

A Mark of Reason

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– Sunday Night Fellowship Transcript –

Heavenly Father, we thank you for the ineffable greatness of your Word and the power of your holy spirit. And may this wonderful night be a tremendous blessing to all of our people gathered here and all of our people around the nations of the world. Thank you in the name of Jesus Christ. Amen.

I'd like for you to take your Bibles and turn to 1 Samuel. It's wonderful having everybody in here that's left over from Poima, and those of you who have joined them to be a part of the Word Over the World production sessions we're going to be doing. And I was real blessed to have all of you wonderful Houston people in here, as well as all those who have joined us on the telephone for tonight.

Whenever I work the Word of God, I'll always notice the different marks of reason that are in the Word. But tonight I'd like to handle *a* mark of reason. And the word I want to handle tonight as a mark of reason is the word "therefore".

It is one of the most important words of all the marks of reason. This mark of reason, "therefore" – the word "therefore" – gives us the logical statement, argument and conclusion to that which has preceded. And thus it behooves us to be accurate and notice all matters and truths thus introduced and emphasized by the word "therefore".

Often, this word "therefore" comes at the beginning of a chapter. And the chapter breaks frequently sever the connection between the previously stated matter or truth and the conclusion; between the statements and its results, or between the cause and effect.

Whenever you read the Word "therefore" in your Bible, you must go back and endeavor to discover why fore, or wherefore – which is always stated previously.

1 Samuel chapter 12. Naturally, I can't handle all of them in the Word tonight, but I'm going to handle enough to show you the greatness of this, a mark of reason, the word "therefore".

Chapter 12 of 1 Samuel, verse 8:

1 Samuel 12:8-13:

When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

And when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

And [verse 10] they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the

hand of our enemies, and we will serve thee.

And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* your king.

Now therefore [therefore, a mark of reason, therefore because of everything that preceded this] behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you.

You see this mark of reason, “Therefore behold the king whom ye have chosen.” God did not choose the king, they chose him. And they chose the king, as it said in a previous verse – “Nahash the king of the children of Ammon came against you, ye said unto me,…” they said to God, no we don’t want you, God, to run the whole show; we want a king to reign over us like the children of Ammon have. “when the LORD your God *was* your king.” They were not satisfied; “… therefore behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you.” And if you will remember, that king was Saul – so a lot of interesting things happened after that. That’s a great significance of this mark of reason of the word “therefore”.

Now, turn to the book of Ezra. Ezra, Nehemiah and Esther. Ezra chapter 4, verse 12:

Ezra 4:12-14:

Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls *thereof*, and joined the foundations.

Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not pay toll, tribute, and custom, and *so* thou shalt [endanger] the revenue of the kings.

Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore [the mark of reason; therefore] have we sent and certified [or told] the king [this];

You see how important it is to notice this mark of reason, the word “therefore”, because every time you read that word you have to ask, why fore or wherefore? Why is this true? They wanted to injure the children of Israel, and so they sent all these messages to the king and they told the king that they won’t pay toll anymore when you drive down the four-lane at the toll gates; they won’t pay tribute and custom. And thou shalt endanger the revenue or the income to the king.

And they’d worked on him. And it’s interesting now because we have maintenance from the king’s palace. Who supported those men? The king did. And the original text reads, “Now because we are salted with the salt from the king’s table…”. Where it says we have maintenance, it means they were eating his food. “…therefore have we sent and [told this to the king, or] certified this to the king;”.

In the gospel of Luke chapter 1, verse 34:

Luke 1:34:

Then said Mary unto the angel,...

See you know all this preceding, where they angel told her she would conceive and bring forth a son.

Luke 1:34-35:

Then said Mary unto the angel, How shall this be, seeing I know not a man? [I'm not pregnant by a man]

And the angel answered and said unto her, The Holy Ghost [God] shall come upon thee, and the power of the Highest shall overshadow thee: therefore [a mark of reason; therefore, because of all this preceding, therefore] also that holy thing which shall be born of thee shall be called the Son of God.

You see why it's so important that this mark of reason, that you understand it and that you note it in your mind when you read the Word? "... therefore [because of all of that preceding] also that holy thing which shall be born of thee shall be called the Son of God." In this verse, Jesus Christ is called the holy thing because he has not yet been born, he's only been conceived, and until a birth, it's only a thing. For with the birth comes a first breath, and with that breath – which is soul life – they become a human being.

In the book of Romans chapter 7, 22:

Romans 7:22-25:

For I delight in the law of God after the inward man:

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am! who shall deliver me from the body of this death?

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Romans 8:1:

There is therefore...

The mark of reason; there is therefore – because I thank God through Jesus Christ,

Romans 8:1:

There is therefore now no condemnation to them which are in Christ Jesus,...

2 Corinthians, please. Chapter 8. These marks of reason are not in here just in a haphazard fashion; they're in here by divine design. 2 Corinthians chapter 8, verse 1:

2 Corinthians 8:1-7:

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

For to [this] power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

Praying us with much intreaty that we [should] receive the gift, and *take upon us* the fellowship of the ministering to the saints.

And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

[Therefore; the mark of reason] Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

In Galatians chapter 6. Isn't it nice of me, taking them straight through so you can find them easily? Galatians chapter 6, verse 9:

Galatians 6:9-10:

And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore [therefore; the mark of reason] opportunity, let us do good unto all..., especially unto them who are of the household of faith [of believing].

So you're not weary in well doing for in due season we reap if we don't cop out. Therefore, as we have opportunity, we do good unto all men. See that word "therefore"; a word of reason. Therefore. Why fore? Because of the preceding. Wherefore? Because of the preceding.

Therefore, we do good unto all but especially unto whom? The household of faith.

Ephesians, please. Chapter 4.

Ephesians 4:1:

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,...

The entire third chapter preceding this is a parentheses. So you have to go back to chapter 2, verse 21 and 22, to be able to see the mark of reason.

Ephesians 2:21-22:

[In whom all the building – verse 21 of chapter 2] In whom all the [what?] building fitly framed together groweth unto an holy temple in the Lord:

In whom ye also are builded together for an habitation of God through the Spirit.

Ephesians 4:1:

I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,...

Verse 21, it's one building. It's one body which is fitly framed together.

Ephesians 4:1:

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith [you've been] called,...

And that vocation is to endeavor to keep the spiritual unity which God has made in Christ in you. We never seek to make a corporate or worldly unity, but keep the unity God has made.

This requires, verse 2 of chapter 4.

Ephesians 4:2-3:

[You keep it] With all lowliness and meekness, with longsuffering, forbearing one another in love;
Endeavouring to keep the unity of the Spirit in the bond of peace.

I don't know how many of you really realize the definition of what The Way ministry is and how significant this is. But in this issue of The Way magazine, they had the... have it published again. The Way is a fellowship of the followers of the Lord Jesus Christ for the manifestation of the more abundant life. A follower of The Way is filled with and manifests power from on high, holy spirit. And freely avails himself of fellowship meetings for spiritual nurture and growth.

And then this last line, just listen to it. The Way fellowship is cemented together by the Spirit of God, with each individual believer being transformed by the renewing of his mind according to the Word of God. Each individual believer, the fellowship is cemented together by the Spirit of God.

We have no corporate or worldly unity cementing The Way ministry together. It is cemented together by the Spirit of God with each individual believer being transformed by the renewing of his mind according to the Word of God. That's keeping...

Ephesians 4:3:

Endeavouring to keep the unity of the Spirit in the bond of peace.

Ephesians 4:1, 3:

... therefore [he says], the prisoner of the Lord, beseech you [and I do the same to you this night again; beseech you] that ye walk worthy of the vocation wherewith [you've been] called,...

... to keep the unity of the Spirit...

You see, we are not a denomination. We are a group of people that fellowship. The Way is a fellowship of the followers of the Lord Jesus Christ. Jesus Christ is The Way, and we are a group of people who just fellowship. We get together like we're here tonight; we fellowship.

In Poiema they fellowship. Word Over the World production, we will fellowship. In your twig it's a fellowship. But that fellowship is not cemented together by laws and rules and regulations;

it is cemented together by the Spirit of God, with each individual believer being transformed by the renewing of his mind according to the Word of God.

Boy, what a tremendous declaration of truth that is so uniquely presented here in scripture. It's wonderful.

Go to 2 Timothy chapter 4, verse 1:

2 Timothy 4:1:

I charge *thee* therefore...

Remember how I told you many times the word "therefore" appears in the first verse of the chapter. And that severs it, as I told you, from the preceding information.

2 Timothy 4:1:

I charge *thee* therefore...

Well, what was the charge? Well, in 3:16:

2 Timothy 3:16:

All scripture *is* given by inspiration of God [all scripture is God-breathed], and *is* profitable...

There is great profitableness to the God-breathed Word.

2 Timothy 3:16-17:

... for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto [every good work and] all good works.

2 Timothy 4:1-2:

[Therefore] I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the [living] and the dead at his [appearance; at his return] and his kingdom; Preach the word;...

In 16, it's profitable for doctrine, therefore preach the Word. Be instant in season and out of season, which means it's profitable for doctrine therefore preach the Word all the time; in season, out of season, because it's always in.

Profitable for reproof – verse 2 of 4 – therefore you reproof. Number 3, it's profitable for correction and therefore you rebuke. And number 4, it's profitable for instruction in what? Righteousness. Therefore, verse 2, you exhort with all longsuffering and with right believing, right teaching, right doctrine.

You see how I always watch for these marks or this mark of reason? Because then I'm able to rightly divide the Word in connection with it.

Turn to 1 Thessalonians chapter 5, verse 1:

1 Thessalonians 5:1-6:

But of the times and [of] the seasons, brethren, ye have no need that I write unto you.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

[And] For when they shall say, Peace and safety; then sudden destruction cometh upon them, as [labor] upon a woman with child; and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief. [we are not in darkness]

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Therefore [mark of reason. Therefore, because of this] let us not sleep [at the switch], as *do* others; but let us watch and be sober.

Therefore, let us not go to sleep with the ministry of the greatness of God's Word, as people have done through the centuries and they've lost the great truth of the Word.

1 Thessalonians 5:1-6:

... let us watch and be [what?] sober.

And I'd like to close tonight with 2 Thessalonians chapter 2, bless your hearts. Verse 13:

2 Thessalonians 2:13-17:

But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation [from before the foundations of the world] through sanctification [being set apart by] the Spirit and belief of the truth:

Whereunto he called you by our gospel, [good news] to the obtaining of the glory of our Lord Jesus Christ.

Therefore, brethren, stand fast, and hold the traditions [the right doctrine] which ye have been taught, whether by word, or our epistle.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

Comfort your hearts, and stablish you in every good word and work.

The reason I wanted to close with this tonight as one of the marks of reason, in verse 15, "Therefore, brethren, stand fast,..."

We have just concluded a tremendous couple of days in Poiema, and we're beginning two more days on the type of production that should be produced and come out of the Word Over the World auditorium.

Sometimes it's easy to start something; it's a little more difficult to keep it going. I am not concerned about the opening of the Word Over the World auditorium. There will be no problem with that, everybody will want to open it. I'm concerned about how wide open it will be five or

ten years after we open, and will the people be as excited ten years after we open it as the night we open it? And that's why I wanted to teach on the mark of reason tonight.

Therefore, if we keep everything right, then the Word Over the World will be a fantastic blessing. The centrality of the Word Over the World is the Word of God. At the center of that auditorium has to be the Word. The taught Word, the preached Word – the doctrine, reproof, correction – which is instruction in righteousness. That has to be at the center.

But then we can back it up with a lot of other things, and that's what we're here for for the next couple of days. And this is why I wanted to close with this great section from 2 Thessalonians.

We're bound to give thanks to God for you, and I'm thankful for every one of you because God has, from before the foundations or the beginning, called you. He's chosen you. I do not believe that anybody that's here for this Word Over the World production meeting is here by accident. I think you're here through the providence of God. Chosen you, through sanctification. Set you apart by the spirit.

And because you believe the truth, therefore, brethren, stand fast. We just never move on the integrity of the Word. No matter how great a production is, it can never replace the centrality of the Word. Therefore, at the center of all the work of the ministry is the Word of God.

You see, at the time of the Reformation – I don't know how many of you know this historically, but it's true. At the time of the Reformation the builders did what is called... They made pulpits. And they put the pulpit right in the center of the building. And on that pulpit they had a big pulpit Bible. Many times when it was open was this big. And the reason they did this is because they wanted the centrality of the Word in that particular building at that location.

And now, in the Roman Catholic Church, the centrality of the Word has never been there, because the center of the front of every building is not the Word, but there are three steps; God the Father, God the Son, God the Holy Ghost that go up and then there is an alter behind it with a cross on it. And the alter is always indicative of sacrifice and death. Not that Jesus Christ entered in once and it's over with, but that he's constantly being sacrificed all the time; which is not the truth of the Word.

And then as the years went by and people got away from loving the Word and the integrity and accuracy of the Word, and they didn't continue working the Word as we're doing tonight, in Protestantism they moved the Word to the side. They put what they call a lectern at one place, from which they read the morning lesson in Protestantism, then they put the pulpit on the other side. And in some of the churches they reinstated the alter at the back and put the cross on it with the communion cup and offering plates; and then they built the pulpit up high called a crow's nest. And then whenever they'd preach they'd have to walk up in the crow's nest. There it was up high but the Word was not central, the preaching was. And preaching is not necessarily true unless it's the true exposition of the Word.

That's why at the center of our ministry and of our Word Over the World auditorium has to be the Word. Now, whenever The Way ministry loses the centrality of the Word in that auditorium,

you might as well knock it down with a big bulldozer or one of those big balls that slap things down, because then we'll just be another group of deluded people. But as long as you watch the Word and put the Word at the center, and then have the love and the boldness to teach it accurately to the best of your ability – like I've done again with you tonight – on just one simple little word from the Word, the word “therefore”; a mark of reason. Every time from now on you read that word, take a breath and know that it's specifically marked as a mark of reason so that you pay attention to what went before. Therefore, why fore, because of what went before. Okay?

Now, our Lord Jesus Christ himself and God, even our Father who hath loved us and that has loved us is in the present aorist tense, if I remember correctly. He keeps loving us. Once and for all. Always.

Verse 17:

2 Thessalonians 2:17:

Comfort your hearts,...

Comfort them. Comfort your hearts is to give you quiet acquiescence so you don't have to bite your fingernails up to even the first knuckle, let alone the second.

2 Thessalonians 2:17:

Comfort your hearts, and stablish you in every good word and work.

Establish you. That means put your feet in cement and let it dry, I guess. Then you're real stable. Make you stable in every good word and in every good work.

Well, Father, I sure thank you. How beautifully you've set your Word and that we can understand, like this mark of reason. Thank you for your love, your grace, your goodness; and thank you for allowing us to live in this day and time and hour, at this momentous occasion of the history of the world. In the name of Jesus Christ, our Lord. Amen.