

*The Love
of
the Truth*

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*‘If any man will do his will, he shall know of the doctrine,
whether it be of God, or whether I speak of myself.’*

(John 7.17).

Our theme is the love of the Truth. Our Lord Jesus Christ uttered the words in our text in a setting of dispute about the source of His doctrine. Thus in verse 12 we read, ‘And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people’. The Lord Jesus Christ denies that He is the source of His doctrine, but rather the Father that has sent Him. So verse 16, ‘Jesus answered them, and said, My doctrine is not mine, but his that sent me’. Again, in verse 18 we read, ‘He that speaketh of himself seeketh his

own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him’.

At first glance it may surprise us—since the Lord Jesus is the Second Person of the Godhead and was God manifest in the flesh—that He should say that His doctrine is not His, but is from Him that sent Him. But Christ’s denial here is to be understood, first of all, as referring to the fact that His doctrine did not have its origin in His human nature. He did not act as a mere human inventor of ideas. Then secondly, as the Second Person of the Eternal Triune Godhead, it was not His office but the office of the Father to ordain the way of salvation in His Son, the message of which was to be the means of the conversion of an elect people given to Christ by the Father in eternity. However Christ, as a Divine Person and with a human nature endowed with the Holy Spirit, was a true and faithful witness to that doctrine given by the Father.

In declaring this to be so, our Lord Jesus also states something that is true of those who receive His doctrine as the pure truth of God. He says, ‘If any man will do his will, he shall know of the doctrine, whether it be of God’. It is clear that this refers to a state of heart: a state of heart that distinguishes those who truly desire to do the will of God from those who do not. The former heartily recognise the truth as the truth of God, whereas the latter reject it and set it at naught. Not that the rejecters of the Gospel may not at times have convictions that after all His message is true, but they do not receive ‘the love of the truth’ (2 Thessalonians 2.10). Sometimes even those who are still in their sins (and who may never be converted to Christ) may tremble and have an awareness that this message is true, as Felix did while Paul ‘reasoned of righteousness, temperance, and judgment to come’ (Acts 24.25). Yet they have no love of the truth; they wish that the truth was not true and they look for ways to convince themselves that it is not true.

So, whilst those who are opposers of the truth may occasionally be convicted and troubled that this truth, this Gospel, this doctrine that comes from God, may in fact be the truth, yet their trembling is no more a change of heart than the trembling of devils, who have an awareness of the truth but they still hate it. The damned in the world to come will be constrained to know that the truth is true but they will still hate that truth, though they are utterly subdued under the wrath of Almighty God. But only those with the disposition described in our text know the truth gladly and heartily. They love this truth, they embrace this truth, they are glad that it is true. Let us then look at the state of heart described.

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Why The Truth Is Not Received

First of all, why is the truth not received? Our text says, 'If any man will do his will, he shall know of the doctrine, whether it be of God...'. This indicates that there are those who do know and heartily receive this truth, but there are others who do not. Why, then, do those who do not receive this truth not receive it?

Not Lack of 'Proof'

We can say absolutely that the reason is not because of a lack of so-called 'proof'. It is not that, if only the arguments were put better they would be received, or that there was not enough evidence given. Consider John 5, which records Christ healing the impotent man at the pool of Bethesda on the Sabbath Day; and in verse 8, Jesus said unto him, 'Rise, take up thy bed, and walk'. In chapter 6 we have the account of the feeding of the five thousand in Galilee. Now in chapter 7, back in the temple, He teaches what we have now in our text.

Both in Jerusalem and in Galilee they had seen His divine power displayed, but they did not receive the truth. In Jerusalem they saw that this man who had been an invalid for thirty-eight years was healed, that he could walk. You would think that there would be great rejoicing, that this poor man who had been an invalid for all that time could now walk. But it meant nothing to the Jewish leaders. Why is it that a man being able to walk after thirty-eight years is of no account? It is because the Jewish traditions, their false impositions and additions and modifications of the Sabbath, had been violated and this is what really mattered to them.

Likewise, after the feeding of the five thousand, you might think that surely that will convince them, and after a fashion it did convince some of the people that here is the Messiah. But the Messiah they were looking for was a Messiah who would vindicate Israel as righteous before the nations and drive away their Roman oppressors. Christ did not come to be their kind of Messiah. Notice, however, that in John 6.30 we read, 'They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?' Christ has just fed the five thousand with the five barley loaves and the two small fishes and they are saying, 'What sign shewest thou then, that we may see, and believe thee?' Ah yes, they are saying, He fed the five thousand; but we need something a little more. Just give us a little more to go on and we will believe; bread from heaven is what is needed. You are supposed to be greater

than Moses; well, let us have bread from heaven. But Christ did not give it. He does not pander to them. He never gave signs to order. Nor was the purpose of the miracles to overwhelm unregenerate men into grudgingly admitting that He was the Christ.

At the last day those whose hearts are still at enmity with Him will then know, all unwillingly, that He is the Christ: every eye shall see Him and the nations shall wail because of Him. They will be constrained, with hearts still filled with enmity, to bow the knee to Him and confess that He is Lord to the glory of God the Father (Philippians 2.10–11). Christ did not constrain them in His first coming and He did not give them the sign that they asked for, because the problem was not outward testimony and light but, as we shall see, the state of their hearts.

The State of the Heart

What He did do is recorded in John 6.35–36: He said unto them, ‘I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not’. He declares Himself the bread of life. He declares that they had seen Him in His mighty power—they had seen His power in signs that, in measure, reversed the effects of sin and the curse by healing and relieving the miseries of this life—showing Himself to be the Saviour of sinners. They had seen the glorious sign that He was the bread of life, but still did not believe. ‘Ye also have seen me, and believe not’ (v. 36).

Our Lord Jesus goes on to show where the distinction between the believing and unbelieving arises; verse 37 says, ‘All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out’. In verse 44 He continues: ‘No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day’. The Lord Jesus is saying that the problem is in the heart. It is not, as they were maintaining, a need for a little more evidence, a little more proof; they did not need another sign, a bigger sign, a better sign, and they would believe. He is saying, they will not believe unless God in His Sovereignty changes their hearts and renews their wills; then they would see the desirableness of Christ and believe on His Name.

It is very similar to what Christ taught in John 3.7–8, ‘Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit’. This is referring to the Sovereign work of the Holy Spirit as that which makes the difference.

Some of us (in Northern Ireland at least) experienced strong winds a couple of nights ago, stronger than we have known for many years. Many trees were blown down, the branches were strewn across the road and windows were damaged. Can you control the wind? You can hear the sound, you can see the effects, but you cannot control it. So is everyone that is born of the Spirit. Christ declared the absolute Sovereignty of God in renewing the hearts of sinners as He pleases and making them willing to come to our Lord Jesus Christ. This Sovereign work of the Holy Spirit is what makes the difference.

So the problem was not as they claimed—lack of proof—but that they had sinful hearts at enmity with God and no matter what they saw they would not come to the Lord Jesus Christ that they might have life. Our text describes the effect of this new birth—a desire to do His will: that is the effect of the new birth. The heart is changed, the will is renewed, so that it points in the opposite direction to what it did before.

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What It Is To Desire To Do the Will of God

That brings us, secondly, to ask what is it to desire to do the will of God? When Christ says, ‘if any man will do his will’, what does He mean by the will of God? It is clear that the term ‘the will of God’ in Scripture is used in two senses.

Decreed Will

First, it is used of what God has decreed will happen. It can refer to His foreordaining whatsoever comes to pass: that is God’s decreed will, and in that sense the will of God is always fulfilled. All that God has decreed to happen does happen. He preserves and governs all His creatures and all their actions. So in Ephesians 1.11 we are told He ‘...worketh all things after the counsel of his own will’. All things: nothing happens by chance, nothing happens outside or apart from or in contradiction of the decreed will of God.

So in Daniel 4.34–35 Nebuchadnezzar acknowledges, ‘And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from genera-

tion to generation: and all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? The will of God, His decree, His plan, His purpose embraces everything and He performs all His pleasure. He has done whatsoever has pleased him (Psalm 135.6). He has made all things and for His pleasure they are and were created (Revelation 4.11). In that sense Cyrus or even Judas fulfilled the will of God, the determinate counsel and the purpose of the Most High (see Acts 2.23).

Preceptive Will

As well as being used of His decree, however, the term ‘the will of God’ is used of what we may call His preceptive will, what He tells men to do. His decreed will is His eternal determination of what shall happen, including the actions of men, but His preceptive will is what He tells men that they ought to do. He commands men, but this preceptive will is not always done. There is such a thing as sin. It is clear that the term ‘the will of God’ is used in this sense.

To give one or two examples, we go to the Gospel according to Matthew 7.21: ‘Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven’. Here it is clear that there is a distinction between those that do the will of God and those that do not do the will of God. As far as God’s decree is concerned, the will of God is always fulfilled, but here it is not speaking of God’s decree but of God’s preceptive will, what God tells men to do.

The same again is in Matthew 12.50, ‘For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother’. Here again the Lord Jesus is saying that there are some who do the will of His Father and there are some who do not do the will of His Father. That being the case, it cannot be referring to the decree of God because God works all things after the counsel of His own will in that sense. It is speaking of what God tells men to do.

In Matthew 21.31 we find in a little parable, ‘Whether of them twain did the will of *his* father? They say unto him, The first’. Here again, one did the will of his father and the other did not. The one illustrates those Gentiles who ultimately heeded the Word of the Lord, and the other those Jews who professed much but then did not after all obey the Word of the Lord. So the term ‘will of God’ can be used of what God has decreed that all creatures including men will do; and that is always fulfilled. But here in our text it is used, not of the decreed will of God, but of the preceptive will of God, what God tells men to do.

When Christ says, 'if any man will do his will', He means what God tells men to do. God commands men and yet He has not decreed that they will always be enabled to obey that which He commands. There is such a thing as sin. So here in the text it is speaking of what God tells men to do. There are those, then, who by the renewing work of the Spirit of God have a desire to do the will of God and others left to their natural sin and depravity who do not.

The First Effect of a Renewed Heart

The first effect of this renewing work of the Spirit of God is to believe upon the Lord Jesus Christ. In John 6.28–29, 'Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent'. So the first effect of the Sovereign work of the Holy Spirit in renewing the heart and will is that a sinner believes upon and trusts in Jesus Christ the Saviour, the One who bore the wrath of God in His sufferings and death as the substitute for guilty men and women. The first effect of the renewing of the Holy Ghost is a willingness to heed the Gospel and to believe and trust in our Lord Jesus Christ for acceptance in the sight of God.

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A Sinner With A Renewed Heart Will Know The Doctrine of God

Thirdly, a sinner whose heart has been renewed by the Holy Spirit will know the doctrine of God. Our text says, 'If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself'. When the heart is renewed by the Holy Spirit, a sinner recognises the true Gospel, he sees beauty in Christ so as to desire Him. The sinner is willing by the Lord's power and grace to come to Him, to trust in Him and to rely upon Him as all his salvation and all his desire. He will then desire to honour and to serve the Lord Jesus Christ, to live to the glory of God; he will cleave to Him, not as a mere man with His own ideas, but as the very Christ of God.

Turning back to John 6.66–69 we read, 'From that *time* many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God'. When God begins a gracious work in the heart of a depraved sinner,

He performs it until the day of Jesus Christ. When God regenerates the heart, that sinner trusts in the Lord Jesus Christ; but the God who renewed his heart keeps him and causes him to persevere in the faith. Even when he is discouraged and downcast he knows that there is no other way—‘to whom shall we go?’—and he cleaves to the Lord Jesus Christ. He may indeed wander, and there is ebb and flow in the strength of faith and devotion to the Saviour, but the seed of God remains in him and he is kept by the power of God through faith unto salvation, ready to be revealed at the last time (see Philippians 1.6, 1 Peter 1.5, John 10.27–29, Jude 24, Romans 8.30).

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What This Means For Us Today

What, then, does all this mean for us today? I want to give a few points of application.

The Irrelevance of the Question of Relevance

First of all, may I draw your attention to the irrelevance of the question of relevance. Within evangelicalism today, we often hear people saying, ‘we must make the Gospel relevant’. The true Gospel is relevant. What could be more relevant to sinners under the condemnation and wrath of Almighty God than to declare to them the Way of Salvation through God’s appointed Mediator between God and men, the Lord Jesus Christ! That is relevant; it does not need to be made relevant, it already is.

It may not seem relevant to ungodly people. The woman of Samaria at first had little grasp of the relevance of what Christ was saying to her when He spoke of the water of life. In John 4.10 He said, ‘If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water’. The woman replied, ‘give me this water, that I thirst not, neither come hither to draw’ (v. 15). So little grasp of the relevance of what Christ was saying did she have that she did not understand what He was talking about at all. She thought, this sounds good; give me this living water. I am tired of coming to this well day after day. Our Lord Jesus Christ, of course, went on to show her that she was a sinner. ‘Go, call thy husband... I have no husband... Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly’ (vv. 16–18). In the beginning this woman did not understand the relevance of what she heard. In fact, so irrelevant was what Christ was saying in her mind that she interpreted it in a way that she thought was relevant, but which was not what Christ was talking about at all.

Certainly we should make the Gospel as straightforward as possible, starting at the beginning as Christ did with the woman of Samaria. But that is not usually what is meant when people talk about making the Gospel relevant. What they generally mean is, we need to market the Gospel in such a way that those who see nothing in Christ will be lured in: in other words, we must entertain people. If the church starts entertaining people, do we really think that, without the renewing of the Holy Ghost, the Gospel will really become attractive? The entertainment might be enjoyable, although people can always get better entertainment somewhere else. But the Gospel without the renewing of the Holy Ghost will remain as unattractive to the natural man as it always has.

Certainly, a renewed desire to fulfil our Biblical responsibility to spread the Gospel by Biblically-approved means is a good thing: this is a fruit of repentance. But the invention of methods outside of Scripture is not the fruit of repentance; it is instead the fruit of pride. Who has required this at your hands? Has God charged His church to entertain people or to be inventors of techniques to secure results? If the Lord Jesus declined to give a sign, should we entertain people? These people said, ‘what sign shewest thou?’ and Christ could have given them a sign but did not: do we really think that the church therefore is to entertain?

There is also the endless clamour for new Bible versions. We do not judge the motives of all who desire them; that would not be right. Nevertheless, for some at least, it does seem to have to do with a certain inventiveness-cum-desperation. We are struggling; the church is struggling. We feel that we have our backs to the wall and the temptation is to scabble around for an answer, a package that will do the job. So the Bible versions keep coming.

We have no time now, but it is an interesting study to look at the publicity blurb of each new Bible version. Each one claims to do what apparently all the others have failed to do, even though sometimes one comes hot on the heels of another. It generally runs something like this: ‘the Word of God in a fresh new translation readily understood by today’s average reader’. In other words, the rest have failed but now we have done it. Constantly, the new translation is described as fresh. Does that mean that the Bible we have always used is stale? If it is, there is something wrong with us; there is nothing wrong with the Bible.

More generally, if we are not seeing the Lord’s power displayed, is not the way to respond to humble ourselves before God? When the Lord went not forth with Israel’s armies, was the need of the hour some bright new initiative to solve the problem? No, it never was. It was always instead to be humbled before God, seeking His face, seek-

ing His mercy, putting away sin, calling upon Him. In Revelation 2 and 3, in the letters to the seven churches, some of those churches are threatened by Christ. He does not rebuke them for their lack of unbiblical initiative and imagination and inventiveness. He rebukes them for unfaithfulness to Him and to His Word and to the discipline and doctrine that He has given. He says that, if they do not repent, He will take away the candlestick, He will spew them out of His mouth.

It is not a question of market forces, it is a question of what Christ will do, and that should be our concern. Is it not a provocation to the Lord that in our day of reproach and blasphemy we should think that the answer lies in our inventiveness?

Part of this wrong response to the present situation is a tendency to think that our problem is excessive distinctiveness. The idea seems to be that if the church becomes more like the world, this will really impress people and they will say, look, these Christians are not that different from us after all, we really owe it to them to give them a hearing since they are so normal. However, if we are not that different, why should they take any notice of us if the Gospel does not make much difference? Does the Scripture actually tell us to make sure that we do not look too different from the world? It is true, of course, that in following the Apostle's teaching in 1 Corinthians 9.22 to be 'all things to all *men*', we should avoid unnecessary oddness; but the whole tenor of the Scripture is aimed towards avoiding sinful conformity to the world. We must stand out where the world is at odds with Scripture. We cannot be too Biblical. In our churches, in our lives, in our homes, in our hearts, we can never be too Biblical, because the Bible is the Word of God.

The Myth of Human Neutrality

But then secondly, in these applications, let us notice the myth of human neutrality. Christ does not treat His hearers as neutral. Rather, He treats them as utterly prejudiced so that, without being born again of the Spirit or drawn of the Father, they will not come to Him. Now we should defend the faith against error, we should expose theological, philosophical, pseudo-scientific falsehood, but let us not think that logical argument will automatically produce Christians. We are all inclined to do that, are we not?

When the so-called 'Jehovah's Witnesses' come to the door you marshal the arguments, and rightly so: you must do that and show them why the Scriptures teach that Christ is God, that there is a doctrine of the Trinity. Perhaps in our folly we think we have done quite a good job, we have put the arguments clearly and surely; they will see it now. But they do not. And why not? Because they do not want to. Without the

renewing of the Spirit of God men cleave to that which is false; we must never flatter unbelievers into thinking that their problem is merely intellectual. It is not purely a matter of 'give me enough information and I will believe', because they will not. They must be born of the Spirit.

That is what the people in John 6.30 were saying. Give us the right sign and we will believe. But Christ did not give them the sign because the cause of their unbelief was the state of their hearts. In Romans chapter 1, the reason for pagan religion is traced not to men seeking after God but to men trying to forget God. They want to forget God as He really is. They hold the truth in unrighteousness. They push it down. They do not like to retain God in their knowledge and so they invent a god who is more agreeable to them.

Today the stress is on telling people that they are entitled to their views. However, they are not. No one before God is entitled to believe a lie. It is a sinful thing to believe what is false. You are accountable for your views. God never gave anyone the right to believe a lie. Those who are cast into the lake of fire include those that love and make a lie. As far as their consciences will suffer it, men want to find a religion that they are comfortable with.

A wrong view of God is idolatry. Furthermore, a wrong view of God, a wrong view of our state as depraved and guilty sinners and a wrong view of the way of salvation all go together. The liberal who thinks that more or less everyone will go to heaven does not believe in the same God as we do. The Roman Catholic who thinks that God will be persuaded with a mixture of grace and works does not believe in our God. The Hindu does not believe in the same God. What we believe about salvation is in line with what we believe about God. A wrong view of salvation is inextricably bound up with a wrong view of God. A right view of God as made known in Scripture and a right view of how God saves sinners through Jesus Christ and Him crucified go together. The true Gospel displays the glory of God as He really is (1 Timothy 1.11). So it is a sin to believe what is not true. These people did not believe on Him and it was a sinful unbelief.

This principle is very graphically illustrated in our current day by the Muslim suicide bombers. The suicide bombers are sincere, if by sincerity we mean acting through conviction. They are sincere to the point that they kill themselves. But they are sincerely wicked. What they believe is wicked. Their religion is wicked. It is a religion that produces self-righteous murderers. If you want to understand their unrenewed state, look at their view of paradise. These so-called martyrs believe they go to a paradise where they receive seventy-two virgins and other such nonsense.

They denounce the decadent West and kill themselves in the expectation of something in the world to come that is not much different from the seedy immorality of the West. This is because their hearts are not changed. They are prepared to wait for the full fulfilment as they see it of their depraved and filthy desires, but the desires themselves differ little from those of the Western infidel.

How different is the Christian view of heaven! The average unbeliever in this country, if he thinks about heaven at all, associates it vaguely with happiness. Some like these suicide bombers have a more distinct, grubby view of paradise. But what is the Christian looking for in paradise? Above all, he is looking for Christ. Of course, there are many other things, but Christ is there. The Scriptures hardly ever speak of heaven in the abstract. At the end of Ezekiel we are told that ‘The LORD is there’ (Ezekiel 48.35). The Apostle had a desire ‘to be with Christ; which is far better’ (Philippians 1.23): ‘absent from the body...present with the Lord’ (2 Corinthians 5.8). The Lord Jesus told the dying thief, ‘Verily I say unto thee, To day shalt thou be with me in paradise’ (Luke 23.43). ‘The Lamb is the light thereof’ (Revelation 21.23). Unbelievers, including Muslim suicide bombers, have not the love of God in them.

The Western nations, having invested so much pride in toleration, do not know what to do with an intolerant Islam. They have their defence mechanisms, military skill, technical ability, but it is all geared really to the idea of dealing with enemies who would like to stay alive. The West does not really know what to do with an enemy that is quite willing to die, even wants to die. The best weapon is despised by the Western nations. It is the Gospel. It is the Word of God which tells the suicide bomber that, far from going to paradise—either the depraved idea of it that he has or the real thing—he will go to hell. But who is telling him that? Who of any significance on the world stage is telling these people that when they blow themselves up they will go to hell for ever? The Bible teaches it.

Man is not neutral. What he believes reflects what is in his heart, whether he is a suicide bomber or the indifferent unbeliever, and we must not treat him as neutral. We must tell him of his dependence upon God the Holy Spirit and His Sovereignty to give the new birth as He pleases.

The Work of the Trinitarian Bible Society

But then finally, let me say a little about the work of the Trinitarian Bible Society. One brief word to those of you who support the TBS, and perhaps especially to those of you who work at Tyndale House and outside of it in the work of

the Society. In the eyes of the world, what you are doing is not very impressive. Perhaps sometimes unconverted family members or acquaintances ask about your job. You reply, I work for the Trinitarian Bible Society, a Society that produces Bibles; we sell them, but for those who can't afford them we give them away. Perhaps the unconverted friend says, is that all? All you do is produce Bibles to send around the world?

But in the eyes of God and in the eyes of His people things are quite different. You send out Bibles. They contain God's Word to men—they contain the Gospel of salvation. They contain a message that not only can God use to nullify the temporal threat and danger of militant Islam, but the message that He uses to bring sinners into His everlasting kingdom. How we must pray the Lord will use the Arabic Bibles that the Society publishes to bring multitudes of Muslims to the knowledge of the Saviour! Far from harbouring ill-will to Muslims, we seek their true and lasting good and eternal happiness. How we should spread that Word heartily, praying that God, upon Whom we depend for all the increase, will use His Own Word, that He will renew the hearts of sinners so that when they read the Scriptures they 'shall know of the doctrine, whether it be of God'! God can do that.

It is a high privilege, in dependence upon His grace, to have any instrumental part in making known the Word of God among all nations. God uses this Word by the renewing of His Spirit to bring men and women into possession of a complete and everlasting salvation. That is the argument in 1 Corinthians 15, that the kingdom into which God brings His elect people—by His grace through belief of the truth—is an everlasting kingdom with an everlasting and therefore a complete salvation. That salvation must ultimately extend to the body as well as the soul, and therefore there must be a resurrection from the dead, with Christ the first fruits of them that sleep. Take courage. However despised of men, the spreading of the Word of God is the cause of God and Truth.

I leave you with 1 Corinthians 15:58: 'Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord'. Amen.