

# Scripture Truth



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The Spirit's day  
The Throne of God  
When the answer's "No"

Holiness and the logic of faith  
How the Lord led Charles Stanley  
The Lord Jesus  
in Humiliation and Service

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# SCRIPTURE TRUTH

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## When the answer's "No"

Towards the end of his great Letter to the Romans, Paul asked the Roman believers to pray that he might be delivered from the unbelievers in Judaea (15:31). This was in connection with his visit to Jerusalem recounted in Acts 21. The opposite happened. The long-term result of his arrest in the temple precincts (21:33) was that he was never again a free man for years after that visit to Jerusalem.

Paul's reasons for asking for prayer for safety in Jerusalem were excellent. His aim had been to visit Rome *en route* for Spain; and no doubt he believed he had the mind of the Lord in these plans (Romans 15:24). Had he gone up to Jerusalem under the constraint of the Spirit or against the Spirit's direction? (Acts 20:22; 21:4) It is not for us to judge the servant of another! (Romans 14:4) But how Paul must have gone over these questions in his mind during his two years in the Caesarean gaol! There is no record that he was able to have much contact with Palestinian believers during this period. But neither is there any word of reproach from the Lord, only His encouraging word of Acts 23:11.

Yet, as we often remind ourselves, the outcome was amazing. He was at last able to testify before kings (Acts 26: cp. 9:15); and once in Rome, probably even before the emperor (25:12). He encouraged the Philippians with the news that what had happened to him had happened for the furtherance of the gospel (Philippians 1:12). Not even Paul could have foreseen the monumental significance for the church throughout the centuries of the "prison Letters" he wrote to Ephesus, Philippi, and Colossae.

But in another sense he got what he desired. The Lord had told Ananias that He would show Paul how many things he must suffer for His Name's sake (Acts 9:16). And even as he filling up what was wanting of the afflictions of Christ for His body (Colossians 1:24), Paul was also writing, "... that I might know him... and the fellowship of his sufferings, being conformed to his death, if by any means I may attain unto the [lit.] out-resurrection from the dead" (Philippians 3:10, RV, amended). In the last analysis, *all* the believer's true hopes are in the sphere of resurrection. Paul's were. But it's a hard, hard lesson to learn.

THEO BALDERSTON

# The Lord Jesus in Humiliation and Service

## Philippians 2

**J.N.Darby**

*“Seeing Him in glory animates the soul to run after Him; what feeds the soul is the Bread that came down.” The original lecture notes had to be reduced by about a third to fit the confines of Scripture Truth. It has been slightly edited in the interests of clarity.*

In the second and third chapters of Philippians there are two great principles of Christian life. In chapter 3, it is the energy that carries a man on, so that everything else is dross and dung – that is Christ in glory. He has seen Him up there, and he says, I must get that. There are hindrances in the way. I will throw them aside, he says. You will lose everything. I cannot help it; I must get Him. Oh, but you will die. No matter; that will be all the more like Him; I must get on to Him, the One up there in the glory, whom I have seen. “If by any means” (3:11, KJV); that is, whatever it may cost me, even life itself. “Resurrection *from among* the dead,” that is the character of Christ’s resurrection. Christ is the firstfruits, then those that are Christ’s at His coming; He is not the firstfruits of sinners to be judged. Not a hint in Scripture of saints and sinners being raised together. “Blessed and holy is he that hath part in the first resurrection” (Revelation 20:6). The character of Christ’s resurrection was the positive seal of God’s approval on Him and His work, and so is ours. As regards justification, His resurrection is of all importance, for it is the seal of God on the excellency and perfectness of the work of Christ. He was taken out from among the dead as a perfect seal upon His work and Person, and everything else; and so is our resurrection the seal of our acceptance. Because God delights in us, we are taken out from among the dead, as Christ was.

So Paul continues his running till he gets that. You have Christ in glory, and all is dross and dung except that. He wants Christ instead of Paul, and all he gets by the way is nothing – if he gets even death, it is all the more like Him.

In chapter 2 you do not get Christ in glory as the one Paul is running after: not Christ gone up, but Christ coming down. One whom I am to be like in this, the graciousness of the walk that He displayed; and that is always going down – going from the form of Godhead down to death. Where do I find what God is, fully displayed – righteousness and love perfectly displayed? In death. It is a wonderful riddle that has come out, the Holy One going down – the Prince of Life going into death. We never completely learn, till we see it there – the things that the angels desire to look into. No one knows the Son but the Father. We know the Father, but

no one knows the Son; the divinity of Christ is maintained by the inscrutability of the incarnation. God becoming a man – that is unfathomable – and the meekest, lowliest man that ever walked this earth. Paul is taking up the truth of lowliness, etc. (see Philippians 2:1-4), but the moment he begins he must bring out Christ. The motive of all exhortations is nothing less than the whole scope of Christianity: God come down and bringing salvation, and gone back again as man.

These Philippians had been sending help to the apostle from a long way off, and he will not reproach them, but says, “Now I see how you care. Now, if you want to make me perfectly happy, walk in love among yourselves.” It is a reproach so delicately brought in that their hearts could not resist it. “And let each esteem other better than themselves” (verse 3). It sounds unpractical and impossible. If I think of myself with the mind of God, I see the evil, the sin in myself. If I think of another, and I am full of Christ, I shall see all the value of Christ upon him, I shall see with Christ’s heart, and I can esteem him better than myself, for I see evil in myself, and I see Christ in him. “Let this mind be in you,” etc., that is, the spirit in which Christ was, always going down. First, being in the form of Godhead, and in the glory, He takes the place of a man; and then He humbles Himself again to death. He is the first grand example of “He that humbleth himself shall be exalted” (Luke 14:11), and that is what we have to do – go down.

Here we get the principle of Christ’s whole personal course, and we get not only what He was, but also the delight He took in us. He took us up. His interest is in us, and the expression of this delight was not simply He acts graciously towards men, but He Himself becomes one of them. He went down to death. We go down to death by sin, He by grace; we by disobedience, He by obedience. So He gets by obedience and grace what we get by disobedience and sin. From the first step that we go He takes us up till He has us where He is.

John’s writings bring God down here in grace to sinners. Paul takes man up there in righteousness to God. Paul




*The  
energy that  
carries a man  
on:  
Christ in glory*



*Christ  
coming down:  
One whom  
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like in this*



  
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*Paul  
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to God*



takes man up to God in the light; John brings God down to man.

You get in the Gospel of John, God brought down to us in our need, get Him talking to the woman at the well, and His disciples wondering, and she finds that, in this tired man at the well, she has been speaking to the Lord of glory. I thought, she said, that He was a poor tired Jew, who wanted a drink of water. Oh, He says, if you knew how that God had come so low as to be dependent on you for a drink of water, you would have confidence in Him at once. This poor, tired man was the Lord of life and glory, who not only could lay all her life bare before her in its sin and shame, but could fully meet her heart, meet her need, and attract her to Himself, so that she loses all her sense of fear and shame in her anxiety to bring others to Him too.

Where do we find the blessed Lord going as soon as He is called out to His public ministry? To the baptism of repentance. Why does He go there? Oh, He says, these poor people going there are those in whom God is working. They are taking the first step in the right direction, and I must go with them. I find this perfectness and love in Him. I cannot leave them to go alone, He says, I must go with them. I need not say He needed no repentance, but it was the first right step of that poor remnant, and He will be associated with them. This is not your place, says John. Yes, He says, but “suffer it to be so now, for thus it becometh us to fulfil all righteousness” (Matthew 3:15). He does not haughtily say “becometh me,” but “becometh us.” He takes His place in grace along with us (here it was with the Jew), and the heaven is opened for Him, and the Holy Ghost descends upon Him, and the Father’s voice proclaims Him Son; the model of our place in grace through redemption.

First, then, His place as the manifestation of accepted man is settled. As soon as that is settled, Yes, He says, but these people are in conflict and difficulty, and have got this tyrant over them. I must go and meet him for them. He meets the devil. The devil wants Him to go out of His course, to keep not His first estate; he would have Him leave the place of obedience and a servant on the

plea of His being a Son. The written word was sufficient to conquer the devil, and enough for the Son of God to use. All possible salvation depended on His victory; all that victory depended on the written word of God. Never, save at His death, was there such a solemn moment. What He held to be enough, and what Satan held to be enough, was the written word of God. He bound the strong man by that means, and set about spoiling his goods. If sick, they were healed – healing all that were oppressed of the devil. And what is the effect? They would not have Him. Where there is a legion of devils, and He sends them off into the herd of swine, the men prayed Him to depart out of their coasts – did not want Him. The quiet devil that influenced their hearts was worse than all the legion of devils that ran noisily down the steep place into the sea.

Satan says, If you take this people up, you take them up at your cost. I have got the power of death over them. But He goes on. Presently Satan, prince of this world, raises all the world against Him. The disciples are afraid; one betrays Him, one denies Him, and the rest run away. Well, then, He says, since this hatred is so great, I must give up My life to redeem them out of it – “through death, ... destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage” (Hebrews 2:14-15).

They ask Peter, “Does not your master pay tribute?” Peter comes to Jesus, and He shews He is God by shewing that He knows what is in Peter’s heart; and says, “Of whom do the kings of the earth take tribute? of their own children or of strangers?” “Of strangers,” Peter says. “Then are the children free” (Matthew 17:25-26). He was the Son of the Great King of the temple, and free; and so was Peter. He puts Himself with Peter. “Notwithstanding, lest *we* should offend” (puts Himself with Peter again), then shews He is God over all, and Lord of creation, by commanding the fish of the sea to yield up the tribute money, “that ...give for *me* and *thee*” – puts Peter and Himself both together again. It is lovely!



*All  
possible  
salvation  
depended  
on  
His victory*



*All that  
victory  
depended on  
the written  
word of God*





No intellect knows God. We only know God by our wants. Infidels say you cannot have more than the power of man's mind. If I see a decrepit old woman leaning on the arm of a strong man, and supported by his strength, it is not in herself that she knows what strength is: and that is how we know God. No man can know God by knowing; he would not be man if he did, and God would not be God at all. It is conscience that knows the way God meets us. Look at Simon the Pharisee and the woman. What did he know of Christ? He felt no need of Him; thought he was putting honour upon Him in asking Him, though in curiosity, to his house; and does not shew Him courtesy even as to a guest. But God's essential names are Light and Love. Look at the woman: the light made her know herself, and the love made her know Christ and trust Him. Christ thoroughly knew her heart, and she thoroughly knew Christ's heart. While Simon had thought Him unworthy of the common courtesies of life, she found a fulness of grace, and of light and love, that could meet all her need. "Her sins, which are many [He knew them all], are all forgiven, for she loved much" (Luke 7:47). God's heart and man's heart, through grace, met in blessedness where the Pharisee was an utter stranger.

Take the thief, and hear him – "We indeed justly" – light had discovered that to him – "but this man has done nothing amiss" (Luke 23:41). How did he know? By divine teaching. Would not *our* hearts all say, He has done nothing amiss? Then again, "Lord," he says. That is divine teaching as to His Person. All His disciples had run away; he alone owns His Lordship there on the cross – comforts His heart in that hour. And what does he ask? Is it relief from his pain? No. Suffering all that terrible agony on the cross, does he ask the One hanging by his side, whose power he owned, to lessen the suffering? No; but to be remembered by Him in His kingdom; and the effect of this is, "To-day shalt thou be with me in paradise." Oh, here was a heart that had *found out what He was. A Pharisee is a Pharisee and a whited sepulchre, but a broken heart is suited to a heart-healing God.*

Is He a Servant in the glory? Oh, yes! He says to His disciples, I am going to the Father; I cannot be your companion any more on earth; but I'm not going to give you up. I must fit you to be with Me, give you "a part with me." You are clean, but you will be picking up dirt in your walk in this world, and this will not do to be associated with Me in glory; I must wash your feet. (See John 13:3-10). And that is what He is doing now. He is a Servant to wash our feet now. In Luke 12 also we find He will be our Servant in the glory. "He shall gird himself and ...come forth and serve them" (v.37). It is divine love, unspeakably blessed. He will never give up being a Man.

"Let your loins be girded about, and your lights burning" (v.35). I must have a full profession of Christ, that is, lights burning. Have your loins well tucked up for service, while I am away; when I come again I shall have My own way, and you shall sit down, and I will serve you.



Shall I ever forget the humiliation of Christ? Shall I ever forget His manhood in that way, giving Himself for me, and then taking me up there to be with Himself, where He is remaining a Man for me through all eternity; shall I forget? Never! never! through all eternity. I shall never forget His humiliation on earth. While seeing Him in glory animates the soul to run after Him, what feeds the soul is the Bread that came down. That produces a spirit that thinks of everything but itself.

I need not go into detail, but you get in the rest of Philippians 2 all the delicacy of feeling brought out which flows from absence of self, and love to others, because the soul has got imbued with Christ, and is feeding upon Him, till unconsciously it grows to be like Him. I must have the second as well as the third of Philippians: all the energy you like, but then go and study Him, and live by Him, and you will come out in His likeness, in all His grace, and gentleness, and loveliness. Oh, what a place – redeemed by Him, going to be with Him in glory, and set meanwhile to manifest Him on earth!

The first sin of the world was losing confidence in God. He comes back to us in all these sins of ours and says, “Now you may trust me. It is God winning back the confidence of your heart, unbounded confidence in unbounded love – and that not by exhortations from heaven, but by His presence on earth. If you are a poor woman, not fit to face any of your fellow creatures, come to Me; I will have you, trust Me: if you are hanging on a cross for your crimes, you shall go up to-day with Me to paradise. My blood is enough to put your crimes away; my heart is open to receive you.”

The Lord give us to know more of that One, who, when He put forth His own sheep went before them – met the lion for them, and delivered them!

The original is in *The Collected Writings of J.N.Darby*, ed W. Kelly, vol. 34, pp.441ff [Stow Hill edition].



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# The Revelation of Jesus Christ

## The Throne of God: 4:1-5

**Donald Davison**

In our last series we looked in outline fashion at the first three chapters of the book of Revelation.<sup>1</sup> In this series we trust to look in similar fashion at chapters 4 and 5. The theme of chapter 4 is the rights of God in creation, and of chapter 5 the worth of the Lamb in redemption. These two chapters form an introduction to the remainder of the book, just before the series of judgments commencing in chapter 6 begin to fall upon the earth.

It was pointed out previously<sup>2</sup> that there are three main divisions in the book, which are easily distinguished. John is told to write (1:19) concerning three things. Firstly, the things which he had seen – comprising the whole of chapter 1. Secondly, “the things which are” – comprising the letters to the seven churches in chapters 2 and 3. And thirdly, “the things which are about to be after these things” (Darby Trans.) – comprising chapter 4 onwards until the end of the book. God in His graciousness has clearly given us these three divisions, and when we recognise them the whole book is opened up to us and much of the confusion about the ordering of the events foretold from chapter 6 to the end is dispelled. It is easily seen that the section from chapter 4 to chapter 22 is the largest of the three divisions.

Chapters 4 and 5 form the basis of and introduction to all things that are as yet future. They yield much blessing and help to our souls as we realise that, whatever the character of the things that are shortly to take place upon the earth, God is still supreme upon His throne (chapter 4) and everything in the universe will soon be under the control of our Lord Jesus Christ, “the worthy Lamb” (chapter 5).

*Verse 1.* The first verse of chapter 4 is in itself a mini-introduction, helping us to understand the perspective from which to view all future coming events. John looks and, “Behold a door opened in heaven,” and a voice is heard as of a trumpet saying to him, “Come up here, and I will shew thee the things which must take place after these things.” This gives us to understand that all that is going to take place from this chapter in the book onwards must only be viewed from a heavenly standpoint and in the power of the Holy Spirit (see verse 2).

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<sup>1</sup> This first series on “The Revelation of Jesus Christ” commenced in the January 2013 *Scripture Truth* and concluded in January 2014.

<sup>2</sup> See *Scripture Truth*, vol.58, no. 2 (April, 2013), p.41.

We must accompany John, and view things on the earth from his vantage place in heaven rather than seeking to put ourselves on earth in all that follows. Heaven is opened to us today similarly; for by the same Holy Spirit who catches John away we too “see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and with honour” (Hebrews 2:9, KJV). The occasions of heaven being opened in the N.T provide a profitable study, namely, Matthew 3:16-17, John 1:51, Acts 7:56, Revelation 4:1, and 19:11.

By hearing the “voice” inviting him to “come up hither” John becomes a type of the church – the assembly – which too will soon hear the voice of the Son of God at the moment of the rapture and be “caught up” to be forever with the Lord (1 Thessalonians 4:17). From this point in the book the assembly is not seen any more upon earth until coming with the Lord to reign with Him (19:14). Therefore whatever takes place upon earth from chapter 6 to chapter 19 – namely, the many judgments that are soon to take place – is not our portion, for we are a “heavenly people” now, and when glorified at the rapture and “forever with the Lord” will continue to be this. We have the Lord’s own confirmation that this is so in 3:10, where He says to the faithful overcomers of Philadelphia, “I also will keep thee out of the hour of trial, which is about to come upon the whole habitable world, to try them that dwell upon the earth” (Darby Trans.).

Verse 2. “I was in the Spirit” (KJV). All that we truly have is “in the power of the Holy Spirit.” Divine truth is spiritually understood (1 Corinthians 2:11-16), and the only way to understand all that follows in this book is to continue to place ourselves alongside John and view things from the perspective of heaven. The Holy Spirit abides in and with us forever (John 14:16-18) until He (2 Thessalonians 2:7)



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and we are withdrawn from earth at the time of the rapture. We are free from all penal judgment now through faith in Christ (Romans 8:1), and will remain so forever when translated to glory.

John immediately sees a throne “set in heaven, and one sitting upon the throne” (KJV). Twelve times, though in two different ways, “throne” is mentioned in the chapter. The throne is the centre of all authority and rule in the created universe. He who sits upon it is the supreme Governor among the nations. This is clearly established in the remainder of the book. The throne being “set” in heaven represents the firm, fixed guarantee of the permanent rule and authority of this centre from which the righteous government of our Lord Jesus Christ will be administered over the earth in a soon-coming day.

It is not said exactly Who it is that sits upon the throne. Is it God in the inscrutable majesty of His essential Deity? Or is it our Lord Jesus Christ who sits at the right hand of the eternal God and shares with Him all that the throne represents – as will be demonstrated in the remainder of the book? Maybe the forms of address in the doxologies of verses 8 and 11 allow of both? Those familiar with John’s writings know that on several occasions what is said is true of both the Father and the Son; for example, “We love, because he first loved us” (1 John 4:19, Darby Trans.; cp. also 5:20). It seems to me that this is one of those occasions.

*Verse 3.* The unnamed Sitter is described as displaying the qualities of the jasper and sardine stones. Ancient jasper was known for its brilliance, and the sardine for its deep red hue. The first would speak of the shining forth of the glory; the second of the regal splendour of God that is based upon an accomplished redemption – as we shall see in chapter 5. A third element is spoken of as “a rainbow round the throne, in sight like an emerald.” We remind our hearts that we are in the throne room of the eternal God. The first mention of a rainbow is in Genesis 9:12-15, as God’s pledge to Noah that He will no more destroy the earth by a flood. To read of a rainbow in the presence of this glory and regal splendour of essential deity, that are shortly to shine forth in judgments upon the earth, shows that these judgments are to be tempered with mercy. This thought is reinforced by its verdant green colour.

The rainbow surrounds the throne in a full circle, not a half-circle as we see it now. It shows that after the judgments have taken place a full circle of uninterrupted blessings will be bestowed by the One who sits on the throne upon His redeemed ones on earth. Its emerald-green colour also speaks of the vigour of life after the storms of judgment are over.

Verse 4. We are told that surrounding the throne are twenty four thrones. The “thrones” and the double-twelve are suggestive of a centre of administration. Twenty-four elders are seated upon these, clothed in white raiment, and on their heads crowns of gold. These twenty-four suggest the thought of the whole of the redeemed company of glorified saints of the Old and New Testaments, comprising the twelve tribes of Israel and the twelve apostles of this Christian age. Some eight or nine times in the Revelation the clothing of the redeemed in heaven is described as being of “white raiment” – that is, of priestly character. The various circumstances of its occurrence are all worth tracing out. The sweetest is the bridal robes granted to the saints of this era, the “fine linen clean and white” in which, in the seclusion of heaven, they are to be arrayed as the bride of Christ for the joy and satisfaction of His heart of love for her. But the saints are also seen in white array in a most public and prominent manner when they accompany our Lord Jesus from heaven as “the armies which were in heaven [that] followed him upon white horses, clothed in fine linen, white and clean” (19:14, KJV). This will be when He comes to establish His kingdom of righteousness upon earth as King of kings and Lord of lords – the period commonly called the millennium.

And, for our present encouragement, the Lord promises the overcomers in Sardis that in the day that lies ahead, “They shall walk with me in white, for they are worthy” (3:4, cp. v.5). “White” is not just priestly but is also indicative of purity and of what is morally suitable as “clothing” in the presence of God and our Lord Jesus Christ.

On their heads these twenty-four elders wear crowns of gold. These are victors’ crowns, such as victors in the games or in battle would wear. They



*A  
full circle  
of  
uninterrupted  
blessings  
will be  
bestowed by  
the One  
who sits  
on the throne  
upon  
His  
redeemed ones  
on earth*



are given as a result of their faithfulness [i.e., the faithfulness of believers of the present time] as over-comers here. We can say they are God's 'D.S.O's'.<sup>3</sup> They are crowns such as the "crown of life" that Paul looked forward to receiving in 2 Timothy 4:7, 8.

*Verse 5.* Soon after what John sees and describes in chapters 4 and 5, judgments begin to fall upon the earth from the throne in heaven. To give him (and us) some understanding of the kind of situations that will prevail upon earth from chapter 6 onwards, John sees "lightnings and thunderings and voices" going forth "out of the throne." Lightnings and thunderings are also described in Exodus 19:16, when the people trembled at the presence of God in the giving of the Law. But in Revelation 4 neither John nor the elders in heaven tremble at the thunderings and lightnings. These ominous phenomena foreshadow events soon to happen upon the earth. However John and the elders both typify the raptured saints viewing the events on earth from their vantage-point in glory.

The Holy Spirit is shown in His plenitude of power and holiness under the number of the "seven Spirits of God" that appear as "lamps burning with fire." Seven, as we know, is the number of divine perfection, in this context searching out in discriminating judgments all that is contrary to the divine nature and holiness of God. Not one particle of impurity or ungodliness will escape in the soon-coming day of judgment.

God willing, the remainder of the chapter will be considered in the next article, as we continue to consider John's vision of events flowing from the throne of God.



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all that is  
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and  
holiness of God*



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<sup>3</sup> "Distinguished Service Orders."

# The Spirit's day

Donald Hill

This is the day of grace. As far as God's dealings with the world at large are concerned it is the day when He demands nothing *from* man in the way of performance to merit His favour, but instead offers salvation *to* mankind in causeless grace (Titus 2:11). And those who have received eternal life through simply believing (John 3:16) find themselves in the Spirit's day, a day that far outstrips all God's previous dealings either with the world or with His people. This day began following the death, burial, resurrection, and ascension of the Lord Jesus. It began at Pentecost when the Holy Spirit was given.

We read quite a lot concerning the Holy Spirit in the world in the Old Testament. Right at the beginning of the Bible we read of the Spirit moving in creation on the face of the waters (Genesis 1:2). In the book of Judges we read how the Spirit of God came upon men like Gideon and Samson (6:34; 14:19), enabling them to undertake exploits for God on behalf of the nation of Israel. When Israel requested a king in order to be like the surrounding nations, we read how the Spirit came upon Saul the son of Kish. However, following his disobedience in regard to the Amalekites he was disowned by God; the Spirit left him and he was possessed by an evil spirit (1 Samuel 10:10; 16:14).

And when we come to the New Testament, we read how the Holy Spirit was active in the conception of the Lord Jesus in the womb of Mary (Luke 1:35). The aged Simeon, prompted by the Holy Spirit, came into the temple, took the boy Jesus in his arms, and praised God (2:26-27). The passage that the Lord selected from the prophet Isaiah to read in the synagogue at Nazareth began with, "The Spirit of the Lord is upon me..." (Luke 4:18; Isaiah 61:1). But when we arrive at Acts chapter 2, and read about Pentecost and the gift of the Holy Spirit, things change, as we shall see.

To see the difference that the coming of the Spirit at Pentecost made, we need only recollect the obtuseness of the disciples in the Gospels as to the Lord's repeated forewarnings of His impending death. "Behold we go up to Jerusalem and the Son of man shall be delivered unto the chief priests and the scribes, and they shall condemn him to death, and shall deliver Him to the Gentiles. And they shall mock Him and shall scourge Him, and shall spit upon Him, and shall kill him: and the third day he shall rise again" (Mark 10:33-34, KJV). Similar words spoken on other occasions seemed to make little impression on the disciples.



How did they eventually come to understand them? Not merely by the fact that the events actually came to pass, but by the coming of the Holy Spirit, to be with them and in them and to be their Guide into all truth. In the upper-room discourse found in John 14 – 16 the Lord Jesus spoke to the disciples concerning this great change that was to come about once He had returned to His Father. Having first reassured them as to His own departure – that He was going to prepare for them a place in His Father's house, He further reassured them that even in the meantime they would not be left "orphans" (John 14:3, 18, Darby Trans.). Rather they would be given "another Comforter" who would abide with them for ever (v.16). The Lord Jesus had been in the company of the disciples for less than three and a half years. But the Holy Spirit would remain with them for ever.

The instructions that the Lord Jesus gave at that time concerning the gift of the Spirit could perhaps be tabulated under seven headings.

## I. John 14:16-18

Another Comforter would be sent by the Father to abide with them for ever, and not only *with* them, but also *in* them. The future tense marks out this permanent "sending" and indwelling of the Holy Spirit as different from all His previous and temporary comings upon favoured individuals. He would come as "the Spirit of truth," whom this truth-rejecting world could not receive. Thus He would mark out those who believe as belonging to God, in contrast to men and women in the world who do not know the Saviour.

When the Lord Jesus spoke of the Spirit of truth, these words must have made an impact on the apostle John, because in the fourth chapter of his first epistle he urges believers to "Try [or, 'test'] the spirits." The Holy Spirit will always bear witness to the fact that Jesus is the Messiah and that He is the Son of God.

The Holy Spirit is described in Ephesians 1 as both the SEAL and the EARNEST (vv.13, 14). The seal identifies the ownership of the thing sealed; and so the indwelling by the Spirit identifies believers as belonging to the Lord Jesus. The earnest is a guarantee of the fulness of blessing that will come to us. The presence of the Spirit in us gives us the capacity to enter into the joy of heaven even now and before we arrive there at the coming of the Saviour.

## 2. John 14:26

Secondly, the Comforter who was promised to the disciples / apostles in these verses would teach them all things and remind them of all the things which the Lord had taught them in the days of His flesh. The things the Lord had spoken concerning His death and resurrection, that they had found baffling then (e.g. Luke 18:34), would become of fullest meaning to them under the Spirit's teaching.

Would this not suggest that when *we* pick up a Bible, we have in our hands not a baffling, meandering, uninteresting book as the world finds it, but a full revelation of the heart and mind of God because the indwelling Holy Spirit opens it up to us? This is not limited to the Lord's words in the days of His flesh. "The servant knoweth not what his lord doeth: but I have not called you servants, but friends..." (John 15:15). How intelligent are we in our understanding of the ways of God in relation to Israel, the church, the nations, the millennial or kingdom day, and the eternal day? It is all there if, like Ruth, we are active in the harvest field [the Word of God], and beat out what we have gleaned. In other words, if we meditate prayerfully on what we have read.

## 3. John 15:26

The Holy Spirit would testify, or bear witness, to the person of Christ. A ministry of Christ in the power of the Spirit is heart-warming. This was the experience of the two on the road to Emmaus when the Lord Jesus explained to them in all the Old-Testament Scriptures "things concerning Himself" (Luke 24:27).

And in the power of the Spirit's witness, the disciples / apostles who had been in the company of the Lord Jesus would also bear witness to Him (v.27). We too are called upon to bear witness and represent the Lord Jesus in our lives here in this world

## 4. John 16:13 (a)

Amplifying the description of the Holy Spirit in 14:17 as the Spirit of truth and in 14:26 as the disciples' Teacher, the Lord here says that He will guide them into all the truth (Darby Trans.). There is much abroad today which is untrue, and it was so in the early days of the history of the church; hence the need for the corrective epistles. We need to be clear in our minds regarding:

- The truth concerning the headship of Christ, and that believers form His body on earth (Colossians 1:18).
- The truth concerning the high priesthood of Christ, and His advocacy. See Hebrews 3:1, 4:14-16, and 1 John 2:1-2.
- The difference between Law and grace (John 1:17). The Law given by Moses as directed by God can only condemn us (Romans 3:20; 7:9), but the grace [free favour] of God brings salvation to the believer (Romans 5:20-21).
- The truth concerning the rapture of the church and the appearing. At the rapture, the Lord Jesus will call His church – every believer – home to the Father's house. (See John 14:3 and 1 Thessalonians 4:15-17). At the appearing, the Lord Jesus will come out from heaven to deal with this guilty world of sin (2 Thessalonians 1:7-10).
- The “I AMs” of John's Gospel that clearly indicate the falsity of the claim that all “faiths” lead to God. The Lord Jesus could not have been more explicit when He said, “I AM the way, and the truth and the life. No man cometh unto the Father, but by me” (John 14:6). Similarly when He said, “I AM the door. By me if any man enter in he will be saved” (John 10:9); and “I AM the good shepherd. The good shepherd giveth His life for the sheep” (John 10:11). Note the definitive word, “the” in all these texts, signifying that they leave room for no other Saviour. “There is none other Name under heaven, given amongst men, whereby we must be saved” (Acts 4:12).
- The truth concerning the Person of Christ, that the Holy Spirit will always safeguard. He is the Son of God. The angel Gabriel emphasised already to Mary that the One to be born to her would be “Son of the Most High,” and “the Son of God” (Luke 1:32,35). Joseph was told by the angel of the Lord that He would be Emmanuel, which means God with us (Matthew 1:23).

## 5. John 16:13 (b)

“He [the Holy Spirit] will show you things to come.” The bearing of this phrase is shown by comparison with Isaiah 45:11; and we shall find these “things” above all in the section of Revelation that deals with “the things that shall be hereafter” (cp. Revelation 1:19). Therefore chapters 4 to 22 of the book of Revelation leave the reader in no doubt regarding “things to come.” Daniel also throws light on future events. The believer has the capacity to have a clear understanding of events which will take place

following the rapture of the church to the Father's house. Old-Testament prophets give us glimpses of features which will mark the kingdom-day when the Lord Jesus takes up the reins of government and rules over the earth during the millennial kingdom.

## 6. John 16:14

“He will glorify me.” The Holy Spirit will always glorify the Lord Jesus, whether in the spoken or the written word.

“What think ye of Christ?” is the test  
to try both your state and your scheme.  
You cannot be right in the rest  
unless you think rightly of Him.”<sup>1</sup>

## 7. John 16:7-11

“He will convince the world of sin and of righteousness and of judgment.”

- Of sin. Following the gift of the Spirit at Pentecost Peter pressed home the guilt of the nation of Israel in their rejection of their Messiah. Their response was, “What shall we do?” Peter called for repentance.
- Of righteousness. God on the one hand is righteous in passing judgment but is also righteousness in granting forgiveness to the believer in Jesus who on the cross paid the price of sin.
- Of judgment. Before the Flood God offered a way of escape, and during the time that Noah was building the ark he was a preacher of righteousness. Noah and his family were safe in the ark when the deluge came. Mockers, on the other hand, perished. There are no grey areas with divine Persons. “He that hath the Son hath life, but that hath not the Son shall not see life but the wrath of God abideth on him” (John 3:36).

## Conclusion

The Spirit's day, the day of grace, is surely the most blessed of the time-ways of God up to the present moment, and you and I as believers are privileged to be living in that day. Let us seek to live our lives as energised by the Holy Spirit – in worship, service and daily living.

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<sup>1</sup> John Newton.

# Holiness and the logic of faith

Theo Balderston

It is fundamental for the Christian to ‘know himself’ or ‘know herself’ in the sight of God, if they are to live for God. And there is no neutral ground: we either live for God’s honour, or to His dishonour. Today the devil is “going about like a roaring lion, seeking whom he may devour” (1 Peter 5:8), seeking to bring us on to the course of dishonour. Never make the mistake of underestimating his power, presence, and purposes. Know some of his main “devices” (2 Corinthians 2:11; Ephesians 6:11).


*Satan’s device no.1:* Satan encourages Christians in lowish, careless living, not in evident sin, but in a self-excusing life. He can make us feel that simply being Christians is return enough to God: much of the rest of our lives are our own. He lays long fuses in the lives of Christians – unchecked sinful trains of thought or habit, or cocktails of them, which for many years are small enough to burn almost imperceptibly. Then he arranges combustible circumstances in which they denotate with dreadful consequences.

*Satan’s device no.2:* he encourages active Christians to feel that they deserve ‘time off’ the life of faith, having spent so much time on “Christian things”. Sometimes we may, indeed, need to “come apart and rest awhile” (Mark 6:31 – not that the disciples got much rest on that occasion!). But this must be done in the company of the Lord Jesus. It is when we wish to spend our “time off” without Him that the trouble starts. This was how Satan tempted king David who fell into adultery and tried to cover it up by murder (2 Samuel 11: esp v.1).

*Satan’s device no.3:* And where the believer has failed, the devil’s next move is to suggest that he or she has irretrievably forfeited God’s favour, and then in the ensuing despair to entice into the false relief of further temptation of mind,

*There is no neutral ground: we either live for  
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*Today the devil is seeking to bring us on to  
the course of dishonour*

*To get the better of [Satan] we need to understand that we have two natures: a nature (the “old man”) that cannot please God, and a new nature (the “new man”) “which was created according to God in righteousness and true holiness”* 

thus driving the fallen believer into a still more hopeless sense of distance from God.

*Satan’s device no.4:* And for Christians conscientiously seeking to please God, Satan seeks to make them forget “that they are not under law but under grace”, and that “there is now no condemnation to them that are in Christ Jesus” (Romans 6:14; 8:1, NKJV), and so occupies them with their failures and with the fear of losing communion with the Father and the Son (1 John 1:3, 9) as to drive them, he hopes, into backsliding.

Satan has many more devices, and we should never think that we have mastered them all! But these are some central ones. To resist him, we need to know ourselves. The devil’s point of attack is the “flesh” in us. To get the better of him we need to understand something fundamental about ourselves, namely, that we have two natures: a nature (the “old man”) that cannot please God (Romans 8:8), and a new nature (the “new man”) “which was created according to God in righteousness and true holiness” (Ephesians 4:24). We got our “old nature” by being children of Adam (Romans 5:12). We get our new nature by being risen in Christ (Romans 6:4). When we meet the Lord at His coming, then “As is the heavenly, so also are they which are heavenly”. Then “we will be changed” (1 Corinthians 15:48, 52) and will no longer have the old nature at all, but only the new nature, having been “conformed to the image of [God’s] Son” (Romans 8:29). But, as of now, as we are all too well aware, we still have the “old man” to trouble us. So what about that “old man”?

The Bible states that the “old man” that causes us such trouble *has already been judged*. It was judged when Christ died. This is the teaching of Romans 6:3-14. When it says (v.10) that “Christ died to sin once for all” it obviously cannot mean that He died to sin *in Himself* – the One whom Paul also tells us “knew no sin” (2 Corinthians 5:21), who “did no sin” (1 Peter 2:22), who could not be convicted of sin (John 8:46), in whom “is no sin” (1 John 3:5), and who was

“without sin” (Hebrews 4:15). Glorious truth: sin had intrinsically no dominion over Him (John 14:30)! But He voluntarily submitted Himself to the dominion of sin (John 10:18) and *He died to it*, once for all (Romans 6:9, 10). In His suffering death, all that God demanded of fallen man descended from Adam was met. The sinless Man, “made sin” (2 Corinthians 5:21), received the “wages of sin” (Romans 6:23). The sinfulness of my old nature does not need any more proving to God: He displayed His abhorrence of it in the death of His Son. What I have to do is to recognise that when Christ, in all His perfection, died, God pronounced a sentence on me too: *I was judged, and I died* (6:2-3). This may not be easy to accept. It is hard enough to accept that we have sinned, but it is harder still to accept that “we” *cannot* do better. We keep on believing that our record hitherto – for which we recognise our entire responsibility – *could* be improved in the future. In fact much of the “remorse” for sin is really the trying to prove to God that we are better than what we have done up to now. We aren’t: when God judged me in Christ crucified, He told me the bleak news that not only I had sinned terribly against His holiness; but that *I would never do anything better that could merit His approval.*

God may, in His kindness, deal long with us until we see this. When we have learned it, we are on the way to frustrating Satan’s devices. Satan can tell me the worst about my nature, but he does not tell me anything I didn’t learn from God already. It would be suicidal news for the unbeliever, who has no other nature, and lives in no other nature. But for the believer it is good news, for Christ has risen! Christ’s resurrection is the evidence that God’s judgement of me is exhausted in Christ’s death. His holiness is satisfied, and in free grace He gives me a new life in Christ risen. My “old man was crucified with him, that the body of sin might be done away with, *that we should no longer be the slaves of sin*”, and, “if we died with Christ, we believe that we shall also live with him” (Romans 6:6,8). I have a life belonging to that new, resurrection body, presently “hid with Christ in God” (Colossians 3:3-4). This is the truth of

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*It will be my only life on the resurrection day,  
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was judged in Christ ✿*

Romans 6:9-11, Colossians 3:1-3), and other places in Paul's epistles. It will be my only life on the resurrection day, but I can access it *now*. How? By seeing by faith Christ, risen and ascended and at the right hand of God, in the place of perfect acceptance there. And that place is mine! Does this not rejoice and empower your heart? Christ's glorification is *your* life – your new life in Him.

The devil has lost a powerful hand-hold on the believer who can answer him with this truth. It is also of the greatest importance to holy living. Paul's enemies accused his teaching of salvation by grace of fostering a morally low lifestyle: "Let us continue in sin, that grace may abound" was, they said, the logic of his gospel (Romans 6:1). But it was only *the logic of unbelief*, of those who had nothing else than their old sinful natures, and only wanted to live in them. It is crucial to note that this unbelieving objection to "Paul's doctrine" is inserted at a pivotal point of Romans. It comes just after Paul declares that while we do have an old nature with sin inhering in it – the one we inherited from Adam – even *sin* has been undone in Christ (i.e. not just *sins* atoned for), so that grace might utterly triumph (Romans 5:12, 18-21). Hence the interjected objection of Romans 6:1. Well, the unbeliever might say, so much the more: if you are not only justified from *sins* committed (Romans 3:21-26; 5:1), but if even the *sin* you inherited from Adam is annulled by grace, then, sin all you like! So Paul answers this with chapter 6.

And what chapter 6 says, is that *faith has a different logic*. It accepts that when sin was annulled in Christ, *I* died in Him. All that wanted to sin in me was judged in Christ (Romans 6:2-3). The idea, then, that free justification by faith is a license for incessant sinning is illogical to the Christian. Holy living is the logical outcome of recognising that what God said about me is true whether I "feel" it or not. The logic of faith is, therefore, that I hate sin. But I don't seem to, always? It may be judged in Christ, but it still steals up on me as what I want to do? That's not good, but it doesn't destroy the truth of what *God* said about me. The logic of faith is that I "reckon myself dead to sin" but "alive to God in Christ Jesus our Lord" (Romans 6:11). "Reckoning" is a word from the logic of accounting. The condition of a company may look anything but profitable –

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but if correctly kept accounts say that it is profitable, this is the basis on which board decisions are to be made. God tells me that this old nature that causes me such trouble has been judged in Christ, and if completely judged in Him, then it is dead as far as God is concerned. So I treat it as dead. I prevent sin from reigning in my mortal body (Rom.6:12). I may not always be able to prevent sin from entering, but I can prevent it from reigning – from governing my thoughts and actions. I “mortify” my members which are on the earth: “fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry... [also] anger, wrath, malice, blasphemy, filthy language”, and lying (Colossians 3:5, 8, 9).

And on the other side, the logic of faith is, that because “I am alive to God in Christ Jesus our Lord” (Romans 6:11), I “present [myself] to God as being alive from the dead, and [my] members as instruments of righteousness to God” (v.13). In that Christ lives, He lives to God (v.10). Of course the life that Christ lived in the days of His flesh was entirely “to God”, but the point here is that His present glorified life as Man at God’s right hand *is lived entirely to God*. This is our life! It too is only lived if lived for God. Only to the extent that we live to please Him do we live it (cp. 2 Corinthians 5:9). The lists in Ephesians 4:25 – 5:18 and beyond, and in Colossians 3:12-13 and beyond, should be carefully studied, for they fill out much of what this means.

God has given us a new nature in Christ, and He has also given us His Holy Spirit now as our link with Christ glorified and with the nature we have in Him. We shall need the Holy Spirit to effect this reckoning ourselves “dead... and alive...”. He it is who occupies the mind with Christ; and when we so “walk”, we shall not be fleshly-minded (Romans 8:5), and not “fulfil the lust of the flesh” (Galatians 5:16). May we earnestly seek this! The Spirit’s part in our sanctification is another large subject, but it must at least be mentioned here.

Pursuit of holiness is not an option for the believer: it is simply the realisation of his or her new nature. The Christian who is not seeking holiness is a self-

contradiction, and is certainly not in a stable condition. The weakness of this condition may first drag him or her down into shameful dishonour; and, even if not, will usually be resolved by God intervening in grace and love, but sometimes necessarily in painful ways, to make us “partakers of his holiness” (Hebrews 12: 10). The logic of unbelief might reply: “then I’ll wait for that to happen; I prefer my own course for now”. How terrible if a Christian adopted such a logic! The logic of *faith* is, “[A]s he who called you is holy, you also be holy in all your conduct... knowing that you were not redeemed with corruptible things, like silver or gold... but with the precious blood of Christ” (1 Peter 1:15, 18, 19). God has given us every incentive of love to be holy; and He has given us in Christ a nature which is holy. He has given us a nature to which the “logic of unbelief” is totally repugnant. Then what stops us? “Pursue peace with all men, and holiness, without which no-one will see the Lord” (Hebrews 12:14).

But if we fail? Returning to Romans 6, we find, lastly, an answer (v.14): “For sin shall not have dominion over you, for you are not under law but under grace”. This is God’s answer to Satan’s devices no. 3 & 4 at the start of this paper. But doesn’t it mean that I can sin all I like, and grace will always meet me? The logic of unbelief again! The reply of the *real* Christian is, “How shall we who died to sin live any longer in it?” (v.2) No: the grace shown to us in repeated failure will incentivise the believer all the more, *because he or she has the new nature*, to “present our members as slaves of righteousness for holiness”, so that, “having been set free from sin, and having become slaves of God, [we] have [our] fruit to holiness, and the end, everlasting life” (Romans 6:19, 22).

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# How the Lord led Charles Stanley

*Orphaned at the age of four, Charles Stanley (1821-88) of south Yorkshire became a much-used evangelist in mid-19th century Britain. Here is his account of his conversion and early growth as a Christian.*

How wondrously true is that word which the Lord spake to Moses, “I will have mercy on whom I will have mercy” (Exodus 33:19).

As a child I had very little opportunity, but I had a great thirst for books and learning. One day I happened to say in the presence of a poor woman how I longed for books and had nothing to read. “What, Charles!” she said, “There is the word of God on that table, and you have *nothing to read!*” She said no more, but those words could not be forgotten. They were used by the Spirit to show me that I had no heart for God.

As yet I had no knowledge of my true condition as a lost sinner, and at once set about becoming religious. I tried hard to reform my outward conduct. What surprised me much was this, the more I tried, the worse I became. This went on for some months. There were none in those villages who could point me to the finished work of Christ. All who seemed to have any care for the things of God were working for salvation. From acquaintance with the letter of scripture, I was sure there was a peace with God that I could not obtain by all my doings and efforts. After months of struggle and distress, I was returning home one dark rainy night, when the burden on my soul was so great that I fell down on my face in the road, and cried out, “Oh Lord, I can do no more;” and a deep sense that I was lost came over my soul. It was there, as I lay in the dark lane alone, that the Spirit of God revealed to my soul the finished work of Christ. Then it was that I saw that what I was vainly trying to do had been done by my precious Substitute on the cross. I do not remember that I saw beyond this, but like Israel in Egypt I found shelter and safety beneath the precious blood. And as I rose from the ground, I do not doubt I was a new creature in Christ Jesus. But, though born of the Spirit, how much had I yet to learn as to what the flesh was!

When I was converted, I began at once to long for the fellowship of Christians. I do not remember that there were any who attended the village church that knew their sins were forgiven. Fifteen to twenty minutes’ preaching once a week was all we got: nothing could have been more lifeless. I attended other preachings a few times, was greatly impressed, and enjoyed their hymns and prayers; but felt their preaching was not the finished work of Christ through which God had spoken peace to my own soul. I had, moreover, in my conver-

sion and ever since, a deep sense of the sovereignty of God, and I soon felt that this was set aside too much in the preaching.

I can see now that what the new nature longed for was the fellowship of saints in separation from the world. There was a little meeting begun in the neighbourhood, and the preaching was much in keeping with what the Holy Ghost had taught me in that dark lane. There was a gracious work of God, and a good many souls were converted to God. This was at Laughton, in Yorkshire, in the year 1835. In that year, when I was fourteen years of age, it so happened that the preacher one day failed to come. The Lord then for the first time opened my mouth to tell of His wondrous love to a world lost in sin. I remember the text was John 3:16. It is very interesting to me at this long distance of time, now fifty-three years ago, to remember that in that first preaching, it was what God is to us: "*God so loved.*" It was not, it *is* not, what we are to God. Oh, if this were the case I should have been lost a thousand times since then. In my case, nothing short of an infinite Saviour could have met my sins and need.

After my conversion I removed to Sheffield, then a town of seventy to eighty thousand inhabitants. Here I was apprenticed to a gentleman who kept a steel, iron, and general hardware store. But in those years God was pleased to show me the utter corruption of my own evil nature. It is a terrible lesson, but it must be learnt. "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not!" (Romans 7:18, KJV) This must be learnt. The history of the flesh with its lusts would not be to the profit of any: the individual believer learns by its history that salvation is wholly of God.

In looking back on those years, I am struck with one fact: that is, I made no advance in divine knowledge. I was greatly interested in eloquent preaching, but I had no idea of my own ignorance. This was not so in reference to any branch of secular knowledge; but in divine things there was no advance. Indeed, there was the most astonishing ignorance of the true meaning of the word of God. I thought the world (that world which had rejected and killed the Lord Jesus) was rapidly getting better, and that we were the people who would gradually mend it, until it was a converted world!

I will now tell how all this self-satisfaction and delusion was broken in upon. I should be about 23 years of age. A neighbour came in one afternoon, looking very serious, and said to me, "Have you heard the news?" "No," I said, "What news?" He replied, "There are two men lecturing at the Assembly Room, and they declare that the world will be at an end, and Christ will come at four o'clock to-morrow morning!" I turned round, for I could not keep from



*“If thou knewest the gift of God,  
and who it is that saith to thee, Give me to drink,  
thou wouldest have asked of him,  
and he would have given thee living water”*



laughing. He begged me to go and hear the lecture that night. I went. The lecturer said nothing about the world coming to an end the next morning; but he went over Matthew 24, and showed from that chapter the impossibility of the world being converted before the coming of the Lord. Now, though this man held much false doctrine, and probably was not a Christian, yet God was pleased by this lecture to awaken in my soul an earnest desire to know the truth as to the Lord's coming again.

I was amazed at my own ignorance of scripture, and could scarcely sleep. About eight or ten others were also awakened to inquire. We met at five in the morning to search the Word. We had no idea, either, as to what the church was or the coming of Christ to take away His saints; but we were occupied with the coming of Christ to set up the kingdom on earth.

At this time, two of us opened a little room at Sheffield, in Duke Street, for preaching the gospel. The late Captain W. was then labouring in the service of Christ in Sheffield. Hearing of this little meeting, he called on us and asked if he might preach the gospel in our little room. We gladly consented. He set before us the living Person of Christ meeting the sinner at Jacob's well – meeting the woman just as she was. Christ did not shun her, or tell her to go and reform her sinful character before He could speak to her or save her. It was the Son of God saying to a poor sinner, “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water” (John 4:10). I had never before heard Jesus thus set forth by any preacher; but I found it was the same precious Jesus who had met me in that dark lane and on that rainy night, and had spoken peace to my troubled soul. The effect of this preaching, I doubt not, has

been felt by me ever since that night. It is a wondrous revelation of how God can, and does, meet the sinner.

We soon found that for the present, instead of preaching, we needed close and continued study of the word of God. For eighteen months we read together the epistle to the Romans; and for that period, I scarcely read anything else but the word of God. This has been a great blessing to me. I must, however, relate one incident that occurred at the commencement of these readings. As almost everybody spoke of the errors of Captain W., I thought he must hold some; and, strange to say, the most precious truths he sought to bring before us, I, through my own ignorance, thought to be errors. At that time I had no little conceit of myself, and great confidence in logic. I thought the best thing to do would be to prepare a number of syllogisms, bearing on the points I judged to be error. An opportunity soon occurred, and, in answer to a question from the Lord's servant, I let off a volley of syllogisms. I shall never forget his kind, pitying look, as he clapped his hand on his knee, and so quietly read the next verse. In that moment the Lord showed me what a fool I was, and all my trust in logic was for ever gone.

I now come to an event that turned the whole current of my future course from that day to this.

I had heard that Captain W. and a few other Christians met on the first day of the week to break bread, like the disciples in Acts 20. One Lord's day morning, I went to see what this could mean. I found them gathered in an upper room, in Wellington Street, Sheffield. I sat behind, and naturally looked for the pulpit. There was no pulpit, but a table covered with a white cloth and on it the bread and wine in commemoration of the death of the Lord Jesus. I then looked for the minister, or president; there was no such person. All the believers gathered were seated around the table of the Lord. A deep, solemn impression fell upon me: "These people have come to meet the Lord Himself." I have no doubt it was the Spirit of God that thus spake to me. It is impossible to describe the sense I had, for the first time, of being in the immediate presence of the Lord Jesus, according to that word, "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). I could scarcely notice what was done; I was so overwhelmed with the presence of the Lord. No one can have any idea what this is, unless really gathered to His name. What a contrast to everything I had seen before, and yet how simple! I was much surprised to find, strange as this gathering together of Christians to break bread appeared to me, that it was exactly what we find in scripture. I found the same simple liberty as described in 1 Corinthians 14:29-37. I was greatly struck



with each worshipping before the Lord, in dependence on the Holy Ghost. I felt that was my place, deeply unworthy as I was of it.

After some weeks, I was named as one who desired to obey the Lord, “Do this in remembrance of me;” and, through grace, I took my place as one redeemed to God, at the Table of the Lord. Shortly after this, I experienced one morning, whilst we sat in silent worship, what I had never known before – the leading of the Spirit of God. It came as a gentle whisper from the Lord, “Read 2 Corinthians, chapter 1;” and very precious thoughts came into my soul on verses 3-5. I felt agitated, so much so, that perspiration ran down my face and body. We had sat some time in silence. I felt bid to rise and read, but had not courage to do so. At length, Captain W., who sat at the other side of the room, arose and said, Let us read 2 Corinthians 1, and then he ministered the very thoughts the Spirit had laid on my heart. This was how I first learnt the leadings of the Spirit, in the midst of Christians gathered to Christ. This has been a matter of frequent occurrence for these many years.

One thing that made me now slow to speak was the continued discovery of my astonishing ignorance of scripture. I will relate how I began again to preach the gospel. A brother in Christ was over from Ackworth. Before he returned home he said to me, “It is much impressed on my heart, that you are to go back with me, and preach the gospel at Ackworth.” “What,” I said, “I go and preach! Nay, it will take me all my life to unlearn what is wrong, before I can preach what is right.” He said firmly, “You will, I believe, go, and the Lord will bless the word.” This was quite another thing. I dare not doubt that He could bless *His word*. After prayer I went, and proved then and ever after, that the Lord could, and would, bless His word.

From C.S., *Incidents of Gospel work, shewing how the Lord hath led me* (London, 1889), pp.9-23, abridged and slightly edited.



*The leading of the Spirit of God ...  
came as a gentle whisper from the Lord ...  
and very precious thoughts came into my soul.*



## Remembering my Creator since my youth by David Anderson

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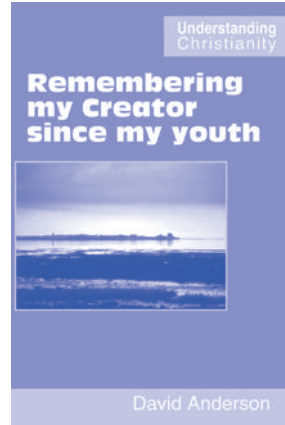
The majority of this book first appeared as a series of articles in *Scripture Truth* between July 2009 and April 2014.

As its title implies, it is the outcome of a lifelong application of Ecclesiastes 12:1. It is not primarily about the “science versus the Bible” debate but about the more important matter of what the Bible, *the Word of God*, teaches about creation; and the need for 21st-century Christians to stand for this teaching in an increasingly materialistic and secular world, marked by aggressive and hostile atheism. “Science, at its best, is only relative truth for today and may be proved wrong tomorrow; but Scripture is absolute truth which abides forever.” As a teenager the author experienced the penetrating effect of God’s Word and after a career of over forty years as a practising industrial chemist he remains as convinced as ever of the accuracy and inerrancy of the Bible.

As the uniquely reliable source of truth about all matters of the Christian faith, it should be no surprise that it clearly addresses the issues relating to the origins of the universe, the world and life itself. Indeed, creation is a bedrock under the whole of Bible truth. To deny, question, or even modify, the Genesis account is to challenge the truth of God. It’s *by faith* that Christians understand that the universe was created by the word of God. So what *must* I believe about creation? This *apologia* for the biblical view attempts to answer that crucial question.

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- Part 2 – Biblical teaching about Creation
- Part 3 – Creation in the Old Testament
- Part 4 – Creation in the Psalms
- Part 5 – Creation to come
- Part 6 – Creation Postscript



# Sychar's Well

With noiseless tread and furtive glance  
Samaria's daughter crept  
through Sychar's streets, for round her heart  
a thousand fears had leapt.  
Ah! heavier than her water pot  
thus poised upon her head  
was sin's great burden on her heart  
and sin's accusing dread.

She reached the well; but found that she  
this time was not alone.  
A weary Man had paused to rest  
upon its curb of stone.  
And as she let her vessel down  
to set it on the brink  
the sweetest voice she'd ever heard  
whispered, "Give me to drink."

She did not know how many miles  
His aching feet had trod,  
or how His lowly form concealed  
the very form of God.  
"Did'st thou but know, thou wouldest ask  
of me, and I would give  
the living water unto thee  
whereby thou mightest live."

"Oh, gracious Fountain," she implored,  
"Thy living water pour  
upon my parched and barren soul  
that I might thirst no more."  
Her need was great; but ere the Fount  
of Life one drop could yield,  
her past with all its guilt and shame  
must be to her revealed.

Twixt grief and joy she took her leave  
of Him who'd won her heart,  
that she might to her fellow-men  
the glorious news impart:—  
How the Messiah she had met,  
how He her soul sufficed.  
In Him she'd found the living Spring;  
in Him she'd found the Christ.

Elizabeth M. Scougal [abridged].