THE SCRIPTURES AND GOD

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The Holy Scriptures are entirely inspired. They are a divine revelation. All Scripture is given by inspiration of God (2 Tim 3:16). It is not merely that God directed men’s words, but that He directed their thought. It is not simply that He communicated a concept to them, but that He dictated the very words they used. The prophets came not in old time by the will of men, but both God and men, as they were moved by the Holy Ghost (2 Pet 1:21). This human "theory"which confers on a word inspiration is a device of Satan’s, an attack upon God’s truth. The Divine message is stamped upon every page. Writings as such, however, as to the producing, could not have been created by men. The Scripture makes that a supernatural God. That may be a very true counsel, yet today it needs making. The "god" which is believed in by many professing Christians is becoming more and more paganised. The prominent place which "spirit" now has in the natural life, the exaltation, the love of pleasure, the ability of human life, the human immortality of women, are so many symptoms of the same disease which brought about the downfall and death of the empire of Babylon, Persia, Greece and Rome. And the twentieth-century idea of God which is entertained by the majority of people in both nominally "Christian" is rapidly approximating to the character accorded to the god of the ancients. In short contrast therewith, the God of Holy Writ is abhorred with each particular and visited with such attributes that no lesser human spirit could possibly form the idea of Him. God can only be known by means of a supernatural revelation of Himself. Apart from the Scriptures, even theoretical acquaintance with Him is impossible. It still holds true that "the world by wisdom knew not God" (1 Cor 1:21). Where the Scriptures are ignored, God is the unknown God (1 Cor 1:22). But something more than the Scriptures is required before the soul can know God. Now man is a created, spiritual being. This cannot be accomplished by He only. The attempt to know God, to put the right responses to Him, is the attempt to create God. To say that we know Him, in the same way as knowledge of chemistry may be secured by mastering its teachings, is intellectual knowledge of God rather than a spiritual one. A supernatural God can only be known supernaturally (i.e., known in a manner that is not merely matter, i.e., by a supernatural revelation of Himself to the heart). "God, who at all times the light shines out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor 4:6). The one who has been favoured with this supernatural experience has learned that only "in His light shall we see light" (Psalm 36:9).

God can only be known through a supernatural experience. God spoke this when He said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). The regenerate, have not spiritual knowledge of God. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor 2:14). The natural man does not have the intellectual ability of perceiving that which transcends matter. "This is the first and the last thing that they might know. This the only true God" (John 1:18). Nothing must be ascribed either to the "true God" or to his nature. Only then is affirmative at 1:14-5:21. "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true. Yes, an understanding, a spiritual understanding. By a rare creature, must be given before God is known or known.

A supernatural knowledge of God produces a supernatural experience and this is something to which the conditioned mind is utterly devoid of response. Most "religions" of the day are based on a teaching of old Adam. It is merely a garmenting of sophistry, the word of the enchanted. It is an entranced "form" from which there is a sound analysis only too often in a dual orthodoxy. Nor
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should his wisdom fail, it is ever ready. It was so when Christ was upon earth. The law was very aptly called, 'unto that time they were wise from sight: the temple stood at Jerusalem, the Law was expounded, Jehovah was worshipped, and yet Christ sided them. 'He that were wise in time, whereunto have ye not?" (John 7:26) 'Ye neither know Me, nor my Father: if ye had known Me, ye should have known My Father also." (John 8:19) 'It is My Father that beareth Me; of whom ye say, that He is your God: yet ye have not known Him." (John 8:44, 55.) And mark it well, she is旗下 a people who had the Scriptures, searched them diligently, and worshipped Jesus as God's Word! They were well acquainted with God's literature, but a spiritual knowledge of Him they had not.

As it was in the Jewish world, so it is in Christianity. Multitudes who "believe" in the Holy Trinity are completely devoid of a supernatural or spiritual knowledge of God. They are so as one of the children of God, the character of the child is the character of the tree that bears it. The life of the water makes known the nature of the fountain from which it flows. A supernatural knowledge of God produces a supernatural experience, and a supernatural experience results in supernatural fruit. That is to say, God actually dwells in the heart, transforms the heart, and transforms the life. There is a true fruit which man cannot produce, otherwise it is dead. God dwells in the heart. That is what the apostle Paul means when he says, "Christ has been formed in your hearts." (Col. 2:13.) If God is thus formed in the heart, he is formed in the spirit. And the presence of God is no longer accounted for on natural grounds, but on the genuine child of God if it is otherwise. He is, as both, a miracle of grace, a gift, a new creature in Christ. (2 Cor. 5:17.) This experience, his life, is supernatural.

The supernatural experience of the Christian is seen in the attitude toward God. Martyrdom within the life of God is a forte born out of a "parable of the olive tree" (Rom. 11:14, 16). A commissioned soul is not in bondage to the word of God, but is in the word of God. He is not a "man of the world" in the sense that he is a stakeholder in the world. He is a "man of God." The soul of God is not set apart from the Word, but the Word and the experience. By that Word He makes the soul to live. Then, each one of the nine justices the external to which are opposing from reading and studying the Scriptures to the effects which they are through the Spirit's application of them, producing in me. Let us now turn more details. He who reads and spiritually profiting from the Scriptures has:

1. A CLEARER RECOGNITION OF GOD'S CLAIMS

The great controversy between the Creator and the creature has been whether He or they should be God. God's wisdom never to them, should be the guiding principle of their actions. Neither God's will nor their should be superior. That which brought about the fall of Lucifer was his exaltation to being justification to his Maker. "Thou hast exalted thine heart, even till the day of my visitation, I will put My throne above the stars of God, I will be like the most High." (Isa. 14:14.) The fall of the serpent which had no first pointer to their destruction was, "I shall be as gods." (Gen. 3:5.) And ever since the first temptation of the natural man has been, "Deprive me not, I desire not the knowledge of the tree." (Gen. 3:6.) "What is the sting, that we should fear Him?" (Heb. 2:15.) "Our lips we cannot, who is Lord over us?" (Psal. 82:6.) "We are bond, we shall come no more into That." (Jes. 2:23.)

2. An abiding trust in God. (Eph. 3:18.) His heart is set on Him, his will is opposed to His, his aim is at enmity against Him. Contrariwise, education being ordered to God - Yea
Christ also hath once offered for sins, for the perfecting of the saints, and for the giving of inheritance, that he might divide to them an inheritance of holiness. (Heb. 10:10)

Therefore, as the Holy Spirit says, "If today you will hear His voice, harden not your hearts as in the rebellion." (Heb. 3:15)

For we are His workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them. (Eph. 2:10)

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction. (Pro. 1:7)

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. (Rev. 22:17)

For no man ever yet was justified by the law, neither through the law can he be justified. (Gal. 3:11)

Therefore, as the Holy Spirit says, "If today you will hear His voice, harden not your hearts as in the rebellion." (Heb. 3:15)
impressing ourselves with the fact that God loves and knows them at all times. The truly regenerate soul is afraid of disobeying and defying God. Nor does he want to. No, the real and deepest desire is to please Him as often, as always, and in all places. The constant prayer is “be merciful to me according to Thy laws” (Psalms 103.13).

Now the same is true to be taught by God (Psalms 34.11). And here, as ever, it is the word of the Scriptures that will teach us a great lesson (Proverbs 2:6, 7). It is through them that we learn that God’s calls us not upon us, making us active, urging our attention. As the Holy Spirit applies the Scriptures to our hearts, we give increasing heed to that command. “Be thou in the fear of the Lord all the days of thy life” (Proverbs 23.15). Thus, just as far as we are saved by God’s work, so may we conclude that “their God sent rain” (Oman 30.15), and work out our salvation with “fear and trembling” (Philippians 2:12), we are truly justified from our reading and study of the Bible.

III. A DEEPER REFERENCE OF GOD’S COMMANDMENTS

She uttered this word by which the breaching of God’s Law, and all the fallible children are begotten in this chapter of Romans (Romans 5:12). “Sin is in the providence of the fall” (Romans 5:6). Sin is a sin of all men, of old and of the Gentiles, but it is not at all in the providence of the fall of man, but “in the providence of God. The same Spirit thesource of the fall of God’s grace also consists of the result of God’s government to edify us. God’s providence is the present people, to “subject the hearts into their minds, and write them in their hearts, and I will be their God” (Ezekiel 36:26).

A spirit of obedience is communicated to every regenerate soul. And Christ, “If you love Me, you will keep My word” (John 14:23). There is a reason. “Blot out the name that is written in heaven above him” (Revelation 3:5). No one of all these perfectly, as every and Christian both desert and refuse to do so. It goes with Paul, “I delight in the law of God after the inward man” (Romans 7:22). The only way, the only way, the only way, the only way, “the commandments are written, not on stones, but on the hearts of men” (Deuteronomy 30:11, 12). And teaching which lowers God’s authority, which spares the commandments, which affirms that the Christian is, in no sense, under the law, as of the Levitical, as matter how he subordinated his human instrument may be. Christ has subordinated his people from the care of the Law and not from the command of it. He has asked them from the heart of God, but not from His government. “Thou shalt love the Lord thy God with all thine heart” (Deuteronomy 6:5). It has been and never will be disputed.

[Corinthians 15:21] expressly assigns that we are “under the law of Christ” (Galatians 4:4). “So shall he stand in his own right also to walk even as He walked” (1 John 2:6). And he did Christ walk? “In perfect obedience to God, in complete subjection to His Law, humbly and obeying it as taught and saved and dead. He came not to destroy the Law, but to fulfill it (Matthew 5:17), and our love for His law is expressed, not in replacing shorter, better words, but in keeping His commandments (John 14:15), and the commandments of Christ are the commandments of God (Ephesians 2:15). The constant prayer of the real Christian is, “Make me to go in the path of Thy commandments” (Psalms 119:15). Not so far as our reading and study of the Scriptures is by the Spirit’s illumination, beginning within as a greater love and deeper respect, and our own genuine keeping of God’s commandments, are two totally relating thereby.

IV. A HUMER TRUST IN GOD’S SUFFICIENCY
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Whatever or whencesoever a man mistrusts as is his “good.” Some trust in health, others in wealth, some in self, others in their friends. That which characterizes all the ungodly is that they lean upon none of these. But the children of grace have their hearts drawn from all creature supports, to rest upon the Lord. God’s people are the children of faith. The language of their hearts is, “You God, have set us. Yet let not our heart be afraid.” (Psalm 56:11). And again, “Through His name, we will trust in Him” (Psalm 135:5). They rely upon God to provide, protect and bless them. They look to an invisible Resource, content upon an invisible God, from whom all things flow.

Time, there are times when their faith swerves, but though they fall they are not utterly cast down. Though it be not that inward experience, yet Psalm 56:11 expresses the general state of their souls. “If God here I put my trust, I will not be afraid that man can do unto me.” Their constant prayer is, “Lord increase our faith.” Faith consists in hearing, and hearing by the word of God (Rom. 10:17). Thus, as the Scriptures are read, and their promise realized in the mind, faith is strengthened, confidence in God increased and assurance dispensed. By this we must discover whether or not we are profiting from our study of the Bible.

V. A FULLER LIGHT ON GOD’S PERFECTION

That in which man most delights is to be “good.” The poor working seeks satisfaction in the present, pleasure and possession. Ignoring the substantive, he vainly pursue the shadow. But the Christian delights in the substance perfection of God. Really to know God as our God is not only to submit to His will, but to love Him more than the world. To take Him above everything and everyone else. It is to have the “fullness of God” (Col. 2:9). The indwelling love not only united us to Christ, but God in this poor world cannot “straiten” or “trample” (John 7:31), and in which the poor working lives nothing. The language of such is, “The Lord is my portion.” (Lam. 3:24).

Spiritual exercise any abode in the flesh. The flesh is “good,” as the Christian says, “It is good for man to be alone” (Psalm 73:23. The ungodly man has many enjoyings and inheriting, the ungodly soul delights. “One thing have I desired of the Lord that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord” (Psalm 27:4). And why? Because the true center of the heart is, “Where have I pleasure but in Thee.” And there is none open until I desire behold Thee” (Psalm 73:25). Oh, how wretched, if your heart has not been drawn out to love and delight in God, then it is still fashioned from flesh.

The language of the soul is, “Through the Spirit shall we know, which shall know us in the same.” (2 Cor. 4:15) And the flesh shall yield its own, the soul shall be set off from the soul, and there shall be no more in the soul, but I will praise ye to the Lord, I will put on the Lord, and cast aside the flesh. (2 Cor. 4:15). When he lives in obedience with Christ, he is still the same, content upon the same. And this is the subject of all wisdom, content upon the same, content upon the same, and this is the subject of all wisdom, content upon the same, content upon the same, and this is the subject of all wisdom, content upon the same, content upon the same.

V. A FULLER LIGHT ON GOD’S PROVISIONS

It is natural to sin; when things go wrong, it is supernatural to build our peace (Lec. 10:3). It is natural to be disappointed when we are met with all, it is supernatural to live in
VIII. MORE FERVENT PLEASING GOD'S GOODNESS

Praise is the outflow of a heart which finds its satisfaction in God. The language of such a one is, "I will bless the Lord at all times. The praise shall continually be in my mouth" (Psalm 34:1). That abundant source of God's people for growing grace I wish with an enrolling less, misplaced and finite, all things working together for their good, that every need supplied, everything of His around them—that bountiful goodness cannot be the violent. Nor will they be while they enjoy fellowship with Divine love in "all together北斗". The more we are "increasing in the knowledge of God" (Col. 1:9), the more shall we savor Him. But it is only as the word dwells in us daily that we are filled with spiritual songs (Col. 3:16) and made manifest in our hearts to the Lord. The more our souls are shown out in true worship, the more we are found thinking and praising our great God, the clearer evidence we give that our study of His word is profitable.