

A W Pink The Seven Sayings Of The Saviour On The Cross

Is the Devil a living reality, or is he nothing more than a figment of the imagination? Is the word "Satan" merely a synonym for wickedness, or does it stand for a concrete entity? In cultured circles it has become the custom to return a negative answer to these questions, and to flatly deny the existence of the Tempter. Among such people it is regarded as a mark of intellectual superiority to repudiate the personality of the Devil. By many, Satan is now looked upon as a product of priestcraft, a relic of superstition, the myth of a bygone age. With others, Satan is simply an abstraction, a mere negation, the opposite of good. "All the Devil there is, is the devil within you," is the last word of "modern thought." The words which Goethe puts into the mouth of Mephistopholes "I am the Spirit of Negation" is accepted as a good workable definition of the Devil. He is regarded as a mere abstract principle of evil. As someone has quaintly put it, "They spell Devil without a 'd', as they spell God with two 'o's'. Good and evil is their scheme." Totally based on the scriptures. This book presents biblical answers to that subject.

What if Jesus wrote a letter to your church? This eight-session LifeGuide Bible Study helps us engage with the words of Jesus in the seven letters to the seven churches in Revelation. Studying this Scripture with a group or individually allows us to ask some hard questions—of ourselves, of our leaders, and of the Lord.

The work unto which the servant of Christ is called is many sided. Not only is he to preach the Gospel to the unsaved, to feed God's people with knowledge and understanding (Jer. 3:15), and to take up the stumbling stone out of their way

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(Isa. 57:14), but he is also charged to "cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression" (Isa. 58:1 and cf. 1 Tim. 4:2). While another important part of his commission is stated in, "Comfort ye, My people, said your God" (Isa. 40:1). What an honorable title, "My people!" What an assuring relationship: "your God!" What a pleasant task: "comfort ye My people!" A threefold reason may be suggested for the duplicating of the charge. First, because sometimes the souls of believers refuse to be comforted (Psa. 77:2), and the consolation needs to be repeated. Second, to press this duty the more emphatically upon the preacher's heart, that he need not be sparing in administering cheer. Third, to assure us how heartily desirous God himself is that His people should be of good cheer (Phil. 4:4). God has a "people," the objects of His special favor: a company whom He has taken into such intimate relationship unto Himself that He calls them "My people." Often they are disconsolate: because of their natural corruption's, the temptations of Satan, the cruel treatment of the world, the low state of Christ's cause upon earth. The "God of all comfort" (2 Cor. 1:3) is very tender of them, and it is His revealed will that His servants should bind up the brokenhearted and pour the balm of Gilead into their wounds. What cause have we to exclaim "Who is a God like unto Thee!" (Micah 7:18), who has provided for the comfort of those who were rebels against His government and transgressors of His Law. The contents of this little volume have appeared from time to time in our monthly magazine during the last thirty years. They were, previously, sermons which we preached long ago in the U.S.A. and Australia. Here and there is an expression (especially where Prophecy is touched upon) that we would not use today; but since the Lord was pleased to bless them in their original form to not a few of His distressed people, we have not revised them. May it please Him to speak peace by

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them to afflicted souls today, and the glory shall be His alone.

Pink (1890-1953) was a Baptist Preacher in England, Australia, and the United States. He is most famous for his book *The Sovereignty of God*. After its advent, he, assisted by his editor Mr. I. Herendeen, launched his yearly publication, *Studies in the Scriptures* in 1921. These continued until his death, totaling altogether 33 volumes of 288 pp. each. Most of Pink's books are taken from these yearly volumes (written monthly in 24 page format).

The foundation of our knowledge of God rests upon knowing what he is like. Without understanding God's attributes, we have a skewed perception of him—often one cast in our own image. We need more than just a theoretical knowledge of God in order to worship him as he desires. This classic work of A.W. Pink invites readers to discover the truth about seventeen attributes of God, including his sovereignty, immutability, patience, love, faithfulness, and much more. Pink shows readers a God who is alive, all-powerful, and active in his creation. The perfect introductory text, 'The Attributes of God' also has enough depth and meat to satisfy the more experienced reader.

In *Cross-Shattered Christ*, theologian Stanley Hauerwas offers a moving reflection on Jesus's final words from the cross. This small and powerful volume is theologically poignant and steeped in humility. Hauerwas's pithy discussion opens our ears to the language of Scripture while opening our hearts to a truer vision of God. Touching in original and surprising ways on subjects such as praying the Psalms and our need to be remembered by Jesus, Hauerwas emphasizes Christ's humanity as well as the sheer "differentness" of God. Ideal for personal devotion during Lent and throughout the year, *Cross-Shattered Christ* offers a transformative reading of Jesus's words that goes directly to the heart of the gospel.

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When was the last time we truly paused to meditate and study the crucially important doctrine of the sovereignty of God? In this book A.W. Pink unpacks the theology of the sovereignty of God for us in a way few others have before or after him. Pink dives into Scripture not only to define the sovereignty of God; he goes on to help us apply the doctrine to various aspects of our lives. Pink passionately challenges us to wrestle with and accept a higher, deeper and broader view of our omniscient and omnipotent King.

Spiritual growth is a mystery and is more evident in some than in others. The more the Holy Spirit shines upon the mind and puts forth His lifegiving influences in the heart, so much the more sin is seen, felt and loathed as the greatest of all evils. And this is an evidence of spiritual growth, namely, to hate sin as sin and to abhor it on account of its contrariety to the nature of God.

Why does the New Testament contain four Gospels—four different accounts of the same Man? And don't the Gospels contradict one another? Masterful Bible teacher Arthur Pink explains how the four Gospels do not contradict but rather collaborate in order to provide us with a deeper, multifaceted description of the person of Jesus Christ. In Matthew, we see Jesus as Messiah and King of the Jews. In Mark, we are introduced to the Servant of Jehovah. In Luke, we see the human Jesus as the

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Son of Man, Adam's descendant. Finally, in John, we thrill to the supernatural Jesus who is undoubtedly the Son of God. No believer can truly know Jesus without having an understanding of the four distinct roles He fulfilled in His time on earth. Pink's in-depth look at the four Gospels will boost your faith and bring you ever closer to a Savior who is fully human, fully divine, and above everything, Lord of all.

The Life Of David is a message of meditation based on the Bible and written by Arthur Walkington Pink was born in Nottingham, England, to a corn merchant, a devout non-conformist of uncertain denomination, though probably a Congregationalist. Otherwise, almost nothing is known of Pink's childhood or education except that he had some ability and training in music. As a young man, Pink joined the Theosophical Society and apparently rose to enough prominence within its ranks that Annie Besant, its head, offered to admit him to its leadership circle. In 1908 he renounced Theosophy for evangelical Christianity. Desiring to become a minister but unwilling to attend a liberal theological college in England, Pink very briefly studied at Moody Bible Institute in Chicago in 1910 before taking the pastorate of the Congregational church in Silverton, Colorado. In 1912 Pink left Silverton, probably for California, and then took a joint pastorate of churches in rural Burkesville and

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Albany, Kentucky. In 1916, he married Vera E. Russell (1893–1962), who had been reared in Bowling Green, Kentucky. Pink's next pastorate seems to have been in Scottsville. Then the newlyweds moved in 1917 to Spartanburg, South Carolina, where Pink became pastor of Northside Baptist Church. By this time Pink had become acquainted with prominent dispensationalist Fundamentalists, such as Harry Ironside and Arno C. Gaebelin, and his first two books, published in 1917 and 1918, were in agreement with that theological position. Yet Pink's views were changing, and during these years he also wrote the first edition of *The Sovereignty of God* (1918), which argued that God did not love sinners and had deliberately created "unto damnation" those who would not accept Christ. Whether because of his Calvinistic views, his nearly incredible studiousness, his weakened health, or his lack of sociability, Pink left Spartanburg in 1919 believing that God would "have me give myself to writing." But Pink then seems next to have taught the Bible with some success in California for a tent evangelist named Thompson while continuing his intense study of Puritan writings. In this series of studies we do not propose to confine ourselves to the petitionary prayers of the apostle, but rather take in a wider range. In Scripture "prayer" includes much more than making known our requests to God, and this is something which His

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people need reminding of, and some of them instructing in, in these days of superficiality and ignorance. The very verse that presents the privilege of spreading our needs before the Lord emphasizes this very thing: "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). Unless gratitude be expressed for mercies already received and thanks be given for granting us the continued favor of petitioning our Father, how can we expect to obtain His ear and receive answers of peace! Yet prayer, in its highest and fullest sense, rises above thanksgiving for gifts vouchsafed: the heart is drawn out in contemplating the Giver Himself so that the soul is prostrated before Him in worship and adoration.

"And seeing the multitudes, He went up into a mountain, and when He was set, His disciples came unto Him; and He opened His mouth, and taught them" (5:1, 2). Yet brief as these verses be, there are several things in them which call for careful consideration. First, we must notice the place from which this Sermon was preached. "As in other things, so in this, our Lord Jesus was but ill-accommodated: He had no convenient place to preach in, any more than to lay His head on. While the scribes and Pharisees had Moses' chair to sit in, with all possible ease, honour, and state, and there corrupted the Law; our Lord Jesus, the great Teacher of truth, is driven out to the desert, and finds no better place than a 'mountain' can afford.

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The Beatitudes of Jesus stand in sharp contrast to what ancient believers identified as the Seven Deadly Sins. Both promise us life at its fullest---but only one delivers. Setting the Beatitudes one by one against the Sins, Seven reveals how the Beatitudes point us from the nothingness that devours to the blessedness that restores and fills.

Keeping the Lord's Day holy is obeying the 4th of the 10 commandments, which are commandments and not suggestions. And as Jesus states they are here until Heaven and Earth pass away (Matt 5:17-20). The church from the Book of Acts time gathered on the first day of the week, the day Jesus was resurrected, calling it the "Lord's Day" and set it aside as their sabbath – 1 Cor 16:1-2, Acts 20:7 & Rev 1:9, keeping it holy and wholly for God in worship, giving, Bible study, church, prayer, evangelising (and not for worldly things, sports, restaurants, shopping, TV etc). This is a most neglected command today, but it was not neglected in church history. Many of the greatest revivalists and reformers in Church history preached and kept the Lord's Day holy such as: John Wesley, DL Moody, Charles Spurgeon, David Livingston, William Wilberforce, Hudson Taylor, Charles Finney, William Booth, George Whitfield and many others who have massively impacted the church. In fact during times of revival it is highly significant that revivals were always accompanied by a renewal and revival of keeping the sabbath day (the Lord's day) as well. Exodus 20:8-11 (The 4th Commandment) "Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your

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work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy."

The Prophetic Parables of Matthew 13 is a message of meditation based on the Bible and written by Arthur Walkington Pink (1 April 1886 – 15 July 1952) was an English Bible teacher who sparked a renewed interest in the exposition of Calvinism or Reformed Theology. Little known in his own lifetime, Pink became "one of the most influential evangelical authors in the second half of the twentieth century." Arthur Walkington Pink was born in Nottingham, England, to a corn merchant, a devout non-conformist of uncertain denomination, though probably a Congregationalist. Otherwise, almost nothing is known of Pink's childhood or education except that he had some ability and training in music. As a young man, Pink joined the Theosophical Society and apparently rose to enough prominence within its ranks that Annie Besant, its head, offered to admit him to its leadership circle.[4] In 1908 he renounced Theosophy for evangelical Christianity. Desiring to become a minister but unwilling to attend a liberal theological college in England, Pink very briefly studied at Moody Bible Institute in Chicago in 1910 before taking the pastorate of the Congregational church in Silverton, Colorado. In 1912 Pink left Silverton, probably for California, and then took a joint pastorate of

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Today is a day of lawlessness. The spirit of our times is one of unbounded "freedom," one of casting off all restraints, despising all authority. Since God Himself is no longer feared by the majority, many no longer respect the God-ordained authority of governments, parents, church leaders, and educators. Because of abounding iniquity on every hand, the love of many professing Christians for their God and His Law has grown cold, just

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as Christ prophesied (Matthew 24:12) . Yet we see in Holy Scripture that the only true freedom is freedom from sin. Concerning the purpose of Christ's coming into the world, God's angel Gabriel said to Joseph, "And thou shalt call His name JESUS (that is, JEHOVAH is Savior): for He shall save His people from their sins" (Matthew 1:21) . The Lord Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32) . Free from what? Free from sin! Jesus Christ Himself is the Truth, and to know Him is to be free both from the power of reigning sin and from sin's soul-destroying consequences, not simply in the world to come but in this present life as well. The Lord Jesus Himself was well acquainted with the supreme joy of the Godward life of obedience to God's Law and freedom from sin. During His earthly walk, He was a Lawkeeper par excellence. To think, that the Second Person of the holy Trinity, Jehovah the eternal Word, the Lawgiver of Israel, was "made of a woman, made under the Law" (Galatians 4:4) for our redemption! Think on this: the salvation that has been freely given to you, simply by your having trusted in Christ's blood and righteousness, was procured by Him, your substitute, at the highest possible cost. The salvation that is "all of grace" to you was earned, "all of works, " by your Savior! And yet He obeyed every commandment with the purest delight, saying, "My meat (food) is to do the will of Him that sent Me, and to finish His work" (John 4:34). Christ could say in the words of Job (23:12), yet with far greater truthfulness, "Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my

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necessary food." Mr. Pink's exposition of God's Moral Law is not exhaustive, for that is impossible. The Psalmist says, "I have seen the end of all perfection: but Thy commandment is exceeding broad" (Psalm 119:96). Nevertheless, Mr. Pink gets to the root of man's need. He ably demonstrates the way in which God's Spirit uses the Law: (1) in bringing men to a saving knowledge of Jesus Christ (by bringing them to the end of themselves); and (2) in producing in them an increasing "family resemblance, " a holy likeness to their Father in heaven (which is the fruit of true saving faith). If you will read this book prayerfully, then God will graciously enable you to cry out with the Psalmist, "O how love I Thy law! It is my meditation all the day" (Psalm 119:97). Pink (1890-1953) was a Baptist Preacher in England, Australia, and the United States. He is most famous for his book *The Sovereignty of God*. After its advent, he, assisted by his editor Mr. I. Herendeen, launched his yearly publication, *Studies in the Scriptures* in 1921. These continued until his death, totaling altogether 33 volumes of 288 pp. each. Most of Pink's books are taken from these yearly volumes (written monthly in 24 page format).

"To stand at the foot of the cross is to witness the purpose for which God created the world." The cross is a wonder unfathomable. Time cannot contain its reach. No heart can endure its weight. And yet it is the center of everything. It cannot be passed over. Pastor and author Erwin W. Lutzer believes that the better we grasp what the cross meant to Christ, the better we grasp what it should mean to us. To do this, Lutzer examines Jesus' cries from the cross. Search with him and see how

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God's love and justice meet. Know the weight of sin and the power of redemption. Look upon Jesus in His weakness, obedience, sorrow, and compassion. Let the scandal of the cross give you pause. The cross deserves our attention. Journey forth into the heart of Jesus, that your own heart may be shaped to His.

He is just-yet merciful. He is above all-yet He sent His Son to die for us. Arthur W. Pink's classic meditation on God's personality and power has inspired readers for generations. He leads readers through reflections on 45 facets of God's personality. Ideal for personal reflection and daily Bible study, this book will help readers develop a deeper, richer love for the One who calls us His own. This book shows special attention to the ultimate enemy of humankind, the Antichrist. By pointing out his characters, genius and other attributes, Pink manages with scripture to show how dangerous this man will be and what we need to look out for in this modern age.

THE DEATH OF THE LORD JESUS CHRIST is a subject of never-failing interest to all who study prayerfully the scripture of truth. This is so, not only because the believer's all both for time and eternity depends upon it, but also, because of its transcendent uniqueness. Four words appear to sum up the salient features of this mystery of mysteries: the death of Christ was natural, unnatural, preternatural, and supernatural. The death of Christ was natural. By this we mean that it was a real death. It is because we are so familiar with the fact of it that the above statement appears simple and commonplace, yet, what we here touch upon is to the spiritual mind one of the main

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elements of wonderment. The one who was "taken, and by wicked hands" crucified and slain was none other than Jehovah's "Fellow". The blood that was shed on the accursed tree was divine - "The church of God which he purchased with his own blood"

Christ's first preaching seems to have been summarized in one short but crucial sentence, like that of John the Baptist before Him: "Repent ye: for the Kingdom of heaven is at hand" (Matthew 3:2; 4:17). It is not appropriate in a brief study such as this to discuss that most interesting topic, the Kingdom of heaven--what it is and what the various periods of its development are--but these Beatitudes teach us much about those who belong to that Kingdom, and upon whom Christ pronounced its highest forms of benediction.

"It is our purpose to give a verse by verse exposition of the fourth Gospel in the course of this series of studies, but before turning to the opening verses of chapter I it will be necessary to consider John's Gospel as a whole, with the endeavor of discovering its scope, its central theme, and its relation to the other three Gospels. We shall not waste the reader's time by entering into a discussion as to who wrote this fourth Gospel, as to where John was when he wrote it, nor as to the probable date when it was written. These may be points of academic interest, but they provide no food for the soul, nor do they afford any help to an understanding of this section of the Bible, and these are the two chief things we desire to accomplish. Our aim is to open up the Scriptures in such a way that the reader will be able to enter into the meaning of what God has recorded for our learning in this part of His Holy Word, and to edify those who are members of the Household of Faith." Arthur Walkington Pink was an

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English Christian evangelist and Biblical scholar known for his staunchly Calvinist and Puritan-like teachings. Though born to Christian parents, prior to conversion he migrated into a Theosophical society (an occult gnostic group popular in England during that time), and quickly rose in prominence within their ranks. His conversion came from his father's patient admonitions from Scripture. It was the verse, Proverbs 14:12, 'there is a way which seemeth right unto a man, but the end thereof are the ways of death, ' which particularly struck his heart and compelled him to renounce Theosophy and follow Jesus.

Historically, the book of Exodus treats of the deliverance of Israel from Egypt; but viewed doctrinally, it deals with redemption. Just as the first book of the Bible teaches that God elects unto salvation, so the second instructs us how God saves, namely, by redemption. Redemption, then, is the dominant subject of Exodus. Following this, we are shown what we are redeemed for-worship, and this characterizes Leviticus, where we learn of the holy requirements of God and the gracious provisions He has made to meet these. In Numbers we have the walk and warfare of the wilderness, where we have a typical representation of our experiences as we pass through this scene of sin and trial-our repeated and excuseless failures, and God's long-sufferance and faithfulness.

An Exposition of Hebrews is the most complete and thorough study ever written on the subject. This books spends close to six hundred thousand words looking at every nuance and implication of the book of Hebrews. A wonderful tool for pastors, students, or anyone wishing a deeper understanding of this important book from the bible. Originally pushed as a series of articles and then as a two volume set, you can now have the entire unabridged edition of this book in one affordable volume.

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