

Significance of the Cross...

The authors of the gospels tell us that the Lord Jesus spoke of the cross before His death (**Matt. 10:38; Mark 10:21; Luke 14:27**) as a symbol of the necessity of full commitment (even unto death) for those who would be His disciples. But the major significance of the cross after Jesus' death and resurrection is its use as a symbol of Jesus' willingness to suffer for our sins (**Phil. 2:8; Heb. 12:2**) so that we might be reconciled (**2 Cor. 5:19; Col. 1:20**) to God and know His peace (**Eph. 2:16**).

Thus the cross symbolizes the glory of the Christian gospel (**1 Cor. 1:17**): the fact that through this offensive means of death (**1 Cor. 1:23; Gal. 5:11**), the debt of sin against us was "nailed to the cross" (**Col. 2:14**), and we, having "been crucified with Christ" (**Gal. 2:20**), have been freed from sin and death and made alive to God (**Rom. 6:6-11**).

The cross, then, is the symbol of **Jesus' love, God's power to save**, and the thankful believer's unreserved commitment to Christian discipleship. To those who know the salvation that Christ gained for us through His death, it is a "wondrous cross" indeed.

Nelson's New Illustrated Bible Dictionary

<http://jc.thegift.co.za>

DIRECT BIBLE EXTRACTS

**SPIRITUAL
LIFE**

The Holy Bible,
New King James Version,
(Nashville, Tennessee: Thomas
Nelson, Inc.) 1982.



This booklet has been compiled from the new Topical Textbook, and the Bible extracts taken from the references mentioned in the Bible. I hope that this may become easier for you to find out His message relating to this Topic directly from the Bible, and how you could apply this to your personal life according to the world around you and your own circumstances.

Believing in the message and without doubt, one begins to realize how from the beginning of the Bible until the end, God does give us the same message, and no matter how we try to interpret it, the essence and core of our explanation comes directly from the His Word.

We will miss out on the issues relating to these extracts but I trust that these extracts will lead you to further study these circumstances and story leading to these messages.

This has been my Way of discovery, from my own personal decision to find out more about my Creator and what He wants of me. Through His Word He has revealed many insights that have excited me to keep searching for more, and this has now become a daily habit for me.

Best wishes in your discovery, through your own and personal commitment!

Enjoy your Day!

...through Jesus Christ our saviour!

Henrique Martins

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GENTLENESS

Gentleness is a godly virtue. A man who is gentle is a gentleman. To be an authentic gentleman is to model Christ. Polls in women's magazines repeatedly reveal that the twin virtues women desire in men are strength and tenderness.

Gentleness—meekness—is not to be confused with weakness. Moses was a meek man. That is, he had the quality of humility. He knew who he was. He was bold without being arrogant. It is the meek who are promised the world. Christ promises they will inherit the earth. Meekness is the flip side of gentleness. They go together, wed by a spirit of humility. God gives grace to the humble. It is a grace that breeds even more grace.

SELF-CONTROL

The last fruit of the Spirit in the list—self-control, or temperance—flows from the other virtues. Immodesty, extremism, and flamboyance do not fit with temperance. Here the moderate level of self-control is manifested. The Spirit is not rude or pushy. He is neither violent nor crude. These are the fruits of the Holy Spirit. These are the genuine marks of godliness. These are the virtues we see eminently and vividly modeled in the lives of mature Christians.

These are the virtues our Lord wants us to cultivate. These are the virtues that are at the same time the gifts of God. God promises to reward these traits in us, not because they flow from our own intrinsic righteousness, but because, as Augustine put it, “God is pleased to crown His own gifts.”

Life, Spiritual...

1. God is the Author of. **Ps 36:9; Col 2:13.**
2. Christ is the Author of. **Joh 5:21,25; 6:33,51-53; 14:6; 1Jo 4:9.**
3. The Holy Spirit is the Author of. **Eze 37:14; Ro 8:9-13.**
4. The word of God is the instrument of. **Isa 55:3; 2Co 3:6; 1Pe 4:6.**
5. Is hidden with Christ. **Col 3:3.**
6. The fear of God is. **Pr 14:27; 19:23.**
7. Spiritual-mindedness is. **Ro 8:6.**
8. Is maintained by
 - a. Christ. **Joh 6:57; 1Co 10:3,4.**
 - b. Faith. **Ga 2:20.**
 - c. The word of God. **De 8:3; Mt 4:4.**
 - d. Prayer. **Ps 69:32.**
9. Has its origin in the new-birth. **Joh 3:3-8.**
10. Has its infancy. **Lu 10:21; 1Co 3:1,2; 1Jo 2:12.**
11. Has its youth. **1Jo 2:13,14.**
12. Has its maturity. **Eph 4:13; 1Jo 2:13,14.**
13. Is described as
 - a. A life to God. **Ro 6:11; Ga 2:19.**
 - b. Newness of life. **Ro 6:4.**
 - c. Living in the Spirit. **Ga 5:25.**
14. Revived by God. **Ps 85:6; Ho 6:2.**
15. Evidenced by love to the brethren. **1Jo 3:14.**
16. All saints have. **Eph 2:1,5; Col 2:13.**
17. Should animate the services of saints. **Ro 12:1; 1Co 14:15.**
18. Saints praise God for. **Ps 119:175.**
19. Seek to grow in. **Eph 4:15; 1Pe 2:2.**
20. Pray for the increase of. **Ps 119:25; 143:11.**
21. The wicked alienated from. **Eph 4:18.**
22. Lovers of pleasure destitute of. **1Ti 5:6.**
23. Hypocrites destitute of. **Jude 1:12; Re 3:1.**
24. Illustrated. **Eze 37:9,10; Lu 15:24.**

1. **God is the author of**

Psalm 36:9

⁹ For with You is the fountain of life;
In Your light we see light.

Colossians 2:13

¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

2. **Christ is the Author of**

John 5:21,25

²¹ “For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will. ²⁵ “Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

John 6:33,51-53

³³ “For the bread of God is He who comes down from heaven and gives life to the world.”
⁵¹ “I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.” ⁵² The Jews therefore quarreled among themselves, saying, “How can this *Man* give us *His* flesh to eat?” ⁵³ Then Jesus said to them, “Most assuredly, I say to you, unless you eat

Goodness is a relative term. Something or someone is good relative to some standard. The ultimate standard of goodness is the character of God Himself. This is why Jesus said to the rich young ruler, “Why do you call Me good? No one is good but One, that is, God” (Luke 18:19).

Yet the quality of goodness is planted in the lives wherein the Holy Spirit works. He works goodness within us. Though our best works remain tainted by sin, nevertheless a real change is wrought within us. In salvation we gain a cure as well as a pardon. He is making us well.

Not only does God declare us just by the imputation of Christ’s righteousness, He indwells us to make us what He declares us to be. Sanctification follows justification. That sanctification is as real as our justification. The fruit is goodness.

FAITHFULNESS

Faith is a gift of God. It is also a fruit. The faith by which we are saved is not of our own doing. It comes from God. But it comes *to* us and is exercised by us. The Spirit works faith in us. This is Luther’s *fides viva*, the living faith that yields works of obedience.

Faith is trust. It means far more than believing in God. It means believing God. The fruit of the Spirit involves trusting God with our lives.

But the fruit of faith involves more than trust. It means that we become trustworthy. A person of faith is not only a person who trusts but a person who can be trusted. His yea means yea and his nay means nay. He keeps his word. He pays his bills. He meets his obligations. He is faithful. He is loyal. Fidelity is a mark of his character.

It is the stuff of which Job was made when he declared, "Though He slay me, yet will I trust Him" (Job 13:15). It has a capacity to wait. Waiting is difficult. We wait for planes and buses. We wait for mail and for visitors. We wait for Christ to return. We wait for the promise of His vindication.

The Christian rejects the spirit of pragmatism. He lives in terms of long-term goals. He eschews the expedient. He stores up treasure in heaven. He is willing to wait for the hour of God.

The Spirit is patient with people. The fruit He gives enables us to forbear with each other. We do not demand the instant sanctification of our brothers. Patience and long-suffering do not rail against the speck in our brother's eye. They are married to the love that covers a multitude of sins.

KINDNESS

Jesus was strong and tender. When He encountered the powerful and arrogant, He asked no quarter and gave none. When He met the weak and brokenhearted, He was tender. He never broke a bruised reed. His rebuke of the sinner was couched in kindness. "Neither do I condemn you; go and sin no more" (John 8:11) was His response to a humiliated woman. The Judge of all the earth was not harsh. He took no glee in condemnation.

Kindness is a virtue of grace. It involves a willingness to keep one's power and authority in check. It does not crush the weak. It is thoughtful and kind. It manifests the judgment of charity, tempering justice with mercy.

GOODNESS

Goodness incorporates a basic personal integrity. The fruit of the Spirit promotes a person of guilelessness.

the flesh of the Son of Man and drink His blood, you have no life in you.

John 14:6

⁶ Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

1 John 4:9

⁹ In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.

3. The Holy Spirit is the Author of

Ezekiel 37:14

¹⁴ "I will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, the LORD, have spoken *it* and performed *it*," says the LORD.' "

Romans 8:9-13

⁹ But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. ¹⁰ And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness. ¹¹ But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will



also give life to your mortal bodies through His Spirit who dwells in you.

¹² Therefore, brethren, we are debtors — not to the flesh, to live according to the flesh. ¹³ For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

4. The Word of God is the instrument of

Isaiah 55:3

³ Incline your ear, and come to Me.
Hear, and your soul shall live;
And I will make an everlasting covenant with you —
The sure mercies of David.

2 Corinthians 3:6

⁶ who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

1 Peter 4:6

⁶ For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

war always remains, wherein the slightest rattle of the sword may signal the beginning of new hostilities. There is a vast difference between Neville Chamberlain’s leaning over a balcony declaring, “We have achieved peace in our time” and Jesus’ leaning over a table to say, “Peace I leave with you, My peace I give unto you; not as the world gives do I give to you” (John 14:27).

The legacy of Christ is peace. Peace is our inheritance from the Prince of Peace. It is a peace the world cannot give. This peace is a lasting peace that no one can snatch from us.

The Holy Spirit gives us an inner peace, a peace that passes understanding. But the peace He gives is infinitely more valuable than peace of mind. It transcends the imperturbability of the Stoic and the *ataraxia* of the Epicurean. It is the peace that flows from our justification. Being justified, we have peace with God. We have heard and received the gospel. We have heard the clarion call of God. “Comfort, yes, comfort My people! . . . Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned” (Isaiah 40:1-2).

The worst holocaust of history is the war between a holy God and His rebellious creatures. For the Christian that war is over, once and for all. We may continue to sin and incur God’s displeasure. We may grieve the Spirit, but He will never again declare war upon us. It was ratified for us on the cross.

LONG-SUFFERING (PATIENCE)

The fruit of the Spirit is long-suffering — that is, patience. This virtue mirrors and reflects the character of God. It has no place for explosive tantrums from a hair-trigger personality. It is slow to anger. It endures the insult and the malice of others. It knows nothing of a judgmental spirit.

JOY

Joy is mentioned as a fruit of the Spirit. This joy is not the joy we encounter for a moment when our favorite team wins the Super Bowl. It is not that “happiness of a warm puppy.” Like transcendent *agape* love, the Christian’s joy is a transcendent joy, a joy born of blessedness. An unbeliever experiences positive emotions that evoke smiles, but no unbeliever has ever experienced the beatific joy of salvation.

The joy of the Spirit is permanent. This year’s Super Bowl winner may not make the playoffs next season. Warm puppies grow cold in the grave. The joy of salvation is forever. The victory Christ has won for us is not seasonal. The Savior never has a bad year.

The joy of the Spirit is as stable as it is exhilarating. It is the joy that abides in the midst of suffering. It has depth. It penetrates the soul. It sends despair into exile and banishes pessimism. It produces confidence without arrogance, courage without bravado. Jesus of Nazareth was able to weep. Yet His tears could not dissolve the joy He knew in His Father’s house.

We rejoice in our hope. Our hope is not the fantasy of the dreamer but the assurance of the redeemed. It is the joy of those who have ears to hear the Savior’s command, “Be of good cheer, for I have overcome the world” (John 16:33).

PEACE

The peace of the Spirit is likewise transcendent. It is the peace, the *shalom* for which every Jew yearned. It goes beyond what Martin Luther called a carnal peace, the peace offered by the false prophets of Israel. It is not the cowardly peace won by appeasement. It is a peace wrought by permanent victory.

When earthly wars are ended and the peace treaties are signed, there always abides an uneasy truce. A cold

5. **Is hidden with Christ**

Colossians 3:3

³ For you died, and your life is hidden with Christ in God.

6. **The fear of God is**

Proverbs 14:27

²⁷ The fear of the LORD *is* a fountain of life,
To turn *one* away from the snares of death.

Proverbs 19:23

²³ The fear of the LORD *leads* to life,
And *he who has it* will abide in satisfaction;
He will not be visited with evil.

7. **Spiritual-mindedness is**

Romans 8:6

⁶ For to be carnally minded *is* death, but to be spiritually minded *is* life and peace.

8. **is maintained by ...**

a ...Christ

John 6:57

⁵⁷ “As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.

1 Corinthians 10:3,4

³ all ate the same spiritual food, ⁴ and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

b...Faith

Galatians 2:20

²⁰ "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

c... the Word of God

Deuteronomy 8:3

³ "So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every *word* that proceeds from the mouth of the LORD.

d... Prayer

Psalms 69:32

³² The humble shall see *this and* be glad; And you who seek God, your hearts shall live.

preacher who smiles benignly from his pulpit, assuring us that "God accepts you just the way you are" tells a monstrous lie. The kingdom of God is far more rigorous in its requirements than Mr. Rogers's neighborhood. The gospel of love may not be sugarcoated with saccharin grace. God does not accept the arrogant man in his arrogance. He turns His holy back on the impenitent. To be sure, He demonstrates love toward His fallen creatures, but that love has holy demands. We must come to Him on bended knee and with a contrite heart.

Jonathan Edwards spoke of love in this way:

If love is the sum of Christianity, surely those things which overthrow love are exceedingly unbecoming to Christians. An envious Christian, a malicious Christian, a cold and hard-hearted Christian, is the greatest absurdity and contradiction. It is as if one should speak of dark brightness, or a false truth.

My teacher Dr. John Gerstner once spoke of the manifestation of *agape* in the life of the apostle Paul. He used the four letters of Paul's name as an acrostic to describe the man's character. The *P* stood for *Polluted*, since Paul described himself as the chief of sinners. The *A* stood for his Apostolic office. But it is the *U* and the *L* that are relevant here. The *U* referred to Paul's Uncompromising commitment to truth, the *L* for Paul's quality of *Love*. Gerstner put it this way: "It is not that we say Paul was uncompromising *and* loving. Or even that he was uncompromising *but* loving. Rather, we say that Paul was uncompromising, *therefore* loving."

Spiritual love is wrought by God. We are able to love Him because He first loved us and because it is His love that is shed abroad in our hearts. This love transcends natural affection. It flows from a heart that has been changed by God the Holy Spirit.

of the Spirit—in an unobtrusive way is less dramatic but possibly more godly than being an excellent preacher, religious author, gospel singer, etc.)

We must learn to discern the difference between civil righteousness and the fruit of the Spirit. The difference is more than one of degree. It is a difference of kind as well.

The fruit of the Spirit is uncommon and extraordinary. It is the difference, for example, between a love that is common and a love that is uncommon, between ordinary love and extraordinary love, between natural love and supernatural love.

LOVE

The fruit of love that is born of the Holy Spirit is a transcendent love. It rises above the commonplace virtue of natural affection. It is the biblical *agape*, the love that is rhapsodized in 1 Corinthians 13. It is one thing to love the lovely. It is quite another to love one's enemies. Natural love is like gold mixed with an abundance of dross. It is tarnished by selfish interests. It is mixed with the lead of envy and the alloy of rudeness. It is an inconsistent love.

Paul, in 1 Corinthians 13, tells us that love does not envy, boast, or exhibit pride. It is not rude, self-seeking, or easily angered. It keeps no records of wrongs received. It does not delight in evil.

Love is not defined by simplistic abstinence from drinking, dancing, makeup, movies, card-playing, and the like. It was envy that required the cross, not lipstick; it was covetousness that demanded atonement, not poker; it was pride that called forth the need for prostration, not the cinema.

Some describe true love as "unconditional love." This concept can be either a coin of pure gold or a gilded rock in the fraud's bag of tricks. It is at once true or grossly false depending upon how it is understood. The

9. **Has its origin in the new-birth**

John 3:3-8

³Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."⁴ Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"⁵ Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God."⁶ "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."⁷ "Do not marvel that I said to you, 'You must be born again.'⁸ "The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

10. **Has its infancy**

Luke 10:21

²¹In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight."

1 Corinthians 3:1,2

¹ And I, brethren, could not speak to you as to spiritual *people* but as to carnal, as to babes in Christ. ² I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;

1 John 2:12

¹² I write to you, little children, Because your sins are forgiven you for His name's sake.

11. Has its youth

1 John 2:13,14

¹³ I write to you, fathers, Because you have known Him *who is* from the beginning. I write to you, young men, Because you have overcome the wicked one. I write to you, little children, Because you have known the Father. ¹⁴ I have written to you, fathers, Because you have known Him *who is* from the beginning. I have written to you, young men, Because you are strong, and the word of God abides in you, And you have overcome the wicked one.

forbear. It is easier for me to write a book about peace than to practice peace.

The fruit of the Spirit includes a list of virtues that on the surface appear to be commonplace. John Calvin spoke of virtues that unregenerate pagans are capable of displaying to some degree. He described the "civil righteousness" achieved by natural man. By the common grace of God, fallen creatures exhibit an external form of righteousness.

External righteousness is that which outwardly corresponds to the law of God but lacks the motivation from a heart disposed toward the love of God. Unbelievers can love by a natural affection. Unbelieving husbands have a natural affection for their wives. Unbelieving mothers have a natural affection for their children. Secular music extols the virtue of love.

So also the other virtues mentioned as the fruit of the Spirit may be manifest among the ungodly. There were moments when Adolph Hitler was kind. Stalin had momentary displays of gentleness. The Pharaoh of Moses' Egypt at times lapsed into patience. In our own day the Mormons are noted for being temperate.

Herein is the problem. If unbelievers can exhibit the virtues mentioned in the fruit of the Spirit, how can we know if the presence of these virtues in any way indicates the presence of the Spirit in our lives? Not a single fruit of the Spirit, externally exhibited, is a proof of regeneration.

Perhaps it is because of the facility of confusion between "civil righteousness" and the fruit of the Spirit that Christians tend to look elsewhere for indicators of true godliness. But the Bible would not have us yield to this temptation. The Spirit yields authentic fruit. It is His work that we are to cultivate in our lives. (Since even unbelievers can be kind, gentle, peaceful, etc., Christians often focus on such concerns as eloquent preaching, writing, etc. Being good—showing the fruit

taken from

The Mystery of the Holy Spirit

by R. C. Sproul

The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. (Galatians 5:22-23)

Here the Apostle exhibits the model of authentic righteousness. The fruit is designated as the fruit of the Spirit. Fruit is something that is produced in us. It is not of ourselves. In ourselves we are only flesh. The flesh produces nothing but more flesh. The deeds of the flesh are the fruit of the flesh. The flesh profits nothing. Martin Luther declared that “nothing” is not a “little something.”

Like begets like. The product comes from the producer. The progeny recapitulates the ontogeny. Only the Holy Spirit can conceive and bear the fruit of the Spirit. We can be skilled preachers without the Spirit. We can be theological geniuses after the flesh. We can be silver-tongued orators apart from grace. But the only source of the fruit of the Spirit is the work of the Holy Spirit within us.

It is no accident that the fruit of the Spirit is not elevated in our ranks as the highest test of righteousness. There abides so much flesh in us that we prefer another standard. The fruit test is too high; we cannot attain it. So within our Christian subcultures we prefer to elevate some lesser test by which we can measure ourselves with more success. We can compete with each other with greater facility if we mix some flesh together with Spirit.

How hard it is for us to be measured by our love! And please don't evaluate me by the standard of gentleness. I'm far too impatient to deserve patience as my standard of growth. It is easier for me to preach than to

12. Has its maturity

Ephesians 4:13

¹³ till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

1 John 2:13,14

¹³ I write to you, fathers,
Because you have known Him *who is* from the beginning.

I write to you, young men,

Because you have overcome the wicked one.

I write to you, little children,

Because you have known the Father.

¹⁴ I have written to you, fathers,

Because you have known Him *who is* from the beginning.

I have written to you, young men,

Because you are strong, and the word of God abides in you,

And you have overcome the wicked one.

13. Is described as...

a ...a life to God

Romans 6:11

¹¹ Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Galatians 2:19

¹⁹ “For I through the law died to the law that I might live to God.

b... Newness of life

Romans 6:4

⁴ Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

c...Living in the Spirit

Galatians 5:25

²⁵ If we live in the Spirit, let us also walk in the Spirit.

14. Revived by God

Psalm 85:6

⁶ Will You not revive us again,
That Your people may rejoice in You?

Hosea 6:2

² After two days He will revive us;
On the third day He will raise us up,
That we may live in His sight.

taken from

Paul and His Times

Christian History, Issue 47

by MARK GALLI

Augustine and the Middle Ages

Augustine is the author of Confessions and City of God, two of the most read works in Christian history. He was the church’s most influential theologian through the thirteenth century, and some say beyond.

In the summer of A.D. 386, 32-year-old Augustine sat weeping in the garden of his friend Alypius at Milan. He had been for two years professor of rhetoric in that city and had every reason to be satisfied with his professional career thus far, yet he was conscious of a deep inner dissatisfaction. He was almost persuaded to begin a new life, but lacked the resolution to break with the old.

As he sat, he heard a child singing in a neighboring house, *Tolle, lege! Tolle, lege!* (“Take up and read! Take up and read!”) Taking up the scroll that lay at his friend’s side—a copy of Paul’s letters, as it happened—he let his eye fall on what we know as the closing words of **Romans 13: “... not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy; but put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.”**

“No further would I read,” he says, “nor had I any need; instantly, at the end of this sentence, a clear light flooded my heart, and all the darkness of doubt vanished away.” The colossal influence which Augustine, “the greatest Christian since New Testament times” (as one patristic scholar has called him) has exercised on the thought of succeeding ages can be traced directly to the light which flooded into his mind as he read the words of Paul.

‘These things says He who has the seven Spirits of God and the seven stars: “I know your works, that you have a name that you are alive, but you are dead.

24. Illustrated

Ezekiel 37:9,10

⁹ Also He said to me, “Prophesy to the breath, prophesy, son of man, and say to the breath, ‘Thus says the Lord GOD: “Come from the four winds, O breath, and breathe on these slain, that they may live.” ’ ” ¹⁰ So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army.

Luke 15:24

²⁴ ‘for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry.

15. Evidenced by love to the bretheren

1 John 3:14

¹⁴ We know that we have passed from death to life, because we love the brethren. He who does not love *his* brother abides in death.

16. All saints have

Ephesians 2:1,5

¹ And you *He made alive*, who were dead in trespasses and sins, ⁵ even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),

Colossians 2:13

¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

17. Should animate the services of saints

Romans 12:1

¹ I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service.

1 Corinthians 14:15

¹⁵What is *the conclusion* then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding.

18. Saints praise God for

Psalms 119:175

¹⁷⁵Let my soul live, and it shall praise You; And let Your judgments help me.

19. Seek to grow in

Ephesians 4:15

¹⁵but, speaking the truth in love, may grow up in all things into Him who is the head— Christ—

1 Peter 2:2

²as newborn babes, desire the pure milk of the word, that you may grow thereby,

20. Pray for the increase of

Psalms 119:25

²⁵My soul clings to the dust; Revive me according to Your word.

Psalms 143:11

¹¹Revive me, O LORD, for Your name's sake! For Your righteousness' sake bring my soul out of trouble.

21. The wicket alienated from

Ephesians 4:18

¹⁸having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;

22. Lovers of pleasure destitute of

1 Timothy 5:6

⁶But she who lives in pleasure is dead while she lives.

23. Hypocrites destitute of

Jude 12

¹²These are spots in your love feasts, while they feast with you without fear, serving *only* themselves. *They are* clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots;

Revelation 3:1

¹⁴And to the angel of the church in Sardis write,