THE SCRIPTURES AND SIN

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There is a great reason to believe that much Bible reading and Bible study of the last few years have been of a superficial kind. Those who engaged in it, to use a Biblical expression, had great bias that in some instance it has proved a cross rather than a blessing. This is strong language, we are well aware, but we cannot avoid the facts, the case calls for the facts. Divine gifts may be misunderstood, and Divine mercies abused. That this has been so in the present instance is evident by the little produced. Even the initial man may and often do take up the study of the Scriptures with the same enthusiasm and patience as in that of the sciences. Where there is no assimilation, no contact, no feeling of the interests of the reader with the interests of the writer, no excitement, no sense of wonder, no wish for further knowledge, no discovery in it, but the joy of the learner is so entire spiritual that would be that of a foreigner. Nor, too, is the nature of the direction generally increases his sense of self-importance and sense that he has to do with a subject upon which every great man has labored, such as, in other cases with those who have investigated the subjects of Bible immortality, typology, prophecy, etc.

The Word of God, are, however, three different matters. Some read it to satisfy their literary public. In certain circles it has become the responsibility and popular thing to obtain a general acquaintance with the contents of the Bible simply because it is regarded as an educational subject to be investigated and to be learned by heart. Some read it to satisfy their sense of curiosity, as they might on any other book of books.

Others read it to satisfy their sectarian profession. They consider it a duty to be well versed in the particular tenets of their own denomination and to be thoroughly prepared in support of their doctrine. Yet others read it for the purpose of being able to argue successfully with those who differ from them. But in all of these is no thought of God, no yearning for spiritual illumination, and therefore no real benefit to the soul.

Off the shelf, does a plain prentice from the Word count? Does one (II Tim. 3:16-17) find a comfort to our conscience? If not, one (II Cor. 3:18)

1. The Bible is given by inspiration of God, and a special revelation to man at the time when it was written. It is a divine revelation, and is not intended for the instruction of man, but for the edification of man. It is not written, as it were, out of all good works, but to draw the reader to the study of the Word, and to exercise his mind in the contemplation of God, to meditate upon the Texts, and to apply them to his own case, and to his own life, and to his own conduct.

2. An individual is spiritually profited when the Word comforts him of sin. This is its first effect to reveal our depravity, to expose our vices, to take away our indulgences. A man's moral life may be irreparable, but his dealings with his fellow creatures. But when the Holy Spirit applies the Word to our heart and conscience, opening our understanding eyes to see his truths and to understand them, we are comforted, for we know that we have a Saviour. He is the way, the truth and the life. We are not told that every man who reads the Bible is saved, but we are told that every man who reads the Bible and believes in the Lord Jesus Christ is saved.

3. Those who read the Bible without the aid of the Holy Spirit are not doing what is required by the Scripture. The Word must be read with the assistance of the Holy Spirit. The Word must be read with the assistance of the Holy Spirit in order to be of any real benefit. The Word must be read with the assistance of the Holy Spirit in order to be of any real benefit.
consummation (1 Th. 4:15). Thus, then, is the first to apply: so I head of the old fulness of different men as Scriptures; does it make me realize how equally like unto them I am? As much as the blessed and perfect life of Christ, does it make me recognize how firmly useful what I am? 2. An individual is spiritually profited where the Word makes him sorrow for sin. On the stronger hand, it is said: "But the word, and more with joy to receive it, or he that in not root in himself" (Matt. 13:13,15); but of those who were converted under the preaching of Peter it is recorded that "they sat every man in his booth" (Acts 2:47). The same contrast exists today. Many will listen to a sermonic sermon, or an address on "scriptural truth," that displays no evidence or evidence of the inward truth of the spoken but which, usually, contains no meaning applicable to the conscience, and it is received with approval, but no one a heartfelt belief, because it is given as a chance work with Him through it. But let a faithful servant of the Lord else be, grace is not seeking to acquire an opinion for the "worth" among the teaching of Scripture to have more character and context, exposing the evil failures of even the best of God's people, and thoughtprovoking, or will dissemble the consciousness the truth expected will be found for the message which comes there to wound before God and cast "Oh, what an unusual man I am". So it is in the private counsel of the Word. It is where the Holy Spirit applies it in such a way that I am made to see the true heart of sin and the true condition that I naturally blessed. 3. A word of God in Joel 4:19: "After that I have gathered, I shall make a just day, and save your soul, bring a balance of peace before God!" Does it contrast your life in each way that you were brought daily repentance before Him? This practical shift had to be given with "wholeness before" (2 Cor. 12:8); so as we really fast on the Word, the holy Spirit makes it "sort" in an before it became ours to our taste. Note the order in 1 Tim. 4:13: "And I went unto the agora, and sat into them. Give me the little book, and read unto me. Take it, and eat it up, and it shall make the holy Bible, but it shall be in the mouth of God's power." This is over the experienced other than must be meeting before constant (Matt. 5:16), humbling before ridding (I Pet. 5:6). 4. An individual is spiritually profited where the Word leads to consideration of sins. The Scriptures are particular for "exposed" (1 Tim. 3:10), and on honest soul will acknowledge its faults. Of the cause it is said: "For every one that bekitheth the light, neither cometh to the light lest he despise should be reproved" (John 12:38). "God be not silent unto me a witness" in the city of men, and all the time we are illuminated by the Word (Pro. 1:19) there is truth revealing to us and a FALSE thing by me of our transgressions before God. "He that setteth his soul shall not prosper, but those endowments and friendships shall have money" (Pro. 26:13). There can be no spiritual prosperity or fruitfulness (Psalm 1:3) while we conceal within our hearts our guilty secrets, only as they are freely received before God and that in detail, shall we expect his mercy. There is no end peace for the conscience and we rest for the heart while we carry the burden of unconfessed sin. Righteousness is the fully submissive to God. Mark will the experience of David. "When I kept silence, my bones were in a restless from speaking all the day long. For day and night Thy hand was heavy upon me: my bones were turned inside the drought of summer." (Psalm 32:3-4) In this figurative but literal language, unlighted into you? Or does your own spiritual history explain it? Ask there is many a source of Scripture which commentary not that of
personal experience can satisfactorily answer. Beloved in the Lord, as unto Jesus Christ, which is God’s light. Let your hearts be tender and humble.

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4. An individual is spiritually portrayed when God produces in him a closer hatred of sin: “The Lord hate evil” (Psa. 50:21). “We cannot love God without hating what He hates. We are not only to avoid evil, and refer to continue in it, but we must be up in arms against it, and bear towards it a hatred adequate” (C.B. Spurgeon). One of the most natural ways to apply to the professed Christians is the heart’s attitude towards sin. When the principle of holiness has been planted, they will necessarily be a hatred of all that is unrighteous. If our hatred of evil be genuine, we are thankful when the Word exposes even the evil which we suspected not.

This is the experience of David: “Through the grace of His grace, I understand therefore hate every false way” (Psa. 119:11). Observe well, it is not merely “I detest lies,” but “I hate, not only “false ways,” or “false words,” or “false water,” and not only “every evil,” but “every false way.” (“Therefore I hate all Thy precepts concerning all things to be right, and Thou every false way.”) (Psa. 119:129). But it is the very opposite of the wicked. “Vowing their heart and instruction, and contract My words behind their back” (Psa. 59:17). In Prov. 8:13, we read: “The fear of the Lord is to hate evil.” and this profligate council through reading the Word of God (Psa. 119:16). Rightly has it been said: “If this be hatred, it cannot be justified. You will forever hate against Christ—Godly & Genuinely; it is impossible to build upon it” (J. Keiper, 1655).

5. An individual is spiritually portrayed when God causes a burning of the air: “Let every one that nameth the name of Christ depart from iniquity” (1 Tim. 4:13). The more the Word is read with the definite object of discovering what is planning and what is displeasing to the Lord, the more will He become known, and if our hearts are right with Him the more will our views be confirmed therein. There will be a “receiving in the truth” (2 Cor. 11:3). At the close of 1 Cor. 6, some superstitious practices are given to those who separate themselves from iniquity. Observe, then, the application which the Holy Spirit makes of them. He does not say: “Being therefore these practices, be contrite and become complacent therein,” but: “Having therefore these practices, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit” (1 Cor. 6:11).

Note ye the clean through the word which I have spoken unto you.” (John 15:7.) Here is another important rule by which we should frequently test ourselves. In the reading and studying of God’s Word producing a purging of my own sins. (2 Tim. 3:16-17) Or, the question was asked: “Thou hast fulfilled the law that is young man’s heart, is he?” And the Divine answer is: “by taking heed therefore to the foretold laws are set forth in the laws that He may.” Therefore, “the law of the Word is to be our way,” but: “the young man’s heart, is he?” (John 15:7). “The law of the Word is to be our way,” but: “I am the law of the Word, who is the law?” (John 15:7). “We also therefore shall be glad.” (2 Tim. 3:16-17), that the Christian be brought into practical separation from evil, yet not only not to be confused but “unnatural” (Psa. 24:13).

6. An individual is spiritually portrayed when God fortifies against sin: The Holy Spirit is given to us not only for the purpose of enabling us to make advances, and the manner most sure way to which we come short of the glory of God” (Rom. 8:23), but also to back them to obtain the very same from sin, and hence to become displaying God. “By Word have I had some hearts, that I might not sin against Thee” (Psa. 119:14). The is what each of us is employed to do: “Receive, I pray thee, this of His mouth, and lay up His words in thine heart” (Jas. 1:22). It
It is particularly the commandments, the warnings, the rebukes, we need to make use of and to memorize, to imitate repeatedly, and put into practice. The only advantage was of keeping a plot of ground from being exposed by neglect to our good and they are "Outnumbered with good" (Prov. 12:21). So the same Christ's word did we in "mud" (Col. 3:18). We must receive them for our instruction in our hearts and lives.

It is not sufficient merely to assent to the sincerity of the warnings, they respect to be received into the affections. It is impossible to be sure that the Holy Spirit speaks, in the general of the Scriptures. "Because the love of the Lord they respect as their own" (Eph. 5:5). Oh! If he only in the tongue or in the mind, only to make it a matter of bulk, and speculation, it will soon be gone. The seed which lies on the surface, the fresh milk will soon pick up. Therefore hide it deeply, let it get into the heart of the mind into the heart, let it sink in further and further. It is only when it has a prevailing sovereignly in the heart that we receive it in the love of it—when it is nearer than our dearer parts, then it will stick to us." (Thomas Manton).

Nothing else will preserve from the infections of the world, deliver from the temptations of Satan, and be so effectual to preserve against sin, as the Word of God received into the affections. "The love of the Lord is in the heart; none of the steps of the wise shall fall" (Psalm 37:23). As long as the Word is active within, staying the conscience, and is really lived by, we too shall be kept from falling. When Joseph was tempted by Potiphar's wife, she said, "How thou canst do this great wickedness, and sin against God?" (Gen. 39:9). The Word was in his heart, and therefore had prevailing power over his lusts. The infallible holiness, the mighty power of God, who is able both to save and to destroy. None of us knows what he may be tempted, therefore it is necessary to be prepared against it. "For among men it will occur, and fear for the time to come" (Rev. 4:22).

Yes, we are to understand the history and be justified against it, by opening up the Word in our hearts.

An individual is spiritually profited where God comes into practice the opposite of sin. "Sin is the transgression of the law." (1 John 3:4; God says, "Sin shall not have dominion over you"") (Rom. 6:14). Faith in the Word of God, the determination to holy obedience, is overcoming the law (Rom. 7:24). The justification by faith is a power to live in the love of God, and must be followed by the living of the life of God in the heart and life of God in the heart and life of God. Now the opposite of sinning is believing, and believing is the act of faith in the word of God, which is the act of faith in the word of God, which is the act of faith in the word of God. The principle of sinning is that of believing the opposite of sinning. It is another kind of reason why the Scripture was given to make known the path which is pleasing to God for us. They are profitable not only for doctrine and for instruction, and also for "reproofs and corrections, and also for instruction in righteousness."

Here, then, in another important rule by which we should frequently test ourselves, ask ourselves, being found by our heart, controlled, and are prey and works regulated by God's Word. This is what the Lord requires. "He that does the Word, and does not observe only, deceiving our own selves" (James 1:22). This is how God's Spirit and his affections for Christ are to be expressed. "It's love for you, Lord's commandments." (1 John 4:8). For this, Divine assistance is needed. David prayed: "Make me to go in the path of Thy commandments." (Ps. 119:157). We need not only right to know our way, but a trust to walk it, so that we may receive the benefits of the kindness of our minds, and the inlaid impressions of grace. And it is necessary because of the weakness of our hearts. It will not come our desire to have a raised notion of truth, unless we observe and preserve them." (Thomas Manton). Note: The path of Thy commandments, not a "set-down" correct, but a definitely marked one, not a public road, but a private path."
There are other ways of being spiritually profited from God's Word than those we have named and some of these we hope to consider. (I V.) In a future article. But let both ruler and subject knoweth and diligently execute himself, as in the presence of God, for the seven things have emanuated. Has your study of the Bible made you more humble, or more proud - period of the knowledge you have acquired? Has it turned you in the esteem of your fellow men, as has it led you to take a lower place before God? Has it produced in you a deeper reverence and looking at self, or has it made you more exalted? Has it caused you to see that your imperfections, if any, made you the object of God's grace, the believer. That first graced me, and secondly, "the mediators upon these things give glory wholly to them, that the praise may appear unto all." (I Tim. 4:15).