

DAILY READING

WEEK 10 THE TRUTH CONCERNING THE BELIEVERS

WEEK 10 — DAY 4

Scripture Reading

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints...

1 Pet. 4:15-16 For...if [one suffers] as a Christian, let him not be ashamed, but let him glorify God in this name.

Saints

Many verses in the New Testament speak of the believers as saints. Acts 9:13 and 32 refer respectively to the saints in Jerusalem and to “the saints dwelling at Lydda.” Romans 1:7 says, “To all who are in Rome, beloved of God, the called saints.” Romans 8:27 tells us that the Spirit “intercedes for the saints.”...The word “saints” denotes those who are holy, separated unto God. We are not only believers in Christ—we are saints of God. We are God’s holy people, a people separated unto God for His purpose.

[In] 1 Corinthians 1:2...the expression “called saints” indicates that the believers in Christ are the called saints; they are not called *to be* saints. This is a positional matter, a sanctification in position with a view to sanctification in disposition....If we turn away from ourselves and look at Christ, in whom we have been sanctified, we shall be able to declare that we are saints. We shall realize that a saint is simply a called one.

First Corinthians 1:2 tells us that we have been sanctified in Christ Jesus...[which] is to be sanctified in the element and sphere of Christ....Christ is a holy sphere, a sphere of holiness. Not only is Christ holy—Christ Himself is holiness. Because God has put us into this Christ (v. 30), we have been put into the sphere of holiness. Now that we are in Christ as the sphere of holiness, we are sanctified. To be sanctified in Christ is to be made holy in Him.

We should never despise our position in Christ. God has put us into Christ, and this makes it possible for us to experience the divine dispensing of the Divine Trinity.... God does not look at us as we are in ourselves; rather, He looks at us in Christ.

Christians

In the New Testament the believers are also designated as Christians. Acts 11:26 says, “The disciples were first called Christians in Antioch.” In Acts 26:28 [King] Agrippa says to Paul, “By so little are you trying to persuade me to become a Christian?” In 11:26 “Christian” is a term of reproach. That the disciples in Antioch were given such a nickname as a term of reproach indicates that they must have borne a strong testimony for the Lord, a testimony that made them distinct and peculiar in the eyes of the unbelievers.

The Greek word for Christian is *Christianos*, a word of Latin formation. The ending *ianos*, denoting an adherent of someone, was applied to slaves belonging to the great families in the Roman Empire. One who worshipped the emperor, the Caesar, or *Kaisar*, was called *Kaisarianos*, which means *an adherent of Kaisar, a person who belongs to Kaisar*. When people believed in Christ and became His followers, some in the Empire came to consider Christ a rival of their *Kaisar*. Then, at Antioch (Acts 11:26) they began to call the followers of Christ *Christianoi* (Christians), adherents of Christ, as a nickname, a term of reproach. Hence, [1 Peter 4:16] says, “As a Christian, let him not be ashamed”; that is, if any believer suffers at the hands of the persecutors who contemptuously call him a Christian, he should not feel ashamed but should glorify God in this name.

Today the term *Christian* should bear a positive meaning, that is, a man of Christ, one who is one with Christ, not only belonging to Him but also having His life and nature in an organic union with Him, and who is living by Him, even living Him, in his daily life. If we suffer for being such a person, we should not feel ashamed but should be bold to magnify Christ in our confession by our holy and excellent manner of life to glorify (express) God in this name.