

CHAPEL MESSAGE BY DR. C. C. RYRIE, 3/27/58.

"Spiritual living in the ordinary course of life."
SUBJECT: COMMON ELEMENTS THAT COMPOSE REAL SPIRITUAL LIVING.

Warfield criticized the spiritual life movement in that there was not enough emphasis on progressive spiritual habits. This is true as we need this emphasis.

This consideration deals with a Greek word which occurs 7 times in N.T. If it usually translated "faint," or "weary", This does not refer to the physical, but to DISHEARTENING and DISINCLINATION in ordinary activity of life. Things about which we should not be discouraged. Things that are important elements in ordinary life which are pleasing to God.

The R.S.V. (and Darby) translates this word as : do not loose heart. God, thus, touches areas where we are apt to be disheartened.

THE AREAS:

I. VICTORY IN PROBLEMS.

Two references which contain this word:

1. 2 Cor. 4:16
2. Eph. 3:13--the same thing.

A. II COR. 4:16.

Here loosing heart in the midst of problems, difficulties, and persecutions. Problems and difficulties in each instance. Here in 2 Cor. Paul had just had some interesting experiences:

- before the judgment seat of Galilee.
- other persecutions in Corinth, as the Lord appeared to Paul and said stay there as He had much people in the city.

So Paul was fresh from hard and real problems.

He ~~xxx~~ epitomizes these in I Cor: ? where he said he fought with the wild beast at Ephesus which statement refers to a spiritual battle.

THEREFORE, when he is writing this ~~ix~~ he is talking about personal difficulties and problems which had beset him in his personal experience.

B. EPH. 3:13.

Five years later, in this passage he writes ~~xxx~~ of a different kind of ~~ix~~ problem.

PERSECUTION BY PROXY, as his readers were disheartened by what was happening to him, not to them.

WHAT KIND OF PROBLEM WAS THIS?:

Ramsey says that in the first imprisonment Paul was not prosecuted by the Jews in Palestine. Therefore, Paul had to wait 18 months before he could be released on default according to Roman law. THEREFORE, Paul was marking and killing time. He, thus, had much time in this Roman imprisonment and some freedom. He had much time there.

THUS, HE WAS MARKING TIME AND HAD NEED OF PATIENCE.

THEREFORE, THE PROBLEM IN EPH. 3: PATIENCE when we are not free to do all we would like to do. Thus, do not be disheartened that I have to mark time because I am waiting to be let out on default.

C. APPLICATION.

All of us have difficulties. Sometimes it is open, aggressive, active persecution. Or, as at other times, we have to mark time, as we have to stay in a place for a certain particular- part of the time.

DO NOT LOOSE HEART OR BE DISCOURAGED IN EARTHLY CIRCUMSTANCES, whether the problems are open, aggressive and active, or passive. THIS IS THE ESSENCE OF SPIRITUAL LIFE.

John 15: - evêry branch that beareth not fruit, he lifteth up.

also,- every branch that is bearing fruit, He purges it that it may bring forth more fruit.

THUS, when problems arise, THEY ARE OFTEN A SIGN THAT WE ARE BEARING FRUIT.

DO NOT LOOSE HEART. WHY NOT LOOSE HEART?

ANSWER: in context of 2 Cor. 4:16.

Because: 1. if difficulties result in my death, then I will be raised and present with you, v.14.

2. or, if they do not, I know that all things are for your sake and to the glory of God, v.15.

THEREFORE, DO NOT BE DISCOURAGED IN PROBLEMS, for if they end my life there is victory in resurrection; or if I have to endure the problems, I know what I have done is for your good and the glory of God.

Thus, I am not discouraged (provided you have been in the will of God?)---for this cause: I find faint not as I find inner renewing as I look at the eternal value of what is being done. II Cor. 4:16.--inner man is renewed day by day.

THUS, IT IS THE ORDINARY ACTIVITY OF SPIRITUAL LIVING AND PROBLEMS WHICH LEAD TO CONSTANT DAILY RENEWING OF THE INNER MAN AND ULTIMATE VICTORY IN CHRIST.

Now, the 2nd area which demands constant effort.

II. PERSISTENCE IN PRAYER. LK. 18.

THE LORD'S PARABLE IN LK. 18: pray and do not loose heart.

He is speaking to the same group that heard the word in Lk. 17 concerning the 2nd Coming of Christ. He says, especially as you think about my return, do not be discouraged---instead PRAY ALWAYS.

THEN HE ILLUSTRATES IT: THE JUDGE OF INJUSTICE.

He was a man who had no fear for God nor man. A widow came and wanted to be avenged from the acts of her adversary: i.e, protection. ~~X~~ The judge said: after a while, though he does not have to do this, but because she keeps coming and troubling me (the word is "black-eye!"), pounding at me, persistency and lest by her coming she weary me, I will do it.

NOW, if the unjust heathen judge will do that, WHAT WILL GOD DO IN RELATION TO THE ELECT? SHALL NOT GOD ANSWER THOSE THAT CALL DAY AND NIGHT?

ANSWER: A JUST GOD WILL ANSWER PRAYER (prayer that is according to His character which fact implies prayer in His will.).

This parable has relevance to any redeemed people--THEY OUGHT ALWAYS TO PRAY.

THE PROMISE: The promise is after persistency for a long time, when God's answer comes, it comes speedily. It does not guarantee that it will be answered immediately, BUT IN PERSISTENCY YOU HAVE ASSURANCE that when God does answer, the answer will come speedily. (If answer would be immediate, there would be no point to saying, do not loose heart.)

THE POINT OF THE PARABLE: keep on praying and do not loose heart.

This is especially ture in a decision that is major. It is easy, Senators, to substitute politics for prayer, but it is better to wait and pray ~~the~~ pull political strings. In God's ~~xx~~ good time (provided the conditions are right) He will avenge them speedily.

It is easy to pray when you say something, but it is hard when the teachers lectures. In other words, when it ~~see~~ vitally concerns you, it is easy to pray, but this is not so when it just concerns someone else.

Now, a 3rd area ~~where~~ and way the word is used in 2 passages.

III. GOOD WORKS.

Gal. 6: do not be weary in well doing for in due season ~~we~~ you shall reap if you faint not.

II Thess. 3:13--be not weary in well doing.

THIS IS THE AREA OF GOOD ~~WORKS~~ WORKS.

GOOD WORKS: belong to spiritual living. This does not mean extraordinary works.

GAL. 6:10: as you have opportunity, do good TO ALL men.

This does not say to do good just to those who help us or who will return the favor, but to ALL men.

How much do you care for the good of all men? Or do you have discern-
GOOD WORKS ARE CHARACTERISTIC OF SPIRITUAL~~X~~ LIVING. powers about God's command?

II THESS. 3:13--A CONTRAST: do good in spite of the fact that people are going off half-cock. ~~In-II-Cor.-4-the-1st-part~~

III

IV. GOSPEL WITNESS.

II COR. 4:1: "Therefore seeing we have this ministry, as we have receive mercy, WE FAINT NOT."

THUS, GOSPEL WITNESS IS ALSO ESSENTIAL TO SPIRITUAL LIVING.

He says, that he does not loose heart here.

BUT, before he says verse 5 concerning preaching Christ, he says the things in verse 2: HE DOES NOT LOOSE HEART IN PREPARATION.

- A CLEAN LIFE: have renounced the hidden things of dishonesty.

- EVERYTHING ABOVE BOARD: not walking in craftiness, no underhanded politics.

- STUDIOUS: not handling the word of God deceitfully.

THUS, PREPARATION FIRST. Before he is ready to preach there must be cleanliness, everything above board, and studious---THEN, he is ready to preach Christ and not ourselves, v. 5.

CONCLUSION:

These are four areas of life. Things we often find ourselves lacking--lacking persistent habits in them.

Lacking persistent habits in: VICTORY IN PROBLEMS, PERSISTENCY IN PRAYER, COMMON GOOD WORKS TO EVERYBODY, AND GOSPEL WITNESS TO EVERYONE.

DO NOT LOOSE HEART WHEREVER YOU ARE. This is the essential of spiritual living. This applies where there is a promotion or just a common place. This is a way every Christian can give evidence of ~~xxx~~ a real spiritual life.