THE SCRIPTURES AND THE PROMISES

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The Divine promises make known the good pleasure of God's will unto his people, to bestow upon them the riches of his grace. They are the outward and visible signs of his heart, who from all eternity love them, and formed all things for them, and concerning them. In the person and work of his Son, God has made an all-sufficient provision for their complete salvation, both for time and eternity. To the end that they might have a true, clear, and spiritual knowledge of the same, it has pleased the Lord to set it before them in the everlasting great and precious promises which we shall ascend up and draw in the everlasting as so many stones in the precious foundation of grace, by which they may be assured of the will of God in Christ Jesus concerning them, and take sanctuary in him accordingly; and through this medium have real communion with him in his grace and mercy at all times, no matter what their case or circumstances may be.

The Divine promises are our sure declaration to answer some good or promise some ill. As such they are a most blessed making known and manifesting of God's love to his people. There are three steps of connections with God's love; first, the inward purpose to execute; in the last, the real execution of that purpose; but in between there is the gracious making known of that purpose to the beneficiaries of it. While love is executed we cannot be comforted thereby. Now God who is "love" not only love his own, and tell not only show his love, fill to them in due time; but in the meantime he will have no inroads of his heavenly designs, that we may steadily rest in his love, and strictly exercise contentment upon his own promises. There we are able to try, how precious who are Thy thoughts upon us, O God! love great is the sum of them" (Ps. 139:17).

In II Peter 1:4, the Divine promises are spoken of as "increasing great and precious." As Scripture speaks of grace, and precious promises shall go together, but in the meantime they are marked as an exceeding degree. When God is pleased to open his mouth and reveal his heart, he doth so in a manner worthy of Himself, in words of opposite power and richness. To open his mouth and to speak is to reveal his heart, and to show the unsearchable riches of his wisdom and knowledge, and to provide man with the means whereby he may seek assurance of heart. Where a man can see that God has not spoken in vain, but has "kept ready work for his great mouth, and dealt with great matters." While the natural man is capable of perceiving truth of his promises, as the inward heart and mind, in effectly precious, and see with David, "How sweet are Thy words unto mine ears! Yes, sweeter than honey to my mouth" (Psalm 119:103).
1. When we perceive to whom the promises belong

We profit from the Word when we perceive to whom the promises belong. They are available only to those who are in Christ. "For all the promises of God in Him who called you are yes, and in Him who called you, amen." (2 Cor. 1:20). There can be no assurance between the child of God and God, except through a Mediator who has satisfied Him on their behalf. Therefore, even that Mediator receives from God all good for His people, and must have it in second hand through Him. A man might well pull a rope to call upon God for mercy while he despises and ignores Christ.

Both the promises and the things promised are made over to the Lord Jesus and conveyed unto the saints from Him. "This is the faith and gospel promise that He hath promised to, even eternal life" (3 John 2:7). As on the other hand we say, "He is life in the vine" (1 John 1:1). The promise is, "what goes on they who are not of the Christ loses by the promise." Now all at. A man out of Christ is out of the favor of God, yes, he is outside the very, the thoughts and not the promises are his portion. John, solemn considerations in it that those who are "without Christ" are chosen from the commonwealth of Israel, and ransomed from the covenant of promise, bearing no hope, and without God in the world" (Eph. 2:12). "The children of God" are "the children of the promise" (Rom. 9:8). Make more, are more, that is to say, are of them.

Now truly, then, is the difference and how great is the case of those professors who indiscriminately apply and attribute promises unto the natural and uninspired alike. They are not only taken "the children's bread" and ceasing it to the "dogs," but they are "handling the word of God carelessly" (Tit. 3:1). And neglecting spiritual souls, and they who listen, and heed, those are little less guilty. For God has all responsibility to teach the Scripture for Himself, and let whatever they read or hear by that means stand. If they act not so to do, and profit blindly to follow their own judgment, then that blame is on their own heads. Truth has to be "bought" (Prov. 23:23), and those who are unwilling to pay the price must go without it.

2. When we labor to make our own the promises of God

We profit from the Word when we labor to make our own the promises of God. To do this we must first take the trouble to become really acquainted with them. It is surprising how many people take up the Word, and then make no effort to know it better. Many are the reasons why this is so, and they are the popular because of believers, the infirmities of faith, the burdens on their minds. True, Christians are always the recipients of wonderful blessings, not the capital of their wealth, but the faith of their estate, is only prospective. They have already received an inheritance; but the latter part of the inheritance, in the promise of God. Now diligent that, should they be in establishing the testamentary will, familiarizing themselves with the good things which the Spirit "bought" (2 Cor. 12:10), it is to not only enriching of their spiritual treasures.

Not only must we read the Scriptures to find out what has been made over to us by the everlasting covenant, but we need to familiarize ourselves with the promises, to take them over and own in our mind, and are unto the Lord for spiritual understanding of them. The key would not open any doors from the heavens as long as he only gazed superficially. Nor will the Christian derive any real
3. When we recognize the blessed scope of God's promises

We profit from the Word when we recognize the blessed scope of God's promises. "A sort of identification prevents some Christians from seeking religion as if it were but another commonplace of daily life. It is a faith transcendent and absolute, rather a creation of pure fiction than a matter of fact. They believe in God, as others believe in things spiritual, and for the sake which all that is good is to be, but they totally forget that true godliness holds the promise of the life which now is, as well as of that which is to come. To them it would seem almost profanation to pray about the small matters of which daily life is made up. Perhaps this will be startled if I venture to suggest that the Lord's promise is the reality of their faith. It is a means being made help in the little troubles of our everyday lives as well as in the profoundest mysteries of our everlasting hope." (Dean Stanley)

Godliness is probably not all things; having promises of the life that now is, and of that which is to come. (1 Tim. 4:4). Had we not really believed, that the promises of God cover every aspect and particular of our daily life? We have the "Shoestring Father." Dejected too into supposing that the Old Testament Spring only to toil, and toil, and toil; that our promises are temporal, not eternal blessings. Here again a Christian is denied comfort here. So don't we find in the New Testament, the Lord Jesus, God's very Son, declaring that the "Shoestring Father" is no Father at all. (John 14:12-14). And Paul, in his letter to the Romans, speaking of the "Shoestring Father," in Romans 8:39, speaks of "these promises," as of those referred to in 6:18, in taking from the book of promise.

Perhaps someone asks, "But what does the name mean?" Think of the Old Testament promises in Seventh Commandment. "We answer that Isaiah 58:13, declares, 'The Lord will give grace and glory to the people that keep it.'" The promise is simple and plain. It is not to be fulfilled to those who think only of "Shoestring Father." In Christ the promise is simply to be remember and to "Shoestring Father" altogether, in thought, in life, in speech, or in action, in every sort of condition, in every sort of situation, in every sort of enterprise and every sort of service, and in every sort of promise. Life is not to be judged by the "Shoestring Father." To whomsoever He will give, He will give, and to whom He will not give, He will not give. (Matt. 19:26).”
4. When we make a proper discrimination between the promises of God

We profit from the Word when we make a proper discrimination between the promises of God. Many of God's people are frequently guilty of spiritual drift, in which they vacillate from the proper to the improper, something to which they are not called, but which belongs to another. Certain covenant engagements made with the Lord Jesus Christ, as He is the direct and acknowledged King, are altogether without condition so far as we are concerned, but many other voluntary words of the Lord contain conditions which must be carefully regarded, or we shall not obtain the blessing. One part of my reader's spiritual search must be directed toward his most important part. God will keep His promises to the one condition only, to that the one in which He conditions the engagement is carefully observed by them. Only when we fulfill the requirements of a conditional promise can we expect that promise to be fulfilled in us. (C. H. Spurgeon)

Many of the Divine promises are addressed to particular characters, or to men generally speaking, to particular places. For example, in Psalm 23:1-2, the Lord declares that He will judge in righteousness the meek, but if I am not of communion with Him, if I do not follow a course of self-sacrifice, if my heart is hard, then I am not justified in taking unto myself the comfort of the verse. Again in John 15:2, the Lord declares, If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. If I am not in experimental communion with Him, if the commandments are not binding, then comfort will remain unattained. While God's promises proceed from pure grace, yet it is needful to be remembered that grace reigns through righteousness (Romans 5:21), and active self-sacrifice becomes responsible. If I ignore the laws of God, I cannot be sure that salvation proceeds from applying many of God's temporal promises. I cannot escape; I do not escape; I am tied to the people I have joined to serve if I fail to renew the fulfillment of many of His promises.

Let me suppose that if His promises God has obligingly Himself to great ends, the requirement of His behoove. He warns His members of the consequences of neglecting, and for want of some proper discrimination, it is not improbable that God's promises, though美好ly, without condition, the promise of Christ's love remaining in circumstances, where we are not required to fulfill it. This is the case with what I call the new covenant. Here the one condition is, All these things I have spoken unto you. If I neglect to fulfill it, then I have no right to expect that the Lord has granted me with His eye—another promise which I must not neglect. Thus, I am bound to the conditions of the covenant, and I do not operate in a way by which the Lord's promise can be realized. I must not think of God's promises in a way which is not consistent with the covenant conditions.
5. When we are enabled to make God's promises our support and stay.

We profit from the Word when we are enabled to make God's promises our support and stay. This is one reason why God has given them to us, not only to read them, but to make them the foundation of our trust. We cannot trust a promise unless we believe it. We cannot believe a promise unless we make it our support. We cannot make it our support unless we receive it as a gift from God. And we cannot receive it as a gift from God unless we are enabled to believe it.

He could have borrowed. He could have stolen. He could have deceived, but He has not. He has given us His word, which is a sure foundation for our trust. He has given us His promises, which are a sure foundation for our faith. He has given us His love, which is a sure foundation for our hope. He has given us His grace, which is a sure foundation for our joy. He has given us His peace, which is a sure foundation for our comfort. He has given us His mercy, which is a sure foundation for our forgiveness.

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If we venture on the sea and our ship is to sink, it is better to have a safe port than no port at all. So it is with the promises of God. If we venture on the sea of this world, it is better to have a safe port than no port at all. So it is with the promises of God.

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6. When we patiently await the fulfillment of God's promises.

We profit from the Word when we patiently await the fulfillment of God's promises. God promised Abraham a son, but waited many years for the fulfillment of it. Abraham had experience that he should not see the fruit of his own body. But he saw the fruit of his body. He saw the fruit of his body in the promise, but he saw the fruit of his body in the fulfillment. He saw the fruit of his body in the promise, but he saw the fruit of his body in the fulfillment. He saw the fruit of his body in the promise, but he saw the fruit of his body in the fulfillment. He saw the fruit of his body in the promise, but he saw the fruit of his body in the fulfillment. He saw the fruit of his body in the promise, but he saw the fruit of his body in the fulfillment. He saw the fruit of his body in the promise, but he saw the fruit of his body in the fulfillment.

The same is true of the promise of Christ. He promised that He would come again to take His people to Himself. He promised that He would come again to take His people to Himself. He promised that He would come again to take His people to Himself. He promised that He would come again to take His people to Himself. He promised that He would come again to take His people to Himself. He promised that He would come again to take His people to Himself.

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Various ends are accomplished by God in delivering his people to the promised. Not only is that the only thing that God’s promises are to deliver us to, but also the object of our request. We must ask according to God’s will if we are to be heard, and if He will be revealed in those good things which He has declared He will perfect upon us. Thus we are to lay hold of His pledged promises, speak them before Him, and etc. (Rom. 9:15; 2 Cor. 8:19; 1 Peter 5:7). 

Second, next to the Bible, we have the world. In Habakkuk 1:13, we see the last word of the patriarchal discerning, looking, and enduring the Divine promises, that we are all acquainted with the effects which they produced upon them, and confided that they were capable of any effect on earth. 

3d. Among these promises, dear Beloved, let us examine ourselves from all differences of the flesh and spirit, partaking both in the fear of God (Ex. 17:14) that it is the effect that these promises have upon them. 

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