

THE FAITH BUILDER

Faith comes by hearing the Word of God (Romans 10:17).

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EDITORIAL



One of the concerns about the modern Church is there seems to be a misunderstanding of the Gospel of Christ. It seems that there is a lip-service to the grace and mercy of God and justification by faith, but for the average Church member, there is a requirement to live by a set of rules and regulations once they become bonded into a church. Evangelistic churches attract converts by preaching that, “You can come to Christ just by having faith and saying ‘yes’ to Him. Then once they become members of the church, they are told, “Now, this is the way you need to live in order to be the Christian we want you to be.”

Some churches teach that a person needs to be baptised in water in order to be saved. Others teach that one cannot be a genuine believer unless they can speak in tongues. Still others teach that a divorced and remarried person is perpetually sinning and will end up in hell one day.

The truth is that a person is justified (made acceptable to God) by faith in Christ alone. But this doesn't mean that we carry on with the sinful life we had before we decided to put our trust in Christ. We have a new heart, with new desires, and a new direction in life. Our conduct and behaviour will reflect this. We choose to live a holy life because we want to walk worthy of our calling in Christ, and to glorify Christ through our manner of life. It is when others see a major difference in our life and attitudes, and see that it is because that we are Christian believers, that they will start to see that believing in Jesus gives greater meaning and purpose in life.

That difference, especially in the lives and conduct of those closest to the unbeliever, is often the principal cause of that unbeliever being drawn to Christ, and the unbelief is transformed into a strong faith and trust in Christ. The changed lives of Christian believers can be a powerful testimony of the ability of Christ to transform even the worst sinner into the most faithful saint of God. The

greatest example of this is the testimony of Paul the apostle in the Book of Acts.

But the change in life is not the initial requirement to become a Christian believer. By grace we are saved through faith, not of ourselves, but it is the gift of God. I heard an evangelist once preach to a group of unbelievers, "You must change your life!" I don't believe that this is the Gospel of Christ. Unbelievers cannot change their lives. What should be preached is that Jesus Christ is the Son of God, that He died on the cross to take away our sins, and that He rose from the dead to give us eternal life. Unbelievers can receive new life by accepting Christ as Saviour. It is only then, once the person has been justified by faith in Christ alone, that the change in life can occur. The change of life is then a voluntary act because the new heart in a believer gives them the strong desire to live a holy life in order to glorify the loving Saviour who became sin for them that they can become the righteousness of God in Him.

Through the interaction of different types of believers in the on-line forum sites I contribute to, I see that there is a wide divergence of opinion and a very strong tendency to apply the Law or some derivative of it to others and to accuse those who rely on grace alone of intending to continue living a sinful life. Some replace the Law of

Moses with the commandments of Christ and say that unless folks comply with the commandments of Christ, they cannot be truly saved and that they will come to grief in the Judgment. But these ones confuse justification which happens immediately a person accepts Christ with sanctification which is a life-long developmental process. The outcome of this confusion is a sizeable number of wounded and discouraged believers whose potential is lost.

As a result, I have read the posts of some very confused, discouraged and depressed believers. It is because of these I sought the Lord about how I could help these ones to put their lives back on a strong foundation of faith in Christ but also give them the confidence that they could live a holy life. It is for this reason that I was drawn back to a book that I have had for years. It is *A Lifting Up Of The Downcast* by William Bridge, a 17th Century Puritan divine. This book was a god-send to me as a younger believer and then it remained on the shelf for many years. It has now lost both covers through overuse, the pages are yellowed, but its message remains fresh and strong as ever. It is amazing how a book that was written 500 years ago can have a very relevant message for modern believers.

I think we need to be reminded of what the Gospel of Christ actually is and how it fulfils the Law of Moses and

establishes our standing with God and Christ so that we have victory in our lives. In the coming series of this magazine I have decided to set out a modernised version of William Bridge's message to discouraged believers. It is my hope that reading it will enhance a believer's experience with God and transform their lives from discouragement and defeat to absolute victory.¹



¹ I am not breaking copyright because I am not just copying the text. I am rephrasing the message into my own words after having filtered it through my experience in Christ. I fully acknowledge the work of William Bridge and encourage believers to buy the book and read it for themselves.

THE PEACE OF GOD THAT PASSES ALL UNDERSTANDING



There are three basic principles that form the foundation for the peace that believers have in God:

1. Every genuine believer has an inner peace and quietness in his being. This is normally given at conversion.
2. It is possible for this peace to be interrupted and this can cause much discouragement in a believer.
3. Believers have no reason to be discouraged no matter what condition they find themselves in. There is no reason for it.

The third point is the main one and this is the point which is the main focus, but the other two give a better understanding of it and it will be good for us to consider them. So, each point will be dealt with in their order, and we will consider the first point at the start.²

There is an inner peace that is usually given to every genuine believer in Christ.

This is why David asks in Psalm 42:11, “Why are you cast down and why are you unsettled within me?” It seems that this is not his usual state of mind. It was usual for him to have inner peace and quiet. So this leads to the fact that the people of God usually have the peace of God. Revelation 7:13, 14 says that they are clothed in white: “What are these which are arrayed in white robes? They are such as have washed their robes and made them white in the blood of the Lamb.”

The book of Revelation reflects Jewish culture in that they had their black mourning clothes and white rejoicing clothes. The Hebrew rendering of Psalm 43:2, “Why do you go in mourning?” is “Why do you go in black, because

² The other points will be considered in subsequent issues of this magazine.

of the oppression of the enemy?" The mourning garment was a black garment, and the white one was the rejoicing garment. Ecclesiastes 9:8 says, "Let your garments be always white and let your head lack no ointment." The Hebrew nobles were called blessed because they were dressed in white clothing. Ecclesiastes 10:17: "Blessed are you, O land when your king is the son of nobles." This phrase, however sometimes stands for the purity and holiness of the believer such as in Revelation 3:4: "You have a few names even in Sardis, which haven't denied their garments, and they shall walk with me in white, for they are worthy."

But it is usual to note the joyfulness and comfort of our position in Christ. Therefore in Revelation 8, the saints are presented in white not only because of their purity, but because of their rejoicing. They usually go in white because they have an inner peace and rest in Christ. "Great peace have they who love your law, and nothing shall offend them" (Psalm 119:165). "But glory, honour and peace to every person who works good; to the Jew first, and also to the gentile" (Romans 2:10). It doesn't matter who or what he is; if he is a godly person and does good works, he will receive glory, honour and peace, not only in his outward demeanour, but also in his inner being.

How can it be otherwise? Genuine believers walk with God, they fellowship with Him, and they acquaint themselves with Him. You will see in Job 22:21 that this familiarity with God brings rest and peace: “Acquaint yourself now with him and be at peace.” Believers in Christ have a special familiarity with God and because of that they have peace; because they walk with God and have constant fellowship with Him.

They have fellowship with the Father and He is the God of all consolation. They have fellowship with the Son, and He is the Prince of Peace. They have fellowship with The Holy Spirit, and he is Comforter. They have fellowship with all Three through the gospel, which is the Word of peace and the gospel of peace. So therefore how can it be any different that believers in Christ usually should have inner peace?

We need to have this more clearly explained to us, how the Father, the Son and The Holy Spirit, with whom we have fellowship, are involved to maintain our peace.

The Father Is Involved To Give Peace

The Father is involved to give peace to believers through the privilege of His position; by His commandment; by His

promise; by what Christ did for us on the cross; and by believers' chastisements.

He is involved by the privilege of His position. Kings and presidents will maintain their offices through the privilege that their position brings them. And so it is the great prerogative of God the Father to give inner peace. "I create the fruits of the lips, peace, peace" (Isaiah 52:19). He is also called the God of peace, the God of consolation; not the God of indignation, or the God of war, but the God of peace. This is why God is entitled to give us peace.

He is also engaged by virtue of His commandment. If you look at Isaiah 40:1, 2, you will see that He commands the prophets and ministers to preach comfort: "Comfort you, comfort you my people, says your God (verse 1); speak you comfortably to Jerusalem and cry to her that her warfare is accomplished, that her iniquity is pardoned, for she has received of the Lord's hand double for all her sins."

Let's suppose that a person's testing is very great. He has commanded us to comfort the person, and to comfort them more than once, "Comfort you, Comfort you", not once, but twice. This shows by emphasis how important it is to the Lord that His people receive comfort in their trials and testing.

But we need to watch out for various types of comforters, like Job's comforters who speak hard words to distressed believers. This is why God says, "Speak comfortably" (in our English version), but in the Hebrew it says, "Speak to the heart, speak soft and sweet words, speak to the heart of Jerusalem."

But you might say, "But my testing is so great that I am not able to hear those who come to comfort me."

But look carefully at what follows: "Speak to the heart of Jerusalem and cry to her. Lift up your voice and cry." If a believer is distressed, tested and cannot hear easily, you who are pastors or ministers, raise your voice and cry out; not only speak to the heart, but speak assertively to it. But what are the things they need to speak out assertively? There are three things to be spoken to a distressed believer:

1. That her warfare is accomplished; "Affliction and testing is at an end, it shall be no more."
2. That her sin is forgiven and pardoned fully and freely.
3. That "she has received at the Lord's hands double for all her sins."

God has nothing more against her. He has no further quarrel and no further punishment to inflict upon her. God has commanded ministers and pastors to preach peace and comfort, and what He has commanded. He will engage Himself to work with it. This is what is meant by the Father is involved by virtue of His commandment.

He is also involved by virtue of His promise. Therefore if you turn to Psalm 29, you will see what the Lord has promised: verse 11, "The Lord will give strength to His people; the Lord will bless His people with peace." So there is the promise. Isaiah 26:3 backs this up: "You will keep him in perfect peace, whose mind is stayed on you." According to the Hebrew it should read: "You will keep peace, peace: twice peace. You will keep peace, peace for him whose mind is stayed on you." This is how the Lord isn't only involved in giving peace to His people, but He is also involved to keep their peace for them through His promise.

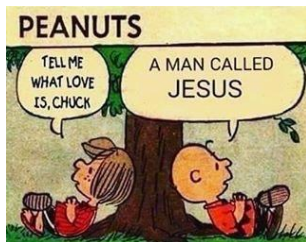
Now, the Lord is also involved through the price that Jesus paid on the cross of Calvary. Christ has purchased peace for his people, and what Christ has bought for them, the Father is involved in giving it to them. You can read this in Ephesians 2:13, 14: "But now in Christ Jesus, you who were sometimes afar off are made nigh by the blood of Christ. For he is our peace, who has made both one and has

broken down the middle wall of partition between us. Having abolished in his flesh the enmity even the law of commandments, for to make in himself of twain, one new person, so making peace.” It goes on in verse 16: “And that he might reconcile both to God in one body by the cross having slain the enmity thereby and came and preached peace to you that were afar off and to them that were nigh.”

So, through this you see that it is what Jesus bought for us on the cross – this inner peace and quietness; and because Jesus paid the price for us, God the Father is fully involved to give us peace.

The Father is also engaged to give peace to His people by all the chastisements that happen to believers. Isaiah 40, which was quoted previously, shows that the Lord has commanded His pastors to speak comfortably to His people because “she has received of the Lord’s hand double for all her sins” even though they had been fully chastised for their sins.

The Son Is Involved To Give Peace



The Father has qualified the Son to give His people peace. See Isaiah 61: "The Spirit of the Lord is upon me (he says) and he has anointed me," why? "That I might comfort those who mourn." This is one aim, but look at Isaiah 1:4: "The Lord God has given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakens morning by morning, he wakens my ear to hear as the learned." These are clearly the words of Christ as in the following words: "The Lord God has opened my ear, and I was not rebellious, neither turned I away the back; I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting."

What does Christ say here? He tells us that He has received the tongue of the learned, to comfort those who are distressed and troubled in conscience, to help poor wearied believers. But why does He say “the tongue of the learned”? All people desire to hear the learned, and it is the greatest learning in the world to speak a word in due season by way of comfort to those who are weary. This is the greatest piece of pastoral learning, and Christ says, “He has given me the tongue of the learned.”

But not all learned people have the wisdom to speak a word in season. See what follows: “He has given me the tongue of the learned that I should know how to speak a word in season to him that is weary.” But does Jesus have the skill to do this? Yes. “He wakens morning by morning.” As a master is up early in the morning to teach his students, God the Father has been teaching Christ this great skill from all eternity. “Morning by morning he wakens; morning by morning he wakens my ear to hear as the learned.” It is this great learning that Christ is commissioned to be involved in speaking a word in season to those who are weary.

He is also involved by His own sweet, loving, and tender disposition. Although He is a lion of the tribe of Judah, He is not the roaring lion seeking to devour. He is a king, for sure, but He comes meekly, riding upon a donkey’s colt.

“He does not lift up his voice in the streets.” When He was about to leave the world, He said to His disciples, “My peace I give to you; my peace I leave with you: not as the world gives peace, but my peace I give to you” (John 15:27). As soon as Christ rose from the dead and met with His disciples, what does He say to them? When they were all met together, “Peace be to you” (John 20:19). As it was His last words when He left them, so it is the first word that He now uses when He sees them again.

“But, O Lord, we have sinned greatly since we saw you.” Regardless of that, yet “peace be to you.” “But, O Lord, here is Peter among us who has denied you since you saw us”. Regardless; I know it very well, yet “Peace be to you.” Peace when He went away, and peace when He came back. This is His language and this is still His disposition. In this way, He is involved in our peace.

He is also involved by his office to give peace to His people. The apostle calls Him our great High Priest. It was the role of the high priest in the Old Testament to bless the people; and when he blessed the people, what did he say, except, “The Lord bless you and give you peace”? So, if Jesus Christ is our great High Priest and it is the role of the high priest to bless and to give peace, then Christ, by virtue of His role also, is involved to give peace to His people. If we take all these three together, Christ the second Person is

involved: by what He has received from the Father; by his own disposition and by His role. And so it is obvious that there is a major involvement by Jesus Christ to give peace to His servants.

The Holy Spirit Is Involved To Give Peace

As the Father and the Son are involved to peace and quietness to the saints and people of God, The Holy Spirit is also involved to give peace to them. He is the great executor of Jesus Christ. When Christ died, He made his will, and gave a legacy to His disciples. "My peace I give to you:" and then He sent the Comforter, the Spirit from heaven with the aim of bringing peace within their souls. The Holy Spirit isn't only the executor to see the will of Christ fulfilled, but he is, as it were, our Advocate. Although, we have an Advocate and He is Christ, but the Spirit is, as it were, our Advocate. Because He represents Christ, we have one Advocate in heaven, and one within ourselves.

When a godly person sins, Satan accuses him in heaven, and therefore John says, "If any person sin, we have an Advocate with the Father, Jesus Christ the righteous" (1 John 1:2). Also, when a believer sins, Satan also accuses him to himself, and this is why the apostle says, "We have

the Spirit within us, making intercession.” When Jesus said, “I will send another Comforter” (John 14:16), the same word is translated “Advocate”: “I will send you another Advocate.” The Spirit of the Lord is also our witness: “For the Spirit shall bear witness with our spirits that we are the children of God.” Now when the Spirit bears witness with a person’s spirit that he is a child of God, then he has peace and quiet.

So, if you consider all these involvements, the Father involved, the Son involved, The Holy Spirit involved, for the peace and quiet of God’s children, you must find it necessary to conclude this point and doctrine and accept that surely there is an inner peace and quietness of soul, which God’s people are normally endowed with everything else. But our experience seems to speak to the contrary; because there are many of God’s own people who do not have inner peace and quiet, and are full of doubts and fears about their eternal condition.

So, the second point of doctrine asks the important question: Is it possible that this peace may be interrupted?

Some have never experienced peace all their lives. “Oh”, says one believer, “I have been afflicted, troubled for a very long while; two, four, six years and I have never yet

had inner peace and quiet. Therefore either this doctrine isn't true or else I am not a true believer."

Your experience may be real to you, nevertheless the doctrine may be true. General rules always have some exceptions. Though the clothing that believers usually wear is white, yet here and there some go clothed in black and remain so for a great while. But so that there is no stumbling concerning this matter I want you to consider some distinctions:

A Central Core Peace

1. You need to know that there is a core peace which the saints and people of God have, and there is an additional peace. The core peace naturally flows from their conversion to Christ: "Being justified by faith, we have peace with God" (Romans 5). Then there is an additional peace which arises from the awareness of their justification.

It is possible for a believer to lose the latter for a long time, but the former will never be lost. As a woman who has a great settled estate with the wealth that goes with it, and then goes on an overseas holiday and then encounters thieves. They take away all the money that she has on her. But she says. "Although they have taken away my spending

money, they cannot take away my whole estate and wealth, so I haven't lost the lot". In the same way, believers may lose their "spending money" in that they may lose the peace that arises from the awareness of their justification; but as for the core peace that arises and issues from their justification itself, they will never lose that. Peace is the wealth of the Church and that is the peace they will never lose.

A Difference Between Peace and Comfort

2. You must know that there is a great difference between peace, comfort and joy. A person may have peace when he or she has no comfort; another person may have comfort but has no joy. One is beyond the other and one a degree above the other. Right now it may be daylight and yet the sun may not be shining. The sun may be shining but it might not yet be noon. It is possible that a person may have peace and yet not much comfort. Possibly a person may have comfort and yet not much joy. So now, a distressed believer may think that because he has no joy, therefore he has no comfort, and because he hasn't much comfort, he has therefore no peace. We need to work at knowing the difference between these.

There Is A Peace Opposing What A Person Has Been And What One Would Be

3. A weak Christian, although a true believer, has no rest or quiet when he considers what he should be and what he should have. But approach that person and say, “You remember what a wicked life you once led: you were an alcoholic, or you were a philanderer: what do you say? Would you go back to being like that again?” He says. “Oh, no! I would not want to be like that again for all the world!” This shows that the believer has peace in opposition to what it has been, though he or she does not have peace and quiet in opposition to what he or she wants to be.

A Secret. Dormant. And An Awakened Peace

4. This shows that there is peace in the seed and peace in the flower. As it is with many wicked people, for the present they have great comfort, but when affliction and the day of death comes, it is that point where they have trouble. They have trouble in regard to sin. Why is that? The sin and guilt was in their heart previously, only it was asleep in them, but now it is risen up. So with a true believer in regard of his peace: possibly for the present he may be full of trouble, but when affliction and the hour of

death comes, then he has peace and comfort. Why? It was there previously. It was down at the bottom, only he was not aware of it, and so did not know of it.

So, if you ask such a weak believer who is full of fear for the present, "Do you see that drunkard, or swearer, or philanderer over there? Would you wish to be in his condition? Would you be contented to be in that person's condition?" He says, "Oh, no! I would not be in that kind of a condition for all the world!" Why does he say that? The reason is that there is a peace and quietness right down deep in him although he is not aware of it.

It is true that believers grieve, but then they rejoice that they can grieve. They are troubled for sin and they have rest and quiet in this, that they can be troubled for their sin. They have no peace in their sin, but they have peace in that they can have no peace in their sin. So say to them now, "Are you troubled that you are troubled; you are in some measure grieved for sin; and are you troubled that you are grieved?" They will say, "No. I am glad that I am grieved for sin and the Lord knows. It is my trouble that I cannot be grieved more intensely. I have quiet and peace in that I am troubled."

Some believers have peace in the direct act and some have peace in the reflex act. Some have it more at the first hand

and some have it more at the second hand. If we consider all these distinctions we will find that every true believer, more or less, may be said to have inner peace. So if that is the case, what is the issue with this doctrine? Where is it leading to?

This is the issue: Look at what a blessed condition that true believers are in! Isn't it a blessing to have inner peace; to have quiet, inner peace and rest? If you have inner peace, though you lack peace on the surface, you will be able to bear all your burdens. "The spirit of a man will sustain his infirmities" (Proverbs 18:14), "But a wounded spirit who can bear?"

Some believers bear sicknesses and fevers; some bear disabilities and disease, persecution and torture; but a wounded spirit who can bear? But "the spirit of a person will sustain his infirmities", if he has inner peace, if he is "heart-whole", as they say. If he has inner peace, then he will be able to bear all his burdens. We see the challenges of our times and so we cannot promise ourselves peace for even a day. A cloud may suddenly arise and in a night all our comforts may be plunged into darkness, so it is a great thing to have inner peace, rest and quiet!

If I have inner peace, I can find relief here against all calamity. What if I have trouble from my friends? I still

have inner peace. What if I am reproached by them? I still have inner peace. I may get wet from the rain. My raincoat is wet but I am not wet to the skin. I am still dry within. “Blessed (says Jesus) are those who mourn for they shall be comforted” (Matthew 5:4). Are these ones blessed right now who shall be comforted in the future? So the ones who are comforted are blessed, and so are the ones who have peace and quiet already.

This doctrine looks intently on both the believer and unbeliever. It looked once very intently upon a great man in Germany in such a way that it led to his conversion and turning to God. He was a profane person and coming occasionally to hear Peter Martyr preach, he heard this expression or something similar: “When you see people at a distance skipping, leaping and dancing, you think the people are mad; but when you draw closer to them and hear what music they are playing, you stop wondering. You wonder at yourself instead that you should’ve wondered at them at all.” Peter Martyr went on to say: “So when you see the godly at a distance and see them running after Christian involvements and going to worship services frequently and rejoicing in the ways of God, you think that these people are mad and you say they are mad; but, if you get closer to the ways of Christian faith and perceive what music these people are within, you don’t say they are mad, but you rather wonder at yourselves,

that you should wonder at them.” At this the great man, hearing this account, was so convicted with it that he began to examine himself and that was the first step toward his conversion to Christ.

There is nothing further to be said about that. You who are unbelievers, you hear what music Christian believers have within themselves, the peace and quiet that they usually have, though occasionally there may be some exceptions, yet usually, the music they have within is a great inducement for anyone to be a Christian believer!

But this doctrine also looks intently upon you believers. It calls for your thankfulness that you should praise the Lord for the peace and quiet that you have. You will praise God for your outward peace, especially if it is a peace after a war; especially a civil war and you have suffered because of it. You believers, who have that inner peace, have had a civil war within your own bosoms and you have felt the pain of trouble of conscience, and now you have peace. So will you not be thankful? Won't you praise the Lord that He has given you this peace and rest?



“I do confess that it is the duty of all those who have rest and inner peace and quiet to be very thankful; but there is one thing that hinders my thankfulness. I cannot praise the Lord for the peace and quiet that I have, and that is why I fear my peace isn’t right. There are many that have a counterfeit and a false peace and I am afraid that my peace is false and therefore I can’t praise the Lord or be thankful for it.”

A False Peace

I agree that there is a false peace that wicked people have. It can even be an inner peace. If you look into Deuteronomy 29:19 you can read as much: “And it come

to pass when he hears the words of this curse, that he blesses himself in his heart, saying, I shall have peace though I walk in the imagination of my heart, to add drunkenness to thirst.” A person may be in a most cursed way, adding drunkenness to thirst and yet he may have peace and say in his heart, “It shall go well with me.”

Doubtless, there is a peace of security and there is a peace and a rest of sleep, as well as of health. A person who is wounded and full of aches and pains does not feel them when he is asleep; but the reason why he does not feel them isn't because of his health, but because he is asleep. So the person may be freed from the trouble of inner aches and pains because he is asleep as well as because he is in health.

But there is also a peace that is the fruit of The Holy Spirit. You read this in Galatians 5: “The fruit of the Spirit is love, joy, peace.” Doubtless there is a false and a true peace, but shall I say that all my money is counterfeit because there is counterfeit gold around? To help a little in this, I will speak something of the difference of true and false peace:



"It's 'the truth, the whole truth, and nothing but the truth.' It's not a multiple choice question."

True saving peace is the child of grace and the mother of grace. There is a peace that arises from receiving God's common goodness, and this is a common peace. There is also a special peace that arises from the receiving of God's special favour and free grace. True peace is the daughter of that grace, yet it is the parent of inherent grace or of gracious actions. It might be better to say that it is the nurse of grace because the apostles says, "The peace of God that passes all understanding keep (or guard) your minds and hearts" (Philippians 4:7). This saving peace is a guard to all our graces. False peace is a guard to all our sins.

True saving peace is a peace that is wrought by faith. “Being justified by faith, we have peace” (Romans 14). “The Lord give you peace in believing” says the apostle. It comes in a way of faith. True saving peace comes by faith. False peace is either born with us and was never interrupted because it is the offspring of nature only, or the outworking of a natural conscience, or the working out of one’s trouble over time.

True saving peace will live in the sight of sin. False peace does not endure the sight of sin. A true believer, the more he sees his sin, unless he is under testing, he has more peace. A wicked person, the more he sees his sin, the less peace he has, and any peace that he might have arises from blindness to his sin. True saving peace loves to be examined and is willing to be examined. It loves to be tested and tried. But false peace cannot endure examination. It runs away from the light. It does not love to be tested and tried.

True saving peace is spoken by God. “I will hear what the Lord will say, for he will speak peace: (Psalm 86:8). When God speaks peace, he speaks it to a believer going through or after testing. When God speaks peace he speaks it with a strong hand; giving such peace as not one person in the world is able to give. When God speaks peace it is a peace

beyond all expression. "The peace of God that passes all understanding." It cannot be uttered.

Now though a wicked person has peace, and much inner peace and quiet, yet God does not speak it; for it was not spoken to him in or after testing, it was not spoken by a strong and irresistible hand; it is such a peace, as may be wrought by time, time working through the trouble; or the pleasures and contentment of the world may cause it to settle; it isn't a peace that is beyond all expression, nor a peace beyond all low peace which you may easily express.

But now as for you who are true believers, who make this objection, and have this fear and scruple in your hearts, I will here appeal to your own souls; you know and remember your former trouble; now you have peace, and you have inner rest; I appeal to you, I say, whether yes or no, when you were in that trouble, suppose I, or another minister, or ten other of your own choosing, suppose a hundred should have come to you with one promise after another, had we been able to have spoken comfort to you? "Oh, no; if the Lord had not spoken comfort to me, it had not been in the power of all the ministers in the world, to have spoken comfort to my soul, but the Lord certainly has done it."

Yet I appeal to you; aren't you willing to have your peace examined? Aren't you willing to have your peace, your inward peace tried? "Yes, with all my soul I would have my peace tried: and truly, I could not hope that my peace were right, if I were not willing to have it examined."

Well, yet I appeal to you further; and don't you find that you have peace, even then when you do see your sins? And the more you see your sins upon the back of Christ, the more peace you have? Yes; and don't you find this, that your peace came in, in a way of believing? From the sight of Christ, laying hold on the promise? By the prospect of free grace? "Yes, I must say so, had I not had a promise to stay my soul upon; had I not had a view of free grace; had I not seen the Lord Jesus, I had never had any peace in my poor soul: but the Lord knows, that thus I attained my peace."

Well, then, be of good comfort, man or woman, I tell you from the Lord, your peace and quiet is right, I know what the danger is of sewing pillows under people's elbows, and speaking peace, where none ought to be spoken: but, I say, if it be thus with your soul, notwithstanding all your sins and fears, from the Lord, I say to you, your peace is right; go in peace, and the God of peace tread down Satan under your feet.

“But I fear that my peace, my inward peace isn’t right because it does not last and continue.”

We will answer that question in the next issue.

this bible verse always keeps me goin





Paul Christensen

This magazine's purpose is to build up the faith of believers.

I am an elder of St Aidan's Presbyterian Church in Conifer Grove, Auckland NZ. At present, I am assisting with the ministry of the church along with the other elders and very capable preachers as part of an elder-run church.

I am including articles from recognized, effective pastors and ministries that have proved themselves in having the Holy Spirit work with them in the conversion of sinners, effective and powerful impact that they have on believers, and in the growth of their churches. I think that it is important for the members of the congregation to have a range of ministry outside of their usual one-person ministry that has been the norm for a number of years before our current minister recently resigned.

You will notice that I have included jokes and humorous pictures in this magazine. I am a strong believer in humour

as a healing resource. I believe that the business of sharing the Gospel is serious, but some become so serious that they are dour and humourless. I don't think that these people are a good advertisement if we want our church to grow and be filled with believers who are passionate for Christ and who approach their faith with joy. "In His presence is fullness of joy" (Psalm 16:11), and good, clean humour is an important part of that.

All articles are printed with the kind permission of the authors, who believe that it is important that the message of the Gospel gets out there, and the importance of walking with God in love and faith, along with unity among Christian believers.

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Once you have read this, pass it on to someone else who might be encouraged by reading it.