Knew*

Matthew 7:21-23 (21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
(22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
(23) And then will I profess unto them, **I never knew you**: depart from me, ye that work iniquity.
Why did Jesus say; I never knew you. *Look down to verse;*
(26) And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: *Now turn to;*
James 1:22-25 (22) But be ye doers of the word, and not hearers only, deceiving your own selves.
(23) For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:
(24) For he beholdeth himself, and goeth his way, and straight-way forgetteth what manner of man he was.
(25) But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
The people to whom Jesus said, I never knew you, *believed they were known by their good deeds. But what they lacked was obedience to the gospel. They had heard but were not doers of the word;* He that believeth and is baptized shall be saved, but he that believeth not shall be damned. (Mark 16:16). *Listen, All spiritual blessings are in Christ, therefore in Jesus there is liberty. Turn with me to;*
2Thessalonians 1:7-9 (7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
(8) In flaming fire taking vengeance on them that **know not God**, and that obey not the gospel of our Lord Jesus Christ:

(9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
Listen, God is not known but by His word, and believers only obey it. The disobedient know not God, though they profess to live under the gospel. Acknowledgment of the gospel is not only to be believed, but also to be obeyed. Turn with me to;
1Peter 1:18-23 (18) Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;
(19) But with the **precious blood of Christ**, as of a lamb without blemish and without spot:
(20) Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,
(21) Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.
(22) Seeing ye have **purified your souls in obeying the truth through the Spirit** unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:
(23) **Being born again**, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
John 3:5 informs us that they only that are born of water and of the spirit will enter the kingdom of God. They are therefore citizens, known of God, born again of His will according to His abundant mercy, by the resurrection of Christ to a lively hope of a glorious inheritance, being children of the same Father, belonging to the same family and household, and heirs of the same grace and glory of God their Father, by His word. Now turn with me to;
John 1:12-13 (12) But as many as received him, to them **gave he power to become the sons of God**, even to them that believe on his name:
(13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Do you see how all this works together? The gospel is the power of God unto salvation and is the power to become Sons of God, in this respect they will be known of Him. There is no other power but His gospel to become known of the Father and the Son. But what is this gospel that is so powerful that men can become Sons of God? For that turn to;

John 3:1-5 (1) There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
(2) The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
(3) Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
(4) Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
(5) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

This is the simple command of Jesus to be born again of water and the Spirit, as a requirement to gain entrance into the kingdom of God. This command of Jesus is not grievous or hard to understand. However, many within themselves, have made the simplest of commands uttered by our Savior, difficult to understand. But to become a Son of God the gospel must be obeyed. Mark 16:16 is justified because Christ stated first; he that believeth. *Now just what may that statement mean? Believe in God and His grace by faith in Jesus Christ. Believe in the power to become Sons of God. Believe in the power of faith that is the effect of belief, that bringeth about Repentance, confession that Jesus is the Son of the living God and baptism for the remission of sins which constitutes obedient faith to become a Son of God. This is the power Christ gave unto those that receive Him. Except a man be born*

again, of water and of the Spirit, he cannot have a part in the kingdom to be known of God. Turn with me to;
Galatians 3:24-27 (24) Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
(25) But after that faith is come, we are no longer under a schoolmaster.
(26) For ye are all the children of God by faith in Christ Jesus.
(27) For as many of you as have been **baptized into Christ have put on Christ**.
To believe in Christ is paramount, and to be baptized into Him is the finale of the power to become Sons of God? If you have not obeyed that simple command, are you listening?
Turn with me to;
Mark 16:14-16 (14) Afterward he appeared unto the eleven as they sat at meat, and **upbraided them with their unbelief** and hardness of heart, because they believed not them which had seen him after he was risen.
(15) And he said unto them, Go ye into all the world, and preach the gospel to every creature.
(16) **He that believeth and is baptized shall be saved**; but he that believeth not shall be damned.
Is this not speaking of the power to become Sons of God? Who will be saved? Jesus says, he that believeth and is baptized shall be saved. *Who will not be saved? Jesus says,* he that believeth not. *Let's make it clear, he that believeth not in the ordinance of salvation established by our Lord Jesus Christ will not be saved, but shall be damned. Jesus has patterned our rebirth after His own birth, part earthly, part divine. The water is of the earth, earthly, and the Spirit is divine, heavenly. Ye must be born of the water and of the Spirit. If one is outside this simplistic of commands Jesus will say,* I never knew you.
Listen to this;
{As a king sends his son, who is also a king, so sent He Him; as

God He sent Him; as to men He sent Him; as a Saviour He sent Him,and as seeking to persuade, not to compel us; for violence has no place in the character of God. As calling us He sent Him, not as vengefully pursuing us; as loving us He sent Him, not as judging us. For He will yet send Him to judge us, and who shall endure His appearing? O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! That the wickedness of many should be hid in a single righteous One, and that the righteousness of One should justify many transgressors! The sacraments of the primitive Church were two – those of Baptism and the Lord's Supper. The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity; it was believed to be attended by the remission of sin and the entire regeneration of the convert, by the passage from the land of bondage into the kingdom of salvation. Many denominations today deny salvation at the point of baptism, but in time past this was not so. (from: Traces of the Kingdom by Keith Sisman)**}**

{For 14 centuries the Passover had been pointing forward to the coming of Jesus, the Passover Lamb. Jesus ate the Passover, replaced it with His own supper, and then was Himself slain as the Passover Lamb. Jesus died on the cross on the very day on which the Passover lambs were being killed in the temple. The Passover had served its purpose and had now made way for the new memorial Supper that was to be kept in loving remembrance of Jesus until He comes again (1 Corinthians 11:23–26). As the Passover pointed back to Israel's deliverance from Egypt and forward to Jesus' coming in grace, so this memorial points back to His death and forward to His coming in glory. (Halley's Bible Handbook)**}**

In 204 AD, Tertullian wrote; "The church of Christ composed of baptized believers, does meet each Lord's day to partake of the Lord's Supper."

As we have seen, the Church of Christ both scripturally and historically, is composed of believers who have been baptized

for the remission of sin and they have been added to the Church by the Lord. Without baptism, one will not be translated into the Kingdom of God's dear Son and will remain unknown in sin. Remember what Jesus said; I never knew you. *But whom will He know? Turn to;*

John 10:24-28 (24) Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

(25) Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

(26) But ye believe not, because ye are not of my sheep, as I said unto you.

(27) My sheep hear my voice, and **I know them**, and they follow me:

(28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

Colossians 1:12-13 (12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

(13) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

Acts 2:41-42 (41) Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

(42) And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

*Thus we see the saved were added to the Church upon obedience, and it is they that Christ will know in the day of judgment. It is the saved that have been written in the Lamb's book of life. If ones name is in the book of life, Christ will know him. If ones name is not in the book of life, Christ will not know him regardless of works or good intentions. One can exclaim to the uttermost portion of their voice "**Lord, Lord**" and it will do them no good. This is not to say that everyone who will say "Lord, Lord" will be denied. Only the*

ones who Christ does not know. Christ has put an exclusionist clause in His statement. Most likely everyone will say "Lord, Lord," but only he that doeth the will of the Father shall enter in. He that doeth not the will of the Father shall not enter in. They will plead, Have we not done many wonderful works? Have we not cast out devils? Have we not prophesied in thy name? And yet in spite of all these things Jesus will say, depart from me, I never knew you, *why?, because of disobedience. Is our battle against God's archfiend and man's ardent enemy a losing one? Are Satan's powers too great for us to overcome? Shall we simply give in, give up, and raise the white flag in ultimate surrender?, knowing that we are beaten down and destroyed by a foe whose powers know not compassion? What shall be the end of this matter? Turn with me to;*

2Corinthians 4:3-4 (3) But if our gospel be hid, it is hid to them that are lost:

(4) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

The commands of Christ are lost only to them that are lost, only to them that believe not Jesus Christ, he that believeth and is baptized shall be saved. *If that saving gospel be hid it is hidden in false doctrine to them that are lost. While we never should underestimate Satan's power and ability, neither should we underestimate the power and ability of our great God and His Word. Satan may have the power to ensnare us, but Jehovah has the power to save us.* The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: (2Peter 2:9). *But we have a part to play in that deliverance. It is a steadfast, unmovable faith that is the effect of belief! But it must be faith in God's word, not in satan's "faith only" doctrine. The brother of our Lord Jesus said;* Ye see then how that by works a man is justified, and **not by faith only**

(James 2:24).
Turn with me to;
1 Peter 5:8-9 (8) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:
(9) **Whom resist stedfast in the faith**, knowing that the same afflictions are accomplished in your brethren that are in the world.
1John 5:3-6 (3) For this is the love of God, **that we keep his commandments**: and his commandments are not grievous.
(4) For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, **even our faith**.
(5) Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
(6) This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.
Hebrews is surely a key book of the New Testament, rich in spiritual instruction and blessing, especially in its multi-dimensional exaltation of the Lord Jesus Christ. He is called "the brightness of His glory, and the express image of His person" (Hebrews 1:3),
"the captain of their salvation" (Hebrews 2:10),
"the Apostle and High Priest of our profession" (Hebrews 3:1),
"a minister of the sanctuary, and of the true tabernacle" (Hebrews 8:2),
"the mediator of the new testament" (Hebrews 9:15),
"the author and finisher of our faith" (Hebrews 12:2)
and "that great shepherd of the sheep" (Hebrews 13:20).
God hath spoken unto us by His Son and that effectively eliminates all others. We have not been left defenseless, there are weapons in His arsenal for us and how may they be employed successfully against satan? How can we know we will be known of Christ? By faith that is the effect of belief in God's word, turn with me to;

Ephesians 6:10-18 (10) Finally, my brethren, be strong in the Lord, and in the power of his might.
(11) Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
(12) For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
(13) Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.
(14) Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;
(15) And your feet shod with the preparation of the gospel of peace;
(16) Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
(17) And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
(18) Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
Is not this the exact same weaponry employed by our Lord in His spiritual struggle with Satan in the wilderness? Each time the devil tempted Him, the Lord's resistance was framed in the repetitive refrain: "It is written." Seizing upon Christ's example, years later the inspired James would write: Resist the devil, and he will flee from you (James 4:7). *If we employ the same weaponry we can expect to hear these words from Christ, turn to;*
John 14:1-4 (1) Let not your heart be troubled: ye believe in God, believe also in me.
(2) In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
(3) And if I go and prepare a place for you, I will come again,

and receive you unto myself; that where I am, there ye may be also.
(4) And whither I go ye know, and the way ye know.
If Jesus should say, depart from me, I never knew you*, that will be a needless waste! Obviously, these individuals had ignored the Lord's admonition. And to think, these people had done many wonderful works, they had cast out devils and they prophesied in the name of the Lord. But had they really?*
But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them (2Cor 4:3-4).
Disbelief in baptism has become the Devil's priority but is the way God has chosen to unite believers with Christ. Listen!, the devil can be defeated by faith because God is offering to all the blessings of salvation on a grace basis by faith in Christ that is the effect of belief in His word, thereby putting into action repentance, confession and baptism that is the effect of faith. Baptism is not some meritorious work of our own, but is the method God has chosen to unite believers with Christ. In baptism we are crucified with Him, buried with Him and have part in His resurrection. Do you desire to have part in this grace of God? If so why wait longer, come repenting, confess Jesus Christ is the Son of God and be baptized into His death for remission of your sins. In need of prayer for other reasons?, in either case come while we persuade with song.

This message approved by
Jack Warford
a minister for Christ

Matthew Poole's Commentary

But his coming will be upon another account to many others, which is said here to be to take vengeance, for which purpose he is said to be revealed with his mighty angels, or angels of might; and elsewhere, with all his holy angels. They are said to excel in strength, Psalm 103:20, or to be mighty in strength, and have the name of might, Ephesians 1:21. And here called mighty, because as the work Christ comes upon is great and difficult, so he will have instruments sufficient for it, and none shall be able to hinder. And though he hath power himself sufficient, yet the angels must attend him to solemnize this great day, and to be serviceable to him in the work thereof, which, as it will respect the saints in their resurrection from the dead, and their gathering from the four winds, and separating them from the ungodly, as tares from the wheat and sheep from the goats, so the taking vengeance also in this day of the Lord's wrath, which the apostle, especially, is in these verses speaking of, is the work they shall be employed in. As also in flaming fire, or the fire of flame, a Hebraism. Fire is the most dreadful of all the elements, especially flaming, to denote the great wrath of that day, and its breaking forth, as fire when it flameth. God's wrath is often expressed in Scripture by fire, Deu 32:22 Psalm 97:3, &c.; Jeremiah 21:12 Hebrews 10:27; and as that which attendeth the great day of Christ, Daniel 7:10 1 Corinthians 3:13 2 Peter 3:7,12. And whether this flaming fire is material, or only metaphorical; if material, whether the present elementary fire, which shall descend, and be joined with that which shall break forth out of the bowels of the earth, as in Noah's flood the waters were from above and from beneath; or whether it shall be some new created fire, and the action of it natural, or supernatural, I shall leave it to the schoolmen. Yet it is generally conceived it is a material fire; else how can the elements be said to melt with fervent heat, and the world and the works thereof burnt up, as the apostle Peter speaks, 2 Peter 3:10; and parallels it with the deluge in Noah's time, which was with material water. But yet it is to be a manifestation of the fire of God's wrath, and an instrument of it also in the destruction of ungodly men, 2 Peter 3:7; for it is said in the text, Christ is revealed in it to take vengeance. Vengeance is an act of justice; it is a retribution of evil for evil, the evil of suffering for the evil done: and God claims it as belonging to himself, Psalm 94:1 Romans 12:19 Hebrews 10:27; and it is mentioned in the parable, Luke 18:7,8, as one great work of Christ, at his coming, to avenge the elect.

On them that know not God; these are the persons upon whom he will execute vengeance: by whom some think are meant the heathen, who had not the gospel. Those that had not the gospel, yet had means to know God, by the light of nature, and the works of creation and providence, which if they did not improve, but remained ignorant of God, will fall under this vengeance. And by knowledge here is not meant so much a

speculative as a practical knowledge of God; and so such as do not fear, love, and honour God, may be said not to know him. As the Gentiles, who are said to know God, Romans 1:21, but yet not glorifying him as God, and living in idolatry, are said not to know him, Galatians 4:8 1 Thessalonians 4:5. And as God tells the king of Judah, that to do justice and judgment is to know him, Jeremiah 22:16. And Eli's sons, though priests, yet are said not to know the Lord, 1 Samuel 2:12.

And that obey not the gospel; which may be taken in conjunction with the former words, and then such as obey not the gospel are the same with them that know not God. As God is not known aright but by the gospel, so they only know God aright by the gospel who obey it. Some are ignorant and know not God, though they live under the gospel. Or, such as have knowledge, yet are not obedient. Knowledge and obedience ought to go together. And this obedience is called the obeying of the gospel. The gospel hath not only promises to be believed, but precepts to be obeyed. Yea, faith itself may fall under its precepts, and then those that believe not the gospel do not obey it: as the same word in the Greek signifies to believe and obey. And as the gospel hath some peculiar precepts and institutions, so all the commands of the moral law are comprehended in it; and the equitable part of the judicial law, yea, and the ceremonial law also, where that which is moral is figured by it; and so far as the gospel commands, men ought to obey; and disobedience appears to be a great evil, when it will expose men to this great vengeance. So Romans 2:8,9: To them that do not obey the truth, indignation and wrath, tribulation and anguish, & c. Not to obey the law of nature, exposed the heathen to God's wrath, Romans 1:18; and to disobey the law of Moses, the Jew, Romans 2:2 Hebrews 2:3 10:28 Hebrews 12:25; much more not to obey the gospel. Christ is said here especially to take vengeance of such at his coming. Gospel sins are most heinous and most provoking, and will be most severely punished.

Matthew Henry's Concise Commentary

1:5-10 Religion, if worth anything, is worth every thing; and those have no religion, or none worth having, or know not how to value it, cannot find their hearts to suffer for it. We cannot by all our sufferings, any more than by our services, merit heaven; but by our patience under sufferings, we are prepared for the promised joy. Nothing more strongly marks a man for eternal ruin, than a spirit of persecution and enmity to the name and people of God. God will trouble those that trouble his people. And there is a rest for the people of God; a rest from sin and sorrow. The certainty of future recompence is proved by the righteousness of God. The thoughts of this should be terrible to wicked men, and support the righteous. Faith, looking to the great day, is enabled partly to understand the book of providence, which appears confused to unbelievers. The Lord Jesus will in that day appear from heaven. He will come in the glory and power of the upper world. His light will be piercing, and his power consuming, to all who in that day shall be found as chaff. This appearance will be terrible to those that know not God, especially to those who rebel against revelation, and obey not the gospel of our Lord Jesus Christ. This is the great crime of multitudes, the gospel is revealed, and they will not believe it; or if they pretend to believe, they will not obey it. Believing the truths of the gospel, is in order to our obeying the precepts of the gospel. Though sinners may be long spared, they will be punished at last. They did sin's work, and must receive sin's wages. Here God punishes sinners by creatures as instruments; but then, it will be destruction from the Almighty; and who knows the power of his anger? It will be a joyful day to some, to the saints, to those who believe and obey the gospel. In that bright and blessed day, Christ Jesus will be glorified and admired by his saints. And Christ will be glorified and admired in them. His grace and power will be shown, when it shall appear what he has purchased for, and wrought in, and bestowed upon those who believe in him. Lord, if the glory put upon thy saints shall be thus admired, how much more shalt thou be admired, as the Bestower of that glory! The glory of thy justice in the damnation of the wicked will be admired, but not as the glory of thy mercy in the salvation of believers. How will this strike the adoring angels with holy admiration, and transport thy admiring saints with eternal rapture! The meanest believer shall enjoy more than the most enlarged heart can imagine while we are here; Christ will be admired in all those that believe, the meanest believer not excepted.

Gill's Exposition of the Entire Bible

Being born again,.... As they were of God, according to his abundant mercy, by the resurrection of Christ, to a lively hope of a glorious inheritance; as in 1 Peter 1:3 and therefore seeing they were brethren in a spiritual relation, they ought to love as brethren; being children of the same Father, belonging to the same family and household, having the same spirit, and the same nature and disposition, and being members one of another, and heirs of the same grace and glory; and not only so, but were taught of God their Father, in regeneration, to love one another: it became them highly, therefore, to exercise that grace, and particularly since they were born,

not of corruptible seed, but of incorruptible; referring not to seed cast into the earth, which first corrupts and dies, and then is quickened, and rises, and brings forth fruit; but to human seed, and which the Jews call , "the filthy drop" (k); which is in itself corrupt, and is corrupted, and whereby the corruption of human nature is propagated; for whatsoever is born of the flesh is carnal and corrupt; and so the apostle has reference to the first birth, or natural generation of men, in which they are polluted and depraved, and confirms what the evangelist says, John 1:13 that regenerate persons are not "born of blood"; or become new creatures, and holy men, by their natural descent, or first birth, be it from whom it will; for all men are of one blood originally, and that is tainted with sin; nor by the will of fallen creatures, of corruptible men, themselves or others; but of water, and of the Spirit, of the grace of the Spirit of God, which is seed pure and incorruptible, having no mixture or taint of sin, nor any degree of pollution in it, and which remains so; nor can it be corrupted by all the wickedness there is in man's heart; nor by all the pollutions of the world, or temptations of Satan; and this seed is conveyed into the heart by the Spirit of God, in regeneration, and it contains all grace in it,

by the Word of God, which liveth and abideth for ever; for the incorruptible seed, and the ever living and abiding word, are two distinct things; though interpreters generally confound them: and by "the word of God" is either meant the essential Word, the Lord Jesus Christ; who is concerned in regeneration as well as the Father and the Spirit; by whose resurrection, and in consequence of it, the elect of God are begotten again; and who, as the Word, is able to build up all the sanctified ones, and give them the inheritance they are born heirs unto: or the Gospel, the word of truth, which is made use of as a means of begetting souls again; and the rather, since it seems to be so interpreted, 1 Peter 1:25 the phrases, "which liveth and abideth forever", may be either read in connection only with "God", and as descriptive of him, who is the living God, is from everlasting to everlasting, in distinction from idols; and here added, to show that he can give power and efficacy to his word, to regenerate and quicken, and will continue to preserve and make it useful to all his saving purposes; so Jarchi explains the passage in Isaiah 40:8 after

referred to, "the word of our God shall stand for ever",

"because he lives and abides, and it is in his power to confirm it therefore it follows, "O Zion, that bringeth good tidings, get thee up into the high mountain"; for because he lives forever, this promise is published.

Or else with the word of God, and is true both of Christ, and of the Gospel. Christ is the Word which lives; in him, as such, is life; he has life in himself as God, as man, and as Mediator; and is the author of life, natural, spiritual, and, eternal; and abides for ever in his person, without any change; and in his offices and grace, and righteousness; he abides a priest continually, has an unchangeable priesthood, and ever lives to make intercession, and of his kingdom there is no end: the same is said of the "Memra", or Word of God, in the Chaldee paraphrase on Hosea 11:9 "I am God", "my word abideth for ever": compare John 12:34. The Gospel also may be said to live, in opposition to the law, which is the killing letter; and because it points out the way of life and salvation to sinners; and is a means of quickening dead sinners, and of ingenerating that faith by which men live on Christ; and of revealing to them that righteousness which is unto justification of life; and of supporting and maintaining spiritual life in them; and of reviving drooping saints; the Syriac version renders it, "the living Word of God": and it remains, and will abide; all its promises, blessings, doctrines, and ordinances, are lasting; it will continue in the world until all the elect of God are gathered in, until the second coming of Christ, and to the end of the world; notwithstanding all the persecutions of men, and cunning, craft of false teachers, and all the ridicule and contempt it is treated with by mockers and scoffers: and will abide in the effects of it, in the hearts of the saints, to all eternity,

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