

# **Stand Therefore**

**Discipling Young People for Biblical Living**

**Issue 16**



**Sons of  
Adam**

Awaked by Sinai's awful sound,  
My soul in guilt and thrall I found,  
Exposed to endless woe;  
Eternal truth did loud proclaim  
The sinner must be born again,  
Or else to ruin go.

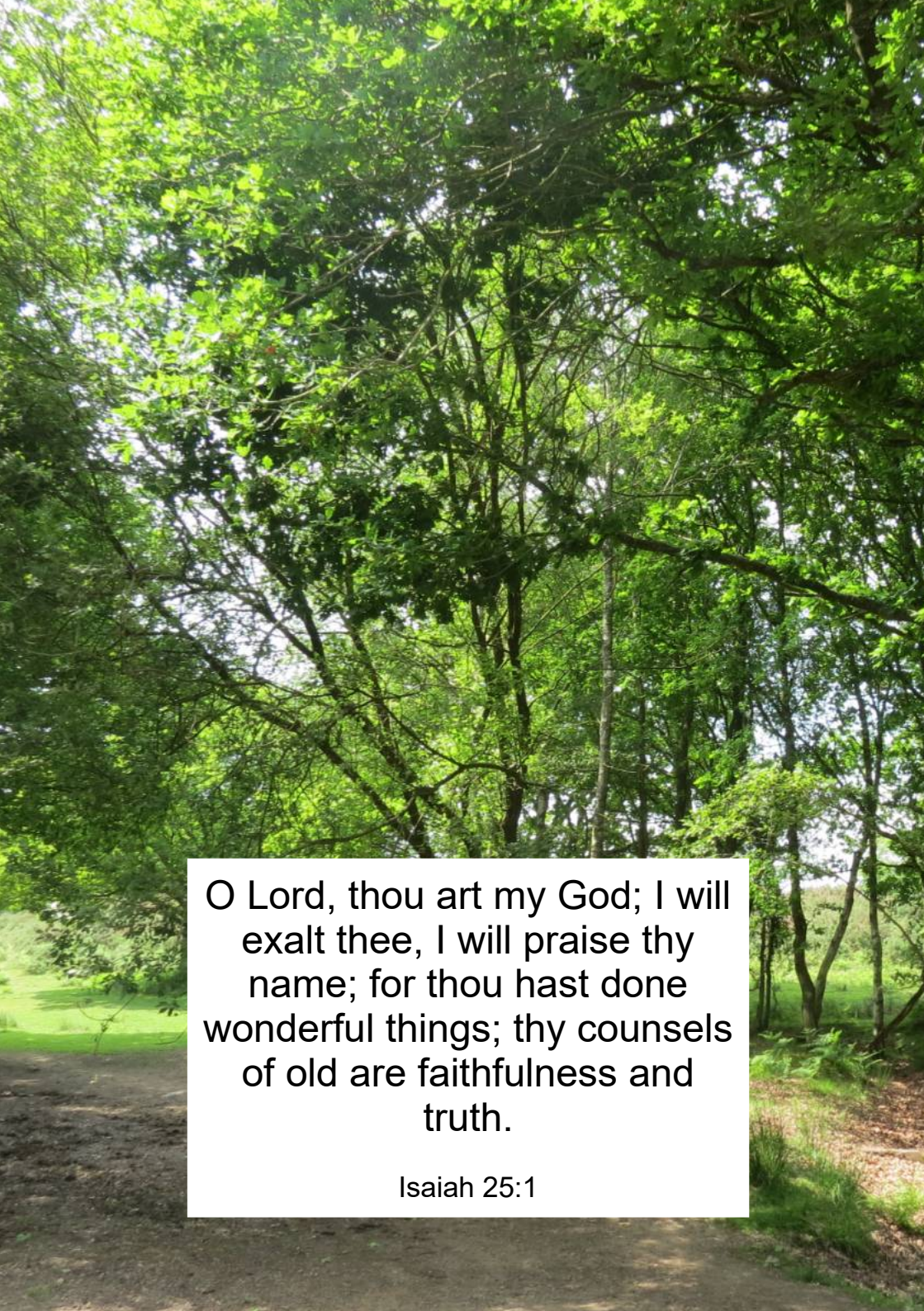
Amazed I stood, but could not tell  
Which way to shun the gates of hell;  
For death and hell drew near.  
I strove, indeed, but strove in vain--  
The sinner must be born again,  
Still sounded in my ear.

The saints I heard, with rapture tell,  
How Jesus conquered death and hell,  
And broke the fowler's snare;  
Yet when I found this truth remain--  
The sinner must be born again--  
I sunk in deep despair.

But while I thus in anguish lay,  
Jesus of Nazareth passed that way--  
I felt his pity move;  
The sinner, by his justice slain,  
Now, by his grace, is born again,  
And sings redeeming love.

Samson Occum





O Lord, thou art my God; I will  
exalt thee, I will praise thy  
name; for thou hast done  
wonderful things; thy counsels  
of old are faithfulness and  
truth.

Isaiah 25:1

# Introductory Note

## The Editor

In this issue, I have the privilege of announcing a few certain things, and bring some changes to your notice. I know that change can be a very dangerous thing, but it can also be a very good thing, and I trust it will indeed be a blessed thing in our case.

Firstly, the most major change is that we have changed our focus from young men solely, to focus upon young people. There is a great dearth of spiritual help for such, and yet what a blessed thing it is to be pious and devout in Christianity from a young age. Solomon wrote: 'Remember now thy Creator in the days of thy youth'. We seek the conversion of souls to Christ, young and old, and the building up and blessing of souls brought by the grace of God to a knowledge of salvation. But we believe that young women may benefit from these pages (if God will so deign to bless them), as well as young men, and we trust that the Lord will bless as we seek to continue to serve him.

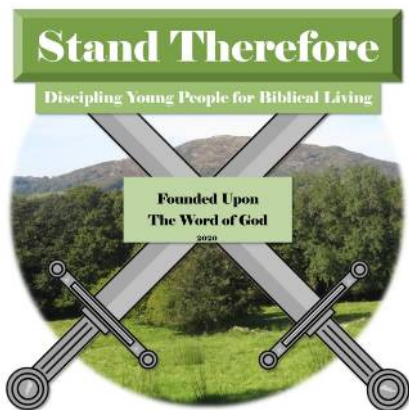
A second change is that we have determined to change the catechism. This is quite a minor change, for we have simply switched from the Westminster Shorter Catechism, which was compiled by the Westminster Assembly. They were Presbyterians, however. Whilst much respect must be given by us to those who are Presbyterian, and we do hold the grand work of the Westminster Assembly in high esteem, we profess to be Baptists; and upon finding the Baptist Catechism edited by C. H. Spurgeon, we have determined to use that instead. That catechism follows very closely to the Westminster, but is slightly more concise, and naturally expresses Baptist sentiment upon the matter of the baptism of infants, and thus, as we consider, is a slight improvement.

Thirdly, after a long period of time when propositions have been made, but no action has taken place, we have organised and arranged a meeting for the subscribers of 'Stand Therefore', and

also any other young (or older) people who wish to attend. The meeting will be held at Bells Yew Green Chapel, which is the chapel which the primary editor (William Arrowsmith) attends. You will find the advertisement and details for the meeting attached with the email in which you received this magazine. You are more than welcome to attend on the 23<sup>rd</sup> of July at the chapel if you are able, but I know some of you are at such a distance as to make it prohibitive, and so we will stream the addresses on YouTube.

Please feel free to invite any one you know who may wish to attend. This meeting is not limited to young men, or professing young people; families are welcome, and older people. The subject will be concerning practical holiness, and the necessity of practical holy living; the gospel message will still be clearly proclaimed, as we cannot fail to proclaim the glorious good news provided for sinners in that. We hope in the future to hold more such meetings, as the Lord wills, and as we are granted ability.

I will also say in closing, that if any would appreciate receiving printed copies of this magazine, please do contact me, as we would be very willing to look into it for you. We are desirous that the Word should go forth, especially to young people.



Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Ephesians 6:13

[www.standtherefore.weebly.com](http://www.standtherefore.weebly.com)  
<https://www.youtube.com/channel/UCj7GCVHUVZ9LhPwXTgzKXzQ>  
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# Spurgeon's Baptist Catechism

## Question 15

### ***Did all mankind fall in Adam's first transgression?***

*The covenant being made with Adam, not only for himself but for all his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.*

Adam was the representative of the human race; he was the father of all men alive to this day. Therefore, in Adam, we fell, and we have the evidence in our own hearts to bear testament to the fact that we are sinful. The Scripture tells us what we already know, I trust: 'All have sinned, and fallen short of the glory of God'.

Does your heart ever condemn you and convict you of sin? There is an evidence of salvation contained in this, and I pray you to examine yourselves as you read this, whether you be in the faith. Can you honestly answer this test? It is but one of many. You may object that you are saved, and therefore you need not consider whether or not you are saved. But I would rather that you were constantly testing your faith, than that any of you should perish, especially you who hear the gospel often. It is healthy to regularly engage in self-examination.

Do you see sin in yourself? This is the first part as we shall consider it. There are many people who consider any thought of sin in themselves as being a most impudent suggestion. They call themselves Christian, and they bring a bad repute to the name, for they think themselves to be such holy people, perfect people, never wrong about anything, and never making any serious mistakes. They seem to think that Heaven's gates will open to them as long as they avoid any major scandals, and are seen to be doing good at every opportunity. But the true Christian acknowledges his sin, and as we grow in grace and knowledge, and as we draw closer to Christ, we see more and more sin, which led the apostle to be so downcast in Romans 7.

It was not the fact that he was particularly sinful that caused him to cry out as he does in verses 24 and 25, but it is because he has such a clarified view of his own carnality, even though legally he is cleansed from his sin. Justification, which is the legal washing, takes place once at conversion, but sanctification, which is the practical holiness, must continue, and is the work of the Spirit throughout life until death, when those who trust in Christ will be made perfect.

If you recognise you have sin in your life, and see that you do sin much every day, even every hour, and shorter times even than these, then the second part of our consideration is this: do you seek to do anything about your sin? It is a good thing if you see your sin, but do you actually do anything about it? I know too many professing Christian people who do most certainly see that they are sinful, but who seem to do absolutely nothing about it. This is a sad case indeed. The Scriptures do not promote a common ideology at this time, whereby you do nothing, and just let God do everything. No, there is certainly some responsibility on man's part. Are you looking to break certain habits which are not healthy or helpful? It will be very hard, but it needs to be done. The woman caught in adultery (John 8:1-11) will serve as an excellent illustration here. When you find yourself doing things habitually which are wrong, not helpful, or simply harmless but not profitable, than recall Christ's words to that woman: 'Go, and sin no more'. Do not let habits bar you from Heaven. Enlist divine aid regularly, and be praying over certain habitual sins every night, and work to eliminate them. Ask for help from a close friend or family member, where appropriate. They may be able to remind you every time you do certain things (though this will not always be possible).

There will be times and cases where you must deal with things without any other human help. It is the matter of mortifying the body. It is a life's work, but never give up on it, and always, night and day, be about your business, which is to fight the good fight, and to never give up on the work. Christ did not, but saw out the plan of salvation to its completion. So we must take heart from our dear Master, and if never before, repent and believe.

# The State of Adam's Descendants

*And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*  
*Genesis 6:5*

Following the fall of man in the Garden of Eden, the state of mankind degenerated very quickly, until the time when we read of God's diagnosis of the heart of man which we read in the text above. From this text, I would like to draw three certain applications, which I trust will be of use to each one of you.

1. *The wickedness of people today.* Modern thought is almost entirely corrupt. We see, even in Britain, where we have had so much blessing in past years, those who would change the Biblical concept of gender, of marriage, of the family, of love, and indeed of Christianity itself, amongst other things. Suggestions within the professing church of a God of love, but denying God to be a God of judgement, denying sin, repentance, and the necessity of Christ only as a substitute, are fairly blasphemous. But beyond the doctrine, the practice of much of the church is sinful also, such as the sensual, devilish, and entirely carnal, music which is employed in the 'worship' of God, and such as prayers offered in a manner entirely unknown in the whole of Scripture, as well as the desire to have all as teachers, and not having some set apart especially for the ministry work.

Almost every world leader, and almost every member of the parliament in this land and in others, is living for themselves, and therefore committing rebellion against the God of all creation. Therefore we may expect to see in their works the desires and carnal lusts of men without God. We cannot expect rulers who make godly laws, who are not acquainted with the laws of God. The blessing which has been upon this land in the past has resulted in some apathy towards the gospel, due to the widespread acceptance it once had in this land, even if it was for the most part merely nominal Christianity that reigned.



Times are changing, and mankind (both leaders and common people) is morally on a slippery downhill slope; apathy is fast turning to aggression, as demonstrated by opposition to those preaching on the streets. We must do our duty and continue to serve Christ in the face of danger.

2. *God's observation and knowledge of our deeds.* We cannot solely think of others in this text, but we must briefly make application to ourselves. This is our first duty, to take care and make sure of our own position before God. God knows and sees and observes all that we do. How careful then should we be of every small action that we do. We all have a tendency to wickedness, and therefore we must most earnestly watch and pray, that we fall not into temptation, and sin against God, for he will surely see. Be sure your sin will find you out. God is grieved when he sees his children sinning, and we must take every effort to stop ourselves, with Christ's strength, from offending our Saviour.

3. *God's observation and knowledge of our thoughts.* God is able to observe all the thoughts of the mind. There is nobody else that can do this. You may think that all your private thoughts are hidden; your family and friends cannot see what you are thinking, nor can any of the leaders of your local fellowship. But the Head of the Church, our Lord Jesus Christ, can see your thoughts. God knows more about you than you even know about yourself. You may be confused, you may not see how you may be able to serve the Lord; you may not know what to do, or where to go. But take comfort from this: if Christ is your Lord and Master, a close walk with him will be the best for you. Why? He knows all things. We must walk with Christ, even as Christ walked on this earth, if we would know the mind of Christ. We must also, however, beware of what we allow to be entertained in the dining room of the mind, or, if you prefer, what we permit to abide in the guest room of that faculty. We ought to be thinking on things that are described concisely for us in Philippians 4:8.

Let us be aware that all mankind is naturally wicked, and let us seek to guard ourselves, by watching and praying to Christ.

# The Natural Heart of Man

*The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.  
Jeremiah 17:9-10*

Perhaps you may have heard one excusing another of wrongdoing thus: 'Well, he is good at heart'. It seems a common thing (and good men of old have observed the same) that men seem to think that their hearts are really not so bad, even not so bad as their persons. But the heart is particularly bad, and it is the sad state of men's hearts that causes them to think thus. The heart is worse than anything else. Who can tame the tongue? Who can know the heart?

The heart can only be known, through and through, in all its colours, by God. He is the one who searches the heart, and tries it, even the depths of a man. There are plentiful examples in the Scriptures of men who have listened to their hearts, and have been led astray, for they are so deceitful as to be unsearchable. Take the apostle Peter. He boldly told Christ that though all others should forsake him, he would not. Peter went on to deny Christ thrice, and miserably fall.

In the Old Testament, we read of David, who, after being delivered from the hand of Saul most marvellously, and having had Saul's threat removed considerably for a time, lost heart, and ran away to the capital city of his country's worst enemies, and had to act as a madman to escape. That same man was enticed to sin by his lusts in the matter of Bathsheba, and ordered for Israel to be numbered contrary to God's will, because his heart was moved in that direction. Moses, that man renowned for his meekness, yet was frustrated with the people of Israel after their murmuring and complaining, and smote the rock with his rod to obtain water, when he had been instructed to glorify God by just speaking to it. Great men have fallen for the heart's deception.

We should take careful note of this. Great and most eminently godly men have fallen, after they were deceived by their hearts. What hope is there for us? We may hope to be delivered from many difficulties if we walk closely with the Lord. We are bound to fall at times, but we may limit the number of times, with Christ's gracious and necessary assistance.

The Christian's duty is to watch and pray. David, when tempted by Bathsheba, and Peter when he denied Christ, were not doing as they ought. Idle time is Satan's hour. Harmless fun is Satan's time to work. Make sure that you are always engaging in profitable activities; that will help very much. Hard as it may be, it is necessary to watch what we are doing, and what we are thinking, at all times. The Scriptures say that man should work six days, and rest one; but when watching and praying, and engaging in such spiritual duties, we are permitted no time off. We must work, as you often see on signs at petrol stations, twenty-four seven, or twenty-four hours, seven days a week, in our service to Christ, and in our devotions to him. There must be no shift work; there must be no resting on Saturdays; but at all times we are to fight the good fight, in season and out of season.

Even when we are discouraged, downcast, in sickness or in health, in weakness or strength, riches or poverty, and all other such extreme states (and all those encompassed between), we must guard our hearts and minds, and fence them about with the Word of God. I am not a believer in the Christian attaining to perfection on the earth. Nevertheless, I must say that it is expedient that every Christian should set the standard of perfection before him, and strive to attain to it. I have heard it said in business terms, that the higher you set your standards and aims, the higher you will go, even if you do not reach the standard. It is the same for us.

Let us set the standard to be the manner in which our Lord Jesus Christ lived. It is a beneficial thing to study Christ's manner of speech, his occupation of leisure time, his demeanour in suffering, and many other things. We can also study other Biblical characters, and consider likewise good and bad virtues.

# By One Man

*For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

*Romans 5:19*

By one man, Adam, sin entered the world, and we, in him, became by nature sinners, and therefore we sin by practice. This is an indisputable fact, stated clearly in the Scriptures. But, all glory be to God, we are here also presented with a contrasting fact, that, in Christ, life has entered the world, and immortality, and that many, dead in the old Adam, may be raised to new life in the new Adam. The type, or figure, here set forward in the old Adam is very striking. By one man sin entered, by one man it is purged away. By one death entered, by one life. Many were made sinners in one, many shall be made righteous in one.

Where are now those who complain of God's justice in that by one many were made sinners? By one also many are made righteous, by a great and undeserved gift. Who can complain against such great grace? If by Adam, a mere man, we fell all, how much more powerful is the sacrifice of the very Son of God to make righteous all who come to him in repentance and faith?

Yet what a small remnant are the 'many' who are made righteous, not for any weakness in the atonement, but for that they would not come. For their hearts, like Pharaoh's, were hardened. 'Tis true that they must come to the fountain if they would be cleansed. 'Tis true moreover that they shall not come except they be chosen, for how can they love God except they first be loved of him?

Be sure, my reader, that thou art loved of God, and therefore love him, that thou hast come and been made white in the blood of the Lamb, for we are all sinners, made sinners by nature in Adam, and by practice in our daily lives, and no sinner shall see eternal life, except he be made righteous by the second Adam,



Christ Jesus the Lord. Ho, then, come and take of the free gift, be justified by grace, washed in the fountain of cleansing, clothed with righteousness not your own. Taste ye of the living waters, and they shall rise in your soul to life eternal.

For, even as you are now in the kingdom of Satan, and under the reign of sin, so you can become citizens of the kingdom of Christ and of God, and live under the reign of grace. Those who are made partakers of this kingdom, made princes of the Most High God must not live as those who belong to the reign of darkness, but abounding grace grants them the Holy Spirit to dwell within their hearts, and to teach them those things that are acceptable in the eyes of the Beloved.

In this way, Christ Jesus, who is the only way, can you find experimentally the truth that, dead and lifeless and sinful in the old Adam as you were, even so has life and righteousness entered your heart and soul by abounding grace, and by the work of one man, God and man, Christ Jesus. To whom alone be all glory, praise, dominion and power henceforth even for evermore; for he alone is worthy, for he has washed such sinners as we in his own blood, and made vile sinners such as we whiter than the snow. Hallelujah. Amen.



# Ye Must Be Born Again

*Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*

*John 3:3*

'Ye must be born again' for 'except a man be born again, he cannot see the kingdom of God'. These are words of vital importance, for here the very Son of God, one with the Father, is speaking. All of Scripture is the very Word of God, but for any who may say 'Oh, it was only Paul who said it', or some such words, we have Christ himself speaking.

Nor does our Lord say 'ye may be born again'; there is a way open, and all who wish may be born again. No, he says 'ye must be born again' for 'except a man be born again, he cannot see the kingdom of God'. There is no other way to Sion, no other ford across the Jordan to Canaan's land.

This new birth is therefore a thing of greatest importance. And this way to the kingdom of God is not by anything that we can do. Christ does not say 'Ye must keep the ten commands', nor yet, 'Ye must choose me', but 'Ye must be born again', a thing impossible with men, as Nicodemus realises.

Whitfield and the other great preachers of the 18<sup>th</sup> century realised this truth more perhaps than the men of any other generation, and this was their constant theme – 'Ye must be born again'. Samuel Occum, an Indian native of North America converted under Whitfield's preaching, understood it and wrote these lines, sadly not better known than they are:-

Awaked by Sinai's awful sound,  
My soul in guilt and thrall I found,  
Exposed to endless woe;  
Eternal truth did loud proclaim  
The sinner must be born again,  
Or else to ruin go.

What then is this new birth which our Lord proclaims to be so necessary? An excellent question, and one asked by Nicodemus here. It is the creation of new life within the soul by the Holy Spirit, by the grace of God. Whereas we are by nature dead in trespasses and sins we rise by this work to newness of life. The old man is crucified with Christ on the tree, and we are made new creatures in Christ Jesus.

Notice that it is only in him, by his Holy Spirit's working. No mere change of outward life will be enough, though such a change is sure to follow the work. No, this is not of ourselves, for it is all of grace. There is one point at which this work always begins – the Holy Ghost causing us to cry with David: 'Create in me a clean heart, O God, and renew a right spirit within me' in true penitence, as David in that Psalm 51. Read that psalm, and if David's cry there is not yours, you also are in a sad condition indeed. O that the Lord would cause you to feel your need to him, that you might also cry for mercy. And if you cry as David for mercy in true repentance, you have the promise of God himself that none who seek for pardon in Christ Jesus shall be turned away. Indeed, he has caused you so to cry, and he will finish the work that he has begun. For he is able. He only is able. All glory be to his name. Amen.



Therefore if any man be in Christ,  
he is a new creature: old things are  
passed away; behold, all things are  
become new.

2 Corinthians 5:17

