

Commentaries on Living is a trilogy by Jiddu Krishnamurti. They were originally published in , and In the first book each chapter starts with a description of people in nature.

Contrary to what some teach, salvation in the Old Testament has always been by faith and never by good works, keeping the law or performing sacrifices. Let all the earth be silent before Him. In this time of our deep need, begin again to help us, as you did in years gone by. Show us your power to save us. And in your anger, remember your mercy. He embraces his people and takes them to his arms, i. Habakkuk gave the "preview of coming attractions" while Jeremiah filled in the details of the "full feature. Campbell Morgan says that when Habakkuk looked at his circumstances he was perplexed Habakkuk 1: Why God permits evil is a question that every thoughtful mind has faced. The book is the answer to the question: Will God straighten out the injustice of the world? This book answers the question: Is God doing anything about the wrongs of the world? This book says that He is. God turns sighing into singing if we like Habakkuk take time to wait before Him in prayer and listen to His Word. Habakkuk goes from worrying to watching and waiting to worshipping! Habakkuk is a changed man! Instead of complaining, he is praising the Lord. The Chaldeans were noted for their cavalry Habakkuk 1: Having seen in vision the destruction of his people, Habakkuk again brings his questionings in confidence to God Habakkuk 1: Habakkuk speaks of an immediate vision, but he looks on to the end. Then God shows Habakkuk that the Chaldeans will be destroyed themselves for their iniquity. God had used Babylon as His hammer to punish the nations, and He was about to break the hammer itself in pieces Jeremiah And He points forward to the Day of Christ when the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea Habakkuk 2: Then follows the prayer of Habakkuk. His description of the majesty of God is as fine as any in the whole Bible. Three times in this prayer he uses the exclamation Selah, found elsewhere only in the Psalms. Though the prophet trembles at the revelations of the Lord, yet he stays himself upon Him in quiet confidence, knowing that he can rest in the day of trouble.

2: THE GOSPEL OF MATTHEW PART II

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John 14 The supper with its tragic revelations was over. Judas had departed, and all of the disciples were in a state of shock and grief following the announcement that even Peter would deny the Lord. The greatest tide of evil ever known on earth was already rising around that little company huddled in the upper room. It was a time of doubts and fears and falling tears. The unaided strength of natural man was no match for the desperate frustrations and shattered hopes of that critical hour; but Jesus was more than a match for that satanic storm moving so ominously upon them. In words of supernatural calm and confidence, the Lord reassured his chosen ones, loving them, encouraging them, and protecting them in every way possible. Before leaving the scene of the supper, he spoke the words of this chapter concerning: Let not your heart be troubled: Let not your heart be troubled One of the difficulties of translating the Greek New Testament is that certain sentences are capable of more than one rendition, as here. These words mean either: The English Revised Version rendition is preferred because the indicative that the disciples truly believed in God would seem to have been more than Jesus would have credited to them in the circumstance of their doubts and fears. This the English Revised Version rendition is approved by the great majority of interpreters from the early Fathers to Meyer and Godet F1 Thus, one of the overtones of this passage is that believing in God and believing in Jesus are one and the same thing. Hunter has a very perceptive comment on this, thus: The day before, Jesus had sent two of his disciples to secure a "large room upstairs" for the Last Supper Mark They did not know the way but had to follow the owner. Arriving, they found everything "prepared. F2 Speculations regarding the "many mansions" are fruitless. It is enough for us to know that they are indeed a reality, despite their existence beyond the perimeter of mortal vision. The souls which are of the faith of Jesus Christ shall truly inherit the upper and better habitations, and the Lord is even now preparing for the reception of the redeemed in the eternal world. When things on earth have issued in their superlative worst; when even life itself ebbs and the soul contemplates that ultimate terminus in the grave, then let the worshiper lift his eyes to see the City Foursquare coming down out of heaven from God. Verse 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And if I go The second coming of Jesus is dogmatically affirmed here and throughout the New Testament. Some refer this to the resurrection of Christ, others to the death of a believer as in the case of Stephen, and still others to the coming of the Holy Spirit. We think these positions inadmissible. What Christ will not do upon his return. He will not offer himself a second time for the sins of the world Hebrews 9: He will not restore any phase of fleshly or national Israel. The Scripture makes it absolutely clear that race is nothing with God Galatians 3: He will not set up a kingdom, having already done that, the church being his kingdom. He will not extend a second chance for unbelievers to repent Hebrews 9: What Christ will do upon his return. All the dead shall be raised to life John 5: The judgment will occur John 5: What Christ is now doing. He is interceding for the redeemed Hebrews 7: He is administering all authority in heaven and upon earth Matthew He is providentially overseeing the fortunes of his church on earth Matthew He is preparing a home for the faithful John Verses 4, 5 And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? Ye know the way Thomas was speaking for them all in this disclaimer. Verse 6 Jesus saith unto him, I am the way, and the truth, and the life: It presents Jesus as the unique means of access to God. Buttrick devoted most of an entire book to the mountain truth of this text, presenting Jesus Christ as the sole answer to the human problems of sin, ignorance, and mortality. F4 Man is constitutionally ignorant, endemically wicked, and irrevocably mortal There is no book logic to refute or uphold these contentions, only the logic of life Man is not delivered from his lower life by his own power but remains helpless without the Great Companion. Apart from him there is no solution of the problem of sin. Part of the problem is the universal tendency to deny that sin exists. Every crime, however vicious, is rationalized. The major thesis of humanism is that there is really nothing much wrong with man as he already is. True, certain restrictions are admitted; but men fancy that if they can only shake off the chains that bind them they will be all right. Strike off their political chains, their economic

chains, their psychological inhibitions, etc. All such human air-castles fall in one awful consideration, that of the universal wickedness of mankind. Every utopian ship of all history has split open and sunk upon the submerged reef of unregenerated human nature. In trying to find out how to live, men try to evaluate and compare various concepts and systems, and by deduction hope to find what is best; but the universal experience of humanity has demonstrated that whatever of the good, the pure and the beautiful that men have discovered - all of it derived from him who is the way. The sin problem is solved only in Christ. Jesus is the truth. In the dictionary that he wrote himself, is he not listed as "homo sapiens"? Look at the letters he has written after and before his name: Apart from God, man is ignorant of his origin, destiny, and the meaning of life. He cannot see one split-second into the future, but builds a house the day before an earthquake, elects scoundrels to public office, and in all social and political considerations moves with the intelligence! Even in the areas of his greatest achievements, man is embarrassed by the fact that every truth he has ever discovered only raised a hundred other questions harder than the one he solved. The discovery of the power of the atom is only the most recent example of this. He cannot know what caused time, space, or matter, and does not have the slightest idea of the extent or duration of such things. He is an infant crying in the night with no language but a cry, until he shall turn to him who is the truth. The silent stars go by, and the whirling suns brush him into the grave. But in Christ who is the truth, all that is changed. Jesus is the Life. Death is an ugly problem for man, but how does he face up to it? He will not even speak of it. Even when the last agony is upon him, his physician will hardly tell him the truth; his wife assures him that he is better; and even his minister speaks of what he will do when he gets well. What a tragic blindness it is that forces the great, the intelligent, the prominent and powerful on earth to go on living as if death had no claim upon them. The greatest falsehood of the age is the allegation that Christianity is a psychological escape hatch for defeated and frustrated souls. In Christ only do men face up to the fact of death and go down to the grave shouting, "Thanks be to God who giveth us the victory through our Lord Jesus Christ. With what fanfare and enthusiasm he greets every new medicine or surgical skill; but has he abolished death? Here and there he might indeed have plucked a feather from the wings of the angel of death; but the shadow of those wings still darkens every threshold. Only in Christ does the redeemed soul march onward in the security of him who is the resurrection and the life. Jesus broke up every funeral he ever attended, promised to raise from the dead all who ever lived, and taught his disciples not to fear them that may kill the body. His is the glorious religion that teaches men how to live with all the facts of life and of death. His is the only name that means anything when spoken over the cold form of the dead. This is the sublime truth that has sent his church shouting down two thousand years, "O death, where is thy sting? O grave, where is thy victory? Verse 7 If ye had known me, ye would have known my Father also: There is hardly a paragraph in this whole Gospel where the deity of Jesus is not either stated dogmatically, or, as here, emphatically implied. Here is another example of it. Knowing Jesus is equivalent to knowing God. From that point onward, the apostles had in their full possession the sufficient knowledge of God as revealed in Jesus Christ to enable them to find eternal life. Although not yet fully realized by them, the verbal statement of it was complete. However, the Lord would add other significant statements of the great truth before the evening ended. Philip saith unto him Lord, show us the Father, and it sufficeth us. For discussion of this apostle, see under John 1: It seems that Philip was slow in comprehending the world-shattering truth of God in Jesus Christ; but his limitation was that of all men. Verse 9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father:

3: Discourses on Livy - Wikipedia

The Scofield Reference Bible has been relied on for over 90 years to aid Bible study with cross references and notes. Use the reference Bible free online!

Alas for you Bethsaida! For, if the deeds of power which happened in you had happened in Tyre and Sidon, they would have repented in sackcloth and ashes long ago. But I tell you, it will be easier for Tyre and Sidon in the day of judgment than for you! And you Capernaum, is it not true that you have been lifted up to heaven? You will go down to Hell, for, if the deeds of power which happened in you had happened amongst the men of Sodom, they would have survived to this day. But I tell you--it will be easier for the land of the men of Sodom in the day of judgment than for you. This passage of Matthew is one of the proofs of that saying. Clearly the most tremendous things happened in these towns, and yet we have no account of them whatever. There is no record in the gospels of the work that Jesus did, and of the wonders he performed in these places, and yet they must have been amongst his greatest. The things we do not know about Jesus far outnumber the things we do know. The Revised Standard Version has it: Woe to you, Bethsaida! This is not the accent of one who is in a temper because his self-esteem has been touched; it is not the accent of one who is blazingly angry because he has been insulted. It is the accent of sorrow, the accent of one who offered men the most precious thing in the world and saw it disregarded. What then was the sin of Chorazin, of Bethsaida, of Capernaum, the sin which was worse than the sin of Tyre and Sidon, and of Sodom and Gomorrah? It must have been very serious for again and again Tyre and Sidon are denounced for their wickedness. To the cities of Galilee had been given a privilege which had never come to Tyre and Sidon, or to Sodom and Gomorrah, for the cities of Galilee had actually seen and heard Jesus. We cannot condemn a man who never had the chance to know any better; but if a man who has had every chance to know the right does the wrong, then he does stand condemned. We do not condemn a child for that for which we would condemn an adult; we would not condemn a savage for conduct which we would condemn in a civilized man; we do not expect the person brought up in the handicaps of a city slum to live the life of a person brought up in a good and comfortable home. The greater our privileges have been, the greater is our condemnation if we fail to shoulder the responsibilities and accept the obligations which these privileges bring with them. These cities did not attack Jesus Christ; they did not drive him from their gates; they did not seek to crucify him; they simply disregarded him. Neglect can kill as much as persecution can. An author writes a book; it is sent out for review; some reviewers may praise it, others may damn it; it does not matter so long as it is noticed; the one thing which will kill a book stone dead is if it is never noticed at all for either praise or blame. He is holding out his hands in appeal to the crowds, and they are drifting past without a second look; only one girl, a nurse, gives him any response. Here we have the modern situation in so many countries today. There is no hostility to Christianity; there is no desire to destroy it; there is blank indifference. Christ is relegated to the ranks of those who do not matter. Indifference, too, is a sin, and the worst of all, for indifference kills. It does not burn a religion to death; it freezes it to death. It does not behead it; it slowly suffocates the life out of it. There are sins of action, sins of deed; but there is also a sin of inaction, and of absence of deeds. The sin of Chorazin, of Bethsaida, and of Capernaum was the sin of doing nothing. Even so, Father, for thus it was your will in your sight. All things have been delivered to me by my Father; and no one really knows the Son except the Father, and no one really knows the Father except the Son, and he to whom the Son wishes to reveal his knowledge. The intellectuals had no use for him; but the humble welcomed him. We must be careful to see clearly what Jesus meant here. He is very far from condemning intellectual power; what he is condemning is intellectual pride. As Plummer has it, "The heart, not the head, is the home of the gospel. It is not stupidity which admits; it is humility. A man may be as wise as Solomon, but if he has not the simplicity, the trust, the innocence of the childlike heart, he shuts himself out. The Rabbis themselves saw the danger of this intellectual pride; they recognized that often simple people were nearer God than the wisest Rabbi. They had a parable like this. The Rabbi asked, "Is there among the people in this market-place anyone who is destined to share in the life of the world to come? Then he pointed at one man, and said that that man would share in the life of the world to come. Rabbi

Berokah went to the man and asked him what he did. At night I place my bed between the men and the women so that no wrong will be committed. Rabbi Berokah asked them what they did. Also when we see two people quarrelling with one another, we try to make peace between them. Again, the Rabbis had a story like this: A fire once broke out in Drokeret, but the neighbourhood of Rabbi Huna was spared. The people thought it was due to the merits of Rabbi Huna, Academic distinctions are not necessarily distinctions in the sight of God. Other men may be sons of God; he is The Son. John put this in a different way, when he tells us that Jesus said, "He who has seen me has seen the Father" Jn. What Jesus says is this: Take my yoke upon you, and learn of me, for I am gentle and lowly in heart, and you will find rest for your souls; for my yoke is easy and my burden is light. He says, "Come unto me all you who are exhausted. The Greeks had said, "It is very difficult to find God, and, when you have found him, it is impossible to tell anyone else about him. Yeats, the great Irish poet and mystic, wrote: He gives himself to the pure in heart. He asks nothing but our attention. He says, "Come unto me all you who are weighted down beneath your burdens. Jesus said of the Scribes and Pharisees: To the Jew religion was a thing of endless rules. A man lived his life in a forest of regulations which dictated every action of his life. He must listen for ever to a voice which said, "Thou shalt not. There is a kind of rueful parable put into the mouth of Korah, which shows just how binding and constricting and burdensome and impossible the demands of the Law could be. When she began to plough, Moses i. What did the poor woman then do? She sold her field, and bought two sheep, to clothe herself from their fleece, and to have profit from their young. When they bore their young, Aaron i. I will slaughter the sheep and eat them. Behold they shall be devoted. He took them and went away and left her weeping with her two daughters. These demands were indeed a burden. Jesus invites us to take his yoke upon our shoulders. The Jews used the phrase the yoke for entering into submission to. They spoke of the yoke of the Law, the yoke of the commandments, the yoke of the Kingdom, the yoke of God. But it may well be that Jesus took the words of his invitation from something much nearer home than that. He says, "My yoke is easy. In Palestine ox-yokes were made of wood; the ox was brought, and the measurements were taken. The yoke was then roughed out, and the ox wigs brought back to have the yoke tried on. The yoke was carefully adjusted, so that it would fit well, and not gall the neck of the patient beast. The yoke was tailor-made to fit the ox. There is a legend that Jesus made the best ox-yokes in all Galilee, and that from all over the country men came to him to buy the best yokes that skill could make. Jesus says, "My yoke fits well. Jesus says, "My burden is light. When we remember the love of God, when we know that our burden is to love God and to love men, then the burden becomes a song. There is an old story which tells how a man came upon a little boy carrying a still smaller boy, who was lame, upon his back. This chapter presents us with the story of such a period in the life of Jesus. In it we see the orthodox Jewish religious leaders of the day coming to their final decision regarding Jesus--and that was rejection. It was not only rejection in the sense that they would have nothing to do with him; it was rejection in the sense that they came to the conclusion that nothing less than his complete elimination would be enough. Here in this chapter we see the first definite steps, the end of which could be nothing other than the Cross. The characters are painted clear before us. On the one hand there are the Scribes and the Pharisees, the representatives of orthodox religion. We can see four stages in their increasing attitude of malignant hostility to Jesus. The Scribes and Pharisees regarded with growing suspicion a teacher who was prepared to allow his followers to disregard the minutia of the Sabbath Law. This was the kind of thing which could not be allowed to spread unchecked. It was not by chance that the Scribes and Pharisees were in the synagogue on that Sabbath.

4: Sermons From Third John - The Three Men Of Third John ()

James 1 - A Living Faith in Trials and Temptations A. Trials and wisdom. 1. (1) A Greeting from James. James, a bondservant of God and of the Lord Jesus Christ.

I thank God, whom I serve with a clear conscience, as my forefathers did before me, for all that you are to me, just as in my prayers I never cease to remember you, for, remembering your tears when we parted, I never cease to yearn to see you, that I may be filled with joy. And I thank God that I have received a fresh reminder of that sincere faith which is in you, a faith of the same kind as first dwelt in your grandmother Lois and in your mother Eunice, and which, I am convinced, dwells in you too. That is why I send you this reminder to keep at white heat the gift that is in you and which came to you through the laying of my hands upon you; for God did not give us the spirit of craven fear, but of power and love and self-discipline. When Paul speaks of his own apostleship there are always certain unmistakable notes in his voice. To him it was always certain things. He was chosen to it by the will of God. Every Christian must regard himself as a God-chosen man. God chose him because he wanted to do something with him. He wished to make him the instrument by which the tidings of new life went out to men. No Christian is ever chosen entirely for his own sake, but for what he can do for others. A Christian is a man lost in wonder, love and praise at what God has done for him and aflame with eagerness to tell others what God can do for them. It is most significant to see what Paul conceived it his duty to bring to others--the promise of God, not his threat. To him, Christianity was not the threat of damnation; it was the good news of salvation. It is worth remembering that the greatest evangelist and missionary the world has ever seen was out, not to terrify men by shaking them over the flames of hell, but to move them to astonished submission at the sight of the love of God. The dynamic of his gospel was love, not fear. Timothy was his child in the faith. Many a person who never knew physical parenthood has had the joy and privilege of being a father or a mother in the faith; and there is no joy in all the world like that of bringing one soul to Christ. Timothy was young and he had a hard task in battling against the heresies and the infections that were bound to threaten the Church. So, then, in order to keep his courage high and his effort strenuous, Paul reminds Timothy of certain things. There is no greater inspiration than to feel that someone believes in us. An appeal to honour is always more effective than a threat of punishment. The fear of letting down those who love us is a cleansing thing. Timothy was walking in a fine heritage, and if he failed, not only would he smirch his own name, but he would lessen the honour of his family name as well. A fine parentage is one of the greatest gifts a man can have. Let him thank God for it and never bring dishonour to it. Once a man enters upon the service of any association with a tradition, anything that he does affects not only himself nor has it to be done only in his own strength. There is the strength of a tradition to draw upon and the honour of a tradition to preserve. That is specially true of the Church. He who serves it has its honour in his hands; he who serves it is strengthened by the consciousness of the communion of all the saints. These, as Paul at that moment saw them, were four. It was not craven fear but courage that Christian service should bring to a man. It always takes courage to be a Christian, and that courage comes from the continual consciousness of the presence of Christ. In the true Christian there is the power to cope, the power to shoulder the back-breaking task, the power to stand erect in face of the shattering situation, the power to retain faith in face of the soul-searing sorrow and the wounding disappointment. The Christian is characteristically the man who could pass the breaking-point and not break. It is precisely that love which gives the Christian pastor his other qualities. He must love his people so much that he will never find any toil too great to undertake for them or any situation threatening enough to daunt him. The word is *sophronismos* Greek, one of these great Greek untranslatable words. Someone has defined it as "the sanity of saintliness. No man can ever rule others unless he has first mastered himself. *Sophronismos* Greek is that divinely given self-control which makes a man a great ruler of others because he is first of all the servant of Christ and the master of himself. It is inevitable that loyalty to the gospel will bring trouble. For Timothy, it meant loyalty to a man who was regarded as a criminal, because as Paul wrote he was in prison in Rome. But here Paul sets out the gospel in all its glory, something worth suffering for. Sometimes by implication and sometimes by direct statement he brings out

element after element in that glory. Few passages in the New Testament have in them and behind them such a sense of the sheer grandeur of the gospel. Any suffering which it involves is to be borne in the power of God. To the ancient world the gospel was the power to live. That very age in which Paul was writing was the great age of suicide. The highest-principled of the ancient thinkers were the Stoics; but they had their own way out when life became intolerable. They had a saying: God is the God who saves us. The gospel is rescue. It is rescue from sin; it liberates a man from the things which have him in their grip; it enables him to break with the habits which are unbreakable. The gospel is a rescuing force which can make bad men good. It is not simply rescue from the consequences of past sin; it is a summons to walk the way of holiness. Chirgwin quotes two amazing instances of the miraculous changing power of Christ. There was a New York gangster who had recently been in prison for robbery with violence. He went into Central Park to see what he had succeeded in stealing and discovered to his disgust that it was a New Testament. Since he had time to spare, he began idly to turn over the pages and to read. Soon he was deep in the book, and he read to such effect that a few hours later he went to his old comrades and broke with them for ever. For that ex-convict the gospel was the call to holiness. There was a young Arab in Aleppo who had a bitter quarrel with a former friend. He told a Christian evangelist: Then," he went on, "one day I ran into you and you induced me to buy a copy of St. I only bought it to please you. I never intended to read. But as I was going to bed that night the book fell out of my pocket, and I picked it up and started to read. When I reached the place where it says: Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. It is here that so much of our Church Christianity falls down. It does not change people; and therefore is not real. The man who has known the saving power of the gospel is a changed man, in his business, in his pleasure, in his home, in his character. There should be an essential difference between the Christian and the non-Christian, because the Christian has obeyed the summons to walk the road to holiness. It is not something which we achieve, but something which we accept. God did not call us because we are holy; he called us to make us holy. If we had to deserve the love of God, our situation would be helpless and hopeless. The gospel is the free gift of God. He does not love us because we deserve his love; he loves us out of the sheer generosity of his heart. It was planned before time began. We must never think that once God was stern law and that only since the life and death of Jesus, he has been forgiving love. Love is the essence of the eternal nature of God. The ancient world feared death; or, if it did not fear it, regarded it as extinction. It was the message of Jesus that death was the way to life, and that so far from separating men from God, it brought men into his nearer presence. It was this gospel which made Paul a herald, an apostle and a teacher of the faith. It did not leave him comfortably feeling that now his own soul was saved and he did not need to worry any more. It laid on him the inescapable task of wearing himself out in the service of God and of his fellow-men. This gospel laid three necessities on Paul. The word is *kerux* Greek, which has three main lines of meaning, each with something to suggest about our Christian duty. The *kerux* Greek was the herald who brought the announcement from the king. The *kerux* Greek was the emissary when two armies were opposed to each other, who brought the terms of or the request for truce and peace. The *kerux* Greek was the man whom an auctioneer or a merchantman employed to shout his wares and invite people to come and buy. So the Christian is to be the man who brings the message to his fellow-men; the man who brings men into peace with God; the man who calls on his fellow-men to accept the rich offer which God is making to them. The word can mean an envoy or an ambassador. The *apostolos* Greek did not speak for himself, but for him who sent him. He did not come in his own authority, but in the authority of him who sent him. The Christian is the ambassador of Christ, come to speak for him and to represent him to men. There is a very real sense in which the teaching task of the Christian and of the Church is the most important of all. Certainly the task of the teacher is very much harder than the task of the evangelist. In a moment of vivid emotion, a man may respond to that summons.

5: 2 Timothy 1 Commentary - William Barclay's Daily Study Bible

Commentaries of the Bible Recommended by Pastor J. Mark Martin Book Author Publisher Genesis 1. The Genesis Record Henry M Morris Baker Book House.

Halsted and has been reprinted and revised many times since. A twelfth edition was edited by Oliver Wendell Holmes, Jr. Gould was published in , and a fifteenth edition edited by Jon Roland was published Borrowed as much of our law is from various sources, and changed somewhat in the introduction either by legislation or judicial construction, to adapt it to our institutions, together with the variant local law, and the federal jurisprudence, to methodize and explain this complex system, is the labour that our author assumed when he undertook to write Commentaries on American Law. Such a task required no ordinary knowledge of the sources and growth of our diversified field of jurisprudence, no ordinary skill and judgement in selecting the materials, and presenting them in an Institutional form, and no ordinary style to make them attractive. It has, however, been satisfactorily accomplished. England has only furnished one Blackstone, and the American rivals him in classic purity and elegance of style, and surpasses him in extent and copiousness of learning. Scarcely nothing, and a comparison of other titles in the two works shows the American author to have surpassed his rival in comprehensiveness of research, and fulness of illustration, and to have equalled him in clearness and cogency of reasoning. He does not scruple to use the learning of other writers when to his purpose, which reappears with the additional outpourings of his own well stored mind, and his criticisms upon their merits are judicious and highly instructive, as denoting the several sources and the value of the information to be derived from them. Several titles of the law which properly require distinct treatises to unfold, or are so peculiarly local as not to be adapted to the plan of his Commentaries, such as Practice of the Courts, Criminal Law, Evidence, Actions and Pleadings, the author omits. It is scarcely necessary to add, what is so well known, that the American Commentaries is a text book of the highest character for accuracy, that it is a work which no lawyer thinks of doing without, and that its reputation and usefulness is not wholly confined to the United States. Johnes, and English author, in alluding to the Commentaries, says: They contain not only a clear statement of the English law, with all the alterations that have taken place since the time of Blackstone, but a full account of the main principles of Equity, a topic on which the English Commentator is confessedly deficient; also, a review of the modifications engrafted on the English law by the different States of the Union - and on all important questions, an instructive parallel between the English, American, Modern Continental, and Civil Laws. Manning also remarks of the Commentaries, that "They are fine examples of lucid and manly reasoning, and the style in which they are written is perspicuous and forcible. From the nature of the work, Chancellor Kent was only able to devote a small portion of his treatise to the Law of Nations; but their brevity is the only thing that is objectionable in these lectures, for all that the author does give us is valuable. Before quitting this book we wish to say a few words as to its style, and of this we can scarcely speak in terms of sufficiently warm commendation. It is easy, clear, vigorous, unaffected. Page from Google Books. Commentaries on American Law. Retrieved 7 August Little, Brown, and Company.

6: Habakkuk Commentaries & Sermons | Precept Austin

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Outline[edit] Discourses on Livy comprises a dedication letter and three books with numbered chapters. The first two books but not the third are introduced by unnumbered prefaces. Rucellai had died in , but this did not lead Machiavelli to find a new dedicatee, as he had with the Prince. Machiavelli justifies dedicating the Discourses to his two friends because they deserve to be princes, even if they lack principalities, and he criticizes the custom which he had adopted in the Prince of dedicating works to men who are princes but do not deserve to be. He says that he will restrict himself in Book I to those things that occurred inside the city and by public counsel I 1. He notes that he brings new modes and orders, a dangerous task given the envy of men, but one motivated by the desire to work for the common benefit of everyone. He also notes that while his work may not be perfect, it deserves to be heard, because it will aid others after him in fulfilling his vision. He complains that the Italian Renaissance has stimulated a desire to imitate the ancients in art, law, and medicine, but that no one thinks of imitating ancient kingdoms or republics. He traces this to an improper reading of history that suggests that imitation of ancient political virtue is impossible. He declares his intention to overcome this view of the ancient world by examining Livy and modern politics. Book one begins by explaining how a city is formed, which is done by either natives to the area or foreigners, citing specific examples such as Athens and Venice. Machiavelli then explains this idea and states that this greatly changes the way a city is viewed, in particular for Rome. Each, however, is remarkably similar to a malevolent twin, called tyranny, oligarchy, and anarchy, and they quickly deteriorate into the bad systems. Machiavelli then delves into more historical events. Once the Tarquins left Rome there seemed to be peace and alliance between the patricians and the plebs, but this in fact was untrue. This disunity resulted in Rome evolving into a Republic. Moving on, he says that a republic has the opportunity to emerge as an empire, like Rome, or just maintain what it is. Also, allowing people to accuse citizens of sins is necessary in creating a republic, but calumnies, whispered allegations that cannot be proven or disproven in a court, are harmful because they cause mistrust and help create factionalism. Machiavelli ranks then which rulers are most praiseworthy, the first of which being leaders who lead due to religion, then those who lead because they created a republic or kingdom. Religion in Rome was cited as a primary cause for joy in the city as it is truly an important element. He also states that Livy gives many examples of when religion was utilized to restructure the city. The Samnites were defeated by the Romans several times and in order to change this they decided find a new approach to their religion. Discussing then freedom, Machiavelli explains that freedom becomes an issue once a type of government shifts. He explains that the Romans were not corrupt when they regained their freedom and could thus keep it. Questioning what mode a free state can be maintained in a corrupt city, he states that Rome had orders, which kept the citizens checked. He then goes into a discussion of the rulers of Rome and how a strong or weak Prince can maintain or destroy a kingdom. He continues, to say that after a weak prince a kingdom could not remain strong with another weak prince. Luckily, the first three kings each had a certain strength, which aided the city. Romulus was fierce, Numa was religious, and Tullus was dedicated to war. The book then slightly shifts focus to discussing the reformation of a state. Machiavelli explains that if one wants to change a state they must keep some elements of the previous state. Also, he says that a Prince or republic should not deny citizens necessities. He then conveys that having a dictatorial authority was beneficial for the City of Rome because a republic cannot always make the quick decisions demanded by a crisis, and in these cases one person can do a better job than the rest. Rome benefited because the office of Dictator was written into the constitution so it could be exercised legitimately and then retired during the emergency. Continuing with this, weak republics are not truly able to make important decisions and that any change will come from necessity. The themes of pride and corruption appear many times throughout The Discourses and Machiavelli believes that it is very easy for a person to be corrupted. It is also good for a soldier to have the desire to fight

for personal pride and glory. Towards the end of Book One, Machiavelli adds that great accidents that occur in a city usually come with some kind of sign. This sign could be divine or seen through a revelation. Also, Machiavelli explains that Livy stated that people are strong together, but weak when alone giving the example of the Roman plebs. Livy additionally feels that the multitude is wiser than the one prince. Thus, Book One examines a variety of issues that occur when creating a state, and looks at it with specific examples from Rome and other parts of Italy. There were many opinions equally distributed to both sides, and there is not final consensus on which had more of a cause, virtue or fortune. Chapter two discusses what people the Romans had to combat, and that they obstinately defended their freedom. He believes that we have lost our love of freedom, and we need to get it back. Chapter three talks about how Rome had its rise to power through their ruining of surrounding cities, making Rome the primary power of the region. Chapter four lists the three modes of expanding that republics have taken. Also, Machiavelli gives the reasoning and background information for why these three modes of expanding that the republic took were necessary. Chapter five talks about how memories can be lost due to issues such as language barriers, floods, or even plague. Chapter six talks about how the Romans went about making war. He claims that their goal for war was to be short and massive. Chapter seven talks about how much land the Romans gave per Colonist. He claims that this would be tough to determine because it depended on the places where they sent the colonists. Chapter 8 discusses the cause why peoples leave their ancestral places and inundate the country of others. He blames it either on famine or on war that has taken over their land and they must move on to something new. Chapter 9 he talks about what factors commonly cause wars. He says there are many different reasons for disputes. Chapter 10 talks about how the common opinion of money being the sinew of war is actually incorrect. Faith and benevolence of men is what makes war what it is. Chapter 11 talks about the idea that becoming friends with a Prince who has more reputation than force is not something that would go unnoticed. People were looking for good connections, and the prince who has a better reputation is better off than the one with better force. Chapter 12 talks about whether it is better to wait to be attacked if you feel it is coming, or if you should make the first move. Chapter 13 talks about how a person comes from base to great fortune more through fraud than through force. He thinks that fraud is just quicker and easier, so force is not needed. Chapter 14 talks about how men confuse themselves into believing that through humility, they will conquer pride. Claims that humility and pride are two separate things and do not go hand in hand. Chapter 15 claims that the resolutions of weak states will always be ambiguous, and that slow decisions, no matter who or what is making them, are always hurtful. Chapter 16 talks about how much the soldiers of his time did not conform to the ancient orders. Values and ideologies were being lost, and soldiers just were not the same as they used to be. Chapter 17 talks about how much artillery should be esteemed by armies in the present times, and whether the opinion universally held of it is true. Many different opinions are voiced in the chapter, and each has a valid argument to go along with it. Chapter 18 talks about how the Authority of the Romans and by the example of the ancient military infantry should be esteemed more than the horse. Claimed that the military esteemed the military on foot much more than military on horseback. Chapter 19 talks about how the acquisitions by Republics that are not well ordered and that do not proceed according to Roman virtue are for their ruin, not their exaltation. Chapter talks in detail about the different outlooks people have. Chapter 20 talks about and asks what danger the prince or republic runs that avails itself of Auxiliary or mercenary military. Says that having these services admits you are weak and is not something that is necessarily respectable. Chapter 21 says the first praetor the Romans sent anyplace was to Capua, four hundred years after they began making war. Claims that the Romans were changing things and were acting differently from past precedents. Chapter 22 talks about how false the opinions of men often are in judging great things. Says that the best men are treated poorly during the quiet times because of envy or from other ambitions. Chapter 23 talks about how much the Romans, in judging subjects for some accidents that necessitated such judgment, fled from the Middle Way. Chapter 24 claims that fortresses are generally much more harmful than useful. They did not build fortresses to protect them because they were of another virtue to that of building them. Chapter 25 says to assault a disunited city so as to seize it by means of its disunion is a contradictory policy. He is saying that taking advantage of someone while they are already down is something that should not be done. Chapter 26 claims vilification and abuse

generate hatred against those who use them, without any utility to them. He is saying that the abuse that men do to women is something that brings hatred not only from the victim, but from everyone who hears about it as well. Chapter 27 says for prudent princes and republics, it should be enough to conquer, for most often when it is not enough, one loses. He is saying that people should be happy with what they get, because if they try to get more than they can handle, they end up losing it all. Chapter 28 says how dangerous it is for a Republic or a Prince not to avenge an injury done against the public or against a private person. Chapter 29 claims that fortune blinds the spirits of men when it does not wish them to oppose its plans. This means that fate will take its toll on what men do and do not do. Chapter 30 says that truly powerful Republics and Princes buy friendships not with money, but with virtue and reputation of strength. Chapter 31 talks about how dangerous it is to believe the banished. He is talking about how there should be no circumstances in which someone should believe another individual who has been kicked out of the country. Chapter 32 talks about how many modes the Romans seized towns. He talks about the different advantages to seizing towns in different ways, both weighing the pros and cons such as cost and efficiency. Chapter 33 talks about how the Romans gave free commissions to their captains of armies.

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For a commentary on this principle one only needs to consider Titus and 1 John (3) Living or walking as we ought to walk means pleasing the Lord. The Apostle may have in mind Genesis

Related Media Introduction There are many key terms and concepts in Scripture like faith, hope, love, joy, grace, peace, pleasing the Lord, etc. The following study is designed to provide a condensed biblical explanation of hope as it is found in the Word of God. As time allows we will provide other such condensed studies on key terms, especially of the New Testament. A Definition of Hope What is hope? Is it a wishy washy maybe or a kind of unsure optimism? By its very nature, hope stresses two things: Biblically, from the standpoint of the object hoped for, hope is synonymous with salvation and its many blessings, past, present, and future, as promised in Scripture. This is true even with what we have already received as believers because these blessings come under the category of what we cannot see. We may see some of the results, but it still requires faith and hope. We believe this to be a reality, but this is a matter of our hope. We believe in the testimony of God in the Word and hope for the results in our lives. It is dynamic, active, directive and life sustaining. This is everywhere obvious as we read the Word. In other words, a biblical hope is not an escape from reality or from problems. It has Results 1 It changes how we see ourselves. It changes us into pilgrim persons, people who see this life as temporary sojourn. Hope, if biblical, makes us heavenly minded rather than earthly minded. For this reason the world does not know us, because it did not know Him. We know that, when He appears, we shall be like Him, because we shall see Him just as He is. It makes you bullish, as we might say today, on the potentials of this life as stewards of God. It gives us power to live courageously, to be all God has called us to be in Christ. So then, why are we so quick to opt for earthly treasure and so slow to be obsessed with the heavenly? Perhaps it is because we do not believe in heavenly realities. They represent a celestial cliché in our minds, but no more. In other words, a biblical hope is never an escape from reality or from problems. But, being dynamic, hope also has something else: It has Rewards and Blessings 1 It gives us joy and peace. Negative--warnings regarding false hope There are a number of warnings in Scripture against putting our hope in anything other than the Lord because these things will leave us ashamed, frustrated, disappointed, and in ruin. Can the rushes grow without water? The strong man hopes in his physical strength, his money, or power or position, but ultimately, it must perish. If we are going to have hope confident expectation, it must come from Him for He alone has the power to give it. If you are without Christ, you are without God and without hope. Friends, on what have you fixed your hope? Does your life prove it? Has it changed who you are, what you value, and what you are doing with your life?

8: John - Chapter 14 - Coffman's Commentary of the New Testament on www.enganchecubano.com

The gospel was, and is, power, power to conquer self, power to master circumstances, power to go on living when life is unlivable, power to be a Christian when being a Christian looks impossible. (ii) It is the gospel of salvation.

The Call to Holiness 1 Thess. In this epistle, rather than beginning with doctrine, there is a personal and historical section in which he demonstrates his thanksgiving for the Thessalonians, reviews his ministry, and shows his deep concern for them in their sufferings and present state. However, with chapter four, the Apostle moves to a series of exhortations which deal with the Christian walk. Paul begins this section 4: Just as the missionaries had prayed earnestly for the faith and spiritual growth of the Thessalonians, so now Paul exhorts them, in keeping with those prayers, to holiness in their daily walk. God is deeply concerned with our daily walk, with how we live the Christian life. The Lord came not just to make us children of God and get us into heaven, but to enable us to live as the children of God ought to live in a dark and sinful world that does not know Him. This final portion of the book, then, falls into five major sections: The immediate section, 4: In contrast to the Jews who had the Law, these Gentiles had come out of gross idolatry which had little or no restraint on their moral character especially in matters of sex. In fact, prostitution was a very prominent part of their religious life since the worship of the so called gods involved the use of temple prostitutes. The moral climate in the Roman Empire was morally decadent. The Christian message of holy living was new to that culture, and it was not easy for these young believers to fight the temptations around them. In Rome, for the first five hundred and twenty years of the Republic, there had not been one single divorce; but now, under the Empire, as it has been put, divorce was a matter of caprice. Juvenal quotes an instance of a woman who had eight husbands in five years. We have courtesans for the sake of pleasure; we have concubines for the sake of daily cohabitation; we have wives for the purpose of having children legitimately, and of having a faithful guardian for all our household affairs. These gods were half human, half god, and as immoral as the hearts that hatched them, which gave them in their debased perspective a license to act according to their own fleshly desires. Their consciences became dull and hardened and the law of the conscience had little effect. But, through the gospel of the Lord Jesus, God comes into our lives, regardless of our condition or culture, joins us into union with Him through faith in the Savior, and begins a reformation movement to transform us into the moral character of the Savior. This occurs as His life is lived out in ours by the Holy Spirit according to the Word. This is not a matter of simply changing cultural patterns like Westernizing natives, but changing the spiritual and moral fiber of men and women. God, who is holy, is deeply concerned with our walk. As a result, a number of passages like 1 Thessalonians 4: The Christian life is compared to walking. Walking becomes a visual aid to teach us how to live. By means of walking we move from one sphere to another; we seek to carry out certain responsibilities at work, at home, in the church, and in society. We do many things, some good and some not so good. But walking also means taking one step at a time, and with each step, while one foot is off the ground as we move forward, we are susceptible to being knocked off balance, to stumbling, or stepping into trouble. The General Exhortation 4: Verses 1 and 2 form a gentle and general reminder of the previous instruction they had received from Paul and his associates concerning how they should live and please God. Paul was appealing to them as fellow believers in the Savior. On their behalf, as a fellow believer, he makes his appeal, but he exhorts them by the Lord Jesus. This draws attention to the great importance of following both the previous instruction and that which would follow. They laid a doctrinal foundation and then taught them the moral obligations of that doctrine. Learning to live and please God is a matter of biblical instruction. It is neither natural nor innate. Without the Word, there is simply no way any of us are going to be able to walk as we should so we are able to please the Lord Col. For a commentary on this principle one only needs to consider Titus 2: The Apostle may have in mind Genesis 5: Here Paul seems to combine the two concepts. We all need growth and to be on guard against the temptations of world around us. This means being stretched and that means becoming uncomfortable. Too often we are simply concerned with keeping the status quo and we shrink from commitments that might stretch us. When men and nations refuse, God turns them over to their own devices and the schemes of their own hearts Ps. The emphasis in verse two on the commandments by the

authority of the Lord Jesus would add a further emphasis to show that none of this is optional if we are to please God. In fact, to stress the imperative nature of our walk and pleasing God, the Apostle will later give three reasons for obedience in verses 6b It seems that far too often some Christians just want to hear new truth. Certainly, God wants us to grow in the knowledge of His Word, but we also need the exhortation to excel still more in the truth we know; our goal should be to press on to greater and greater appropriation of the truths which we already know and are already practicing, but to only a limited degree. The Exhortation to Sexual Purity 4: The general exhortation of verses is now followed by specific instructions. The first has to do with sexual purity vss. But all men by nature tend to follow the desires, thelemeta, of the flesh and mind which are opposed to the will of God see Eph. It is not that all of those desires are evil, for many of them are God given. Sex is not evil. From the beginning God created marriage as a sacred union between one man and one woman and sex was to be a part of that union for the continuance of the race and for pleasure in marriage. In this passage the Apostle is clearly dealing with the issue of present or progressive sanctification. But Paul does not leave this in just general terms. That which is the will of God, or our pursuit in present sanctification, is spelled out in three appositional infinitive clauses in the Greek text that give examples of what sanctification means. The translation of the NIV is given below to illustrate. This stresses personal responsibility along with the benefits that will result in pleasing God and protecting ourselves from sin and avoiding its consequences see 4: Bruce writes, While porneia means primarily traffic with harlots pornai , it may denote any form of illicit sexual relationship. In some New Testament passages porneia appears to have a more general sense. Christianity from the outset has sanctified sexual union within marriage as in Judaism ; outside marriage it was forbidden. This was a strange notion in the pagan society to which the gospel was first brought; there various forms of extramarital sexual union were tolerated and some were even encouraged. A man might have a mistress hetaira who could provide him also with intellectual companionship; the institution of slavery made it easy for him to have a concubine pollake , while casual gratification was readily available from a harlot porne. In Thessalonica it was sanctioned by the cult of Cabiri of Samothrace, 80 Thus, by calling for believers to keep away from fornication, Paul had in mind all the particular social conditions to which these believers were susceptible in Greece stemming from their past history as idolaters. The Thessalonians lived in a pagan environment in which sexual looseness was not only practiced openly but was also encouraged. As Bruce has pointed out, in Greek religion, prostitution was considered a priestly prerogative, and extramarital sex was sometimes an act of worship. But to a Christian the will of God is clear: No appeal to Christian liberty can justify fornication. Know How to Possess Your Vessel vss. A great deal of debate exists regarding the meaning of verse 4 with two interpretations being prominent. How to do this is not explained by the Apostle. Of course, both aspects are important to believers, but perhaps there is stronger support for the second view because of the following reasons: LXX uses kataomai in Ruth 4: It is used 1 of vessels in religious worship temple vessels , 2 of men as instruments of the Lord Acts 9: That 1 Peter 3: Further, it was used of women in rabbinical literature. Marriage must be entered and maintained by the principles of Scripture. It is not just a convenience or a means of power or position or an excuse for sex. It is a life-long commitment of two people committed to ministry and love wherein they seek to complement and complete each other. Having stressed the positive, the Apostle then turned now to the negative focus in verse 5: A Christian can overcome because he knows God; this makes all the difference! We should note that Paul did not say the heathen do not know about God. The reason, they behave as they do is because they do not know God personally, even though they may know about Him. Knowing God intimately is fundamental to living a life in sanctification and honor. This is why both having relationship with God through faith in Christ and maintaining a close walk with Him through daily intimate fellowship is vital to having and keeping a pure walk before God. Do Not Trespass and Defraud a Brother vs. If fornication is abstained from, no man will go beyond his brother. A biblical approach to marriage and sex according to these instructions will keep one from violating the rights and taking advantage of others in the matter of sex and marriage. In verse 6 Paul made his appeal on the basis of the others involved in immoral behavior. It has its immediate consequences in the personal discipline of God on the believer who transgresses and on a society which ignores the laws of God. The tremendous effect of this can be seen on the home and in the transmission of sexually-transmitted diseases so prevalent in our world

today. So then whether we are alive or away, we make it our ambition to please him. For we must all appear before the judgment seat of Christ, so that each one may be paid back according to what he has done while in the body, whether good or evil. The initiator of the act takes advantage of his partner in sin by fanning the fire of passion till self-control is lost. Everyone who fears the wrath of God should abstain from immorality because judgment follows such sin as surely as day follows night. That God always judges sin is a basic Christian truth which Paul had taught them and warned them about when he was in Thessalonica. From this it came to be used of sexual sins. In this verse Paul drew a conclusion based on his preceding arguments.

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In the former part of this letter the Apostle has been building up a massive fabric of doctrine, which has stood the waste of centuries, and the assaults of enemies, and has been the home of devout souls. Possibly the error of our forefathers was in cutting faith too much loose from practice, and supposing that an orthodox creed was sufficient, though I think the extent to which they did suppose that has been very much exaggerated. The temptation of this day is precisely the opposite. But what about the fourth fourth which underlies conduct? This generation superficially tends to cut practice loose from faith, and so to look for grapes from thorns and figs from thistles. Wrong thinking will not lead to right doing. Those two precepts lay down the broad outline, and all that follow in the way of specific commandments is but filling in its details. We observe that we have here, first, an all-inclusive directory for the outward life. Now, it is to be noticed that the metaphor of sacrifice runs through the whole of the phraseology of my text. A tacit contrast is drawn between the sacrificial ritual, which was familiar to Romans as well as Jews, and the true Christian sacrifice and service. In the former a large portion of the sacrifices consisted of animals which were slain. And so the sum of the whole is that the master-word for the outward life of a Christian is sacrifice. That, again, includes two things-self-surrender and surrender to God. Now, Paul was not such a superficial moralist as to begin at the wrong end, and talk about the surrender of the outward life, unless as the result of the prior surrender of the inward, and that priority of the consecration of the man to his offering of the body is contained in the very metaphor. For a priest needs to be consecrated before he can offer, and we in our innermost wills, in the depths of our nature, must be surrendered and set apart to God ere any of our outward activities can be laid upon His altar. The Apostle, then, does not make the mistake of substituting external for internal surrender, but he presupposes that the latter has preceded. He puts the sequence more fully in the parallel passage in this very letter: Now, of the two thoughts which I have said are involved in this great keyword, the former is common to Christianity, with all noble systems of morality, whether religious or irreligious. There is no need for my dwelling at any length on the various practical directions in which this great exhortation must be wrought out. It is of more importance, by far, to have well fixed in our minds and hearts the one dominant thought that sacrifice is the keyword of the Christian life than to explain the directions in which it applies. But still, just a word or two about these. There are three ways in which we may look at the body, which the Apostle here says is to be yielded up unto God. It is the recipient of impressions from without. There is a field for consecration. The eye that looks upon evil, and by the look has rebellious, lustful, sensuous, foul desires excited in the heart, breaks this solemn law. The eye that among the things seen dwells with complacency on the pure, and turns from the impure as if a hot iron had been thrust into its pupil; that in the things seen discerns shimmering behind them, and manifested through them, the things unseen and eternal, is the consecrated eye. And there are pictures and books, and sights of various sorts, flashed before the eyes of you young men and women which it is pollution to dwell upon, and should be pain to remember. The body is not only the recipient of impressions. It is the possessor of appetites and necessities. See to it that these are indulged, with constant reference to God. There is the senseless luxury of this generation. There is the exaggerated care for physical strength and completeness amongst the young; there is the intemperance in eating and drinking, which is the curse and the shame of England. There is the provision for the flesh, the absorbing care for the procuring of material comforts, which drowns the spirit in miserable anxieties, and makes men bond-slaves. There is the corruption which comes from drunkenness and from lust. There is the indolence which checks lofty aspirations and stops a man in the middle of noble work. And there are many other forms of evil on which I need not dwell, all of which are swept clean out of the way when we lay to heart this injunction: I remember a quaint old saying of a German schoolmaster, who apostrophised his body thus: It is also, besides being the recipient of impressions, and the possessor of needs and appetites, our instrument for working in the world. And so the exhortation of my text comes to include this, that all our activities done by means of brain and eye and tongue and hand and foot shall

be consciously devoted to Him, and laid as a sacrifice upon His altar. That pervasive, universally diffused reference to God, in all the details of daily life, is the thing that Christian men and women need most of all to try to cultivate. So, dear friends, sacrifice is the keynote-meaning thereby surrender, control, and stimulus of the corporeal frame, surrender to God, in regard to the impressions which we allow to be made upon our senses, to the indulgence which we grant to our appetites, and the satisfaction which we seek for our needs, and to the activities which we engage in by means of this wondrous instrument with which God has trusted us. These are the plain principles involved in the exhortation of my text. Note, secondly, the relation between this priestly service and other kinds of worship. I need only say a word about that. Paul is not meaning to depreciate the sacrificial ritual, from which he drew his emblem. But he is meaning to assert that the devotion of a life, manifested through bodily activity, is higher in its nature than the symbolical worship of any altar and of any sacrifice. And that falls in with prevailing tendencies in this day, which has laid such a firm hold on the principle that daily conduct is better than formal worship, that it has forgotten to ask the question whether the daily conduct is likely to be satisfactory if the formal worship is altogether neglected. I believe, as profoundly as any man can, that the true worship is distinguishable from and higher than the more sensuous forms of the Catholic or other sacramentarian churches, or the more simple of the Puritan and Nonconformist, or the altogether formless of the Quaker. So, dear brethren, remember that whilst life is the field of worship there must be the inward worship within the shrine if there is to be the outward service. Lastly, note the equally comprehensive motive and ground of this all-inclusive directory for conduct. The mercies of God which move a man to yield himself as a sacrifice are not the diffused beneficences of His providence, but the concentrated love that lies in the person and work of His Son. And there, as I believe, is the one motive to which we can appeal with any prospect of its being powerful enough to give the needful impetus all through a life. The sacrifice of Christ is the ground on which our sacrifices can be offered and accepted, for it was the sacrifice of a death propitiatory and cleansing, and on it, as the ancient ritual taught us, may be reared the enthusiastic sacrifice of a life—a thankoffering for it. Nor is it only the ground on which our sacrifice is accepted, but it is the great motive by which our sacrifice is impelled. So his exhortations were powerless. Whilst Seneca taught, Rome was a cesspool of moral putridity and Nero butchered. So it always is. There may be noble teachings about self-control, purity, and the like, but an evil and adulterous generation is slow to dance to such piping. Nothing else, brethren, as your own experience has taught you, and as the experience of the world confirms, nothing else will bind Behemoth, and put a hook in his nose. If we will open our hearts to the sacrifice of Christ, we shall be able to offer ourselves as thankofferings. If we will let His love sway our wills and consciences, He will give our wills and consciences power to master and to offer up our flesh. I beseech you therefore, brethren—Paul uses to suit his exhortations to the doctrines he has been delivering. So here the general exhortation to universal holiness, grounded on, and inferred from, the whole of the preceding part of the epistle, is contained in the first and second verses. Particular advices and precepts follow from the third verse to the end of the epistle. It has a reference here to the entire gospel, to the whole economy of grace or mercy, delivering us from the wrath of God, and exciting us to all duty. We should therefore habitually recollect this powerful motive, and particularly when any difficult duty is to be performed. These also are particularly named, in opposition to the abominable abuse of their bodies, of which the heathen were guilty, mentioned Romans 1: And several other expressions follow, which have likewise a direct reference to other expressions in the same chapter. To this we may add, that having taught, Romans 7: A sacrifice—Dedicated to God entirely and irrevocably; for in the ancient sacrifices, the animals were wholly given, and were not taken back again; made dead to the world and sin, being slain by the commandment, Romans 7: This is spoken in allusion to the sacrifices under the law being required to be without blemish. Acceptable—A sacrifice of a sweet-smelling savour. The sum is, Let your whole souls, with all their faculties, and your bodies, with all their members, being sanctified and animated by divine grace, be dedicated to, and employed in the service of him to whom you are under such immense obligations. And as the sacrifice is thus reasonable, it is equally reasonable that we should offer it, being under indispensable, yea, infinite obligations so to do. So that in offering this sacrifice, and in all things, a Christian acts by the highest reason, from the mercy of God inferring his own duty. He entreated the Romans, as his brethren in Christ, by the mercies of

God, to present their bodies as a living sacrifice to Him. This is a powerful appeal. We receive from the Lord every day the fruits of his mercy. Let us render ourselves; all we are, all we have, all we can do: It is acceptable to God: Conversion and sanctification are the renewing of the mind; a change, not of the substance, but of the qualities of the soul. The progress of sanctification, dying to sin more and more, and living to righteousness more and more, is the carrying on this renewing work, till it is perfected in glory. The great enemy to this renewal is, conformity to this world. Take heed of forming plans for happiness, as though it lay in the things of this world, which soon pass away. Do not fall in with the customs of those who walk in the lusts of the flesh, and mind earthly things. The work of the Holy Ghost first begins in the understanding, and is carried on to the will, affections, and conversation, till there is a change of the whole man into the likeness of God, in knowledge, righteousness, and true holiness. Thus, to be godly, is to give up ourselves to God. None of the doctrines of the gospel are designed to be cold and barren speculations. They bear on the hearts and lives of people; and the apostle therefore calls on those to whom he wrote to dedicate themselves without reserve unto God. Therefore - As the effect or result of the argument or doctrine. In other words, the whole argument of the eleven first chapters is suited to show the obligation on us to devote ourselves to God. From expressions like these, it is clear that the apostle never supposed that the tendency of the doctrines of grace was to lead to licentiousness. Many have affirmed that such was the tendency of the doctrines of justification by faith, of election and decrees, and of the perseverance of the saints. But it is plain that Paul had no such apprehensions. After having fully stated and established those doctrines, he concludes that we ought therefore to lead holy lives, and on the ground of them he exhorts people to do it. So great had been the mercy of God, that this constituted a reason why they should present their bodies, etc. The word "mercies" here denotes favor shown to the undeserving, or kindness, compassion, etc. The plural is used in imitation of the Hebrew word for mercy, which has no singular. The word is not often used in the New Testament; see 2 Corinthians 1:

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