

II CORINTHIANS, Chapter 3, verse 18.  
Chapter 4, verses 1-12.

=====

Notes of an Address by Mr. W.J.Hocking,  
23rd November 1935.

These verses embrace some very important principles for the christian life. They deal, of course, directly with the ministry of the gospel which was committed specially to the apostles, but what the apostle speaks here as being true of himself, and those associated with him, is true of ourselves today.

The one central feature, I think, of these verses is this, that a great strengthening power for our life here in this world is connected with the Person of Jesus Christ. The Lord Jesus was here in this world where we are now, and He is now at God's right hand, crowned with glory and honour. The Lord Jesus Christ is the One who trod this wilderness journey for the glory of God, and Who is now seated in the brightest glory of God on high. And He is the One who has made a way through the wilderness for ourselves. Not only that, but He is the One whose eye is upon us, and upon Whom we must set our eyes by faith as pilgrims, and those journeying through this world.

The one thing that was prominent in the personal experience of Paul at this juncture of his life was this: that in spite of the fact that he was specially called an apostle of the church, in spite of the fact that he had a unique experience of seeing Christ in glory and hearing His voice addressing himself, in spite of his marvellous experiences as a servant of Christ in going from one place to another in spreading the gospel, in spite of all there was nothing to comfort, console and stay his heart except this, that from where he was,

he could always look up by faith to Christ in glory, and recognise Him as the One that put down His hand, and lifted him from the pit of despair, and made him a minister and witness of His sufferings and His glory.

It was a divine Person, a living Person a Person that is without fear, a Person that is in God's presence. And that Person was in close contact with the apostle, and those that were with him in his service.

If that was true then in the apostle's days, it is most assuredly true at the present time. And if the great apostle of the Gentiles needed it for the comfort of his soul, we need it too - the personal touch, the intimate contact with the living Person of the Lord Jesus Christ day by day.

It was forced upon the apostle at this particular period of his career, and that is why the 2nd Epistle to the Corinthians is different altogether from the 1st, and from many others. I was about to say that he has written a letter very much as we would write a letter. In our general correspondence we sit down and write a treatise to our friends, and we just pour out what is upon our hearts for the moment. When the apostle wrote to the Romans he had the gospel of God before him, and he set it out in detail for their instruction. When he is writing his 1st Epistle to the Corinthians he has special objects before him, because of the disorders in that assembly, and he set them right.

In the 2nd Epistle it is very different

I say he writes in a measure (comparing great things with little), he writes somewhat as we should write if we had found ourselves in great necessity, great difficulty, and then had experience of the delivering power of God's hand, clearing away all the difficulties, and making a clear path before us. He speaks of griefs, and he speaks of joys; both are connected with the christian experience.

It would not be possible to go into all the details that led up to the writing of this epistle, but we can say this much, perhaps, that the apostle's heart was cast down because I think he had seen how Satan had wrecked his work in Corinth. He had been there and laboured a considerable time. He had gathered an assembly, and God had blessed it. God had given many great gifts in that assembly. There was much power, much to cheer his heart. But Satan had come in with all kinds of designs, immorality, and evil doctrine, and that came upon the heart of the apostle as a great blow to see his work spoiled. Oh, how he had wrought those eighteen months in Corinth, day and night! How he had given himself up to the spread of the gospel, and how the converts had come and received the gospel! There they were, growing up, and then the evil things came in. It was as a father might see his beautiful boy that has been growing up suddenly knocked down and disfigured. What a blow to his heart! And the apostle felt it in this way.

He went to Troas, and waited there for the coming of Titus, to know what effect his letter had, and Titus had not come.

All the time the feelings of his heart, yearning over the saints, were, as it were, torn by the fears that these beloved children of his in the faith had been led astray by Satan. There were the persecutions; he fought with beasts at Ephesus; all kinds of things came upon him. But I think, if we read rightly the scripture, the greatest load to the apostle was the damage to those he thought would be valiant soldiers for the Lord Jesus Christ. He was not discouraged because of the difficulties that came through his service for Jesus.

I am sure I am speaking to some tonight who have been faced with this difficulty, who have seen their cherished hopes smashed to pieces, and seem to labour in vain. And they say within them 'What is the use of going on? Things are going from bad to worse, and people that we held we could depend upon, seemed to be steady as a rock, they are swept away, gone. Everything seems to be failing. What is the use of going on? Where can we look for encouragement?'

Where did the apostle look? Satan might have been saying, "Oh, that gospel you preach, they don't like the Cross, they want something to tickle the ear and engage the fancy." "We preach Christ crucified." So he wrote in the 1st Epistle. The 2nd is the answer to it. He said "I preach Christ crucified; I look at the Cross, but I look at the Throne. I see Jesus between two malefactors on the Cross of Calvary; I see Him at the right hand of the Throne of God. I see Him there in the darkness at noonday;

I see Him there in the radiancy of the presence of God. So I go on."

We see with unveiled face. He could look up and behold the glory of God, and the sight changed, transformed him into the same image. The gleams of glory came down and lit up the face, as it were, of this servant of God. It was a glorified man that stood up in Corinth, and Ephesus, and elsewhere, and told of the Person of the Lord Jesus Christ. It was the living Person of the glorified Christ that he spoke about, being changed into the same image from glory to glory - a little today, a little more tomorrow, and more again next week, as we go on from glory to glory, until the time comes when this poor mortal flesh is swallowed up in immortality, and what the scripture speaks of, we see Him as He is, and we are like Him.

Therefore he says "Seeing we have this ministry, as we have received mercy, we faint not." Beloved brethren, where are you? Are you fainting? Are you doubtful of the issue? Are you trembling, as it were, in that sphere of the work, and do you believe that the Gospel still has its mighty power, and the truth of God stands firm and true now as it did in the apostle's days? "Seeing we have received this ministry, we faint not." I think if our hearts tremble, it must be either because we have never grasped the greatness of the Gospel of Christ, or that our eyes are dim because we look at the things of this world, the garish display that Satan brings to us. Let us turn our eyes to where Christ is seated on the Throne of

God. We all can do it, but do we all do it? You cannot look into glory unless you get down on your knees in dust and ashes, and then the glory of Christ rises.

And we shall find that this is so definitely in this chapter. "Having received this ministry, we were faithful," for that is the gist of the opening of the chapter. "Seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

Do you think that in your living there is any necessity to add something to the glory of Christ? Do you think that by any means, any effort of your own, you can put the Lord Jesus Christ before persons in this world in a way that will be more acceptable? Is He not so unique in Himself that for you to meddle with the truth and glory of His Person is to spoil it? The apostle says "We are not dishonest; we do not advertise anything of ourselves; we do not put anything up to embellish the truth. We speak the truth, and the truth is about Christ." He is the One, He is the mighty Saviour, and He is the One that takes up the chief of sinners, and makes him His great apostle. He can do it, because of the power that is with Him.

I am certain that we do not understand the power that is with our blessed Lord.

"All power is given unto Me in heaven and in earth." He has that now, but He does not exhibit it in sweeping ways, putting an end to the sin that fouls the streets of our cities, but the power is there. The power takes up one here and another there, and makes them a standing witness to His grace. Is it not being done continually? Do you believe it? Are you sure of it?

"We all with unveiled face behold the glory of the Lord." I am positive of this, everyone in this hall tonight has something to learn as to that, the way to behold the glory of the Lord. And the apostle says 'You have no veil on your face, you can go direct into the presence of the glory of God.' It is so difficult to many of us, because we will not have it by faith, we want it by sight. So many anxious, pious souls are setting up an image, and looking at it, so that their eyes can be satisfied with an object of sense. No, the Lord is there in the glory, and He is there to show you His glory.

"Beholding the glory of the Lord as in a glass." It means looking directly. The humble christian can look at the Sun of Righteousness, that glorious Lord exalted above the archangels, and sits there with His supreme power and majesty. Let us seek to behold more of His glory, that we may be "changed into the same image from glory to glory, even as by the Spirit of the Lord."

It is the Spirit of the Lord that does it. You cannot in any way alter a Christian's confidence if the Spirit of God does it. And when you see a humble soul, on

on a sick bed, perhaps, looking up to Him, there it is that the light of that glory comes down. And when we pass by we say "A saint indeed," she knows, he knows. His eyes are looking upon the One that we all want to see, and we wish sometimes that we might see as she or he can. But here is a scripture "We all." It is not a particular privilege of some, but it is of all.

Now the apostle makes it clear that the gospel which he dispensed in Corinth in that assembly is the gospel of the glory of Christ. But the question arises, if it be such a gospel, if the subject is so mighty, the Person is all powerful, why is it that those who believe in Him, and who follow Him, are hidden? Why is it that many do not receive Him? "If our gospel be hid (or veiled), it is veiled to them that are lost," those that are perishing in their sins, in that broad road to destruction.

And why is it? For this definite reason, "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." There is an adverse power, a mighty, spiritual personage who is called here by this special name "The god of this world." He is the one who exercises the power to attract and control men's hearts, that is the hearts of those who do not believe the gospel. And he finds an entrance, he finds the means of using his blinding power in the hearts of

those who do not believe.

I think if you were to enquire accurately into the history of multitudes of persons in this world - London, for instance - at this time who do not believe, it is because their minds are insensitive to the truth. No doubt most persons here have had the experience of speaking about Christ to an unconverted person, a person wilfully opposed to the truth; of putting simple truths before that person, saying what seems to be as clear as A.B.C., and as clear to your heart, and yet no response. It has no effect, and it is just like talking to a stone wall. It is just this, that the god of this world has blinded the eyes; there in the midst of actual facts, and yet they are blinded.

Take the case of the conversion of Paul, to which these verses refer. You know that the conversion of Paul was exceptional in New Testament history, and, I suppose, in the history of everyone since. No person has been brought to the Lord in the way the apostle was. There on the road to Damascus his heart was filled with one thing; he had a definite purpose. Those letters were in his pocket, and he meant to take the christians, and either to make them blaspheme their God, or send them to prison, perhaps to take their lives. His whole nature was given up to this work; he meant to carry it out. And in the middle of the day, so hot was it, but so great was he in his purpose, he must get there, that the noonday heat would not delay him from such. And then it was that a light exceeding the brilliance of the

noonday sun came down upon him. He was smitten to the dust. And a voice from heaven said "Saul, Saul, why persecutest thou Me." And then he turned. The light went down into his heart and showed him that it was Jesus of Nazareth whom he was persecuting, and then he was brought to the Lord.

There were his companions; there were the ones that went with him to Damascus. They heard the sound, they were conscious of the exceeding light. They thought it seemed supernatural, but it had no effect upon them whatever. They all went to Damascus. One man, as it were, was blinded in the eyes, and he went a different man to what he had been an hour before. But they were unchanged - a flash of lightning came at the wrong time; they had some explanation of it. The god of this world had blinded their minds. They were unbelieving, just as Paul previously did not believe Jesus was the Son of God. They would not believe, and because they would not believe, they resisted the Lord, and they went to Damascus as they were before. The god of this world had blinded their hearts.

And so it is with every person until he is brought into acquaintance with the Lord Jesus Christ. He is walking through this world a blinded man, ignorant of the glory of God. Some day the Lord speaks from heaven, the light shines into his heart, and that man sees Jesus, and believes in Him. Such is the light of the gospel of the glory of Christ that it turns men to Him.

And can there be a more glorious theme in the gospel than this? Search the world if you will - and the world is very beautiful because God has made it, God's wisdom constructed it, He made it very beautiful. But speak about that, and what is the use of it to man in his sins? What is the use of it to a man whose conscience tells him that he has to stand before God, and answer to God for his sins? It is no good at all.

But you go to him and say "My dear man, you have sinned against God, do you believe it?" "Yes." "Do you feel that you stand before Him?" "Yes." "I can tell you of One who died for sins. I can tell you of One who suffered on the Cross of Calvary. He was hounded out of this world, but He suffered there for sins. He undertook the matter; man had nothing to do with it. Men drove the nails into His blessed hands, men thrust the spear into His side, but He was there to bear our sins and the consequences, and He Himself said "My God, My God, why hast Thou forsaken Me." He bore the burden of sins upon the tree."

Oh, but he said, "Did He do the work well, did He finish it? How can I by looking back to One who died on Calvary, how can I have comfort for my soul in my sins?" I say "Look now to the Cross; there is no one there. Look in the grave; He is not there. Look in heaven; yes, there He is, Jesus, crowned with glory and honour, seen before God, accepted in heaven. The One who suffered for sins filled with the glory of God on high." And there is relief

at once. He who bowed beneath the burden of sins dealt with the whole question, and it is now settled. It is the glorified Christ which brings deliverance to the soul. I get peace by looking upon a living Saviour. I look at the Throne of God, and there I see the One who bore my sins and burdens on the tree. It is there I get relief.

Furthermore, there the persecutor is turned into a saint. The apostle had learned for himself, and he went about preaching the gospel of the glory of Christ "We preach not ourselves, he said, "We preach not ourselves, but Christ Jesus the Lord." "He is Lord of all" said Peter when he was speaking to Cornelius. I love that little parenthesis. He was preaching about Jesus who went about doing good, and he brought it in "He is Lord of all." He is enthroned in glory, the glorified Christ. "God hath made Him, that same Jesus whom ye crucified, both Lord and Christ." And that one not only believes in his heart, but confesses Jesus as Lord and Saviour, because he says "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Now you are brought face to face again with infinite power, the power of the word. In the 1st chapter of Genesis we are told there was a period when darkness was upon the face of the deep, and thick darkness covered everything. God spake "Let there be light," and light was. It was the simple fact of the word. There was no

process of manufacture, but the word went forth, and light was where darkness was. And so it was the word came down on Saul of Tarsus. The Lord spoke to him "Saul, Saul, why persecutest thou Me?" It was the voice that arrested him. It was the voice of power, the voice of Jesus in glory that came to his soul, and where darkness had been light came. His soul in its darkness thought that Name ought to be stamped out, ought not to be associated with the Jewish religion. Then the full light shone, and showed him he was persecuting the One whom God had glorified. He was brought into the presence of the Person of the Lord Jesus Christ.

I reiterate that because it is the kernel of our path as christians. We do not believe that we are in personal association and touch with the Lord Jesus Christ in glory. What is the reason? Take the living Person of the Christ out of the Bible, and what is it? What is christianity apart from Christ? There are thousands that say christianity is a humbug, a sham. Why? Because they know nothing of the blessed Person of Christ. They look at you and me, the poor, failing representatives of Him, and they see weakness about us. Oh, let us look at Christ Jesus, and direct people to Him. His power is available.

But I want to say a word about what we get in the 7th verse. The treasure is the knowledge of the glory of God, the glory of God in the face of Jesus Christ; that is the treasure. And the apostle says "We have this treasure in earthen vessels, that the excellency of the power may be of God, and

not of us."

This is very important. The proof is alright, the fact is inscrutable, that Jesus Christ is in the highest glory in heaven. There is no name higher than His Name, no power that can be compared for a moment with the glorified Jesus. It is a treasure to have that. The apostle says "We have this treasure in earthen vessels," and that is a strange thing, because it is the way of men in their prudence, and such wisdom as they have, with the cherished treasure, the more costly it is the more careful they are to enclose it in a precious casket, to make it quite secure from all harm, and protect it in every possible way from dangers of any kind. They take the utmost pains to enclose this treasure.

But here the apostle says we have this treasure in earthen vessels, we hold it in earthen vessels. There is no strength, no stability in an earthen vessel, and the apostle has compared our bodies, and what we are naturally, to earthen vessels. You see God has shone in our hearts, and our hearts are enclosed in these bodies of ours. Now this body came out of the earth, and has to go back to the earth, unless the Lord first comes and takes us to Himself. The origin of the body of man is the dust of the ground. Jehovah took of the dust of the ground, and He fashioned man's body: a very beautiful body, but there it was, a formation with limbs, but it was just an earthen vessel. It was just a part of the earth from which it came.

But then Jehovah breathed into the nostrils of that body. He gave the soul and the spirit. Man became a living soul. He did that with no beast, no other creature but man. He received his soul and spirit direct from God. But the body was of the earth, of the dust of the earth; it is of that nature, it will go back to the ground from which it sprang. But it pleases God to take these earthly creatures, take these earthly bodies, and to implant in them a most precious treasure, that a creature could have the light of the knowledge of the glory of God in the face, or Person, of Jesus Christ.

We know it, and why do we know it? If we go on our knees, we get into the very presence of that One who can fill the heavens. We can hear His voice speaking in assurance, and sometimes we see His hand come down to clear away the obstacles in our path.

It is a real thing, the knowledge of Christ, and we get it in an earthly vessel. The apostle says "That the excellency of the power may be of God, and not of us." You see I get nothing about the vessel of earth. We regard it as a vessel to dishonour, but it pleases God to take up that kind of thing, and use it. God takes up the weak things, the despised things, things that are not worth a penny, and He uses them for His glory, and makes them a depository of the knowledge of Christ.

Gideon went out to meet the hosts of Midian in a strange fashion. In the

darkness of the night three hundred valiant men stood round on the hills where the enemy were gathered - you could not see them - with 300 pitchers. That was the way God worked. But not until these pitchers were smashed; they must be broken to pieces; they must be no longer pitchers. Oh you pitchers, you are holding the light back, you cannot shine, you are in the way. He gives the signal, and down they went, and the light shone.

And so it is here. We are more than three hundred earthen vessels here tonight with the light of the glory of God. Why does not it shine out? We have not been smashed. There is many a christian that has not been broken. They have a will that asserts itself, myself first, and other people just where they can. Oh, how can the light of the knowledge of the glory of God shine through such a man?

Look at the Lord Jesus Christ, the blessed Son of God, as He passed through this world. Can you find one passage in scripture where you read that the Lord Jesus Christ thought upon Himself? He was here for the glory of God, and the blessing of every man, woman and child, living for them, dying for them too; not once for Himself, but for others. And you, if you are living for yourself, how can you display Christ with earthen vessels, when that which people see is not worth anything at all? You think it is, you are very proud of it. But when the earthen vessel is broken, then it is that the light shines.

And the apostle had learned that. I see an earthen vessel, an apostle born out of due time, specially saved by the Lord Jesus Christ; but he says "I am only an earthen vessel." And he had to see his work go to pieces. He had to be despised in that way - people saying unkind things, wrong things, about him, all that kind of thing. Why was it? That the vessel might be broken, that he might learn the excellency of the power that is of God.

There is many a person that has been brought through terrible experiences. It is for that very reason. God has tried to show that person it is useless to trust in himself, but still he clings to his own way. He is just like Jacob when he is going to meet Esau. He says, 'Well, now, I have done wrong to Esau. I will try to please him, and the thing that will satisfy him will be to give him presents, something of value.' And so he made his elaborate plans and gifts for Esau. Then he retired to pray that God might bless the scheme that he had made. That was the character of Jacob; he was a man that had a busy brain. So he thought this little scheme of meeting his brother would work out alright, and he prayed to God it might work out. And so there was a man that wrestled with him. He did not wrestle with God, or with the angel, but the angel had to wrestle with him through the night. He would not give in, with the same trust in himself, until the hours had gone by. He became a cripple, and then he conquered, because he lost trust in himself, and he trusted in God.

You have the distinction between the earthen vessel and the power of God. We are troubled on every side, but we are not distressed - that is to say, we are not overborne, we are not in a corner, and we cannot move. We are at our wits' end as far as we are concerned, but we trust God. We are perplexed, but we are not in despair, because there is a ray of sunshine, there is a little cloud sailing over the sea; there is always some little indication of God's power being for us. Persecuted, but not forsaken; cast down, but not destroyed. The power of the world planning, massing for our destruction, but we are not consumed. Read at your leisure the description that Paul gives in this very epistle of the power of the world that had been against him. You would think that the man would be killed over and over again but he was not. Cast down, but not destroyed. How he triumphs over all!

Now in the next verse we have a very beautiful thought. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." We have been speaking about the Lord Jesus in glory, as the One to whom we look for power and for help. He is our resource. He is the One that spreads forth His hands and helps, sends down His word. But here in these verses it speaks not of the Lord in glory, but it speaks of Jesus. And I commend to your notice that we get here in this verse a reiteration of this word 'Jesus' - the Man who was here in this world. "Thou shalt call His Name Jesus, for He shall save His people from their sins."

The Lord is in glory, but He once lived here in this world: a short life, as men count length of days, but so full of what was right, and true, and holy, it lives on not only in that experience, but as we have it here, in your life and mine; in the lives of our brethren in the country, on the Continent, in Egypt, China, Australia - that life lived long ago, the life of Jesus, shines out.

And the apostle refers to it, the life of Jesus. It was a life of submission, of absolute obedience to God. It was a life against which the powers of the world were arrayed. As soon as He began speaking in public in the Synagogue at Nazareth, unholy hands were lifted to push Him over the cliffs. And so they went on, devising schemes of destruction, or some means of getting Him under the grip of the law. The life of Jesus was here in this world, where all the powers that He could command were opposed to the Lord.

We are in the same world, and we are here to live exactly as Jesus lived, the life of Jesus. The word here is used in the sense of mode of living, the way a man lives. A man's life is what he is in the world, his actions. Our words and actions are weighed as they were in Jesus.

And how can that be? There is one thing that completely destroys any exhibition of the life of Jesus, and that is ourselves, we ourselves, what is of myself, even if it is my good self - what I mean is something that is not condemned by the commandments of God. Whatever it is

that springs out of my own nature is a hindrance to the display of the life of Jesus. It is contrary, because in the Lord Jesus there was that perfect meal offering - pure, no flaw, no lumps, everything beautifully even and pure, no preponderant feature at all.

How can it be brought about? The apostle says "Always bearing about in the body the dying of the Lord Jesus." The Lord Jesus came - He was the Son of Man - not to be ministered unto, but to minister, and to give His life a ransom for many. We are called to live in that way, to bear about in the body the dying of the Lord Jesus.

Nicodemus and Joseph - they go to the Cross, and take down that blessed body. There was so much grace shown. They took it up, and wrapped it carefully in fine linen, with myrrh and spices. They took it away from the Cross, and they took it to the garden, and put it in the tomb, there bearing the body of Jesus.

We are called to bear the body of Jesus, not in that material way, but to carry about in our bodies the fact that it was true of the Lord Jesus Christ, that He was here in this world, and He died. The world was not a place for Him. There was no room in the world for Jesus. He was passing through it, a hostile world. "My Father's house," that was the place where He was going. We have to bear about in our bodies the dying of the Lord Jesus Christ. We are here as strangers, not

not citizens of the world at all. We are here as those that share the fortunes of Jesus, despised of men, cast out. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh.

It is a great thing that men of the world should see again the Lord Jesus Christ in the world. When He was hungered, and went away in the desert seeking rest, there they came trooping over the hillside. "Here they are again," say the disciples, "They won't let the Master alone, they won't give Him a minute's peace." But oh, the heart of the Lord had compassion. They needed the bread of life. He sat down, and they gathered round Him, and He talked, and they sat and listened to Him. And then the time came for them to go. Night was beginning to gather, and they must go home. Must they go hungry? No, the Lord fed them. Where shall they go to buy bread? He was here to give what they needed, and so He gave. Weary Man as He was, He went through that glorious task of providing food for the thousands that were there. Every morsel passed through His blessed hands to them. He was there living for them, and not for Himself.

Is the life manifest in you and me? We shall give up everything for the service of others. It is easy to sit in the armchair; it is easy to take one's ease. But those around are starving, and needing help. What are you doing? It was a life of continual activity, "My Father worketh hitherto, and I work" - the Sabbath day, yes, and all the days, and the night too.

"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh." Oh, how good it must be in the eyes of our God if He looks down in heaven and sees men and women exhibiting the light - the light which He so admired "This is My Beloved Son in Whom I am well pleased." We shall never know how grateful it is to God in heaven to have pictures of Him now in you, and me.

"We which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." It is a fact which was particularly true of apostolic times, when the servants of Christ went with their lives in their hands. They were always delivered to death like men sentenced, waiting for execution. The world was waiting the opportunity to put them to death, to put a stop to their tongues, to pluck out their eyes. So the apostle says "Death was working in us, but life in you."

There was this truth, this spiritual death, this practical living, as though myself, my old nature, was done with for ever, dead, buried out of sight, gone for evermore. Because I live for someone else, I put my weight to help others, so I reflect Christ.

Well, beloved friends, our time is gone, but these scriptures are very important. They are not merely a doctrinal point of view, but a very practical point of view, for after all, what is doctrine if

there is no practice? It is possible that we may know our Bibles pretty well, memorise them, get the letter in our minds, and yet be ignorant of the blessed Person of Christ. But He will come into our ways, to walk with us, to live with us, to speak to us, to instruct us about Himself.