

MAILBOX BIBLE COURSE

LESSON 1 – LIGHT FOR ANXIOUS SOULS

Welcome to our Mailbox Bible Study Course. We trust you will enjoy these lessons as much as we did composing them. We are glad to be able to serve the Lord and you in this way. Many are being saved and helped through these simple Bible lessons. We suggest that you try to do one lesson each week; this will keep your interest in them active. This particular course contains fourteen lessons on Light for Anxious Souls. Please save this lesson onto your computer, read the lesson carefully, full in the answers in the blocks provided then attach this lesson into an email addresses to us email.bible.lessons@gmail.com and then push your send button. We will then evaluate and return any corrections to you with your next lesson. On completion of the full course, you will receive a beautifully presented certificate. Should you have difficulty opening or sending this file to us, please let us know by return email. We suggest that you print these lessons and put them in a binder for future studies.

May God richly bless you as you proceed?
Your Instructor
Harold Smith

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CONTENTS

INTRODUCTION

SOUL-TROUBLE

1. How can I possibly escape punishment for my sins, since God is righteous and I am sinful?
2. In trying to be good, I have only got worse instead of better.
3. Must I not grow in grace until I am saved; i.e., until I am fit for heaven?
4. I fear I am too great a sinner to be saved, too wicked to merit God's favour, not fit to have to do with Him in any way.
5. I have tried to make my peace with God, but have never felt at rest about it. I fear I have not tried in the right way.
6. I quite see what Christ has done, if I could only accept it and feel satisfied.
7. Begging for forgiveness has not brought the pardon I crave for.
8. If I could only feel happy, I think I should know that my sins were forgiven.
9. If God has given His Son must I not accept Him? My fear is that I have not yet done so, though I know He is a worthy Saviour, and my heart goes out in longings after Him
10. I know it is all in believing, and I try to believe, but cannot
11. I cannot believe that I am saved. I fear my faith is not strong enough
12. Have I come to Jesus in a right way?
13. Have I the right kind of faith?
14. How may I know that Christ died for me?
15. I have been waiting for God to give me some inward token or sign of pardon and acceptance.
16. I am afraid of deceiving myself presuming to think I am saved when I am not.
17. But how can I believe I am saved till I feel it?
18. Must there not be an inward work of grace? How can I be certain that God's work of grace and my repentance have been deep and real enough?
19. I am troubled because I cannot fix the exact day of my conversion .
20. I do not love God as I ought. If I could only find in myself more of the Spirit's fruit I should feel some satisfaction in saying, "I hoped I am saved"
21. How can I be "always confident" when my state of soul is so variable?
22. May I not fall from grace, and perish after all and is not that doctrine "dangerous" which teaches otherwise?

Email Bible Course No. 85
Light for Anxious Souls Bible Study - Lesson 1 of 14 (Light-01)

23. I am a backslider, and fear I may have committed the unpardonable sin?
24. Then what about my sins since I was converted?
25. If I am not one of the Elect I cannot be saved, nor can I believe unless God gives me the power?

INTRODUCTION

If one thing more than another has weighed upon the heart of the writer in penning these pages, it is the thought of the apparent shallowness of exercise in the vast majority of those professing faith in Christ.

In our anxiety to see souls brought into peace there is one special danger we need to watch and pray against, namely that of intruding (however unintentionally) between God and the spiritual exercises of the awakened.

This danger was possibly never greater than in a superficial day like the present. It is easy nowadays to attain a certain glibness of expression in religious things without the soul having been divinely awakened at all. Or if the root of the matter is there, it is of such a shallow character as hardly to be perceptible in their daily walk and ways.

At the same time there can be no doubt that through wrong impressions as this, the very foundation truths of the gospel, by means of unscriptural habits of thought and expression current throughout the professing Church, many a heart is filled with saddest bewilderment and perplexity, which might otherwise be tasting the sweetness of "joy and peace in believing." And does not this also account for the unsatisfactory ways of many, for until we have a firm foundation under our feet our walk is never steady.

It is this consideration which has encouraged the writer in his aim at helping souls by placing these pages before them; and his prayer is that they may prove a blessing to many, an occasion of stumbling to none. What a comfort that "*He satisfieth the longing soul, and filleth the hungry soul with goodness!*" (*Psalms 107: 9.*)

THERE is no trouble in the world like soul trouble.

The torments of a guilty conscience,
Who can endure?
A wounded spirit,
Who can bear?

Next to the anguish of waking up in eternity to find the soul is "lost," - is the bitterness of making that discovery in time, though the great gulf be not yet finally "fixed," nor the souls doom eternally sealed.

Let a man be made alive to the truth that the end of a sinful life is hell, and that such is the very life he has led: let the Spirit of God remind him that the next pulse-beat, the next heartthrob, maybe his last, and that the God against whom he has so long and so wilfully rebelled holds his breath in His mighty hand, and there will be little wonder if he go supper-less to bed, to spend the silent night-watches, not in peaceful slumber, but in fear and trembling, in tossing and groaning, in prayer and weeping.

The eternal damnation or the eternal salvation of the soul is no light issue, and how can he rest till it is settled? He richly deserves the one, yet he ardently hopes for the other. He seems to hope against hope, yet he does hope, and cannot help it.

On one side stands “truth,” shedding the light of her “lamp “upon the inevitable future and the undeniable past, and fully exposing both: on the other, so to speak, stands “grace,” witnessing to him that in spite of his wickedness, and entirely on the ground of another’s merits, eternal blessing may yet be his.

Oh the intensity of such an inward struggle until pardon is known and peace possessed; until the souls portion for eternity is beyond the possibility of doubt or question.

Then there is another important factor in this fierce struggle. Satan, with his suggestions and lies, is now all astir. He has long been able to “keep his goods in peace,” but now he must use every effort that satanic craft can devise in order to thwart, if possible, the purposes of grace; or else his once willing slave will be another witness of the value of the Redeemer’s blood to cleanse, of His power to save.

At one time he whispers, You are too good to be lost at last; at another, You are too bad to be saved; at least, too bad to be saved just as you are; wait till you are better first. It has been well said that Satan’s clock is always either too fast or too slow. There is, according to his dangerous counsel, either “plenty of time to think of these things,” or he whispers, “God is too hard and too exacting to show mercy to such a sinner as you are; you are too late now.

1) HOW CAN I POSSIBLY ESCAPE PUNISHMENT FOR MY SINS, SINCE GOD IS RIGHTEOUS AND I AM SINFUL?

His question is as old as the book of Job. *“How can a man be justified with God?”* was his memorable inquiry (*Job 25:4*), and touches the very foundation of all solid rest and peace. God could not be otherwise than true to His own holy, righteous character. Sin put Him into the place of judge, and, as surely as God is just, sin must have its full penalty.

Men sentimentalize about the love of God, and forget His justice. But God will be as righteous in taking a man to heaven on the ground of Christ’s work, as He will be righteous in sending a sinner to hell for his own works.

When He exalted Christ to His own right hand in glory, He declared His own righteousness in doing it. When He sends Satan to his eternal doom in the lake of fire, it will be according to the same righteousness. Indeed, it cannot be too well understood that if any sinner is saved, God will be as righteous in doing it as He was in seating Christ in the brightness of heavenly glory, or as He will be in driving Satan to the darkness of eternal judgment.

How, then, after stopping “every mouth” in the whole human family, and pronouncing “every man” guilty before Him, can God righteously save any?

Hear the blessed answer of the Spirit of God:

“It is Christ that died” (Romans 8:34).

“He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed” (Isaiah 53:5).

Sin's penalty has been borne by the Lamb of God's own providing. Every question of the troubled conscience as to sins righteous due is answered by another question -one which will stand alone for eternity. "*My God, my God, why hast Thou forsaken me?*"

Who could answer that mysterious "Why?" of Calvary? Let us pause and inquire.

Demons had confessed Him to be the Holy One of God. Could the powers of darkness tell us "Why"? Impossible, Satan himself had been foiled at every approach to Him who could say, "*The prince of this world cometh, and hath nothing in Me.*"

Angels had ministered to Him after His temptation in the wilderness. Did they not know that God's good pleasure was in Him, and that He had always done the things that pleased His Father? But could they answer this momentous question? Again we say, Impossible: "*Which things the angels desire to look into*" (1 Peter 1:12).

His disciples had seen how the mouth of every gainsayer had been stopped by His unanswerable challenge, "*Which of you convinceth me of sin?*"

Familiar they must have been with the words of David in Old Testament scriptures, "*I have been young, and now am old; yet have I not seen the righteous forsaken*" (Psalms 37:25).

Yet here is the only absolutely righteous Man that ever trod this earth - "*Jesus Christ the righteous*" and He is forsaken!

Oh, wonder of wonders! Why?

Man has no answer to that question; not even those most devoted to Him.

God the Father, Himself, had drawn the attention of heaven and earth, more than once, to the fact that in that blessed lowly One He found perfect satisfaction and delight. Will He throw open the heavens once more to furnish an answer to that mysterious "Why"? No. The blessed Sin-bearer is left to feel, amid the darkness of those three hours, as He only could feel, the awfulness of that word "FORSAKEN."

Others had called in ages past: they had been heard; they had been delivered; but listen to His words as, from the midst of that terrible darkness, they reach and pierce our very hearts:

"I cry. Thou hearest not."

Is there, then, no answer to the question?

Blessed be God there is, or farewell to every hope of peace for you and me. Faith has found an answer. From whence, then, did she get it? If demons, angels, and men, couldn't furnish an answer; if God didn't, from whence is it derived?

It came from the very lips of the Forsaken One Himself! He justified God in forsaking Him.

Oh, how precious - beyond all conception precious!

Email Bible Course No. 85
Light for Anxious Souls Bible Study - Lesson 1 of 14 (Light-01)

Tell it over and over again, and let the story never die away. He justified God in forsaking Him. Listen to His blessed prophetic words in Psalms 22:3, "*But Thou ART HOLY, O Thou that inhabitest the praises of Israel.*"

As though He had said, Thou art so holy that Thou couldst not do less, in all righteousness, than turn Thy back upon sin, even when Thy beloved Son was the bearer of it.

No; when sin is judged there can be no relief, no answer, until the cup of condemnation is drained. How solemn, yet how lovely, is all this! How it draws the affections of a troubled sinner to that precious Saviour, filling his heart with peace, and making it overflow with praise. What greater proof could we have, then, that the sins of those who believe in Jesus have already been righteously judged, judged in the blessed person of their adorable Substitute?

God can now be "*just, and the Justifier of him that believeth in Jesus*" (Romans 3:26).

They are not justified because nothing could be said against them; but justified by the precious blood, which has, once for all, met every charge that God Himself could bring against them.

"Adore Him! Adore Him! His glorious work is done.
On me sins judgment ne'er can roll, borne by God's own Son!
'Tis finished!' cried His suffering soul, and I my title see;
I was the guilty sinner, but Jesus died for me."

Thus we see that the believer's sins have not escaped punishment. The gospel does not tell of a God, whose love has been expressed in winking at sin, but of a God whose love to the sinner could only be expressed where His holy claims against sin were righteously met, and its penalty exhaustively endured.

*Upon the cross this record's graved,
Let sin be judged,
The sinner ~*

TEST 1 – LESSON 1 - LIGHT FOR ANXIOUS SOULS

True or False

1. Until we have a firm foundation under our feet our walk is never steady.
2. God is too hard and too exacting to show mercy to such a sinner as you are; you are too late now.
3. Faith has found an answer.
4. We are justified through the blood of Jesus
5. I was the guilty sinner, but Jesus died for me.

PLEASE USE CAPITAL LETTERS - Fill in the blank spaces with the correct word

6. He satisfieth the _____, and filleth the _____ soul with _____
7. He was _____ for our _____, He was _____ for our _____
8. Faith comes from _____
9. We see that the _____ have not _____
10. God _____ Christ to His _____ right _____ in _____

Email Bible Course No. 85
Light for Anxious Souls Bible Study - Lesson 1 of 14 (Light-01)

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