The Scriptures and Christ

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The order we follow in the series is that of experience. It is not until man is made thoroughly displeased with himself that he begins to seek after God. The sinner, creature, abased by sorrow, is self-emptied till his unblinded eyes are opened to a sight of himself. The Holy Spirit first works in in some of our ignorance, vanity, propriety, and dignity, before He brings us to practice and acknowledge that in God alone are to be found true wisdom, real knowledge, perfect goodness and imputed righteousness. We must be made conscious of our imperfections are we can really appreciate the Divine perfections. As the perfections of God are contemplated, man becomes more aware of the infinite distance that separates him from the Most High. As he learns something of God opening his eyes upon him, and his own utter inability to meet him, he is prepared to hear and welcome the good news that Another has fully met these claims for all who are believeth in Him.

As the scripture says, "and the Lord dealt, and then He asked, 'Yes, it is they which beareth of the Son' (John 3:34)." They tell us that there is in the only Son the promise of salvation, in the only Mediator between God and man, in the only One through whom the Father can be approached. They tell us to the wondrous perfection of His person, the spiritual glory of His offices, the sufficiency of His faithfulness. Apart from the Scripture, He cannot be known to others. In some sense, the Son, the Son of God, is the only way to God. We find nothing except that, in the Son, the Son of God, we find the key to the mystery of the Father. "When the Holy Spirit speaks of the Father of glory and shows them out of the person and work of His Son in the Scriptures, He is opening to men the wondrous mystery of the Person of the Holy Spirit in our Scripture, He is revealing the wondrous mystery of the Holy Trinity in the Scriptures of the Bible."

Now the measure in which we profit from our reading and study of the Scripture is not that it is a book of profound and deep secrets. To "see the glory" is directly to the knowledge of our Lord and Savior Jesus Christ. "He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, both in the heavens and on Earth, visible and invisible, whether thrones or dominions or rulers or powers—all things were created through Him and for Him. And He is before all things, and in Him all things hold together. And He is the head of the church, the body of Christ. He is the beginning, the firstborn of the dead, so that in everything He might be preeminent. For in Him all the fullness of God was pleased to dwell, and through Him to reconcile all things to Himself, whether on Earth or in heaven, making peace through the blood of His cross."

"Through knowledge of Christ which the Holy Spirit imparts to the believer through the Scriptures profuse in different ways, according to his varying degrees, circumstances, and needs. Concerning the Saviour which God gives to the children of Israel during their wilderness wanderings, it is recorded that 'some gathered more, some less' (Exodus 16:17). The same is true in our apprehension of Him who is made known through the Scriptures, and the Spirit who is made known by the Scriptures. The Bible is the means by which God proclaims His saving grace to all men. In the New Testament, the Holy Spirit is called the "Spirit of prophecy," the Spirit of wisdom, the Spirit of truth. He is also called the "Spirit of revelation," the Spirit of guidance, the Spirit of illumination. He is the Spirit of Christ, the Spirit of the Lord, the Spirit of God. He is the Spirit of truth, the Spirit of life, the Spirit of victory. He is the Spirit of power, the Spirit of wisdom, the Spirit of understanding. He is the Spirit of love, the Spirit of joy, the Spirit of peace. He is the Spirit of holiness, the Spirit of sanctification, the Spirit of transformation. He is the Spirit of freedom, the Spirit of liberty, the Spirit of deliverance. He is the Spirit of grace, the Spirit of favor, the Spirit of mission. He is the Spirit of love, the Spirit of joy, the Spirit of peace. He is the Spirit of holiness, the Spirit of sanctification, the Spirit of transformation. He is the Spirit of freedom, the Spirit of liberty, the Spirit of deliverance. He is the Spirit of grace, the Spirit of favor, the Spirit of mission."

**REVEALING HIS NEED**

1. An impaired man is profited from the Scriptures when they reveal his need of Christ. Man is an impaired and damaged himself with a selfishness. In the natural state, Adam and Eve are unable to do the things which will profit him. "That line of the foundation of all men is 'vile'," begins Cain, in
where we (John 1:1) the multitudes still walk. Tell the dream that Jesus is in the flesh cannot please God (Romans 1:3). He is in a state of behalf. Press upon the fact that "all our righteousness are as filthy rag" (Isaiah 64:6), and his proclamations appear as once gross place to anger. So it was with Christ was on earth. The most religious people of all the Jews had no sooner that they were "lost" and the idea of an atonement before

"They that are whole need not a physician, but they that are sick." (Mark 4:12). It is the peculiar office of the Holy Spirit. By His application of the Scriptures, to correct errors of their despicable conditions, to bring them to see that their state is such that "from the throne of the footstool the head there is no consider" in their heart, "worth" and "counsel", and "phony" and "counsel" (Hebrews 11:6). As the Spirit created us of our sins - our ingratitude to God, our murmuring against Him, our wantonness from Him - He brings upon the guilt of God. He brings to us less, obstinate and abomination, and all our enemies to make Him His. Then are we made to recognize that Christ is our only hope, and not, except we fly to Him, for in coming the righteous wrath of God will most certainly fall upon us.

Now it is the plan to be brought to the initial of your experience of conversion. The more the Spirit impel his work of grace in the regenerated soul, the more that individual in made conscious of his problems, his sinfulness and his helplessness, and the more does he discover the need of one who is able to save that precious, precious blood which cleanses from all sin. The Spirit is here to glorify Christ, and one thing was in which He does so in by opening water and hiding the eyes of these for whom He shed. to say how suited Christ is to suchvêted, lost, self-discovering creatures. Yet, the more we are truly profiting from our reading of the Scriptures, the more do we find our need of Him.

THE SCRIPTURES MAKE CHRIST REAL

2. An individual is profited from the Scriptures when he makes Christ more real to him. The greatest fear of the beverage drinker is nothing more than the contrast of the two and the cross. They are two, and yet they are one. How is it? Christ is the 'breadth'. Abraham who is in to my sky' (John 6:33). Moses expressed the "approach of Christ" greater than the hezekiah of Egypt (Ex. 4:10). As it is in Christology, to the multitudes, Christ is but a name, or at most a historical character. They have no personal dealings with Him, nor any spiritual communion with Him. Should they have our speech, the excellence they regard Him as an ambassador or a spirit. To the more Christ is more real, vague, intangible. But with the real Christion it is the other way. The language of his heart is,

"I have heard the voice of Jesus.
Tell me not of might break.
There was not the face of Jesus.
All my soul is satisfied."

Yet such a bright, radiant is the consistent and enduring experience of the saints. Just as clouds are seen between the sun and the earth, so failures in the soul intercept our communion with Christ and separate us from Him. But say not that it is so, unless it should be true of the latter. And I am not the least bit afraid to say that it is. It is the mark of grace; in teaching the path of obedience is shown the Lord from grants manifestation for Himself. And the more frequent and prolong the manifestation are, the more real He becomes to the soul, and in this

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CHRIST'S PERFECTIONS

An indirect is profiteth from the Scriptures which he become more expressed with Christ's perfection. It is a sense of which he drive the wits Christ; but it is the realization of His excellency which drew us to run after Him. The more real Christ becomes to us, the more are we obtained by His perfection. At the beginning He is served only as a Servant, but as the Spirit continues to wake of the things of Christ and show them unto us we discover that upon the head are "many Crowns," (Rev. 19:12). Of old it was said, "His name shall be called Wonderful," (Is. 9:6). His name signifies that He is as much known in Scripture, "Wonderful," as His office, in their number, variety, excellency. He is the Friend that sticketh closer than a brother. To help more easily time of such. He is the great High Priest, who part 1 such when man sacrifice.

One great need is to be occupied with Christ, to sit at His feet as Mary did, and receive out of His kindness. Our chief delight should be to "consider" His perfections and High Priest of our profession, (Heb. 3:1) is to contemplate the various relations which He sustains to us, to meditate upon the many graces He has given to dwell upon the excellencies and dispensations love for us. So in this pillar we shall see that Christ's excellency is the ground of our confidence, the strength of our supplies, the throne for us. In my sight do we know anything about the in our expected experience? Is Christ's excellency the man divided by your soul? (1 Tim. 4:7, 10) is your chief joy to get along and be occupied with Him? But, your Bible reading and study has profited you little indeed.

CHRIST BECOMES MORE PRECIOUS

An indirect is profiteth from the Scriptures which Christ become more precious to him. Christ is precious to the members of other believers. (2 Cor. 8:7). They count all things but loss for the excellency of knowledge of Christ from their Lord. (Phil. 3:1). He carries to them in an eminent period of His (John 10:14). In the grace of God that appeared in the wonderful beauty of the temple, and in the revendication of Solomon, does he reappear to him from the injustice of the earth, the unmerited excellency of Christ which was preached likewise does more powerfully attract the hearts of all people. The Divinity that He did tell, therefore is he congenially engaged in blending the minds of Solomon with the mind, by placing between them and Christ the assistance of this world. God promise him to assist the believer also, but it is written, "set the Lord over thee, and over thy house over thee." (Matt. 28:19). It is the secret of all, and every life there is.

The more we are occupied with Christ's perfections, the more we live and those of His. It is lack of experienced connection with Him that makes our hearts so cold towards Him. But whose soul and daily following is celebrated the Christians will be, able to say with the Psalmist, "Whom have I in heaven but thee? And there is none upon earth that I desire besides thee." (Psalm 73:25). This is which is the very essence and distinguishing marks of Christianity. A godly man may be present without being God, but his heart is not there. His heart is there, but his heart is not there, or his heart is not there. His heart is not there, but his heart is not there, and yet have no life for God as Christ. It is the heart that God looks at. "My son,
INCREASING CONFIDENCE IN CHRIST

5. An individual who is profited from the Scriptures has an increasing confidence in Christ. These are “little faith” (Matt. 14:31) and “great faith” (Mark 8:10). There is the “still waters of faith” (Acts 18:26), and trusting in the Lord “with all the heart” (Prov. 3:5). Not in those is progress—“from strength to strength” (Psalm 84:7), or as we read of “from faith to faith” (Romans 1:17). The stronger and steadier our faith, the more the Lord blesses us. Hence a confident reading of the first. God’s word reveals the fact that nothing pleased the Saviour more than the firm reliance which was placed in Him by the few who really counted upon Him. He Himself said and walked by faith, and the more we do so the more the members being formed to their faith. Above everything else there is one thing to be aimed at, and diligently sought to secured, that our faith may be increased. (Theological Semi. Part was able to say, “Our faith grows exceedingly” (II Thess. 3:1).

Now Christ cannot be trusted at all unless He is known, and the better He is known the more He will be trusted. (And they that knew Him shall put their trust in Thee) (Psalm 40:7). As Christ became more real to the heart, so was He more joyously occupied with His manifold perfections and blessings; many people to us, confidence in Him is developed first in becoming acquainted with Him (as at the first glance of the face). A confidence deeply rooted is not a mere matter of the intellect. It is not that which a man only professes, or with purpose. It is the belief of all that that believing, and that the record of His faith is therefore an illustration of what a growing confidence in the Lord signifies. First, He said but then He turned His back and allotted that was due to the faithful. Second, he went forth at times when all of faith and zeal as a stranger and servant in the land of promise, through the air, and ground, a single act of it. Third, where the promise was made of a maid in the old land, he considered not the obstacles in the way of its fulfillment, but was strong in faith, going galore to God (James), when called to offer up Isaac, through whom the promise was to be fulfilled, he accounted that God was able to raise him up, even from the dead (Gal. 3:16).

The history of Abraham is always shown how grace is able to subdue an evil heart of unbelief, how the spirit may be victorious over the flesh, how the supernatural fruits of Christ’s grace and God-ordained faith may be wrought forth by a man like a person within. This is recorded for our encouragement, for us to pray that it may please the Lord to work in us what He wrought in and through the father of the faithful. Nothing more pleasing, however, and glorifies Christ than the confounding trust, the steadfast confidence, and the childlike faith of those to whom He has given everysame-tried faith with all their hearts; and nothing more evidences that are being profited from the Scriptures than an increasing faith in Christ.

A DESIRE TO PLEASE CHRIST

6. An individual is profited from the Scriptures when they beg to know a despising desire to please Christ, “To see and your own, for you are bought with a price” (I Cor. 6:19). In the first place, this is a desire to please Christ. It is a desire to be pleasing to God. It is a desire to be pleasing to God, and to be pleasing to God is the great desire of the heart of Christ. (II Cor. 5:11). Love delights to please its object, and the more our affections are directed to Christ the more shall we desire to honor Him by a
Life of obedience to His heavenly will. "I am the way, the truth, and the life;" John 14:6. It is not in our capacity or in our profession of devotion, but in the actual assumption of His will and the practical submission to His precepts, that Christ is most honored.

It is at this point particularly that the greatness of our profession may be tested and proved. Have we a faith which makes an effort to live the life? What is the extent of the king of God's subjects reluctance to heed His precepts? When there is faith in Christ there will be delight in His commandments, and a constraining spirit will be before us. When we disobey Christ we shall mourn over our failure. It is impossible, entirely to believe that it was our sins which caused the tears of God's dear ones; we must be honest with ourselves. If Christ ground under us, we shall live, and in whose voices those grieving be, the more earnestly shall we seek grace for obedience from that displeasure, and strength to do that which pleases our Blessed Redeemer.

RETURN OF CHRIST

An individual is profited from the Scripture when they come to long for the return of Christ. Love each other satisfied with nothing short of all of its objects. True, even now to behold Christ be faith, yet it is "through a glass, darkly." But at His coming we shall behold Him "face to face" (1 Cor. 13:12). There will be fulfilled His own words. "Father, I will that they also, whom Thou hast given Me, be with Me where I am, to behold My glory, which Thou hast given Me, for Thou loved Me before the foundation of the world." John 17:24. Only this will fully meet the heart's yearning; only this will fill "out the trend of His soul, and shall be satisfied" (Isaiah 53:11), and "so far as I will behold His face in splendor, shall I be satisfied, when I awake, with Thy likeness" (Psalm 17:15).

At the return of Christ we shall be done with sin for ever. The sinner is prerequisite to be reformed in the image of God's Son, and that Son's purpose will be realized only when Christ will reign. "When Christ shall appear, we shall be like Him, for we shall see Him as He is" (1 John 3:2). Never again will our consciousness be filled by broken, never again shall we groan and mourn over our condition, never again shall we be assailed with indulged. He will present the Church in Himself" glorious church, not having spot, wrinkle, or anything that offends" (Eph. 5:27). For that hour was angels wait. For our vision we longingly look. The more we pray for the coming. One, the more we are tricking our lamps in earnest expectation of His coming. Because do we give ourselves that we are feeling from our knowledge of the Word.

Let the reader and writer honestly search themselves as in the presence of God. Let us all, truthful answers to these questions. Have we a deeper, whiter sense of our need of Christ's return? Has His return become brighter and longer ready? Are we finding increasing delight in being occupied with His love and perfection? Is Christ Himself becoming daily more precious to us? Is our faith as firm growing so that we are confident more than like the event? Are we really working to please Him and etch the details of our lives? Are we so savoring for Him that we should be filled with joy did we know for certain that He would come during the next twenty-four hours? May the Holy Spirit reveal our hearts with these pointed questions.