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GOSPEL STANDARD BAPTISTS

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Prayer Meeting Address by Mr. J. Delves at "Ebenezer", Clapham
7.12.51

Hymns 1022, 111

Reading: John 14

Psalm 23

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GOSPEL STANDARD BAPTISTS

These words are very familiar to us, but are indeed very sacred and very full of gracious teaching. They bring before us who and what the great Redeemer of His people is, that He is God. He reveals His Deity; "He that hath seen Me hath seen the Father". I think I shall not forget what that word meant once to me. It was, I believe I can say, a revelation of the glory of the person of Christ in my soul that has left an impression I hope never to be erased. He also reveals that He is everything to His people in their salvation; "I am"; He says, "the Way, the Truth and the Life." Actually we need nothing to take us to heaven outside of that, and it will be our mercy if we are kept closely applying ourselves to the Lord for this teaching, to have Him thus revealed to us as the way from hell to heaven; the truth of the fulness of the blessed Gospel and of all the doctrines of it; and the life, the life that is in the believer, which is the life of Jesus in him, as He said here, "Because I live, ye shall live also."

Then too He speaks of the teaching that shall be in them, which is by the Comforter, the Holy Ghost, "He shall dwell with you and shall be in you." A very blessed promise, and when the unction of the grace of it is felt in our souls in a lively way we shall walk humbly, we shall be very tender before the Lord and very exercised in the things that accompany salvation. As well as this teaching that shall be in them by the Holy Ghost, who will teach them all things, there is also the peace which He will leave with them. "My peace I give unto you." Perhaps there have been moments when the way this is put by the Lord to His disciples has been peculiarly sweet in your soul. "Peace I leave with you", and then not "A peace I give unto you" but "MY peace". This is the peace that He procured by His sufferings, and is actually that inward

spiritual quietness which His sacred presence and a taste of pardoning love brings into the soul.

Actually it is only by the enjoyment of the peace here promised, which is the Lord's sacred presence, that we can respond to the exhortation in the first verse, "Let not your heart be troubled...ye believe in God, believe also in Me." Now that is a wonderful peace, for it is the Lord's peace. It is actually that inward peace felt in the conscience through His pardoning love and the enjoyment of His presence which allays all these disturbances that tend to tear us this way and that, and prevents an over-concern about things outside us, and in removing that brings a holy quietness and confidence in a personal interest in a Redeemer's love.

Thirdly He brings before us the prospect before His dear people; and in that there is something very sweet to faith when it is felt, because heaven is a prepared place, and was prepared in one sense by the sufferings on Calvary, because there could be no heaven without that. The Redeemer's substitution is one of the preparations whereby the door of heaven is opened to coming redeemed sinners. And when they leave this body and exchange earth for heaven, there, as we have been singing, "Pleasures banish pain". But His divine intercession, which is so attractive to a believer in Jesus, is another preparation. "I go to prepare a place for you, and if I go and prepare a place for you I will come again," as though He would say "I will never lose sight of them." And neither will He. "Yet a little while and the world seeth Me no more, but ye see Me." The two have never lost sight of each other really, Christ and His people. What we need is that inward teaching. I feel to come so short in this, and yet it is very attractive, because I need it so much. "He shall teach you all things." Faith opens its arms in prayer in the Lord's name and asks for this great blessing. O may the Lord favour us with it in our assembly, in our prayer-meetings and in all our labour in His holy Name. Amen.
