

January – March 2002

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**North Road Chapel (Evangelical)  
BIDEFORD**

# *Lessons from John's Gospel*

## *chapter seventeen*

*"I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world" (John 17:14).*

In previous verses, we have seen much of our Lord's concern for His own and how He earnestly prayed to His Father that they might be kept *"in the world"*.

He now advances another reason for this concern, *"I have given them Thy word"*, which He had referred to earlier in this same prayer: *"For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me" (v.8).* *"Thy word"* here does not mean just the Old Testament Scriptures which Christ expounded to them; it was that, of course, *"And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself"* (Luke 24:27). Here in the upper room, Christ speaks as if everything is finalised and He is just about to go back to heaven, whereas He was yet to die, be buried, rise again and spend forty days with His disciples before His ascension. These forty days between His resurrection and ascension, known theologically as 'the post-resurrection ministry of Christ', were of immense importance: *"To whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God"* (Acts 1:3). So when our Lord stated in His prayer, *"I have given them Thy Word"*, this covers the Old Testament with a full explanation of its spiritual content, it covers all that Jesus both did and taught during His life upon earth (cf Acts 1:1) **and** it covers the forty day period until the day that He was taken up (cf Acts 1:2).

This is what is meant by the Scripture, *"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son"* (Hebrews 1:1,2). The whole of Divine revelation for men for all time was given by Christ before He went back to the Father, and that truth was communicated unto the apostles.

The opening words of the Book of Acts, *"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after that He through the Holy Ghost had given commandment unto the apostles whom He had chosen"* (Acts 1:1,2), harmonize with Hebrews 2:3; the words which were first *"spoken by the Lord, and was confirmed unto us by them that heard Him"* - it was the apostles who had heard Him and it was to them that our Lord's words were first spoken. Through the invincible power and guidance of the Holy Ghost, **all** those commandments given to the apostles *"whom He had chosen"*, **all** the truth, was recorded and God, by His mighty power through His sovereign providence has preserved it and will preserve it for all time. Hence, through the Holy Spirit working by grace in our hearts, that wondrous truth has been *"confirmed unto us"*. The Greek form of the word 'confirmed' means 'established' or 'made valid'. Through the grace of God we have seen how 'valid' is the truth of God, and under the Spirit's sovereign power we have been 'established' in the faith. So our Lord's words take on a very real meaning to us, *"I have given them Thy Word"*. We, who are God's chosen people and are at present *"in the world"*, are the people to whom Christ has given God's Word. This Word sanctifies us, by it we are a people set apart, hence Christ says, *"and the world hateth them, because they are not of the world, even as I am not of the world"*.

The Lord Jesus Christ was never of this world; the first man, Adam is of the earth, whereas the second man is the Lord from heaven (cf 1 Corinthians 15:47). By his fall, Adam became earthy in very truth

and all the race which issued from him were of their father, the Devil; the whole world lieth in that wicked one, held by the power of darkness. At regeneration, however, this is no longer the case; the person born again of God's Holy Spirit is **delivered** from the power of darkness and is **translated** into the kingdom of God's dear Son (cf Colossians 1:13). This is exactly what the Lord had said in His discourse previously, "*Ye are not of the world, but I have chosen you out of the world*" (John 15:19); set apart by God and for God, no longer of the world, nevertheless "*in the world*" and having His Word.

The glorious truth of the gospel with all its soul-saving, emancipating power communicated to us, with His commandments and precepts written upon our hearts, causes the venom of Satan to be put forth through the hatred of men to God's people who are "*in the world*". Christians in every age must expect this; however it is very wrong to deliberately court the world's enmity by developing a narrow and discourteous spirit; sadly such a spirit is sometimes evident in believers. Christ had been speaking of joy in the previous verse; if faithful to Him, we **shall** know the world's hatred, yet in it we are to manifest joy, never appearing sullen, morose, dour or discourteous, for this gives a totally wrong impression of the true faith. "*That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life*" (Philippians 2:15,16). As the sons of God, we are to be harmless, not prickly individuals always ready to give a stab; we are left in the world in the midst of a crooked and perverse generation, but we are not here to produce gloom and depression. We are here to shine, holding forth the Word of life which we have been given; not to fire it at people, nor force issues, but to hold that Word forth, exhibiting it by life and manner, as well as supporting it as preached in the God-ordained manner by His sent servants. In this way it is not suggested that we

shall escape the world's hatred, for that would be contrary to Holy Scripture; Christ says in this prayer that we shall be "*hated*" and this was His concern here. The apostle Paul also writes, "*All that will live Godly in Christ Jesus shall suffer persecution*" (2 Timothy 3:12), but there is persecution and hatred for the right reasons and there can well be hatred and persecution for the wrong reasons. We are dealing with those who live Godly in Christ Jesus, those who have joy fulfilled in them through obedience. These, without exception, will know in varying degrees hatred and a very real coldness by the world. As long as this world exists, the enmity between the two seeds will continue, because God put that enmity there. It has been said, "The persecution of the Church began with Abel and will not be finished till the day of judgment .... in any age you will not find an Abel without a Cain". The same principle applies in the case of Jacob and Esau; those twins struggled together in the womb, the quarrel and enmity was there even before birth. From the days of Abel, mankind has been divided into two ranks. It is true that there are many nationalities, numerous tribes with differing languages upon this planet, yet all the individuals comprising these many nations are to be found in one of two companies, the seed of the serpent or the seed of the woman; in Adam, or in Christ; dead in sin or alive in Christ; of the world, or not of the world.

It is those who are not of the world who are "*hated*". Going back to early civilisation we see many examples of this form of hatred. "*Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous*" (1 John 3:12). This Godly young man, Abel, held forth the Word of life in the darkness and sin which his father Adam had so recently brought upon this earth. In no way did Abel antagonize Cain by giving him a dogmatic discourse; no, he quietly did things in the manner laid down by God. Because of this, and the fact that God accepted Abel's offering, Cain was very wroth, to the

degree that he murdered his brother. That kind of hatred by the world has existed throughout history from Abel's day until now; millions of the Lord's people have sealed their testimony with their own blood. John, in his apocalyptic vision, actually saw the souls of them that were slain for the Word of God and for the testimony which they held (cf Revelation 6:9). Every generation somewhere upon this earth has had its Neros, its Popes, its Hitlers, its Stalins, its barbarous tribal chiefs who have been responsible for spilling rivers of human blood from the veins of the faithful.

However, this is not the only way in which the world's hatred is shown. Again we have an example from early history, *"And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking"* (Genesis 21:8,9); the son of the bondwoman mocking the son of promise; Isaac being scoffed at by Ishmael. The apostle Paul pointed to this as he wrote to the Galatians, *"Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now"* (Galatians 4:28,29). Just as the true heirs of promise knew persecution by scoffing and mocking, so they do today. In the good providence of God we may experience civility from men of the world, but let us always remember that this is due only to the restraint of the Holy Spirit upon them. Their very nature is opposed to grace and godliness and if God removed His restraining hand from them, we would immediately become the butt of their scoffing and rage. Many a meek and Godly person desiring nothing other than to live soberly and righteously to the praise and the glory of God's grace, and be received into heaven at the last, has suffered severe ridicule and reproach. One historian wrote, "The primitive Christians in the main were quiet and harmless people, their weapons were prayers and tears; they prayed for the health of their emperors, although they

would never drink their health. For their simple and sincere witness they were mocked and hated".

Moses was said to be the meekest man upon earth, yet many spoke against him. John, that most inoffensive man, known as the disciple of love, was banished to the Isle of Patmos. Hebrews chapter eleven gives us a long list of faithful men and women of old who had been the means of untold blessing in their day amongst the people with whom they lived "*in the world*", yet the world did not recognize them, indeed it hated them and of them the Holy Spirit records, some were tortured, some had trials of cruel mockings, some scourgings, some bonds, some imprisonment, some were stoned, some were sawn asunder, some slain with the sword, some were made destitute and in consequence wandered in the deserts and mountains of the earth, living in dens and caves. Let us never be so deceived in our thinking as to imagine that the world is favourable to Christ or to true Biblical Christianity, for it is not. "*The whole world lieth in wickedness*" (1 John 5:19), the men and women of the world are the seed of the serpent, they are of their father the Devil, and being given the rope they will manifest their hatred.

All this is a part of Christ's intercessory prayer. If we are faithful to Him, this hatred will come upon us for righteousness sake, **because He has given us His Word**. Living according to that Word will bring reproach, sneers and ridicule, or worse. Before He went back to heaven, our blessed Lord reminded His Father that His redeemed ones were going to be hated for His sake; so He prays, "*Holy Father .... keep them*". Whenever we encounter the mocking and scoffing of men, we may be assured that we immediately become the object of Christ's prayers. When the battle is the hottest and the opposition is the most intense, then our Lord's intercession for us is the more earnest as He effectually pleads for our Divine protection and encouragement.

W.H.Molland

# Seeing God

At first glance, the immediate reaction to this title might well be, Impossible! God is Spirit (cf John 4:24), He is the invisible God (cf Colossians 1:15), *"No man hath seen God at any time"* (John 1:18). This is perfectly true in one sense, but it is not all the truth. Did not our Lord say in His wondrous sermon on the mount, *"Blessed are the pure in heart, for they shall see God"* (Matthew 5:8)? This is a stupendous thought, almost beyond our comprehension, yet they are the words of the Lord Himself. They can only be contemplated however, by those whose hearts have been cleansed by the blood of Christ and renewed by the Holy Spirit. It is to such that this amazing promise is given, *"They shall see God"*.

There is more than one meaning to this statement. Firstly, there is the sight of God in this life and secondly there is the sight of God in the world to come. In this life it is spiritual, by the eye of faith; it is through a glass darkly (cf 1 Corinthians 13:12). Faith views the glorious attributes of the true and living God as revealed in the Holy Scriptures, and like Moses, of whom it was written, *"By faith .... he endured as seeing Him who is invisible"* (Hebrews 11:27). In the life to come, the veil will be lifted and the words of Isaiah the prophet will be ours in reality, *"Mine eyes have seen the King, the Lord of hosts"* (Isaiah 6:5). In that day the mighty, eternal God will reveal Himself in the full splendour of His glory. As a monarch on the day of coronation exhibits the grandeur of regal magnificence, so will God in the person of the Mediator, display His eternal power and Godhead; all the attributes of Deity will be manifested. Then our sight of God will be corporeal, that is with bodily eyes; in our resurrected bodies, we shall see God as is plainly stated in Holy Writ: *"Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another"* (Job 19:26).

Where does one start to expand upon this amazing theme? How can a mortal speak on such matters? Our words must be based upon that which is revealed in the inspired Scriptures of Truth; anything outside of this is mere speculation, vain imagination which one dare not engage in on this holy matter.

The starting point comes from the apostles John and Paul: "*We shall see Him as He is*" (1 John 3:2); "*Now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as I am known*" (1 Corinthians 13:12). This is not the vision of faith, not veiled, but **as He is**. I shall know **even** (or 'in like manner') as I am known. How are we known? How does God see us? Does not God see and know us fully, completely, absolutely? We are to see Him face to face, knowing Him as He knows us - perfectly. This will be a transcendent sight, it will surpass all else in glory. How wonderful it will be to be able to explore and to view a limitless universe. The dazzling splendour of the eternal city will be something, the like of which we have never seen nor could have imagined, but that will pale into insignificance as we come face to face with our blessed Lord and Redeemer and see Him "*as He is*". Anne Ross Cousin caught the spirit of this as she wrote:

"The bride eyes not her garment,  
But her dear bridegrooms' face;  
I will not gaze at glory,  
But on my King of grace;  
Not at the crown He giveth,  
But on His pierced hand;  
The Lamb is all the glory  
Of Immanuel's land".

What a sight this will be, to see the immortal, invisible God in the person of the Mediator, our heavenly Bridegroom, wearing eternally the robe of our human nature and to see Him seated above angels,

yea, *"Far above all principalities and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come"* (Ephesians 1:21).

Upon the mount of transfiguration, *"His face did shine as the sun, and His raiment was white as the light"* (Matthew 17:2). If such radiance could be seen on earth, what will it be in its full lustre, within its true setting and in the native environment of eternal holiness? It is recorded of Mordecai, *"Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad"* (Esther 8:15). This concerned an earthly dignitary; what then of the Lord of glory?

"Oh what shall we feel in Thy presence at first  
When the visions of glory upon us shall burst?"

*"Thine eyes shall see the King in His beauty"* (Isaiah 33:17). This is no mysticism, it is reality, it is ocular, it pertains to actual sight, our resurrected eyes will see **the King of glory**, our heavenly Bridegroom.

"Oh, the soul-thrilling rapture when I view His blessed face,  
And the lustre of His kindly beaming eye:  
How my full heart will praise Him for His mercy, love and grace  
That prepared for me a mansion in the sky".

Does not the thought somewhat overawe us? Is it not a little frightening? We poor, weak, failing mortals are to **see God**. Is it not too much? Should there not be some kind of suburban area for us in glory, some form of barrier to keep us at a distance as at Sinai? Perhaps our natural thinking does run along such lines, but all has not been said yet. *"When we see Him, we shall be like Him"* (1 John 3:2). Coupled with the sight of our Lord in glory will be our transformation; we shall be immediately **like Him**. Our bodies will

be "*like unto His glorious body*" (Philippians 3:21). We ourselves shall be forever freed from any form of weakness, inhibition or restriction; all traces of frailty and limitation will be Divinely removed; our personalities will be so enlarged and expanded, with minds capacitated to take it all in. Our hearts also will then be able to fully appreciate the exalted station to which, through grace, we have attained.

Few men on earth have grasped these wondrous truths as did King David, who wrote, "*As for me, I will behold Thy face in righteousness: I shall be satisfied when I awake with Thy likeness*" (Psalm 17:15). I am not going to be overawed, said the Psalmist; I shall not be terrified, there will be no reserve, I shall at last be satisfied when I awake in His presence, for when that day comes I shall be perfectly fitted for it, I am going to be **in His likeness**; in His light I shall see light (cf Psalm 36:9). The final and eternal state of the believer will be, that the mind of Christ will then be truly in us; the light which is in Him will be in all His redeemed ones. In all things (Deity apart), we shall be **like Him**. Such intelligence as to think His thoughts, such ability and enlightenment as to be able to converse freely with the Lord of glory without difficulty or any constraint or embarrassment. What can we say to all this? Are we not like the Queen of Sheba when she saw all the glory of Solomon? She was so overwhelmed, there was no more spirit in her (cf 1 Kings 10:5).

There is yet more. Not only will the **sight** of our God be glorious, it will also be joyous. "*Thou shalt make me glad with the light of Thy countenance*" (Acts 2:28). This is true by faith even now: "*Whom having not seen ye love: in whom, though now ye see Him not, ye rejoice with joy unspeakable and full of glory*" (1 Peter 1:8). If the joy of faith is unspeakable, then what will be the joy of sight? After the bleak winter of life, with its chilly blasts and oftentimes tempestuous storms, to awake in the presence of the Sun of Righteousness, the

warmth of whose rays will never set upon us, how welcoming will be His words as we first approach 'Immanuel's Land', "*Enter thou into the joy of Thy Lord*" (Matthew 25:21). There will be no apprehension, no shyness on our part, we shall enter with **joy**, feeling absolutely at home, for that is what it is, '**Home**' with all that the blessed institution of home conveys to us. After a busy, perhaps trying day at work, or a long wearisome journey, to open the door and enter our home; what a relief, what comfort, what satisfaction!

David had a deep appreciation also of the **joy** of the eternal state when he wrote, "*In Thy presence is fulness of joy; and at Thy right hand pleasures for evermore*" (Psalm 16:11). Fulness of joy, everlasting pleasures, yes, pleasures for evermore. The pleasure which the actual, constant, visible presence of God, our Lord and Saviour, will bring will never cloy. Every moment throughout unending ages will yield constant fresh delights. Ever shall we see springing from the Godhead, further glory and majesty. This ongoing effulgence will never be exhausted, for the eternal God is limitless. The longer the saints behold their God, the more will they be enraptured with desire and delight. Whilst still here below in our mortal bodies, we cannot really aspire to such lofty heights; nevertheless these are the truths of God's holy Word.

This glory of God and our beholding of it will be perpetual. Never will God hide His face, never will a cloud overshadow or come between. It is made abundantly clear in Holy Writ that in this eternal state there is no night, no sun, no moon, and consequently there can be no shadows. "*The Lamb is the light*" (Revelation 21:23). He who is Himself eternal light, shines in full and unrelieved splendour; never will He cease to shine; never will His radiant glory wane, for He is eternal. Neither will our sight ever grow dim or our souls become retarded in this soul-ravishing experience. The reason for this is "*We shall be like Him*". The former things having passed away, we shall enter into an entirely new dimension, namely eternal 'glorification'.

The selfsame glory which is Christ's as Mediator - the man Christ Jesus, will be ours (cf John 17:22) eternally.

"What we in glory soon shall be,  
It doth not yet appear;  
But when our precious Lord we see,  
We shall His image bear.

With such a blessed hope in view,  
We should more holy be;  
More like our glorious, risen Head,  
Whose face we soon shall see".

W.H.Molland

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## *Reflections on Robert Cleaver Chapman*

Robert Cleaver Chapman is a name honoured in Christian circles in North Devon, nor is his name unknown throughout the British Isles and beyond these shores. He was a man of great faith who lived in the most humble of circumstances, yet was mighty in word and deed. Such was his ministry that it was said, "Wherever Robert Chapman went, he dropped pearls". Snippets will be given later of his 'Choice Sayings', 'Meditations' and 'Hymns', but it will first be of interest to have some sketchy knowledge of the background of this person.

The Chapmans were an ancient and notable family whose residence was in Whitby, Yorkshire. His father, Thomas Chapman was a very wealthy merchant, who for some time lived in Denmark and it was here that Robert Cleaver Chapman was born on 4 January 1803. When Robert was still a young boy, the family returned to England. Here he was educated, going on to study law, in which he became extremely proficient, even to being admitted an Attorney of the King's Bench in the year 1823. His offices were first in Throgmorton

Street, London, later moving to 72 Cornhill, London. At this time he inherited considerable wealth and his prospects in this world were exceedingly favourable.

This young Attorney was also unashamedly religious, a devout Anglican, striving to establish his own righteousness, and was greatly looked up to as being a most exemplary character. Yet within himself, he later confessed he had no peace or satisfaction in life. Despite outward respectability and esteem, he said, "My cup was bitter with guilt; sick was I of the world and vexed in spirit". One Sunday, in turmoil of mind and heart, the immaculately dressed young legal executive, was passing a non-conformist chapel, to which at one time he had been invited. Chapman stopped and with no small degree of hesitation he entered, not knowing what to expect in a dissenting place of worship. How would the service be conducted? What kind of a sermon would he hear? As he took his seat, everything was quiet and orderly; the service commenced and although there was no liturgy, all was dignified, the prayers reverent and the sermon was a well-prepared, balanced and challenging discourse. As Chapman sat in his pew, the Holy Spirit through the Word preached, revealed to him that true righteousness was only to be found in Jesus Christ. To this truth, there was a glad response in Robert Chapman's heart; he learnt that *"by the deeds of the law there shall no flesh be justified in His sight"* (Romans 3:20). He said, "I pinned all my faith to the person and work of Christ and walked from that service with a new joy and a deep assurance in my soul".

Following his conversion, problems began to arise; matters which previously never disturbed him. This brilliant lawyer was finding that there were many things in his work which were totally incongruous to him now as a Christian. His conscience was becoming increasingly tender to much in which he was involved in the legal profession. Other matters too, were impressing themselves on his mind. The minister of the non-conformist chapel, to whom

Chapman had now become greatly attached, did much work within the slum areas of London. On occasions the two would go together; what the young solicitor saw and heard, stirred within him a deep spirit of compassion and concern.

In the summer of 1831 Robert Chapman, who never married, came to North Devon on holiday, staying in Barnstaple with a Mr & Mrs Pugsley. Mrs Pugsley was Robert's cousin Mr Pugsley was also a lawyer and although at that time he was not a believer, nevertheless he had a great concern for the poor and under-privileged, doing much good work in the slums of Barnstaple. Whilst on holiday, needless to say, Chapman accompanied him in his visitations amongst these poor people, and was deeply moved as he saw the appalling deprivation in what was just a small, county town.

Upon his return to London, Robert Chapman became increasingly aware over the months of a 'Divine call'. After much waiting upon God in fervent prayer, he became fully convinced as to what was God's will for him. He then took the momentous step of relinquishing his profession, selling all his possessions, giving away his private fortune and devoting all his time and energy to the Lord and His kingdom; from henceforth to live in **reality** in total dependence upon God.

North Devon and that market town had riveted itself upon the heart of this man of unswerving faith and determination. In the sovereign ordering of Almighty God, Robert Cleaver Chapman was brought to Barnstaple in 1832. Almost immediately he settled in the slum area, which could only be described as squalid. Here he worked tirelessly, visiting up and down the narrow dirty streets and alleys, testifying of Christ and the gospel of God's sovereign grace to those who eked out a miserable existence in that dismal region, a place where fights and drunken brawls were almost a daily occurrence. Alcohol was a sore evil; it is recorded that there were over eighty fully licensed houses

in the town at that period, when the total population was a mere seven thousand.

Chapman's early work in the town led to him being invited to be the pastor of the Strict Baptist Chapel; this he accepted with the proviso that he must be free to teach all that was written in the Scriptures. Here he laboured for some time, though never neglecting his extensive visiting and personal work. Some years later, Robert Chapman, with others, were drawn to build a new chapel which would be in close proximity to the poor area in which so much of his interest lay. A site was secured and a large building erected, later to become known as Grosvenor Chapel. From this centre and its needy surroundings, plus the rural area of North Devon, this man of God worked tenaciously throughout his life.

On 12 June 1902, the once high-ranking legal practitioner who, as a young man had given up great material riches to lay up treasure in heaven, left his lowly cottage in Barnstaple and entered into the fabulous mansions of glory, having lived almost one hundred years on earth, the major part of that life lived in entire dependence upon God for **everything**. It is highly improbable that many people in North Devon who knew this humble saint living in Barnstaple's poorest part, often having to look to the Lord specifically for his next meal, would have known that he had been born into an affluent family with an elaborately appointed home, having a retinue of servants and a coach bearing the family's coat of arms! Like Moses, Robert Cleaver Chapman *"chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward"* (Hebrews 11:25,26).

The following words written by Chapman himself, when he was well past his ninetieth birthday, will give some indication of his humility, self-effacement and total yieldedness to the will of God:

"For some years in early youth I diligently sought eternal life by the works of the law, works proceeding from myself, hoping that by God's mercy in Christ, I might be saved. According to Romans 7:9, *"I was alive without the law once"*; but when the Spirit of God revealed to me the holiness of God and the glorious rigour of His justice, I discovered that, whatever my righteousness was between myself and my neighbour, I was, as between myself and God, utterly destitute of holiness and righteousness. Thus reduced to beggary, and having nothing to call my own but sin and its wages, which is death, I took my place according to 1 Samuel 2:8, which verse the Spirit of God has been engraving upon my heart with deeper and yet deeper assurance of its truth, *"He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory"*. Thus I cannot but reckon myself to be less than the least of all saints, and chief of sinners. I am ready at any moment to depart and to be with Christ; but, according to the good pleasure of God, willing to tarry here awhile to be doing good to all men, specially to the household of faith".

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## *Extracts from Chapman's 'Meditations' and 'Choice Sayings'*

"Here a sojourner, happy am I, for Thou art my portion, O Lord; I am glad in heart, for I dwell within the veil. I rest in Thee who sittest, Prince of Peace, upon Thy priestly throne, showing Thyself there for Thy Church's admiration and praise.

To me to live is Christ, and to die is gain; for to depart and be with Christ is far better, in the balances of my love and admiration of Thee, than to abide on earth. But patience and submission whisper in mine

ear that waiting my Lord's time is His will and best for His glory. I know, Lord, Thou dost commend my longing, as also my patient waiting - both Thine own work within me.

Lord! I wait for the time - I wait for it more than they that watch for the morning - when I shall behold Thee face to face! I long for Thy glorious appearing; but my waiting is patient, for Thou art indeed swift to succour me.

By grace teach me to purify myself from all filthiness of the flesh and spirit, and to walk in white with Thee, that so Thine image may be seen in me; and what though the world hate and revile? all is well if Thou commend and bless.

Thou, Lord, art my joy and heaven; and here in my pilgrimage I am a stranger and sojourner with Thee. My soul followeth hard after Thee, allured by Thy beauty and excellency, O Lord Jesus, who art altogether glorious, altogether lovely".

"If we act only because our path is clear of difficulty, this is not faith. Faith acts upon God's Word whatever the difficulty; and to walk by faith brings highest glory to God; but it is a crucifying of the flesh".

"To be strong in faith two things are needful - a very low esteem of ourselves, and a very high esteem of Christ"

"We must not be deceived by appearances but be sustained by promises".

"When we ask for more communion with God, are we willing to part with all that hinders? Let us take heed that our ways agree with our words when we come to the mercy-seat".

"If we have not the spirit of supplication and thanksgiving, let us begin with the spirit of confession".

"Full obedience to God and to Christ will always bring trial".

"Let us fear the patronage of the world more than its persecutions".

"To be well-pleasing children we have nothing to do but to walk in fellowship with the Father and with His Son, to walk in separation from the world, and like Abraham, to pitch our tent outside and away from Sodom".

"The state of the Church shows that obedience without reserve has been set aside".

"It is a high place that is given to the prayers of saints in 1 Timothy 2:1,2. If Christians only knew how their prayers for kings and governors are heard in heaven, they would not be meddlers in this world's politics".

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### *One of Robert Chapman's Hymns*

O my Saviour, crucified!  
Near Thy cross would I abide,  
There to look with steadfast eye  
On Thy dying agony!

Jesus, bruised and put to shame,  
Tells me all Jehovah's name;  
"God is love", I surely know  
By the Saviour's depths of woe.

In His spotless soul's distress  
I perceive my guiltiness;  
Oh, how vile my low estate,  
Since my ransom was so great!

Dwelling on Mount Calvary,  
Contrite shall my spirit be;  
Rest and holiness shall find,  
Fashioned like my Saviour's mind.

# Editorial

There are certain terms which may be necessary in theological and historical studies in order to understand and identify the many dogmas within Christendom. Regrettably, in an increasing degree, such terminology is becoming common place among the rank and file of God's people who have never had the meaning of the terms they use satisfactorily explained. For example, when the average Christian freely uses such appellations as 'Arminianism', 'Calvinism' or 'The Reformed Faith', do they know in **reality** what the terms mean?

Some time ago the writer was listening to an address previously given by a well-known preacher. In this address the tenets of Arminianism were high-lighted, followed by a mental survey of Hyper Calvinism. To those who had an understanding of the terminology used, it was instructive, as the distortions of both lines were pointed out, but later the whole discourse was seriously flawed by a call being made to the hearers to return to 'True Calvinism'; such emphasis is all too common today. The great need of the Church is to return to full-orbed Biblical doctrine and practice, not an 'ism'. If what is called 'True Calvinism' was honestly explained, it would be shown to fall very far short of "*all the counsel of God*".

A Christian who, under the gracious influence of the Holy Spirit, was coming into a deeper appreciation of Biblical truth, recently became engaged in conversation with a man, supposedly well-grounded in the faith and an able counsellor. The words of the latter character to the former were, "My man, you need to embrace the 'Reformed Faith'". This was strange terminology to the enquirer, indeed it confused and caused him much concern. We all should be deeply exercised when expressing spiritual matters, in that any terms used must explicitly define Biblical truth and principles.

In regard to this term 'Reformed Faith', a number of questions must be clarified. Where did the term 'Reformed Faith' come from? Who first coined it? What exactly does it mean? Is there not **one** faith only, which has been given to the Church by the Head? Has that faith ever been reformed or does it need reforming? Why does the Church need to use terms which, when analysed, are totally inadequate and invariably, extremely misleading? The servant of God who earnestly contends for the faith which was once delivered unto the saints (cf Jude v.3), teaching all the counsel of God (cf Acts 20:27), keeping back nothing that is profitable (cf Acts 20:20), will not take as his standard the so-called 'Reformed Faith'. The first article in this magazine describes how God has given to the Church His Word; those who seek to stand by all its teaching most certainly do not need to be designated 'Reformed'. Is such a term God-honouring?

Languages are God-ordained and words are the means employed by the Holy Spirit to convey to men Divine Truth. For this reason the preacher is always to use "*acceptable words*" (Ecclesiastes 12:10), holding fast to "*sound words*" (2 Timothy 1:13); words which will correctly define "*the faith*" (Jude v.3). Dictionary definitions are therefore of paramount importance; 'reform' means 'improve', 'amend', 'redress'; 'reformed' means 'corrected', 'purged from error'. Are these words "*acceptable*"? Is it not profane to attach to the "*faith*" a word which carries such connotations? 'Reformed Church' is 'a Protestant church which has adopted Calvinistic doctrines and policy'. Must not a New Testament church strive to a much higher level and Biblical standard than this? Is Calvinistic doctrine 'purged of all error'? Was there not much that Calvin and other Protestant Reformers taught and practised which needed redressing in churches set up by them? A few moments quiet contemplation and balanced thinking is bound to cause great hesitation in the use of these terms, for not only is such terminology unnecessary, it is incorrect. Far from strengthening the Church and Truth, by their very meaning it is undermined.

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Speaker: Dr.David Allen (Stowmarket)