

# "It Is Well With My Soul"

## Consummation

### *How to Secure an Anticipated Life*

And Lord, haste the day when my faith shall be sight,  
The clouds be rolled back as a scroll;  
The trump shall resound, and the Lord shall descend,  
Even so, it is well with my soul.

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

(1 John 2:28-3:6)

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## Monday:

- (1) Read "Day 1: My Faith Shall Be Sight"
- (2) Answer Questions for "Day 1"
- (3) Memorize 1 John 2:28
- (4) Memorize Stanza of "It Is Well With My Soul."

## Tuesday:

- (1) Read "Day 2: The Ramifications of Our New Birth"
- (2) Answer Questions for "Day 2"
- (3) Memorize 1 John 2:28
- (4) Memorize Stanza of "It Is Well With My Soul."

## Wednesday:

- (1) Read "Day 3: Reality of Our New Birth: Confidence and Conformity"
- (2) Answer Questions for "Day 3"
- (3) Memorize 1 John 2:28
- (4) Memorize Stanza of "It Is Well With My Soul."

## Thursday:

- (1) Read "Day 4: Responsibilities of Our New Birth: Living Righteously"
- (2) Answer Questions for "Day 4"
- (3) Memorize 1 John 2:28
- (4) Memorize Stanza of "It Is Well With My Soul."

## Friday:

- (1) Read "Day 5: Responsibilities of Our New Birth: Living Purely"
- (2) Answer Questions for "Day 5"
- (3) Memorize 1 John 2:28
- (4) Memorize Stanza of "It Is Well With My Soul."

## Saturday:

- (1) Read "Supplement: J. L. Dagg on Consummation"
  - (2) Answer Questions for "Bonus: Supplement"
  - (3) Memorize 1 John 2:28
  - (4) Memorize Stanza of "It Is Well With My Soul."
  - (5) Write a Testimony: Choose one of the truths learned from the lesson and explain how you personally experienced that truth in your life during the week.
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## 1. Day 1: My Faith Shall Be Sight

- (1) What does "consummation" mean for the Christian life?
- (2) How does a Christian have "sight" through "faith"?
- (3) What is the "queen of the promises" whereby the Christian is comforted?

## 2. Day 2: The Ramifications of Our New Birth

- (1) What is the difference between "reformation" and "regeneration"?
- (2) What are the two capacities with which the believer is blessed through his union with Christ?
- (3) What are the two responsibilities the Christian is to observe as a result of his union with Christ?

## 3. Day 3: Reality of Our New Birth: Confidence and Conformity

- (1) Name four Scripture references that confirm the teaching of the New Birth.
- (2) What does it mean for a believer to "abide in Christ"?
- (3) What great blessing will the believer receive when Christ comes again?

## 4. Day 4: Responsibilities of Our New Birth: Living Righteously

- (1) What is "legalism" and "licentiousness"?
- (2) What is the difference between the "personality" of a believer and the "two-natures" that reside therein?
- (3) What is the significance in being "called the sons of God"?

## 5. Day 5: Responsibilities of Our New Birth: Living Purely

- (1) How is a Christian able to live a pure life?
- (2) What are the major differences between the "old nature" and the "new nature"?
- (3) When will the Christian's life with God be consummated?

## 6. Bonus: Supplement

- (1) Why does the Christian "rejoice in hope of the glory of God" in the midst of tribulations?
  - (2) Is heaven a real place? Explain.
  - (3) How can a person know for sure he has a secure home in heaven?
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# The Scripture Frame

## 1 John 2:28-3:6

*(These notes are to be used in conjunction with the daily studies)*

### (2:28-3:6) The Ramifications of our New Birth: The Reality of Our Union with Christ Results in Our Responsibility to Live Righteously in Christ

(2:28) The Reality of Our Union with Christ: Confidence in Him - unashamed at the Second Coming  
28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

(2:29-3:2a) The Responsibility of Our Union with Christ: Living Righteously - because He is righteous (being born of Him)

The New Birth: Liberating the Soul to do Righteousness - a new nature in Christ

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

The Privilege of the New Birth: Sons of God - infinite love

3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:

The Position of the New Birth: Unknown by the World - if it doesn't know Christ, it doesn't know His people

therefore the world knoweth us not, because it knew him not.

The Privilege of the New Birth: Sons of God - infinite love

2 Beloved, now are we the sons of God,

(3:2b) The Reality of Our Union with Christ: Conformity to Him - like Him at the Second Coming and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

(3:3-6) The Responsibility of Our Union with Christ: Living Purely - because He is pure (having hope in Him)

The New Birth: Assuring the Soul to be Pure - a new nature in Christ

3 And every man that hath this hope in him purifieth himself, even as he is pure.

The Position of the New Birth: Old Nature Governed by Sin  
 - it abides in Adam

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

The Privilege of the New Birth: Son of God making us Children of God - taking away our sins

5 And ye know that he was manifested to take away our sins; and in him is no sin.

The Position of the New Birth: New Nature Governed by Righteousness  
 - it abides in Christ

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

## Day 1: My Faith Shall Be Sight

*And Lord, haste the day when my faith shall be sight,  
The clouds be rolled back as a scroll;  
The trump shall resound, and the Lord shall descend,  
Even so, it is well with my soul.*

**Introduction:** The words of this final stanza express the climactic idea of consummation. "Consummation" does not mean things are brought to a concluding end, but rather things are completed according to a perfect design. It is important to distinguish between these definitions, for the Christian life does not end at death, it is simply perfected at death wherein life continues with Christ in heaven. In other words, death is not only an exit from this world, it is also an entrance into the world to come. Thus, the hymn writer grows increasingly eager to enter the heavenly courts resulting in his plea to the Lord, "haste the day when my faith shall be sight..." There are three lessons we may learn about the consummation of our life in Christ.

**I. The Sight of Faith.** "And Lord, haste the day when my faith shall be sight." There is a popular assumption that the essence of faith is based on unreasonable speculation and hopeful imagination. Herein lies the central argument of ungodly philosophers who propose faith and science are at odds with each other - that science, being based on concrete reality (fact), is for the reasonable broad minded person, and faith, being based on abstract fantasy (fiction), is for the unreasonable narrow minded person. Now, such a theory is not what the hymn writer had in mind when he distinguished between faith and sight. On the contrary. The Christian faith is not based on unreasonable speculation, but on the revelation of God's Word; it is not based on hopeful imagination, but on the reality of the Self-Existent God. The confidence we have in the written Word (Bible) will be attested by the return of the Living Word (Christ). Thus, we know the invisible Christ through faith now, but one day we shall know the visible Christ "when He shall appear...for we shall see Him as He is." (1 Jn. 3:2)

**II. The Sound of Trumpets.** "The clouds be rolled back as a scroll; The trump shall resound, and the Lord shall descend." Although there are many things we do not know about the Lord's second coming, there are nevertheless certain things He has told us. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:16,17) The glorious day of our Lord's return shall commence with the announcement of the archangel accompanied by the heavenly trumpets of God; the Lord shall descend through the clouds and His people shall ascend to meet Him in the air where both sight and sound will be joined together in the joyful rapture of the saints of God.

**III. The Solace of Christ.** "Even so, it is well with my soul." The promise of Christ's second coming is the queen of the promises; it is the diamond in the ring of pledges; it is the crown of the royal garment of expectation. For after the Apostle Paul extols the surety of Christ's return, he then says, "wherefore comfort one another with these words." (1 Thess. 4:18) It is for this reason, the hymn writer closes his six stanzas on learning how to live the Christian life with the riveting truth that Christ is coming again: "Even so", he says, "it is well with my soul!"

## Day 2: The Ramifications of Our New Birth

*"And now, little children..."—1 John 2:28-3:6*

**Introduction:** There is a great difference between Reformation (changing on the outside in order to produce a change on the inside) and regeneration (a change on the inside resulting in a change on the outside). A person does not become a Christian by merely repeating a prayer, voluntarily signing up for the faith or even sincerely ascribing to a moral code and creed. The Scriptures describe the entrance into Christianity as a radical transformation through the mysterious experience of a New Birth. "As many as received [Christ], to them gave He power to become the sons of God, even to them that believe on His name: which were born [again], not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Jn. 1:12,13) It is this new birth which enables a person to become a child of God by being united together with Christ. (Jn. 15:1-5) No less than nine times the Apostle John refers to the readers of his first recorded letter as "little children", a phrase describing the spiritual immaturity of Christians. These Christians belonged to God's family and it was John's purpose to build them up by educating them on the ramifications of their new life in Christ. Consider:

**I. The Reality of Our Union with Christ.** When the believer is united with Christ through the New Birth, he receives a new nature with a capacity to not only confide in the Lord, but also to be conformed to Him. First, the Christian has the capacity to be confident in Christ (2:28). For John says, "Abide in [Christ]; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." The capacity of trusting Christ through our union with Him *now* is the guarantee that we shall be confident in Him when He *returns*. Second, the Christian has the capacity to be conformed to Christ (3:2b). For John says, "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." The capacity of being conformed to Christ as we walk with Him *now* is a picture of how we will be perfectly conformed to Him when He *returns*. Thus, our confidence in Christ and conformity to Him are not only blessings we enjoy today, but are also pledges that will find their consummation in Him when He returns to receive us unto Himself.

**II. The Responsibility of Our Union with Christ.** The believer's confidence in Christ and conformity to Him naturally involves certain responsibilities that he must observe. First, the Christian is responsible to live righteously in Christ (2:29-3:2a). For John says, "If ye know that [Christ] is righteous, ye know that every one that doeth righteousness in born of Him." The Apostle Paul explains that the believer is enabled to "do righteousness" because he is God's "workmanship, created in Christ Jesus unto good works, which God hath before ordained that [he] should walk in them." (Eph. 2:10) Second, the Christian is responsible to live purely in Christ (3:3-6). For John says, "Every man that hath this hope in him purifieth himself, even as [Christ] is pure." The Apostle Peter explains that the believer is enabled to live purely "in obeying the truth through the Spirit" by "being born again". (1 Pet. 1:22,23) Thus, our ability to do right and be pure is based on our capacity to be conformed to Christ, for John specifies, "If ye know that [Christ] is righteous" and "even as [Christ] is pure", so should we be like Him. Therefore, the ramification of being born again not only requires the believer to "live godly in Christ Jesus", but is also the self-evident proof that the professing Christian is an authentic child of God. "Wherefore by their fruits ye shall know them." (Matt. 7:20)

## Day 3: Reality of Our New Birth: Confidence and Conformity

*"And now, little children, abide in Him: that, when He shall appear, we may have confidence, and not be ashamed before Him at His appearing...and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is."—1 John 2:28 & 3:2b*

**Introduction:** That the New Birth is necessary in order for a person to become a child of God is verified by the teachings of Scripture. Jesus told Nicodemus that "Except a man be born again, he cannot see the kingdom of God...except a man be born of water and of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (Jn. 3:1-12) The Apostle Peter explains that the Christian has been "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1:23) The Apostle Paul distinguishes between the old nature received at our first birth (physical) and the new nature received at our second birth (spiritual): "Walk in the spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5:16-26) The Apostle John testifies that "whosoever believeth that Jesus is the Christ is born of God...whosoever is born of God overcometh the world." (1 Jn. 5:1-4) With this in mind, let us examine more closely what is involved with a New Birth.

**I. Confidence in Christ.** John says, "Abide in [Christ]; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." (2:28) To "abide in Christ" means to dwell in Him. Jesus explains it thus: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." (Jn. 15:1-5) It is this union with Christ that gave the Apostle Paul the assurance in the midst of adversity to testify: "that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." (Phil. 1:20) Likewise, we have no reason to be ashamed (fear) in the midst of our persecution, for whether we live, Christ reigns supreme in our lives, or whether we die, Christ shall come again and reign victorious over His foes.

**II. Conformity to Christ.** John says, "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." (3:2b) The ultimate design in the eternal purpose of God in saving the sinner is that he might be "conformed to the image of His Son". (Rom. 8:29) We are greatly blessed to "put on the new [nature], which is renewed in knowledge after the image of Him that created him." (Col. 3:10) Ah, but we are not yet perfectly conformed to the image of Christ, for Paul testifies by way of experience: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the [new nature]: 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?" (Rom. 7:21-24) So then, "though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4:16-18) For, "it doth not yet appear what we shall be: but we know that, when [Christ] shall appear, we shall be like Him; for we shall see Him as He is."

## Day 4: Responsibility in Our New Birth: Living Righteously

*"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God."—1 John 2:29-3:2a*

**Introduction:** Two of the most dangerous obstacles in the Christian life are legalism and licentiousness. Legalism is a prison cell of bondage enforcing arbitrary rules that ultimately prevent the Christian from walking with Christ according to the freedom of his own conscience. Licentiousness is a desolate wilderness of anarchy rejecting the commands of God by attempting to live without Scriptural precept. Both of these hindrances have at their core the same evil disorder - an abuse of the grace of God in the life of the believer. Neither a prison of rules nor a license to rebel are sufficient to provide the Christian with the kind of liberty granted him in his union with Christ. For on the one hand, we must "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage", while on the other hand, although we "have been called unto liberty", we must "not use liberty for an occasion to the flesh." (Gal. 5:1-13) Understanding the nature of the New Birth will help us to know how to live righteously as Christians.

**I. The Principle of the New Birth.** "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him." (2:29) The complexity of a believer's soul can be helpfully simplified by distinguishing between the two natures which reside therein. The old nature is received at the first birth and is unchangeably sinful; the new nature is received at the second birth and is unchangeably righteous. (Jn. 3:6) These two natures do not mean the child of God has a split personality, but rather his undivided personality has two different natures. It is within this capacity that the Christian in his new nature is able to "do righteousness", yea and must do righteousness, for he is to "work out [his] own salvation with fear and trembling, for it is God which worketh in [him] both to will and to do of His good pleasure." (Phil. 2:12,13)

**II. The Privilege of the New Birth.** The highest privilege of receiving the principle of a new nature is the integration of that person into God's family. For, "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God...beloved, now are we called the sons of God." (3:1a & 2a) We are not slaves in a master's home, for this would be burdensome; we are not prisoners in a jailor's dungeon, for this would be bondage; we are not vagabonds in a lonely wilderness, for this would be beggary; but we are children born into the Father's household, and this alone is bountiful. The bounty of the Father's home is protected by the boundaries of His commandments. As children have a natural inclination to conform to the discipline of their father, so Christians are spiritually inclined to obey the heavenly Father.

**III. The Position of the New Birth.** "Therefore the world knoweth us not, because it knew Him not." (3:1b) The New Birth not only changes the believer himself, it also changes the way non-believers relate to him. For if the ungodly do not know Jesus Christ, neither will they know the child of God. If birds of a feather flock together, then there can be no true union between the believer and the unbeliever. The Lord instructs us to "come out from [the world], and be ye separate...and [He] will receive us, and will be a Father unto [us], and [we] shall be [His] sons and daughters." (2 Cor. 6:14-18)

## Day 5: Responsibility in Our New Birth: Living Purely

*"And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him."—1 John 3:3-6*

**Introduction:** The teaching of these verses is almost identical with that of Study Four. They deal with the general theme of the two-fold nature in the child of God. Consider:

**I. The Principle of the New Birth.** "And every man that hath this hope in him purifieth himself, even as He is pure." (3:3) This "hope" in man is the conviction of his conformity to Christ as a result of his union with Him. Likewise, just as the child of God "doeth righteousness" because he has received a new nature in Christ (Jn. 2:29), so he also lives in "purity" because he has become a "partaker of the divine nature". (2 Pet. 1:4) For this reason, the Apostle Peter exhorts the Christian, "But as He which hath called you is holy, so be ye holy in all manner of [conduct]; because it is written, Be ye holy; for I am holy." (1 Pet. 1:15)

**II. The Position of the New Birth.** This two-fold nature in the child of God is distinguished in verses 4 and 6. It is noticeable that both verses make an absolute claim with reference to the position of each nature. First, the old nature is governed entirely by sin, for "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (3:4) Second, the new nature is governed entirely by righteousness, for "whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." (3:6) The old nature is not righteous neither acts righteously, and the new nature is not sinful neither commits sin. It is with reference to the new nature in the child of God that he does not sin. Nevertheless, as long as the old nature remains within, the Christian still struggles with sin. Ultimately, although sin remains within the child of God (old nature), the child of God is not longer in bondage to sin. So Paul instructs the Christians in Rome, "reckon ye also yourselves to be dead indeed unto sin" (no longer a slave to the old nature), "but alive unto God through Jesus Christ our Lord" (a servant to the new nature). (Rom. 6:11)

**III. The Privilege of the New Birth.** "And ye know that He was manifested to take away our sins; and in him is no sin." (3:5) That the Son of God has made us children of God is the great privilege of the New Birth. (Jn. 1:12) Nevertheless, this privilege is not without its difficulties. For instance, is it not common for Christians to feel frustrated and discouraged after the New Birth as a result of sin remaining in the heart? It is asked, "If Christ died in order to take away my sins, and I am 'complete in Him', then why do I still sin against God?" Think again of the two-fold nature in the Christian: they share common traits - (1) Neither can be changed, for "flesh is flesh" and "spirit is spirit" (Jn. 3:6); (2) Both have an end, "the wages of sin is death", but "the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) It is to this end Paul exclaims with much frustration, "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24) Although we are "complete in Christ" in having received a perfectly righteous nature at the New Birth, the consummation of our life with God in Him will not be complete until our old nature is eradicated at death and a new and glorious body is given to us at the general resurrection. (1 Cor. 15) "Even so, come, Lord Jesus." (Rev. 22:20)

## Supplement: J. L. Dagg on Consummation

*The righteous will be taken to heaven, and made perfectly happy for ever  
in the presence and enjoyment of God.*

Godliness has the promise of the life that now is, and of that which is to come. It often happens that the believer in Christ has an afflicted lot in the present world; but, in the midst of tribulations, he is enabled, through grace, to rejoice in hope of the glory of God. So much does the happiness of his present life depend on the hope of a better portion hereafter, that he is said to be "saved by hope." This hope has for its object an inheritance that is incorruptible, undefiled, and that fadeth not away. He is taught by the doctrine of Christ, to look for this portion, not in this world of sin, not in the pursuits and enjoyments of carnal men, but in another and better world, to which his faith and hope are ever directed.

The believer's portion is laid up in heaven. That heaven is a place, and not a mere state of being, we are taught by the words of Christ, who said, "I go to prepare a place for you;" but in what part of universal space this happy place is situated, the Bible does not inform us. It is sometimes called the third heavens, to distinguish it from the atmospheric heaven, in which the fowls of heaven have their habitation, and from the starry heavens, which visibly declare the glory of God. The glory of the third heavens is invisible to mortal eyes; and the place may be far beyond the bounds within which suns and stars shine, and planets revolve. Some have imagined that it is a vast central globe, around which the stars of heaven are making their slow revolutions, carrying with them their systems of attendant planets. There is something pleasing in this conjecture, which connects astronomical science with the hopes of the Christian: but it must be remembered that it is mere conjecture. No telescope can bring this glorious place within the reach of human view. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Yet, though science cannot give us a knowledge of this happy world, divine revelation has made us to some extent acquainted with it. Paul adds to the words just cited, "but God hath revealed them to us by his Spirit." By faith, which is the evidence of things not seen, we look at things unseen and eternal. The light of revelation brings the glories of the distant land before the eyes of our faith; and in the spiritual enjoyment which we are made to experience, even in this land of exile, we have an earnest and foretaste of heavenly joy.

These drops of heaven sent down to worms below, unite with the descriptions found in God's holy word, to give such ideas of heaven as it is possible for us to form; but at best, we know only in part. "It doth not yet appear, what we shall be."