *stand fast* if he would *hold fast* Phil. 4:1; Gal. 5:1; Cor. 16:13.

The Christian is a *believer*. Like Paul, he can say: "I believe God that it shall be, even as it was told me" Acts 27:25.

First, *he has believed God about himself*. He has believed he was a sinner, needing forgiveness; lost, needing salvation; guilty, needing pardon; blind, needing sight; alienated, needing reconciliation; sick, needing a physician; and dead, needing life Rom. 3:10-19, 23; Eph. 2:1-8.

Second, *he has believed God about Christ*, that God loved him and sent His Son to bear all his sins upon the cross, and that Christ's death has satisfied a holy God in his stead II Cor. 5:21; I Pet. 2:24; Isa. 53:5-6.

Third, *he has believed on Christ*. Owing himself to be a lost and guilty sinner, he has believed Christ bore his sins and died as his Substitute, and has definitely received Him by faith as his own Saviour and owned Him as Lord of his life John 1:12; Rom. 10:9-10.

It is now the believer's privilege to *know*, on the authority

of the word of God, that he is saved Acts 16:31; Eph. 2:8, the possessor of eternal life John 3:16, and eternally secure John 10:27-30.

There is no such thing in Scripture as "feeling saved," but there is such a thing as *knowing* one-self to be saved. This knowledge is based wholly on the word of God, which declares: "These things have I written unto you that believe on the name of the Son of God; that ye may *know* that ye *have* eternal life I John 5:13. This knowledge, or assurance, brings joy to the believer.

Thus the same Bible that shows us our need as sinners and reveals Christ as the Saviour we need, also assures each believer of his salvation and security in Christ. Christ's *work* on the cross has secured our *safety*. God's *word*, in the Bible, assures us of our *certainty*.

Bible Study

The Christian life, to be worth while, must be lived in the will of God. This necessitates a knowledge of the word of God. How is this knowledge of the Bible to be obtained?

First, by *reading it*. Time *must* be made for this. It should be read *prayerfully* Ps. 119:18. It should also be read *regularly* and *systematically*. By reading three chapters of the Old Testament in the morning and one chapter of the New Testament each night, the whole Bible can be read in a year.

Second, by *studying it*. This is more than reading, for it involves the comparison of one Scripture passage with another I Cor. 2:13. No one text of Scripture can be interpreted in the light of itself, but in the light of all the other passages that bear on the same subject II Pet. 1:20.

This is essential to a right understanding of the Bible and of the fundamental doctrines that form the basis of the Christian faith.

Third, by *obeying it*. One of the basic laws of learning is that the pupil must *express* in his life what the teacher has sought to *impress* on his mind.

Christ said: "Whosoever heareth these sayings of Mine and *doeth* them, I will liken him unto a *wise* man" Matt. 7:24. He also said: "If any man will *do* His will, he shall *know* of the doctrine" John 7:17. And again: "If ye *know* these things, happy are ye if ye do them" John 13:17.

Our study of the Bible must be accompanied by an adjustment of our lives to the known will of God, or else we shall be mere hearers of the word and not *doers*, deceiving our own selves James 1:22. The secret of knowledge is *obedience* Hosea 6:3.

Prayer

The Christian life must be lived in the atmosphere of prayer. Prayer not only expresses our utter dependence upon God for wisdom, strength, guidance and blessing: but looks to God, in faith, to supply this need. A prayerless Christian is both powerless and useless Isa. 40:29-31. God invites, inspires, hears and responds to the believing prayers of His people. Prayer brings the believer into alignment with God's will, so that he will be ready to receive those things his heavenly Father desires to give him I John 5:14.

First, *the Christian should pray for himself*. Each one must do his own praying, He should bring all his problems and needs to the throne of grace Heb. 4:15-16. Nothing is too small to pray about, for it matters to Him about you

I Pet. 5:7. This spirit of daily dependence upon the Lord can and should be cultivated John 14:13; 16:23-24.

Second, *he should pray for others*, for his unsaved relatives and friends, that God will awaken and save them; for the leaders of his nation, that they may humble themselves before God and seek His wisdom to guide the affairs of state I Tim. 2:1-4. Samuel said: "God forbid that I should *sin against the Lord* in ceasing to pray for you" I Sam. 12:23.

Third, *his prayer should be mingled with thanksgiving*, to God for all His mercies, blessings and the many answers to his prayers. If we would experience the peace of God that passeth all understanding, we must be anxious for nothing, prayerful in everything and thankful for anything Phil. 4:6-7; I Thess. 5:18, Ps. 92:1-4, 69:30-31; 107:1; Matt. 6:6-13, 25-34; James 1:5.

The Holy Spirit

The Holy Spirit is not a mere "influence," but is the third *Person* in the Godhead. There is the Father, the Son, and the Holy Spirit. These are not three Gods, but three *Persons* in one *Godhead*, each Person being equal and eternal with the Other. Each Person also possesses all the qualifications of *personality*, namely: intelligence, emotions and will; and all the attributes of *Deity*, namely: omnipotence (all power), omniscience (all knowledge), omnipresence (always present), and immutability (unchangeableness).

Though the word "Trinity" is not found in the Bible, yet the truth of it is found throughout its pages where Father, Son and Holy Spirit are described as working in perfect unity. (See Matt. 3:16; John 14:26; 15:26; Eph. 2:18, I Pet. 1:2.)

There is much ignorance and misunderstanding among believers as to the Person and work of the Holy Spirit, and perhaps a few words on this subject may be helpful.

First, *as to His Person*. Many wrongly think of Him as an "influence" or "principle" and refer to Him as "*it*." The Bible clearly teaches that He is a *Person*. Note carefully the personal pronouns that describe the Spirit John 14:17, 26; 15:26; 16:7-15. Note also the *characteristics* of personality He possesses. He convicts, knows, teaches, guides, shows, testifies, comforts, etc. He is "holy," hating all sin Acts 5:3, 4. He can be "grieved" Eph. 4:30, "quenched" I Thess. 5:19, and "resisted" Acts 7:51. He is "the eternal Spirit" who possessed and empowered the Son of God during His earthly life (Luke 1:35, 4:1, 14, 18; Heb. 9:14; etc.). He is "the Comforter," of whom Christ said: "It is expedient for you that I go away for if I go not away, the Comforter will not come unto you" John 16:7. He it was who inspired holy men of God to record for us the word of God. How we should praise God for the gift of this glorious Person—the Holy Spirit!

Second, *His work*. (1) *In conviction of sin*. He it was who so applied the word of God to our hearts that we were brought to see ourselves as lost and guilty sinners needing the salvation secured for us by Christ's precious blood John 16:8-11. (2) *In salvation*. He it was who led us to put our faith in the finished work of Christ and receive Him by faith as our own personal Saviour John 3:5, 14-17. (3) *In regeneration*. The moment we trusted Christ He indwelt us and communicated to us a Divine nature, and thus we were "sealed by the Holy Spirit unto the day of redemption" Eph. 1:13; Rom. 8:9; I Cor. 6:19-20; Eph. 4:30; II Pet. 1:4. (4) *In the Christian life*. The indwelling Spirit now gives the believer an understanding of the word

of God, and teaches him to know and enables him to do those things that please God and glorify Christ John 16:13-14. The Spirit, however, can be grieved by unjudged and unconfessed sins Eph. 4:25-32, and quenched by disobedience to His leading I Thess. 5:16-23. Only as the believer confesses and turns from known sin will the Spirit continue to take of the things of Christ and make them real and living in his experience.

May it be ours to allow this "holy, heavenly Guest" to work unhindered in our lives, producing fruit to the glory of God. This is the secret of devoted, useful, Christ-honoring life Gal. 5:16-26.

The Two Natures

Each born-again person possesses two natures. The first, called "the flesh," is that sinful nature he received at his first, or natural birth. This nature is unchanging in its enmity to God, is incurably depraved and totally incapable of pleasing God Rom. 8:7-9. It is the origin of his evil desires, and responds to every temptation if allowed to do so James 1:13-15. This nature is *never eradicated*, but remains in the believer during his whole lifetime on earth.

The second nature, called "the Divine nature," was communicated to him upon his acceptance of Christ as Saviour and Lord II Pet. 1:3; Rom. 8:9. This nature is incapable of sin and leads the believer to think, say and do those things that are pleasing to God Gal. 5:16-26. Through the indwelling of the Spirit, the Christian has thus been made a partaker "of the Divine nature" II Pet. 1:4.

Thus, in each child of God, dwells these two natures, diametrically opposed to each other. The result is a conflict Gal. 5:17. Which of these natures is to have the ascendancy

in the life of the Christian? *It all depends on the believer himself.* In the measure in which he grasps the fact that his old nature has been crucified with Christ Rom. 6:6, reckons himself to be dead unto sin Rom. 6:11, refuses its claim to recognition Rom. 8:12, makes no provision to fulfill its lusts Rom. 13:14, keeps it in the place of death Col. 3:5 and yields himself unto God Rom. 6:13; in that measure he will be delivered from its dominion in his life.

The new nature, needless to say, must be encouraged and strengthened by feeding on the Scriptures, communing with God by prayer, obeying God's will and separating oneself from all known sin. This is what is termed "walking in the Spirit," and only by this means can the Christian avoid fulfilling the lust of the flesh" Gal. 5:16.

Service

One of the Christian's many titles is that of "servant" Matt. 10:24; John 13:16; Mark 13:34; Rom. 1:1; I Pet. 2:16. Christ, as the Master, has commanded His servants to do certain things Matt. 23:8.

First, *to testify of Him to others* Mark 5:19; Luke 8:39; Acts 1:8; Rom. 10:9-17. The Lord wants those who know and love Him to recommend Him to others by a bold confession of His lordship by word of lip, and back it up by a consistent and Godly life.

Second, *to do some definite service for Him* Mark 16:15; Matt. 28:18-20. There are many avenues of service open to the believer. Let us name a few:

(1) *Gospel tract distribution.* Almost every one can do this. These tracts should first be read, to see if they are sound and suitable, and then handed out prayerfully, carefully, tactfully, courteously and faithfully. They can also

be enclosed in letters, or used as conversation openers.

(2) *Open-air work*. This is ideal when suitable weather conditions obtain, and thus many are reached with the gospel who otherwise would never darken the doors of a church building.

(3) *Institutional visitation*, such as hospitals and jails, where a ready ear awaits the earnest worker.

(4) *Sunday school teaching*. This is the most fruitful of all gospel activity; to sow the good seed of God's word in the fertile soil of young hearts.

Each Christian should ask, like Paul, "Lord what wilt Thou have me to do?" Acts 9:6.

Godliness

God wants His people to live righteous lives in His sight and before the world. Though the world will not read the Bible, it does read the lives of those who claim to be guided by it. Christians are either *Bibles* to glorify God II Cor. 3:2; II Thess. 1:12; Matt. 5:16 or *libels* that cause God's name to be blasphemed (Rom. 2:23-24; I Tim. 6:1, Titus 2:1-14. To live a Godly life, three things are essential:

First, *yieldedness of oneself to God* for a twofold purpose: (1) For a *righteous* life Rom. 6:13. He should be truthful in his words, honest in his business, upright in his conduct, clean in his mind and conscientious in his work. (2) For a *useful* life Rom. 12:1-13. His body, with all its faculties, should be presented to God as a sacrifice, that his life may be a channel of blessing to others.

Second, *separation from all known sin*. There can be no compromise with sin on the part of the believer. All that is of a doubtful and questionable character

must be avoided like a plague I Thess. 5:22. This is the price of a joyous and useful life II Tim. 2:21-22; I Tim. 4:12; II Cor. 7:1. The world, with its pleasures, lusts and pride, will seek to lure the believer from a God-pleasing life, but the Christian must resolutely turn from it and obey the Divine command: "love not the world" I John 2:15-17.

Third, *confession of all known sin to God*. When a believer realizes he has sinned, either in thought, word, deed or attitude against God, he should *immediately* confess it, frankly and fully, to his heavenly Father and judge it as sin in God's presence I John 1:9.

Should the wrong have been done against some person, an apology should be offered and restitution made Matt. 18:15-22. The old advice is good: "Keep short accounts with God."

Guidance

One of God's many promises to His people is: "I will instruct thee and teach thee in the way which thou shalt go: *I will guide thee*, Mine eye being on thee" Ps. 32:8, marg. The Christian is often faced with this practical problem of guidance for his pilgrim path and, like Thomas, inquires, "How can we know the way?" John 14:5. Let us see some of the methods God uses to guide His blood-bought children in this present day.

First, *He guides by His Word*. God never leads a believer to do anything contrary to His revealed will as found in the Holy Scriptures. God never contradicts Himself. Therefore the Christian must make himself well acquainted with the Bible if he is to testify, with David, "Thy word is a lamp

unto my feet, and a light unto my path" Ps. 119:105. Just as a tourist studies a map of the district he is to visit, so the believer must study the word of God, of which it is said, "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee" Prov. 6:22.

Second, *He guides by the Holy Spirit*, who indwells each believer: "As many as are led by the Spirit of God, they are the sons of God" Rom. 8:14. As the Spirit is allowed to dwell ungrieved in our lives, through the confessing and forsaking of all known sin, we shall respond to His guidance and be led into paths pleasing to God. As the needle of a compass responds to the magnetism of the pole, so the people of God should respond to the leading of the Spirit, who will "guide you into all truth" John 16:13.

Third, *He guides by His providence*. That is, He brings certain conditions and circumstances to pass that make it clear to the Christian what God would have him to do. It may be a change of employment, or of location, or of a field of service for the Lord that faces the believer. As he studies God's word, waits upon God prayerfully, seeking Divine guidance, and allows nothing to hinder the Spirit of God from directing him, the Christian will discover that God, by His providence, will make the way plain, and he can say, with Eliezer, "I *being in the way*, the Lord led me" Gen. 24:27. Like Paul, he can assuredly gather that God is definitely leading and go boldly forward Acts 16:10.

Fourth, *He guides by the Godly counsel of experienced believers*. "In the multitude of counsellors there is safety" Prov. 11:14. Among the Lord's people there are those who are fitted to be guides of the flock of God I Pet. 5:1-3; II Tim. 2:2. Their advice, therefore, should be sought and carefully weighed.

Thus, by the *principles* of the word of God, the *promptings* of the Spirit of God, the *providences* of God and the *precepts* of Godly men, God still guides His people who are willing to be led Ps. 78:72.

Fellowship

Fellowship means partnership, and God assures each believer that he has been "called unto the fellowship of His Son" I Cor. 1:9. We shall think of three spheres of fellowship that concern the Christian:

First, *Church fellowship*. Every Christian, the moment he trusted Christ, was not only indwelt by the Holy Spirit, but was united, by the Spirit, to the Church of God, which is the body of Christ, of which Christ is the Head and every believer a fellow-member Eph. 1:13, 22-23; 3:6; I Cor. 12:12-27; Col. 1:18; Eph. 1:4. This is the great truth of the "one body." Thus the term "the church [or assembly] of God" is inclusive of all believers, irrespective of the many man-made denominational distinctions today.

Each Christian should, therefore, seek to meet with a Scripturally gathered company of believers who recognize and act upon this great truth of the Headship of Christ and the oneness of the body of Christ, and thus enjoy church or assembly fellowship with those who have been linked to Christ. This is God's desire for His people Matt. 18:20; Acts 2:41-42; 4:23; Heb. 10:25; I Cor. 5:4.

To meet the New Testament requirements, such an assembly should be composed only of those (1) who are regenerated and are moral in their lives and sound in

doctrine; (2) who practice the two ordinances commanded by Christ, i.e., the baptism of believers and the celebration of the Lord's Supper [It is understood, of course, that each believer should be baptized upon his profession of faith in Christ Mark 16:16; Acts 8:35-38; etc]; (3) who gladly welcome all believers into their midst who are morally and doctrinally sound; (4) who give liberty for the exercise of the priesthood of all believers I Pet. 2:9; Rev. 1:6; (5) who own no authority but the word of God for their manner of meeting and the maintenance of Godly order in those meetings II Cor. 6:14-18; Acts 18:8; I Cor. 11:23-26; 14:26-34; Acts 17:11.

To get the full benefit of fellowship with such a company will involve (1) regular attendance at its meetings for the breaking of bread, prayer, Bible study and the preaching of the gospel; (2) liberal support by one's money to the expenses necessary to maintain such a testimony; (3) loving and loyal service on behalf of the believers composing it.

Second, *social fellowship*. The Christian should seek the friendship of good, Godly and consistent Christians Mal. 3:16. Though he cannot choose his workfellows, he can choose his company. David said, "I am a companion of all them that fear Thee" Ps. 119:63. It is still true that "a man is known by the company he keeps." Many a Christian has lost out in his life because he failed in this respect James 4:4. The marriage of a believer with an unsaved person is directly condemned by God II Cor. 6:14-16. It is vain to expect God's blessing on such a union!

Third, *business fellowship*. The unequal yoke applies also to business partnerships. Many a Christian has lost his spirituality and his testimony because of disobedience to this plain command of God. God wants His people

separated unto Himself.

The Questionable

There are certain things in life which every believer instinctively knows are *right* for him, as a Christian, to do. There are others which he is equally certain are *wrong*. But there are still others concerning which he is not so certain as to whether they are right or wrong, and these he labels "*questionable*." It may be some *habit* to which he is addicted, or some *friendship* he has formed, or *places of amusement* he patronizes, or certain *books* he reads, or certain *pleasures* in which he indulges or some *sport* he follows, or some *purpose* or *plan* he has formed in his mind. These things occupy a sort of "no man's land" between the known *right* and the known *wrong*. The question is, how is the Christian to determine what, *to him*, is right or wrong? Each Christian must decide as between himself and his Lord.

One thing is certain. The word of God clearly teaches that the Christians have been saved in order that henceforth they might not "*live unto themselves, but unto Him which died for them and rose again*" II Cor. 5:15. He now belongs, body, soul and spirit, to the One who bought him with His precious blood, and thus he is no longer his own, but Christ's I Cor. 6:19-20. Thus his one aim should now be to please God and not himself (Rom. 15:1-3; I Thess. 4:1; Col. 1:10).

The following seven questions, as they are faced and answered in the presence of God, should aid the believer in determining his course of action towards the questionable.

First, does it violate any *principle* of the word of God? There may not be a definite Scripture either for or against

the thing in question; but there are broad underlying *principles* in God's word that may be involved, and these should be taken into consideration when questioning the questionable.

Second, is it of *the world*? By "the world" we mean those people, pursuits, places and pleasures from which God is left out. Does this habit, place of amusement, pleasure, sport, or plan leave God out? If so, it should be *out!* I John 2:15-17; John 17:14-21.

Third, will this thing *dull the keen edge of my spirituality* and make me less prayerful, less desirous of reading my Bible, less earnest in the work of the Lord, and less joyous in my Christian experience? Anything that does this must be definitely avoided, cost what it may Phil. 3:8.

Fourth, can I ask *God's blessing on it*, seek God's presence in it, or do it to the glory of God? If it costs me the sense of God's presence, and I cannot honestly pray for God's blessing on it, or do it to God's glory, it stands condemned Rom. 14:22-23; I Cor. 11:31.

Fifth, will this habit I indulge in, this place I visit, this pleasure I seek, *be a stumbling block* to some weak Christian? If so, it must go. Read Rom. 14:19-21; I Cor. 10:23-29.

Sixth, would I like to be found doing this thing or be in that place *if Christ were to come*? Matt. 24:42-46; I John 2:28.

Seventh, what *good* is there in it? To merely inquire "What is the *harm* in it?" reveals its doubtful character. Why not give God the benefit of the doubt? Though the thing may be quite *legitimate*, it may not be *expedient*. We need *wings* and not *weights* for the Christian life Heb. 12:1; I Cor. 9:27; 10:23.

Soul Winning

The noblest work that can occupy any life is the winning of souls to a saving and satisfying knowledge of the Lord Jesus Christ as their Saviour and Lord. "He that winneth souls is wise" Prov. 11:30. The example of the Lord Jesus should convince every Christian of this fact. From the light and the glory of Heaven He came to the darkness and shame of earth to seek and to save the lost Luke 19:10. Ere He left to return to the Father He said, "As My Father hath sent Me, even so *send I you*" (John 17:18; 20:21).

Firstly, *what are the prerequisites of the soul winner?* First, there must be *consistency* of life. The *profession* of the *lips* must be balanced by its *expression* in the *life*. "What you are speaks so loud the world can't hear what you say!" Phil. 2:15. Second, there must be *dependence* upon God in prayer for courage, wisdom and the guidance of the Holy Spirit as to *where* to go, to *whom* to speak, *what* to say, and *how* to say it Zech. 4:6; James 1:5. Third, there should be the *constraining* love of Christ and *compassion* for the lost which will make us courteous and considerate in our dealings with them II Cor. 5:14. We must see the unsaved through Christ's eyes, and realize their lost and guilty state and the awfulness of their doom if they die without Him Matt. 9:36. Fourth, there must be patient *persistence* in the work.

Secondly, *what should be the plan of the soul winner?* First, to show the sinner, from the Bible, *his need of the Saviour*. This necessitates the judicious use of the word of God, which the Holy Spirit can apply with power to his soul. It is a good plan to let the one with whom you are dealing read the Scriptures for himself as you turn to them in your Bible. Thus God's word is honored, its authority impressed on the reader, and his faith anchored

to God's word and not to yours. Mark these versus that reveal man's condition by nature: Rom. 3:10-19, 23; Mark 7:21-23; Rom. 1:28; 2:5; Jer. 17:9; Eph. 2:1-3; 4:18-19; John 3:3, 7, 18-19; etc. Second, to show the sinner that *Christ is the Saviour he needs*. Let him see from the word of God, *for himself*, that (1) God loves him John 3:16; Rom. 5:8; Eph. 2:4; Titus 3:4; etc. (2) that Christ, by His death on the cross, accomplished all the work needed for his salvation. Make much of the finished work of Christ Isa. 53:5-6; I Cor. 15:1-3; Rom. 3:24-26; 4:23-25; 5:6-8; II Cor. 5:21; I Pet. 2:24. Third, he must show the sinner how to make this Saviour *his own personal Saviour*, and an acknowledgment of Christ as Lord. For this Divine wisdom and guidance is required, for there is always the danger of pushing people into a false profession of salvation before they have really appreciated their need as being utterly lost, guilty, helpless and hell-deserving sinners, or before they have really grasped the truth of Christ's finished work. Don't be in too great a hurry. It is the Spirit's work to reveal Christ. It is far better to see one soul *genuinely saved* than a hundred empty professors.

If the soul is now prepared to own himself to be a lost and guilty sinner, and really believes Christ bore his sins and died in his stead, he should now be led to a *definite acceptance* of Christ as his *own personal Saviour*, and an acknowledgment of Christ henceforth as the *Lord of his life* John 1:12; 3:16; 5:24; 10:9; Rom. 10:9-10; Acts 16:31; Eph. 2:8-9. Never tell a soul that he is saved. Let him see it from the word of God for himself I John 5:13.

There is no joy comparable to that of soul winning. May it be yours and mine to experience much of it! Dan. 12:3; James 5:20.

The Second Coming

The Second Coming of Christ is the next great event on God's program for this world. We shall think of four things in connection with it:

First, *the person who is coming*. It is the Lord Jesus Christ *Himself*. Mark well His own words: "If I go and prepare a place for you, I *will come again*, and receive you unto Myself, that where I am, there ye may be also" John 14:3. Years afterwards Paul, by special revelation, declared, "*The Lord Himself* shall descend from Heaven with a shout," etc. I Thess. 4:14-18. Surely this should thrill every believer.

Second, *the purpose of His coming*. (1) Christ shall come, *in the air*, for His saints. He shall raise and glorify the bodies of those who have died believing in Him and reunite them to their spirits that are now with Him; and then "rapture" all those who are alive at His coming. Thus the glorious reunion of all Christians shall take place, and we shall be with Him and be like Him forever! I Cor. 15:51-58; I Thess. 4:13-18. (2) Then will follow the Judgment Seat of Christ, before which all believers will appear, to receive the reward of their faithful service for Him I Cor. 3:11-15; Rom. 14:10. (3) Then Christ shall come *with His saints* to the earth to reign, with them, over it. After His judgments have been executed and all opposition removed, this poor, war-torn, sin-sick earth shall have peace and prosperity, such as it has never known before, for one thousand years Rev. 20:4; Isa. 2:1-4, 6-11. (4) Following this millennial (or thousand year) reign of Christ, the unsaved dead shall be raised and brought before the Great White Throne of judgment Rev. 20:11-15. (5) Then shall appear a new earth, in which dwelleth righteousness II Pet. 3:10-13; etc. This

is merely a brief summary of the purpose and results of Christ's second coming. Third, *the period of His coming*. No one, save God Himself, knows the time of His appearing Matt. 24:36, 42; Acts 1:6-7.

Fourth, *the preparation for His coming*. Every Christian should so live, watch, pray and serve his Master that he shall be prepared at all times for the second coming of his Lord. II Pet. 3:14; I Thess. 1:9-10.

Reward

This word has a pleasant sound to the "good and faithful servant" Matt. 25:21.

First, *there is a present reward* in the enjoyment of Christ's presence Matt. 28:20; Mark 16:20, His peace John 14:27 and His joy John 15:11.

Second, *there is a future reward* at the Judgment Seat of Christ, when, at the second coming of Christ, our lives will be brought into review and our service for Him more than adequately rewarded I Cor. 3:10-15; Rom. 14:10-12. The Judgment Seat of Christ must not be confused with the Great White Throne, before which all the unsaved shall appear to receive their sentence of eternal banishment Rev. 20:11-15.

The Judgment Seat of Christ is for believers only, when the *motives* of their service and the *quality* of their life's structure will be analyzed.

In view of this, may it be yours and mine to so live and work for Christ that “when He shall appear, we may have confidence, and not be ashamed before Him at His coming” I John 2:28; I Thess. 4:13-18.

*“Only one life, ‘twill soon be past,
Only what’s done for Christ will last.”*

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