

Rom. 10:17 So then faith cometh by hearing, and hearing by the word of God.  
12:3 . . . but to think soberly, according as God hath dealt to every man the measure of faith.

2Peter 1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Note: What are you Adding to your Faith? Works!

The Greatest is?

1Cor. 13:13 And now abideth faith, hope, charity, these three; but the **greatest of these is charity**. James 2:18

Charity equals and is Love and Love is works:

Dictionary. Charity, n. 1 In a general sense, love, benevolence, goodwill; that disposition of heart which inclines men to think favorably of their fellow men, and do them good. In a theological sense, it includes supreme love to God, and universal good will to men. 7. Any act of kindness of benevolence. Other definitions; self-sacrifice, liberality.

John 15:13 Greater love hath no man than this, **that a man lay down his life for his friends**. 14 Ye are my friends, if ye do whatsoever I command you.

1John 5:3 For **this is the love of God, that we keep his commandments**: and his commandments are not grievous.

Heb. 6:10 For God is not unrighteous to forget **your work and labour of love**,

1Thess. 1:3 Remembering without ceasing your **work of faith, and labour of love**, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

In writing of the support of the Christian laborer, Paul says: "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? *For our*

sakes, no doubt, this is written.” <sup>24</sup> CIS 278.6

Then he proceeds to explain that if we receive spiritual help from the Christian workers, we are in turn under obligation to give them of our “carnal” or temporal things. We have no more right to enjoy the spiritual aid derived from Christian workers without giving financial aid to support the work, than the ancient Israelites had to muzzle the ox that was patiently treading out his grain. CIS 279.1

Paul closes his argument by showing that the same system of tithing given by God to sustain His work anciently, is still binding in the Christian church. “Do we not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*” <sup>25</sup> CIS 279.2

“Thou shalt not muzzle the ox when he treadeth out the corn,” contains a lesson for the Christian worker as well as for those for whom he labors. The muzzle is not put on the ox “*when* he treadeth out the grain,” but if the ox stands idly by and does not tread out any grain, then it would be all right to muzzle him. The command is far reaching, and requires of the laborer in God’s cause, faithful service; at the same time it lays upon others the obligation of faithfully supporting the gospel laborers. CIS 279.3

The Redeemer of the world declares that there are greater sins than that for which Sodom and Gomorrah were destroyed. Those who hear the gospel invitation calling sinners to repentance, and heed it not, are more guilty before God than were the dwellers in the vale of Siddim. **And still greater sin is theirs who profess to know God and to keep His commandments, yet who deny Christ in their character and their daily life.** In the light of the Saviour’s warning, the fate of Sodom is a solemn admonition, not merely to those who are guilty of outbreking sin, but to all who are trifling with Heaven-sent light and privileges. PP 165.1

There is ***cause for alarm in the condition of the religious world today.*** God’s mercy has been trifled with. The multitudes make void the law of Jehovah, “teaching for doctrines the commandments of men.” Matthew 15:9. **Infidelity prevails in many of the churches in our land;** not infidelity in its broadest sense—an open denial of the Bible—but ***an infidelity that is robed in the garb of Christianity, while it is undermining faith in the Bible as a revelation from God.*** Fervent devotion and vital piety have given place to hollow formalism. As the result, apostasy and sensualism prevail. Christ declared, “As it was in the days of Lot, ... even thus shall it be in the day when the Son of man is revealed.” Luke 17:28, 30. The daily record of passing events testifies to the fulfillment of His words. The world is fast becoming ripe for destruction. Soon the judgments of

God are to be poured out, and sin and sinners are to be consumed. PP 166.1

*Satan seemed to assume a religious character, and was very willing that the people should think they were Christians.* He was very willing that they should believe in Jesus, his crucifixion, and his resurrection. Satan and his angels fully believed all this themselves, and trembled. But if this faith does not provoke to good works, and lead those who profess it to imitate the self-denying life of Christ, he is not disturbed; for they merely assume the Christian name, while their hearts are still carnal; and he can use them in his service better than if they made no profession 1SG 126.2