



MY
UTMOST
FOR HIS
HIGHEST



Oswald Chambers



PRESENTED TO

FROM

DATE



Also by Oswald Chambers



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Knocking at God's Door

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Our Brilliant Heritage with If You Will Be Perfect and Disciples Indeed

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The Quotable Oswald Chambers

So Send I You and Workmen of God

Studies in the Sermon on the Mount


Oswald Chambers—Abandoned to God: The Life Story

of the Author of My Utmost for His Highest

by David McCasland

A Daily Companion to My Utmost for His Highest

by Jed and Cecilie Macosko



MY
UTMOST
FOR HIS
HIGHEST[®]

SIGNATURE EDITION

OSWALD
CHAMBERS

EDITED BY JAMES REIMANN

 Our Daily Bread
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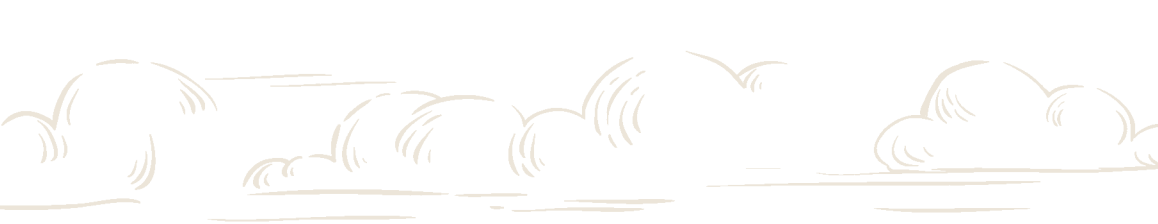
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Introduction

My Utmost for His Highest has been a close companion to me through most of my Christian life. It was first recommended to me by my pastor, Charles Stanley, who has often expressed his love for its powerful content. It is a work that has endured far beyond the author's death in 1917. Oswald Chambers, who died at the age of 43, originally shared these thoughts as lectures at the Bible Training College in Clapham, England, from 1911 to 1915, and as devotional talks while serving with the Young Men's Christian Association from 1915 to 1917. The YMCA had appointed him to serve in Egypt with the Australian and New Zealand troops who were guarding the Suez Canal during World War I. These lectures and talks were later compiled by Chambers's wife and published in book form in 1927 in England, and in 1935 in the United States. It has since become the best-selling devotional book of all time.

The idea of a new edition was prompted by the changes in the English language over the last century. As owner of a Christian bookstore, I have sold thousands of copies of *My Utmost for His Highest* through the years. However, because of these language changes, I have had an ever-increasing concern that readers were not gleaning all they could from the book. One morning, after reading the devotional selection for that day, I asked the Lord to impress on someone a burden to write a new edition. Much to my surprise, I immediately sensed God's directive to write it myself. I began that same day.

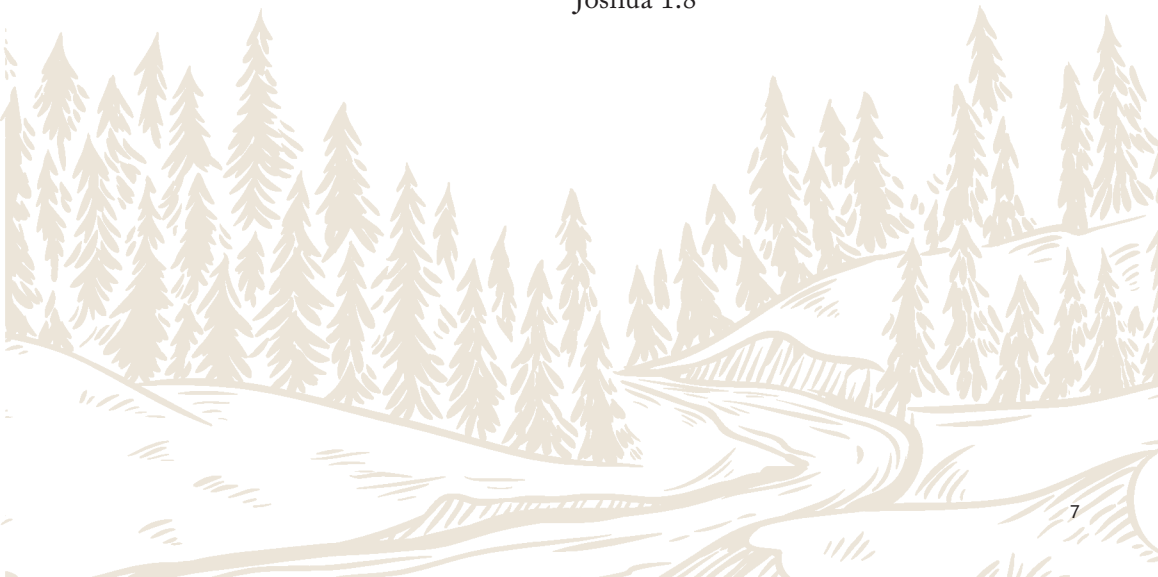


What you hold in your hand is the culmination of approximately 1,800 hours of research and editing. It is not a paraphrase of the original work, but could be considered a translation of it. Thousands of word studies have been done to render an accurate yet readable edition. This edition also includes the reference for every Scripture quotation to allow the reader to further his or her study of the biblical passage. (Note: Scripture quotations without references are passages that have been referred to earlier in the selection.) I encourage you to read with this book in one hand and your Bible in the other.

This book is not the Bible—it is intended to point you to the Bible. The desire of my heart is that this work will unlock for you the treasure of the truth of God’s Word and the insights into that truth that Oswald Chambers explored. May you use this book as a help in meditating on God’s Word, and as a help in applying it to your life.

James Reimann (1950–2013)

Joshua 1:8



A Word about Oswald and Bidy Chambers

Oswald Chambers was not famous during his lifetime. At the time of his death in 1917, at the age of forty-three, only three books bearing his name had been published. Among a relatively small circle of Christians in Britain and the United States, Chambers was much appreciated as a teacher of rare insight and expression, but he was not widely known.

His wide-ranging influence came during the decades following his death as his widow compiled Oswald's spoken words into thirty published books, many of which have become Christian classics: *Baffled to Fight Better, If Ye Shall Ask, Studies in the Sermon on the Mount*, and of course, *My Utmost for His Highest*.

Oswald Chambers was born in Aberdeen, Scotland, on July 24, 1874, the eighth of nine children of Rev. Clarence Chambers, a rather stern Baptist minister, and his gracious wife, Hannah. During Oswald's boyhood years in Perth, he first exhibited his keen talent in art. When he was fifteen, the family moved to London where Oswald made his public profession of faith in Christ and became a member of Rye Lane Baptist Church. This marked a period of rapid spiritual growth, along with an intense struggle to find God's will and way for his life.

As a gifted artist and musician, Chambers trained at London's National Art Training School, later named the Royal Academy of Art. He sensed God's call to be an ambassador for Christ in the world of art, music, and aesthetics. But while studying at the University of Edinburgh (1895–96), he experienced a major redirection in life. Following an agonizing internal battle, he decided to train for the Christian ministry, a profession he said he would never enter “unless God takes me by the scruff of the neck and throws me in.” He left the university and entered Dunoon College, near Glasgow, where he spent nine years, first as a theological student, then as a tutor of philosophy. Under the wise guidance of Rev. Duncan MacGregor, his mentor and friend, Oswald matured greatly and came through a long “dark night of the soul” into a deeper and more joyful knowledge of Christ.

In 1906 and 1907 Oswald spent six months teaching at God's Bible School in Cincinnati, Ohio. From there he went to Japan, visiting the Tokyo Bible School, founded by Charles and Lettie Cowman. This journey around the world marked his transition from Dunoon College to full-time work with the London-based Pentecostal League of Prayer.

While serving as a travelling speaker and representative of the League of Prayer in Britain, Oswald met Gertrude Hobbs. Their friendship blossomed during a voyage to the United States in the summer of 1908, and two years

later they were married. Oswald called her “Beloved Disciple,” shortened to the initials B.D., and spoken as “Biddy.” For the rest of her life, she was known by this affectionate nickname.

A longtime dream of Oswald’s became reality in January 1911 with the opening of the Bible Training College (BTC) near Clapham Common in London. Sponsored by the League of Prayer, it housed twenty-five residential students and reached hundreds more through evening classes and Bible correspondence courses. Oswald served as Principal and main teacher while Biddy filled the role of Lady Superintendent, overseeing a myriad of logistical details, from the preparation of meals to temporary housing for missionary families in transit through London.

During Oswald’s lectures Biddy sat in the back of the room recording his words verbatim in her precise Pitman’s shorthand. Trained as a court stenographer, she could take dictation rapidly while remaining engaged with her husband’s purpose as he taught. Biddy’s storehouse of notes grew as Oswald taught Biblical Psychology, Studies in Genesis, Biblical Ethics, and a host of other classes. Of special significance were her records of the sermon class and the weekly devotional hour when Oswald spoke to the residential students from his heart.

Their only child, Kathleen, was born in May 1913, and promptly began her reign as queen of the BTC. Oswald found himself completely charmed by this new arrival. He had always loved children, but the feelings produced by his own daughter were something entirely new. When she cried at the top of her lungs during a meal at the college, Oswald would say, “And now my daughter will sing.” But the happy days of a settled life in London were soon to end.

The outbreak of World War I in August 1914 changed Britain dramatically and led to the closing of the BTC within a year. Oswald volunteered as a YMCA secretary in Egypt, where Biddy, Kathleen, and several former students from the BTC joined him to assist in the work. At Zeitoun Camp, near Cairo, Oswald quickly established himself as a friend of the troops and a man of uncommon spiritual insight. One soldier described him as “the personification of the Sherlock Holmes of fiction—tall, erect, virile, with clean-cut face, framing a pair of piercing bright eyes . . . a detective of the soul.”

Biddy continued to fill shorthand notebooks with Oswald’s talks to the troops, including “The Shadow of an Agony,” “Shade of His Hand” (Studies in Ecclesiastes), and “Baffled to Fight Better” (Studies in Job). Against the formidable foes of heat, insects, and blowing sand, she continued a ministry of hospitality that produced the special touches of home for the troops so far from their families.

In a letter to Biddy's mother, Oswald freely praised his wife: "As for Biddy I love her and I am her husband but I do not believe it is possible to exaggerate what she has been in the way of a Sacrament out here—God conveying His presence through the common elements of an ordinary life. The letters she has received from mothers and wives and sisters and fathers and brothers are in themselves a deep testimony to a most unconscious ministry of wife and mother and woman."

In the desert camp Oswald supervised the construction of rock-lined walkways and a myriad of flower beds. Some critics said it was a waste of time, but Chambers believed that if physical improvements were not made and new touches occasionally given to the huts, they would reflect slovenly care, unpleasing to God. "A grave defect in much work of today," he said, "is that men do not follow Solomon's admonition, 'Whatsoever thy hand findeth to do, do it with thy might.' The tendency is to argue, 'It's only for so short a time, why trouble?' If it is only for five minutes, let it be well done."

In late October 1917 Oswald underwent an emergency appendectomy and appeared to be recovering. But two weeks later, while still in Gizeh Red Cross Hospital, he suffered a relapse and died early in the morning on November 15. All those who knew and loved him were stunned.

Dazed with disbelief and sorrow, Biddy began dealing with the numbing tasks facing a young widow with a four-year-old daughter. Her telegram to family and friends in Britain said simply, "Oswald in His Presence." The next afternoon, Chambers was buried with full military honors in the British Military Cemetery in Old Cairo.

For the next two years, Biddy and Kathleen continued to work among the troops at Zeitoun. In the ways of God's providence, which Oswald frequently referred to as "the haphazard," Biddy's personal sending of one of his sermons as a Christmas gift to the troops in Egypt mushroomed into a monthly printing and mailing of 10,000 copies by the YMCA. Gradually it became clear to Biddy that her calling in life was to give her husband's words to the world. In so doing, she continued the dream she and Oswald had shared of working together to help others.

Upon her return to England in 1919, Biddy continued transcribing her shorthand notes and preparing them for publication. She worked to support herself and Kathleen, using any money from sales to help finance the next book.

While maintaining a boarding house for students in Oxford, Biddy compiled a book of daily readings which she titled *My Utmost for His Highest*. Since it was first published in 1927, *My Utmost* has been continuously in print and has sold millions of copies. It exists today in more than forty different languages, and every day, multiplied thousands of people around the world open its pages seeking a word from the Lord through His servant Oswald Chambers.

From the earliest days of publication after World War I, Mrs. Chambers

was advised and assisted by a small group of personal friends. In later years, this group became known as the Oswald Chambers Publications Association. It was incorporated in 1942, and exists today as a Registered British Charity overseeing the publication and distribution of Oswald Chambers's material around the world. Royalties are used to help fund new translations of Chambers's books in developing nations and to provide gift copies of the OC books to students and pastors.

My Utmost for His Highest, along with all the other OC books, sprang from the shared life and vision of two remarkable people—Oswald and Biddy Chambers. The books are the result of their love for God, for each other, and for people everywhere. Together Oswald and Biddy touched individuals from varied backgrounds and many nations through hospitality, biblical teaching, encouragement, and joyful good humor. The pages of *My Utmost* are infused with their belief that taking the gospel to the whole earth involves following God's example of "keeping open house for the universe."

Kathleen described her mother as always having time for people. A knock at the door would take her from the typewriter to the teakettle. She considered it just as important to chat with a child from the neighborhood as it was to prepare the next book for publication. Biddy personally answered the hundreds of letters that came to her, and often included a complimentary copy of one of Oswald's books with her reply.

By the time Biddy Chambers died in 1966, she had compiled and published some fifty books that bore the name of Oswald Chambers but never mentioned her own. Occasional words of greeting at the beginning of a volume, followed by her initials "B.C.," were the only evidence of her role.

In the weeks just after Oswald's death in Egypt, Biddy wrote to her mother of a friend whose life had been radically changed by reading some of Oswald's sermons. "It confirms me so much in the assurance I have that I am to go on getting everything I can printed," Biddy said. "It will be like casting bread upon the waters and we'll know someday all it has meant in people's lives." To her sister, she wrote: "Living with Oswald and seeing his faith in God and knowing that 'by his faithfulness he is speaking to us still' is the secret of life these days, and I feel as if it will be overwhelming to one day see what God has wrought, and one will only be sorry not to have trusted more utterly. So just go on praying and believing and we will surely find that God is doing His wondrous things all the time."

By their faithfulness in the ordinary circumstances of each unfolding day, Oswald and Biddy Chambers have demonstrated the significance and power of giving our utmost for God's highest.

David McCasland

Let Us Keep to the Point

“... my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death.”

PHILIPPIANS 1:20

My **Utmost for His Highest.** “... my earnest expectation and hope that in nothing I shall be ashamed.” We will all feel very much ashamed if we do not yield to Jesus the areas of our lives He has asked us to yield to Him. It’s as if Paul were saying, “My determined purpose is to be my utmost for His highest—my best for His glory.” To reach that level of determination is a matter of the will, not of debate or of reasoning. It is absolute and irrevocable surrender of the will at that point. An undue amount of thought and consideration for ourselves is what keeps us from making that decision, although we cover it up with the pretense that it is others we are considering. When we think seriously about what it will cost others if we obey the call of Jesus, we tell God He doesn’t know what our obedience will mean. Keep to the point—He does know. Shut out every other thought and keep yourself before God in this one thing only—my utmost for His highest. I am determined to be absolutely and entirely for Him and Him alone.

My Unstoppable Determination for His Holiness. “Whether it means life or death—it makes no difference!” (see 1:21). Paul was determined that nothing would stop him from doing exactly what God wanted. But before we choose to follow God’s will, a crisis must develop in our lives. This happens because we tend to be unresponsive to God’s gentler nudges. He brings us to the place where He asks us to be our utmost for Him and we begin to debate. He then providentially produces a crisis where we have to decide—for or against. That moment becomes a great crossroads in our lives. If a crisis has come to you on any front, surrender your will to Jesus absolutely and irrevocably.

Will You Go Out without Knowing?

“He went out, not knowing where he was going.”

HEBREWS 11:8

Have you ever “gone out” in this way? If so, there is no logical answer possible when anyone asks you what you are doing. One of the most difficult questions to answer in Christian work is, “What do you expect to do?” You don’t know what you are going to do. The only thing you know is that God knows what He is doing. Continually examine your attitude toward God to see if you are willing to “go out” in every area of your life, trusting in God entirely. It is this attitude that keeps you in constant wonder, because you don’t know what God is going to do next. Each morning as you wake, there is a new opportunity to “go out,” building your confidence in God. “Do not worry about your life . . . nor about the body” (Luke 12:22). In other words, don’t worry about the things that concerned you before you did “go out.”

Have you been asking God what He is going to do? He will never tell you. God does not tell you what He is going to do—He reveals to you who He is. Do you believe in a miracle-working God, and will you “go out” in complete surrender to Him until you are not surprised one iota by anything He does?

Believe God is always the God you know Him to be when you are nearest to Him. Then think how unnecessary and disrespectful worry is! Let the attitude of your life be a continual willingness to “go out” in dependence upon God, and your life will have a sacred and inexpressible charm about it that is very satisfying to Jesus. You must learn to “go out” through your convictions, creeds, or experiences until you come to the point in your faith where there is nothing between yourself and God.

Oswald Chambers

“Clouds and Darkness”

“Clouds and darkness surround Him.”

PSALM 97:2

A person who has not been born again by the Spirit of God will tell you that the teachings of Jesus are simple. But when he is baptized by the Holy Spirit, he finds that “clouds and darkness surround Him.” When we come into close contact with the teachings of Jesus Christ we have our first realization of this. The only possible way to have full understanding of the teachings of Jesus is through the light of the Spirit of God shining inside us. If we have never had the experience of taking our casual, religious shoes off our casual, religious feet—getting rid of all the excessive informality with which we approach God—it is questionable whether we have ever stood in His presence. The people who are flippant and disrespectful in their approach to God are those who have never been introduced to Jesus Christ. Only after the amazing delight and liberty of realizing what Jesus Christ *does*, comes the impenetrable “darkness” of realizing who He *is*.

Jesus said, “The words that I speak to you are spirit, and they are life” (John 6:63). Once, the Bible was just so many words to us—“clouds and darkness”—then, suddenly, the words become spirit and life because Jesus re-speaks them to us when our circumstances make the words new. That is the way God speaks to us; not by visions and dreams, but by words. When a man gets to God, it is by the most simple way—words.

“Why Can I Not Follow You Now?”

“Peter said to Him, ‘Lord, why can I not follow You now?’”

JOHN 13:37

There are times when you can't understand why you cannot do what you want to do. When God brings a time of waiting, and appears to be unresponsive, don't fill it with busyness, just wait. The time of waiting may come to teach you the meaning of sanctification—to be set apart from sin and made holy—or it may come after the process of sanctification has begun to teach you what service means. Never run before God gives you His direction. If you have the slightest doubt, then He is not guiding. Whenever there is doubt—wait.

At first you may see clearly what God's will is—the severance of a friendship, the breaking off of a business relationship, or something else you feel is distinctly God's will for you to do. But never act on the impulse of that feeling. If you do, you will cause difficult situations to arise which will take years to untangle. Wait for God's timing and He will do it without any heartache or disappointment. When it is a question of the providential will of God, wait for God to move.

Peter did not wait for God. He predicted in his own mind where the test would come, and it came where he did not expect it. “I will lay down my life for Your sake.” Peter's statement was honest but ignorant. “Jesus answered him, ‘. . . the rooster shall not crow till you have denied Me three times’” (John 13:38). This was said with a deeper knowledge of Peter than Peter had of himself. He could not follow Jesus because he did not know himself or his own capabilities well enough. Natural devotion may be enough to attract us to Jesus, to make us feel His irresistible charm, but it will never make us disciples. Natural devotion will deny Jesus, always falling short of what it means to truly follow Him.

Oswald Chambers

The Life of Power to Follow

“Jesus answered him, ‘Where I am going you cannot follow Me now, but you shall follow Me afterward.’”

JOHN 13:36

And when He had spoken this, He said to him, “Follow Me” (John 21:19). Three years earlier Jesus had said, “Follow Me” (Matthew 4:19), and Peter followed with no hesitation. The irresistible attraction of Jesus was upon him and he did not need the Holy Spirit to help him do it. Later he came to the place where he denied Jesus, and his heart broke. Then he received the Holy Spirit and Jesus said again, “Follow Me” (John 21:19). Now no one is in front of Peter except the Lord Jesus Christ. The first “Follow Me” was nothing mysterious; it was an external following. Jesus is now asking for an internal sacrifice and yielding (see 21:18).

Between these two times Peter denied Jesus with oaths and curses (see Matthew 26:69–75). But then he came completely to the end of himself and all of his self-sufficiency. There was no part of himself he would ever rely on again. In his state of destitution, he was finally ready to receive all that the risen Lord had for him. “He breathed on them, and said to them, ‘Receive the Holy Spirit’” (John 20:22). No matter what changes God has performed in you, never rely on them. Build only on a Person, the Lord Jesus Christ, and on the Spirit He gives.

All our promises and resolutions end in denial because we have no power to accomplish them. When we come to the end of ourselves, not just mentally but completely, we are able to “receive the Holy Spirit.” *“Receive the Holy Spirit”*—the idea is that of invasion. There is now only One who directs the course of your life, the Lord Jesus Christ.

Worship

“He moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the LORD and called on the name of the LORD.”

GENESIS 12:8

Worship is giving God the best that He has given you. Be careful what you do with the best you have. Whenever you get a blessing from God, give it back to Him as a love-gift. Take time to meditate before God and offer the blessing back to Him in a deliberate act of worship. If you hoard it for yourself, it will turn into spiritual dry rot, as the manna did when it was hoarded (see Exodus 16:20). God will never allow you to keep a spiritual blessing completely for yourself. It must be given back to Him so that He can make it a blessing to others.

Bethel is the symbol of fellowship with God; Ai is the symbol of the world. Abram “pitched his tent” between the two. The lasting value of our public service for God is measured by the depth of the intimacy of our private times of fellowship and oneness with Him. Rushing in and out of worship is wrong every time—there is always plenty of time to worship God. Days set apart for quiet can be a trap, detracting from the need to have daily quiet time with God. That is why we must “pitch our tents” where we will always have quiet times with Him, however noisy our times with the world may be. There are not three levels of spiritual life—worship, waiting, and work. Yet some of us seem to jump like spiritual frogs from worship to waiting, and from waiting to work. God’s idea is that the three should go together as one. They were always together in the life of our Lord and in perfect harmony. It is a discipline that must be developed; it will not happen overnight.

Oswald Chambers

Intimate with Jesus

“Jesus said to him, ‘Have I been with you so long, and yet you have not known Me, Philip?’”

JOHN 14:9

These words were not spoken as a rebuke, nor even with surprise; Jesus was encouraging Philip to draw closer. Yet the last person we get intimate with is Jesus. Before Pentecost the disciples knew Jesus as the One who gave them power to conquer demons and to bring about a revival (see Luke 10:18–20). It was a wonderful intimacy, but there was a much closer intimacy to come: “I have called you friends” (John 15:15). True friendship is rare on earth. It means identifying with someone in thought, heart, and spirit. The whole experience of life is designed to enable us to enter into this closest relationship with Jesus Christ. We receive His blessings and know His Word, but do we really know Him?

Jesus said, “It is to your advantage that I go away” (John 16:7). He left that relationship to lead them even closer. It is a joy to Jesus when a disciple takes time to walk more intimately with Him. The bearing of fruit is always shown in Scripture to be the visible result of an intimate relationship with Jesus Christ (see John 15:1–4).

Once we get intimate with Jesus we are never lonely and we never lack for understanding or compassion. We can continually pour out our hearts to Him without being perceived as overly emotional or pitiful. The Christian who is truly intimate with Jesus will never draw attention to himself but will only show the evidence of a life where Jesus is completely in control. This is the outcome of allowing Jesus to satisfy every area of life to its depth. The picture resulting from such a life is that of the strong, calm balance that our Lord gives to those who are intimate with Him.

Is My Sacrifice Living?

“Abraham built an altar . . . ; and he bound Isaac his son and laid him on the altar.”

GENESIS 22:9

This event is a picture of the mistake we make in thinking that the ultimate God wants of us is the sacrifice of death. What God wants is the sacrifice *through* death which enables us to do what Jesus did, that is, sacrifice our lives. Not—“Lord, I am ready to go with You . . . to death” (Luke 22:33). But—“I am willing to be identified with Your death so that I may sacrifice my life to God.”

We seem to think that God wants us to give up things! God purified Abraham from this error, and the same process is at work in our lives. God never tells us to give up things just for the sake of giving them up, but He tells us to give them up for the sake of the only thing worth having, namely, life with Himself. It is a matter of loosening the bands that hold back our lives. Those bands are loosened immediately by identification with the death of Jesus. Then we enter into a relationship with God whereby we may sacrifice our lives to Him.

It is of no value to God to give Him your life for death. He wants you to be a “*living* sacrifice”—to let Him have all your strengths that have been saved and sanctified through Jesus (Romans 12:1). This is what is acceptable to God.

Oswald Chambers

Prayerful Inner Searching

“May your whole spirit, soul, and body be preserved blameless.”

1 THESSALONIANS 5:23

Your whole spirit . . .” The great, mysterious work of the Holy Spirit is in the deep recesses of our being which we cannot reach. Read Psalm 139. The psalmist implies—“O Lord, You are the God of the early mornings, the God of the late nights, the God of the mountain peaks, and the God of the sea. But, my God, my soul has horizons further away than those of early mornings, deeper darkness than the nights of earth, higher peaks than any mountain peaks, greater depths than any sea in nature. You who are the God of all these, be my God. I cannot reach to the heights or to the depths; there are motives I cannot discover, dreams I cannot realize. My God, search me.”

Do we believe that God can fortify and protect our thought processes far beyond where we can go? *“The blood of Jesus Christ His Son cleanses us from all sin”* (1 John 1:7). If this verse means cleansing only on our conscious level, may God have mercy on us. The man who has been dulled by sin will say that he is not even conscious of it. But the cleansing from sin we experience will reach to the heights and depths of our spirit if we will “walk in the light as He is in the light” (1:7). The same Spirit that fed the life of Jesus Christ will feed the life of our spirit. It is only when we are protected by God with the miraculous sacredness of the Holy Spirit that our spirit, soul, and body can be preserved in pure uprightness until the coming of Jesus—no longer condemned in God’s sight.

We should more frequently allow our minds to meditate on these great, massive truths of God.

The Opened Sight

*“I now send you, to open their eyes . . .
that they may receive forgiveness of sins.”*

ACTS 26:17–18

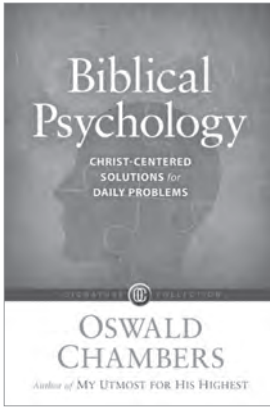
This verse is the greatest example of the true essence of the message of a disciple of Jesus Christ in all of the New Testament.

God’s first sovereign work of grace is summed up in the words “that they may receive forgiveness of sins.” When a person fails in his personal Christian life, it is usually because he has never *received* anything. The only sign that a person is saved is that he has received something from Jesus Christ. Our job as workers for God is to open people’s eyes so that they may turn themselves from darkness to light. But that is not salvation; it is conversion—only the effort of an awakened human being. I do not think it is too broad a statement to say that the majority of so-called Christians are like this. Their eyes are open, but they have received nothing. Conversion is not regeneration. This is a neglected fact in our preaching today. When a person is born again, he knows that it is because he has received something as a gift from Almighty God and not because of his own decision. People may make vows and promises, and may be determined to follow through, but none of this is salvation. Salvation means that we are brought to the place where we are able to receive something from God on the authority of Jesus Christ, namely, forgiveness of sins.

This is followed by God’s second mighty work of grace: “an inheritance among those who are sanctified.” In sanctification, the one who has been born again deliberately gives up his right to himself to Jesus Christ, and identifies himself entirely with God’s ministry to others.

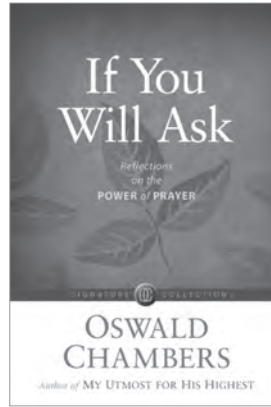
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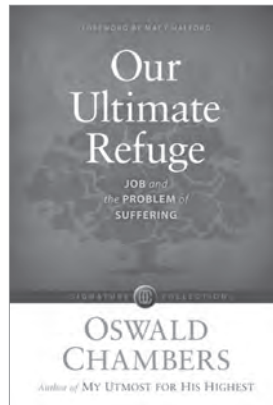
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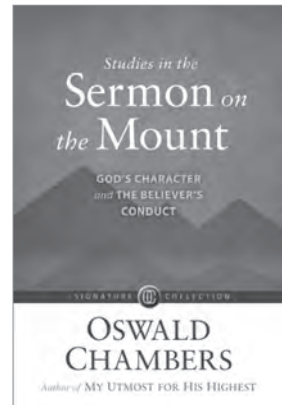
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