

To the Praise of the Glory of His Grace

Chapter 29

Ephesians 5:18–20

Ephesians 5:18–19 *And be not drunk with wine, wherein is excess; but be filled with the Spirit;*

¹⁹ Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

(Pulpit Commentary, Eph. 5:18) *And be not intoxicated with wine, wherein is dissoluteness. ... It is the social aspect of drunkenness the apostle has in view—the exhilarating influence of wine in company, giving a rush of high spirits. Ασωτία, from α and σωζω, the opposite of savingness, wastefulness, dissoluteness, or the process of being dissolved, involving perdition. Spoken of the prodigal son, “riotous living;” the habit which sends everything to wreck and ruin. But be filled with the Spirit. Instead of resorting to wine to cheer and animate you, throw your hearts open [to] the Holy Spirit, so that he may come and fill them; seek the joy that the Spirit inspires when he makes you to sit with Christ in heavenly places, so that, instead of pouring out your joyous feelings*

in bacchanalian songs, you may do so in Christian hymns.

The apostle uses the contrast of being filled with wine and/or spirits, and their influence towards debauchery, to being filled with God’s Holy Spirit, which shall spiritually encourage, stimulate, and cheer the Christian’s heart. To be filled with God’s holy and divine nature, is to be filled with the presence, power, and person of God. From this inward spiritual fullness, produced through the Lord filling our hearts with His presence, will spring songs of praise and thanksgiving. Where God’s Spirit truly dwells, His people have sufficient reason to joyfully worship Him. There are also no people on the earth who have more grounds to give thanks to the Lord, than those, who through divine grace, have been filled with the Holy Spirit.¹ Through It we are confirmed as sons,² and because of It, an eternal inheritance with the Son of God, is revealed to be ours.³

1 Acts 2:4 *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*

Acts 4:31 *And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.*

Acts 10:44 *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.*

Acts 13:52 *And the disciples were filled with joy, and with the Holy Ghost.*

Acts 19:6 *And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

2 Rom. 8:14–16 *For as many as are led by the Spirit of God, they are the sons of God.¹⁵ For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

¹⁶*The Spirit itself beareth witness with our spirit, that we are the children of God:*

Gal. 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

3 Eph. 1:13–14 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,¹⁴ Which is the earnest of*

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To the Lord. It is not just that true Christians are thankful for the lives of abundance, and divine purpose given to them, but also, that they should be keenly aware, from Whom these heavenly blessing have originated. Simply because it is not by chance or serendipity that believers' hearts and lives are full, and abundantly blessed,⁴ but solely because of the supernatural power of God directed towards them, which has produced genuine change, first inside their heart, and then ultimately outside, in their life.

(*Barnes' Notes on the Bible*, Eph. 5:19) *To the Lord*—In praise of the Lord, or addressed to him. Singing, as here meant, is a direct and solemn act of worship, and should be considered such as really as prayer. In singing we should regard ourselves as speaking directly to God, and the words, therefore, should be spoken with a solemnity and awe becoming such a direct address to the great Yahweh.

So Pliny says of the early Christians, "*Carmentur Christo quasi Deo dicere secure invicem*"—"and they sang among themselves hymns to Christ as God."

In regards to spiritual worship—psalms, hymns, and spiritual songs should be an essential part of all true Christian ministry. Scripture contains a plethora of verses on this important subject which reveal that where the Holy Spirit truly abides, and God's presence makes Its full abode, then those saved, will joyfully sing chorales of praise and worship to God. The prophet Moses, and his song to the Lord after Israel's deliverance, reveals how hymns of praise are more than appropriate, for acts of divine deliverance being given.⁵ The book of Psalms, also, is an entire book of the Bible recalling poems and hymns written by individuals, who personally experienced God's saving grace and power in their life. From these

our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Rom. 8:16–17 *The Spirit itself beareth witness with our spirit, that we are the children of God: ¹⁷And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

Gal. 4:6–7 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. ⁷Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.*

4 John 10:10b *...I am come that they might have life, and that they might have it more abundantly.*

Eph. 1:3 *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*

Rom. 15:13 *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

John 1:16 *And of his fulness have all we received, and grace for grace.*

Ps. 84:11 *or the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.*

5 Exod. 15:1–15 *Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. ²The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. ³The LORD is a man of war: the Lord is his name. ⁴Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. ⁵The depths have covered them: they sank into the bottom as a stone. ⁶Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. ⁷And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. ⁸And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. ⁹The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. ¹⁰Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. ¹¹Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? ¹²Thou stretchedst out thy right hand, the earth swallowed them. ¹³Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. ¹⁴The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. ¹⁵Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.*

expressions of praise, thankfulness, and worship, the Lord's name is made known throughout the earth, so that others may call upon it, and be saved by Him.

Isaiah 12:5 Sing unto the LORD; for he hath done excellent things: this is known in all the earth.

(*Barnes' Notes on the Bible*, Isa. 12:5) *Sing unto the Lord*—This is the same expression which occurs in the song of Moses Exodus 15:21.⁶ Isaiah evidently had that in his eye.

He hath done excellent things—Things that are exalted (גארת *gē'ûth*); that are worthy to be celebrated, and had in remembrance; things that are majestic, grand, and wonderful.

This is known in all the earth—Or, more properly, 'Let this be known in all the earth.' It is worthy of being celebrated everywhere. It should be sounded abroad through all lands. This expresses the sincere desire of all who are redeemed, and who are made sensible of the goodness and mercy of God the Saviour. The instinctive and the unceasing wish is, that the wonders of the plan of redeeming mercy should be everywhere known among the nations, and that all flesh should see the salvation of our God.

Psalm 105:1–2 O give thanks unto the LORD; call upon his name: make known his deeds among the people.

²*Sing unto him, sing psalms unto him: talk ye of all his wondrous works.*

It is impossible for the unsaved to actually come to know the Lord, without those presently saved by Him, speaking, singing, and outwardly expressing what God has done for them.⁷ It is also both a privilege and responsibility for the redeemed, to shine as lights in a world of darkness,⁸ and ultimately make known God's supernatural ability to *heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised* (Luke 4:18).

It is also not simply that saints should sing songs of praise for God's mercy and deliverance being given to them, but that, they should equally be willing to praise the Lord for His judgments. This is because, even the trials and judgments of God, have the ability to produce transformation in the soul, which mere blessings could never accomplish on their own. Since it is often through divine judgment, and sanctifying trials, that men's souls

6 *Exod. 15:21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.*

7 *Ps. 96:2–3 Sing unto the LORD, bless his name; shew forth his salvation from day to day. ³Declare his glory among the heathen, his wonders among all people.*

Ps. 105:1 O give thanks unto the LORD; call upon his name: make known his deeds among the people.

Isa. 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

I Pet. 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

8 *Matt. 5:14–16 Ye are the light of the world. A city that is set on an hill cannot be hid. ¹⁵Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. ¹⁶Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*
Phil. 2:15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

II Cor. 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

Heb. 2:12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

Ps. 71:23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

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are saved from the pit,⁹ and their lives, both natural and spiritual, are ultimately redeemed.

Psalm 101:1 I will sing of mercy and judgment: unto thee, O LORD, will I sing.

(*The Treasury of David*, Ps. 101:1) “I will sing of mercy and judgment.” He would extol both the love and the severity, the sweets and the bitter, which the Lord had mingled in his experience; he would admire the justice and the goodness of the Lord. Such a song would fitly lead up to godly resolutions as to his own conduct, for that which we admire in our superiors we naturally endeavour to imitate. Mercy and judgment would temper the administration of David, because he had adoringly perceived them in the dispensations of his God. Everything in God’s dealings with us may fittingly become the theme of song, and we have not viewed it aright until we feel we can sing about it. We ought as much to bless the Lord for the judgment with which he chastens our sin, as for the mercy with which he forgives it; there is as much love in the blows of his hand as in the

kisses of his mouth. Upon a retrospect of their lives instructed saints scarcely know which to be most grateful for—the comforts which have cheered them, or the afflictions which have purged them. “Unto thee, O Lord, will I sing.” Jehovah shall have all our praise.

That which applies to preachers, teachers, evangelists, and missionaries,¹⁰ and their being commissioned to make the Lord known to the world,¹¹ is also a responsibility that has been purposed to be borne, by all saved by God. To sing songs to the Lord, is to testify of Him, so that others may come to know the redeeming power of God, in their own life. And since the ungodly and unsaved, cannot see an incorporeal, invisible, and physically imperceptible Creator,¹² then those who have been provided supernatural sight of Him, must openly praise His name, so that the whole world may come to know, both the Lord’s goodness, and how He can redeem any life from destruction.¹³ (Ps. 103:4–5) *Who redeemeth thy life from destruction; who crowneth thee with lovingkindness*

⁹ Job 33:28 *He will deliver his soul from going into the pit, and his life shall see the light.*

¹⁰ Ps. 40:2 *He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.*

¹¹ Eph. 4:11–12 *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: ¹³Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*

¹² Matt. 10:5–7 *These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: ⁶But go rather to the lost sheep of the house of Israel. ⁷And as ye go, preach, saying, The kingdom of heaven is at hand.*

¹³ Mark 3:14 *And he ordained twelve, that they should be with him, and that he might send them forth to preach, Mark 6:7, 12 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits... ¹²And they went out, and preached that men should repent.*

¹⁴ Mark 16:15 *And he said unto them, Go ye into all the world, and preach the gospel to every creature.*

¹⁵ Luke 9:1–2 *Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. ²And he sent them to preach the kingdom of God, and to heal the sick.*

¹⁶ 11 Matt. 28:19–20 *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ²⁰Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*

¹⁷ 12 John 1:18 *No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.*

¹⁸ 1 I Tim. 1:17 *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.*

¹⁹ 1 I Tim. 6:16 *Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*

²⁰ Col. 1:15 *Who is the image of the invisible God, the firstborn of every creature:*

²¹ 13 Heb. 7:25 *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

(*Benson Commentary*, Ps. 103:4) *Who reedemeth thy life from destruction*—Both temporal and eternal; from deadly dangers and miseries. *Who crowneth thee with lovingkindness*—That is, encompasseth and adorneth thee therewith, as with a crown. *Who satisfieth thy mouth with good things*—Satisfieth all thy just desires and necessities. *So that thy youth is renewed like the eagle's*—That is, as some interpret the words, As the eagle appears to renew her youth with her plumage, when she casts off all her old feathers, and gets new ones, whereby she seems to grow young again. But, as this is common to all birds, it is hardly to be supposed that the psalmist would have alluded to it here as if it were peculiar to the eagle. This circumstance, however, is most observable in hawks, vultures, and especially in eagles, which, when they are near a hundred years old, cast their feathers and become bald, like young ones, and then new feathers sprout out. But the psalmist seems chiefly to refer to the long lives of eagles, and their great strength and vigour at a very advanced age. Hence the *old age* of an eagle is used proverbially for a lively and vigorous old age.

(*Barnes' Notes on the Bible*, Ps. 103:5) *So that thy youth is renewed like the eagle's*—Compare Isaiah 40:31.¹⁴ The allusion, to which there is supposed to be a reference here, is explained in the notes at that passage. Whatever may be true in regard to the supposed fact pertaining to the eagle, about its renewing its strength and vigor in old age, the meaning here is simply that the strength of the psalmist in old age became like the strength of the eagle. Sustained by the bounty of God in his old age he became, as it were, young again.

For true saints, there is always a new, lively, and fresh reason to praise the Lord, and

lift up songs of thanksgiving to Him. Simply because, the Lord's mercies and compassions, are both new, and renewed, every day. (Lam. 3:22–23) *It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.*

(*Matthew Poole's Commentary*, Lam. 3:23) These compassions of God are renewed day by day, to declare the great faithfulness of God in fulfilling his many promises made for mercy to his people.

Because God's mercies and compassions are constantly being renewed, then this gives ample reason for those delivered and strengthened by Him, to sing new songs that glorify the Lord, and reveal to others, His wondrous works. The phrase *put a new song in my mouth*, is repeated throughout the Scripture drawing attention to the fact, that because God daily renews saints, and daily His mercy is exerted towards them, then there is always sufficient spiritual reason, for new songs of praise and worship, to be offered unto Him. Hence, because God's favor toward the saved, is daily renewed, then saints are consistently provided new impetus and reason, to sing new songs of praise and worship, unto Him.

Psalm 40:3 And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

(*Benson Commentary*, Ps. 40:3) *He hath put a new song into my mouth*—Both by giving me new matter for a song, and by inspiring me with the very words of it.

Psalm 33:3 Sing unto him a new song; play skilfully with a loud noise.

¹⁴ *Isa. 40:31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*

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(Cambridge Bible for Schools and Colleges, Ps. 33:3) a new song] Fresh mercies demand a fresh expression of gratitude.

Psalm 98:1 O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

(Jamieson-Fausset-Brown Bible Commentary, Ps. 98:1) In view of the wonders of grace and righteousness displayed in God's salvation, the whole creation is invited to unite in praise.

Psalm 144:9 I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

15 *Isa. 12:1–6 O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.* ²For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. ³Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. ⁴For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. ⁵Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. ⁶And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

Isa. 25:1–12 O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. ²For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. ³Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. ⁴For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. ⁵Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. ⁶And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. ⁷And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. ⁸He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. ⁹And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. ¹⁰For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. ¹¹And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands. ¹²And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

Isa. 26:1–21 In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. ²Open ye the gates, that the righteous nation which keepeth the truth may enter in. ³Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. ⁴Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength: ⁵For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. ⁶The foot shall tread it down, even the feet of the poor, and the steps of the needy. ⁷The way of the just is uprightness: thou, most upright, dost weigh the path of the just. ⁸Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. ⁹With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. ¹⁰Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD. ¹¹LORD, when thy hand is lifted up, they will not see: but they shall see, and

(Matthew Henry's Concise Commentary, Ps. 144:9) Fresh favours call for fresh returns of thanks; we must praise God for the mercies we hope for by his promise, as well as those we have received by his providence.

Isaiah 42:10 Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

(Barnes' Notes on the Bible, Isa. 42:10) Sing unto the Lord a new song—It is common, as we have seen, to celebrate the goodness of God in a hymn of praise on the manifestation of any special act of mercy (see the notes at Isaiah 12:1–6; Isaiah 25:1–12; 26)¹⁵ Here the

prophet calls upon all people to celebrate the divine mercy in a song of praise in view of his goodness in providing a Redeemer. The sentiment is, that God's goodness in providing a Saviour demands the thanksgiving of all the world.

A new song—A song hitherto unsung; one that shall be expressive of the goodness of God in this new manifestation of his mercy. None of the hymns of praise that had been employed to express his former acts of goodness would appropriately express this. The mercy was so great that it demanded a song expressly made for the occasion.

The Lord is often described in Scripture as a fountain,¹⁶ a never-ending source of divine spiritual life and energy, Who imparts untold healing and blessings upon those who draw near unto Him.¹⁷ Yet, it is common today, that so many who pro-

fess themselves Christian, sadly manifest in their own self-made religions, whether they attend church or not, that which Jeremiah defines as a broken cistern, a false religion, that cannot maintain spiritual life, and even if exposed to it, will soon evaporate in the heart. (Jer. 2:13) *For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.* Such is the result of those who are neither led by, nor filled with God's Holy Spirit, who after departing from the Lord, or never truly desiring to know Him in the first place, are left with only a small residue of God's real power and glory. Thus, by abandoning the Lord as a fountain, then all that is left, are small pockets of life, practically unable to actually sustain any true spiritual life.

*be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.*¹² *LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.*¹³ *O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.*¹⁴ *They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.*¹⁵ *Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth.*¹⁶ *LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.*¹⁷ *Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.*¹⁸ *We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.*¹⁹ *Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.*²⁰ *Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.*²¹ *For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.*

16 Jer. 2: 13 *For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.*

Jer. 17:13 *O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.*

Ps. 68:26 *Bless ye God in the congregations, even the Lord, from the fountain of Israel.*

Ps. 36:9 *For with thee is the fountain of life: in thy light shall we see light.*

Rev. 21:6 *And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.*

Rev. 22:1 *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*

17 John 4:14 *But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

John 7:37-38 *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.*³⁸ *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.*

Ps. 36:8-9 *They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.*⁹ *For with thee is the fountain of life: in thy light shall we see light.*

Rev. 21:6 *And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.*

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(Jamieson-Fausset-Brown Bible Commentary, Jer. 2:13) broken cisterns—tanks for rain water, common in the East, where wells are scarce. The tanks not only cannot give forth an ever-flowing fresh supply as fountains can, but cannot even retain the water poured into them; the stonework within being broken, the earth drinks up the collected water. So, in general, all earthly, compared with heavenly, means of satisfying man's highest wants...

What has also been lost today in so many who religiously attempt to worship God, is that for God to be truly worshiped, then there must be the Lord's own holy and divine nature leading the worship. For none

can genuinely honor, and/or praise the Lord, absent the Spirit of God inspiring it. This revelation is critical in regard to understanding what worshiping God in Spirit, and in truth, actually is. (John 4:24) *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

Because God is Spirit, then all forms of human, and/or fleshly worship,¹⁸ must be rejected by Him. This is primarily because God is holy,¹⁹ and man is not.²⁰ What this ultimately means is that the flesh of man²¹—no matter how refined it has become, or how religious it has attempted

18 *Mark 7:6–7 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.*

Rom. 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Col. 2:23 (NIV) Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence.

19 *1 Pet. 1:15–16 But as he which hath called you is holy, so be ye holy in all manner of conversation; ¹⁶Because it is written, Be ye holy; for I am holy.*

Lev. 11:44–45 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. ⁴⁵For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

Lev. 19:2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.

Lev. 20:26 And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.

Ps. 99:9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.

Isa. 6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

Rev. 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come.

20 *Eccl. 7:20 For there is not a just man upon earth, that doeth good, and sinneth not.*

Ps. 14:2–3 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. ³They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

Rom. 3:10 As it is written, There is none righteous, no, not one:

Rom. 3:23 For all have sinned, and come short of the glory of God;

Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Gal. 3:22a But the scripture hath concluded all under sin...

21 *Rom. 8:5–6 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. ⁶For to be carnally minded is death; but to be spiritually minded is life and peace.*

Rom. 8:8 So then they that are in the flesh cannot please God.,

Gal. 5:19–21 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹Envyings, 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.

Rom. 7:18a For I know that in me (that is, in my flesh,) dwelleth no good thing...

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

to make itself appear—cannot properly worship an incorporeal, non-material, celestial being, which is exactly what man's Creator is.

(Benson Commentary, John 4:24) God is a Spirit. &c.— ... Christ came to declare God to us, and this he has declared concerning him, that he is a Spirit, and he declared it to this poor Samaritan woman, for the meanest are concerned to know God; and with this design, to rectify her mistakes concerning religious worship, to which nothing could contribute more than the right knowledge of God. 1st, God is a Spirit, for he is an infinite and eternal mind; an intelligent being, yea, the supreme Intelligence, who by one act sees the thoughts of all other intelligences whatever, and so may be worshipped in every place; he is incorporeal, immaterial, invisible, and incorruptible: for it is easier to say what he is not than what he is. If God were not a Spirit, he could not be perfect, nor infinite, nor eternal, nor independent, nor the Father of spirits. Now, 2d, on this spirituality of the divine nature is founded the necessity of the spirituality of divine worship; for the worship of God must partake of his nature: as his nature is spiritual, his worship, to be acceptable, must be so likewise. If we do not worship God, who is a Spirit, in spirit, we neither give him the glory due to his name, and so do not perform a real and proper act of worship, nor can we hope to attain his favour, and acceptance with him, and so we miss the end of worship.

It is for this reason that God is Spirit, that all fleshly forms of worship, and all that which lack the Lord's own spiritual presence, are considered, a *strange fire* unto Him. We have an example of this alien

and false worship in the Old Testament record of Aaron's sons, Nadab and Abihu, when they, in performing religious ceremony, took not from the fire of the Lord, which was miraculously and supernaturally started by God,²² and was to be continuously kept burning,²³ but instead Aaron's sons willfully chose to take of a common fire, which was neither sanctified, nor consecrated by God, which ultimately means a fire that the Lord did not start, by a supernatural act, and therefore could never accomplish His divine purposes. (Lev. 10:1–3) *And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.*

(GotQuestions.org, Lev. 6:13) Leviticus mentions several times that the fire in the altar was to burn continuously. God wanted a perpetual fire there, and He must have had a reason for it.

Before the giving of the Law, God appeared to Moses "in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up" (Exodus 3:2).²⁴ God chose the appearance of a continuous fire when calling Moses to lead the people out of Egypt to a new land. Later, when God was leading the Israelites out of Egypt, He

1 Cor. 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

22 Rev. 8:5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

23 Lev. 6:12–13 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. ¹³The fire shall ever be burning upon the altar; it shall never go out.

24 Exod. 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

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appeared as a pillar of fire at night (Exodus 13:21–22).²⁵

Then came the Law. Outside the tabernacle, the fire for the burnt offering was commanded to be kept burning; never was it to be extinguished. Leviticus 6:13 instructs, “The fire must be kept burning on the altar continuously; it must not go out.” This is mentioned three times in this chapter (verses 9, 12, and 13).²⁶

One reason the ongoing fire was so important is that it was started directly by God: “Fire came out from the presence of the LORD and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown” (Leviticus 9:24).²⁷ The fire on the altar, therefore, served as a constant reminder of God’s power. It was a gift from heaven. No other source of fire was acceptable to God (see Numbers 3:4).²⁸ ...

This fire also represented God’s presence. “God is a consuming fire” (Deuteronomy 4:24).²⁹ The Shekinah glory was visible in the fire at the altar of burnt offering. This ongoing presence of God reminded the Israelites that salvation is of the Lord. The atonement

made at the burnt offering could only be made through Him.

In the New Testament, John the Baptist predicted that the Messiah would baptize with the Spirit and with fire (Matthew 3:11; Luke 3:16).³⁰ Fire served as a sign of judgment and refining, but it also reminds us of the Holy Spirit’s coming at Pentecost in the form of “tongues of fire” (Acts 2:3).³¹

The continuously burning, divine fire at the altar of burnt offering helped remind the Israelites of the reality of God’s presence and of their need for God. The sacred fire endured throughout the 40 years in the desert and likely beyond that, as tabernacle worship continued until the time of King Solomon and the building of the Jewish temple. When the temple was dedicated, God once again lit the fire on the altar (2 Chronicles 7:1).^{32,33}

In the record of Aaron’s sons, Nadab and Abihu, and their disobedience to God’s command, we learn, that any deviation from how the Lord has revealed how He should be worshiped, shall ultimately bring about divine condemnation. In Aaron’s sons’ case, and because of the se-

25 *Exod. 13:21–22 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: 22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.*

26 *Lev. 6:9 Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. Lev. 6:12–13 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. 13 The fire shall ever be burning upon the altar; it shall never go out.*

27 *Lev. 9:24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.*

28 *Num. 3:4 And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest’s office in the sight of Aaron their father.*

29 *Deut. 4:24 For the LORD thy God is a consuming fire, even a jealous God.*

30 *Matt. 3:11 I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:*

Luke 3:16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

31 *Acts 2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.*

32 *II Chrn. 7:1 Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.*

33 *GotQuestions Ministries. “Why Was the Fire in the Altar to Burn Continuously (Leviticus 6:13)?” GotQuestions.org, 4 Jan. 2022, <https://www.gotquestions.org/altar-fire.html>.*

verity of their religious crime, the judgment was death.

(Ellicott's Commentary for English Readers, Lev. 10:1) And offered strange fire.—They filled their vessels with common fire instead of taking it from the holy fire of the altar, which was always to be used in burning incense. (See Leviticus 9:24; Leviticus 16:12.)³⁴ It is with reference to this practice that we are told—“And the angel took the censer and filled it with fire off the altar” (Revelation 8:5).³⁵ Ancient tradition says that Nadab and Abihu had partaken too freely of the drink offering, and performed their service in a state of intoxication, when they were incapacitated to distinguish between what was legal and illegal. . . .

Which he commanded them not.—According to a figure of speech frequently used in Hebrew, where the negative form is used for the emphatic affirmative, this phrase is better rendered, “which he had strongly

forbidden them.” Though the command is only expressed in Leviticus 16:12, there can hardly be any doubt that it was previously given by Moses, since it is implied in Leviticus 1:7; Leviticus 6:12.³⁶

That which God constitutes as a *strange fire*, is any form of worship that is not prompted by Him, and that He is not the true source of. This is why if a man has not the Spirit of God, then it remains impossible for him to properly worship the Lord either via, and/or through the Spirit. This is also why if an individual is yet unsaved, and has not been born again,³⁷ and has not been filled with the Spirit,³⁸ then all worship and praise of God, will often appear to him, as actually peculiar and strange. This is because without the Spirit of God in a man's or woman's heart, they will feel no real need, nor desire, to praise God with their lips.³⁹ This is also

34 Lev. 9:24 *And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.*

Lev. 16:12 *And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil:*

35 Rev. 8:5 *And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.*

36 Lev. 1:7 *And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: Lev. 6:12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.*

37 1 John 5:1 *Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.*

1 John 3:9 *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

John 3:3 *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*

1 Pet. 1:23 *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

1 John 4:7 *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.*

38 Acts 2:4 *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*

Acts 4:31 *And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.*

Luke 11:13 *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

Acts 2:38 *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

John 14:17 *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

39 Acts 2:8–13 *And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews*

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why to truly worship the Lord, by way of the Spirit, then an individual must undergo the spiritual baptism of Jesus Christ,⁴⁰ which is a baptism not merely of earthly water, but of *the Holy Ghost and with fire*.⁴¹ Just as in Aaron's time, all fires, like all spirits, are not the same, and as such, if God's Holy Spirit is not the true source of worship, then it is impossible for what is being offered to God, to be found acceptable unto Him.⁴²

Ephesians 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

There is also hardly a more provable indication of true holiness and piety, than when genuine thankfulness to the Lord springs forth from the Christian's heart. Undoubtedly an important part of proper Christian behavior must entail inspired spiritual thankfulness being offered to the Lord. This is because the sin of remaining unthankful to God, is a far more

egregious sin, than most initially realize. It should also be noted, that spiritual unthankfulness is almost always linked in some manner, or in some form, to apostasy—a religious apostasy, whether in whole, or in part, when men depart from God, and return to a world that has largely rejected Him.⁴³ (Rom. 1:21) *Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*

(Ellicott's Commentary for English Readers, Rom. 1:21) They knew enough of God to know that thanks and praise were due to Him; but neither of these did they offer. They put aside the natural instinct of adoration, and fell to speculations, which only led them farther and farther from the truth.

(Barnes' Notes on the Bible, Rom. 1:21) *Neither were thankful*—The obligation to be “thankful” to God for his mercies, for the goodness which we experience, is plain and

and proselytes, ¹¹Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

¹²*And they were all amazed, and were in doubt, saying one to another, What meaneth this? ¹³Others mocking said, These men are full of new wine.*

⁴⁰ Acts 19:5–6 *When they heard this, they were baptized in the name of the Lord Jesus. ⁶And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. I Cor. 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

⁴¹ Matt. 3:11 *I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:*

Luke 3:16 *John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:*

⁴² Amos 5:21–23 *I hate, I despise your feast days, and I will not smell in your solemn assemblies. ²²Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. ²³Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.*

Isa. 1:13 *Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.*

Jer. 6:20 *To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.*

Mal. 1:10 *Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.*

⁴³ II Tim. 4:10 *For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.*

Heb. 3:12–13 *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. ¹³But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.*

Matt. 24:10 *And then shall many be offended, and shall betray one another, and shall hate one another.*

obvious. Thus, we judge of favors received of our fellow-men, the apostle here clearly regards this unwillingness to render gratitude to God for his mercies as one of the causes of their subsequent corruption and idolatry.

Because ungratefulness produces an insensitivity to divine will, and ultimately separates people from God, then those with hardened spiritual hearts,⁴⁴ produced through resistance to divine will, shall feel no reason to either praise or worship God, as God should be. But rather, they often will, similar to in the book of Acts, actually mock⁴⁵ those who are worshiping the Lord by way of the Spirit.⁴⁶

So great is the sin of unthankfulness, that is listed as one of those qualities that shall characterize the last days. And while most view spiritual unthankfulness, a small thing, in true Christianity, it is an extremely sinful thing. What is also true for those already saved by God, is that whether or not they remain thankful to the Lord, is a great and always accurate

barometer, of if there still exists sincere fellowship with the Father and the Son.⁴⁷ As one of the first signs of broken fellowship with the Lord, even for Christians, is where once there existed genuine thankfulness, now there does not. It is this sin that needs to be repented of, lest a brief condition, morphs into an eternal condition.⁴⁸ (II Tim. 3:1–2) *This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.*

(*Barnes' Notes on the Bible*, II Tim. 3: 2) *Unthankful*—see Luke 6:35.⁴⁹ The word here used occurs in the New Testament only in these two places. Ingratitude has always been regarded as one of the worst of crimes. It is said here that it would characterize that wicked age of which the apostle speaks, and its prevalence would, as it always does, indicate a decline of religion.

It is necessary, and repeatedly stated in Scripture, that all true Christians develop

44 *Exod. 8:15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.*

Matt. 13:15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Mark 6:52 For they considered not the miracle of the loaves: for their heart was hardened.

Mark 8:17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

John 12:40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

Rom. 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

45 *Acts 2:13 Others mocking said, These men are full of new wine.*

46 *Acts 2:11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.*

47 *I John 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*

48 *Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:*

Luke 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Rev. 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Rev. 2:16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. Rev. 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Rom. 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

49 *Luke 6:35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.*

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consistent habits of giving thanks, unto God, the Father, in the name of the Lord Jesus Christ.⁵⁰ This is the duty of all true believers, and it will be well with their souls, if they obey God's words on this important subject. Understandably, the Lord is to be thanked for every blessing, small or great, and by doing this, believ-

ers are acknowledging that every good and perfect gift comes from above,⁵¹ and is the work of God, and not the work of themselves. Since all those things that Christians should praise, and be thankful to the Lord for, are things that they never could do for themselves.

⁵⁰ Eph. 5:20 *Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;*
⁵¹ Jas. 1:17 *Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*