

1 Corinthians 13:6: “*Charity rejoiceth not in iniquity, but rejoiceth in the truth*”. (Part Two of Two)

Welcome all to the meeting of the Church of the Lord Jesus Christ at Topeka, Kansas, on this 4th day of November, 2018.

Having shown on August 12, 2018, in general that all true grace in the heart tends to holy practice in the life I proceed, as was proposed, *To show the same with respect to the particular Christian graces.*

With respect to a true and saving faith in the Lord Jesus Christ. “*All men have not faith.*” (2 Thessalonians 3:2). This is one thing that very much distinguishes that faith which is saving from that which is only common. A true faith is a faith that works; whereas a false faith is a barren and inoperative faith. And therefore the apostle describes a saving faith as a “*faith that worketh by love*” (Galatians 5:6). And the apostle James tells us, “*A man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works*” (James 2:18). **Hebrews 11:6:** “*But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*” But more particularly, I suggest to you that...

First, the conviction of the understanding and judgment, which is implied in saving faith, tends to holy practice. He that has true faith is convinced of the reality and certainty of the great things of religion (**Hebrews Chapter 11**); and he that is convinced of the reality of these things will be influenced by them, and they will govern his actions and behavior (“**By faith...**” the heroes of the faith are described in **Hebrews Chapter 11** in the acting out of holy practice in life). If men are told of great things, which, if true, do most personally concern them, and do not believe what they are told, they will not be much moved by them, nor will they alter their conduct based on what they hear. But if they do really believe what they are told, and regard it as certain, they will be influenced by it in their actions, and in view of it will alter their conduct, and will do very differently from what they would if they had heard nothing. We see all around us that this is so in all things of great concern that appear real to men. If a man hears important news that concerns himself, and we do not see that he alters at all for it in his practice, we at once conclude that he does not give heed to it as true; for we know the nature of man is such, that he will govern his actions by what he believes and is convinced of. **Romans 10:17:** “*So then faith cometh by hearing, and hearing by the word of God.*” And so if men are really convinced of the truth of the things they are told in the gospel, about an eternal world, and the everlasting salvation that Christ has

purchased for his elect people who are made willing in the day of his power (**Psalm 110:3**), it will influence their practice. They will regulate their behavior according to such a belief, and will act in such a manner as will tend to their obtaining this eternal salvation. If men are convinced of the certain truth of the promises of the gospel, which promises eternal riches, and honors, and pleasures, and if they really believe that those are immensely more valuable than all the riches, and honors, and pleasures of the world, they will, for these, forsake the things of the world, and, if need be, sell all and follow Christ. **Hebrews 11:24-26**: “*By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.*” (See **Luke 14:33**: “*So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*”) If they are fully convinced of the truth of the promise, that Christ will indeed bestow all these things upon his people, and if all this appears real to them, it will have influence on their practice, and it will induce them to live accordingly. Their practice will be according to their convictions. The very nature of man forbids that it should be otherwise. If a man be promised by another that if he will part with one dollar he will give him a thousand, and if he is fully convinced of the truth of this promise, he will readily part with the former in the assurance of obtaining the latter. And so he that is convinced of the sufficiency of Christ to deliver him from all evil (**Psalm 121:7**), and to bring him to the possession of all good that he needs, will be influenced in his practice by the promise which offers him all this. Such a man, while he actually has such a conviction, will not be afraid to believe Christ in things wherein he otherwise would seem greatly to expose himself to calamity, for he is convinced that Christ is able to deliver him. (e.g., **Daniel 3:16-17**). And so he will not be afraid to forego other ways of securing earthly happiness, because he is convinced that Christ alone is sufficient to bestow all needed happiness upon him. **2 Corinthians 3:5**: “*Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God*”. **2 Corinthians 12:9**: “*And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*” So, in **Deuteronomy 28:47** we are to serve the Lord our God “*with joyfulness, and with gladness of heart, for the abundance of all things.*”

Second, that act of the will, which there is in saving faith, tends to holy practice. He that, by the act of his will, by the faith of Jesus Christ supernaturally implanted, does truly accept of Christ as a Savior, accepts of him as a Savior from sin, and not merely as a Savior from the *punishment* of sin. (E.G., **Matthew 1:21**; **Acts 3:26**; **Titus 2:14**). But it is impossible that anyone should heartily receive Christ as a Savior from sin, and

from the ways of sin, if he has not willed and does not aim, sincerely, in heart and life, to turn from all the ways of sin (as a regular course of their life); for he that has not willed that sin and he should part, cannot have willed in the day of God's power to receive Christ as his Savior to effectually depart from them. And so he, again, that receives Christ by a living faith, comes to terms (closes the deal) with him as a Lord and King to rule over and reign in him, and not merely as a priest to make atonement for him. But by the power of God being made willing in the day of that power, to choose Christ, and close with him as a King, is the same as to yield in submission to his law, and in obedience to his authority and commands; and he that does this, lives a life of holy practice. **John 14:21**: "*He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*" He manifests himself to us; we therefore see him as he is, and not how our depraved hearts would have him to be. False religion is made up of that stuff: the imaginations of their own evil hearts. And, if we credit the Bible, we understand that such is dangerous ground, to wit: **Genesis 6:5**: "*And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*" Martin Luther in his debate with Erasmus summed up that evil bugger's outrageous nonsensical doctrine with; "Your thoughts of God are too human." So, such songs as "What if God was one of us," and other outrageous drivel is hugely popular and consumed as healthy by the masses amongst the unregenerated sons and daughters of Adam. How about a song from **2 Corinthians 10:5**: "*Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*" Now that's a beautiful song. Sing it with me...

Third, all the true trust in God, that is implied in saving faith, tends to holy practice. ("Trust in God" is a major theme of the Bible, reserved for another day and another sermon). And herein a true trust differs from all false trust. A trust in God in the way of negligence, is what in Scripture is called tempting God (**Matthew 4:7**); and a trust in him in the way of sin, is what is called presumption (**2 Peter 2:10**), which is a thing terribly threatened in his Word (**2 Peter 2:12**). But he that truly and rightly trusts in God, trusts in him in the way of diligence and holiness; or, which is the same thing or is the same as saying in the way of holy practice. The very idea of our trusting in another, is, resting or living in acquiescence of mind and heart in the full persuasion of his sufficiency and faithfulness, so as to be ready fully to venture on him in our actions. But they that do not practice and act upon the persuasion of another's sufficiency and faithfulness, do not thus venture. They do not enter on any action or course of action in such a confidence, and so venture nothing, and therefore cannot be said truly to trust. He that really trusts in another, ventures on his confidence. And so it is with those that

truly trust in God. **Proverbs 3:5-7:** *“Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil.”* They rest in the full persuasion that God is sufficient and faithful, so as to proceed in this confidence to follow God, and, if need be, to undergo difficulties and hardships for him, because he has promised that they shall be no losers by such a course; and they have such confidence of this, that they can and do venture upon his promise, while those who are not willing thus to venture, show that they do not trust in him. They that have the full trust in God which is implied in a living faith, will not be afraid to trust God with their estates. It is so with respect to trust in men, that if those we have full confidence in desire to borrow anything of us, and promise to pay us again, and to pay us a hundred-fold, we are not afraid to venture, and do actually venture it. And so those that feel full confidence in God, are not afraid to lend to the Lord. And so, if we trust in God, we shall not be afraid to venture labor, and fighting, and watching, and suffering, and all things for him, since he has so abundantly promised to reward these things with that which will infinitely more than make up for all the losses or difficulties or sorrows we may experience in the way of duty. (See for example, **Mark 10:29-30:** *“And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.”*) If our faith be saving, it will lead us thus actually to venture on God, in the fullest trust in his character and promises. And as faith, in itself, and in all that is implied in it, tends to holy practice, so the same is the case,

With respect to all true love to God. — Love is an active principle — a principle that we always find is active in things of this world. Love to our fellow creatures always influences us in our actions and practice. The whole world of mankind are chiefly kept in action from day to day, and from year to year, by love of some kind or another. He that loves money is influenced in his practice by that love, and kept by it in the continual pursuit of wealth. He that loves honor is governed in his practice by that love, and his actions through the whole of life are regulated by his desire for it. And how diligently do they that love carnal pleasures pursue after them in their practice! And so he that truly loves God is also influenced by that love in his practice. He constantly seeks after God in the course of his life: seeks his grace, and acceptance, and glory. (See e.g., **Romans 2:7, 10:** *“To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:...But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.”*)

Reason teaches that a man's actions are the most proper test and evidence of his love. Thus, if a man professes a great deal of love and friendship to another, reason, in such a case, teaches all mankind that the most proper evidence of his being a real and hearty friend, as he professes to be, is his appearing a friend in his deeds, and not only in his words; and that he shall be willing, if need be, to deny himself for his friend, and to suffer in his own private interest for the sake of doing him a kindness. If a man professes ever so much kindness or friendship, a wise man will not trust the profession, except as he sees the trial and proof of it in the behavior; unless in his actions he has found him a faithful and constant friend, ready to do and suffer for him. He will trust to such evidence of his love, more than he will to the greatest professions or even the most solemn oaths without it. And so, if we see a man who, by his constant behavior, shows himself ready to take pains and lay himself out for God, reason teaches, that in this he gives an evidence of love to God, more to be depended on than if he only professes that he feels great love to God in his heart. And so, if we see a man who, by what we behold of the course of his life, seems to follow and imitate Christ, and greatly lay himself out for Christ's honor and the advancement of his kingdom in the world, reason teaches, that he gives greater evidence of the sincerity and strength of his love to the Savior than if he only declares that he loves Him, and tells how his heart at such and such a time was drawn out in love to Him, while at the same time he is backward to do any great matter for Christ, or to put himself out of the way for the promotion of his kingdom, and is ready to excuse himself when called to active effort or self-denial for his Savior's sake. Have not Westboro Baptist Church members, by the mercy, grace and power of God proven out in these ways their true love of God?

There are various ways for the exercise of sincere love to God, and they all tend to holy practice. One is, in having a high esteem for God; for that which we love we have the highest esteem for, and naturally show this esteem in our behavior. Another way of showing our love to God is, in making *choice* of him above all other things; and if we do sincerely choose him above all other things, then we shall actually leave other things for him when it comes to the trial in our practice: and when, in the course of our life, it comes to pass that God and our honor, or God and our money, or God and our ease, are at the same time set before us, so that we must cleave to the one and forsake the other, then, if we really choose God above these other things, we shall in our practice cleave to God, and let these things go.

Another way of the exercise of love to God is, in our *desires* after him (**Psalm 73:25**); and these also tend to practice. He that really has earnest desires after God will be stirred up actively to seek after him. **Hebrews 11:6**: "*But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that*

he is a rewarder of them that diligently seek him.” He will apply himself to it as a business, just as men do for this world when they have earnest desires for a good which they believe is attainable. And still another way of the exercise of love to God is, in *delighting* in him (**Psalm 37:4**), and finding satisfaction and happiness in him; and this also tends to practice. He that really and sincerely delights more in God than in other things, and finds his satisfaction in God, will not forsake God for other things; and thus, by his conduct, he shows that he indeed is satisfied in him as his portion (e.g., **Psalm 16:5, 73:26**). And so it is in all cases. If we have had enjoyment in any possession whatever, and then afterward forsake it for something else, this is evidence that we were not fully satisfied with it, and that we did not delight in it above all other things. In all these cases, the feelings and choices will be seen in the practice.

One of my proof texts for these propositions is found at **Psalm 73: 22-28**: “*So foolish was I, and ignorant: I was as a beast before thee. Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.*”

All true and saving repentance tends to holy practice. — In the original of the New Testament, the word commonly rendered "repentance" signifies *a change of the mind*; and men are said to repent of sin when they change their minds with respect to it, so that, though formerly they esteemed and approved of it, they now utterly disapprove and dislike it. But such a change of the mind must and does tend to a corresponding change of the practice. We see it to be so universally in other things. If a man has heretofore been engaged in any pursuit or business whatever, and then changes his mind upon it, he will change his practice also, and will cease from that business or pursuit, or way of life, and turn his hand to some other. Sorrow for sin is one thing belonging to saving repentance. But sorrow for sin, if it be thorough and sincere, will tend, in practice, to the forsaking of sin. And so it is in everything. If a man has long gone on in any one way or manner of behavior, and afterwards is convinced of the foolishness and sinfulness of it, and is heartily sorry and grieved for it, the natural and necessary effect of this will be, that he will avoid it for the future. And if he goes on in it just as he did before, no one will believe that he is heartily sorry for having gone on in time past. See, for example, **2 Corinthians 7:10-11**: “*For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold*

this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.”

All true humility tends to holy practice. — This is a grace abundantly recommended and insisted on in the Bible, and which is often spoken of as distinguishing a true Christian experience from that which is counterfeit. But this grace in the heart has a direct tendency to holy practice in the life. An humble heart tends to an humble behavior. He that is sensible of his own littleness, and nothingness, and exceeding unworthiness, will be disposed, by a sense of it, to carry himself accordingly both before God and man. He that once was of a proud heart, and under the dominion of pride in his conduct, if afterward he has his heart changed to an humble heart, will necessarily have a corresponding change in his behavior. He will no longer appear in his demeanor as proud, and scornful, and ambitious as once he was, affecting as much as ever to appear above others, and striving as much after it, and as apt to condemn others, and to be dissatisfied or even enraged with those that seem to stand in the way of his earthly glory. For that which such a behavior in him arose from, before he was changed, was pride of heart; and, therefore, if now there be a great alteration with respect to this pride of heart, and it be mortified and banished from the soul, and humility implanted in its place, surely there will be an alteration, also, in the demeanor and practice; for humility of heart is a principle that has as strong a tendency to practice as pride of heart has; and therefore, if the latter be mortified, and the former take its place, then the proud practice that proceeded from the former will proportionally cease, and the humble practice which is the natural fruit of the latter will be manifest.

True Christian humility of heart tends also to make persons resigned to the will of God, and to lead them to be patient and submissive to his holy hand under the afflictions he may send, and to be filled with deep reverence toward God, and to treat divine things with the highest respect. It leads also to a meek behavior toward men, making us condescending to inferiors, respectful to superiors, and toward all gentle, peaceful, easy to be entreated, not self-willed, not envious of others, but contented with our own condition, of a calm and quiet spirit, not disposed to resent injuries, but apt to forgive. And surely these are traits that belong to holy practice. (Examples: **1 Samuel 3:18; Amos 3:6; Job 2:10; 2 Timothy 2:24; Hebrews 12:14; Titus 3:2; James 3:17; 1 Timothy 2:2; 1 Peter 3:4; Philippians 4:11; Hebrews 13:5; 1 Corinthians 13:7; Mark 11:25; Galatians 5:22-25.**)

All true fear of God tends to holy practice. — The principal thing meant in the Scriptures by the fear of God, is a holy care or concern or dread lest we should offend God by sinning against him. Now, if a man does truly fear to offend God, and if he habitually dreads the thought of sinning against him, this will surely tend to his avoiding sin against him. That which men are afraid of they will shun. If a man professes that he is afraid and has a dread of a poisonous serpent, for example, but at the same time is seen to take no care to shun him, but is very bold to keep near to him, who will believe his profession? Fearing God and observing to do all his commandments, are joined together as necessarily arising the one from the other, as in **Deuteronomy 28:58** — "***If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD.***" And Joseph gives as a reason of his righteous and merciful conduct towards his brethren, that he feared God, as may be seen in **Genesis 42:18** ("***And Joseph said unto them the third day, This do, and live; for I fear God***"). And in **Proverbs 8:13**, it is said, that "**the fear of the Lord is to hate evil.**" Job gives it as a reason why he avoided sin, that "***destruction from God was a terror to him***" (**Job 31:23**). **James 4:12**: "***There is one lawgiver, who is able to save and to destroy.***" And God himself, when he speaks of Job as "**eschewing evil,**" mentions his fear of God as the ground and reason of it (**Job 1:8**). As any good man, he legitimately may fear the corrections and chastisements of his heavenly father. And in any person whatever, just so far as the fear of God reigns, just so far will it lead its possessor to avoid sin and to aim to be holy.

The spirit of thankfulness and praise tends to holy practice. — Sincere thankfulness to God leads us to render again according to the benefits received. (Some form of thankfulness is found in at least 133 Bible verses (hundreds of verses with synonyms, too), and I recommend daily visitation with one or more of those verses). This we look upon as a sure evidence of true gratitude or thankfulness toward our fellowmen. If anyone does his neighbor any remarkable kindness, and he is really thankful for it, he will be ready, when an occasion offers, to do him a good in return. And though we cannot requite God's kindness to us by doing anything that shall be profitable to him, yet a spirit of thankfulness will dispose us to do what we can, which is well-pleasing or acceptable to him, or which may tend to his declarative glory though not his essential glory. If one man should take pity on another who was in some great distress, or in danger of some terrible death, and, moved by this pity, should greatly lay himself out for his defense and deliverance, and should undergo great hardships and sufferings in order to it, and by these means should actually deliver him; and if the latter should express great thankfulness toward his deliverer, and yet in his actions and course of conduct should oppose and dishonor and cast contempt upon him, and do him great injury, no one would give much heed to all his professions of thankfulness. If he is truly

thankful, he will never act thus wickedly toward his benefactor. And so no man can be truly thankful to God for the dying love of Christ, and for the infinite mercy and love of God toward himself, and yet lead a wicked life. His gratitude, if sincere, will lead him to be holy.

Of the spirit of Christian love to men, that this also tends to holy practice. — If the spirit of love to man be sincere, it will tend to the practice and deeds of love. That is a hypocritical, and not a sincere love, that appears only in word and tongue, and not in deed; but that love which is sincere, and really a true love, will be manifest in the deeds, as says the apostle, "*My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him*" (1 John 3:18, 19). No other love to brethren, except that which shows itself in deeds of love, will profit any man. "*If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?*" (James 2:15, 16.)

Experience shows that those who cherish a sincere love toward others, are ready both to do and suffer for them. We are very ready to believe that parents love their own children, because this is natural; and such a love generally prevails throughout the world. But, incredible as it is that a man should not love his own children, yet, if there was a father that beheld his child in suffering circumstances, and would not put himself out of the way to relieve him, or that did not ordinarily treat his children with consideration and kindness, but acted from day to day as though he were utterly careless of their comfort, or as to what became of them, we should scarcely believe that he had anything of a father's love in his heart. Love to our children will dispose us to loving deeds to our children. And so love to our neighbor will dispose us to all manner of good practice toward our neighbor. So the apostle declares, when, after summing up the several commandments of the second table of the law, he says, "*And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself;*" and then adds, "*Love worketh no ill to his neighbour: therefore love is the fulfilling of the law*" (Romans 13:9, 10).

To a true and gracious hope, that this also tends to holy practice. — A false hope has a tendency just the reverse of this. It tends to licentiousness — to encourage men in their sinful desires and lusts, and to flatter and embolden them even when they are in the way of evil. But a true hope, so far from hardening men in sin, and making them careless of their duty, tends to stir them up to holiness of life, to awaken them to duty, and to make them more careful to avoid sin, and more diligent in serving God. "*Every*

man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3). A gracious hope has this tendency, from the nature of the happiness hoped for, which is a holy happiness; a happiness that the more a man seeks and hopes for, the more he is quickened and enlivened in the disposition to be holy. **1 Thessalonians 4:7:** *"For God hath not called us unto uncleanness, but unto holiness."* And it also has this tendency from the respect it has to the author of the happiness hoped for; for it hopes for it from God, as the fruit of his undeserved and infinite mercy; and, therefore, by every motive of gratitude, the heart is engaged and stirred up to seek that which is well-pleasing to him (**1 John 3:22:** *"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."*). And it has the same tendency from a regard to the means by which it hopes to obtain this happiness; for a true hope looks forward to the obtaining of happiness in no other way but the way of the gospel, which is by a holy Savior (**1 Peter 1:16:** *"Be ye holy; for I am holy."*), and in a way of cleaving to and following him (**Acts 11:23**). And it has, lastly, the same tendency by the influence of that which is the immediate source of all gracious hope, which is faith in Christ; and such faith always works, and works by love (**Galatians 5:6**), and purifies the heart, and brings forth holy fruits in the life.

It has been shown in these two sermons that all true grace in the heart tends to holy practice in the life, just as truly as the root of the plant tends to growth in the plant itself, or as light has a tendency to shine, or the principle of life to manifest itself in the actions of the living person. And, why would it be useful to engage in this exercise? Because we have reached a generation who are defined by their lawlessness: the audacious depravity of today did not happen by accident, but in large part by the false prophets who pimp from the pulpits of modern-day, so-called Christianity, with doctrine contrary to the sound doctrine articulated in these sermons. **1 John 4:1:** *"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."*

I love you. Amen.