

**“For this is the love of God, that we keep His commandments;
and His commandments are not burdensome.”¹**

The practices of law and medicine are highly valued in our culture. In order for a person to become a physician or attorney he must possess a certain level of competence. In addition, he must be committed to devote years of study and boundless energy to the tasks of completing the appropriate educational hurdles and remaining current in the tools of his trade.

Those practicing law and medicine oftentimes decorate their offices with diplomas, licenses and other verifiers of their professional accomplishments. The practices of medicine and law are demanding. Practitioners in both professions must be dedicated and diligent in their ongoing studies and professional exercises.

Physicians and attorneys are subject to close scrutiny by their governing bodies, the courts of our land and those paying for their services. Their compensation is significant and much is expected of them for “from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more.”²

Unlike worldly professions, a person becomes a Christian by being adopted into God’s family.³ He cannot work himself into God’s family for he is saved by grace, and his salvation is the gift of God.⁴ We are Christians because God “chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.”⁵

In contrast with the professions of law and medicine, becoming a Christian does not require any particular level of competence because your initial entry into Christianity is wholly a gift from God Himself via the sacrifice Jesus made for you and the application of Jesus’ finished work to you by the Holy Spirit. Unlike worldly employments, God gifts the new birth to some while they are in their mother’s womb, to others as they gather for worship and then there are also those God calls to Himself even though they are persecuting His church.⁶

Similar to the practices of medicine and law, once a person becomes a Christian, God expects him to devote himself to the task of being all God has called him to be. God provisions him to give over the balance of his life to studying God’s word and placing His word into practice.⁷ Although the Christian is most often occupied with other worldly employments, God commands the undivided allegiance of His heirs.⁸

Attorneys and physicians are licensed by the state; Christians are not. Christians are authorized by God to practice Christianity. The practice of Christianity is the most demanding of all professions. Practitioners of Christianity must be dedicated and diligent in their studies and professional exercises. They are subject to close scrutiny by their

Governing Body (The Trinity), and they are paid handsomely both in this life and in the next for their services.⁹

The practice of Christianity is not as highly valued in our society as the practices of medicine and law. Why? Perhaps two fundamental rationales exist for the low value society attaches to Christianity.

God says that our society has “exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator.”¹⁰ The world has unlorded our Lord in order to make “self” its lord. The world will answer for its choices.

The second fundamental cause is that Christians practice their Christianity so feebly. The behavior of Christians underwhelms both Christians and non-Christians. A pathetic practice of Christianity by a Christian perceived to be mature in his faith robs the weaker brother of the permission God gives him to claim his Christian faith in the public square.

If you know a physician is practicing medicine poorly you cease to place a high value on his skills. When you hear of an unscrupulous attorney your regard for both his practice and his profession are not enhanced. Well, perhaps we Christians are our own worst enemies.

Our frail practice of God’s law has allowed the adversary to define us rather than our God defining us. Our lifestyles must be God glorifying vessels in order for them to serve as the vehicles for the unveiling of our majestic Lord. The faithful Christian life should serve as the portal of entry for the unbeliever into God’s eternity.¹¹

Could it be that though our nation is economically prosperous, its moral bankruptcy is the consequence of Christians failing to practice Christianity with the wholeheartedness that God expects and commands? God says, “If the foundations are destroyed, what can the righteous do?”¹² Are we the destroyers of our own national foundations? Is the problem in us? Is God’s significance spoiled by our practice?

Do you highly value the practice of Christianity? If so, is your practice of Christianity a thriving practice or are you barely making ends meet? Is your mind skilled in the things of God, and are your intentions pure in the practice of your Christian profession?

Doing the will of God is the distinguishing characteristic of those practicing Christianity. Obeying His laws, following His statutes and walking in His steps authenticates the true Christian. How does Jesus describe the lifestyles of the non-Christian? He says they “practice lawlessness.”¹³ So what is the will of God for Christians? The will of God is for Christians to practice lawfulness.

When Christians practice their Christianity by practicing the lawfulness of the Lord, they receive benefits that this world cannot measure. God designed His law to detoxify Christians from this world’s pollutants and to enculturate Christians to His deity. The law of God is a tutorial vehicle nurturing a Christian’s transformation into God’s image.¹⁴

The more perfectly you obey God's word, the more perfectly you will resemble your God. Be mindful that the only Man who ever shone with the glory of God was also the only Man who ever perfectly practiced the law.¹⁵

Another marked benefit of God's law is that it reveals the heinousness of sin – sin's breadth, length, height and width.¹⁶ In 1657 Samuel Bolton of Christ College, Cambridge, provided much guidance concerning the Christian's need for God's law:

“[The Law] will reveal to you more nakedness in one sin than all the world can cover; more indigency in one sin than all the treasures of created righteousness are able to supply; more obliquity and injustice in one sin, in a wandering thought, than all the deaths of men and annihilations of angels are able to expiate. Search into the Law and you shall discover thousands of sins which fall under any one Law of God.”¹⁷

Practicing Christians quickly discover the benefit of the genuine and constant freedom that always accompanies the practice of the law. **Christians have been freed from disobedience to the law.** They can now obey with their whole hearts for they know that authentic liberty is attained when they thoroughly obey every jot and tittle of God's law.

Samuel Bolton wrote, “The booke of the Law was placed betweene the Cherubims, and upon the Mercy-seat, to tell us under the Gospel that every Law comes now to the Saints from the Mercy-seat.”¹⁸

If God's will is for us to practice lawfulness, why is there little teaching and so few books written on God's command to His people to practice Christianity by practicing lawfulness? Perhaps the answers can be found in our unwillingness to sit under teaching or purchase books that alert us to our failures, and the fact that many Christian teachers and preachers know they should not teach what they themselves fail to practice.

Most of the Christian teaching today centers upon one's feelings and personal experiences. Modern Christianity gives little emphasis to God's holiness and His command to “be holy, for I am holy.”¹⁹ Hollow phrases, poverty-stricken sound bites and a doctrinally thin, warmed over Christian varnish are developing Christian dwarves.

In good faith evangelicals are attempting to communicate Christianity so that it is more acceptable and less offensive to the masses of people. Although their intentions are most honorable, their methodology is outside the balance of Scripture.²⁰ They have hidden the offense of the cross, and when the offensiveness of the cross is removed, the cross of Christ is made void.²¹

Remember, Christ Jesus “gave Himself for us, that He might redeem us from **every lawless deed** and purify for Himself a people for His own possession, zealous for good deeds.”²² His crucifixion was not for the sole purpose of saving us from our sin, but to deliver up to Himself His bride who would live like a saved people. Jesus came to save

and to sanctify; and though the law will not save us, we cannot be purified without practicing the law.

As we wade into any discussion of keeping God's law we face the extreme challenges of legalism and antinomianism. Legalism is the belief that a person can be saved by keeping the law.²³ Antinomianism is the belief that keeping the law need not be a vital concern to a saved person.²⁴ Both the legalists and the antinomians are outside biblical bounds.

God is the "Lawgiver."²⁵ Our good God would never give a law that is not for our benefit. The Christian's principal interest should be in what God says about His law rather than what man says.

✳ God says, "The Law is good, if one uses it lawfully."²⁶

✳ God says, "The Law is spiritual."²⁷

✳ Jesus says, "If you love Me, you will keep My commandments."²⁸

✳ Jesus says, "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven; but he who does the will of My Father who is in heaven."²⁹

Your love for your God makes practicing the law of your God the desire of your heart. When the Holy Spirit takes up residence in a man's heart He increases that man's capacity to do and desire to do all that his God commands. Never forget the words of Rev. Charles Haddon Spurgeon (1834-1892): "The heaviest end of the Cross lies ever on [Jesus'] shoulders."³⁰

We live in a world that is fallen (therefore hurricanes and earthquakes), with a people who are fallen (therefore pride and prejudice). The fallenness of this world is not due to a lack of knowledge concerning God's holy law, but a lack of will. The Prince of Preachers said, "The core and marrow of damnation is reserved for men who hear the truth, and feel it too, but yet reject it, and are lost."³¹

Practicing Christianity by living lawfully has never been nor shall it ever be attractive even to most of those claiming to be Christian. We know that among the Hebrews the majority was apostate and idolatrous.³² Too many professors of our faith only possess a surface religion evidencing civility and morality though devoid of any spiritual pulse. The Christ of God is not their Christ. Perhaps they are not blatantly lawless, nevertheless they are a tribe of spiritual amphibians with an inflated sense of self-worth and plagued with the misguided loves naturally accompanying estranged hearts.³³

Malpractice in any Christian practice is malpractice in all.³⁴

Those who are churchied, yet remain unbelievers, have a powerful influence upon genuine Christians. Their religion is a natural religion founded upon what they observe in the world and the physical laws of the universe. They have not been moved from nature to grace or from glory to glory.³⁵ They do not practice the Christianity made possible by supernatural revelation.

Those possessing worldly pews in their earthly churches, yet remaining without the relationships necessary to occupy eternal pews in the heavenly fellowship of the church victorious, are oftentimes nitpickers. They are adept at drawing fine lines between what God requires of them and what God does not require. They appear to have a much clearer channel to God's communications than others who are not merely professors but also possessors of God's grace.

Beware of a man who draws a distinction between actions in the secular world and actions in religious settings. Rev. Spurgeon said, "The line between things secular and sacred is imaginary and mischievous. We believe God for time as well as for eternity, for earth as well as for heaven, for the body as well as for the soul."³⁶

Never underestimate the influence the ungodly have upon the godly. The ungodly want to unlord the Lord, but they must first unlord the law.³⁷ God's law is evangelical, and the churchman who is yet an unbeliever knows that the pure practice of Christianity is not friendly to his cause. He cannot look at God's law with "Gospel-Spectacles" because he is not gospel friendly.³⁸

Though these worldly human influencers are strangers to our Christ, in most manners and ways they look like us and we take on their manners and ways. Due to their attractiveness, they serve as our lifestyle models. Therefore when they criticize Christians who are wholeheartedly practicing lawfulness, practicing Christians retreat from God's lawful practices.

Why do we move so quickly to abort the lawful practice and adopt the lawless practice? Henry Scougal (1650-1678), Professor of Divinity at King's College, Aberdeen, Scotland, wrote, "Interest and self-love so strongly blind the minds of men that they can hardly be stopped from believing that which they would have be true. They hug the disease, [and] shun the medicine as poison. Can a man approach too near to God? Can he be too like his Maker? Is it possible to be over-perfect or over-happy?"³⁹

Distance yourself from those unbelievers and believers who refuse to fully practice God's law. Christians practicing lawfulness must enjoy no partnership with lawlessness.⁴⁰ Do not allow Satan's influence to smuggle its way into your life via the words and examples of those closest to you.⁴¹

Your unmortified flesh leads you to live checkered lives. You must refuse to avoid a daily feeding on the foods that poison our will. Your natural spiritual sloth possesses your souls for you fail to sit loose to the world. You are not exact in your spiritual practices, and you imitate the practices of those whom all of Scripture warns you against.

Man's tendency is to cascade toward the least difficult practice. We all know that less energy is required (at least initially!) to practice lawlessness than is required to practice consistent lawfulness. Many Christians have been taught and are of the opinion that Jesus' coming from heaven to earth did away with the necessity that we practice the law of God. That is a satanic lie.

Jesus said, “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished.”⁴² Jesus gifts us with His life’s purpose in this passage, and we are to take on His purpose as our own.⁴³ Clarity of purpose always facilitates intentional living allowing its confessor to live by design rather than default. Jesus never drifted from His declared purpose of fulfilling all God commanded through the Old Testament writings.

Jesus came from heaven to earth, from life eternal to life ephemeral, purposed and resolved to fulfill God’s law.⁴⁴ Every Old Testament law that remains unqualified or unmodified by the teachings of the New Testament, is as effective today as it was the day God gave it to man. (For example, the New Testament unambiguously abolishes Hebraic dietary regulations and the sacrificial system for forgiveness of sin.)⁴⁵

Jesus’ appreciation for God’s law is most exalted. Why? God’s perfect law is Jesus’ perfect law! Every Scriptural command comes to us as equally from our sinless Jesus as it does from our holy God.

Our Lord Jesus Christ applied His appreciation for Scripture’s commands to His life. Jesus perfectly obeyed every Scriptural mandate.⁴⁶ Are not we “to follow in His steps, who committed no sin, nor was any deceit found in His mouth?”⁴⁷

Jesus never grumbled, murmured or complained about the strictness of the law. We do not find Him reminding His Father of His Sonship in order to convince God to remove the applicability of certain laws to Him. Jesus is bone of our bone and flesh of our flesh. Because God has written the law upon the two tablets of stone and upon the tablets of human hearts, it must be obeyed – not negotiated or bartered.

God Almighty has not called us to debate; He has called us to obedience. As Moses told the Hebrews and Jesus told the devil, “Man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the Lord.”⁴⁸

David, the king after God’s own heart, makes public the heart we are to have for our God’s law:

“The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.

“Teach me, O Lord, the way of Thy statutes, and I shall observe it to the end. Give me understanding, that I may observe Thy law, and keep it with all my heart. Make me walk in the path of Thy commandments, for I delight in it.

“Therefore I love Thy commandments above gold, yes, above fine gold.”⁴⁹

Christians settling for partial obedience to select commands inhabit paltry lives. Any man willing to obey in day-to-day matters but excusing himself from obedience when problems arise can have no certain assurance of his relationship with Christ. Did not Lot practice his righteousness in Sodom, and Noah exercise obedience amidst an unbelieving and perverted generation? Obeying only when unchallenged is a devilish morality.

What does God do when His children cease fully practicing His law?

Amos addresses that query saying, “A lion has roared! Who will not fear? The Lord God has spoken! Who can but prophesy?”⁵⁰ The Lion roars when Christians compromise their practice of Christianity because in so doing God’s people have “rejected the law of the Lord and have not kept His statutes.”⁵¹

In the cultures of the western world, the less faith one professes the more sensible and well-bred one is considered to be. Again the times have come to mirror Israel’s Dark Ages: “In those days there was no king in Israel; everyone did what was right in his own eyes.”⁵² What is right in the eyes of many Christians is to make up the rules as they go along. That is not right in God’s sight.

The Lion roars via the word of God. His word is Jesus’ chariot that the Holy Spirit applies to your heart so that you are like a firebrand snatched from a blaze, and made willing to practice lawfulness.⁵³ Amos asks the question, “Who will not fear?” Is it possible to hear the Lion named Jesus roar, and yet His roar have no influence upon one’s life? It was not possible for Amos; it should not be possible for any Christian.⁵⁴

The apostles heard the Lion roar. Their practice of Christianity resulted in their disobedience of the Sanhedrin. Nonetheless they can still be heard declaring, “Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; for we cannot stop speaking what we have seen and heard. We must obey God rather than men.”⁵⁵

Paul heard the Lion roar and sacrificed all the world’s applause declaring, “I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ.”⁵⁶ Practicing lawfulness will result in many losses – and many more gains.⁵⁷

Martin Luther heard Judah’s Lion roar as he was reading Romans 1:16-17. Luther recounted the affect of Jesus’ roar stating, “Here I felt that I was altogether born again and had entered paradise through open gates.” Those born again are equipped to practice Christianity by keeping the law.

Jesus’ roar moved Luther to declare with boldness the need for God’s written word to be placed in the hands of God’s people. Martin Luther’s preaching resulted in our brother being greatly ridiculed. When given the opportunity to speak to the matter of the Lion’s

roar, Luther responded saying, “Let me be accounted proud, pragmatical, anything rather than found guilty of sinful silence when the Lord calleth me to speak.”

Amos couples the Lion’s roar with obedience. Is he insinuating that everyone who has truly heard Jesus’ voice will vouch for the authenticity of their hearing by practicing God’s law in the manner God specifies?

Paul answers this question in his letter to the Corinthian church: “For the love of Christ *controls us*, having concluded this, that one died for all, therefore all died; and He died for all, that *they who live should no longer live for themselves*, but for Him who died and rose again on their behalf.”⁵⁸

Ease does not assist one’s practice of Christianity; ease and practicing Christians are unnatural bedfellows.⁵⁹ Dogged commitment and Holy Spirit strengthened energy are essentials to lawfulness. Jesus foresaw all that He would suffer, nonetheless He drank a bitter cup to the dregs and was willing to tread the winepress alone. An emissary of Satan who professed to love Him kissed Him. He was scoffed at, spit upon, slapped, crowned with thorns and hung between thieves. Mankind violated Jesus’ virgin modesty yet your High Priest refused to save Himself for “He became to all those who obey Him the source of eternal salvation.”⁶⁰

Practicing lawlessness and its resulting punishment are natural bedfellows.⁶¹ The problem is that the person practicing lawlessness fails to perceive the gravity of the punishment, both as to its intensity and its duration.

What is the punishment the practitioner of lawlessness receives?

✳ God says that in that final day the kings, and the rich, and the strong, and the great men of the earth will call out to the mountains saying, “Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come; and who is able to stand?”⁶²

✳ Jesus says, “The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will cast them into the furnace of fire; and in that place there shall be weeping and gnashing of teeth.”⁶³

Most people refuse to practice God’s law not because they do not know right from wrong, but because they do not perceive the practice of Christianity to be of immediate benefit to them. Arrest the time to consider present choices in the shadow of eternity. Abraham Kuyper, the former Prime Minister of the Netherlands, said, “The hand that reaches out for personal advantage cannot clasp the banner of the cross.”⁶⁴ You know that you are called to do right even when, *especially when*, it hurts!

God says that you, Christian, “have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps.”⁶⁵ Jesus ignored the vastness of man’s ingratitude, giving humanity His scourged back and allowing

Himself to be carried from Annas to Caiaphas, to Pilate, to Herod, to Pilate and finally to Calvary, the place of the skull – all of this because He perfectly practiced God’s law.⁶⁶

God says, “Seek good and not evil, that you may live.... Hate evil, love good, and establish justice in the gate!”⁶⁷ Your living out of God’s will for you shall be determined by your answer to one question: “Do I sincerely hate evil/sin/lawlessness?” Only those Christians sincerely hating what God hates and loving what God loves will follow through on their commitment to practice the law of their holy God.

Perhaps you would be helped in your practice of Christianity if you possessed a fuller understanding of God’s view of lawlessness. God says, “Everyone who practices sin also practices lawlessness; and sin is lawlessness.”⁶⁸ You know that “sin is any want of conformity unto, or transgression of, the law of God.”⁶⁹

Lawlessness is Satan’s vomit costumed to resemble Bathsheba’s beauty. Lawlessness is treasonous unholiness seducing man to dine upon a disordered love. Lawlessness turns “justice into poison, and the fruit of righteousness into wormwood.”⁷⁰

Professor Scougal wrote, “We have arrived at such a height of impiety that virtue and vice seem to have shifted places; evil and good seem to have changed their names.”⁷¹ God loves righteousness and hates lawlessness.⁷² Jesus says, “Because lawlessness is increased, most people’s love will grow cold.”⁷³

Augustine defined evil/sin/lawlessness as disordered love. Your prayer that God will deliver you from lawless practices should be your morning prayer every day of your life.⁷⁴ You are tempted daily with your own lusts.⁷⁵ You must rely upon “the Father of lights, with whom there is no variation, or shifting shadow.”⁷⁶

God hates lawlessness and is tireless in His desire to dissuade man from his fascination with lawlessness. Our hearts are lions’ dens of devouring lusts. Lawlessness torments every righteous soul every day.⁷⁷

How would you define your love of lawfulness? Are you sure that inwardly you are not full of lawlessness?⁷⁸

Christians consistently choose the lawful over the lawless, and as they mature in their faith, their consistency in choosing lawfulness increases.⁷⁹ Lawfulness presupposes one’s commitment to truth. Placing one’s life under the authority of Scripture authenticates one’s love of God’s “holy and righteous and good” law.⁸⁰

Lawfulness originates in the character of God. God’s character is best displayed not in us, but in His word for we are as errant and fallible as His word is inerrant and infallible. Nonetheless, God is glorified when saints live like saints.

Paul believed everything written in the Law.⁸¹ Paul did not flinch concerning the joyful responsibility he had being “under the law of Christ.”⁸² However, in order for him to

practice God's law he had to deny his own self-righteousness that he derived from his efforts to keep the law, and count as loss all things he once held dear.⁸³ Paul was strengthened with power through the Holy Spirit in his inner being to practice God's standard of lawfulness rather than man's.⁸⁴

Though Christians are spiritual, we cannot practice lawfulness without the Holy Spirit. On our best day in this world we are but "lame Mephibosheths."⁸⁵ Nevertheless, we have been grafted into the Last Adam and are being transformed into His likeness as we keep the same law He kept.

Let It Be Resolved:

How then shall we live?⁸⁶

Your responsibility is to reintroduce your world to its God.⁸⁷ One of every six minutes of television is advertising. How many minutes in your day are invested in advertising your God? Whose Ebenezer are you?⁸⁸

Take your own spiritual pulse. Do you "joyfully concur with the law of God in the inner man?"⁸⁹ Are you with your mind "serving the law of God?"⁹⁰ Would the angels describe your practice of Christianity as the habit of one "being poured out as a drink offering?"⁹¹

Perhaps the season has come in your life for you to stop *trying* to practice Christianity, and begin actually practicing Christianity.⁹² You have the Lord; you have the Spirit; you have the word. Will you now set your face like flint to practice Christianity?

***"So then, the Law is holy, and the commandment is holy and righteous and good."*⁹³**

Soli Deo Gloria!

¹ I Jn. 5:3

² Lk. 12:48

³ Ro. 8:15; Gal. 4:5

⁴ Eph. 2:8f.

⁵ Eph. 1:4-6

⁶ Lk. 1:15,44; Acts 16:14; 22:3ff.

⁷ Ezra 7:10

⁸ Mt. 6:19-21,24,33

⁹ Mk. 10:28-30; II Cor. 9:8

¹⁰ Ro. 1:25

¹¹ II Cor. 5:20

¹² Ps. 11:3

¹³ Mt. 7:23

¹⁴ II Cor. 3:18

¹⁵ Jn. 1:14,18; II Cor. 5:21

¹⁶ Ro. 7:7

¹⁷ *The Puritans on Conversion*, ed. Don Kistler (Morgan, Pa.: Soli Deo Gloria Publications, 1990), p. 49.

¹⁸ Samuel Bolton, *The True Bounds of Christian Freedom* (London, 1645), pp. 52,53, as quoted: Ernest F. Kevan, *The Grace of Law* (Morgan, Pa.: Soli Deo Gloria Publications, 1999), p. 123.

¹⁹ I Pe. 1:15; Lev. 11:44f.; 19:2; 20:7

²⁰ I Cor. 2:2

²¹ I Cor. 1:17

²² Tit. 2:14, emphasis added.

²³ Phil. 3:6

²⁴ Ro. 6:14

²⁵ Js. 4:12

²⁶ I Ti. 1:8

²⁷ Ro. 7:14. “This means that it is of divine origin and character, and more specifically, that it is derived from the Holy Spirit, is validated by his authority, and bespeaks his character. Thus every lack of conformity to the law of God is lack of conformity to God’s likeness, and all conformity to the law is but conformity to that pattern which is the primary and ultimate pattern of sanctification.” John Murray, *Collected Writings of John Murray, Volume Two, Select Lectures in Systematic Theology* (Edinburgh: The Banner of Truth Trust, 1996), p. 307.

²⁸ Jn. 14:15

²⁹ Mt. 7:21

³⁰ The last words of Rev. Charles Haddon Spurgeon from the pulpit of the Metropolitan Tabernacle on June 7th, 1891 as quoted: J. I. Packer, *Puritan Papers: Volume 3, 1963-1964* (Phillipsburg, N.J.: P & R Publishing, 2001), p. 82.

³¹ Charles Haddon Spurgeon, *The New Park Street Pulpit, Vol. 6* (Grand Rapids: Baker, 1994), p. 88.

³² I Ki. 19:18; Heb. 3:19-4:2

³³ Isa. 29:13

³⁴ Js. 2:10

³⁵ II Cor. 3:18

³⁶ J. I. Packer, *Puritan Papers: Volume 3, 1963-1964* (Phillipsburg, N.J.: P & R Publishing, 2001), p. 70.

³⁷ William Strong, *A discourse of the two covenants: Wherein the nature, differences, and effects of the covenant of works and of grace are... discussed* (London, 1678), pp. 40,43,45, as quoted: Kevan, p. 49.

³⁸ Francis Roberts, *Of God’s Covenants... The Myserie and Marrow of the Bible: viz. Gods-Covenants with man* (London, 1657), p. 789 as quoted: Kevan, p. 126.

³⁹ Henry Scougal, *The Works of the Rev. Henry Scougal (1650-1678)*, ed. Don Kistler (Morgan, Pa.: Soli Deo Gloria Publications, 2002), pp. 145,239,20.

⁴⁰ II Cor. 6:14

⁴¹ Mt. 6:23

⁴² Mt. 5:17f.

⁴³ Ro. 8:29

⁴⁴ Jn. 6:38

⁴⁵ Acts 10f.; Heb. 7-9:10

⁴⁶ Heb. 4:15

⁴⁷ I Pe. 2:21f.

⁴⁸ Dt. 8:3; Mt. 4:4

⁴⁹ Ps. 19:7f.; 119:33-35,127

⁵⁰ Am. 3:8

⁵¹ Am. 2:4

⁵² Judg. 21:25

⁵³ Am. 4:11

⁵⁴ Am. 7:15

⁵⁵ Acts 4:19f.; 5:29

⁵⁶ Phil. 3:8

⁵⁷ Mk. 10:30

⁵⁸ II Cor. 5:14f., emphasis added.

⁵⁹ Jn. 15:18-20; 16:33

⁶⁰ Heb. 5:9

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- ⁶¹ Am. 2:4f.
⁶² Rev. 6:16f.
⁶³ Mt. 13:41f.
⁶⁴ *Abraham Kuyper, A Centennial Reader*, ed. James D. Bratt (Grand Rapids: Eerdmans, 1998), p. 213.
⁶⁵ I Pe. 2:21
⁶⁶ Jn. 10:18
⁶⁷ Am. 5:14,15
⁶⁸ I Jn. 3:4
⁶⁹ Shorter Catechism, Q. 14; see also Gal. 3:10-12.
⁷⁰ Am. 6:12
⁷¹ Scougal, p. 158.
⁷² Heb. 1:9
⁷³ Mt. 24:12
⁷⁴ Mt. 6:13
⁷⁵ Js. 1:13f.
⁷⁶ Js. 1:17
⁷⁷ II Pe. 2:8
⁷⁸ Mt. 23:28
⁷⁹ II Pe. 1:5-7
⁸⁰ Ro. 7:12
⁸¹ Acts 24:14
⁸² I Cor. 9:21
⁸³ Phil. 3:8f.
⁸⁴ Eph. 3:14-19
⁸⁵ Richard Sibbes, *Glorious Freedom* (Edinburgh: The Banner of Truth Trust, 2000), p. 155.
⁸⁶ Eze. 33:10
⁸⁷ Isa. 40:21f.,25f.,28
⁸⁸ I Sam. 7:12
⁸⁹ Ro. 7:22
⁹⁰ Ro. 7:24
⁹¹ Phil. 2:17; II Ti. 4:6
⁹² Ps. 37:4; 40:8; Mt. 7:7f.; Ro. 8:31,37
⁹³ Ro. 7:12