

Intro--Think of no. messages heard on spiritual life. How many had to do with crises or urgent things. How many with ordinary things. Warfield's criticism of Victorious life movement bec of emphases on crises and letting God. Perhaps BEV has missed the crisis aspect of NT teaching and others have missed habitual aspects of spiritual life. So Habits of Holiness. Humdrum of spiritual life. Ordinary things that ought to be our constant experience if spiritual.

Involved in ~~exhaustion~~ ^{collapse}--not physical faintness but mental disinclination or lose heart (RSV and Darby). Esp appropriate today when many Xns just are gearing themselves for the grandiose and not girding selves for the grind. What's the use? Lord's going to come or another war or no one listens or I can't be like so-&-so. These are the important everyday activities and the rewards that God gives for them.

July 1 The Grind

- I. Persecution, problems, affliction, 2 Cor 4:16. Eph 3:13
- A. Background, ^{and setting} ~~Setting~~. Circumstances
1. 2 Cor from Eph after $1\frac{1}{2}$ yrs in Cor and 2 yrs in Eph. Lord appeared at Cor. At Eph in amphitheater. Described in 1 Cor 15:32--wild beasts. Detailed in 2 Cor 4. Prob of persecution.
 2. Eph 3:13. ^{5 yrs later} In Rome. If default then probl of patient waiting Lord's deliverance thru natural means.
- B. Hope, confidence. Why don't lose heart.
1. Res, 14. If die bec persecution hope of res.
 2. Inner renewal. Tho outward grow old and time seemingly being marked yet renewed inwardly, 16.
 3. Bec for good of those to whom ministered, 4:15, Eph. 3:11. In Eph background of message concn Gentiles. Can only be assured of this if in will of God.
 4. Bec for glory of God, 4:15, 18. Eternal things more imp.

II. Prayer, asking.

- A. Audience. Cf ^{John} ch 17. people to whom He had spoken of 2nd coming. Pray esp as return near. Apply to
- B. Actors. Judge of unrighteousness, v 6. Didn't fear God or man. Widow. For 100's yrs widows in East had no protector but God. So with Xn. No plea or defense but what God promised in Word. Persistent. Lit strike a blow under eye of judge--black eye by oft coming, v. 5.

6. Promise and point of parable. Always to pray.
 Not form the habit but practice it. Why? bec
 God is just and loving in cf to judge. *Heavenly Parent*
 We are elect and related in way no widow was. Prayer most
 imp't part of Xn work. *Heavenly Position*
 God will work--may delay for while but when works He
 does it speedily. *Heavenly Promise*

III. Good works, Gal 6:9, 2 Thess 3:13.

- A. The Nature of Good Works. Kalos. Beautiful, good
 inherently, then useful as a result. Praiseworthy.
 No idea of end justifying means. Kalon both places.
 B. The Requirements. Do not faint--ekluo--go to pieces
 when everyone around you is. Do persevere--in due
 season.
 C. The Display of good works--to all Gal 6:10--agathos
 here--useful esp.
 To Xns--2 Thess 3:13--esp those who go off half-cocked.
 Not working in this case. Keep to the faithful routine
 and that's will bring reward.

IV. Gospel Witness, 2 Cor 4:1.

- A.
 Motive for it, therefore, cf 3:7ff. bec recd new cov
 and ministers of it. Note aorist in v 1--pointing to
 conversion of P. 2 motives--bec I have been saved and
 bec of the nature of the message in cf to law, cf Heb 12.
 B. Manifestation of it.
 1. First is clean life, v 2.
 a. We keep from everything which shame wants to hide.
 Not only before men but before God, Heb 4:13. *clean*
 b. We do nothing cunningly, underhanded, pulling strings *when bond*
 c. We handle the word accurately, no traditions or *straw*
 misinterpretations. All this has to do with gospel
 witness and doesn't involve anyone other than self.
 2. Second is testimony, v 5.
 a. Preaching. *{ Clean life*
{ Clear message
{ Committed message
 b. Serving, not servile way bec for Jesus' sake.

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