

All Things In Scripture

Series 1-12

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### **All Things In Scripture – Introduction**

There are certain phrases in the Bible that look simple at first glance, but once you start tracing them, they open like a deep mine shaft and keep dropping farther than you expected. “All things” is one of those phrases. It is not filler language. It is not a vague expression the Holy Ghost threw in because He ran out of words. It is one of those Spirit-breathed phrases that carries the weight of totality. It reaches into creation, providence, redemption, sanctification, judgment, prophecy, and glory. It stretches from Genesis to Revelation, from the making of the worlds to the making of all things new. It touches the throne of God, the person of Jesus Christ, the walk of the believer, the order of the church, the testing of doctrine, the condition of the conscience, the certainty of judgment, and the final restitution of all things under the government of the Son of God. That is why this series matters. This is not just a phrase study for curiosity’s sake. It is a doctrinal map of how the Bible sees reality itself.

The modern world cannot handle a phrase like “all things” because the modern world is built on fragmentation. It has no center because it has rejected the Center. It breaks life into disconnected departments: science over here, religion over there, politics in one corner, morality in another, therapy in another, and “personal truth” floating over the whole mess like a balloon with no string attached. But the Bible will not let you live in fragments. The Bible gathers all things back to God. It says, “For of him, and through him, and to him, are all things: to whom be glory for ever. Amen” (Romans 11:36). That one verse alone ruins humanism, ruins materialism, ruins self-worship, ruins religious performance, ruins political messianism, and ruins every Christless system men have ever built. The Bible teaches that all things came from God, all things are upheld by God, all things are judged by God, and all things will finally answer to God in Jesus Christ. Once a man sees that, he can no longer treat Christ like a weekend interest, the church like a hobby, doctrine like an elective, or holiness like a side issue. “All things” puts the Lord back in the middle where He belongs.

That is what this series is meant to do. It is meant to take a phrase that many people skim past and show just how far it runs. It will show that all things were created by Him, all things are under Him, all things are of God, all things must be according to His pattern, all things through Christ become strength for the believer, all things for the saint are governed by divine provision, all things lawful are not necessarily expedient, all things must be proved by Scripture, in all things we are to give thanks, unto the pure all things are pure, all things are under judgment, and finally all things are moving toward restitution under Jesus Christ. In other words, this series will not stay in one narrow lane. It will move from doctrine to devotion, from theology to conscience, from church truth to prophetic climax, from the inward man to the new creation. It will show that the Bible's use of "all things" is not careless repetition. It is divine architecture.

There is another reason this series is needed. A great many believers know pieces of Bible truth, but they do not know how the pieces fit together. They know Christ died for their sins, and thank God for that. They know a few verses about grace, a few about prophecy, a few about prayer, and a few about heaven. But they do not yet see how vast the reign of Christ really is, how comprehensive the claims of God really are, and how total the authority of Scripture really is. A phrase like "all things" helps gather those scattered parts into one great biblical outlook. It teaches you that God is not merely interested in a corner of your life. He claims the whole man. Christ is not merely relevant to church attendance. He is Lord over reality itself. Scripture is not merely good for inspiration. It is the final authority touching every realm where truth matters. "All things" pulls the believer out of compartmentalized religion and sets him before the absolute supremacy of God.

That phrase also crushes pride, and that is one of the reasons the flesh resists it so hard. Men can tolerate a God who stays in His lane and lets them keep their throne. What they cannot stand is a God who speaks in absolutes. But the God of the Bible does exactly that. He says all things come of Him. He says all things were made by Christ. He says all things consist by Christ. He says all things are naked and opened before His eyes. He says all things will be gathered together in Christ. The flesh wants room for self-exaltation, self-definition, self-sufficiency, and self-rule. "All things" leaves no such room. It reminds the preacher that his gift came from God. It reminds the church member that his opportunities came from God. It reminds the businessman that his strength came from God. It reminds the scholar that his mind came from God. It reminds the sinner that his very breath is borrowed from God. And it reminds the saint that every bit of his salvation, sanctification, and final glorification is bound up in the Son of God.

At the same time, the phrase is not only humbling. It is deeply comforting to the believer. If all things are under Christ, then nothing in the believer's life is outside the reach of Christ. If

all things are of God, then no true supply is self-generated and no real need is beyond divine provision. If all things work together for good, then the saint's life is not drifting in a blind storm. If all things can be done through Christ, then no God-appointed duty is impossible in the strength He gives. If all things are under judgment, then evil does not get the final word. If all things are moving toward restitution, then the brokenness of the present world is not permanent. That means this phrase does not merely instruct the mind. It steadies the heart. It teaches the believer how to suffer, how to obey, how to discern, how to endure, how to worship, and how to hope.

This series will also make plain that "all things" is not a soft phrase. It is not there to flatter the reader. It cuts both ways. It exalts Christ, but it also exposes man. It speaks of provision, but it also speaks of reckoning. It speaks of liberty, but it also demands restraint. It speaks of purity, but it also uncovers defilement. It speaks of thanksgiving, but it calls for faith in hard providence. It speaks of discernment, but it requires the believer to stop being gullible and start testing things by the Book. It speaks of restoration, but only through the blood, authority, and final reign of Jesus Christ. So this is not a decorative study. It is a searching one. It will not leave the reader untouched if he reads it honestly.

And that is exactly the way it should be. The Bible was never given merely to entertain religious curiosity. It was given to reveal God, expose man, magnify Christ, and bring the believer into alignment with truth. A study like this should therefore do more than show repeated wording. It should train the eyes to see the Bible's total worldview. It should help the reader recognize that Scripture is not a collection of detached moral sayings, but a unified revelation centered in Jesus Christ. It should help him see that the Lord's claims are total, the Lord's wisdom is total, the Lord's knowledge is total, the Lord's provision is total, and the Lord's final victory is total. "All things" is the sort of phrase that, once seen properly, starts showing up everywhere and quietly reorganizing how you read the Book.

So as this series opens, that is the burden of it. Not merely to collect verses, but to trace a divine pattern. Not merely to admire a phrase, but to follow it until it shows the breadth of God's rule and the glory of Christ's supremacy. Not merely to study the words, but to let the words study us. If the Lord blesses this series as I believe He can, it will do more than inform. It will correct, strengthen, humble, warn, and encourage. It will remind the saint that Jesus Christ is not a piece of reality. He is the One in whom reality holds together. It will remind the sinner that no corner of life exists outside God's sight or claim. And it will remind us all that from the first page of Scripture to the last, the whole matter is moving toward one great conclusion: "that in all things he might have the preeminence" (Colossians 1:18).

## **1 of 12: All Things In Scripture – All Things Created By Him**

### **Introduction**

When the Bible says “all things,” it is not talking like a philosopher guessing in the dark, or a scientist fiddling with test tubes, or a college professor trying to look intelligent in front of a classroom full of kids who have already been lied to since kindergarten. The Bible means exactly what it says. “All things” means all things. It means what is seen and what is unseen. It means what man can measure and what he cannot measure. It means what existed before Adam ever drew his first breath and what will still stand after this present heaven and earth are burned up. The modern world has spent centuries trying to explain the universe without God, but the Holy Scriptures open with no apology and no hesitation: “In the beginning God created the heaven and the earth” (Genesis 1:1). That Book does not ask permission from an atheist, and it does not bow to a microscope. It tells you plainly that everything starts with God.

That is why this phrase study has to begin here. Before you talk about Christian living, suffering, prophecy, judgment, church order, liberty, or rewards, you have to settle the foundation. If God did not create all things, then nothing else in Scripture has any final authority. If Jesus Christ is not the agent of creation, then He is not the rightful Lord over anything. If all things were not made by Him, then the sinner has no absolute Judge, the saint has no absolute Saviour, and history has no absolute purpose. But the word of God does not leave the matter open for debate. It says of the Lord Jesus Christ, “All things were made by him; and without him was not any thing made that was made” (John 1:3). That is not poetry; that is doctrine. That is not devotional fluff; that is the backbone of reality.

The devil hates that truth because it tears the crown off man’s head. If all things were created by God, then man is not the center. If all things were made by Christ, then evolution is not just bad science; it is moral rebellion. If all things continue by His power, then the proud little rebel walking around talking about “my truth” and “my life” and “my path” is a squatter on God’s property breathing God’s air with lungs God designed, standing on a planet God hung in space, under a sky God stretched out, while defying the God who made him. So this first essay in the series has to do what the Bible always does when it starts right: it has to put God in His place, which is above all, and put man in his place, which is underneath Him.

### **1. The Beginning Begins With God**

The first words of your Bible do not begin with man searching, wondering, evolving, or discovering. They begin with God. “In the beginning God created the heaven and the earth” (Genesis 1:1). There is not a single verse in Scripture that treats God as a conclusion man

arrived at after collecting enough evidence. God is the starting point, not the end point. He is the self-existent One, the "I AM THAT I AM" (Exodus 3:14), who does not derive His being from anything outside Himself. Everything else is contingent. Everything else is dependent. Everything else had to be made, upheld, directed, and judged. But God just is. He was before the beginning began, and when the beginning began, it began with Him.

That immediately wrecks the whole modern spirit of the age. The modern mind wants a universe without a Maker because a universe without a Maker gives man room to pretend he belongs to nobody. That is why the sinner is so emotionally attached to evolution. Evolution is not precious to him because it is proven. It is precious because it gives him psychological cover for rebellion. If all things slowly emerged by accident, then there is no throne above him, no law over him, and no judgment ahead of him. But if "the worlds were framed by the word of God" (Hebrews 11:3), then he is not free at all. He is a creature, not a creator. He is accountable, not autonomous. He is made, not self-made.

Hebrews 3:4 says, "For every house is builded by some man; but he that built all things is God." That verse is so plain a child can understand it, and yet it is too deep for a university department full of experts with degrees hanging on the wall. A house does not assemble itself. Order points to mind. Design points to intelligence. Structure points to purpose. When you see a universe built on laws, patterns, distinctions, boundaries, seasons, cycles, and mathematical precision, you do not have the triumph of chaos. You have the fingerprints of God. The problem is not that men cannot see that. The problem is that "when they knew God, they glorified him not as God" (Romans 1:21). They see enough to be condemned, but they suppress enough to keep sinning.

## **2. All Things Were Made By The Word**

John opens his Gospel by taking you past Bethlehem and past Genesis 1 into eternity itself. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Then he says, "All things were made by him; and without him was not any thing made that was made" (John 1:3). That wipes out every attempt to reduce Jesus Christ to a mere teacher, prophet, martyr, rabbi, or moral example. He is not one of the things that came into being. He is the One by whom being itself came into being. John did not say most things were made by Him, or spiritual things were made by Him, or heavenly things were made by Him. He said all things were made by Him. That means every atom, every angel, every star, every law of nature, every living thing, every realm, every throne, every dominion, every order of creation owes its existence to Jesus Christ.

That is why the Lord could walk the earth and command the sea, the wind, the devils, disease, death, and the grave. He was not showing off magic tricks. He was exercising

authority over His own creation. When He said, “Peace, be still” (Mark 4:39), the storm obeyed because the storm knew its Maker even if the disciples were still trying to figure Him out. When He raised Lazarus, death had to step aside because death itself is under the authority of the One who made life. The creation responds to Christ because creation came from Christ. “He was in the world, and the world was made by him, and the world knew him not” (John 1:10). There is the tragedy of human history in one verse: the world looked at its Maker and did not recognize Him.

You ought to stop there and let that sink in. The same One who made all things stepped into the world He made and was rejected by the creatures He formed. The carpenter from Nazareth is the Architect of the cosmos. The One who got tired at Jacob’s well is the One who hung the galaxies in place. The One whose hands were pierced is the One whose hands shaped the worlds. That truth does not just magnify the glory of Christ; it magnifies the horror of sin. Man did not merely break a rule. He rebelled against his Maker. The cross is not just a picture of human cruelty. It is creation crucifying the Creator. And yet that Creator went there willingly, which tells you something else about all things: they were not only made by Him; they were made for a purpose centered in Him.

### **3. By Him Were All Things Created**

Colossians 1 is one of the greatest passages in the Bible on the person of Christ. It says, “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Colossians 1:16). That verse is a doctrinal hammer. It demolishes the idea that Christ is a created being. It also demolishes the idea that the universe is a neutral machine running on impersonal laws. Paul says all things were created by Him and for Him. Not only did He make them, but they belong to Him and exist to serve His purpose and magnify His glory.

Notice the range of that statement. It includes heaven and earth. It includes visible and invisible. It includes political orders, spiritual orders, angelic orders, and powers men cannot see with the naked eye. That means there is nothing outside His authorship. The material world came from Him, and the unseen world came from Him. The things you can study with a telescope and the things you can only know by revelation came from the same source. That is why the Bible believer never has to apologize for believing in both creation and the invisible world. The same Book that tells you who made the stars tells you who made the angels. The same Christ who structured matter also created thrones, dominions, principalities, and powers.

And Paul goes further. “And he is before all things, and by him all things consist” (Colossians 1:17). “Consist” means they hold together in Him. The universe is not self-sustaining. It is Christ-sustained. Scientists can describe processes, measure motion, observe reactions, and label patterns, but they cannot tell you why anything continues to exist from one moment to the next apart from the word of God. The answer is in that verse. By Him all things consist. The reason the universe does not fly apart is not because man understands it. It is because Christ upholds it. The reason your body keeps functioning this moment is not because biology has mastered life. It is because the Son of God is presently upholding the order He established. The universe is not running on empty. It is being actively maintained by the One who made it.

#### **4. All Things Are His By Right**

Creation establishes ownership. That is one of the most offensive truths in the Bible to a rebel heart. The earth is not man’s by right. It is God’s. “The earth is the LORD’S, and the fulness thereof; the world, and they that dwell therein” (Psalm 24:1). People talk today as if they own themselves absolutely. They say, “my body, my life, my truth, my choice,” as though a creature gets to declare independence from the Creator just because he can string words together. But Scripture keeps cutting across that delusion. David said, “For all things come of thee, and of thine own have we given thee” (1 Chronicles 29:14). You cannot give God anything that did not first come from God.

That truth should settle a thousand issues in the Christian life. Your money is not really yours. Your talents are not really yours. Your time is not really yours. Your breath is not really yours. Your children are not ultimately yours. Your ministry is not yours. Your knowledge is not yours. It all came from Him. That is why pride is so absurd. Pride is a thief bragging about the property he stole while standing in the Owner’s front yard. Paul asked the Corinthians, “For who maketh thee to differ from another? and what hast thou that thou didst not receive?” (1 Corinthians 4:7). That is the death sentence for self-glory. If you received it, then stop acting like you manufactured it.

Revelation 4:11 puts it in worship language: “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.” There is the ultimate reason. All things were not created for man’s entertainment, convenience, or self-expression. They were created for God’s pleasure. That means the first question in life is never, “What do I want?” It is, “What pleases the One who made all things?” The creature’s purpose is tied to the Creator’s pleasure. That is why sin is more than breaking rules. It is living contrary to the purpose for which you were made. It is theft, treason, and blasphemy wrapped up in a lifestyle.

## **5. Nothing Exists By Accident**

One of the great lies of the age is accident. The world system teaches that enough time plus enough chaos can eventually produce order, beauty, consciousness, morality, and meaning. That is not science; that is mythology. It takes more blind faith to believe that nothing accidentally made everything than it does to believe what God said in His Book. Scripture never gives you any room for accidental existence. Proverbs says, “The LORD by wisdom hath founded the earth; by understanding hath he established the heavens” (Proverbs 3:19). Wisdom, understanding, purpose, intention, design—those are Bible words. Accident is the sinner’s substitute for God.

Look at the complexity of even the smallest thing in creation. A seed, an eye, a drop of blood, the order of the heavens, the cycle of water, the distinction between kinds, the balance of ecosystems, the structure of language in DNA, the exactness of light, the dependence of one system on another—all of it screams design. The reason men still cling to accident is not because the evidence compels them. It is because repentance terrifies them. If there is design, there is a Designer. If there is a Designer, there is ownership. If there is ownership, there is accountability. And if there is accountability, then the sinner is in trouble.

The Bible believer should never be embarrassed to say that nothing exists independently, randomly, or meaninglessly. “The LORD hath made all things for himself: yea, even the wicked for the day of evil” (Proverbs 16:4). That verse does not mean God authored sin, but it does mean even rebellion will be finally forced into the service of His justice and glory. Nothing escapes His purpose. Even what men and devils intend against Him is overruled by Him. The cross itself proves it. Wicked hands crucified the Lord of glory, and yet through that very act God accomplished redemption. So when we say all things were created by Him, we are not talking about a God who wound up the clock and walked away. We are talking about the Lord who rules over every particle and every purpose.

## **6. The Creation Testifies Against The Rebel**

Romans 1 says that the invisible things of God “from the creation of the world are clearly seen, being understood by the things that are made” (Romans 1:20). That means creation is not silent. The heavens are not mute. Psalm 19 says, “The heavens declare the glory of God; and the firmament sheweth his handywork” (Psalm 19:1). Day unto day uttereth speech, and night unto night sheweth knowledge. The universe is preaching a sermon every hour of every day, and the sermon is not “you evolved.” The sermon is “you were made.” The sermon is “there is a God.” The sermon is “He is glorious, wise, mighty, ordered, and above you.”

That is why no atheist will ever stand before God and say, “I just didn’t have enough evidence.” He had evidence every time the sun rose. He had evidence every time he looked at his own hand. He had evidence every time he watched the seasons change, heard thunder, saw the stars, buried a loved one, or held a newborn child. The problem was never lack of evidence. The problem was love of darkness. Jesus said, “men loved darkness rather than light, because their deeds were evil” (John 3:19). The sinner rejects creation truth for the same reason he rejects gospel truth: he wants to stay in charge of his own sin.

For the believer, creation should do more than arm him in debate. It should move him to worship. It should steady his mind. It should enlarge his thoughts of Christ. If the One who saved you is the One who made all things, then your salvation is not hanging on the whim of a weak religious figure. It rests in the hands of the Creator. The One who made the worlds can certainly keep a soul. The One who designed every star can surely guide your path. The One who fashioned the sparrow and feeds it can provide for His child. Creation does not merely condemn the rebel; it comforts the saint by revealing the greatness of his Lord.

## **7. All Things Lead Back To Christ**

The greatest error a man can make in a creation study is to stop at creation itself. The creation is not an end; it is a witness. It points beyond itself to Christ. Colossians does not merely say all things were created by Him; it says they were created “for him” (Colossians 1:16). That means history is Christward. Creation is Christward. Providence is Christward. Redemption is Christward. Judgment is Christward. The universe is not moving toward the triumph of man, the success of democracy, the advancement of technology, or the enlightenment of the species. It is moving toward the open exaltation of Jesus Christ.

Ephesians 1:10 says that in the dispensation of the fulness of times God will “gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.” That is where all things are going. The same Christ who made all things will inherit all things openly. The same Christ who was rejected by the world He made will rule the world that rejected Him. The same Christ who was crowned with thorns will yet wear many crowns. The same Lord whose hands formed Adam out of the dust will one day sit on the throne of David and rule the nations with a rod of iron. Creation began with Him and will culminate in Him.

That is why this phrase, “all things,” is so rich. It is not just about quantity. It is about totality under divine ownership and divine purpose. All things came from Him. All things were made by Him. All things hold together in Him. All things belong to Him. All things are moving toward Him. Once that truth gets into a man’s bones, it changes how he reads the Bible, how he sees the world, how he understands suffering, how he thinks about his own life,

and how he worships. He stops acting like Christ is a helpful addition to life and starts seeing that Christ is the center of all reality.

## **Conclusion**

So the right place to begin a series on “all things” is exactly here: with God as Creator and Jesus Christ as the agent, sustainer, and goal of creation. Before you talk about what all things mean in church order, providence, prayer, liberty, discernment, purity, judgment, or prophecy, you have to settle the issue of ownership. If God made all things, then He has absolute rights over all things. If Christ made all things, then He has absolute claims over every creature, every soul, every ruler, every power, and every inch of the universe. This is where biblical doctrine starts—God on the throne, man under Him, and Christ over all.

That truth also tears down the pride of man. You did not make yourself. You do not sustain yourself. You do not belong to yourself. And you are not free to define reality against the One who made it. The whole spirit of this age is built on denying those truths. The world wants a Creator-less creation, a lawless liberty, and a Christless future. But the Scriptures will not allow it. “For of him, and through him, and to him, are all things: to whom be glory for ever. Amen” (Romans 11:36). There is the whole matter in one verse. From Him, through Him, to Him. That is the universe. That is history. That is your life.

And for the saved man, there is great comfort in it. The One who redeemed you is not merely a religious leader with good intentions. He is the Maker of all things. The nails did not weaken Him. The grave did not defeat Him. The passage of time does not diminish Him. He is the eternal Word by whom all things were made, the Son by whom all things consist, and the Lord for whom all things were created. So let this first study set the tone for the whole series. We start where the Bible starts: not with man, not with mystery, not with speculation, but with God. “In the beginning God created the heaven and the earth” (Genesis 1:1). From there, everything else falls into place.

## **2 of 12: All Things In Scripture – Christ Above All Things**

### **Introduction**

After settling in the first study that all things were created by Him, the next truth comes down like a hammer blow on every false religion, every political idol, every philosophical system, and every proud sinner who thinks Jesus Christ is just one important figure among many. He is not one figure among many. He is not one voice in the religious marketplace. He is not a gentle moral teacher floating somewhere in the clouds while men run the show

downstairs. The Bible says plainly, “And he is before all things, and by him all things consist” (Colossians 1:17), and then adds, “that in all things he might have the preeminence” (Colossians 1:18). That means the Lord Jesus Christ does not merely exist within reality. He stands above it. He outranks it. He defines it. He rules it. He is not a passenger in the universe. He is the Lord over it.

The modern world hates that more than almost anything else. Men do not mind a Jesus they can sentimentalize, decorate with, quote selectively, or roll out at Christmas. They do not mind a Jesus who blesses their plans, improves their marriages, helps their careers, or serves as a religious mascot for a nation in decline. But the Christ of Scripture is intolerable to the flesh because He does not come asking for a little space in your heart. He comes with “all power... in heaven and in earth” (Matthew 28:18). He comes as the One to whom the Father has committed all judgment (John 5:22). He comes as the One of whom it is written that God “hath put all things under his feet” (Ephesians 1:22). That is not the language of a life coach. That is the language of a King whose title is written in eternity and whose authority nobody can veto.

So this essay has to take the study from creation to supremacy. It is not enough to say Christ made all things if a man will not also bow to the fact that Christ reigns above all things. The same One who formed the stars governs history. The same One who shaped Adam from the dust sits above kings, councils, armies, judges, devils, angels, nations, and churches. The world acts as though it is running under human management, but Scripture keeps ripping that curtain back and showing you the throne. “The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all” (Psalm 103:19). Jesus Christ is not waiting to become important. He is already the central fact of all existence. The only question is whether a man will acknowledge that now in repentance and faith, or later when every knee bows whether it wants to or not (Philippians 2:10).

## **1. Christ Is Before All Things**

Colossians 1:17 begins by saying, “And he is before all things.” That does not merely mean He existed earlier than other things, though that is true. It means He stands prior to them in rank, dignity, authority, and eternal being. He is before all things because He is not in the same category as all things. He is not a higher specimen within creation. He is the Creator over creation. He is not the best product in the factory. He is the Owner of the factory, the Designer of the machinery, the Source of the material, and the Judge of the workers. The devil’s whole game is to reduce Christ to something manageable, something comparable, something that can be placed alongside Buddha, Muhammad, Moses, Krishna, Mary, science, reason, or modern enlightenment. But Christ is “before all things.” He does not stand beside them. He stands above them.

That truth runs all through the New Testament. John starts his Gospel by saying, “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). Hebrews says of the Son, “Thy throne, O God, is for ever and ever” (Hebrews 1:8). Revelation calls Him “the first and the last” (Revelation 1:17). When Jesus said, “Before Abraham was, I am” (John 8:58), the Jews knew exactly what He was claiming, which is why they reached for stones. He was not claiming seniority. He was claiming Deity. He was identifying Himself with the eternal self-existent God. That is why the flesh hates Him so violently. Christ does not offer to be placed in your hierarchy of importance. He takes the top place by divine right.

This is where every Bible believer has to get hard-headed and clear. If Jesus Christ is before all things, then nothing comes before Him. Not family, not government, not church tradition, not scholarship, not nationality, not denomination, not your feelings, not your ambitions, and not your fears. “He that loveth father or mother more than me is not worthy of me” (Matthew 10:37). That is not fanaticism; that is truth. If He is before all things, then every other loyalty must be subordinated to Him. Men get in trouble because they want a Christ who is honored, but not first; praised, but not obeyed; admired, but not enthroned. The Bible will not let you have that kind of Christ. He is before all things whether men like it or not.

## **2. By Him All Things Consist**

The verse continues, “and by him all things consist” (Colossians 1:17). That means all things hold together in Him. Christ is not just the One who made the universe and then stepped away from it like a watchmaker leaving a finished product on the table. He is the One actively sustaining it moment by moment. Hebrews 1:3 says He is “upholding all things by the word of his power.” That means right now, at this moment, the continued existence of the universe depends on Jesus Christ. The scientist can study the process, measure the reaction, and name the phenomenon, but he cannot explain the ultimate reason anything continues to be unless he bows to that verse. The reason all things still consist is because Christ is holding them together.

That makes the arrogance of the age almost laughable. Men strut around pretending they are in control because they can launch satellites, split atoms, manipulate genes, and build digital systems, while every breath they draw depends on the mercy of the Son of God. They talk about stabilizing the planet while the planet itself is only stable because Christ says so. They boast about controlling history while history continues because Christ has appointed its bounds. “For in him we live, and move, and have our being” (Acts 17:28). The atheist lecturer, the communist ruler, the corrupt preacher, the pornographer, the banker,

the judge, the dictator, and the celebrity all wake up each day in a universe held together by the Christ many of them blaspheme.

For the saint, that truth is strength. If all things consist by Him, then your life is not hanging by luck. Your salvation is not wobbling on human stability. Your future is not floating in chaos. The One who holds the cosmos together can hold your mind together, your home together, your testimony together, and your steps together. That does not mean you will never suffer. It means your suffering is not outside His dominion. When the storm hits, it is still His sea. When the devil rages, he still moves on Christ's leash. When the nations roar, they still do it under heaven's permission. The believer's comfort is not that life makes sense from below, but that it is held together from above.

### **3. That In All Things He Might Have The Preeminence**

Colossians 1:18 brings the whole matter to its sharp point: "that in all things he might have the preeminence." Not prominence. Not recognition. Not a vote. Preeminence. First place. Supreme rank. Unequaled authority. Absolute centrality. The Father did not send the Son into the world to compete for attention with Caesar, Moses, philosophy, religion, psychology, humanism, or the entertainment industry. He sent Him to stand above everything. When a man gets saved, he does not add Jesus to the shelf. He tears the shelf down and puts Christ on the throne. That is why true Christianity is always offensive. It is exclusive by nature because Christ is exclusive by right.

The church at large has forgotten that. Much of modern Christianity treats Jesus like a brand enhancer. He is invoked to market conferences, books, counseling models, music careers, political talking points, and self-help systems. But the Jesus of Scripture does not exist to make your program successful. Your program exists to submit to Him or be burned up. Paul said, "For to me to live is Christ" (Philippians 1:21). He did not say Christ was a part of life. Christ was life. That is preeminence. The problem with Laodicean Christianity is not that it mentions Jesus too little with its mouth. It is that it gives Him too little with its structure, its doctrine, its priorities, and its ambitions.

And preeminence is not just a church truth; it is a cosmic truth. Christ does not merely deserve first place in Sunday services. He deserves first place in the home, in the mind, in the government, in the academy, in the arts, in the conscience, in the pulpit, and in the unseen realm. Whether men grant Him that place openly or not, He will have it eventually. "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (Psalm 110:1). The Father has already settled the issue. The universe is Christ-centered whether the world's textbooks acknowledge it or not. The only sane response is to line up with reality now instead of waiting to be crushed by it later.

#### **4. All Things Under His Feet**

Ephesians 1 says God “raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion” (Ephesians 1:20-21). Then it says He “hath put all things under his feet, and gave him to be the head over all things to the church” (Ephesians 1:22). That is not symbolic fluff. That is divine government. Christ is not merely superior to a few religious competitors. He is far above all principality and power. That includes earthly power and invisible power. That includes Washington, Rome, Moscow, Beijing, Hollywood, the Vatican, Davos, and every wicked system men whisper about in back rooms. It also includes devils, fallen principalities, satanic powers, and every dark force that lurks behind human rebellion.

Men talk about “power structures” today as if the Lord Jesus Christ is unaware of them or intimidated by them. But Scripture shows you something else entirely. He is seated “far above” them. Not next to them. Not in negotiation with them. Above them. The world can rage, the kings of the earth can set themselves, and the rulers can take counsel together “against the LORD, and against his anointed” (Psalm 2:2), but heaven laughs. Why? Because God has already installed the King. “Yet have I set my king upon my holy hill of Zion” (Psalm 2:6). The rebellious nations are not deciding the final outcome. They are acting out their rebellion on borrowed time.

Now notice what Ephesians adds: He is “the head over all things to the church” (Ephesians 1:22). That means the church does not belong to a pope, a denomination, a bishop, a board, a celebrity pastor, a seminary, or a confession. It belongs to Jesus Christ. He is the Head. The church does not get to redefine His words, adjust His commands, or replace His authority with tradition. Every time organized religion starts acting like the institution is supreme, it reveals it has forgotten the Head. A local church is healthy only to the extent that Christ’s headship is honored in doctrine, order, worship, discipline, and mission. Once men seize that throne, corruption begins immediately.

#### **5. The Father Delivered All Things Into His Hands**

John 13:3 says Jesus went into that upper room “knowing that the Father had given all things into his hands, and that he was come from God, and went to God.” Think about that. All things were in His hands, and what did He do? He girded Himself and washed the disciples’ feet. There is one of the great rebukes in all Scripture to fleshly ambition. Men think authority is for self-exaltation. Christ shows that true supremacy includes holy service. The One into whose hands all things were given stooped lower than any of them deserved. That does not diminish His greatness; it reveals its glory. Only a fool thinks

humility means weakness. In Jesus Christ, humility is the self-governed majesty of One so absolutely secure in His supremacy that He can kneel without losing it.

That verse also tells you there is no question about Christ's authority. The Father had given all things into His hands. John 3:35 says, "The Father loveth the Son, and hath given all things into his hand." Matthew 11:27 says, "All things are delivered unto me of my Father." This is not a future possibility hanging on public approval. It is an accomplished grant rooted in the Father's pleasure in the Son. The kingdoms of this world have not yet openly become the kingdoms of our Lord and of his Christ in manifestation, but the title deed is already settled. The legal and divine reality is not in dispute. Men are squatting on territory they do not own.

That is why rejecting Christ is so serious. A man is not merely turning down a religious option. He is rejecting the One into whose hands the Father has placed all things. There is no neutral ground there. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Why? Because the Son is not optional. He is the appointed center. The Father did not create a multi-path universe with Christ as one respected lane. He established His Son as Lord. To refuse Him is to place yourself against the government of God.

## **6. Christ Rules Kings Powers Devils And Nations**

If Christ is above all things, then kings are under Him. Proverbs says, "By me kings reign, and princes decree justice" (Proverbs 8:15). Pilate learned that the hard way when Jesus told him, "Thou couldest have no power at all against me, except it were given thee from above" (John 19:11). That sentence ought to be posted in every parliament, senate, congress, royal house, cabinet room, and supreme court on earth. No ruler has independent authority. All authority is delegated and temporary. Kings imagine themselves sovereign, but their sovereignty is a shadow under the true King. Nebuchadnezzar learned that "the most High ruleth in the kingdom of men" (Daniel 4:32). When rulers forget that, God has ways of reminding them.

Devils are under Him too. During Christ's earthly ministry, demons did not negotiate with Him. They trembled before Him. They said, "I know thee who thou art; the Holy One of God" (Mark 1:24). They begged for permission. They recognized rank immediately. Men with degrees often deny Christ's authority more brazenly than devils do, but devils know better. They know who made them. They know who cast them down. They know who spoiled principalities and powers (Colossians 2:15). They know whose heel will finally crush the serpent's head in open triumph. The devil is not the dark equal of God. He is a fallen creature heading toward a lake of fire prepared for him and his angels (Matthew 25:41).

And nations are under Him. Psalm 22 says, “the kingdom is the LORD’S: and he is the governor among the nations” (Psalm 22:28). Acts 17 says God “hath made of one blood all nations of men” and “determined the times before appointed, and the bounds of their habitation” (Acts 17:26). That means world history is not random. Empires rise and fall under divine limits. Borders, times, judgments, upheavals, and removals happen under God’s overruling hand. Men can falsify histories, rewrite textbooks, and parade as masters of destiny, but not one nation has ever existed outside Christ’s jurisdiction. When the kingdoms of this world boast themselves high, they are only ripening for judgment.

## **7. History Itself Moves Toward His Manifest Supremacy**

Hebrews 2 says God “hath put all things in subjection under his feet” (Hebrews 2:8), but then adds, “But now we see not yet all things put under him.” There is the key to understanding this present age. The subjection is real, but the manifestation is not complete. Christ is already Lord by right, decree, and heavenly position, but the visible world still contains rebellion, contradiction, and usurpation. That is why fools mock and say, If Christ is Lord, look at the mess we are in. The answer is that His lordship is not measured by the present success of rebels. It is measured by the decree of God, the resurrection of Christ, and the certainty of what is coming. We do not yet see all things openly under Him, but the title is already settled.

The very next verse gives the believer his anchor: “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour” (Hebrews 2:9). That is what faith sees. The world sees confusion, corruption, wicked rulers, apostate churches, wars, and devils at work. Faith sees Jesus crowned. Faith reads the newspaper through the throne room, not the throne room through the newspaper. Faith understands that what is delayed is not denied. The King has not lost control because rebels are making noise. He is allowing a temporary rebellion within a fixed timetable that will end exactly when He says it ends.

Philippians 2 says that because of His obedience unto death, “God also hath highly exalted him, and given him a name which is above every name” (Philippians 2:9), and that “every knee should bow... and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:10-11). There is where history is going. Not toward the glory of man, but toward the confession of Christ. Not toward a utopia built by politicians, scientists, globalists, technocrats, or ecclesiastical managers, but toward the open enthronement of the Son of God. All roads do not lead to heaven, but all history does lead to Christ. Some will meet Him as Saviour. Others will meet Him as Judge. But all will meet Him.

## **Conclusion**

So the great truth of this second study is that Jesus Christ is not only the Maker of all things, but the Lord above all things. He is before all things. By Him all things consist. In all things He must have the preeminence. The Father has put all things under His feet, delivered all things into His hands, and appointed Him the Head over all things to the church. Kings are under Him. Devils are under Him. Nations are under Him. The unseen realm is under Him. The church is under Him. And history itself is moving toward the day when what is true now by faith will be true then by sight.

That truth should do two things at once. It should terrify the rebel and steady the saint. It should terrify the rebel because the One he ignores is not a harmless religious relic. He is the enthroned Son of God. The sinner may mock Christ, but he cannot demote Him. He may refuse Christ, but he cannot unseat Him. He may deny Christ, but he cannot alter the decree of heaven. And it should steady the saint because the world is not drifting outside the reach of its rightful Lord. The headlines do not outrank the throne. The powers of darkness do not outrank the throne. Christ is above all.

And that means every other study in this series will make sense only under His supremacy. Providence means something because Christ is above all things. Judgment means something because Christ is above all things. Christian liberty, discernment, suffering, thanksgiving, purity, and restoration all make sense only because the center holds—and the center is Jesus Christ. The modern church needs to recover that vision. Not a sentimental Jesus. Not a manageable Jesus. Not a marketable Jesus. But the Christ of Scripture: crowned, enthroned, supreme, feared by devils, ignored by fools, loved by saints, and destined to be confessed by every tongue. “That in all things he might have the preeminence” (Colossians 1:18). That is not a suggestion. That is the final shape of reality.

## **3 of 12: All Things In Scripture – All Things Of God**

### **Introduction**

One of the quickest ways to expose the fraud of modern man is to remind him that he is not self-made. He did not build the ground he walks on, he did not invent the breath in his lungs, he did not design the body he lives in, and he did not author the mind he boasts with. The whole spirit of this age is built on borrowed glory. Men strut around like peacocks wearing feathers they did not grow by their own wisdom, crowing about success, power, influence, possessions, talent, and opportunity, while the Book they ignore says, “For of

him, and through him, and to him, are all things: to whom be glory for ever. Amen” (Romans 11:36). There is the whole matter in one verse. The source is Him, the channel is Him, the goal is Him. That means all boasting that terminates on man is theft.

When the Bible says “all things of God,” it is dealing with source, purpose, and dependence. It is telling you that what exists came from Him, what you have come from Him, what you can do came from Him, and what will become of history will be directed by Him. That truth is not just for doctrinal statements in a theology book. That truth is meant to break the back of pride in everyday life. It is meant to humble the preacher in the pulpit, the businessman in the office, the ruler on the throne, the scholar in the classroom, the farmer in the field, and the saint on his knees. Scripture keeps dragging man back to this reality because man’s favorite lie is autonomy. He wants to imagine he is the center, the generator, the cause, the architect, and the finisher. God says otherwise.

That is why this study matters so much. It is not enough to say God created all things and Christ is above all things if a man still imagines that his blessings, strength, usefulness, accomplishments, and future spring from himself. The devil is perfectly content for a man to speak orthodox language on Sunday while living like a practical atheist Monday through Saturday. But the Bible keeps bringing you back to utter dependence. “But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee” (1 Chronicles 29:14). There is the right posture. Not swagger, but amazement. Not self-congratulation, but thanksgiving. Not “look what I built,” but “Lord, it all came from thee.” That is where humility begins, and that is where sanity begins too.

### **1. All Things Come Of Thee**

David said in 1 Chronicles 29:14, “For all things come of thee, and of thine own have we given thee.” That statement was made in the context of giving for the house of God, and it tells you immediately how far the natural heart is from biblical thinking. The natural man imagines that when he gives to God, he is doing God a favor. He imagines he is opening his own wallet, releasing his own resources, and making a noble sacrifice from his own independent supply. David cuts that nonsense off at the root. He says that what they were offering to God was already God’s to begin with. They were not enriching God. They were returning a portion of what had already come from Him.

That principle reaches far beyond money. Whatever ability you have came from Him. Whatever open door you have came from Him. Whatever health you have came from Him. Whatever family you have came from Him. Whatever ministry you have came from Him. Whatever influence you have came from Him. Whatever wisdom you have came from Him. Men like to act like they manufactured these things through grit, discipline, and brilliance,

and no doubt a man should work hard, steward well, and apply himself diligently. But even the capacity to do that is a gift. The hand that works was made by God. The mind that plans was given by God. The opportunity to act was arranged by God. So the saint has no room for peacock religion.

That is why thanksgiving is one of the most honest things a Christian can do. A grateful Christian is living in reality. An ungrateful Christian is delusional. He is treating grace like wages. He is acting like what came from heaven was really self-generated. Every time you thank God sincerely, you are confessing dependence. Every time you fail to thank Him, you are drifting toward practical pride. The reason the world is so thankless is because it is so arrogant. Men do not thank God because they do not want to admit they need Him. But the Bible drags the truth right into the open: all things come of thee.

## **2. Of Him And Through Him And To Him Are All Things**

Romans 11:36 is one of the greatest summary verses in all the Bible: “For of him, and through him, and to him, are all things.” That verse gives you source, means, and end in one sweep. “Of him” means all things originate in Him. “Through him” means all things are carried along by Him and permitted through His providence. “To him” means all things are ultimately directed toward His glory and final purpose. That wipes out the secular idea of a universe running on independent tracks and also wipes out the religious idea that God is merely a helpful participant in human plans. He is the source and the goal.

Most men are willing to grant God a little space at the beginning if they can seize the middle and the end for themselves. They will say God gave them life, but then they act as though their choices, achievements, and direction belong solely to them. The Bible will not allow it. Not only are all things “of him,” but all things are “through him.” That means you did not merely start with God and then graduate beyond dependence. You continue by Him. Your next heartbeat is through Him. Your next opportunity is through Him. Your next answered prayer is through Him. Your next step, if it is upheld at all, is through Him. “The steps of a good man are ordered by the LORD” (Psalm 37:23). Men talk about “making their own way,” while the Scripture says their way is being ordered whether they acknowledge it or not.

And all things are “to him.” That is where the whole modern world crashes. Men want things to be to themselves. Their careers are to themselves. Their money is to themselves. Their ministries are to themselves. Their families are to themselves. Their bodies are to themselves. Their ambitions are to themselves. Their social media accounts are to themselves. Their “legacy” is to themselves. But God did not create man to orbit himself. He made man to glorify the Creator. When a man lives “to him,” meaning to God, he is

finally aligned with reality. When he lives “to himself,” he is in rebellion against the very reason for his existence.

### **3. What Hast Thou That Thou Didst Not Receive**

Paul asks in 1 Corinthians 4:7, “For who maketh thee to differ from another? and what hast thou that thou didst not receive?” That verse is the executioner of pride. It does not merely correct pride; it kills it if believed. Whatever difference exists in you that is good and useful came by divine mercy. That does not deny effort, discipline, or faithfulness, but it puts all of them in their proper place. The ability to labor, the grace to endure, the wisdom to choose rightly, the strength to continue, the circumstances that allowed growth, the restraint that kept you from ruin, the people God placed in your life, the truths you were given, the convictions you received, and the mercies that carried you all came from Him.

This is where men get puffed up in religion. A preacher begins to think the sermon came from his brilliance. A teacher starts to think the insight came from his mind alone. A singer begins to think the voice belongs to her. A businessman starts to think the wealth came from his savvy. A father starts to think the stability in his house came from his management. A believer begins to think his standing is secured by his performance. And the Lord asks one question that reduces all that nonsense to dust: what hast thou that thou didst not receive? If you received it, then stop preening over it like you invented it.

That verse does not produce passivity; it produces sobriety. It does not make a man lazy; it makes him thankful. In fact, the more a Christian understands that he has received, the more diligent he should be, because now he is stewarding gifts instead of idolizing them. Paul said, “By the grace of God I am what I am” (1 Corinthians 15:10). There is a man who knew how to work harder than them all and still refuse to take the credit. That is the balance. Work like a man who must give an account, and thank God like a beggar who knows everything worth having came from above.

### **4. The Blessing Of The Lord Maketh Rich**

Proverbs 10:22 says, “The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.” That is not a prosperity-gospel slogan for some slick-haired television huckster to use while milking widows. It is a principle showing that what truly enriches a man comes from the Lord’s blessing. Now that blessing may show up in material provision, but it also shows up in peace, contentment, stability, wisdom, favor, and usefulness. There are men with money who are bankrupt in every other way, and there are saints with little in the bank who are rich in ways the world cannot even measure. The Lord’s blessing determines the real measure.

Deuteronomy says, “But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth” (Deuteronomy 8:18). There again is the source. Even when a man legitimately works, builds, and prospers, the power to do so came from God. That means the businessman who succeeds should bow, not swagger. The worker who advances should thank God, not deify hustle. The family that prospers should worship, not boast. The problem with Israel was that once they were fed, settled, and increased, they were tempted to say, “My power and the might of mine hand hath gotten me this wealth” (Deuteronomy 8:17). That is exactly how the human heart talks when it is full and forgetful.

The same thing happens spiritually. A Christian gets a little traction in the walk, sees a few answers to prayer, learns some Bible, gains some victory over old sins, and begins to think he is becoming somebody. Then the Lord pulls back the curtain a little and reminds him that every good thing in his life has been mercy from start to finish. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights” (James 1:17). Not some good gifts. Every good gift. If it is truly good, it came from above. That leaves man with one proper response: gratitude mixed with holy fear.

## **5. Strength Provision And Sufficiency Are Of God**

Men love the illusion of self-sufficiency. It is one of the flesh’s favorite fantasies. The world system trains people to admire independence in a way that often becomes defiance against God. But the Bible says something entirely different. “Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God” (2 Corinthians 3:5). That verse should be written over every pulpit, office desk, classroom lectern, and kitchen table in Christendom. Whatever real sufficiency the believer has is of God. Not of personality. Not of intellect. Not of background. Not of emotional strength. Of God.

Paul tells the Philippians, “I can do all things through Christ which strengtheneth me” (Philippians 4:13). The emphasis there is not on “I can” but on “through Christ.” The whole point is dependence. The world quotes that verse like a motivational slogan. The Bible gives it as a confession of reliance. Paul is not saying he has a secret reservoir of greatness. He is saying his endurance in want and in abundance comes from Christ. In the same way, 2 Corinthians 9:8 says, “God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.” There is no room there for self-made spirituality. Grace abounds from God so that sufficiency may be had for good works.

That ought to change the way a believer faces duty. Instead of either collapsing in despair or charging ahead in pride, he should move in humble confidence. If God gives the work, God can give the strength. If God opens the door, God can give the provision. If God calls a

man to stand, God can give the backbone. If God leads a man into suffering, God can give the grace. And if God appoints a thorn, God can say, “My grace is sufficient for thee” (2 Corinthians 12:9). The Christian life is not an exhibition of natural adequacy; it is a testimony to divine sufficiency.

## **6. The Times And Seasons Belong To Him**

Not only do blessings and abilities come from God, but the very framework of history is directed by God. Acts 17:26 says He “hath made of one blood all nations of men” and “hath determined the times before appointed, and the bounds of their habitation.” That means history is not loose, random, and ownerless. Nations do not ultimately rise by chance or fall by mere political blunder. Men act freely and wickedly, yes, but above and through that there is an overruling providence fixing times and bounds. The Most High is not biting His nails while watching history spin out of control. He wrote the limits before the actors walked on stage.

Daniel told Nebuchadnezzar that God “removeth kings, and setteth up kings” (Daniel 2:21). That is enough to give a Bible believer poise in a world full of political theater. Elections matter in their place, laws matter in their place, rulers matter in their place, but none of them sit outside heaven’s government. Pilate could not have exercised power against Christ except it had been given him from above (John 19:11). Cyrus was named before he was born. Pharaoh was raised up for divine purposes. Nebuchadnezzar was humbled when he strutted too high. Herod was struck when he took glory to himself. Men imagine themselves masters of history, but they are actors on a stage God built under a timetable God set.

That includes your personal life as well. The times, openings, closures, delays, and seasons in your life are not merely products of your planning. “A man’s heart deviseth his way: but the LORD directeth his steps” (Proverbs 16:9). That does not excuse laziness or foolishness, but it does humble human confidence. You are not the absolute master of your own timeline. Doors open when God permits them. They close when God shuts them. Delays come when God appoints them. Breakthroughs arrive when God ordains them. That should not make you bitter. It should make you reverent. Your life is not floating. It is being directed.

## **7. Gratitude Is The Proper Answer To All Things Of God**

Once a man understands that all things are of God, the only sane answer is thanksgiving. That is why thanksgiving is commanded so often in Scripture. “In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (1 Thessalonians 5:18). Notice it says “in every thing,” not “for every foolish thing men do,” but in every condition, circumstance,

and season the believer can still thank God because God remains the source of mercy, the giver of grace, and the ruler over all events. Thanksgiving is not pretending pain does not hurt. It is confessing that God is still God in the pain.

Romans 1 identifies ingratitude as one of the marks of rebellion: “Neither were thankful” (Romans 1:21). A thankless heart is not a small character flaw. It is a spiritual symptom. It reveals that man has cut the cord in his mind between gift and Giver. He enjoys mercies without honoring the One who sent them. He receives light and refuses to glorify the Lord for it. He takes food, breath, opportunity, relationships, health, and even gospel witness, yet acts as though all of it is just there by default. That is the spirit of the age, and a Christian has no business imitating it.

So the more a believer sees that all things are of God, the more thankful he should become. He thanks God for salvation because he did not originate it. He thanks God for Scripture because he did not produce it. He thanks God for daily bread because he did not guarantee it. He thanks God for conviction because left to himself he would drift. He thanks God for chastening because it proves sonship. He thanks God for providential restraints because they kept him from disasters he never even saw. And he thanks God for opportunities because of his own he had none. Thanksgiving is humility with a voice.

## **Conclusion**

So this third study brings the knife right to the root of human pride. All things are of God. That means source is not in man, strength is not in man, provision is not in man, and final purpose is not in man. Whatever a man possesses that is good, useful, profitable, beautiful, or true came ultimately from the Lord. That includes material things, spiritual things, opportunities, timing, usefulness, understanding, endurance, and every mercy that sweetens life. “For all things come of thee” (1 Chronicles 29:14). The Book says it plainly because the flesh is so addicted to forgetting it.

That truth should make a Christian both humble and steady. Humble, because he has nothing to boast in as though he had not received it. Steady, because if all things are of God, then his life is not grounded in his own sufficiency. He can work hard without worshiping work. He can plan wisely without idolizing plans. He can labor diligently without crowning himself. He can receive blessings without becoming proud and endure losses without losing his mind, because behind both stands the Lord who gives and the Lord who directs. The saint’s strength is not self-confidence but God-confidence.

And above all, this truth should make us thankful. Not shallow, syrupy, religious thankfulness that evaporates in hardship, but deep biblical gratitude rooted in reality. Every breath is mercy. Every open door is mercy. Every lesson learned is mercy. Every restraint

from sin is mercy. Every provision for the day is mercy. Every piece of truth understood is mercy. The more a man sees that all things are of God, the less he will boast and the more he will bow. And that is exactly where the Lord wants him. For “of him, and through him, and to him, are all things: to whom be glory for ever. Amen” (Romans 11:36).

#### **4 of 12: All Things In Scripture – All Things According To His Pattern**

##### **Introduction**

One of the great lies of the religious world is that sincerity can replace obedience. Men have been trained to think that if their intentions are warm, their emotions are stirred, their ceremonies are beautiful, and their crowds are large, then God must be pleased with whatever they are doing. But the God of Scripture has never operated that way. He is not impressed by religious improvisation. He is not flattered by creative tampering. He is not moved because a man says, “Well, I meant well.” The first time you read your Bible with your eyes open, you find out very quickly that God cares how things are done. He cares what He said, when He said it, to whom He said it, and whether what He commanded was followed exactly. The Book says, “See... that thou make all things according to the pattern shewed to thee in the mount” (Hebrews 8:5). That verse does not leave room for spiritual freelancing.

This is one of the reasons religion gets so dangerous so fast. The flesh loves to improve on God. It loves to decorate what He made plain, soften what He made sharp, merge what He separated, and separate what He joined. Men call that creativity, tradition, scholarship, or progress. God often calls it rebellion. The problem is not always open defiance. Sometimes the worst corruption enters under the banner of reverence. A man says he is honoring God, but he honors Him with a system God never ordered. He says he is deepening worship, but he deepens it with rites, offices, garments, calendars, and traditions the Lord never required for the Body of Christ. He says he is recovering ancient truth, when half the time he is just dragging Israel’s program into the Church, or dragging church tradition over the top of Scripture, and producing a spiritual mutt that looks impressive but has no biblical pedigree.

So this study on “all things” has to show that God is a God of pattern, order, command, and distinction. In the Old Testament, you keep finding men commended for doing “all things” according to the word of the LORD, and you keep finding others judged because they adjusted, omitted, added, or substituted. Then Hebrews comes along and reminds you that even the tabernacle service was governed by a heavenly pattern, not human imagination.

That is a warning to every preacher, every teacher, every church, every denomination, and every believer. God is not honored by partial obedience, emotional religion, or man-made improvements on revelation. He wants all things according to His pattern. And if you are rightly dividing your Bible, you know that the pattern matters not only in details of obedience, but in keeping God's programs distinct so you do not create confusion by mixing what He separated.

### **1. God Commands All Things Precisely**

When God gives a command in Scripture, He does not speak in vague suggestions for man to adapt to taste. He speaks as the Lord. That ought to be obvious, but religious man has an incredible ability to turn commandments into discussion points. In Exodus, Leviticus, Numbers, and Deuteronomy, the refrain comes again and again that Moses or the children of Israel did what the LORD commanded, and often the language stresses "all" that was commanded. That is because God was teaching His people that obedience is measured by conformity to His word, not by how spiritual they felt while disobeying it. When the tabernacle was built, Exodus 39 and 40 repeatedly say it was done "as the LORD commanded Moses" (Exodus 39:1, 39:5, 39:7, 39:21, 39:26, 39:29, 39:31, 40:16). The repetition is not filler. It is doctrine.

Men get nervous around that kind of precision because precision leaves very little room for pride. If God has already said what He wants, then the servant's glory is not in originality but in fidelity. The preacher today often wants credit for being innovative, fresh, edgy, and relevant. The Lord is still looking for men who will say what He said and do what He commanded. The flesh wants wiggle room. God gives commands. The flesh wants applause. God requires obedience. The flesh wants room to customize. God says, "according to all that I show thee" (Exodus 25:9). That is the old problem right there. Man wants to be a contributor when God called him to be a steward.

This is why partial obedience is disobedience. Saul found that out when he spared Agag and the best of the sheep under the excuse of religious intention. He had enough obedience to sound respectable and enough rebellion to get rejected. Samuel told him, "to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22). That is one of the great funeral verses for man-made religion. God would rather have plain obedience than all the pious substitute offerings men bring to cover their compromise. If He says all, He means all. If He gives a pattern, He expects conformity. The man who does ninety percent of what God says and then edits the last ten percent is still acting as his own authority.

### **2. The Pattern In The Mount Was Not Optional**

Hebrews 8:5 reaches back into Exodus and quotes the Lord's words to Moses: "See... that thou make all things according to the pattern shewed to thee in the mount." Moses was not told to use the heavenly pattern as a general inspiration. He was told to make all things according to it. That means the details mattered. The dimensions mattered. The order mattered. The arrangement mattered. The furniture mattered. The garments mattered. The sequence mattered. The reason is simple: the tabernacle was not merely functional architecture. It was revelation in material form. It testified to divine truths. To alter the pattern was to distort the message.

That is what religious innovators never seem to understand. When God designs something, He is revealing truth through structure. The pattern is preaching. The order is doctrine. The arrangement is theology. So when a man alters what God has laid down, he is not merely making cosmetic adjustments. He is tampering with revelation. That is why Scripture treats the matter so seriously. The holy things were not holy because man found them meaningful. They were holy because God appointed them. The priesthood was not valid because it seemed beautiful. It was valid because God prescribed it. The sacrifices were not accepted because people found them moving. They were accepted only when they were offered according to divine order.

There is a lesson there for the Church Age believer even though we are not rebuilding tabernacles and dressing Levites. The principle remains: when God gives a pattern in His word, He expects His people to honor it. The New Testament church does not have liberty to invent its own doctrine, mission, offices, ordinances, message, or authority structure according to cultural taste. The more a church becomes infatuated with novelty, the further it usually drifts from biblical pattern. God is not the author of confusion (1 Corinthians 14:33), and He did not leave His people to assemble Christianity from vibes, traditions, and borrowed systems. He gave a pattern in the word.

### **3. Emotional Religion Cannot Improve Revelation**

A great deal of religion is little more than emotional compensation for scriptural disobedience. Men do not want to submit to what God has said, so they manufacture a spiritual atmosphere to make the whole mess feel sacred. They dim the lights, elevate the music, intensify the language, appeal to ancient mystery, or work up a crowd until discernment goes right out the window. Then if anyone asks, "Where is that in Scripture?" they act like he has committed blasphemy by interrupting the emotional current. But God has never accepted excitement as a substitute for obedience. Nadab and Abihu offered strange fire before the LORD, "which he commanded them not" (Leviticus 10:1), and the fire of God answered them in judgment, not approval.

That phrase “which he commanded them not” ought to haunt a lot of modern religion. It was not enough that they were priests. It was not enough that they were near the holy things. It was not enough that they were active in religious service. The issue was simple: God had not commanded it. That is still the issue. Men say, “But it moves people.” God asks, Did I command it? Men say, “But it creates a sense of wonder.” God asks, Did I command it? Men say, “But it helps people connect spiritually.” God asks, Did I command it? The flesh always tries to change the subject from divine authority to human experience.

Uzzah made the same mistake from another angle. When the ark shook, he put out his hand to steady it, and the Lord struck him dead (2 Samuel 6:6-7). Humanly speaking, it looked reasonable. But the issue was not whether it looked reasonable to Uzzah. The issue was that God had already spoken about how the ark was to be handled. The ox cart was already a violation of divine pattern, and then when the consequences of that violation showed up, man tried to fix the problem with more unauthorized interference. That is practically a summary of church history. Men depart from God’s pattern, then when instability follows, they patch it with more tradition, more control, more ritual, more institutional machinery, and more fleshly management. God is not impressed. He is looking for submission to what He said in the first place.

#### **4. Rightly Dividing Is Part Of Following The Pattern**

A man can talk about pattern all day and still miss it if he does not rightly divide the word of truth. That is where a tremendous amount of confusion enters. God gave different commands to different people in different settings for different purposes, and if you start yanking verses out of their place and mashing them together into one religious stew, you will build a system God never ordered. Paul told Timothy, “Study to shew thyself approved unto God... rightly dividing the word of truth” (2 Timothy 2:15). That is not a hobby for doctrinal specialists. It is basic obedience. If God separated things in revelation, then you are not spiritual for blending them back together.

This matters because pattern is not only about fine detail; it is about proper placement. Israel had a pattern. The church has a pattern. The kingdom has a pattern. The tribulation has a pattern. The millennial reign has a pattern. The law had its place. Grace has its place. Circumcision had its sign-value in one setting. The one new man in Christ operates under another. If you drag Israel’s priesthood into the church, you corrupt the church. If you drag kingdom signs into Pauline church truth without distinction, you create confusion. If you mix law and grace, you do not get a richer gospel. You get perversion. The Galatians proved that.

A great many religious systems are built on this very error. Men ignore God's distinctions, then turn the resulting confusion into tradition, then call that tradition sacred pattern. But a counterfeit pattern is still counterfeit. If a Roman priesthood, a sacramental system, a sabbath imposition, a tithing structure, a kingdom social program, or a charismatic sign-demand is laid over the Body of Christ without scriptural right division, then it is not honoring God's pattern. It is violating it. God is glorified when His people believe what He said where He said it and refuse to meddle with what He separated. Right division is not optional precision for hobbyists. It is one of the chief ways we keep all things according to His pattern.

### **5. Scripture Is The Standard Not Tradition**

The moment men tire of Scripture, tradition rushes in to fill the vacuum. That is the history of religion in one sentence. The Pharisees had it in Christ's day, and organized religion has been repeating the performance ever since. Jesus told them, "Thus have ye made the commandment of God of none effect by your tradition" (Matthew 15:6). Notice that tradition was not merely sitting beside the commandment. It was canceling it. That is what human tradition does when it rises high enough. It eventually does not just decorate the word; it overrides it.

This is why all appeals to antiquity, councils, fathers, customs, liturgies, and inherited church culture have to be judged by the Book. Age does not make an error true. Repetition does not sanctify corruption. A practice is not biblical because it is old, and it is not apostolic because it wears robes and incense. The only real test is Scripture. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). That principle does not evaporate because somebody says the word "church" enough times with a solemn expression on his face.

That is where courage comes in. A Bible believer has to be willing to look ancient error in the face and say, God never commanded that. He has to be willing to look popular compromise in the face and say, that is not the pattern. He has to be willing to look respectable confusion in the face and say, show me the verse. That kind of courage is getting rare because people are terrified of being called narrow, divisive, uncharitable, or unsophisticated. But if God's pattern is at stake, then the kind thing is to tell the truth. The loving thing is to defend the word. The spiritual thing is not to smile at confusion, but to expose it with Scripture.

### **6. Order In The Church Reflects The Mind Of God**

When you come into the New Testament, you do not leave behind the principle of order. You find it carried forward in church life. Paul says, "Let all things be done decently and in

order” (1 Corinthians 14:40). He also says, “Let all things be done unto edifying” (1 Corinthians 14:26). There you have the balance: order and edification. Not dead formality without life, and not chaos masquerading as spirituality. God’s order is never pointless. It exists to serve truth, clarity, edification, and the proper exaltation of Christ. Confusion does not magnify the Spirit. It usually magnifies the flesh.

Look at what Paul had to correct in Corinth. Everybody wanted to talk, display, interrupt, and impress. They were spiritual showmen in a congregation that needed a biblical spine. Paul did not say, “Well, as long as everyone is sincere, let the Spirit move.” He laid down order. He set boundaries. He distinguished roles. He controlled speech. He subordinated experience to doctrine. Why? Because God is not the author of confusion (1 Corinthians 14:33). Modern charismatic chaos, performance-driven worship culture, and sensation-based religion all need to hear that again. Noise is not power. Disorder is not liberty. Hype is not the Holy Ghost.

A church that ignores biblical order will eventually ignore biblical doctrine too, because confusion in practice and confusion in belief feed each other. Once men learn they can improvise in one area, they begin to improvise in another. Then pretty soon the church is held together not by revelation, but by personality, performance, and sentiment. That is why the New Testament gives pastors qualifications, deacons qualifications, ordinances with meaning, discipline procedures, doctrinal boundaries, and structural order. The Lord who cared about the pattern in the mount also cares about the order of the assembly. Different dispensation, same God. He still wants all things according to His word.

## **7. Tinkering With God’s Settled Words Brings Confusion**

Whenever men start tinkering with what God has settled, confusion follows like thunder after lightning. Eve did not improve paradise by entertaining the serpent’s edit of God’s words. Saul did not improve worship by sparing what God told him to destroy. Jeroboam did not improve national religion by setting up alternative worship centers. The scribes and Pharisees did not improve holiness by layering tradition over the law. And the modern church has not improved Christianity by revising the Book, softening the doctrine, diluting the gospel, broadening the road, merging the programs, and apologizing for what God said. Tinkering never clarifies truth. It muddies it.

Psalms 119:128 says, “Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.” There is the posture of a Bible believer. Not, “I esteem some of thy precepts to be inspirational.” Not, “I appreciate the general moral thrust of thy word.” He says all thy precepts concerning all things are right. That is total submission. That is what modern scholarship cannot stomach. It wants the right to sit in judgment on

Scripture, to tell you what the Bible really means after being corrected by history, psychology, textual criticism, and the latest intellectual fashion. The believer says no. God's precepts concerning all things are right, and every false way is to be hated, not admired.

That includes His settled words themselves. If God gave a Book, then man has no right to improve it. If He preserved His words, then the critic is not the custodian of revelation. He is often the vandal of it. Tinkering with the text eventually leads to tinkering with doctrine, and tinkering with doctrine leads to tinkering with practice, and tinkering with practice leads to a church that cannot tell the difference between obedience and enthusiasm. That is how confusion spreads. It begins with a little adjustment, a little softening, a little merging, a little reinterpretation. And before long, nobody remembers the pattern. That is why a Bible believer has to plant both feet and say, "according to thy word" (Psalm 119:58).

## **Conclusion**

So the lesson of this fourth study is plain: God wants all things according to His pattern. He is not honored by partial obedience, sincere substitutes, emotional improvisation, inherited confusion, or religious creativity that edits His commands. He gave Moses a pattern in the mount, and He gave His people His words in Scripture. In both cases the principle is the same. The servant is not free to tamper. The steward is not free to redesign. The believer is not called to improve revelation, but to submit to it. Once that truth settles in, an enormous amount of religious fog clears away.

That also explains why right division matters so much. God's pattern includes His distinctions. If He separated Israel from the Church, law from grace, earthly kingdom truth from the mystery body truth revealed through Paul, then reverence requires us to leave those distinctions where He put them. A man who mixes what God separated may call himself balanced, historical, sacramental, or deeply rooted. Scripture calls him confused. And confusion always spreads. It will spread from doctrine into worship, from worship into practice, from practice into gospel corruption, and from gospel corruption into dead religion.

The cure is not novelty. The cure is not ecumenical softness. The cure is not recovering ancient smells and bells. The cure is a return to the Book with a heart willing to say what David said: "I esteem all thy precepts concerning all things to be right" (Psalm 119:128). That is the spirit God blesses. That is the posture that preserves clarity. That is the way a church stays sane in an age drunk on spiritual counterfeits. And that is the only safe way forward for any believer who wants to please the Lord: do all things according to His pattern, not yours.

## **5 of 12: All Things In Scripture – All Things Through Christ**

### **Introduction**

One of the most abused verses in the New Testament is Philippians 4:13: “I can do all things through Christ which strengtheneth me.” That verse gets slapped on gym walls, coffee mugs, football helmets, graduation cards, business seminars, and motivational speeches as though Paul were talking about human ambition with a little religious icing on top. But Paul was not talking about breaking records, chasing dreams, building brands, or unlocking your inner champion. He was talking about learning how to live for Jesus Christ in every condition God appointed, whether that condition was full or hungry, honored or forgotten, comfortable or afflicted. The verse is not about the flesh getting help to do what it already wants to do. It is about a believer receiving divine strength to endure, obey, serve, and stand under the hand of God.

That matters because the flesh always wants to hijack spiritual truth and turn it into a mirror for self-admiration. It takes a verse about dependence and turns it into a slogan of independence. It takes a verse about contentment and turns it into a banner for achievement. It takes a verse about Christ’s strength and turns it into a pep talk about human greatness. But the Holy Ghost did not put Philippians 4:13 in your Bible so you could feel invincible in your own plans. He put it there so you would know that whatever God appoints for your life, Christ is sufficient for it. If the Lord puts you in abasement, Christ can strengthen you there. If He gives abundance, Christ can strengthen you there. If He leads you into suffering, Christ can strengthen you there. If He lays ministry on your shoulders, Christ can strengthen you there. The verse is about divine sufficiency in God-appointed circumstances.

So this study has to recover the phrase from the carnival barkers, the self-esteem crowd, and the shallow devotional writers who squeeze all the depth out of it until nothing remains but sentiment. “All things through Christ” is not a bumper sticker. It is a battle truth. It is a prison truth. It is a ministry truth. It is a suffering truth. It is a contentment truth. It is a truth for the man who cannot see the next step clearly but knows the Saviour who walks with him. Paul wrote those words as a man who had been beaten, hunted, betrayed, opposed, slandered, burdened, and tested. When he said, “I can do all things through Christ,” he was not flexing. He was confessing dependence. And that is exactly where the strength lies.

### **1. Philippians 4:13 Is About Christ’s Strength Not Human Ambition**

The context of Philippians 4:13 settles the matter if a man will just read more than the refrigerator magnet. Paul says, “I have learned, in whatsoever state I am, therewith to be content” (Philippians 4:11). Then he says, “I know both how to be abased, and I know how to abound” (Philippians 4:12). Then he says he has learned both to be full and to be hungry, both to abound and to suffer need. After all that, he says, “I can do all things through Christ which strengtheneth me” (Philippians 4:13). So the “all things” there includes humiliation, restraint, lack, fullness, want, uncertainty, endurance, and contentment. It is not a promise that Christ will empower every ambition of the flesh. It is a testimony that Christ enables His servant to endure every condition assigned by God.

That means the verse is actually much deeper and stronger than the shallow motivational use people make of it. A motivational speaker says, “You can do anything you set your mind to.” Paul says nothing of the kind. Paul says he can endure what God gives, submit where God places, serve in whatever condition God ordains, and remain content because Christ strengthens him. That is real power. It takes far more grace to suffer need without bitterness than it does to hit some worldly target and brag about it afterward. It takes far more spiritual strength to abound without pride than to merely collect more stuff. Paul had learned both sides because Christ was enough on both sides.

The verse therefore does not feed self-confidence. It destroys it. It does not say, “I can do all things because I am strong.” It says, “through Christ which strengtheneth me.” That is dependence. That is reliance. That is humility with backbone. The Christian life is not a platform for the flesh to shine under a thin layer of religious language. It is a daily confession that without Christ you can do nothing (John 15:5), but through Him you can do whatever He calls you to do. The strength is not in the vessel. The strength is in the Christ who fills it.

## **2. Christ Strengthens The Believer In Abasement And Abundance**

Paul says, “I know both how to be abased, and I know how to abound” (Philippians 4:12). Most people think only abasement requires grace. They are wrong. Abundance also requires grace. There are some people who can suffer a hard season with a measure of dignity, but the moment the Lord blesses them, they become proud, careless, prayerless, soft, and self-congratulatory. Others can handle plenty for a while, but the moment abasement comes, they collapse into self-pity, complaint, envy, and resentment. Paul had learned both conditions. That did not happen because he was naturally balanced. It happened because Christ strengthened him in both.

Abasement reveals whether Christ is enough when earthly supports are stripped away. It shows what a man really trusts when resources diminish, recognition fades, comfort

disappears, and the future looks uncertain. A lot of religious talk evaporates in that furnace. But Christ can strengthen a believer in abasement. David said, "It is good for me that I have been afflicted; that I might learn thy statutes" (Psalm 119:71). That is not natural talk. That is grace talk. The natural man never talks that way. He says affliction robbed him. The spiritual man, strengthened by Christ, sees that affliction taught him. When a man can be brought low and still trust God, he is learning what "all things through Christ" really means.

But abundance is another test entirely. Paul says he knew how to abound. The problem with abundance is that it can quietly make a man stupid. It can dull his prayer life, inflate his self-image, weaken his watchfulness, and lure him into imagining that blessing equals personal greatness. Israel was warned about this very thing: "Beware that thou forget not the LORD thy God" (Deuteronomy 8:11). Christ strengthens a believer not only to endure poverty but to survive prosperity without becoming an idolater. The saint needs grace in plenty just as much as in want. If Christ does not strengthen him in abundance, abundance itself may become the occasion of spiritual ruin.

### **3. Christ Gives Strength To Suffer Need Without Losing Heart**

Paul says he learned "both to abound and to suffer need" (Philippians 4:12). There is a world of difference between suffering need and merely enduring inconvenience. Modern Christianity in many places is so pampered that the first serious need throws people into a panic. They are shocked that the Lord would let them feel pressure, uncertainty, delay, or lack. But the New Testament Christian life was forged under need, pressure, opposition, and dependence. The Lord did not promise His people a frictionless path. He promised His presence. He did not promise that every need would disappear instantly. He promised grace sufficient for the need.

That is why 2 Corinthians 12:9 is one of the great companion verses to Philippians 4:13. The Lord told Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness." Notice that He did not say, Paul, I will remove every pressure immediately. He said His grace was sufficient in the pressure. Then Paul answered, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:9). That is not a slogan. That is the language of a man who had learned how Christ meets a believer in weakness with a power the flesh can never manufacture.

Need exposes false confidence. It shows what a man leaned on besides God. It often uncovers secret idols. It also becomes a school where the believer learns that Christ is not merely enough in theory but enough in fact. Many saints can testify that the sweetest seasons of communion with the Lord came not in times of worldly fullness, but when everything else was stripped down and the soul had to lean hard on Christ. That is why the

believer does not have to fear need as though Christ cannot meet him there. The same Lord who fed Elijah by ravens and sustained Israel by manna is still able to strengthen His own in every hour of want. The strength may not come early enough to flatter the flesh, but it always comes in time to sustain obedience.

#### **4. Christ Equips The Believer For Every Duty He Gives**

The phrase “all things through Christ” also reaches into duty, service, and ministry. It is not merely about surviving hardship. It is about being equipped to obey. The Lord never gives a saint a task without grace sufficient for it. That does not mean the task will feel easy. It means Christ will not send His people into duty empty-handed. Second Peter says that His divine power “hath given unto us all things that pertain unto life and godliness” (2 Peter 1:3). That is not a small statement. It means the believer has in Christ every necessary provision for living a godly life in an ungodly world. Not every worldly convenience, but every spiritual necessity.

When Paul labored, he knew the difference between working for Christ and Christ working through him. In Colossians 1:29 he says, “Whereunto I also labour, striving according to his working, which worketh in me mightily.” That is the balance. Paul labored, yes, but his labor was not an exhibition of natural energy. It was empowered by divine working. The believer is not called to sit still in passivity and call that faith. He is called to labor, pray, witness, endure, parent, preach, teach, serve, resist temptation, and walk in holiness. But he does it in reliance upon Christ’s working rather than upon self-sufficiency. That is the real secret of fruitful ministry.

This is why a servant of God can face a duty that feels utterly beyond him and still move forward. Moses did not feel sufficient. Jeremiah did not feel sufficient. Paul did not feel sufficient. But God’s call comes with God’s enabling. Hebrews says that God makes His people “perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ” (Hebrews 13:21). There is the phrase again in substance: through Jesus Christ. Whatever pleases God in the believer’s life is worked there through Christ. Duty is real, effort is real, faithfulness is real, but the source of all true sufficiency remains in Him.

#### **5. Christ Sustains Endurance In Suffering And Trial**

A great many people want Christ as a rescuer from trial, but not many want to know Him as strength in trial. Yet one of the deepest lessons of Christian experience is that Christ often glorifies Himself not by removing the burden immediately but by sustaining the saint beneath it. Paul wrote, “we glory in tribulations also: knowing that tribulation worketh patience” (Romans 5:3). James says, “My brethren, count it all joy when ye fall into divers

temptations” (James 1:2). Nobody talks that way unless Christ is doing something deeper than mere emotional uplift. That is supernatural endurance.

The flesh wants quick escape, quick explanation, and quick relief. Christ often gives something better: Himself. The trial remains for a season, but strength is poured in. The pressure remains, but grace is increased. The enemy rages, but the soul is steadied. That is how martyrs sang, how sufferers endured, how widows kept trusting, how persecuted saints kept testifying, and how weary servants kept going when every natural calculation said quit. They were not superhuman specimens. They were believers learning the truth of “all things through Christ.” The world cannot understand that kind of endurance because it has no category for strength that comes from communion with a crucified and risen Saviour.

Paul told Timothy, “Thou therefore, my son, be strong in the grace that is in Christ Jesus” (2 Timothy 2:1). That is a command, but it is also a location. Be strong where? In the grace that is in Christ Jesus. Not in your temperament. Not in your background. Not in your ministry momentum. Not in your success. In the grace that is in Christ Jesus. When the believer grows weak, he does not need a pep rally nearly as much as he needs a fresh return to the Person of Christ through the word, prayer, remembrance, and submission. Strength is not found by staring at yourself harder. It is found by drawing upon Christ.

## **6. Christ Teaches Contentment In Every Condition**

Philippians 4 is as much about contentment as it is about strength. Paul says, “I have learned” (Philippians 4:11). Contentment is learned. It is not native to the flesh. The natural man is restless in poverty and proud in abundance. The flesh is always reaching, grasping, comparing, resenting, craving, and muttering. Contentment is a school, and Christ is the Teacher. The believer learns contentment not by getting everything he wants, but by discovering that Christ remains sufficient when many of those wants go unmet. That is why “all things through Christ” is tied directly to the lesson of contentment.

Contentment does not mean laziness, fatalism, or a refusal to labor. Paul labored harder than most men who talk big about ambition. Contentment means the soul rests in God’s present allotment while remaining faithful in present duty. It means the heart does not revolt against providence. It means a believer can say with David, “The LORD is my shepherd; I shall not want” (Psalm 23:1), not because he has no earthly needs at all, but because the Lord Himself is enough to quiet the soul beneath those needs. The world has no idea what to do with a contented Christian because such a man cannot be easily manipulated by envy, fear, greed, or public approval.

And contentment is not learned only in the dark places. It is learned in every condition. Paul said, “every where and in all things I am instructed” (Philippians 4:12). That is a remarkable statement. He was instructed in want and fullness, in abasement and abundance, in liberty and confinement, in joy and sorrow. Christ was teaching him through every season. That is how a believer grows strong. He stops despising every hard lesson and begins to understand that the Lord is schooling him in reliance. “All things through Christ” includes the classroom of providence where the Saviour teaches the saint that the deepest stability in life is found not in changing circumstances but in an unchanging Lord.

### **7. Christ Is The Sufficiency For Godly Living Not Mere Survival**

The phrase must go even deeper than survival. Christ does not merely strengthen the believer to get through life. He strengthens him for godly living. Second Peter 1:3 says His divine power has given us “all things that pertain unto life and godliness.” That means Christ is not only the answer for emergency moments. He is the answer for daily holiness. He is not just the one you cry to when disaster hits. He is the one through whom you walk in purity, restraint, wisdom, mercy, courage, patience, and truth every ordinary day. A lot of Christians want Christ for crisis management, but not necessarily for daily mortification of the flesh. Scripture gives Him for both.

That matters because godliness is beyond natural ability. The flesh can mimic morality for a while, especially when reputation is at stake, but true godliness flows from union with Christ and the power of the Holy Spirit. Paul says in Titus 2 that the grace of God teaches us to deny ungodliness and worldly lusts and to live soberly, righteously, and godly in this present world (Titus 2:11-12). That kind of living does not spring from mere resolve. It comes through Christ. The believer is not left to manufacture holiness from his own resources. He abides in Christ, walks in the Spirit, feeds on the word, and draws from grace that is already his in the Son of God.

So “all things through Christ” includes daily obedience that nobody sees. It includes saying no to temptation when no applause will follow. It includes bearing with difficult people in a Christlike spirit. It includes keeping a clean thought life, guarding the tongue, handling disappointments without carnality, and continuing in prayer when emotion is dry. It includes faithfulness in the hidden places. Anybody can get excited over a dramatic verse about strength. The real test is whether you believe Christ is sufficient for Tuesday afternoon obedience when no crowd is watching. He is. That is where much of the Christian life is actually lived, and Christ is enough there too.

### **Conclusion**

So the truth of this fifth study is that “all things through Christ” is not a charter for fleshly ambition but a confession of holy dependence. Paul was not boasting that he could conquer the world on his own terms with Jesus as his mascot. He was testifying that Christ strengthened him to live faithfully in every condition God appointed. In abasement and abundance, in fullness and hunger, in ministry and hardship, in labor and in loss, Christ was sufficient. That makes the verse far more powerful than the shallow use people make of it. It is not a slogan for winners. It is strength for saints.

That also means the believer never has to face God-appointed duty or God-permitted suffering alone. The Lord may not always remove the burden, but He always supplies grace for the burden. He may not always change the condition, but He can strengthen the saint in the condition. He may not always explain the reason immediately, but He gives enough of Himself to keep the soul from collapsing. That is why the Christian life is neither stoicism nor hype. It is reliance. It is Christ in the vessel, Christ in the trial, Christ in the work, Christ in the weakness, Christ in the need, Christ in the abundance, Christ in the daily walk.

And that is the point that needs to stay with the reader. The strongest Christian is not the one who talks the biggest, projects the most confidence, or never admits weakness. The strongest Christian is the one who has learned, sometimes through tears and pressure and delay, that the Lord Jesus Christ really is enough. Enough for suffering. Enough for service. Enough for endurance. Enough for holiness. Enough for contentment. Enough for the next step. “I can do all things through Christ which strengtheneth me” (Philippians 4:13). Not because I am much, but because He is.

## **6 of 12: All Things In Scripture – All Things For The Believer**

### **Introduction**

One of the strangest contradictions in Christianity is that a saved man can talk like a king’s son in doctrine and then live like a starving orphan in practice. He says he is “blessed with all spiritual blessings in heavenly places in Christ” (Ephesians 1:3), but then walks around as though God left him on earth with an empty sack and a weak handshake. He reads that the Father “spared not his own Son, but delivered him up for us all,” and that He shall “with him also freely give us all things” (Romans 8:32), and still lives like heaven is stingy and Christ is barely enough to keep his head above water. That is not humility. That is unbelief dressed up in pious language. The Bible does not teach that the believer is a spiritual beggar scraping crumbs off the floor of providence. It teaches that he is a child of God, joined to Jesus Christ, supplied by grace, and furnished with everything necessary to do the will of God and arrive safely where God intends.

Now that does not mean the believer gets every earthly luxury his flesh can dream up. It does not mean God has signed a blank check for covetousness, ease, status, comfort, and perpetual success. The prosperity racketeers have taken precious Bible truth and prostituted it into a carnival for covetous churchgoers. They tell people that God's provision means a bigger house, a smoother life, a fatter wallet, and an easier path. But the same apostle who said, "all things are yours" (1 Corinthians 3:21), also knew hunger, shipwreck, stripes, cold, nakedness, and prison. So clearly God's provision must mean something deeper than material ease. It means the believer lacks nothing essential to obey, endure, grow, serve, glorify Christ, and finish the course appointed for him.

That is where this study becomes so rich. When the Bible gathers statements like "all things are yours," "all things work together for good," "giveth us richly all things to enjoy," and "all things that pertain unto life and godliness," it is not trying to inflate the flesh. It is trying to settle the soul. It is telling the child of God that in Christ he is not under-provided, under-equipped, or left stranded in hostile territory with no support from heaven. He may be tried, but not abandoned. He may be poor in this world, but rich in faith. He may suffer loss, but still possess all things in Christ. The Lord does not always give His people what they want, but He always gives what He has determined they need. And that is far better than whatever the flesh would have ordered for itself.

### **1. All Things Are Yours In Christ**

Paul says to the Corinthians, "Therefore let no man glory in men. For all things are yours" (1 Corinthians 3:21). That is a staggering statement, especially when written to a church that was carnal, divided, immature, and impressed with personalities. They were lining up behind Paul, Apollos, and Cephas like little denominational mascots, and Paul essentially says, what are you doing fighting over servants when in Christ all things are yours? Then he expands it: "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Corinthians 3:22-23). That is not the language of spiritual poverty. That is the language of inheritance.

What does it mean? It means the believer, because he belongs to Christ, is no longer at the mercy of life as a condemned outsider. Life itself serves God's purpose for him. Death itself serves God's purpose for him. Things present and things to come are brought under divine design for his good and Christ's glory. The world may hate him, but the world itself is not sovereign over him. Even death, which terrifies the lost man, becomes a servant to usher the believer into the presence of Christ. So Paul is not saying the Christian owns a private title deed to the planet in the fleshly sense. He is saying that because the believer belongs

to Christ, everything is ultimately subordinated under Christ's government for the believer's final good.

That truth should kill the spirit of envy dead. Why should a saint be consumed with jealousy over men, ministries, positions, or earthly trophies when all things are his in Christ? Why should he act like he got the short end of the deal because another man has more applause, more comfort, or more platform? The believer in Jesus Christ already belongs to the richest inheritance in existence. He is an heir of God and a joint-heir with Christ (Romans 8:17). If that does not settle a man's soul, no pay raise, applause line, or earthly promotion will do it either. The problem is not lack of provision. The problem is spiritual short-sightedness.

## **2. God Works All Things Together For Good**

Romans 8:28 is one of those verses everybody quotes until the Lord gives them a circumstance where they have to believe it. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Notice carefully, it does not say all things are good. Sin is not good. Betrayal is not good. Sickness is not good. Loss is not good. Persecution is not good. Death itself is an enemy. But God works all things together for good. That means He takes what is painful, crooked, hostile, confusing, and bitter in itself and bends it into service for His purpose in the life of His child. That is not optimism. That is providence.

The world has nothing like that. The lost man may try to talk himself into positive thinking, but he has no guarantee that suffering is serving a holy purpose. The believer does. Joseph could say to his brethren, "ye thought evil against me; but God meant it unto good" (Genesis 50:20). That is Romans 8:28 before Romans was written. Men meant evil. God meant good. Same event, two intentions, one sovereign Lord overruling the whole matter. The cross itself is the greatest proof of the principle. Wicked men crucified Christ, and God brought eternal redemption out of it. If He can turn Calvary into salvation, He can certainly take the lesser calamities in a believer's life and weave them into a good purpose.

Now that "good" is defined in the next verse, which says believers are predestinated "to be conformed to the image of his Son" (Romans 8:29). There is the good. It is not always comfort. It is not always immediate relief. It is not always earthly success. The good is conformity to Christ and final glorification in God's purpose. That means some of the very things the flesh resents most are instruments God uses to make the believer less earthly, less proud, less self-sufficient, less careless, and more like Jesus Christ. The saint may not enjoy the process, but he can rest in the hand behind it. "All things work together for good" means nothing in the child of God's life is wasted.

### **3. He Giveth Us Richly All Things To Enjoy**

First Timothy 6:17 says that God “giveth us richly all things to enjoy.” Now that is a verse the legalist hates and the prosperity charlatan abuses. The legalist hates it because he is suspicious of joy and wants the Christian life to feel like a permanent funeral march. The prosperity preacher abuses it because he wants “all things to enjoy” to mean luxury, indulgence, and worldly showmanship. But the verse says what it says. God gives richly. God gives things to enjoy. That means there is nothing spiritual about pretending that every material kindness from God is somehow suspect. Food, family, beauty, rest, friendship, labor, answered prayer, fruitful seasons, laughter, and honest refreshment are all gifts from the hand of a good Father.

The key is to enjoy them as gifts, not gods. The verse itself is set in a warning to “them that are rich in this world,” charging them not to be “highminded, nor trust in uncertain riches, but in the living God” (1 Timothy 6:17). There is the balance. Enjoyment is allowed; trust is forbidden. Riches may be received, but they must never become the object of confidence. A thankful saint can enjoy God’s gifts while still recognizing that the Giver is everything and the gifts are temporary. The fool reverses it. He uses the gifts to forget the Giver. The believer uses the gifts to praise the Giver.

This means provision from God is not always bare survival. Sometimes the Lord does sweeten the path. Sometimes He does give overflow, delight, and refreshment. Sometimes He does let His children enjoy the fruit of labor, the beauty of creation, the blessing of friendship, and the peace of daily mercies. There is no virtue in acting like God is miserly when He is generous. But there is also no excuse for idolizing His gifts. The safest place is gratitude. A thankful Christian can enjoy what God gives without being owned by it, because he knows the thing is a token of kindness, not the foundation of his joy.

### **4. All Things That Pertain Unto Life And Godliness**

Second Peter 1:3 is one of the great supply verses in the New Testament: “According as his divine power hath given unto us all things that pertain unto life and godliness.” There is the promise, and it is enormous. Not some things. Not most things. All things that pertain unto life and godliness. That means everything necessary for living the Christian life in a way that pleases God has already been provided in Christ through divine power. The believer is not left hunting around for secret ingredients God forgot to include. He is not missing some elite spiritual component only available to a tiny club of mystics. He has been given all things necessary for life and godliness.

Now notice what that does not say. It does not say God gives all things that pertain to fleshly ease, personal convenience, or worldly status. It says life and godliness. That is the

lane. The promise is aimed at holy living, endurance, spiritual vitality, and fruitful knowledge of Christ. So when a child of God says, “I cannot live for the Lord in this age,” he is not really describing a lack in Christ. He is usually describing unbelief, ignorance of what God has supplied, or an unwillingness to draw upon grace. The provision is there. The sufficiency is there. The divine power is there. The issue is whether the believer will avail himself of what God has already put in his account.

This verse also crushes the self-help gospel. The answer to godly living is not better self-esteem, positive affirmations, worldly techniques, personality optimization, or the latest therapeutic fad baptized with a Bible verse. The answer is divine power through the knowledge of Him “that hath called us to glory and virtue” (2 Peter 1:3). The Christian life is supernatural from start to finish. The resources for living it are not generated by the flesh. They come from Christ. That is why no saint needs to despair, even in a corrupt age. He may feel weak, but God has already furnished what pertains to life and godliness.

## **5. The Father Freely Gives With His Son**

Romans 8:32 says, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” That is one of the strongest arguments in Scripture from the greater to the lesser. If God already gave the greatest possible gift—His own Son—why would He hold back any lesser thing truly needed to fulfill His purpose for His redeemed people? The verse does not say God gives every whim of the flesh. It says the logic of Calvary guarantees the generosity of God toward His children in all lesser needs consistent with His will. If the Father gave Christ, He did not do so to leave the saint underfunded in grace, under-protected in providence, and under-supplied in the journey.

The cross therefore becomes the believer’s answer to fear. When the heart begins to imagine that God is withholding something necessary, Calvary answers back. If He did not spare His own Son, do you really think He is now reluctant to provide wisdom, grace, chastening, endurance, daily bread, comfort, conviction, open doors, restraint, or strength? The same God who gave Christ is not suddenly stingy. The believer’s provision is measured not by temporary circumstance but by the settled testimony of the cross. The devil loves to whisper that God is against you, neglecting you, or forgetting you. Romans 8:32 tears that lie to pieces.

And again, the provision is tied to the Son. “With him also freely give us all things.” Christ is the channel and center of the provision. God does not merely toss blessings at people in a random shower. The entire storehouse of grace is wrapped up in Christ. That keeps the believer from idolizing the gifts. The highest gift is not the thing God gives. It is the Son through whom all other right gifts come. So even when the Lord provides some temporal

mercy, the saint learns to look through it to Christ, because Christ is the true treasure and every lesser mercy is only meaningful in relation to Him.

## **6. The Believer Is Richly Supplied But Not Carnally Indulged**

This is where balance must be kept. The Bible teaches astonishing provision, but it never teaches that God's provision means pampering the flesh. Paul could say, "all things are yours" and still know how to be hungry. He could say God gives "richly all things to enjoy" and still live under hardship. He could teach that God freely gives "all things" and still list persecutions, tribulations, distress, and nakedness in the same chapter of Romans 8. So if a man starts using these promises to guarantee comfort, luxury, prestige, or immunity from suffering, he has turned Scripture into merchandise.

The Lord supplies His people for purpose, not indulgence. He gives what is necessary to reach the end He has appointed, not what is necessary to inflate our ego or impress our neighbors. Israel wanted meat in the wilderness, and the Lord gave it with leanness in their soul (Psalm 106:15). A thing can be granted in judgment and still not be a blessing. That is why the believer must learn to distinguish between what the flesh craves and what God knows is profitable. Sometimes the Lord withholds what you think you need because He is keeping you from poison. Sometimes He strips away what you leaned on because He is teaching you the sufficiency of Christ.

The prosperity preacher makes the Christian life sound like heaven's purpose is to keep your earthly ride cushioned. The New Testament presents something far stronger: God's purpose is to conform you to Christ, glorify His Son in you, use you in His will, and bring you safely home. If that requires abundance, He can give abundance. If it requires a thorn, He can appoint a thorn. If it requires delay, He can delay. If it requires stripping, He can strip. But in every case, the believer is not under-provided. He is exactly provided according to divine wisdom. That is why Paul could say he had "nothing, and yet possessing all things" (2 Corinthians 6:10). There is the paradox the prosperity men cannot understand.

## **7. In Christ The Believer Lacks Nothing Essential**

Psalm 34:10 says, "they that seek the LORD shall not want any good thing." Psalm 84:11 says, "no good thing will he withhold from them that walk uprightly." Now again, "good thing" is defined by God, not by your Amazon cart. But the promise is real. The believer lacks nothing essential to walk with God, glorify God, and complete the course marked out for him. He may lack many things the world counts necessary for happiness, but he does not lack anything truly necessary for obedience and final victory. That is why Paul told the Philippians, "my God shall supply all your need according to his riches in glory by Christ

Jesus” (Philippians 4:19). Need, not greed. Supply, not indulgence. Riches in glory, not necessarily luxury on earth.

This should fill the saint with confidence and rest. Not laziness, but confidence. If the Lord has called you to raise children in a wicked age, He can supply what you need. If He has called you to preach, witness, work, endure illness, bear reproach, or stand alone, He can supply what you need. If He has called you to a hidden path where no crowd applauds, He can still supply what you need. The believer is never in a position where God’s will depends on the believer manufacturing resources God failed to provide. The Lord may train him through scarcity, but He will not abandon him in it.

And beyond the daily supply, there is the final inheritance. The Christian’s riches are not exhausted by what he experiences here. Peter speaks of “an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Peter 1:4). So even when the saint dies poor in this world’s currency, he dies richer than any billionaire who leaves Christless. He dies headed to an inheritance beyond theft, rot, inflation, corruption, and political collapse. No wonder the New Testament can speak so boldly about the believer’s provision. His account is not measured only by what is visible. It is secured in Christ, both now and forever.

## **Conclusion**

So the truth of this sixth study is that God has made astonishing provision for His people in Christ. “All things are yours.” “All things work together for good.” He “giveth us richly all things to enjoy.” He has given “all things that pertain unto life and godliness.” He freely gives “all things” with His Son. That does not mean the saint gets every earthly comfort. It means the saint is never left without what is truly necessary to obey, endure, grow, serve, and arrive safely at the destination God has appointed. The believer is not a spiritual beggar. He is a child of God with a rich Father and a crucified, risen, reigning Saviour.

That truth should make the saint both grateful and steady. Grateful, because every mercy comes from above and nothing truly necessary is self-generated. Steady, because when earthly appearances fluctuate, the underlying reality does not change. Christ remains enough. The Father remains faithful. Providence remains wise. The inheritance remains secure. The promises remain true. A believer may pass through severe want in the world’s eyes and still be abundantly supplied in the things that matter most. He may be afflicted, but not abandoned; poor, yet rich; chastened, yet loved; cast down, but not destroyed.

And that is the balance that keeps this truth clean. We do not turn it into prosperity nonsense, and we do not flatten it into gloomy unbelief. We take the Book as it stands. God is generous. Christ is sufficient. Grace is abundant. The believer is supplied. Not always

indulged, but supplied. Not always comfortable, but supplied. Not always applauded, but supplied. Not always prosperous in the flesh, but supplied. And when this life is done, he will discover that the provisions along the road were only the appetizer. The full inheritance is still ahead. That is why the child of God can walk forward with confidence. In Christ, he lacks nothing essential.

## **7 of 12: All Things In Scripture – All Things Are Not Expedient**

### **Introduction**

One of the fastest ways to wreck a Christian life is to grab hold of liberty with an uncrucified flesh. The New Testament teaches liberty, and thank God it does. We are not under the ceremonial law of Moses, we are not justified by ordinances, and we are not saved by performance, regulations, or religious treadmill work. “Stand fast therefore in the liberty wherewith Christ hath made us free” (Galatians 5:1). That is glorious truth. But the same Bible that teaches liberty also warns you that liberty in the hands of a carnal believer can become a loaded weapon pointed straight at his own testimony, his own conscience, and the conscience of other people. That is why Paul says, “All things are lawful unto me, but all things are not expedient” (1 Corinthians 6:12). There is the balancing line. Liberty is real, but wisdom still matters. Permission is not the same thing as profit.

The trouble with the flesh is that it always wants to turn liberty into a hiding place for selfishness. Give the flesh an inch of doctrinal freedom and it will build a carnival out of it. It will start asking not, “What glorifies Christ?” but “How far can I go?” Not, “What helps my brother?” but “What am I allowed to get away with?” Not, “What strengthens holiness?” but “What is technically not forbidden?” That is the mentality of spiritual adolescence. It is the mindset of a believer who has learned enough doctrine to dodge legalism but not enough scripture to walk in maturity. Paul is correcting exactly that spirit when he says, “All things are lawful for me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any” (1 Corinthians 6:12). Liberty without restraint becomes another kind of bondage.

So this study is one of the most practical in the whole series. It deals with what every believer faces in real life: choices that may not be directly condemned by a verse in the way murder, adultery, or idolatry are condemned, but which still require discernment, charity, self-government, and spiritual sobriety. The Christian life is not chaos. It is not bare rule-keeping either. It is liberty under truth, charity, and the lordship of Jesus Christ. A mature believer learns to ask not merely, “Can I?” but “Should I?” Not merely, “Is this lawful?” but

“Is this expedient?” Not merely, “Will this satisfy me?” but “Will this edify, glorify Christ, and keep me free?” Those questions separate a spiritual man from a carnal one very quickly.

### **1. Lawful Does Not Mean Profitable**

Paul says in 1 Corinthians 6:12, “All things are lawful unto me, but all things are not expedient.” The word “expedient” means profitable, advantageous, beneficial, helpful toward the right end. So the apostle immediately shows that the existence of liberty does not settle the question of conduct. Something may be permissible in the sense that it is not forbidden as sin under New Testament doctrine, and still be a foolish choice for a believer. That is a desperately needed truth because many Christians make decisions as though the only issue is whether they can find a verse that explicitly condemns the act. But spiritual maturity goes further. It asks whether the thing is wise, useful, strengthening, necessary, or productive toward holiness and testimony.

A thing can be lawful and still be spiritually dumb. A thing can be lawful and still waste time, dull conviction, weaken prayer, cloud discernment, feed vanity, increase worldliness, or pull the heart away from Christ. That is why the spiritual man does not live by the lowest possible standard of technical innocence. He lives by the higher aim of usefulness under Christ’s lordship. The immature believer wants to know the line so he can lean on it. The mature believer wants to know what helps him run better. Hebrews says, “let us lay aside every weight, and the sin which doth so easily beset us” (Hebrews 12:1). Notice that not everything hindering a runner is necessarily the same category as open sin. Some things are weights. They may not be damning transgressions in themselves, but they slow the race.

That means Christian conduct has to be judged by more than legality. If a thing is lawful but makes me spiritually dull, it is not expedient. If it is lawful but consumes time I ought to be redeeming, it is not expedient. If it is lawful but weakens my influence with someone I am trying to help, it is not expedient. If it is lawful but inflames the flesh and quiets the spirit, it is not expedient. That is why a Bible believer cannot live by slogans like, “Well, it’s not a salvation issue,” or “The Bible doesn’t specifically say thou shalt not.” That may settle one question, but it does not settle the whole matter. Profit matters. Edification matters. The race matters.

### **2. Christian Liberty Is Not A License For Carnality**

The doctrine of liberty has always attracted counterfeits because the flesh loves to baptize its lusts with doctrinal language. Paul had to fight that in his own day. Some were apparently saying, in effect, if grace abounds, then sin no longer matters. Paul answers that

spirit elsewhere with holy disgust: “Shall we continue in sin, that grace may abound? God forbid” (Romans 6:1-2). Liberty is not permission to indulge the flesh. Galatians 5:13 says, “ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.” There is the line. Liberty can either be used under love, or abused under flesh.

A lot of modern Christianity has forgotten that distinction. Some believers are so allergic to legalism that they end up excusing carnality. They think any call to restraint is bondage, any warning about conduct is Phariseeism, and any emphasis on holiness is just old-fashioned severity. But the New Testament does not talk that way. The same apostle who fought the legalists also told believers to “make not provision for the flesh, to fulfil the lusts thereof” (Romans 13:14). If liberty becomes a covering for vanity, sensuality, carelessness, pride, or compromise, then it is no longer walking in the Spirit. It is flesh wearing a grace label.

This is where many believers fool themselves. They say, “I know I’m free in Christ,” but what they really mean is, “I do not want anyone telling me no.” That is not liberty. That is rebellion with a memory verse stapled on it. Scriptural liberty makes a man freer to obey God, freer to serve others, freer to walk in holiness, and freer from the tyranny of religious systems that cannot save. Fleshly misuse of liberty makes a man more self-centered, more indulgent, more careless, and more enslaved to appetites he calls harmless. The test is simple: does your liberty make you more like Jesus Christ, or just more comfortable being worldly?

### **3. I Will Not Be Brought Under The Power Of Any**

Paul does not stop with expediency. He adds, “but I will not be brought under the power of any” (1 Corinthians 6:12). There is another great test for Christian conduct. Even if something is technically lawful, does it gain mastery over you? Does it begin to rule your time, your appetite, your emotions, your imagination, your finances, your schedule, your energy, or your attention? If so, it has moved from liberty into lordship, and a believer has no business letting anything other than Jesus Christ occupy that throne. “All things are lawful,” Paul says, but “I will not be brought under the power of any.” Liberty under Christ refuses new bondage.

That reaches into habits, entertainments, comforts, substances, devices, routines, ambitions, and preferences. A thing does not have to be openly immoral to become a master. Many people are in bondage to things they would fiercely defend as harmless. But if you cannot say no to it, if it controls your mood, if it steals your peace when interrupted, if it dominates your thought life, if it governs your schedule more than your duty to God does,

then it has power over you. And that is exactly what Paul refuses. The issue is not only whether the thing is bad in itself. The issue is whether it is becoming a rival power.

That is why the believer must watch not just for obvious sins, but for creeping dominations. A man may never touch a bottle and still be mastered by amusement. He may never gamble and still be mastered by ambition. He may never commit visible scandal and still be mastered by approval, sports, food, politics, money, leisure, or digital distraction. Christ did not save you to transfer you from one slave market to another. “For, brethren, ye have been called unto liberty” (Galatians 5:13). Real liberty means you are free to obey Christ without new chains quietly forming around your soul.

#### **4. All Things Must Be Done Unto Edifying**

Paul returns to the phrase in 1 Corinthians 10:23 and adds another layer: “All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.” There is the communal dimension. Christian conduct is not judged only by what it does to me personally. It must also be judged by what it does to others. Does this help build up, or does it tear down? Does it strengthen a weaker brother, or does it confuse him? Does it aid the health of the church, or does it feed chaos, vanity, and self-assertion? The carnal believer thinks only in terms of personal rights. The spiritual believer thinks in terms of edification.

That is because Christianity is not solitary spirituality. Believers are members one of another. Paul says later in the same chapter, “Let no man seek his own, but every man another’s wealth” (1 Corinthians 10:24). That does not mean another man’s money. It means his spiritual good, his advantage, his strengthening. So a Christian cannot shrug off every questionable matter with, “Well, I’m at liberty.” Maybe you are. But what does your exercise of liberty do to the conscience of others? What example does it set? What confusion does it create? What appetite does it stir in someone less mature? Liberty that ignores the spiritual welfare of others is not mature liberty. It is selfishness.

This is especially important in public testimony, church life, and leadership. The stronger a man’s influence, the more carefully he ought to think about edification. A teacher, preacher, parent, older saint, or visible believer may have the capacity to handle some liberty without immediate collapse, but what will a weaker observer do with the same behavior? Will he imitate the act without the discernment? Will he use your liberty as a cloak for his own compromise? Will he stumble where you stand? Paul was willing to restrict himself for the sake of others because edification mattered more to him than the public defense of personal rights. That is real maturity.

#### **5. What I Can Do And What I Should Do Are Not Always The Same**

This may be the central practical lesson of the whole essay: what I can do and what I should do are not always the same thing. The flesh hates that sentence because it wants maximum room with minimum restraint. But wisdom lives there. A mature believer understands that having a right to do something does not automatically make it the best course. There are many things in life where the question is not raw permission but fittingness, timing, effect, measure, motive, and consequence. Proverbs says, “A wise man feareth, and departeth from evil: but the fool rageth, and is confident” (Proverbs 14:16). The fool says, “I can handle it.” The wise man says, “What is this likely to produce?”

That applies to speech, companionship, entertainment, habits, appearance, spending, recreation, and the use of time. It applies to the atmosphere a believer cultivates in the home, the examples he gives before children, the tone he sets in a church, and the moral ambiguity he may tolerate in his own life. People often want a detailed rulebook because it saves them from having to develop discernment. But the New Testament repeatedly pushes the believer toward spiritual judgment. “Prove all things; hold fast that which is good” (1 Thessalonians 5:21). That means you do not merely ask whether something exists within the perimeter of liberty. You test its quality, fruit, and effect.

This is where the lordship of Christ becomes practical. If Jesus Christ is really Lord, then I do not ask merely what I am allowed to do in His house. I ask what pleases Him. I ask what reflects Him. I ask what helps me run well under His eye. The Christian life is not a legal contract where you haggle over loopholes. It is a relationship of discipleship under a Master who bought you with His blood. “Ye are not your own... therefore glorify God in your body, and in your spirit, which are God’s” (1 Corinthians 6:19-20). That changes the whole tone of the discussion. The question is not merely rights. It is glory.

## **6. Liberty Must Be Governed By Charity And Testimony**

Romans 14 and 1 Corinthians 8 both show that liberty is not exercised in a vacuum. It touches consciences. It touches weaker brethren. It touches testimony. Paul says, “take heed lest by any means this liberty of yours become a stumblingblock to them that are weak” (1 Corinthians 8:9). There is the warning. A thing may be lawful, but if its public exercise damages another person spiritually, then charity ought to restrain liberty. That is not surrendering truth to a bully. It is choosing love over self-assertion in matters where the act itself is not morally required. Paul was not willing to wound a weak conscience just to make a point that he was free.

Some believers almost seem to enjoy provoking weaker saints under the banner of liberty. They flaunt what they can do just to prove they are not legalists. That is childish. That is not strength. Paul says, “if meat make my brother to offend, I will eat no flesh while the world

standeth” (1 Corinthians 8:13). That is the opposite spirit. He is more concerned with another man’s spiritual welfare than with broadcasting his own doctrinal freedom. Strong believers are not known by how aggressively they defend their permissions. They are known by how willingly they limit themselves for the glory of God and the good of others.

Testimony matters too. Paul says, “Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God” (1 Corinthians 10:32). He is not advocating cowardice or compromise of truth. He is teaching thoughtfulness in conduct. A believer should not be careless with his public witness. He should not act as though every liberty must be exercised in every setting simply because it exists. Wisdom knows that context matters. Charity knows that consciences matter. Testimony knows that observers matter. The flesh says, “I have my rights.” Love says, “How will this affect others?” Christlike liberty is always governed by love.

## **7. Scriptural Liberty Operates Under The Lordship Of Christ**

At the bottom of the whole issue is one question: who is Lord? If Christ is Lord, then liberty itself operates under Him. It is not autonomous freedom. It is not the liberty of self-rule. It is liberty within submission. Paul says, “whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31). There is the umbrella over the whole discussion. Eating and drinking are lawful. But even there, the governing question is glory. If the act, the measure, the setting, the influence, or the motive pulls away from the glory of God, then liberty has stopped functioning as it should.

This protects the believer from both legalism and license. Legalism invents rules Christ never gave and then measures spirituality by external compliance. License ignores Christ’s reign and treats grace like a permission slip for self-pleasing. But scriptural liberty says, I am free from man-made bondage, and therefore free to obey Christ more fully. I am free from ceremonial slavery, and therefore bound in love to the One who saved me. Paul could even call himself “the servant of Jesus Christ” (Romans 1:1) while teaching liberty, because liberty in Christ is not the absence of mastership. It is the transfer of mastership from sin and law to Christ.

That is why the strongest Christians are not the loosest ones. They are often the most self-governed, thoughtful, restrained, and sober-minded people you will meet. Not because they are afraid of liberty, but because they honor Christ too much to waste it. They understand that liberty is precious and therefore must not be squandered on vanity, indulgence, needless offense, or spiritual foolishness. They do not ask, “How worldly can I get without falling apart?” They ask, “How can I use my freedom in a way that glorifies

Christ, helps others, and keeps me free?” That is a very different spirit, and it is the spirit Paul is trying to produce.

## **Conclusion**

So the truth of this seventh study is plain and necessary: “all things are lawful” does not mean all things are wise, helpful, edifying, or safe. Christian liberty is real, but it is never chaos. It is liberty under truth, charity, and the lordship of Jesus Christ. A thing may be lawful and still not be expedient. It may be permissible and still not edify. It may be technically allowed and still threaten to gain power over the believer. That is why maturity requires more than doctrinal slogans. It requires discernment, self-government, and a heart set on glorifying Christ rather than merely defending personal rights.

This also means that grace cannot be used honestly as a cloak for carnality. Whenever a believer uses liberty to excuse worldliness, selfishness, bondage, careless influence, or self-indulgence, he is not honoring grace. He is abusing it. The answer is not to run back into legalism. The answer is to grow up in Christ. The mature believer asks better questions. He asks what is profitable, what is edifying, what promotes freedom under Christ, what helps others, and what glorifies God. Those are adult questions in the Christian life.

And that is the correction this generation needs badly. Not tighter human rulebooks and not looser fleshly compromise, but real biblical liberty governed by holiness and love. The child of God is free, yes. Free to serve. Free to obey. Free to love. Free to refuse new bondage. Free to lay aside weights. Free to seek another man’s good. Free to glorify Christ in ordinary decisions. “All things are lawful for me, but all things are not expedient” (1 Corinthians 6:12). That is not a limitation on liberty. It is the wisdom that keeps liberty from self-destructing.

## **8 of 12: All Things In Scripture – Prove All Things**

### **Introduction**

One of the surest ways to become a religious casualty is to believe everything that sounds spiritual. A man does not have to walk into an occult bookstore to be deceived. He can get deceived in a church pew, under a stained-glass window, behind a pulpit, in a Bible college classroom, on a Christian podcast, or in a social media clip with soft piano music playing in the background. The devil is not limited to dirty packaging. He has ministers that transform themselves “as the ministers of righteousness” (2 Corinthians 11:15), doctrines that sound compassionate, traditions that sound ancient, scholarship that sounds intelligent, and

spiritual impressions that feel powerful. That is why the Bible does not tell the believer to switch off his mind and drift through life on vibes. It tells him plainly, “Prove all things; hold fast that which is good” (1 Thessalonians 5:21).

That verse alone ought to smash the caricature that Bible believers are anti-thinking. The Holy Ghost never commanded gullibility. He never told Christians to swallow every claim with a halo around it. He never told them to bow their heads because somebody used Greek words, wore a robe, quoted a church father, cried while speaking, or built a large ministry. He said prove all things. That means test them. Examine them. Compare them. Search them. Bring them under the light of Scripture. Hold fast what is good, which also means reject what fails the test. Discernment is not cynicism. It is obedience. And in an age drunk on impressions, personalities, and religious branding, it is one of the most neglected duties in the whole Christian life.

This chapter matters because “all things” here moves into the realm of doctrine, spirits, teaching, claims of revelation, trends, traditions, scholarship, and emotional experiences. Men are forever trying to get you to surrender judgment in the name of peace, unity, spirituality, humility, or reverence. But the Bible tells you to try the spirits (1 John 4:1), search the scriptures (John 5:39), and let the Spirit of God teach you through the word He authored (John 14:26). The believer is not called to be suspicious of truth. He is called to be suspicious of error. And the only way to do that without becoming a crank or a fool is to prove all things by the Book.

### **1. Prove All Things Is A Command Not A Suggestion**

Paul says, “Prove all things; hold fast that which is good” (1 Thessalonians 5:21). He does not say admire all things, sample all things, tolerate all things, or affirm all things. He says prove. That word means to test, examine, discern after trial, and approve only what passes. In other words, the Christian is under orders not to live by instinct, hype, or borrowed confidence. He is to bring claims under examination. That includes preaching, teaching, traditions, prophecies, impressions, spiritual experiences, doctrinal systems, and moral arguments. If it claims truth, it must be proved.

That command alone tells you something about the Christian mind. It tells you God expects your mind to be engaged, not unplugged. Romans 12:2 speaks of “the renewing of your mind,” not the removal of it. Christianity is not the religion of mental surrender. It is the religion of revelation rightly believed, understood, and applied. The problem is not thinking too carefully. The problem is thinking independently of God’s word or refusing to think at all. The lazy soul believes whatever fits his emotions. The proud soul believes whatever flatters his intellect. The obedient soul proves all things by what God has said.

Notice also that the verse does not end with proving. It says, “hold fast that which is good.” Discernment is not endless skepticism for its own sake. It is testing so that what is truly good may be retained and loved. A believer is not called to become a suspicious scavenger who enjoys exposing error more than embracing truth. He is to prove, then hold fast. That means discernment has a positive end. You test doctrine so you can keep sound doctrine. You test spirits so you can walk with the Holy Spirit. You test teachers so you can learn from the right ones. The purpose is not paralysis. The purpose is purity.

## **2. The Holy Spirit Does Not Replace Scripture He Uses It**

One of the most dangerous errors in religion is the idea that the Holy Spirit leads people in ways that bypass the written word of God. That is not how the Spirit works. Jesus said of the Comforter, “he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26). Notice the connection. The Spirit teaches, yes, but He does so in relation to Christ’s words. He does not float around giving mystical upgrades detached from revelation. He brings to remembrance what Christ said. That means the Holy Spirit is not the enemy of precise doctrine. He is the author of it.

That also means any so-called spiritual leading that contradicts Scripture is not from the Holy Spirit. The Spirit of truth does not oppose the word of truth. He does not inspire confusion, contradiction, doctrinal novelty, or emotional impulses that run against what He already wrote. People say, “Well, I just feel led.” Fine. Led by what? Led where? Led into what? If the leading runs contrary to the Bible, then it is not the Holy Ghost no matter how intense the feeling was. The Spirit did not author the word and then forget what He said. He is in perfect agreement with Himself.

This is why Bible believers are not anti-Spirit when they insist on scriptural testing. They are honoring the Spirit by refusing to attribute nonsense to Him. The Spirit teaches through the Scriptures, illumines the Scriptures, applies the Scriptures, and glorifies Christ through the Scriptures. He does not produce spiritual freelancing. A great many people blame the Holy Ghost for things He never said and never did. Some call it revival. Some call it prophecy. Some call it revelation. But if it cannot survive comparison with the Book, it is not spiritual. It is counterfeit.

## **3. Ye Have An Unction And Ye Know**

First John 2:20 says, “But ye have an unction from the Holy One, and ye know all things.” Then verse 27 says, “the anointing which ye have received of him abideth in you.” Those verses do not mean the believer becomes omniscient. They mean the believer has the Holy Spirit and therefore is not left defenseless against spiritual fraud. He has an inward teacher. He has the capacity, through the Spirit and the word, to recognize truth from error. This is

one of the great safeguards God has given His people. He did not leave them dependent on religious elites to interpret reality for them. He gave them His Spirit and His Book.

That is especially important because religious systems are always trying to insert themselves as necessary middlemen. One group says you need the magisterium. Another says you need their prophet. Another says you need their apostle, their covering, their hierarchy, their chain of tradition, their mystical experience, or their “deeper” knowledge. John writes to ordinary believers and tells them they have an anointing. That does not remove the need for teachers, because the New Testament plainly gives teachers. But it absolutely destroys the idea that the average believer must surrender discernment to some supposedly infallible class of professionals.

This also places responsibility back on the saint. You cannot excuse laziness by saying, “Well, my pastor said,” or “That scholar said,” or “That movement has been around a long time.” If you have the Holy Spirit and the word of God, then you are responsible to prove what you hear. The Spirit within you is not given to make you passive. He is given to help you discern. The believer who refuses to test what he is taught is not being humble. He is neglecting one of the very gifts God gave him for his protection.

#### **4. Try The Spirits Because Not Every Spirit Is Holy**

First John 4:1 is one of the most important verses in the whole Bible for discernment: “Beloved, believe not every spirit, but try the spirits whether they are of God.” Why? “Because many false prophets are gone out into the world.” There is the reality check modern religion hates. Many false prophets. Not a few. Not rare exceptions. Many. That means deception is not an occasional glitch in the religious world. It is one of its constant conditions. The believer who walks around assuming every spiritual voice is trustworthy is not charitable. He is naïve.

Notice John says “believe not every spirit.” That means not every spiritual atmosphere, impression, manifestation, utterance, or claimed revelation is from God. Some are demonic. Some are fleshly. Some are psychological. Some are manipulative. Some are doctrinally corrupted. Some are mixtures. This is why an emotional reaction to something proves nothing. A crowd can cry and still be wrong. A speaker can sound sincere and still be wrong. A meeting can feel powerful and still be wrong. A doctrine can be old and still be wrong. A teacher can be famous and still be wrong. Spirits must be tried.

How are they tried? By the doctrinal truth they confess and the scriptural pattern they match. John immediately moves into the confession of Christ. Throughout Scripture, the test is always tied to revelation. Isaiah said, “To the law and to the testimony” (Isaiah 8:20). Jesus said, “If they hear not Moses and the prophets, neither will they be persuaded” (Luke

16:31). Paul said even if an angel from heaven preached another gospel, let him be accursed (Galatians 1:8). So the test is not how supernatural the claim appears. The test is whether it agrees with God's revealed truth.

## **5. Search And Compare Instead Of Trusting Impressions**

Acts 17 gives one of the greatest models for discernment in the Bereans. The Bible says they "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). Notice the balance. They were not stubborn cynics. They had readiness of mind. But neither were they gullible. They searched the Scriptures to see whether the preaching matched the Book. And they were checking Paul, not some cult leader from a basement. If the Bereans tested the apostle Paul's message by Scripture, what business do modern Christians have swallowing everything from a television preacher, denominational tradition, internet personality, or academic theologian without examination?

That also tells you that Scripture is the final court of appeal. The Bereans did not say, "Paul is impressive, therefore we accept it." They did not say, "He seems sincere, therefore it must be true." They did not say, "This interpretation is emotionally moving." They searched the Scriptures. That is how discernment works. You compare teaching to the text. You compare doctrine with doctrine. You test claims by the whole counsel of God. You do not build your theology on one emotional moment, one clever phrase, one moving story, or one scholarly footnote. You search.

And the searching must be daily. Discernment is not a one-time vaccination shot. It is a habit. Error keeps mutating and repackaging itself, but the Book remains the same. So the believer must keep his mind under Scripture, not under religious atmosphere. The saints who stay safe are usually not the flashiest ones. They are the ones who keep opening the Book, keep comparing, keep asking what the verse says, keep noting the context, keep dividing rightly, and keep refusing to let emotion outrun revelation.

## **6. Old Emotional Scholarly And Popular Are Not Tests Of Truth**

One of the common mistakes Christians make is accepting claims because they are old. "Well, the early church believed..." "Well, this has been practiced for centuries..." So what? Age does not turn error into truth. Baal worship was old. Pagan priesthods were old. Pharisaic traditions were old. The question is not whether something is ancient. The question is whether it is biblical. Jesus said, "Thus have ye made the commandment of God of none effect by your tradition" (Matthew 15:6). Tradition, even religious tradition, can nullify the word when it is exalted above it.

Others accept claims because they are emotional. Something feels deep, moving, tender, solemn, mystical, or powerful, so people assume God must be in it. That is how masses get carried along into nonsense. Esau wept and was still wrong. The prophets of Baal cried aloud and cut themselves and still called on a false god. Crowds shouted “Hosanna” one week and “Crucify him” the next. Emotion proves intensity, not truth. A man can cry while lying. A choir can swell while false doctrine is being sung. A room can vibrate with feeling and still be under deception. The issue is truth.

Then there is scholarship and popularity. Modern Christians are intimidated by both. If a man has degrees, languages, and a polished vocabulary, people act like he has moved beyond the need for testing. Nonsense. “Beware lest any man spoil you through philosophy and vain deceit” (Colossians 2:8). Scholarship can be useful, but it is not self-authenticating. A scholar can be brilliantly wrong. And popularity is even more useless as a test. “For the time will come when they will not endure sound doctrine” (2 Timothy 4:3). Large followings often prove appetite, not accuracy. The broad way is still broad.

## **7. Hold Fast That Which Is Good**

Discernment is not complete until the believer learns how to cling to truth once he has found it. “Hold fast that which is good” (1 Thessalonians 5:21). That means discernment is not an endless hobby of exposing the bad. It is also a life of loyalty to the good. Once sound doctrine is identified, hold it. Once the truth of the gospel is seen, hold it. Once the right words of God are known, hold them. Once Christ’s supremacy is clear, hold it. Once a biblical pattern is seen, hold it. Once false teachers are identified, turn away from them and stay with the truth.

Paul told Timothy, “Hold fast the form of sound words” (2 Timothy 1:13). He did not say keep revising them to fit the times. He did not say blur them for the sake of broad fellowship. He said hold fast. Truth requires grip. This is where many people fail. They prove just enough to notice problems, but not enough to develop convictions. They become doctrinal tourists—sampling, browsing, comparing, and forever hovering. The Bible does not call you to hover. It calls you to stand. Once something is proved good by the word of God, get a grip on it and do not let the next emotional wave, scholarly fad, or ecclesiastical trend pry it loose.

That also means a believer must be willing to reject what fails the test. You cannot hold fast what is good if your hands are full of garbage. Discernment requires separation. Paul says, “Abstain from all appearance of evil” (1 Thessalonians 5:22), right after saying prove all things. That is not accidental. Once something is shown false, unclean, manipulative, corrupting, or doctrinally unsound, there must be refusal. This generation wants

discernment without separation, but that is impossible. If you prove all things honestly, you will have to let some things go.

## **Conclusion**

So the truth of this eighth study is that God never called His people to gullibility. He called them to discernment. “Prove all things” is not a side note for specialists. It is a standing command for every believer living in a world crowded with false prophets, religious impressions, old traditions, modern fads, emotional manipulations, and scholarly pretensions. The Spirit of God teaches, but He teaches in harmony with the word He authored. The believer has an unction from the Holy One, but that unction does not make him passive. It makes him responsible to test, compare, search, and hold fast.

That means Bible believers are not anti-thinking. They are anti-deception. They are not against learning. They are against lies. They are not against reverence. They are against reverence detached from truth. They are not against history, emotion, scholarship, or spiritual experience in their proper place. They are against any of those things becoming substitutes for Scripture. The standard remains what it has always been: “To the law and to the testimony” (Isaiah 8:20). If it will not stand under the Book, it should not stand in your life.

And in an age like this one, that is not a luxury. It is survival. The saint who refuses to prove all things will eventually believe almost anything packaged attractively enough. But the one who keeps his Bible open, his mind awake, his heart submitted, and his grip firm on sound words will be kept from a world of confusion. He will not be perfect, but he will not be easy prey. That is the path of discernment. Prove all things. Hold fast that which is good. Let the rest go to the fire it deserves.

## **9 of 12: All Things In Scripture – In All Things Give Thanks**

### **Introduction**

One of the greatest marks of spiritual maturity is not how loud a man can preach when things are going well, but how he talks about God when everything around him looks upside down. Anybody can shout when the cupboard is full, the body is strong, the bills are paid, the prayers seem answered on schedule, and the road looks smooth for the next ten miles. But let the Lord shut a door, strip away a comfort, delay an answer, allow a betrayal, touch the body, or bring a man into a season he never would have chosen for himself, and then you find out whether that saint has merely learned doctrine or whether he has learned

worship. The Bible says, “In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (1 Thessalonians 5:18). It does not say in every thing feel cheerful. It does not say in every thing understand the reason immediately. It does not say in every thing pretend pain is pleasant. It says in every thing give thanks.

That command is not shallow optimism. It is not the syrupy religious nonsense that tells hurting people to smile harder and call it victory. It is something far deeper and far stronger than that. It is the believer learning to see God above the circumstance, beyond the circumstance, and sometimes even through the circumstance. It is the soul bowing before providence when providence is not easy to read from the ground. It is saying with Job, “The LORD gave, and the LORD hath taken away; blessed be the name of the LORD” (Job 1:21), not because loss is pleasant, but because God is still God. Thanksgiving in Scripture is not built on the comfort of the moment. It is built on the character of the Lord.

That is why this study becomes one of the devotional centers of the whole series. It gathers together giving thanks in all things, enduring all things, watching in all things, and learning in all things, and shows how the believer is to respond to changing conditions under the hand of God. The Christian life is not lived in one weather pattern. There are sunny stretches, dark valleys, long waits, sharp turns, surprising mercies, painful subtractions, open doors, and confusing silences. The saint who only knows how to praise in one kind of weather does not yet know the Lord very well. But the believer who learns thanksgiving in every thing is learning how to turn doctrine into worship and hardship into testimony.

### **1. In Every Thing Give Thanks Is The Will Of God**

Paul says it plainly: “In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (1 Thessalonians 5:18). A lot of Christians are always asking about the will of God as though it were hidden behind clouds and accessible only to spiritual detectives. Yet here is one aspect of it stated outright. In every thing give thanks. That means thanksgiving is not an optional personality trait for naturally cheerful people. It is the will of God. It is commanded spirituality. It is expected of every child of God, whether that child is naturally sunny or naturally solemn. Gratitude is not temperament. It is obedience.

Now be careful with the wording. He says “in every thing,” not necessarily “for every sinful thing” men do. The Bible never tells you to thank God for evil as evil. Sin is still evil, betrayal is still betrayal, disease is still a groaning mark of the fall, and death is still an enemy. But in every circumstance, condition, and season, the believer can still give thanks to God because God Himself has not changed. His wisdom has not changed. His goodness has not changed. His promises have not changed. His throne has not moved. His Son has not

lost His supremacy. So even when the event itself is grievous, the child of God still has grounds to thank the Lord in the middle of it.

That is a world away from the fake positivity religion that passes for devotion in some circles. The Bible is not asking you to call darkness light. It is asking you to bless God in the darkness because He is still light. It is not asking you to enjoy grief. It is asking you to worship through grief because the grave is not sovereign. It is not asking you to deny tears. It is asking you to sanctify tears by faith in the God who keeps count of them. Thanksgiving in every thing is not denial. It is faith with its knees bent.

## **2. Thanksgiving Rests On God's Character Not Circumstance**

If thanksgiving depended on circumstances, then it would collapse every time life got hard. But biblical thanksgiving rests on who God is, not merely on what the day feels like. James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James 1:17). The believer looks past the immediate scene and remembers the nature of the Giver. The Father of lights is not suddenly dark because your day is dark. The God who saved you by grace did not stop being good because the road got steep. The Lord who sent His Son did not cease being wise because you cannot yet read the meaning of the detour.

This is why Job could bless the name of the Lord after catastrophic loss. He did not have an explanation laid out before him. He did not know about the heavenly conversation in the opening chapters. He did not have the whole outline of providence. What he had was God. And with that, even broken-hearted, he could still say, "blessed be the name of the LORD" (Job 1:21). That is not weak religion. That is massive faith. It is the soul saying, I do not understand the chapter, but I know the Author. I do not like the pain, but I know the Lord has not become my enemy.

A lot of Christians lose their footing because they built their praise on the shifting sand of visible blessing alone. As long as they can trace immediate benefits, they rejoice. But the moment heaven goes quiet or providence gets rough, they begin to mutter. The problem is not that the trial surprised God. The problem is that they were praising gifts more than the Giver. True thanksgiving grows strongest when a believer learns to anchor it in God's holiness, wisdom, mercy, sovereignty, and covenant faithfulness. Those things are stable enough to sing over even in a storm.

## **3. Blessing God In Want And In Abundance**

Paul says in Philippians 4:12, "I know both how to be abased, and I know how to abound." Most people think thanksgiving is easy in abundance and difficult in want. But the truth is that both conditions require grace. Abundance can make a man forget God, and want can

make a man question God. Abundance tempts him toward pride; want tempts him toward bitterness. So the believer must learn to bless the Lord in both places. He must learn how to receive plenty without becoming full of himself and how to endure lack without turning sour.

That is why Deuteronomy warns Israel, “Beware that thou forget not the LORD thy God” (Deuteronomy 8:11), especially when they had eaten and were full. It is possible to receive blessing and lose worship. A saint in abundance still needs thanksgiving because prosperity can quietly turn the heart dull, entitled, and self-congratulatory. When the bills are covered and the body feels strong and the family seems stable, the believer still needs to fall on his face and say, Lord, this came from Thee. Without that, abundance becomes another test failed.

But want is a different kind of test. When the Lord strips something away, delays an answer, or narrows the path, thanksgiving becomes one of the sharpest acts of faith a believer can offer. It is easy to thank God for the loaf in your hand. It is another thing to thank Him while the cupboard looks thin and the answer has not yet come. Yet that is often where the deepest worship is born. David said, “I will bless the LORD at all times: his praise shall continually be in my mouth” (Psalm 34:1). All times means the cave as well as the palace, the wilderness as well as the throne, the hunted season as well as the celebrated one.

#### **4. Learning In All Things Under Providence**

Paul says in Philippians 4:12, “every where and in all things I am instructed.” That is a remarkable statement. He did not say he only learned in the easy seasons. He did not say he only learned when the circumstances made sense. He said in all things he was instructed. The believer who walks with God long enough starts to realize that providence is a classroom. The Lord teaches through abundance, but He also teaches through abasement. He teaches through open doors and closed doors. He teaches through losses, delays, interruptions, afflictions, and surprising mercies. The child of God who refuses to learn in hardship will remain spiritually juvenile.

This is one reason thanksgiving matters so much. It keeps the heart teachable. A grumbling heart rarely learns much beyond how to complain more efficiently. But a thankful heart, even when grieving, remains open to the hand of God. It says, Lord, I do not like this rod, but I know Thou art wise. Teach me. Show me what needs to die, what needs to grow, what needs to be corrected, what needs to be trusted. That kind of posture turns trials into tutors. Psalm 119:71 says, “It is good for me that I have been afflicted; that I might learn thy statutes.” That is not natural language. That is a man who has been taught by suffering.

Many believers waste painful seasons because all their energy goes into demanding immediate explanation or immediate escape. Now there is nothing wrong with praying for deliverance. Paul did. David did. Christ did in Gethsemane. But alongside that, there must be a heart willing to learn. Sometimes the Lord answers by removing the burden. Sometimes He answers by teaching the soul beneath it. In either case, thanksgiving steadies the spirit and keeps a saint from becoming merely reactive. It teaches him to say, There is a lesson here because there is a Lord here.

### **5. Enduring All Things With A Worshiping Spirit**

Paul told Timothy, “endure all things for the elect’s sakes” (2 Timothy 2:10), and again charged him to “watch thou in all things, endure afflictions” (2 Timothy 4:5). Endurance is one of the great missing virtues in modern Christianity because everybody wants quick relief, quick results, quick growth, and quick vindication. But much of the Christian life is not a sprint through pleasant scenery. It is a long endurance under duty, under misunderstanding, under opposition, under delay, and under repeated need of grace. Thanksgiving is one of the things that keeps endurance from becoming grim mere survival. It gives the soul a worshiping spirit in the middle of a hard race.

A man can technically endure while becoming bitter, cynical, harsh, and inwardly poisoned. That is not the endurance Scripture commends. The Lord is not simply trying to get you to remain standing like a rusty machine. He is conforming you to Christ. So the endurance He teaches is tied to faith, hope, patience, and thanksgiving. Colossians 1 speaks of being “strengthened with all might” unto “all patience and longsuffering with joyfulness” (Colossians 1:11). There is the miracle. Patience with joyfulness. Longsuffering with joyfulness. That is not personality. That is grace.

Thanksgiving helps a believer endure because it keeps him from interpreting every hardship as random cruelty. When he thanks God in the trial, he is confessing that the trial is not ownerless. It has come through the hands of a Father, not just the malice of a devil or the chaos of a fallen world. That does not remove secondary causes, but it restores perspective. Joseph could endure because he eventually saw God above his brethren’s evil. Paul could endure because he saw an eternal weight of glory beyond the temporary affliction. The worshiping spirit says, This is not easy, but my Lord has not abandoned the field.

### **6. Watching In All Things With Spiritual Sobriety**

Paul tells Timothy, “watch thou in all things” (2 Timothy 4:5). Thanksgiving and watchfulness belong together more than people realize. A watchful believer is not just scanning for outward dangers. He is also guarding his own heart under changing

conditions. Prosperity can make him sleepy. Suffering can make him self-absorbed. Delay can make him doubtful. Reproach can make him defensive. Success can make him careless. Failure can make him despondent. So he must watch in all things. He must keep his soul awake whether the road is smooth or rough.

Thanksgiving helps a man stay spiritually awake because it keeps him conscious of God's presence in the moment. A thankless man becomes preoccupied with himself very quickly. His mind circles the inconvenience, the loss, the offense, or the uncertainty until all he can see is his own discomfort. But thanksgiving lifts the eyes. It says, Lord, Thou art here. Thou hast not left me. Thou hast dealt bountifully with me before, and Thou wilt not fail now. That kind of remembrance is part of spiritual watchfulness. It keeps despair from settling in and keeps pride from swelling up when blessings return.

Watchfulness also means the believer should be alert to how different seasons affect him. Some men need to watch more carefully when they are abased because discouragement stalks them there. Others need to watch more carefully when they abound because pride stalks them there. Some need to watch in times of conflict because anger rises. Others need to watch in times of ease because softness creeps in. Thanksgiving acts like a guardrail because it returns the heart again and again to God's hand, God's mercy, God's sufficiency, and God's purposes. It is hard to drift far when a man keeps blessing the Lord on purpose.

## **7. Thanksgiving Turns Hardship Into Testimony**

One of the most powerful things a Christian can do in front of a lost world is thank God when the world expects him to curse. Anybody can talk big when life is cooperative. But when a believer suffers loss, endures misunderstanding, walks through affliction, and still praises the Lord, the world is confronted with something it cannot produce. That is testimony. It is one thing to preach providence in a comfortable chair. It is another thing to live it under pressure. Paul and Silas sang praises at midnight in prison after being beaten (Acts 16:25). That was not noise. That was testimony forged in pain.

The devil hates thankful saints because thanksgiving dishonors his entire strategy. He wants believers to read providence in the worst possible light and then accuse God in their hearts. He wants them suspicious, sour, inward, and unbelieving. But when a saint thanks God in the trial, he is siding with heaven against hell. He is saying, Lord, I do not understand everything, but I know Thou doest all things well. The accuser loses ground when a suffering believer keeps worshipping. Job's wife said, "Curse God, and die" (Job 2:9). Job refused. That refusal was warfare.

And thanksgiving also sweetens the memory of a hard season once it has passed. A saint who grumbled through every mile of a trial often looks back with regret. But the one who sought to bless God even while stumbling through tears often finds that the whole valley becomes a testimony to divine faithfulness. The scar remains, but it shines. The pain was real, but it was not barren. The loss was grievous, but God was not absent. So thanksgiving does not merely help a believer survive hardship. It transforms hardship into a place where the Lord's faithfulness becomes visible.

## **Conclusion**

So the truth of this ninth study is not that Christians are called to wear plastic smiles and deny reality. It is far better than that. They are called to worship in every thing because God remains worthy in every thing. They are called to give thanks not because every event feels pleasant, but because the Lord remains good, wise, sovereign, and faithful through every changing condition. They are called to bless His name in abundance without pride and in want without despair. They are called to learn in all things, endure in all things, watch in all things, and thank God in all things because His hand is above what their eyes can presently explain.

That kind of thanksgiving is one of the clearest marks of a believer who has gone beyond slogans and into real fellowship with God. It takes no great grace to say "Praise the Lord" when the outward cup is overflowing. It takes grace to say it through tears. It takes grace to say it in a hallway outside a hospital room, in a season of unanswered questions, in a lonely ministry, in a narrow bank account, in a painful misunderstanding, or in a valley where the next turn is hidden. But that grace is exactly what Christ gives. And when He gives it, thanksgiving becomes more than a command. It becomes the language of faith.

And that is what makes this truth so precious. Thanksgiving sanctifies the changing weather of life. It keeps abundance from becoming idolatry and hardship from becoming poison. It lifts the eyes above the dust and turns the soul back toward the throne. It says, whatever this day holds, my Father is still wise, my Saviour is still sufficient, my future is still secure, and my life is still in the hands of God. "In every thing give thanks" (1 Thessalonians 5:18). That is not shallow religion. That is deep Christianity.

## **10 of 12: All Things In Scripture – Pure In All Things**

### **Introduction**

A man can know a lot of doctrine in his head and still be filthy in his heart. He can talk prophecy, quote Greek words, argue dispensations, straighten out somebody else's theology, and still carry a defiled conscience around like a garbage can under a suit coat. That is one of the great dangers in Bible teaching circles. People begin to imagine that because they can define truth, they automatically embody it. But the Lord is not just interested in what comes out of your mouth when the Bible is open. He is interested in what sits in your conscience when the room is quiet, what runs through your mind when nobody is watching, what governs your motives when you do a good work, and what kind of spirit is shaping your reactions to the world around you. That is why Titus 1:15 says, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

That verse has been abused by fools and ignored by Pharisees. The fool takes "unto the pure all things are pure" to mean that a spiritual man can roll around in any kind of uncleanness and call it harmless because his intentions are supposedly good. That is not what the verse means. The Pharisee, on the other hand, reads it with a dirty heart, misses the inward issue entirely, and goes right back to measuring purity by outward taboos, human restrictions, and appearances. But the Holy Spirit is cutting far deeper than either one of those crowds wants to go. He is exposing the condition of the inner man. He is showing that purity in Scripture is not naïveté, not stupidity, and not moral looseness. It is inward cleanness shaped by truth. It is a conscience not slimed over by hypocrisy. It is a mind not bent and twisted by corruption until it sees filth in everything because filth is what lives inside.

That makes this study one of the most searching in the whole series. "All things" here is no longer operating only in the wide lanes of creation, providence, liberty, and doctrine. It moves right into the secret chambers of conscience, motive, honesty, faithfulness, and the state of the inner man. Some people can handle a study on prophecy better than they can handle a study on purity, because prophecy lets them look outward while purity forces them inward. But if the Bible is going to do its proper work, it has to bring the knife all the way in. The Lord is not interested in producing polished hypocrites. He is interested in truth "in the inward parts" (Psalm 51:6). So this chapter will deal with purity, conscience, holiness, faithfulness, honesty, and the rotten inward condition that makes a man twist everything he touches.

## **1. Unto The Pure All Things Are Pure**

Titus 1:15 says, "Unto the pure all things are pure." That does not mean that sin stops being sin if a man has a good attitude about it. It does not mean adultery is pure, pornography is pure, drunkenness is pure, lies are pure, or false doctrine is pure. Scripture never talks that

way. God is not rewriting morality in Titus 1. He is addressing the issue of ceremonial and inward defilement in the context of false teachers, Jewish fables, and commandments of men. The point is that a pure man, a man clean inwardly by truth, does not live under a defiled lens that turns every neutral thing into contamination by superstition, suspicion, or hypocrisy. He has inward cleanness that lets him see clearly.

The pure man can receive God's lawful gifts with thanksgiving because his heart is right toward the Giver. He is not polluted in his use of things because he is not inwardly crooked. Food is food, marriage is marriage, honest work is honest work, rest is rest, and created things received lawfully are not unclean in themselves when the heart is submitted to God. Paul says in another place, "every creature of God is good, and nothing to be refused, if it be received with thanksgiving" (1 Timothy 4:4). The pure man knows how to receive without defiling because his conscience is aligned with truth and his heart is not secretly trying to twist God's gifts into fuel for lust.

That kind of purity is not simpleness in the bad sense. It is not gullibility, and it is not moral softness. The pure man is often the one who sees most clearly because his inward vision is not clouded by hidden corruption. "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). Purity sharpens sight. Uncleaness distorts it. A pure man can look at a thing and read it rightly because his own inward appetite is not always trying to drag it somewhere dirty. That is why some people can scarcely read a verse, hear a sermon, see a friendship, or watch a situation without immediately twisting it into something ugly. They are not seeing clearly. They are seeing through themselves.

## **2. A Defiled Mind And Conscience Corrupt Everything**

Titus does not stop with the pure. It says, "but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus 1:15). There is one of the most penetrating descriptions of spiritual corruption in the New Testament. When a man's mind and conscience are defiled, he does not merely do dirty things. He reads dirt into everything. He cannot process truth cleanly because the instrument doing the processing is contaminated. His conscience is not tender and governed by Scripture. It is either seared, twisted, suspicious, or selectively active according to fleshly convenience.

This explains why corrupt people are so often obsessed with corruption in others. They imagine motives because their own motives are rotten. They assume impurity because their own imagination is polluted. They suspect manipulation because manipulation is what they themselves would do. The defiled man leaves greasy fingerprints on whatever he touches. He can turn friendship into intrigue, kindness into strategy, zeal into performance, freedom into license, and holiness into self-righteous theater. It is not because the thing

itself was originally dirty. It is because he is. Christ said, “out of the heart proceed evil thoughts” (Matthew 15:19). The source is within.

This is why no amount of outward religious polish can fix the problem. A defiled conscience is not cured by ritual, mood, or image management. It must be cleansed by truth, blood, confession, and genuine inward dealing with God. Hebrews speaks of “our hearts sprinkled from an evil conscience” (Hebrews 10:22). Until that happens, a man may look religious and still be inwardly foul. That is what made the Pharisees so dangerous. They were white on the outside and rotten underneath. The Lord compared them to whited sepulchres, beautiful outward, but within full of dead men’s bones and all uncleanness (Matthew 23:27). A defiled conscience produces a defiled reading of life.

### **3. Purity Is An Inward Work Before It Is An Outward Reputation**

The world is big on image, and religion often is too. But purity in Scripture starts inward, not outward. David said, “Create in me a clean heart, O God” (Psalm 51:10). He did not merely ask for a repaired reputation. He asked for a clean heart. That is where the thing begins. Outward conduct matters, yes. Words matter, habits matter, choices matter. But all of those are streams, not the fountainhead. The fountainhead is the heart. “Keep thy heart with all diligence; for out of it are the issues of life” (Proverbs 4:23). If the heart is left unattended, the life will eventually advertise it no matter how much religious paint a man throws over the walls.

This is where some strong doctrinal people get tripped up. They know enough truth to manage appearances, but not enough humility to let the truth search them. They can condemn a liberal, expose a heretic, outline a dispensation, and defend the King James Bible, but still carry envy, self-pity, bitterness, secret lust, vanity, or malice in the inward man. Then because their public testimony looks clean, they imagine the inward rot does not matter much. But God does not measure purity by how impressive you look in public. He measures it by truth in the inward parts and sincerity before His eyes.

A clean inward condition will eventually show itself outwardly, but it starts where no one else can see. It starts in what you entertain mentally, what you justify secretly, what you replay in imagination, what motives drive your service, and whether your conscience still responds properly to Scripture. That is why sanctification is not just behavior modification. It is the Spirit of God using the word of God to cleanse the man from the inside out. “Now ye are clean through the word which I have spoken unto you” (John 15:3). The Lord’s word does not merely correct conduct. It scrubs the inner man where behavior is born.

### **4. Honest In All Things Means Clean Before God And Men**

Hebrews 13:18 says, “we trust we have a good conscience, in all things willing to live honestly.” There is that phrase again: in all things. Honesty in Scripture is not merely refraining from outright theft or lying on a tax form. It is the disposition of a conscience that wants to walk straight before God in every area. It means the believer does not want hidden compartments in his life where truth is suspended and self-interest rules. He wants to live honestly in all things. That touches finances, words, work, motives, ministry, relationships, business, and private conduct.

A good conscience is a precious thing. Paul said, “herein do I exercise myself, to have always a conscience void of offence toward God, and toward men” (Acts 24:16). Notice the word exercise. A clean conscience does not maintain itself automatically while a believer drifts. It must be guarded, exercised, checked, corrected, and kept tender under the word of God. Once a man starts ignoring his conscience in “small” areas, he begins teaching it to shut up. And a conscience repeatedly overruled grows weaker in its protest. Then the man who once would have blushed at compromise starts rationalizing what he used to fear.

Honesty in all things also means a believer should not be one thing in public and another in private. It means the same man ought to show up in the office, at home, at church, online, in the bank, in the car, and in secret prayer. Hypocrisy is fundamentally a conscience problem. It is the attempt to maintain an outward narrative while inwardly violating what is known to be true. The Lord hates that. He would rather deal with a broken sinner who comes clean than with a polished fraud who lives a double life. Honest in all things means the believer wants the inside and outside to agree under God.

## **5. Faithful In All Things Is The Fruit Of A Sanctified Heart**

Paul says concerning deacons’ wives that they are to be “faithful in all things” (1 Timothy 3:11). That principle extends far beyond that one verse. Faithfulness in all things is one of the clearest outward evidences of inward health. A sanctified heart produces steadiness. It does not mean sinless perfection, but it does mean reliability under the government of God. The pure man is not merely clean in isolated moments; he becomes trustworthy over time. He can be counted on. He does not have one face in one setting and another in the next. He is not constant only when convenient.

This matters because many people want the reputation of holiness without the grind of faithfulness. They want to be thought deep, spiritual, or anointed, but they are not dependable in plain duties. Yet Scripture ties character to consistency. The pure man is not just one who avoids scandal. He is one who keeps showing up truthfully. He tells the truth when it costs him. He handles responsibility cleanly. He keeps his word. He honors God in mundane things. He does not need a spotlight to stay straight. Faithful in all things means

the inward man is settled enough under God that conduct is not governed merely by public visibility.

That kind of faithfulness is a sanctification issue because carnality produces inconsistency. The flesh runs hot and cold according to appetite, mood, pressure, praise, and convenience. But the Spirit forms Christlike steadiness. The Lord Jesus Christ was not occasionally pure. He was pure. He was not intermittently faithful. He was faithful. The more a believer walks with God, the more those marks begin to appear in daily life. So if a man talks holiness but cannot be trusted in little things, his talk is outrunning his character. Faithful in all things is what purity looks like when it puts on work clothes.

## **6. A Pattern Of Good Works Must Rise From A Pure Source**

Titus says that the young men are to be exhorted, “In all things shewing thyself a pattern of good works” (Titus 2:7). There again the phrase widens purity beyond inner sentiment into visible example. But the source still matters. A pattern of good works can become theater if it is disconnected from a pure heart. The Pharisees had “works,” but they did them “to be seen of men” (Matthew 23:5). That is not purity. That is performance. Good works in Scripture must rise from faith, love, sincerity, and truth, or they become religious cosmetics on a diseased soul.

This is why motive matters so much. Two men may perform the same outward act and not be doing the same thing before God at all. One gives to be praised. Another gives because he loves the Lord. One teaches to display himself. Another teaches because truth burns in his bones. One serves so he can be seen as useful. Another serves because Christ washed his feet first. The outward act may look similar for a moment, but the Lord reads the source. “Man looketh on the outward appearance, but the LORD looketh on the heart” (1 Samuel 16:7). That is a terrifying verse to a hypocrite and a comforting one to a sincere saint.

A pattern of good works therefore must be rooted in inward cleansing. Otherwise the works themselves can become tools of corruption. A defiled heart can use ministry, charity, music, service, teaching, and sacrifice as ways to hide from God and gather glory to itself. That is why sanctification must keep pressing inward even while it shows itself outwardly. The believer should desire both a pure heart and a visible pattern of good works, but in that order. If he reverses the order, he may end up manufacturing appearances while starving the soul.

## **7. The Pure Heart Sees Differently And Lives Differently**

Purity changes perception. Christ said, “The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light” (Matthew 6:22). There is a moral vision that comes with inward cleanness. The pure man does not merely behave differently; he

sees differently. He is less suspicious of the right things and more suspicious of the wrong things. He is not automatically cynical because his own imagination is not a swamp. He can receive lawful things with thanksgiving. He can identify evil without being fascinated by it. He can look at people with charity without being blind to danger. His inward eye is clearer because his heart is less divided.

That also means the pure man lives with more simplicity before God. "Pure religion and undefiled before God and the Father is this" (James 1:27). The verse goes on to show practical holiness and separation from the world. Purity does not make a man airy and vague. It makes him practical, compassionate, and guarded. He visits the fatherless and widows in their affliction, and he keeps himself unspotted from the world. There is inward cleanness expressing itself in outward mercy and separation. That is Bible purity. It is not cloistered fragility. It is strength with clean hands.

And because purity changes the inward lens, it changes the way a man reacts to everything else in life. He is quicker to repent, because he is not defending filth. He is quicker to forgive, because he is not feeding bitterness. He is slower to assume the worst, because he knows his own heart before God. He is more serious with Scripture, more tender in conscience, more honest in prayer, and less eager to play games. A pure heart makes for a straighter life because the springs feeding that life are cleaner. That is why purity belongs at the center of sanctification, not at the edges.

## **Conclusion**

So the truth of this tenth study is that "all things" reaches right down into the state of the inner man. "Unto the pure all things are pure," not because sin ceases to be sin, but because a clean heart and a clean conscience read life differently than a defiled one. A pure man is not morally loose, and he is not mentally stupid. He is inwardly clean enough to receive God's gifts lawfully, to walk honestly, to be faithful in all things, and to show a pattern of good works without turning them into hypocrisy. Purity in Scripture is not makeup on the outside. It is truth ruling the inside.

By contrast, a defiled conscience and a twisted mind can corrupt everything they touch. The defiled man does not merely commit uncleanness. He carries it around in the instrument by which he reads the world. He suspects, twists, projects, rationalizes, and pollutes because he himself is polluted. That is why no amount of outward religion can fix the problem. The answer is not ceremonial polish. The answer is inward cleansing through the blood of Christ, the word of God, confession of sin, and a conscience kept tender before the Lord.

And that is where the balance of this series becomes so useful. “All things” is not only a phrase for creation, providence, or prophecy. It also searches the soul. It asks what kind of conscience you carry, what kind of motives govern your works, what kind of honesty marks your life, and whether your inward condition matches your outward talk. The Lord is not building polished frauds for public display. He is sanctifying a people for Himself. So let the prayer of every serious believer be simple and plain: Lord, clean the inside. Keep the conscience good. Make me honest in all things, faithful in all things, and pure before Thee. That kind of sanctification will outlast every religious costume on earth.

## **11 of 12: All Things In Scripture – All Things Under Judgment**

### **Introduction**

One of the most dangerous illusions a man can live under is the illusion of successful concealment. He imagines that because he hid it from his wife, his pastor, his church, his children, his friends, his employer, or the public, he has somehow hidden it. But the Bible wrecks that fantasy in one verse: “Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do” (Hebrews 4:13). There is no fog before those eyes. There is no dim light in that courtroom. There is no locked drawer in the universe. All things are naked and opened before God. That means every sin, every motive, every doctrine, every secret, every lie, every compromise, every ambition, every envy, every hypocrisy, every hidden imagination, and every religious pretense stands fully exposed before the One who judges in truth.

That is not the kind of truth the flesh enjoys. The flesh prefers a god that can be managed, delayed, distracted, or impressed. It likes religious systems where image can outrun character and where outward polish can cover inward rot. It likes shallow measures. It likes visible metrics. It likes applause, reputation, titles, followings, certificates, numbers, and impressions. But the God of Scripture does not judge as man judges. “Man looketh on the outward appearance, but the LORD looketh on the heart” (1 Samuel 16:7). That one verse is enough to terrify every hypocrite in church and comfort every sincere saint who has been misjudged by men. God’s sight is perfect. He sees what men cannot see, and He sees through what men think they see.

So this study has to bring some holy weight into the series. “All things” does not only refer to creation, provision, liberty, discernment, purity, or thanksgiving. It also refers to exposure. It refers to reckoning. It refers to divine light falling on every hidden thing. The Bible says, “For God shall bring every work into judgment, with every secret thing, whether

it be good, or whether it be evil” (Ecclesiastes 12:14). There is the whole matter. Nothing is dropped, nothing is misplaced, nothing is forgotten, nothing is blurred, and nothing is misfiled. All things are under judgment because all things are under God.

### **1. All Things Are Naked And Opened Before God**

Hebrews 4:13 is one of the most searching verses in all the Bible: “Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.” That verse strips the sinner, the saint, the preacher, the hypocrite, and the ruler at the same time. There is not any creature outside His sight. Not one. The darkness hides nothing. Distance hides nothing. Time hides nothing. Privacy hides nothing. Religion hides nothing. Education hides nothing. Reputation hides nothing. Denominational robes, theological vocabulary, family legacy, and public ministry do not cast a shadow deep enough to hide a thing from the eyes of God.

The wording is severe on purpose. “Naked and opened.” That is not polite language. It is surgical language. It is courtroom language. It is the removal of every covering. Men spend enormous energy constructing coverings. Adam and Eve did it in Genesis 3 with fig leaves. Religion has been doing it ever since. Some cover with morality, some with sentiment, some with church activity, some with doctrinal talk, some with scholarship, some with good works, some with woundedness, some with victim language, and some with busyness. But before God, all those layers are peeled away. He does not merely see what you did. He sees what you are.

And notice that final phrase: “with whom we have to do.” Whether men like it or not, they have to do with God. They can postpone it in their minds. They can drown it in entertainment. They can medicate it, philosophize it, politicize it, or theologize it. But they still have to do with Him. Every soul has to do with God because every soul will answer to Him. That is why the fear of the Lord is the beginning of wisdom. Not because terror saves a man, but because reality begins when a man stops imagining he is unaccountable.

### **2. God’s Light Makes Manifest What Men Hide**

Ephesians 5:13 says, “But all things that are reprov’d are made manifest by the light: for whatsoever doth make manifest is light.” Light does not negotiate with darkness. It exposes it. That is what divine light does. It does not merely illuminate pleasant things. It reveals what men would rather keep unexamined. When the word of God shines into the conscience, it shows sins men had renamed, motives men had excused, priorities men had hidden under duty, and compromises men had dressed in respectable language. The light of God is not sentimental. It is revealing.

This is why people often grow irritated when the Bible is preached plainly. They say the preacher is too sharp, too pointed, too narrow, too intense, or too judgmental. But often what they are really reacting to is light. Christ said, “every one that doeth evil hateth the light” (John 3:20). He did not say he mildly dislikes it. He hates it. Why? “Neither cometh to the light, lest his deeds should be reprov’d.” That is human nature in rebellion. Men do not merely make mistakes. They defend their darkness. They resent exposure. They want a spiritual atmosphere that comforts them without uncovering them.

Yet the saint should learn to thank God for light. The very exposure that condemns the hypocrite purifies the sincere believer. “Search me, O God, and know my heart: try me, and know my thoughts” (Psalm 139:23). That is not the prayer of a man trying to preserve his image. That is the prayer of a man who would rather be exposed now and corrected now than go on lying to himself. Light is mercy when it leads to repentance. Better to be uncovered by Scripture in this life than uncovered in judgment with no remedy left.

### **3. Christ Knows All Things**

Peter said to the Lord, “Lord, thou knowest all things” (John 21:17). That sentence is both terrifying and comforting depending on what kind of man hears it. It is terrifying to the pretender because it means Jesus Christ is never fooled by religious performance. He is never manipulated by tears that are not repentance, words that are not truth, service that is not love, or doctrine that is not sincerely believed. He knows all things. He knew Nathanael under the fig tree before Philip called him (John 1:48). He knew what was in man and “needed not that any should testify of man” (John 2:25). That means Christ does not gather knowledge by investigation. He possesses it by divine perfection.

That also means hidden motives are not hidden to Him. A man may preach truth for wrong reasons. He may give for praise. He may pray for show. He may serve out of rivalry. He may separate from error out of pride rather than holiness. He may defend doctrine because he loves winning more than he loves Christ. From the outside, the act may look impressive for a while. But Christ knows all things. He knows whether the motive is worship or vanity, whether the zeal is holy or fleshly, whether the kindness is sincere or strategic. The Lord’s sight goes beneath the visible act into the secret spring that produced it.

But to the sincere believer, this truth is also comfort. When men misread you, Christ knows. When your service goes unnoticed, Christ knows. When your motives are slandered falsely, Christ knows. When you are trying to walk uprightly and the crowd still misunderstands, Christ knows. That is one reason the believer can keep going without needing constant vindication from people. The Judge of all the earth already sees correctly. Men’s shallow appraisals do not alter heaven’s record.

#### **4. Hidden Sins And Secret Things Will Be Brought To Reckoning**

Ecclesiastes 12:14 says, “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” That verse should be written over every bedroom, boardroom, pulpit, office, classroom, phone screen, and private thought chamber in the world. Every work. Every secret thing. Not just the scandals that made headlines. Not just the sins that were caught. Not just the things someone leaked. Every secret thing. The sins done in the dark, the lies whispered in private, the compromises hidden under church clothing, the fantasies nursed inwardly, the schemes men think nobody saw—all of it comes into divine reckoning.

Numbers 32:23 says, “be sure your sin will find you out.” People often quote that as though it only means public exposure in this life. Sometimes it does mean that. Sometimes the Lord rips the sheet right off a matter in real time. But even if a man seems to “get away with it” for years before men, he never gets away with it before God. The certainty of exposure is not cancelled because the timing is delayed. Divine judgment does not depend on immediate publicity. It depends on the Lord’s appointment.

This truth should do two things. It should scare the hypocrite badly, and it should sober the believer helpfully. The hypocrite often counts on delay. Because judgment is not speedily executed, his heart is set in him to do evil (Ecclesiastes 8:11). He mistakes divine patience for divine blindness. The believer, however, should let this truth keep him clean. Not in slavish terror, but in holy sobriety. He knows there is no such thing as a secret compartment in life where Christ is not Lord and God is not watching.

#### **5. Hidden Doctrines And Religious Hypocrisies Are Under Judgment Too**

It is not only moral sins that fall under divine scrutiny. Doctrines do too. Paul told Timothy, “Take heed unto thyself, and unto the doctrine” (1 Timothy 4:16). Christ warned about leaven, which in many places refers to corrupt teaching. The Lord judges false doctrine because doctrine shapes souls. Men like to act as though doctrinal corruption is a minor issue compared to visible bad behavior. The Bible does not speak that way. A false gospel damns. A false Christ deceives. A false spirit corrupts. A false system can drag generations into darkness while wearing a religious smile.

And hypocrisy intensifies that judgment. Titus speaks of those who “profess that they know God; but in works they deny him” (Titus 1:16). There is the terrible blend: profession without reality. A man can say the right words about God, grace, Christ, the Bible, and holiness, while his actual life denies what his mouth claims. That is hypocrisy, and it is not hidden from God. The Lord rebuked the Pharisees because they made clean “the outside of the cup and of the platter,” while inwardly they were full of extortion and excess (Matthew

23:25). Religious hypocrisy is especially offensive because it uses the language of God to protect rebellion against God.

There are also hidden hypocrisies in Bible-believing circles that need exposing. A man can preach separation while living for praise. He can defend the King James Bible while refusing the Spirit's correction in his own heart. He can expose compromise in others while giving secret place to bitterness, lust, envy, and pride in himself. He can talk judgment with relish as long as it falls on other people. But all those hidden doctrines of the heart, all those inner positions and private idols, are just as open before God as the public errors we find so easy to denounce in somebody else.

## **6. Man Judges By Appearance But God Judges In Truth**

First Samuel 16:7 says, "for man looketh on the outward appearance, but the LORD looketh on the heart." That is one of the great contrasts in all Scripture. Man is shallow by nature. He is impressed by size, polish, voice, charisma, dress, confidence, numbers, timing, optics, and image. He misreads the quiet and overvalues the flashy. He crowns Saul and overlooks David. He cheers performance and misses sincerity. That is why human judgment is so often wrong, even when it is loud and confident. Men can call evil good and good evil within the same week depending on the packaging.

God judges in truth. Romans 2:2 says, "the judgment of God is according to truth." Not according to trends, optics, votes, emotional pressure, social intimidation, or public relations management. According to truth. That means nothing can distort His measurements. He is not flattered by numbers, not deceived by polish, not pressured by tears, not impressed by reputation, and not thrown off by sentiment. He sees the whole thing at once. The visible act, the hidden motive, the doctrinal substance, the inward conscience, the surrounding lies, the self-deception, and the real moral quality of the matter are all before Him at once.

That should free the saint from the tyranny of human appearances. It should not make him careless about testimony, but it should keep him from worshiping public opinion. Men may praise what God hates and despise what God honors. The believer must remember whose judgment is final. If he lives only by public feedback, he will become either proud or crushed every other day. But if he remembers that God judges in truth, he can labor with a steadier spirit. He can accept correction when it is biblical, reject slander without needing to return evil for evil, and wait for the Lord to make the hidden counsels manifest.

## **7. There Is A Final Day Of Exposure And Reckoning**

The Bible does not present judgment as an abstract principle only. It points to appointed reckonings. "It is appointed unto men once to die, but after this the judgment" (Hebrews

9:27). There is an after this. History is not a meaningless stream with no moral destination. Men do not die into fog. They die into appointment. The lost will stand at the great white throne. The saved will appear at the judgment seat of Christ. Different judgments, different issues, but in both cases there is exposure. The Lord does not merely save from hell and then lose interest in how His people lived. “For we must all appear before the judgment seat of Christ” (2 Corinthians 5:10). There is no exemption clause for preachers, long-time church members, or doctrinally sharp saints.

For the saved man, that judgment is not about whether Christ’s blood was enough. Thank God, it was enough. But it is about the quality of the life lived in the body. “That every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Corinthians 5:10). First Corinthians 3 speaks of the fire trying every man’s work of what sort it is. Not how big it looked, but what sort it was. That is a terrifying and healthy truth. A lot of religious activity that sparkled before men may go up like dry leaves before God.

And for the lost, the final reckoning is awful beyond words. Revelation 20 shows the books opened, the dead judged, and whosoever was not found written in the book of life cast into the lake of fire. There is no successful concealment there. No lawyer talk, no self-justification, no revised narrative, no public relations spin, no blaming parents, culture, trauma, church wounds, or misunderstood intentions. The mouth stops, the record stands, and judgment proceeds. That ought to put urgency into preaching, sobriety into living, and reality into the soul of every person who still imagines eternity will somehow be negotiable.

## **Conclusion**

So the lesson of this eleventh study is sharp and plain: all things are under judgment because all things are open before God. Hidden sins are not hidden, hidden motives are not hidden, hidden doctrines are not hidden, and hidden hypocrisies are not hidden. “All things are naked and opened unto the eyes of him with whom we have to do” (Hebrews 4:13). Men may manage appearances, deceive others, suppress conscience, rewrite narratives, and delay consequences for a season, but they never slip past the sight of God. His light reaches farther than their darkness, and His knowledge goes deeper than their self-explanations.

That truth ought to drive the lost man to repentance and the saved man to sobriety. It ought to make the hypocrite tremble and the sincere saint pray, “Search me, O God.” It ought to cut the legs out from under religious performance and force the soul into honest dealing with the Lord. Better to be exposed now by the word and cleansed by the blood than to go

on building a false life that will one day collapse under divine light. Better to confess now than to be unveiled later without remedy.

And it ought to leave holy weight on the whole series. “All things” is not merely a phrase of blessing and breadth. It is also a phrase of reckoning. The same God who created all things, rules all things, provides all things, and works all things for His people also judges all things in truth. Nothing escapes His sight. Nothing outruns His light. Nothing evades His final reckoning. That is why the only safe place for any sinner is under the blood of Jesus Christ, and the only safe way for any saint to live is open before God, clean in conscience, and ready for the day when the fire will tell the truth about everything.

## **12 of 12: All Things In Scripture – The Restitution Of All Things**

### **Introduction**

Every false system on earth has one thing in common: it has no satisfying end. It can diagnose fragments, manipulate appearances, medicate symptoms, and offer temporary rearrangements of a broken world, but it cannot bring the thing home. It cannot fix the curse. It cannot reverse death. It cannot put Satan down. It cannot reconcile heaven and earth. It cannot straighten out history. It cannot restore what sin wrecked. It cannot cleanse the creation. It cannot glorify the saints. It cannot enthrone righteousness. It cannot settle every wrong and gather all the scattered threads of time into one perfect conclusion. But the Bible can. And it does. Because the Bible is the only Book on earth that tells you not just how all things began, but where all things are going. And where they are going is not into chaos, not into the triumph of man, not into the success of politics, not into the victory of the United Nations, and not into some evolutionary golden age. They are going to Jesus Christ.

That is why this final study is the proper close to the series. We began with all things created by Him, then saw all things under Him, all things of God, all things through Christ, all things for the believer, all things tested, all things under judgment, and now we arrive at the grand finish: the restitution of all things. Peter speaks of “the times of restitution of all things” (Acts 3:21). Paul speaks of the fulness of times when God will “gather together in one all things in Christ” (Ephesians 1:10). Colossians speaks of Christ reconciling “all things unto himself” (Colossians 1:20). Philippians speaks of the Lord Jesus Christ changing “our vile body, that it may be fashioned like unto his glorious body,” and doing so “according to the working whereby he is able even to subdue all things unto himself” (Philippians 3:21). Revelation closes with the voice from the throne saying, “Behold, I make

all things new” (Revelation 21:5). There is your ending. Not a limp religious sigh. Not a metaphor. Not a vague spiritual sentiment. A throne, a King, a new order, and all things answering to Christ.

The devil hates that doctrine because it means his entire career ends in public humiliation. The flesh hates it because it means man does not write the final chapter. The world hates it because it means the kingdoms of men are temporary tents on borrowed ground. But the saint loves it because it means nothing is finally wasted, nothing is finally unresolved, nothing is finally triumphant except the purpose of God in Jesus Christ. All things were made by Him. All things were disturbed by sin. All things have been overruled by providence. And all things will finally answer to Christ. That is the arc of the Bible. That is the march of history. That is the hope of the Church. And that is the triumphant note this series deserves to end on.

### **1. The Restitution Of All Things Is Promised By God**

Acts 3:21 says that heaven must receive Jesus Christ “until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” That one verse reaches back through the entire prophetic testimony and tells you that restoration is not a theological afterthought. It is part of the original prophetic stream. The prophets were not just predicting isolated judgments, moral lessons, and national turns. They were looking toward a time when what sin disordered would be set right under the reign of Messiah. The word “restitution” carries the idea of restoration, recovery, setting back into proper order. It does not mean a denial that sin did real damage. It means God is not leaving the damage as the final state of things.

Notice that the verse says God “hath spoken” it. That means the restitution of all things is not religious speculation. It is not the private wish of sentimental believers who want everything to come out all right in the end. It is a declared purpose of God. Since the world began, He has spoken by the prophets about this coming restoration. Isaiah saw deserts blossom. Jeremiah saw Israel restored. Ezekiel saw dry bones live. Zechariah saw the LORD reigning over all the earth. The Psalms speak of creation rejoicing before the Lord when He comes to judge the earth in righteousness. The prophets were not merely mourning what was wrong. They were forecasting who would fix it.

That matters because the present age is full of counterfeits. Men talk about restoration now in therapeutic terms, political terms, sociological terms, environmental terms, and technological terms, as though human management can bring the world back into proper order. It cannot. The deepest disorders in the universe are moral and spiritual. The curse is not a software bug that smarter people can patch. It is the judicial and physical

consequence of sin. That means the restitution of all things requires more than reform. It requires divine intervention under the rightful King. Acts 3 points you to Christ. Heaven receives Him for now, but not forever in that sense. There is a coming time when the restoration prophets saw will be openly manifested.

## **2. God Will Gather Together All Things In Christ**

Ephesians 1:10 says that in the dispensation of the fulness of times God's purpose is "that he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." There is your cosmic center. The end of history is not merely improved human circumstances. It is the gathering together of all things in Christ. That means Christ is not one part of the solution. He is the point at which all reality is finally ordered rightly. Heaven and earth, rule and peace, authority and righteousness, purpose and glory all converge in Him.

This verse is remarkable because it shows that the disorder introduced into the created order by sin, rebellion, and angelic revolt is not permanent. God has an administrative plan for the "fulness of times." The ages are not random. The dispensations are not scattered accidents. The Lord is not improvising. He is moving history toward a final gathering in Christ. Every age, every covenantal movement, every judgment, every mercy, every prophetic unfolding is moving toward that point where all that belongs under Christ will be openly arranged under Christ. That is why Bible-believing, dispensational truth has such backbone. It sees the ages moving, not drifting.

The world system has no center because it rejects the Center. That is why it is forever fragmenting. It cannot unify truthfully because it is trying to gather what only Christ can gather while refusing the Christ who alone can do it. Men talk about world order, peace, justice, progress, and global harmony, but all of it apart from Jesus Christ ends in Babel. The only true gathering point of all things is Christ Himself. Anything else is forced unity heading toward judgment. Ephesians says the final true unity is "in him." That little phrase destroys every Christless dream of permanent human order.

## **3. Christ Will Reconcile All Things Unto Himself**

Colossians 1:20 says, "And, having made peace through the blood of his cross, by him to reconcile all things unto himself." Now the verse continues, "by him, I say, whether they be things in earth, or things in heaven." The first thing to note is that reconciliation is rooted in the cross. The restitution of all things is not a cheap reset. It is not God winking at sin. It is not the universe simply drifting back to health on its own. Peace was made "through the blood of his cross." That means the entire future of restored order rests on the redemptive

work of Jesus Christ. Without Calvary there is no reconciliation, no righteous peace, no holy restoration.

This verse does not teach universal salvation, as though devils, the damned, and all rebels are simply swept into blessedness without judgment. The Bible flatly denies that. What it does teach is that all things will be brought into proper relation to Christ, whether through willing reconciliation in redemption or through forced subduing in judgment. Nothing remains permanently outside His rights. Nothing stays unresolved in a rival kingdom forever. The blood of the cross secures the righteous basis for peace, and the authority of Christ secures the final submission of all things to His rule.

There is a heavenly aspect and an earthly aspect here. Sin affected more than one patch of ground. Rebellion stained the theater of creation broadly. Satan is called “the prince of the power of the air” (Ephesians 2:2), and the unseen realms have long been battleground territory. So when Colossians speaks of things in earth and things in heaven, it is showing the breadth of Christ’s reconciling work. The universe will not remain a divided house. Christ did not die merely to improve private devotion in a few individuals. He died as the Lamb whose work reaches to the final public reconciliation of all things under the government of God.

#### **4. Christ Will Subdue All Things Unto Himself**

Philippians 3:21 says that the Lord Jesus Christ “shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” There are two enormous truths in that verse. First, the believer’s body will be changed. Second, that personal glorification is connected to the same power by which Christ subdues all things unto Himself. In other words, the power that will conquer the universe under His rule is the same power that will transform the saints. That is magnificent. The Christian’s glorification is not a side project. It is part of Christ’s total victorious administration.

The word “subdue” is not sentimental. It is kingly. It implies power, authority, mastery, and effective dominion. Jesus Christ is not petitioning the universe for cooperation. He is able to subdue all things unto Himself. That includes every rebellious power, every rival rule, every lingering enemy, every corrupt structure, every hostile force, and every residue of the fall. The world likes a Jesus who inspires but does not subdue, who blesses but does not rule, who comforts but does not conquer. The Bible knows nothing of that kind of Christ. He is a Lamb, yes, but He is also a Lion. He is meek, but He is not weak. He is lowly in heart, but He has all power in heaven and in earth.

And here is where the believer's hope gets intensely personal. The same Lord who will subdue all things will not forget your body. The curse did not only touch the political world and the created order. It touched your flesh. Weakness, sickness, decay, limitation, aging, temptation, and mortality all bear witness to that. But the day is coming when the Lord Jesus Christ will fashion the believer's vile body like unto His glorious body. That means the restitution of all things is not merely external and governmental. It includes your very frame. The King who restores the kingdom also glorifies His people.

## **5. The Creation Itself Waits For Deliverance**

Romans 8:19-21 says, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." It continues by saying the creature itself was made subject to vanity, not willingly, but by reason of Him who subjected the same in hope, "because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." There is creation groaning under the curse and waiting for deliverance tied to the revealing of glorified saints. That means the natural world is not in its final condition. The thorns, decay, death, futility, and bondage are temporary conditions under curse, not permanent definitions of creation.

This is one of the great differences between Bible truth and every naturalistic worldview. Naturalism treats corruption and death as normal mechanisms of reality. The Bible treats them as invaders in a cursed order awaiting release. The world says death is just part of the cycle. The Bible says death is an enemy. The world says corruption is natural. The Bible says creation is in bondage, groaning under a condition not intended as the final state. That changes everything. It means the Christian does not merely hope for private survival beyond a doomed universe. He hopes for the liberation of creation itself under the reign of Christ.

So when the prophets speak of deserts blossoming, the wolf dwelling with the lamb, and the earth being filled with the knowledge of the LORD, they are not indulging in poetic daydreaming. They are pointing forward to a real deliverance in the created order under Messiah's reign. The creation that once displayed the glory of God before the fall will yet be brought into a restored relation to that glory in a future way beyond what we now see. Romans 8 says the whole creation is groaning and travailing together until now. But groaning is not the end of the story. Deliverance is.

## **6. The Kingdom Of Christ Will Publicly Set Things Right**

The restitution of all things is not merely abstract restoration. It is bound up with the public reign of Jesus Christ. Revelation 11:15 says, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." That is not

happening in fullness now. Right now the kingdoms of this world still operate in rebellion, mixture, corruption, pride, and satanic influence. Christ is Lord by right already, but the visible manifestation of that rule over the kingdoms of this world is future. That is why the believer does not confuse this present age with the kingdom in its open power.

When Christ returns, He does not come back as a democratic consultant. He comes back as King of kings and Lord of lords. Psalm 2 speaks of Him ruling the nations with a rod of iron. Isaiah 9 speaks of the government being upon His shoulder. Zechariah 14 says, “the LORD shall be king over all the earth” (Zechariah 14:9). This is the public setting-right of what has long been crooked. Justice will no longer be a campaign slogan. Righteousness will no longer be an oppressed minority report. Truth will not be shouted down by media, bureaucracy, academia, or apostate religion. The rightful King will reign.

This kingdom aspect matters because the restitution of all things is not a vague spiritual improvement inside human hearts while the world system continues untouched. It is a real historical triumph of Christ over the nations and the earth. The one who was rejected by rulers will rule rulers. The one who was crowned with thorns will wear many crowns. The one mocked before a Roman governor will govern the nations Himself. The Bible does not end with the Church barely surviving in a corner while evil wins on the public stage. It ends with Christ victorious on the public stage and every rival power answering to Him.

## **7. Behold I Make All Things New**

Revelation 21:5 gives the final triumphant word: “And he that sat upon the throne said, Behold, I make all things new.” There is the last grand sweep. Not patched, not cosmetically improved, not temporarily stabilized, but made new. This comes after the final judgment, after death and hell are cast into the lake of fire, after the first heaven and the first earth are passed away, and after the holy city descends. This is the eternal state in its unveiled glory. The throne speaks, and the word is newness. The history of curse, corruption, tears, pain, and death reaches its absolute end there.

Notice that the One speaking is seated on the throne. The newness is not self-generated. It comes from sovereign authority. The God who made all things in the beginning now declares all things new at the end. The Alpha remains the Omega. What began with God’s creative fiat closes with God’s restorative fiat. Revelation 21:4 says there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. Why? “For the former things are passed away.” That is the final answer to everything broken. Not merely coping. Not merely surviving. The former things passed away.

And that means the saint’s hope is not fragile. It is not sentimental escapism. It is anchored in a throne, in a Person, in a promise, and in a finished redemptive work that guarantees the

final making-new of all things. Every funeral the believer attends, every grave he passes, every injustice he witnesses, every tear he sheds, every ache in his body, every frustration with the fallen world, every cry for righteousness, and every longing for holiness is answered finally in that throne word: “Behold, I make all things new.” That is not just comfort. That is the final truth of history.

## **Conclusion**

So the great finale of this series is this: all things end in Jesus Christ. All things were created by Him, all things were thrown into disorder by sin, all things have been overruled under the providence of God, and all things will finally be brought into proper relation under the authority of the Son of God. The restitution of all things is not a soft religious dream. It is the declared purpose of God spoken by the prophets, secured by the blood of the cross, administered through the ages, and destined to be manifested under the reign and power of Jesus Christ. History is not circling meaninglessly. It is moving Christward.

That means the Christian is not living toward an uncertain finish. He is living toward a throne, a kingdom, a resurrection, a glorified body, a delivered creation, a reconciled order, and a new heaven and new earth where righteousness dwells. He is living toward the open triumph of the One who loved him and gave Himself for him. The world may laugh at that hope, but the world has no better ending to offer. It offers endless cycles, political fantasies, technological idols, psychological coping mechanisms, and eventually the grave. The Bible offers a King.

And that is exactly where this study, and this whole phrase series, should land: with Christ victorious over every rival. Not merely surviving. Not merely enduring. Victorious. The devil does not win. Death does not win. Corruption does not win. The nations do not write the final charter. The academy does not author the last word. Apostate religion does not crown itself forever. Jesus Christ does. “For of him, and through him, and to him, are all things” (Romans 11:36). There is the whole sweep in one sentence. And when the last page turns, the universe will stand as the public proof that every bit of it was true.

## **Series Conclusion**

Now that this series is complete, one thing ought to be clear: a phrase study done carefully is never a small exercise. It may begin with two simple words, but if those words are breathed by the Holy Ghost, they are attached to doctrine, prophecy, Christian living, and the very structure of reality. That is exactly what happened with **All Things In Scripture**.

What looked at first like a repeated phrase turned out to be a divine thread running through creation, Christ's supremacy, providence, sanctification, liberty, discernment, thanksgiving, purity, judgment, and final restoration. That is the value of a real Bible keyword study. It teaches you that the Book is not stitched together carelessly. It is woven intentionally.

As we traced this phrase, we saw that all things begin with God, were created by Jesus Christ, are upheld by His power, and are directed toward His glory. We saw that all things are not merely doctrinally broad, but personally searching. The phrase took us from the throne room down into the conscience, from the ordering of the ages down into the motives of the heart. It showed us that all things are of God, all things must be according to His pattern, all things through Christ become strength for the believer, all things for the saint are governed by divine provision, and all things must be tested by Scripture rather than accepted by emotion, tradition, scholarship, or popularity. It reminded us that in all things we are to give thanks, that purity affects how we read everything around us, and that all things stand open before the eyes of God in judgment. Finally, it brought us to the triumphant end of the matter: all things will be brought under Jesus Christ in restitution, reconciliation, and renewal.

That is what makes a phrase study so useful. It slows a man down long enough to let Scripture interpret Scripture. It trains the eye to notice patterns. It teaches the mind to compare verses. It helps the believer move beyond favorite proof texts into the wider architecture of the Bible. A lot of people read the Book in fragments. They know a chapter here, a verse there, a sermon point somewhere else. But a keyword study forces you to gather the pieces, line them up, and let the Holy Ghost show you how often He says more with repetition than we first realize. It is one of the best ways to grow in biblical thinking instead of merely collecting biblical material.

And that is another lesson this series proves: Bible believers are not supposed to be lazy readers. We are supposed to be searchers. We are supposed to notice words, phrases, connections, repetitions, themes, contrasts, and developments. The Bereans searched the Scriptures daily whether those things were so (Acts 17:11). David said, "I esteem all thy precepts concerning all things to be right" (Psalm 119:128). Paul told Timothy to study (2 Timothy 2:15). That means a phrase like **all things** is not there to be skimmed over like wallpaper. It is there to be followed. It is there to be weighed. It is there to be searched until its full range begins to come into view. The man who does that will not only learn more verses. He will start thinking more biblically.

This series also shows that keyword studies are not dry mechanical exercises when done rightly. They are devotional, doctrinal, practical, and prophetic all at once. A good phrase

study does not just give information. It gives perspective. It changes how you see Christ. It changes how you see your troubles. It changes how you see your duties. It changes how you see your own heart. It changes how you see the future. In this case, the phrase **all things** reminded us that Jesus Christ is not a side figure in the Bible. He is the Center of all things. It reminded us that no area of life lies outside God's authority, no true supply lies outside Christ's sufficiency, no hidden matter lies outside divine judgment, and no broken thing lies outside the final reach of God's restoring purpose.

That ought to encourage you to keep doing these studies. When a phrase grabs your attention, follow it. When a word keeps appearing, trace it. When the Holy Spirit seems to put a repeated expression in front of you, do not assume it is incidental. Very often those repeated phrases are handles God gives you to lift a much larger section of biblical truth. One phrase can open a doctrine. One word can reveal a pattern. One repeated expression can become the skeleton key to an entire series. That is one of the great joys of serious Bible study. The Book keeps opening to the man who keeps digging.

And if this series has done its job, it should leave you with more than notes. It should leave you with a stronger sense of the total claims of God and the total supremacy of Christ. It should leave you more humble, because all things are of God. It should leave you more confident, because all things are through Christ. It should leave you more careful, because all things are not expedient. It should leave you more discerning, because you must prove all things. It should leave you more thankful, because in all things you are called to bless the Lord. It should leave you more sober, because all things are under judgment. And it should leave you more hopeful, because all things are moving toward restitution under Jesus Christ.

So the final lesson of **All Things In Scripture** is not just that the phrase is important. The final lesson is that the Bible is deeper, tighter, broader, and more unified than most people realize. A simple phrase can carry an entire theology if the Holy Ghost put it there. And once you see that, you will never read the Book quite the same way again. That is the reward of a real keyword study. It teaches you not only what the Bible says, but how the Bible says it, how often it says it, and how wonderfully it all fits together under the hand of God.

In the end, this series has taken us from creation to consummation, from conscience to kingdom, from daily conduct to eternal restoration. And the great truth standing over all of it is still the same: **Jesus Christ is the Lord of all things**. That is where the study began to point, and that is where it properly ends. "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Romans 11:36).