Luke - Commentaries by L. Douglas Nicolet

The Christian Shepherd: 1999, "Go in Peace"

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“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” (Eph. 1:13).

How sublime is the order and description given here of the path followed by the soul who, in faith, turns to Christ! It begins with one who hears, in faith, the “word of truth” of the gospel. Then, by faith (and that very faith is itself, an undeserved gift see Ephesians 2:8) the soul is given to believe in the One of whom it has heard. And then, upon believing, the Holy Spirit seals that soul in Christ, and salvation is a known and enjoyed reality. The saved soul can “go in peace,” assured of its acceptance in Christ.

We have a lovely picture of this in the despised, outcast Jewess of Luke 7. The actions of the woman “which was a sinner” as she stands at the feet of the blessed Lord Jesus weeping, displaying her heartfelt affection for Him, anointing His feet with oil, and laying aside all her “glory” (wiping His feet with the hairs of her head), are a proof of the reality of that work of repentance in her heart.

Then the blessed Lord Jesus completes that work begun in her soul. In verse 47 He first says to the unbelieving Pharisee, “I say unto thee, Her sins, which are many, are forgiven.” And thus it is that this repentant sinner hears that “word of truth, the gospel of [her] salvation.”

In verse 48 the Lord Jesus turns to the woman and says, “Thy sins are forgiven.” He makes the gospel personal speaks personally to her and she believes what she has heard spoken by Him.

But the unbelieving, who were with the Lord at the Pharisee’s table, also hear this “word of truth.” Rather than believing, they reason. The flesh, lusting “against the Spirit” (Gal. 5:17), always reasons can never, and will never, accept His Word in faith.

Jesus then speaks a further word to her heart, sealing that which she had by faith heard and believed: “Thy faith hath saved thee; go in peace.”

This condition of peace is the normal condition into which God desires to bring each redeemed soul. What joy and liberty is thus available to each dear child of God who by faith has heard His precious Word and has believed what it has heard. Thus sealed by the Spirit, the believer goes forth in the peace and confidence of a known relationship with the Father. May it be so with each one today who has believed the Word of truth!

Ed.

The Christian Shepherd: 1997, Editorial: Whose Image Do We Bear?

“Show Me a penny. Whose image and superscription hath it?” (Luke 20:24).

The Lord’s words should have gone right to the consciences of the Pharisees and Herodians. In their unbelief their eyes were blinded to the glory of the “Image and Superscription” that stood before them. He, the very “image of God” (2 Cor. 4:4), bore the divine superscription as the “Word” made flesh. But His Godhead glory was hidden to their eyes, for only faith could comprehend Him.

The image and superscription on the denarius (the penny) should also have been a rebuke to their hearts, for they well knew that their nation was not enjoying the blessing and favor of God. The image and superscription on that coin, a public testimony to the Roman yoke under which they lived and by which they were ruled, ought to have caused them sorrow as they considered the sad fruit which their sin and disobedience against Jehovah had born.

Now Jehovah-Jesus stands among them. What it must have meant to His heart as He looked at that coin! He, the Messiah, the rightful King of Israel, was standing in their presence, “despised and rejected of men.” He had come in lowliness and grace to His own, but they had “received Him not,” saying, “We will not have this man to reign over us.” His image and superscription ought to have been “stamped” on something of far greater value than the Roman denarius; it ought to have been impressed on their hearts. But the cold, stony condition of those hearts would not receive the impress of the divine Person and Word who stood in their presence. What sorrow that little silver coin must have been to His blessed heart! “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” (Matt. 23:37).

Does not this have an application to our lives? God has reached out in divine, sovereign grace to us who are Gentiles. “The Father sent the Son to be the Saviour of the world.” The blessed Lord Jesus bore on the cross, before the mocking world, the superscription of a despised, outcast criminal, “Jesus of Nazareth the King of the Jews,” in order that we might forever bear His blessed “image and superscription” before the Father. The lost coin of Luke 15 has been found. There is joy in the presence of the angels of God over the sinner that has repented.

Now, may we not hear our Lord Jesus, as He looks at each one of us a found coin asking, “Whose image and superscription do you bear in the place that rejected Me?” May God grant that our lives plainly show before this world the “image and superscription” of that blessed One who has loved us and redeemed us with His own precious blood. We shall “be like Him” in a coming day when we see Him. May we, then, seek to be like Him now, bearing His image and His Word while we pass through this world.

“For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren” (Rom. 8:29).

Ed.

The Christian Shepherd: 1997, Editorial: Who Will Name Them?

“But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.... Now Elisabeth’s full time came... and she brought forth a son. And her neighbors and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marveled all” (Luke 1:13, 57-63).

Zacharias and Elisabeth were presented with a choice that in its moral application constantly presents itself to believers today. The angel of the Lord told Zacharias that his son’s name was to be John. When he was born, the neighbors and cousins (“kinsfolk,” JND) called his name “Zacharias” after his father. Who was to have the final say? Would this dear couple obey God or man? Happily they stood together and remained of “one mind” in obedience to God. “Can two walk together, except they be agreed?” (Amos 3:3).

But it was not an easy stand to make. Though they clearly understood the Word of God and knew exactly what God’s mind was in the case of the son He had given to them, the pressure of family and friends to pursue a course opposite His mind was very strong. Notice that these folks didn’t have premeditated plans to turn this dear couple aside from the mind of God. “They rejoiced” with dear Elisabeth at the birth of her son. They too followed God’s mind in seeing that the child was circumcised on the eighth day according to Scripture. However, in deciding the child’s name, these relatives usurped that place of authority and responsibility which God had given to Zacharias and Elisabeth. They thought to give the child a name according to what was naturally right in their eyes. But in seeking to do this they subtly undermined the parents’ God-given responsibility for its guidance and direction. If they could name the child, they could also determine what he was to do with his life.

The parents must oppose this if they were to remain obedient to God’s will. But it was difficult, for they did not face a wicked enemy such as Herod. This opposition came from loving and religious friends and relatives perhaps the most difficult pressure of all for believers to withstand!

Nor were these “friendly relatives” easily turned aside from their intentions when Elisabeth said “no” to them. Perhaps they reasoned: “But Elisabeth, it is only natural that the child should be named after his father. That’s the way things have always been done in our family.”

Further, they subtly tried to divide the unity of mind existing between the parents by questioning Zacharias, assuming that he would oppose his wife and agree with them. But if Zacharias cannot speak, he can act. And so he writes, “His name is John.” No more questions now. It was a wonderful confirmation of their united faith.

How often do we feel those pressures that would turn us aside from the path of faith. We have the precious Word of God, and we have the Spirit of God who will give guidance and understanding to the heart which is willing to submit to that divine revelation. But then, we too have the world standing ready to oppose us in this path of faith. And often we find, as this dear couple did, that the strongest opposition comes from those nearest and dearest: our family and our friends.

Let us morally apply the principle, seen here in Zacharias and Elisabeth, to all of the circumstances of our Christian life. May God grant each to be faithful to Himself in following His precious Word in simple dependence and obedience, though it may, at times, mean that we are misunderstood by those who by nature know us and love us. When God’s mind for us is questioned thus, let us in faith say with Elisabeth, “Not so; but he shall be called John,” and in faith write with Zacharias, “His name is John.”

Ed.

St. Louis Conference: 2003, Encouragment to Enter into Our Canaan Blessings

Address—D. Nicolet

Meeting this afternoon singing hymn #76. I'm thinking especially. Of that last verse. There no stranger God. Shall meet thee. Stranger, thou in courts above, he who greets thee, he who to his rest shall greet thee, greets thee with a well known love. Hymn #76. Rise my soul, thy God. Stranger. On. Earth came over here. See you. Later. God, my love. I think worship. Give me whatever your heart. Extortion. Is it just a little? Hard to believe. What I heard while it's sitting here for us to make sure we shall begin. All today. It is not shall break. Anything. Let's rise for the last two verses. 1. Shall bring. Their grace shall try and swelling.

Sliding. Let's ask the Lord. I'd like to begin this afternoon by reading 3 verses. These are verses that have been already, at least two of them referred to in our meetings. Trust that this is what the Lord is. Is from the Lord as it's been laid on one's heart. Turn to Joshua, Chapter One. We'll just read one verse there. Joshua chapter one. And I'd like to read verse 3. Every place that the soul of your foot shall tread upon. That have I given unto you. Saith As I said unto Moses, Every place that the soul of your foot shall tread upon, that have I given. Unto you turn to Luke 18 please. Luke, Chapter 18. And umm. Perhaps someone can help me. I'm looking. Maybe it's not in Luke 18. I'm looking for the verse in Luke. Where the Lord Jesus says that which he seemeth to have. Would be taken away. 1926 Luke 19. Yes. Thank you very much. Luke 19. For I say in verse 26. For I say unto you, that unto everyone which hath shall be given. And then this this phrase especially was what was on my heart. And from him that hath not even that he hath, shall be taken away from him, even that he hath shall be taken away from him. And then I want to read in Luke. Chapter 24. Very. Familiar scripture. Luke, Chapter 24. And umm. I would like to read this from Mr. Darby's

translation. We're just going to read one verse 32. And they said one to another, was not our heart burning in US as he spoke to us on the way. And as he opened the Scriptures to us. I'd like to go back to Deuteronomy and then look again at Ephesians, but these verses, the Lords help introduce what I have on my heart this afternoon. And that is, we have had an incredible and are enjoying an incredible feast, beloved brethren of the richest kind of spiritual truth from the heart of God, calculated to encourage and exercise our hearts. And I think it was pointed out, but I want to emphasize it again. If we in type look at that as entering into Canaan's blessings, the promised land.

And by faith, enjoying now what we will enjoy in reality when they're in the courts of glory and no stranger God there will greet us. I think it's very, very striking that as it was pointed out, that land had been given to them. But it was really only theirs in the portion or in the measure, that they put their foot down one step at a time and walked through it. They might say this is all ours, and sit down and stay where they were. Could you say they were enjoying that land that God had given them? No, it required walking and it required conflict. And I have that on my heart this afternoon a little bit. But then I turned to Luke, and there's another passage in the. In the gospels where that verse that I read, the Lord Jesus uses the words. What he seemeth to have, the word seemeth is there, And this, before I go any further, is a concern of mine, and I want to speak for a moment directly to the beloved young people sitting here, to all of our hearts. You sit here in a company of people that outwardly could not be in a place of more blessing, or we could be in a place with larger numbers. We could be in a place with more eloquent speakers. We could be in a place with more exciting activities. More beautiful building. Well, perhaps not much more than this one, but from those little assemblies from which we come. We could find a place that, and there are many of them. Gorgeous, large, beautiful buildings. Active congregations. But I submit to you that beloved young people, beloved brethren, we couldn't be in a place. Where we could find a richer, or have available to us a more wonderful spiritual feast of truth, to open the word of God, and to be taken into those heights, as it were, of that promised land, and to sit here and feed on it. And so you're sitting here today seeming beloved young people to be part of that. But I want to, before I go any further, issue a warning in love to your soul. If it's not reality. Has the most solemn, solemn position to be in. And to whom much is given. Much is required. The Lord understands and judges in perfect righteousness and judgment. And I say what I've heard said before, what brethren have heard, who have said often, but I say it again in love to your souls, beloved. Friends sitting here. If if there's anyone sitting in this room. Who has never yet accepted the Lord Jesus Christ as personal Savior. What you seem to have today, which is the greatest privilege and spiritual feast imaginable. Is going to be taken away. If you leave this world and. That condition. And so I would plead with each one before we go any further in the precious word of God. To in your soul, between you and the God who created you and knows you and loves you. Have to do with him. And make sure that what you appear to have outwardly. Is a reality by faith in the Lord Jesus Christ. And the precious blood he shed on the cross, and that it is indeed an inward truth in reality with you, that you do indeed have eternal life through Jesus Christ our Lord. And then we turn to Luke 24, That beautiful passage. And we read the testimony of two who had been on a walk with the Lord Jesus. And it says, Did not our hearts burn while he was in the way with us?

Why did their hearts burn? Because he opened the word of God and showed them the things concerning himself. And my beloved brethren, by the Spirit of God. The last couple of days the Word of God has been opened, and have we not had the precious things of Christ open to our hearts? And do we sit here saying? Yeah, I've heard that before. Or has there been a response? In my soul. I don't ask for a display of. Outward bubbliness or anything else? You know, and I know before God whether or not there has been a response in this in this heart, I about said in this ice cube because that's often what I think of mine as being it passes for a heart, but too often it's an ice cube. But I hardly know of anything more calculated to meld it. Than what he has spoken to us. As he's walked with us along the way. We've talked about our position. As blessed with all spiritual blessings in the heavenly places in the heavenlies in Christ. And we fed and delighted and savored those things. At least they've been explained with a clarity. That none who can understand what's being said could. Use an excuse saying I just couldn't understand that. But you know there are enemies. That would seek to hinder. The joy of entering into those things and allowing those things to get hold of my heart, those precious things of Christ. Of his blessed person, of what God is and what he's done, of the position I have, of all that's mine, there are enemies. That at every step of our wilderness pathway would seek to hinder us, to keep us from the enjoyment of those things. Now by faith, though for every true child of God, they can never. Keep us from the reality of entering into them, perhaps this very day. And seeing his blessed face, and knowing them in fullness. But I'd like to stir my heart, and I trust jurors this afternoon. Perhaps it will be a negative way to approach it by looking at those enemies. And seeing if we can identify them. And with the help of God, and by his grace and through his strength. Have a victory over them. You know, my brother this morning said that there are 10 times in the book of Ephesians that the words in Christ are mentioned. And we've talked much about our position and I think if the Lord leaves us here we'll enjoy more of that. But I want to talk to you about a word that's mentioned seven times in Ephesians, and I believe that that word is the key to whether or not we're going to enjoy. Really enjoy this feast. That has been prepared for us. That word is walk. Because the measure in which I walk in the good of these things. Is the measure in which I'm going to delight in them and enjoy them. I'm not emphasizing the number 7, and I'm not going to emphasize particularly the seven enemies we're going to look at in Deuteronomy that hindered or were there to hinder the people of God for men or into Canaan. But I want to look at them, and I want to relate them to those seven walks in Ephesians. Just the things that have come to my heart. With a prayer that it will stir me up. And if the Lord be pleased, it will be a blessing to you, my beloved brethren. And I want to say these things. In as simply as I know how. I don't know how to get to be deep. But I want them to be understood. I want to turn to begin with.

To Deuteronomy Chapter 7, where we're going to meet those seven enemies that will hinder the seven walks that are mentioned in Ephesians, which would keep us from enjoying the blessings that are ours that we've been feeding on in Christ. Deuteronomy Chapter 7. These enemies are mentioned in a variety of ways throughout the Scripture, none without importance, none without lessons to be learned. And certainly what you're going to hear by the with the help of God this afternoon is very, very far removed from an all inclusive. Description or a statement of these enemies. But you know, the children of Israel here. We're hearing something. They were hearing something wonderful. They were hearing a promise for a coming time very soon. When they were about to enter into a land that God had promised them, a land flowing with milk and honey, something that for 40 years in the desert they may have had difficulty picturing in their mind. God has something so incredibly lovely. So awesome and precious beloved young people for you and me. We're walking through a wilderness. Sometimes it doesn't seem like a wilderness. It seems like a pretty pleasant place to walk. But I want to tell you something. And I'd like to say this over and over again because I wanted to crap capture my heart. The Lord Jesus Christ who hung on that cross. And suffered there. And went through such untold agonies for me. And for you. Didn't do it so that ultimately when you get home to glory or in the measure that you can enter into it in faith now? You would say. This isn't worth it. He didn't suffer. To make you miserable. He was infinitely miserable, if I say can say that, Reverend Lee. That you might be so fully blessed when you get home to heaven after you've had your fling in the world? No. So you can be fully blessed right now by faith, enjoying these things. And so here's a land they're about to enter. When God shall bring thee, verse one into the land, whether thou goest to possess it and hast out many nations before thee, the work has been accomplished. If I can

apply it this way, we've been talking about our position in Christ in heaven. Positionally, I'm there. The Father looks at his beloved son and he says he sees this person, He sees me. He sees you in all of the beauty and the perfection of his beloved Son. Can you be more blessed than that? Beloved young people, is there something you're seeking after in this world that's going to do something more than that for you? So this is a land that the Lord thy God shall give thee. The enemies it says he's cast them out. But then he says this warning. First of all, this I'll read The Seven Enemies, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites. The highlights and the Jebusites 7 Nations greater and mightier than now. All I want to say is that those are listed in various order, in various ways. Sometimes five of them are listed. Sometimes three of them are listed. In a sense, I suppose you could say that the Canaanites represented all of these enemies. They're all related. They're all the descendants of Canaan, the son of Ham. But they're specifically mentioned here, and because they're specifically mentioned here, I want to look at them in a character that they may represent, that somehow beloved young people, beloved brethren, might be hindering you and me from sitting down at this feast that God has prepared and is giving us. From fully enjoying it. And from truly daily walking in it. And so he says in verse, through the Lord thy God shall deliver, thee, shall deliver them before thee. So the work of the Lord God has accomplished and finished a work, may I say, in all due reverence. He's done the work.

We're to do the enjoying, Jesus wept, rejoice evermore. And then it goes on, and it says a little warning, Thou shalt smite and utterly destroy them. Thou shall make no covenant with them, no short no show mercy to them. Knight is shalt thou make marriages with them. That is, at the cross the enemy was defeated. But we're still on our way home. We can have, if we wanted, the privilege of enjoying by faith. That position right now? But there are enemies that need us to keep that from happening. Defeated enemies. Yes. If you know the Lord Jesus Christ, the Savior, you're going to be home. Maybe today. And so am I. But until then? These enemies have to be overcome. And you are not, nor am I to show them any compassion. Destroy them. The world's got a new phrase of its buzzword for this day. We often talk about it. It's called tolerance. You don't show these enemies tolerance. You don't tolerate what they stand for. If you want to sit down at that feast and enjoy Christ. No compass, no compassion. No covenant. You don't compromise with them. You don't tolerate them. You don't compromise with them. And you don't couple with them? You don't marry no union. Is that hard? And you say, come on, Doug, look at that world. You expect me to go through there? With no tolerance for it. With no compassion. Not coupled sometimes with it. No, I don't expect you to do that, but God does. If you want to truly be happy and blessed. In your Christian pathway. It's not a maybe. If or or situation. It's an all or none situation. Am I having struggles and not finding myself really happy and fulfilled? Maybe there's some tolerance? Maybe there's some compromise? Maybe there's some union? With that which God has cast out that I might enjoy Christ. Down in verse five, it says, Ye shall deal with them, thus shall ye deal with them. This is an enemy. He's cast out so we can enjoy this, these wonderful things we've been hearing. But we have to deal with them and there are four things we have to deal with. We have to destroy their altars. Verse five, We have to breakdown their images. We have to cut down their Groves. We have to burn their graven images with fire. That's faith at work, beloved young people. It's not enough to say yeah, I'm saying, and then walk away and try to find everything you can in this world to satisfy your heart. There's some things to do. What's an altar? Well, there's others who could. Expound on this. Much better than I, but man has to have an object to worship. There isn't anybody in this world that doesn't worship something. Now it may not be religion. It may be the most popular entertainment figure right now. They lose their popularity pretty fast. But for a while they become role models and so many want to be like them. I want to speak carefully. But in this city of Saint Louis, no doubt in the hospitals, there are rooms filled with people about to enter eternity because of serious illnesses.

So what did the Saint Louis Rams football team do to alleviate their condition? And yet stadiums are filled with sixty 7080 thousand people screaming, yelling, excited. Because something they worship. Something they look to as bringing them happiness and satisfaction. Just having a good day. While souls lay in hospitals. Entering a crisis eternity on that so-called good day. Breakdown those altars. Don't be taken up with the things that this world has to have to try to fill the hole in its heart that Christ alone can fill. Destroy them. Breakdown their images. An image, if I can say it this way, is what represents that altar. Man's something to fill a hole in his heart. God alone can fill that. Through the person of his Son, the Lord Jesus Christ. But he's got all sorts of images. All sorts of role models. That are supposed to satisfy his heart. Break them down. They're not going. To get you. Into that place Canaan. Christ in glory. Where you can truly enjoy what is eternal and fully satisfying. And then it says. Cut down their Groves. I want to speak especially to the beloved young people. I'm not a student of this. Now what I'm saying is I certainly could be corrected, but it seems to me when the word of God uses the term Groves. It is talking about those places that were dedicated. To the worship of Ashtaroth or another culture calls her a starting. Or the word of God sometimes uses the word Ashira's. Absolute immorality. Cut them down. You live in a world that is full of immorality. How many times have you heard that? Beloved young people? It's not the same kind of world I lived in when I was your age, 50 years ago, now 45 years ago. A world that knew those things were going on and tried to hide them. No, their Groves, their trees, they're out in the open. And people are openly there, involved in open immorality, celebrating it. Not trying to hide it. It's true, our hearts are no different. They were just as wicked 50 or 60 years ago, or 150 and 60 years ago as they are now. But what was hidden, what was connected with shame, is now a Grove. Where open immorality is celebrated. And every vial abominable form of it. Cut him down. You say if I'm not involved in it, thank God. But don't give place for it. Don't be entertained by it. Don't excuse it. Don't be tolerant of it. Don't accept that, it's normal. It's not normal. It's wickedness. And it will keep you. From enjoying what we've been talking about in our reading meetings. And then it says and burn their graven images with fire. What's the difference between an image and a graven image? I don't really know for sure.

But I do know that if you grave and if somebody is working on something in graves and graves on it, they're putting effort into it to create a beautiful looking, decorated thing. And this world. Puts an incredibly beautiful looking gloss. And veneer. And decoration. On what is intended to keep you. And me. From enjoying my blessed Jesus and your blessed Jesus. And it will spend a lot of time and effort and money. To engrave things. Images. That will make the things that take your heart and mind from Christ. Looks so beautiful. And so inviting. Didn't God give him the land? Didn't he promise to take him there? Yes, he did. I'm not going to go further in this chapter. I recommend you read it, Ponder it. But there was. There were, I should say, enemies to be faced, efforts to be made, a walk to be followed. If they were going to walk step by step through the land that God had already given them. And possess and enjoy it. I don't think. For myself. That it's because there are. Weak small assemblies. And there is not much quote UN quote gift amongst us. And you can go ahead and list all the things that are thrown at those gathered to the Lord's name to prove that they're speaking in human teenage language, a bunch of jerks that don't know what they're doing. That may all be true, but I don't think. That that's the problem. Beloved young people. With why sometimes you and I tend to start straying away. From the Lord Jesus. I think the problem is we haven't done this. And because we haven't broken down those altars and destroyed those images. Because we decided to make some compromises to show a little bit of tolerance. To be coupled a little bit with this world. The Lord Jesus no longer becomes, I say, very reverently appetizing. And it's OK to sit in the meetings and the reading meetings and hear brothers talk about these things, because in another 20 minutes or another half an hour, we're going to be out of here and we can have some fun. So I

can end up listening to these things and put up with them. Until I can do go do something and find something that's more fun. That way Jesus hung on the cross. Is that why you hung there? So you could tell him I can find my fun somewhere else, Lord Jesus. I really don't want to walk with you. I want to be in heaven. But I want to have some fun here first. We won't turn to it, but you can turn to the Old Testament. You can find. As the children of Israel were wandering through the old wilderness, they got tired. Of God's bread. And they said something terrible. But you know, beloved young people, beloved brethren, we can say it too. And sometimes we do without realizing it, they said. Our soul loathe this light bread. We're sick and tired of what God is giving us for food. This is the bread of God that came down from heaven. Who said that? My savior. And yours that hung on a cross. And thought about me while he was hanging there.

And pay for my sins. Did he do that for you? Are you getting sick and tired of walking with him? Blessed with all spiritual blessings. In the heavenlies in Christ. In the closing moments, I won't dwell much on it. I want to turn back to Ephesians. And I want you to walk with me through Ephesians and look at these seven enemies. And we'll just apply, with the Lord's help, a few practical principles. Because I will suggest to you that unless we're willing to walk in what we know in our heads. At least morally, we just seem to have it. We don't really have it. Don't tell me. That you've got joy in Christ. When you give him one hour a week. And the rest of the time is for you. Read Malachi. Jehovah says to his people. You're bringing me the lime and the blame and the lame, the sick. You're bringing me the cast offs for sacrifices. Go offer him to your governor. See if he'll receive them. Who gets the best in my life? The one that gave me the best at Calvary's cross. Or the world that spit in his blessed face. Who gets the best? I didn't say who deserves the best. Our minds can answer that real fast. Who gets the best? In my life. Let's turn to Ephesians. You'll understand that I'm not going to even attempt. To read the context of these verses, certainly not. Minister on them in their doctrinal. Bearing. But let's read the first walk. Chapter 2. Of Ephesians. And we can move out the words happy quick and they come properly later in that chapter we'll just read and you who were dead in trespasses and sins. Now there's a world out there. That answers to that. And it doesn't beloved young people look like it. It looks very beautiful and very inviting. But those that inhabit it without Christ, This is the real view. God loves us too much to play games with our minds. He tells us the truth. And you? Who were dead. In trespasses and sins. Where in time past she walked, according to the course of this world. And then down a little later, it talks about the course of the world. It describes it. The end of verse 3, fulfilling the desires of the flesh and the mind, and where by nature the children of wrath I even as others. It's the first walk, That's what we were. You know, the first one mentioned I'm going to be flipping back and forth. Deuteronomy 7 You don't need to do that. I don't want to force applications, but let me just simply apply it today this way. The first enemy mentioned were the Hittites.

Children of, I think, a man named Path. And I can remember a time in the Old Testament. When a mother said. Of her son that she loved. That she was weary of the daughters of Heth. And her son Jacob were to marry. Such daughters, what good would her life do her? Daughters are something that we relate the thought of affection. And fruitfulness, among other things. To. You can embrace. And get caught up with the affections of this world trying to find fruit in the world. What you're going to find if you do and if I do. Is that's going to keep you out? Of the land that God wants you to walk through. It's going to keep you from enjoying, really in your heart, Christ in glory. And the blessings that are yours in Christ. We'll go on quickly. Verse 10 of chapter 2. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. The second group of enemies. For the Girgashites, I don't know much about him. I don't know that much is said about them. But I think we could turn. To Joshua. Joshua 24 I think it is. And we'll read one verse, verse 11 of Joshua 24. And she went over Jordan. Now this is Joshua speaking to these people. And came on to Jericho. What's Jericho? That's a city. That's called the City of the curse. Looks so beautiful. But until the Prophet of God worked that miracle, its waters were undrinkable. And so he says in The men of Jericho fought against you. And then I believe that the list is the same. I don't know if it's in the same order, but it's the same that we have in Deuteronomy 7. It talks about who those men were. And so all I want to say is we read about the Girgashites as being those who inhabited the city of a curse that stood in Israel's way to get into the Land of Blessing. And we find in Ephesians 2, if we go on, that we were Gentiles without God and without hope in this world. Yes, in Mr. Darby's translation. Back in numbers, we won't go back in. Joshua won't go through it. If you read the note, it could be said that those that inhabited Jericho were its citizens. The citizens of the city of the curse. So which world are you a citizen of? They confessed that they were strangers and pilgrims. They looked for a city which had foundations whose builder and maker is God. We walk through this land as pilgrims and strangers. If you want to truly enjoy a risen Christ in your heavenly blessings. Don't become a citizen of Jericho. The measure in which you and I get wrapped up in this world and its affairs. Is a measure by which the joy that the Lord wants us to have right now, by faith, is going to be taken from us. Chapter 4. Verse one, I, therefore the prisoner of the Lord beseech you that she walk worthy of the vocation or calling wherewith.

Ye are called. Sihan was the king of the Amorites. When the children of Israel came along and met him, they sent a message to him. They said, Let us pass by through your land. I'm going to say this from memory. I could be wrong, but I believe that message said we won't eat your food or drink your water. Or if they were going to eat and drink, they offered to pay for it. They weren't going to cause any disruption of the lifestyle of the Amorites, They just wanted to go through their land to get to the promised land. They had no intention of trying to change the living conditions, the morals, the Society of Sihan and his people. They just wanted through. Because they had something better coming. Sihan could have said, sure. Here's how much it's going to cost you. You know it does cost to walk through this world beloved young people to the glory of God. It costs a lot. That didn't cost, and it doesn't cost as much as Jesus paid. For you. And for me at Calvary's Cross. It's worth the cost, whatever it costs. To walk through this world to God's glory. But here is an enemy. That said, we're not interested in charging you a fee, We're going to kill you. Does that sound like a nice world to be friends with beloved young people? See, this world that you go through not only charges you a great fee to walk through it, the pleasures of sin for a season, the wages of sin is death. We could go on. You pay a lot of money to go through it and then when you're all done you find out it's not letting you through anyway. That none of what you paid in your life has gotten you any closer. To where Jesus is. You've been at the physicians for all those. What was it 18 years? Spent every cent you had to spend of your life. And now there's nothing left, and you're left on the trash heap to die. And nobody cares. You've been fighting or not fighting, I should say, trying to make peace with Sihan. You can't do it. There's a battle to be fought. If you're going to get to the promised land, if you're going to enter into these joys and glory of Christ in heaven, that are ours and that are real. You're going to have to fight Scion. He's not letting you buy easy. Chapter 4. Verse 17. This I say therefore, and testify in the Lord, that she henceforth walk not as other Gentiles walk in the vanity. Ignorance. Emptiness. You put the word in there of their mind. Having the understanding. Read a little bit more verse 19 who being past feeling, have given themselves over onto lasciviousness. That's every kind of immoral degraded lifestyle. As I said before, the Canaanites often refer to all of these people. But here there are separate people, so let's just think about Canaan for a minute. Something awful took place in Canaan's life. I'm going to say an application. He acted in the character and role of being past feeling when he walked into his father's tent, saw his father's failure and nakedness, and then went out and told his brothers. You have to be past feeling. To feed upon and spread.

Failure and sin and degradation. And beloved young people, you're walking through a world that is full of tabloids and TV's and newspapers and every kind of informational device. That it seems like the delight of those things is first and foremost to fill the heart and mind. With the nakedness, the sin, the shame, the filth. Of this human race. Past feeling given over to lasciviousness. Pit loving young people. Does that equate with Christ in glory? Can you read those things and imbibe those things and become involved in those things, and then sit down and have a good long time of sweet communion with the Lord Jesus reading his word? Can you go tonight to some movie theater and see the latest hit, whatever it is? And then go home before you get to bed and get on your knees and open the Bible. And read the precious things of Christ, and then talk to him. We must hurry on. The fifth one. Verse five Chapter 5 Be ye therefore followers of God, verse one as dear children and walk in love. The parasites are mentioned as the 5th. They are mentioned especially when Ephraim or the children of Joseph, Ephraim and Manasseh complain. That they don't have a big enough inheritance and so. Joshua says we'll get up into the Hill Country. Where the parasites and the giants dwell. And cut down the woods. You want more blessing? It's yours. There's giants up there. There's parasites up there. There are no match for God. In fact, our time is rapidly slipping. But. Joshua, 17. I want to read something there real quick. I'm going to read from the new translation the last verse of Joshua 17. This is his word to these complaining people who didn't think they had enough land. They weren't getting enough from the promised land. It wasn't as much as they wanted. And Joshua says thou shalt dispossess the Canaanites. I'm reading out of J&D verse 18 of chapter 17. Thou shall this possess the Canaanites, though they have iron Chariots. For they are powerful. Yeah, there's giants, there's parasites. But you know what defeats them? The love of Christ. The love of Christ constraineth us. As a love of Christ captured your hearts, I'm going to close. I'll just read the last two verses. Chapter 5. And verse 8. For ye were sometimes darkness, but now your light in the Lord walk his children of the light, walk in love, walk in light. You know the the the highlights are mentioned in connection with that the 6th one, the high, the high bites. Defiled and they deceived. They deceived Joshua because they looked like they came from a long ways away. And they defiled Diane Jacob's daughter. Walk in light. Walk according to the principles of this book so you don't get defiled, deceived, and lose out those blessings and the joy of them that are yours right now. If you know Jesus savior last verse, see then that you walk verse 15 circumspectly or carefully, not as fools, but as wise David goes up, they're the Jebusites he goes up to Jebus. It was before called that before Jerusalem and those people are dwelling there said you can't come in here because there's lame and blind here and you hate him. As long as the lame and the blind are here. You can't get in here, David. Well, that's not true. Mephibosheth was as lame as they came, and he certainly loved Mephibosheth.

But you know, beloved young people, there's a place where Jesus is. And he wants you there. And it's going to be sin, the effects of sin, lameness and blindness, that will keep you from being there. That will keep you and the Lord from enjoying that place that he deserves. David said Whoever gets up and smites the Jebusites and the lame and the blind, hatred of David's soul, that is the effects of sin. And it happened. And you can enjoy fellowship with him. Don't let those enemies. Keep you. From the joy of what we're enjoying and feeding on. In Ephesians. Blessed with all spiritual blessings in Christ, let's pray.

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