

Welcome & Intro :: MUST READ: Some notations regarding "This Forum"

MUST READ: Some notations regarding "This Forum" - posted by crsschk (), on: 2007/9/22 8:41

[Image: <http://www.sermonindex.net/revival/featuredresources20.gif>]

The negative connotations by definition and by observation. These are those that are unacceptable and ought to be seen if evident. Yet in the course of history spanning some four years now continually rear up and assert themselves in all manner and form. They are inconclusive and generally applied. Being what we are and the spiritual makeup that is supposed to be reflected, these 'traits' can only fall under the admonition, *these things ought not to be, my Brethren.*

Insinuation

INSINUA'TION, n.

- 1. The act of insinuating; a creeping or winding in; a flowing into crevices.
- 2. The act of gaining on favor or affections, by gentle or artful means.
- 3. The art or power of pleasing and stealing on the affections.

He had a natural insinuation and address; which made him acceptable in the best company.

- 4. A hint; a suggestion or intimation by distant allusion. Slander may be conveyed by insinuation.

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1Co 13:4 *Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,*

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Assumption

ASSUMP'TION, n.

- 1. The act of taking to one's self.
- 2. The act of taking for granted, or supposing a thing without proof; supposition.

This gives no sanction to the unwarrantable assumption that the soul sleeps from the period of death to the resurrection of the body.

- 3. The thing supposed; a postulate or proposition assumed. In logic, the minor or second proposition in a categorical syllogism.
- 4. A consequence drawn from the propositions of which an argument is composed.
- 5. Undertaking; a taking upon one's self.
- 6. In the Romish Church, the taking up a person into heaven, as the Virgin Mary. Also a festival in honor of the miraculous ascent of Mary, celebrated by the Romish and Greek churches.
- 7. Adoption.

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Tit 3:9 *But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable*

*ble and vain.*

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Presumption

PRESUMP'TION, n.

1. Supposition of the truth or real existence of something without direct or positive proof of the fact, but grounded on circumstantial or probable evidence which entitles it to belief. Presumption in law is of three sorts, violent or strong, probable, and light.

Next to positive proof, circumstantial evidence or the doctrine of presumptions must take place; for when the fact cannot be demonstratively evinced, that which comes nearest to the proof of the fact is the proof of such circumstances as either necessarily or usually attend such facts. These are called presumptions. Violent presumption is many times equal to full proof.

2. Strong probability; as in the common phrase, the presumption is that an event has taken place, or will take place.

3. Blind or headstrong confidence; unreasonable adventurousness; a venturing to undertake something without reasonable prospect of success, or against the usual probabilities of safety; presumptuousness.

Let my presumption not provoke thy wrath.

I had the presumption to dedicate to you a very unfinished price.

4. Arrogance. He had the presumption to attempt to dictate to the council.

5. Unreasonable confidence in divine favor.

The awe of his majesty will keep us from presumption.

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Jas 3:1 *My brethren, be not many masters, knowing that we shall receive the greater condemnation.*

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Suspicion

SUSPICI'ON, n. The act of suspecting; the imagination of the existence of something without proof, or upon very slight evidence, or upon no evidence at all. Suspicion often proceeds from the apprehension of evil; it is the offspring or companion of jealousy.

Suspicious among thoughts, are like bats among birds; they ever fly by twilight.

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1Co 13:5 *doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;*

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Pretense

PRETENSE, n. pretens'.

1. A holding out or offering to others something false or feigned; a presenting to others, either in words or actions, a false or hypocritical appearance, usually with a view to conceal what is real, and thus to deceive. Under pretense of giving liberty to nations, the prince conquered and enslaved them. Under pretense of patriotism, ambitious men serve their own selfish purposes.

Let not Trojans, with a feigned pretense

Of proffer'd peace, delude the Latian prince.

It is sometimes preceded by on; as on pretense of revenging Caesar's death.

2. Assumption; claim to notice.

Never was any thing of this pretense more ingeniously imparted.

3. Claim, true or false.

Primogeniture cannot have any pretense to a right of solely inheriting property or power.

4. Something held out to terrify or for other purpose; as a pretense of danger.

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1Th 2:5 *For neither at any time did we use flattering words, as you know, nor with pretense of covetousness; God is witness.*

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Unruly
UNRU'LY, a.

1. Disregarding restraint; licentious; disposed to violate laws; turbulent; ungovernable; as an unruly youth.

The tongue can no man tame; it is an unruly evil. James 4.

2. Accustomed to break over fences and escape from inclosures; apt to break or leap fences; as an unruly ox.

The owner of the unruly ox paid a sum of money, as a civil penalty for the ransom of his life.

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Jas 3:9 *Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God*  
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Peevish
PEE'VISH, a.

1. Fretful; petulant; apt to mutter and complain; easily vexed or fretted; querulous; hard to please.

She is peevish, sullen, froward.

2. Expressing discontent and fretfulness.

I will not presume

To send such peevish tokens to a king.

3. Silly; childish.

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Job 23:2 *Even today is my complaint rebellious: my stroke is heavier than my groaning.*

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Quarrelsome

QUAR'RELSOME, a. Apt to quarrel; given to brawls and contention; inclined to petty fighting; easily irritated or provoked to contest; irascible; choleric; petulant.

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Jas 4:1 *Whence come wars and whence come fightings among you? come they not hence, even of your pleasures that war in your members?*

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Haughty

HAUGHTY, a. hau'ty.

1. Proud and disdainful; having a high opinion of one's self, with some contempt for others; lofty and arrogant; supercilious.

His wife was a woman of a haughty and imperious nature.

A haughty spirit goeth before a fall. Prov 16.

2. Proceeding from excessive pride, or pride mingled with contempt; manifesting pride and disdain; as a haughty air or walk.

3. Proud and imperious; as a haughty nation.

4. Lofty; bold; of high hazard; as a haughty enterprise.

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Zep 3:11 *In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.*

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Strife

STRIFE, n.

1. Exertion or contention for superiority; contest of emulation, either by intellectual or physical efforts. Strife may be carried on between students or between mechanics.

Thus Gods contended, noble strife, who most should ease the wants of life.

2. Contention in anger or enmity; contest; struggle for victory; quarrel or war.

I and my people were at great strife with the children of Ammon. Judg 12.

These vows thus granted, raised a strife above betwixt the god of war and queen of love.

3. Opposition; contrariety; contrast.

Artificial strife lives in these touches livelier than life.

4. The agitation produced by different qualities; as the strife of acid and alkali.

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Jas 3:14 *But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.*

**Contempt**  
**CONTEMPT**, n.

1. The act of despising; the act of viewing or considering and treating as mean, vile and worthless; disdain; hatred of what is mean or deemed vile. This word is one of the strongest expressions of a mean opinion which the language affords.

Nothing, says Longinus, can be great, the contempt of which is great.

2. The state of being despised; whence in a scriptural sense, shame, disgrace.

Some shall awake to everlasting contempt. Dan 7.

3. In law, disobedience of the rules and orders of a court, which is a punishable offense.

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Jas 3:15 *This wisdom descendeth not from above, but is earthly, sensual, devilish.*

Envying
EN'VYING, ppr. Feeling uneasiness at the superior condition and happiness of another.

EN'VYING, n. Mortification experienced at the supposed prosperity and happiness of another.

1. Ill will at others, on account of some supposed superiority. Gal 5:21.

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Jas 3:16 *For where envying and strife is, there is confusion and every evil work.*

Gal 5:15-21 *But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

**Arrogance**  
**AR'ROGANCE**, n.

The act or quality of taking much upon one's self; that species of pride which consists in exorbitant claims of rank, dignity, estimation or power, or which exalts the worth or importance of the person to an undue degree; proud contempt of others; conceitedness; presumption.

I will cause the arrogance of the proud to cease. Isa 13. 1 Sam 2. Prov. 8.

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Headstrong

HEADSTRONG, a. hed'strong. Violent; obstinate; ungovernable; resolute to run his own way; bent on pursuing his own will; not easily restrained.

Now let the headstrong boy my will control.

1. Directed by ungovernable will or proceeding from obstinacy; as a headstrong course.

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1Co 4:6 *And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might I earn in us not to think of men above that which is written, that no one of you be puffed up for one against another.*

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Obstinate

OB'STINATE, a.

1. Stubborn; pertinaciously adhering to an opinion or purpose; fixed firmly in resolution; not yielding to reason, arguments or other means.

I have known great cures done by obstinate resolutions of drinking no wine.

No ass so meek, no ass so obstinate.

2. Not yielding or not easily subdued or removed; as an obstinate fever; obstinate obstructions; an obstinate cough.

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1Co 4:7 *For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?*

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Bitterness

BIT'TERNESS, n. A bitter taste; or rather a quality in things which excites a biting disagreeable sensation in the tongue.

1. In a figurative sense, extreme enmity, grudge, hatred; or rather an excessive degree or implacableness of passions and emotions; as the bitterness of anger. Eph 4.
2. Sharpness; severity of temper.
3. Keeness of reproach; piquancy; biting sarcasm.
4. Keen sorrow; painful affliction; vexation; deep distress of mind.

Hannah was in bitterness of soul. 1 Sam 1. Job 7.

In the gall of bitterness, in a state of extreme impiety or enmity to God. Acts 8.

Root of bitterness, a dangerous error, or schism, tending to draw persons to apostasy. Heb 12.

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Eph 4:29 *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

Eph 4:30 ***And grieve not the holy Spirit of God***

Eph 4:31 *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:*

Heb 12:15 *Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;*

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Division

DIVISION, n. S as z.

1. The act of dividing or separating into parts, any entire body.
 2. The state of being divided.
 3. That which divides or separates; that which keeps apart; partition.
 4. The part separated from the rest by a partition or line, real or imaginary; as the divisions of a field.
 5. A separate body of men; as, communities and divisions of men.
 6. A part or distinct portion; as the divisions of a discourse.
 7. A part of an army or militia; a body consisting of a certain number of brigades usually two, and commanded by a major general. But the term is often applied to other bodies or portions of an army, as to a brigade, a squadron or a platoon.
 8. A part of a fleet, or a select number of ships under a commander, and distinguished by a particular flag or pendant.
 9. Disunion; discord; variance; difference.
- There was a division among the people. John 7.
10. Space between the notes of music, or the dividing of the tones.
 11. Distinction.
- I will put a division between my people and thy people. Exo 8.
12. The separation of voters in a legislative house.
 13. In arithmetic, the dividing of a number or quantity into any parts assigned; or the rule by which is found how many times one number is contained in another.

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Rom 12:5 *So we, being many, are one body in Christ, and every one members one of another.*

1Co 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

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Schism

SCHISM, n. sizm.

Welcome & Intro :: MUST READ: Some notations regarding "This Forum"

1. In a general sense, division or separation; but appropriately, a division or separation in a church or denomination of christians, occasioned by diversity of opinions; breach of unity among people of the same religious faith.

- Set bounds to our passions by reason, to our errors by truth, and to our schisms by charity.

In Scripture, the word seems to denote a breach of charity, rather than a difference of doctrine.

2. Separation; division among tribes or classes of people.

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1Co 12:25 *That there should be no schism in the body; but that the members should have the same care one for another.*

**Re: Some notations regarding "This Forum" - posted by sermonindex (), on: 2007/9/22 9:30**

Brother,

great list and may God bring us in remembrance of all of these things, I might print this out and post it on the wall for the time being.

**Some notations regarding "This Forum" - posted by crsschk (), on: 2007/9/22 9:44**

Quote:

-----I might print this out and post it on the wall for the time being.  
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Need the reminders as well, there is just something entirely too easy to overlook even while in the act of bringing these things forth. *Is this true of myself?*

Num 20:10 *And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?*

**Re: Some notations regarding "This Forum" - posted by psalm1, on: 2007/9/22 11:45**

i promise to do better.

.....David

**Re: Some notations regarding "This Forum" - posted by crsschk (), on: 2007/9/23 9:55**

(Note: Took some liberties and broke up section 3 into paragraph form as it all ran together)

**Gal 5:13-26 -**

In the latter part of this chapter the apostle comes to exhort these Christians to serious practical godliness, as the best antidote against the snares of the false teachers. Two things especially he presses upon them: -

I. That they should not strive with one another, but love one another. He tells them (Gal\_5:13) that *they had been called unto liberty*, and he would have them to stand fast in the liberty wherewith Christ had made them free; but yet he would have them be very careful that they did not *use this liberty as an occasion to the flesh* - that they did not thence take occasion to indulge themselves in any corrupt affections and practices, and particularly such as might create distance and d

isaffection, and be the ground of quarrels and contentions among them: but, on the contrary, he would have them *by love to serve one another*, to maintain that mutual love and affection which, notwithstanding any minor differences there might be among them, would dispose them to all those offices of respect and kindness to each other which the Christian religion obliged them to.

Note, 1. The liberty we enjoy as Christians is not a licentious liberty: though Christ has redeemed us from the curse of the law, yet he has not freed us from the obligation of it; the gospel is a *doctrine according to godliness* (1Ti\_6:3), and is so far from giving the least countenance to sin that it lays us under the strongest obligations to avoid and subdue it.

2. Though we ought to stand fast in our Christian liberty, yet we should not insist upon it to the breach of Christian charity; we should not use it as an occasion of strife and contention with our fellow Christians, who may be differently minded from us, but should always maintain such a temper towards each other as may dispose us by love to serve one another. To this the apostle endeavours to persuade these Christians, and there are two considerations which he sets before them for this purpose: -

(1.) *That all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself*, Gal\_5:14. Love is the sum of the whole law; as love to God comprises the duties of the first table, so love to our neighbour those of the second. The apostle takes notice of the latter here, because he is speaking of their behaviour towards one another; and, when he makes use of this as an argument to persuade them to mutual love, he intimates both that this would be a good evidence of their sincerity in religion and also the most likely means of rooting out those dissensions and divisions that were among them. It will appear that we are the disciples of Christ indeed when we have love one to another (Joh\_13:35); and, where this temper is kept up, if it do not wholly extinguish those unhappy discords that are among Christians, yet at least it will so far accommodate them that the fatal consequences of them will be prevented.

(2.) The sad and dangerous tendency of a contrary behaviour (Gal\_5:15): *But*, says he, if instead of serving one another in love, and therein fulfilling the law of God, *you bite and devour one another, take heed that you be not consumed one of another*. If, instead of acting like men and Christians, they would behave themselves more like brute beasts, in tearing and rending one another, they could expect nothing as the consequence of it, but that they would be consumed one of another; and therefore they had the greatest reason not to indulge themselves in such quarrels and animosities. Note, Mutual strifes among brethren, if persisted in, are likely to prove a common ruin; those that devour one another are in a fair way to be consumed one of another. Christian churches cannot be ruined but by their own hands; but if Christians, who should be helps to one another and a joy one to another, be as brute beasts, biting and devouring each other, what can be expected but that the God of love should deny his grace to them, and the Spirit of love should depart from them, and that the evil spirit, who seeks the destruction of them all, should prevail?

II. That they should all strive against sin; and happy would it be for the church if Christians would let all their quarrels be swallowed up of this, even a quarrel against sin-if, instead of biting and devouring one another on account of their different opinions, they would all set themselves against sin in themselves and the places where they live. This is what we are chiefly concerned to fight against, and that which above every thing else we should make it our business to oppose and suppress. To excite Christians hereunto, and to assist them herein, the apostle shows,

1. That there is in every one a struggle between the flesh and the spirit (Gal\_5:17): *The flesh* (the corrupt and carnal part of us) *lusts* (strives and struggles with strength and vigour) *against the spirit*: it opposes all the motions of the Spirit, and resists every thing that is spiritual. On the other hand, *the spirit* (the renewed part of us) *strives against the flesh*, and opposes the will and desire of it: and hence it comes to pass *that we cannot do the things that we would*. As the principle of grace in us will not suffer us to do all the evil which our corrupt nature would prompt us to, so neither can we do all the good that we would, by reason of the oppositions we meet with from that corrupt and carnal principle. Even as in a natural man there is something of this struggle (the convictions of his conscience and the corruption of his own heart strive with one another; his convictions would suppress his corruptions, and his corruptions silence his convictions), so in a renewed man, where there is something of a good principle, there is a struggle between the old nature and the new nature, the remainders of sin and the beginnings of grace; and this Christians must expect will be their exercise as long as they continue in this world.

2. That it is our duty and interest in this struggle to side with the better part, to side with our convictions against our corruptions and with our graces against our lusts. This the apostle represents as our duty, and directs us to the most effectual means of success in it. If it should be asked, What course must we take that the better interest may get the better? he gives us this one general rule, which, if duly observed, would be the most sovereign remedy against the prevalence of corruption; and that is to walk in the Spirit (Gal\_5:16): *This I say, then, Walk in the Spirit, and you shall not fulfil the lust of the*

*e flesh.* By the *Spirit* here may be meant either the Holy Spirit himself, who condescends to dwell in the hearts of those whom he has renewed and sanctified, to guide and assist them in the way of their duty, or that gracious principle which he implants in the souls of his people and which lusts against the flesh, as that corrupt principle which still remains in the man does against it. Accordingly the duty here recommended to us is that we set ourselves to act under the guidance and influence of the blessed Spirit, and agreeably to the motions and tendency of the new nature in us; and, if this be our care in the ordinary course and tenour of our lives, we may depend upon it that, though we may not be freed from the stirrings and oppositions of our corrupt nature, we shall be kept from fulfilling it in the lusts thereof; so that though it remain in us, yet it shall not obtain a dominion over us. Note, The best antidote against the poison of sin is to walk in the Spirit, to be much in conversing with spiritual things, to mind the things of the soul, which is the spiritual part of man, more than those of the body, which is his carnal part, to commit ourselves to the guidance of the word, wherein the Holy Spirit makes known the will of God concerning us, and in the way of our duty to act in a dependence on his aids and influences. And, as this would be the best means of preserving them from fulfilling the lusts of the flesh, so it would be a good evidence that they were Christians indeed; for, says the apostle (Gal\_5:18), *If you be led by the Spirit, you are not under the law.* As if he had said, "You must expect a struggle between flesh and spirit as long as you are in the world, that the flesh will be lusting against the spirit as well as the spirit against the flesh; but if, in the prevailing bent and tenour of your lives, you be *led by the Spirit*, - if you act under the guidance and government of the Holy Spirit and of that spiritual nature and disposition he has wrought in you, - if you make the word of God your rule and the grace of God your principle, - it will hence appear that you are not under the law, not under the condemning, though you are still under the commanding, power of it; *for there is now no condemnation to those that are in Christ Jesus, who walk not after the flesh, but after the Spirit; and as many as are led by the Spirit of God, they are the sons of God,*" Rom\_8:1-14.

3. The apostle specifies the works of the flesh, which must be watched against and mortified, and the fruits of the Spirit, which must be cherished and brought forth (Gal\_5:19, etc.); and by specifying particulars he further illustrates what he is here upon. (1.) He begins with *the works of the flesh*, which, as they are many, so they are manifest. It is past dispute that the things he here speaks of are the works of the flesh, or the product of corrupt and depraved nature; most of them are recondemned by the light of nature itself, and all of them by the light of scripture. The particulars he specifies are of various sorts; some are sins against the seventh commandment, such as *adultery, fornication, uncleanness, lasciviousness*, by which are meant not only the gross acts of these sins, but all such thoughts, and words, and actions, as have a tendency towards the great transgression. Some are sins against the first and second commandments, as *idolatry and witchcraft*. Others are sins against our neighbour, and contrary to the royal law of brotherly love, such as *hatred, variance, emulations, wrath, strife*, which too often occasion *seditions, heresies, envyings, and sometimes break out into murders*, not only of the names and reputation, but even of the very lives, of our fellow-creatures. Others are sins against ourselves, such as *drunkenness and revellings*; and he concludes the catalogue with an *et cetera*, and gives fair warning to all to take care of them, as they hope to see the face of God with comfort. Of these and *such like*, says he, *I tell you before, as I have also told you in times past, that those who do such things, how much soever they may flatter themselves with vain hopes, shall not inherit the kingdom of God.* These are sins which will undoubtedly shut men out of heaven.

The world of spirits can never be comfortable to those who plunge themselves in the filth of the flesh; nor will the righteous and holy God ever admit such into his favour and presence, unless they be first *washed and sanctified, and justified in the name of our Lord Jesus, and by the Spirit of our God*, 1Co\_6:11. (2.) He specifies the fruits of the Spirit, or the renewed nature, which as Christians we are concerned to bring forth, Gal\_5:22, Gal\_5:23. And here we may observe that a sin is called *the work of the flesh*, because the flesh, or corrupt nature, is the principle that moves and excites men to it, so grace is said to be *the fruit of the Spirit*, because it wholly proceeds from the Spirit, as the fruit does from the root: and whereas before the apostle had chiefly specified those works of the flesh which were not only hurtful to men themselves but tended to make them so to one another, so here he chiefly takes notice of those fruits of the Spirit which had a tendency to make Christians agreeable one to another, as well as easy to themselves; and this was very suitable to the caution or exhortation he had before given (Gal\_5:13), that they should *not use their liberty as an occasion to the flesh, but by love serve one another.*

He particularly recommends to us, *love*, to God especially, and to one another for his sake, - *joy*, by which may be understood cheerfulness in conversation with our friends, or rather a constant delight in God, - *peace*, with God and conscience, or a peaceableness of temper and behaviour towards others, - *long-suffering*, patience to defer anger, and a contentedness to bear injuries, - *gentleness*, such a sweetness of temper, and especially towards our inferiors, as disposes us to be affable and courteous, and easy to be entreated when any have wronged us, - *goodness* (kindness, beneficence), which shows itself in a readiness to do good to all as we have opportunity, - *faith*, fidelity, justice, and honesty, in what we profess and promise to others, - *meekness*, wherewith to govern our passions and resentments, so as not to be easily provoked, and, when we are so, to be soon pacified, - and *temperance*, in meat and drink, and other enjoyments of life, so as not to be excessive and immoderate in the use of them. Concerning these things, or those in whom these fruits of the

Spirit are found, the apostle says, *There is no law against them*, to condemn and punish them. Yea, hence it appears that they are not under the law, but under grace; for these fruits of the Spirit, in whomsoever they are found, plainly show that such are *led by the Spirit*, and consequently that they are not *under the law*, as Gal\_5:18. And as, by specifying these works of the flesh and fruits of the Spirit, the apostle directs us both what we are to avoid and oppose and what we are to cherish and cultivate, so (Gal\_5:24) he informs us that this is the sincere care and endeavour of all real Christians: *And those that are Christ's*, says he (those who are Christians indeed, not only in show and profession, but in sincerity and truth), *have crucified the flesh with the affections and lusts*. As in their baptism they were obliged hereunto (for, being baptized into Christ, they were baptized into his death, Rom\_6:3), so they are now sincerely employing themselves herein, and, in conformity to their Lord and head, are endeavouring to die unto sin, as he had died for it. They have not yet obtained a complete victory over it; they have still flesh as well as Spirit in them, and that has its affections and lusts, which continue to give them no little disturbance, but as it does not now *reign in their mortal bodies*, so as that they obey it in the lusts thereof (Rom\_6:12), so they are seeking the utter ruin and destruction of it, and to put it to the same shameful and ignominious, though lingering death, which our Lord Jesus underwent for our sakes.

Note, If we should approve ourselves to be Christ's, such as are united to him and interested in him, we must make it our constant care and business to crucify the flesh with its corrupt affections and lusts. Christ will never own those as his who yield themselves the servants of sin. But though the apostle here only mentions the crucifying of the flesh with the affections and lusts, as the care and character of real Christians, yet, no doubt, it is also implied that, on the other hand, we should show forth those fruits of the Spirit which he had just before been specifying; this is no less our duty than that, nor is it less necessary to evidence our sincerity in religion. It is not enough that we cease to do evil, but we must learn to do well. Our Christianity obliges us not only to die unto sin, but to live unto righteousness; not only to oppose the works of the flesh, but to bring forth the fruits of the Spirit too. If therefore we would make it appear that we do indeed belong to Christ, this must be our sincere care and endeavour as well as the other; and that it was the design of the apostle to represent both the one and the other of these as our duty, and as necessary to support our character as Christians, may be gathered from what follows (Gal\_5:25), where he adds, *If we live in the Spirit, let us also walk in the Spirit*; that is, "If we profess to have received the Spirit of Christ, or that we are renewed in the Spirit of Christ, or that we are renewed in the spirit of our minds, and endued with a principle of spiritual life, let us make it appear by the proper fruits of the Spirit in our lives." He had before told us that the Spirit of Christ is a privilege bestowed on all the children of God, Gal\_4:6. "Now," says he, "if we profess to be of this number, and as such to have obtained this privilege, let us show it by a temper and behaviour agreeable hereunto; let us evidence our good principles by good practices." Our conversation will always be answerable to the principle which we are under the guidance and government of: as *those that are after the flesh do mind the things of the flesh*, so *those that are after the Spirit do mind the things of the Spirit*, Rom\_8:5. If therefore we would have it appear that we are Christ's, and that we are partakers of his Spirit, it must be by our *walking not after the flesh, but after the spirit*. We must set ourselves in good earnest both to mortify the deeds of the body, and to walk in newness of life.

4. The apostle concludes this chapter with a caution against pride and envy, Gal\_5:26. He had before been exhorting these Christians *by love to serve one another* (Gal\_5:13), and had put them in mind of what would be the consequence if, instead of that, they did *bite and devour one another*, Gal\_5:15. Now, as a means of engaging them to the one and preserving them from the other of these, he here cautions them against being desirous of vain-glory, or giving way to an undue affectation of the esteem and applause of men, because this, if it were indulged, would certainly lead them to provoke one another and to envy one another. As far as this temper prevails among Christians, they will be ready to slight and despise those whom they look upon as inferior to them, and to be put out of humour if they are denied that respect which they think is their due from them, and they will also be apt to envy those by whom their reputation is in any danger of being lessened: and thus a foundation is laid for those quarrels and contentions which, as they are inconsistent with that love which Christians ought to maintain towards each other, so they are greatly prejudicial to the honour and interest of religion itself. This therefore the apostle would have us by all means to watch against. Note, (1.) The glory which comes from men is vain-glory, which, instead of being desirous of, we should be dead to. (2.) An undue regard to the approbation and applause of men is one great ground of the unhappy strifes and contentions that exist among Christians.

Matthew Henry

**Re: Some notations regarding "This Forum" - posted by crsschk (), on: 2007/9/29 9:02**

### **Charles Spurgeon Speaks On Foolish Questions**

Our days are few, and are far better spent in doing good, than in disputing over matters which are, at best, of minor importance. The old schoolmen did a world of mischief by their incessant discussion of subjects of no practical importance; and our Churches suffer much from petty wars over abstruse points and unimportant questions. After everything has been said that can be said, neither party is any the wiser, and therefore the discussion no more promotes knowledge than love, and it is foolish to sow in so barren a field.

Questions upon points wherein Scripture is silent; upon mysteries which belong to God alone; upon prophecies of doubtful interpretation; and upon mere modes of observing human ceremonials, are all foolish, and wise men avoid them. Our business is neither to ask nor answer foolish questions, but to avoid them altogether; and if we observe the apostle's precept (Titus 3:8) to be careful to maintain good works, we shall find ourselves far too much occupied with profitable business to take much interest in unworthy, contentious, and needless strivings.

There are, however, some questions which are the reverse of foolish, which we must not avoid, but fairly and honestly meet, such as these:

Do I believe in the Lord Jesus Christ?  
Am I renewed in the spirit of my mind? Am I walking not after the flesh, but after the Spirit? Am I growing in grace? Does my conversation adorn the doctrine of God my Saviour?  
Am I looking for the coming of the Lord, and watching as a servant should do who expects his master? What more can I do for Jesus? Such enquiries as these urgently demand our attention; and if we have been at all given to cavilling, let us now turn our critical abilities to a service so much more profitable. Let us be peace-makers, and endeavour to lead others both by our precept and example, to "avoid foolish questions."

*Charles Spurgeon* Morning and Evening: Daily readings

*Courtesy of* (<http://www.epm.org/>) Eternal Perspectives Ministries

**Mark - posted by crsschk (), on: 2007/10/12 9:29**

*Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.*

Rom 16:17-20

### **Rom 16:17-20 -**

The apostle having endeavoured by his endearing salutations to unite them together, it was not improper to subjoin a caution to take heed of those whose principles and practices were destructive to Christian love. And we may observe,

I. The caution itself, which is given in the most obliging manner that could be: *I beseech you, brethren*. He does not will a command, as one that lorded it over God's heritage, but for love's sake beseeches. How earnest, how endearing, are Paul's exhortations! He teaches them, 1. To see their danger: Mark those who cause divisions *and offences*. Our Master had himself foretold that divisions and offences would come, but had entailed a woe on those by whom they come (Mat\_18:7), and against such we are here cautioned. Those who burden the church with dividing and offending impositions, who uphold and enforce those impositions, who introduce and propagate dividing and offending notions, which are erroneous or justly suspected, who out of pride, ambition, affectation of novelty, or the like, causelessly separate from their brethren, and by perverse disputes, censures, and evil surmisings, alienate the affections of Christians one from another - these cause divisions and offences, contrary to, or different from (for that also is implied, it is *para te&#772;n didache&#772;n*), the *doctrine which we have learned*. Whatever varies from the form of sound doctrine which we have in the scriptures opens a door to divisions and offences. If truth be once deserted, unity and peace will not last long. Now, *mark* those that thus cause divisions, *skopein*. Observe them, the method they take, the end they drive at. There is need of a piercing watchful eye to discern the danger we are in from such people; for commonly the pretences are plausible, when the projects are very pernicious. Do not look only at the divisions and offences, but run up those streams to the fountain, and mark those that cause them, and especially that in them which causes these divisions and offences, those lusts on each side whence come these wars and fightings. A danger discovered is half prevented. 2. To shun it: *À"Avoid them*. Shun all necessary communion and communication with them, lest you be leavened and infected by them. Do not strike in with any dividing interests, nor embrace any of those principles or practices which are destructive to Christian love and charity, or to the truth which is according to godliness. - *Their word will eat as doth a canker.À"* Some think he especially warns them to take heed of the judaizing teachers, who, under convert of the Christian name, kept up the Mosaical ceremonies, and preached the necessity of them, who were industrious in all places to draw disciples after them, and whom Paul in most of his epistles cautions the churches to take heed of.

II. The reasons to enforce this caution.

1. Because of the pernicious policy of these seducers, Rom\_16:18. The worse they are, the more need we have to watch against them. Now observe his description of them, in two things: - (1.) The master they serve: not *our Lord Jesus Christ*. Though they call themselves Christians, they do not serve Christ; do not aim at his glory, promote his interest, nor do his will, whatever they pretend. How many are there who call Christ Master and Lord, that are far from serving him! But they *serve their own belly* - their carnal, sensual, secular interests. It is some base lust or other that they are pleasing; pride, ambition, covetousness, luxury, lasciviousness, these are the designs which they are really carrying on. Their God *is their belly*, Phi\_3:19. What a base master do they serve, and how unworthy to come in competition with Christ, that serve their own bellies, that make gain their godliness, and the gratifying of a sensual appetite the very scope and business of their lives, to which all other purposes and designs must truckle and be made subservient. (2.) The method they take to compass their design: *By good words and fair speeches they deceive the hearts of the simple*. Their words and speeches have a show of holiness and zeal for God (it is an easy thing to be godly from the teeth outward), and show of kindness and love to those into whom they instil their corrupt doctrines, accosting them courteously when they intend them the greatest mischief. Thus by good words and fair speeches the serpent beguiled Eve. Observe, They corrupt their heads by deceiving their hearts, pervert their judgments by slyly insinuating themselves into their affections. We have a great need therefore to keep our hearts with all diligence, especially when seducing spirits are abroad.

2. Because of the peril we are in, through our proneness and aptness to be inveigled and ensnared by them: *À"For your obedience has come abroad unto all men* - you are noted in all the churches for a willing, tractable, complying people.À"

And, (1.) Therefore, because it was so, these seducing teachers would be the more apt to assault them. The devil and his agents have a particular spite against flourishing churches and flourishing souls. The ship that is known to be richly laden is most exposed to privateers. The adversary and enemy covets such a prey, therefore look to yourselves, 2Jo\_1:8. "The false teachers hear that you are an obedient people, and therefore they will be likely to come among you, to see if you will be obedient to them." It has been the common policy of seducers to set upon those who are softened by convictions, and begin to enquire what they shall do, because such do most easily receive the impressions of their opinions. Sad experience witnesses how many who have begun to ask the way to Zion, with their faces thitherward, have fatally split upon this rock, which proves it to be much the duty of ministers, with a double care, to feed the lambs of the flock, to lay a good foundation, and gently to lead those that are with young. (2.) Though it were so, yet they were in danger from these seducers. This Paul suggests with a great deal of modesty and tenderness; not as one suspicious of them, but as one solicitous for them: "You obedience has come abroad unto all men; we grant this and rejoice in it: I am glad therefore on your behalf." Thus does he insinuate their commendation, the better to make way for the caution. A holy jealousy of our friends may very well comport with a holy joy in them. "You think yourselves a very happy people, and so do I too: but for all that you must not be secure: I would have you wise unto that which is good, and simple concerning evil. You are a willing good-natured people, but you had best take heed of being imposed upon by those seducers." A pliable temper is good when it is under good government; but otherwise it may be very ensnaring; and therefore he gives two general rules: -

To be *wise unto that which is good*, that is, to be skilful and intelligent in the truths and ways of God. "Be wise to try the spirits, to prove all things, and then to hold fast that only which is good." There is need of a great deal of wisdom in our adherence to good truths, and good duties, and good people, lest in any of these we be imposed upon and deluded. *Be ye therefore wise as serpents* (Mat\_10:16), wise to discern that which is really good and that which is counterfeit; wise to distinguish things that differ, to improve opportunities. While we are in the midst of so many deceivers, we have great need of that wisdom of the prudent which is to understand his way, Pro\_14:8.

To be *simple concerning evil* - so wise as not to be *deceived*, and yet so simple as not to be deceivers. It is a holy simplicity, not to be able to contrive, nor palliate, nor carry on, any evil design; *akeraious* - *harmless*, unmixed, inoffensive. *In malice be you children*, 1Co\_14:20. The wisdom of the serpent becomes Christians, but not the subtlety of the old serpent. We must withal *be harmless as doves*. That is a wisely simple man that knows not how to do any thing against the truth. Now Paul was the more solicitous for the Roman church, that it might preserve its integrity, because it was so famous; it was a city upon a hill, and many eyes were upon the Christians there, so that an error prevailing there would be a bad precedent, and have an ill influence upon other churches: as indeed it has since proved in fact, the great apostasy of the latter days taking its rise from that capital city. The errors of leading churches are leading errors. When the bishop of Rome fell as a *great star* from heaven (Rev\_8:10), *his tail drew a third part of the stars* after him, Rev\_12:4.

3. Because of the promise of God, that we shall have victory at last, which is given to quicken and encourage, not to supersede, our watchful cares and vigorous endeavours. It is a very sweet promise (Rom\_16:20): *The God of peace shall bruise Satan under your feet*.

(1.) The titles he gives to God: *The God of peace*, the author and giver of all good. When we come to God for spiritual victories, we must not only eye him as the Lord of hosts, whose all power is, but as the God of peace, a God at peace with us, speaking peace to us, working peace in us, creating peace for us. Victory comes from God more as the God of peace than as the God of war; for, in all our conflicts, peace is the thing we must contend for. God, as the God of peace, will restrain and vanquish all those that cause divisions and offences, and so break and disturb the peace of the church.

(2.) The blessing he expects from God - a victory over Satan. If he mean primarily those false doctrines and seducing spirits spoken of before, of which Satan was the prime founder and author, yet doubtless, it comprehends all the other designs and devices of Satan against souls, to defile, disturb, and destroy them, all his attempts to keep us from the purity of heaven, the peace of heaven here, and the possession of heaven hereafter. Satan tempting and troubling, acting as a deceiver and as a destroyer, the *God of peace* will *bruise under our feet*. He had cautioned them before against simplicity: now they, being conscious of their own great weakness and folly, might think, "How shall we evade and escape these snares that are laid for us? Will not these adversaries of our souls be at length too hard for us?" "No," says he, "fear not; though you cannot overcome in your own strength and wisdom, yet the God of peace will do it for you; and through him that loved us we shall be more than conquerors."

The victory shall be complete: *He shall bruise Satan under your feet*, plainly alluding to the first promise the Messiah made in paradise (Gen\_3:15), that the seed of the woman should break the serpent's head, which is in the fulfilling every day, while the saints are enabled to resist and overcome the temptations of Satan, and will be perfectly fulfilled when, in spi

te of all the powers of darkness, all that belong to the election of grace shall be brought triumphantly to glory. When Joshua had conquered the kings of Canaan, he called the captains of Israel to set their feet upon the necks of those kings (Jos\_10:24), so will Christ, our Joshua, enable all his faithful servants and soldiers to set their feet upon Satan's neck, to trample upon, and triumph over, their spiritual enemies. Christ hath overcome for us; disarmed the strong man armed, broken his power, and we have nothing to do but to pursue the victory and divide the spoil. Let this quicken us to our spiritual conflict, to fight the good fight of faith - we have to do with a conquered enemy, and the victory will be perfect shortly.

The victory shall be speedy: He shall do it *shortly*. Yet a little while, and he that shall come will come. He hath said it, *Be hold, I come quickly*. When Satan seems to have prevailed, and we are ready to give up all for lost, then will the God of peace cut the work short in righteousness. It will encourage soldiers when they know the war will be at an end quickly, in such a victory. Some refer it to the happy period of their contentions in true love and unity; others to the period of the church's persecutions in the conversion of the powers of the empire to Christianity, when the bloody enemies of the church were subdued and trampled on by Constantine, and the church under his government. It is rather to be applied to the victory which all the saints shall have over Satan when they come to heaven, and shall be for ever out of his reach, together with the present victories which through grace they obtain in earnest of that. Hold out therefore, faith and patience, yet a little while; when we have once got through the Red Sea, we shall see our spiritual enemies dead on the shore, and triumphantly sing the song of Moses and the song of the Lamb. To this therefore he subjoins the benediction, *The grace of our Lord Jesus Christ be with you* - the good-will of Christ towards you, the good work of Christ in you. This will be the best preservative against the snares of heretics, and schismatics, and false teachers. If the grace of Christ be with us, who can be against us so as to prevail? *Be strong therefore in the grace which is in Christ Jesus*. Paul, not only as a friend, but as a minister and an apostle, who had received grace for grace, thus with authority blesses them with this blessing, and repeats it, Rom\_16:24.

Matthew Henry

*(Italics extant)*

**Re: Strife - posted by crsschk (), on: 2007/11/16 9:46**

***For where envying and strife is, there is confusion and every evil work.* Jas 3:16**

Interchangeable words, 'Where there is an evil work ... there is confusion, envying ... strife.'

*For God is not the author of confusion, but of peace, as in all churches of the saints.* 1Co 14:33

*But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.* Jas 3:17

Peace, peaceable and first ... *pure*.

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Four words of great importance and sadly it is here time and time again that we find ourselves returning. There are many branches from these roots, touched on *confusion*, perhaps a few more that branch;

Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces? Jer 7:19

Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me. Psa 35:26

They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. Isa 45:16

O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. Dan 9:8

This lone word worthy of its own study and yet even a cursory reading seems to note that confusion is often something given over to as punishment or just as direct and immediate result a byproduct of sin. Daniel lamented it, David implied it

upon his enemies ... *let* ... and the Lord Himself being **provoked**, Oh that we might let thank sink in and do some needed heart searching ...

Evil

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: Eph 4:31

Bitterness
Envy
Clamour
Strife
Anger
Wrath
Confusion
Evil speaking
Evil work

Be not deceived: evil communications corrupt good manners. 1Co 15:33

To the list can be added, *evil communications*.

He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 1Ti 6:4

And *evil surmisings*. Note the ties: *Strife of words*, *envy* ... *railings*.

There is much to be said about these things and it is not good at all, howbeit that we could continue in it any longer Brethren? Note that starting word in his verse;

Proud

See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. 1Th 5:15

"Any man" - "All men". An interjection here. Often there is a contorting of Gal 1:10; *For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.* And that turns out to be something of a badge that allows a great deal of the above mentions of strife and envying, fosters a mindset that expresses "I don't care" what one thinks, I am doing God's bidding, I have come to straighten everyone out and a whole variety of ideals that turn this on its head. As it applies here and (even more broadly) this particular forum is a formulation of many; "Brethren" amongst Brethren. There is a distinction. Even so, something to be said for "All" and for "Any".

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: Mat 15:19

The list grows yet longer; *Evil thoughts* ... *false witness*. This I am certain needs a more distinct extrapolation here and would take much time to do so. Briefly, what is noticed as an observation is just how much turns out to be indeed false witness due to basing judgment and opinion again, *envying and strife* from a decided lack and moreover a basement of the set things on scant evidence. More trouble and infighting, *confusion* is fostered from notions, from imaginings ... A look at just a couple;

Pro 6:18 An heart that deviseth wicked imaginings, feet that be swift in running to mischief,

Lam 3:61 Thou hast heard their reproach, O LORD, and all their imaginings against me;

2Co 10:5 Casting down imaginings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

Might I bring to notice two remedies to these things? Here it is *casting down* and earlier it is "put away" (Eph 4:31). Moving on;

A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. Mat 12:35

Repeating from Mark;

And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man. Mar 7:20 and following.

The heart! Here is the trouble, it is always so. The heart is not right and yet there is a going on *striving, envying*. The whole laundry list above. Over and over and over again, howbeit that there is not a pause, a conviction, a stab ... Grieve not the Holy Spirit? Or the contorting of Galatians; "*Man please!*" Oh, the pride that is overlooked here Brethren, how often there is an accompanying smugness, a peevishness, a great white wash of unnoticed "pleasing" indeed, namely a pleasing of ones *self* at the expense of another, a brother, sister?

Act 8:21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

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## **Strife**

Little did I recognize how much there truly is spoken in scripture about this. It was brought to my attention by a saint here . This has got to be fairly long by now, I will beg off and let the scriptures speak. The testimony of the Lord is at stake Brethren ...

Deu 1:12 How can I myself alone bear your cumbrance, and your burden, and your strife?

Psa 31:20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

Psa 80:6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

Pro 15:18 A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

Pro 17:1 Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.

Pro 17:14 The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with.

Pro 17:19 He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.

Pro 22:10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

Pro 28:25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

Pro 29:22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

Isa 58:4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day , to make your voice to be heard on high.

Hab 1:3 Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention.

**Welcome & Intro :: MUST READ: Some notations regarding "This Forum"**

Rom 13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

1Co 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

Php 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

**Re: A Helpful Point to Consider - posted by PaulWest (), on: 2007/11/16 10:26**

Dear readers, brethren, saints of God,

I felt inclined to post a little excerpt from a Matthew Henry sermon I'm presently digesting. It has many invaluable exhortations, one of which I thought was befitting to this topic; I believe it would do us well to meditate on the notion of sober-mindedness in these forums, that is, pausing before we click "submit" to investigate our reasoning, and if even the slightest notion of capturing our own glory or satisfying a root of bitterness is to be found in our hearts, to glide over to "cancel post" and click on that instead. Believe me when I tell you that God will reward you openly for the integrity you practice in secret.

That being said, please allow me to post this small excerpt from Henry's sermon, "Sober-Mindedness Pressed Upon Young People". Read and chew well; it will make you healthy:

"And as to your particular actions, do not walk after adventures, as those do that despise their own ways, but consider what you do before you do it, that you may not have occasion to repent of it afterwards. Do nothing rashly. Always speak and act under the government of the great law of consideration. Ponder the path of your feet, that it may be a straight path. When once you come to see the greatness of that God with whom you have to do, and the weight of that eternity you are standing upon the brink of, you will see it is time to think, high time to look about you. Learn to think not only of what is just before you, which strikes the senses and affects the imagination, *but of the causes and consequences*. Multitudes are undone because they are unthinking; inconsideration is the ruin of thousands, and many a precious soul perisheth through mere carelessness."

**A helpful point - posted by crsschk (), on: 2007/11/16 15:55**

Thank you for this brother ...

*Multitudes are undone because they are unthinking; inconsideration is the ruin of thousands, and many a precious soul perisheth through mere carelessness.*

**Re: A helpful point - posted by ccchhrrriiiss (), on: 2007/11/16 16:36**

Hello...

Thank you for this reminder!

I've often wondered how much peace would be here if we would simply "*pray before we post*." Oh that we could just make the effort to mingle every word that we type with the manifest love of God! Is it no wonder that we find it difficult to win the world for Christ when we can't seem to even get along with those who disagree with us on petty issues?

Once again: Thank you for this timely reminder!

:-)

**Re: - posted by hopeismercy (), on: 2008/4/12 20:43**

AS I read these posts I am blessed by this one by one of my favorites Spurgeon. I am believing for revival and see that people need to LOVE

Everyone wants gifts what happened to LOVE?

What happened to to prayer?

Love is the fulfillment of the LAW.

If brothers and sisters in the houses of the LORD cannot love one another how can they say they love JESUS.. We are all covered by the Blood from the cross He respects noone.

I am believing for the GLORY TO FALL..

For mans agendas to be put down and GODS to arise in the pulpits.

Let it Rain Let it RAIN

.Our days are few, and are far better spent in doing good, than in disputing over matters which are, at best, of minor importance. The old schoolmen did a world of mischief by their incessant discussion of subjects of no practical importance; and our Churches suffer much from petty wars over abstruse points and unimportant questions. After everything has been said that can be said, neither party is any the wiser, and therefore the discussion no more promotes knowledge than love, and it is foolish to sow in so barren a field.

great sermon from Spurgeon..

hopeismercy

**Re: - posted by sojourner7 (), on: 2008/4/12 22:12**

Greg, Preach Parsly also made a post concerning

"Blogging to the shame of God" well worth

considering in these forums and posts.

**Re: A helpful point - posted by sojourner7 (), on: 2008/4/12 22:15**

Mike, Preach Parsly also made a thoughtful post

"Blogging to the shame of God" that is well worth

considering in these forums and posts>