Hugh Latimer (1485-1555)
John Bradford (1520-1556)
Martyrs of the English Reformation
by Art Lindsley
C.S. Lewis Institute Senior Fellow

Hugh Latimer is known as the greatest preacher of the English Reformation. He was often asked to speak before King Henry VIII and King Edward VI. He was a man who showed great courage and faith. Prior to his conversion, Latimer was a leader of the opposition to Reformation doctrines at Cambridge University. He later wrote of that period of his life:

I was an obstinate a papist as any was in England, insomuch that when I should be made bachelor of divinity, my whole oration went against Philip Melanchthon and his opinions.

He often debated with other students who held to Reformation principles. When Stafford lectured on the Bible at Cambridge, Latimer was present, trying to frighten and drive away students. He was even elected to the office of cross bearer—leading the religious processions of the university.

Thomas Bilney, one of the first students at Cambridge to embrace the principles of the Reformation, saw Latimer’s stubbornness, and desired to speak to him. He knew that it would be impossible to approach him directly. So Bilney asked Latimer to hear his confession. As Bilney spoke, Latimer’s heart was moved. Latimer said afterwards:

I learnt more by this confession than in many years before. From that time forward I began to smell the word of God, and forsook the doctors of the schools...

Latimer began an intense study of the Scriptures. He often took long walks with Bilney, and they visited prisoners and those who were sick.

Latimer began preaching in the university pulpits, having a great impact on many
Thoughts to Ponder

Undetected Spiritual Pride
by Jonathan Edwards (1703–1758)
Great Awakening Preacher and Theologian

The first and worst cause of errors that abound in our day and age is spiritual pride. This is the main door by which the devil comes into the hearts of those who are zealous for the advancement of Christ. It is the chief inlet of smoke from the bottomless pit to darken the mind and mislead the judgement.

Pride is the main handle by which he has hold of Christian persons and the chief source of all the mischief that he introduces to clog and hinder a work of God. Spiritual pride is the main spring or at least the main support of all other errors. Until this disease is cured, medicines are applied in vain to heal all other diseases.

It is by spiritual pride that the mind defends and justifies itself in other errors and defends itself against light by which it might be corrected and reclaimed. The spiritually proud man thinks he is full of light already and feels that he does not need instruction, so he is ready to ignore the offer of it.

On the other hand, the humble person is like a little child who easily receives instruction. He is cautious in his estimate of himself, sensitive as to how liable he is to go astray. If it is suggested to him that he is going astray, he is most ready to check into the matter.

Nothing sets a Christian so much out of the devil’s reach than humility and so prepares the mind for divine light without darkness. Humility clears the eye to look at things as they truly are. Psalm 25:9—He leads the humble in justice, and He teaches the humble His way.

If spiritual pride is healed, other things are easily corrected. Our first care should be to correct the heart and pull the beam of pride out of our eye and then we shall see clearly.

Growing Christians Beware!
Those who are most zealous in the cause of God are the most likely to be targeted as being filled with pride. When

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A Profound and Biblically Theocentric Theologian
J.I. Packer Writes on John Owen

should perhaps end by saying a little more about the benefit that I myself have gained from Owen’s devotional theology which I have been recommending so highly. . . . I said earlier that it saved my sanity: let me explain how.

I was converted—that is, as I now see it, I came to Jesus Christ in a decisive commitment, needing and seeking God’s forgiveness and acceptance, and assured of Christ’s redeeming love for me and His personal call to me—in my first university term. The group which took responsibility for my nurture as a Christian was heavily pietistic in tone and outlook, and they left me in no doubt that for me, as a Christian, the most important thing henceforth was the quality of my walk with God. In the familiar small-minority manner the group was decidedly elitist in spirit, holding that only Bible-believing evangelicals could say anything worth hearing about the Christian life, and conversely that whatever evangelicals who were thought sound enough to address the group might say about the Christian life was bound to be good.

Having absorbed this elitism by osmosis as new converts absorb things, I listened with great expectation and excitement to the preachers and teachers whom the group brought in week by week, viewing them as undoubtedly the top devotional instructors in the country. Also, I read widely in the devotional literature which the group approved. While highly critical of other forms of Christianity (not, I think, without reason, but certainly without proper humility and respect), I drank up all that came to me from these approved sources as being in truth oracles from God. Had I not taken it all so seriously my traumas would have been less.

Whether what I thought I heard was what was really said may be left an open question, but what I thought I was being told was this. There are two sorts of Christians, first-class and second-class, “spiritual” and “carnal” (a distinction drawn from 1 Corinthians 3:1-3). The former know sustained peace and joy, constant inner confidence and regular victory over temptation (continued on page 24)
“I just don’t love her anymore.” Identical words uttered on separate occasions by two men, one married to his wife for only four months, the other married to his wife for over fifty years. That may sound bizarre, but it’s quite tragically true. Both men said that they no longer felt anything for their wives, and that they weren’t getting anything out of the relationship. They both also said that they had now found another woman whom they “really” loved. They eventually left their wives and went off in pursuit of what they described as their own personal happiness and fulfillment.

That was the introduction to my first year as a pastor. It was quite a shock, especially because both men were professing Christians. Wouldn’t their professed love for Jesus make a difference in their other relationships? Those incidents forced me to take a hard look at what we call love.

Tune in to a number of different radio stations and listen to a selection of songs, and you will hear the word “love” used to express a variety of things, ranging from infatuation to brotherhood and good will, to sexual activity. The way that we use the word “love” so generalizes the term that it could refer to most anything, especially when we get some kind of pleasure out of it.

A Revolutionary Love

But “love” in the New Testament is a specific term for a uniquely biblical orientation toward relationships and toward life, which is best seen in the example of Jesus Christ. In fact, the kind of love that Jesus taught and displayed was revolutionary, because it was centered in giving, not getting.

In what may be the most familiar verse in all of Scripture, we might easily overlook the profound nature of Jesus’ love because we are too familiar with it: “For God so loved the world, that he gave his only begotten Son, so that everyone who believes in him should not perish, but have eternal life” (John 3:16). The key to understanding Jesus’ love is the word “gave.” God the Father gave his Son, and the Son freely gave his life so that we might live. As Jesus was prepared to go to the cross, the apostle John tells us, “Having loved his own who were in the world, he now showed them the full extent of his love” (John 13:1). The full extent of his love meant giving his life for us on the cross. That is the profound nature of Jesus’ love toward us, and it becomes the example of the love that we can have for one another.

But paradoxically, we must receive true love before we can really know how to love. The apostle John reminds us emphatically that, “We love because he first loved us” (1 John 4:19). When we have experienced God’s love, it impels us to love. We can finally find a way of reversing the pattern of self-centeredness that dominates our lives by receiving God’s love. It shows us what real love is all about, and enables us to love with his kind of love.

Jesus is the supreme illustration of the effect of God’s love in a person’s life. The eternal love relationship that was experienced between God the Father and God the Son was the storehouse that nurtured and supplied Jesus’ entire earthly life and
ministry with an inexhaustible source of love (cf. John 17:23-26). And the way that he loved gives us the example of how we can also love.

Jesus Loved God His Father, Which Produced Obedience
Any parent understands that there is no more beautiful expression of true love than in the relationship that can occur between a parent and child. The epitome of that love relationship existed between Jesus and his Father. At Jesus’ baptism, the voice of the heavenly Father declared, “This is my Son, whom I love; with him I am well pleased” (Matt. 3:17; cf. 17:5). This love relationship was at the core of Jesus’ personal identity as the Son of God.

And Jesus’ love relationship with his Father had a powerful effect upon his personal behavior. “I will do what the Father requires of me, so that the world will know that I love the Father” (John 14:31 NLT; cf. 14:21, 23). Jesus’ love for the Father gave him the ultimate purpose for his life: he came to do the will of his Father. As his agonizing prayer in the Garden of Gethsemane demonstrates, even when facing the most horrific test of their love, Jesus came to do the will of his Father. His love had a higher purpose in his friends’ lives. It directed their growth in belief in him as the One sent from the Father. It guided his every action so that they would find true resurrection life by believing in him (cf. John 11:23-27; 38-45). Jesus’ love displayed the depth of human emotion, yet it was always directed toward his disciples’ spiritual growth.

Do you love Jesus? Jesus said, “If you love me, you will obey what I command” (John 14:15; cf. 14:21, 23). One primary proof of our love for Jesus is found in our obedience to God’s Word (cf. 1 John 5:1-3). And this is as we should expect. The one whom I love the most is the one whom I want to please the most. The ultimate goal in life is to hear at the end, “Well done, thou good and faithful servant” (Matt. 25:21, 23). By knowing the Word of God, we will be able to discern God’s will for us. This is stated in other ways, such as, “seek first his kingdom and his righteousness” (Matt. 6:33), and “If anyone would come after me, he must deny himself and take up his cross and follow me” (Matt. 16:24).

Jesus Loved His Disciples, Which Produced Transformed Lives
Jesus had a profound love for his disciples. And his love was always directed toward their highest good. His love for Lazarus and his sisters Martha and Mary involved deeply-felt emotions. Knowing that the Jewish leaders were already plotting to put him to death, Jesus nonetheless put himself in harm’s way to go to Bethany near Jerusalem to be with Martha and Mary when Lazarus died (John 11:8, 16). He wept at the tomb, which caused the Jews to recognize his love for Lazarus (John 11:36). But his love had a higher purpose in his friends’ lives. It directed their growth in belief in him as the One sent from the Father. It guided his every action so that they would find true resurrection life by believing in him (cf. John 11:23-27; 38-45). Jesus’ love displayed the depth of human emotion, yet it was always directed toward his disciples’ spiritual growth.

Have you experienced Jesus’ love? You may certainly experience a depth of emotion, but his love will also produce in you a transformed life. His love produces his very character in our lives. His love produces freedom from sins by his blood (Rev. 1:5), righteousness in our daily lives in Christ (Gal. 2:20-21), and victory over anything that would separate us from his love (Rom. 8:37-39). Jesus’ love in our lives, which compelled him to die for us, compels us in turn no longer to live for ourselves but to live for him and for those others for whom He died (2 Cor. 5:14; Rom. 14:15). Because he loves us, he rebukes and disciplines us so that we will repent from our sins (Rev. 3:19; Heb. 12:6). Because he loved us and gave himself up for us as a fragrant offering and sacrifice to God, we are now (continued on page 6)

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...the intriguing nature of real love is that it will be patterned after the way that Jesus loved the church, and gave Himself for her. Husbands are to love their wives with that same kind of love...

What Jesus Loved
(continued from page 5)

called to be imitators of God and “live a life of love” (Eph. 5:1-2).

This transformation not only produces individually changed lives, but also transformed relationships. As a collective body of believers, Jesus’ love will transform us to have an enduring influence of purity and love in this world. The apostle Paul writes, “Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless” (Eph. 5:25-27). Jesus emphasized to Peter that if he really did love him, it must be demonstrated in caring for Jesus’ followers (John 21:15-17).

Relationships that once were dominated by self-centeredness and pride can now experience transformation to reflect Jesus’ own love (John 13:34-35). And what kind of love is that? The apostle John tells us clearly. “This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers... Dear children, let us not love with words or tongue but with actions and in truth” (1 John 3:16, 18; cf. John 15:9-17).

We say that we love God. But talk is often cheap. The men I mentioned earlier had also stated that they loved God. They also said at one time that they loved their wives. But the intriguing nature of real love is that it will be patterned after the way that Jesus loved the church, and gave himself for her. Husbands are to love their wives with that same kind of love (cf. Eph. 5:22-33). I define this kind of love as an unconditional commitment to an imperfect person, in which I give myself to bring the relationship to God’s intended purpose.1 If our families have this kind of love at the center, it will be a real evidence that Jesus’ love is alive.

Jesus Loved His Enemies, Which Produced a New Hope

But the extent of Jesus’ love went beyond his close relationships. His love extended to those who were his enemies. Paul declares, “But God demonstrates his own love for us in this: While we were still sinners, Christ died for us...For if, when we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!” (Romans 5:8, 10).

I am always moved by the story of the rich young ruler who could not give up his wealth to receive Jesus’ offer of eternal life, because his wealth was the god of his life. In the middle of the scene occurs a simple, poignant comment, “Jesus looked at him and loved him” (Mark 10:21). That young man represented all that Jesus came to challenge: the self-righteousness of the religious establishment (e.g., Matt. 5:20), the allure of wealth as a source of power and prestige and security (e.g., Matt. 6:19-24), the smugness of the legalists (e.g., Matt. 23:13-15). But although he appeared to be an opponent, Jesus saw through to...
his heart, and loved him. Loved him even though he ultimately walked away. Loved him enough to try to win him, even when he rejected him. That is an amazing kind of love.

Can we say that we love with that kind of love? There are dangerous, devious, forces at work in our own day, ranging from ultra-rightwing patriot militias and ethnic supremacists to ultra-leftwing gay activists and political anarchists. Those forces are blatantly opposed to clear biblical truth and seek to undermine Christ’s church and his values. Yet, do we love them? Not just at arm’s length. Not just theoretically. But do we attempt to get to their hearts and win them for Jesus, even when they reject our love? I can’t always say that I do. But I must. Because their eternal destiny is at stake. That is the astonishing kind of love that Jesus demonstrated, even at the cross, when He said, “Father, forgive them, for they do not know what they are doing” (Luke 23:34).

Do We Love The Way That Jesus Loved?

Do we love the way that Jesus loved? Probably not as much as we think we do. Because to love with his kind of love will mean our full obedience to God’s will for our lives, the continuing transformation of our personal, corporate, and family life, and our dedicated outreach to the world around us, even to those who may be our enemies. When we experience Jesus’ love in our lives, we will be able to give ourselves completely and solely to God and to those around us. Ultimately, that is what it means to truly love God with all our heart, soul, mind, and strength, and our neighbors as ourselves.

Notes

1 For a fuller discussion of this definition and its relationship to biblical teaching, see Michael J. Wilkins, In His Image: Reflecting Christ in Everyday Life (Colorado Springs: NavPress, 1997), chapters 7 and 11.
My Journey in the Workplace
by Ken Broussard
Senior Vice President and District Manager, KayBank Real Estate Capital

During college, I decided on a career in banking, specifically commercial real estate. It was during college that God revealed His forgiveness and love for me in Jesus Christ, called me to be His, and began to change many areas of my life. I attended a good Bible church, got involved in the singles ministry, and taught a junior high Sunday school class. I was also part of a small accountability group with four other guys from church, a group that was a significant stabilizing force in my life at that time. All of us later went through the decision process to get married at about the same time—the wives-to-be would have paid a lot of money to hear those conversations! Not a chance, though; strict confidentiality was the rule. As back then, I have been in a men’s accountability group for the past eight years, meeting at 6:30 a.m. every Thursday at a local diner. The fellowship and encouragement are awesome, reflecting the truth in Matthew 18:20: “Where two or three are gathered together in My name, there I am in the midst of them.”

In 1980, a job offer with First International Bank of Houston, in my hometown, was particularly appealing. My parents were kind enough to let me live at home for a while to get my feet on the ground—an amazing turnaround, since they were eager to have me leave home after my high school days! After almost four years at First International Bank, I accepted a job offer from a friend I met at church who ran the Houston office of Wells Fargo Realty Advisors, a real estate group with more of a national real estate presence. Shortly thereafter, the Houston economy hit hard times. I worked out many loans with developers and watched several fortunes ruined in a rather short period of time. After spending some time in Washington, D.C., working on a project in 1988, I was offered a position with Wells Fargo in D.C. to take an active role in building a book of business in New England. It was difficult to leave Houston because I had developed many great friendships and was actively involved at First Presbyterian Church. In fact, it was there that I had met Caroline Chapman, a wonderful southern gal who would become Caroline Broussard shortly after my move to Washington.

In spite of leaving family and very close friends, the Lord helped me settle into Washington, D.C., very quickly; Caroline did as well after we were married in May 1989. My job was very enjoyable, challenging and rewarding…for a couple of years, until the New England economy and real estate market went into a depression. The Washington, D.C., area would soon follow suit, as would California, the home base for Wells Fargo. Right about that time I went into depression, too!

The markets did eventually turn around, and in 1993 I was given the chance to manage the Washington, D.C., office. At Christmas time that year, we were blessed with our first daughter, and on Good Friday in 1995 with our second daughter. Work was very much a “sweatshop” environment, with only a handful of us covering the Mid-Atlantic and Northeast. I was a “player-coach” and burning the candle at both ends as well as the middle. Problem was, I had a young family, and the workload I had committed to as first a single man and then a married man with no kids was not...
allowing me the time or the physical or emotional energy I wanted and needed for my wife and children. I knew something had to change, but I didn't know how it would change. God did.

At the end of 1997, I was told that the company wanted me to stay on, but someone from California would be taking over the management of the office from me. I remember one thing clearly—that solution was not on my prayer list! Needless to say, I had lots of emotions wrapped around a lot of disillusionment, leading to a long period of deep soul searching about life and work. Perhaps the most surprising and painful realization was that I had really allowed my position at work to define far too much of what I thought of myself. My identity had become wrapped up in my career. I decided to accept an opportunity with Bank of America’s real estate group, in part to make a complete change from the organization I had been with for 14 years, but mostly to get more time and energy back for my family. A change that I had thought would take at least a year happened in less than 30 days.

Soon after that, Caroline and I entered into another faith-building endeavor, when we tore down our 50-year-old house and built a new home for our family. God provided so abundantly, coordinating the timing of different approvals with the county, a special-order window arriving on the day the bricklayers reached the opening of the window, and ensuring that the gas, electric, and phone companies were all onsite on the same day so that we could move in on time. Each step of the way, we learned to thank God for each answer to prayer and to trust Him for what needed to happen next.

I remained with Bank of America until late 2005, when I accepted an opportunity to manage the Washington, D.C., office for KeyBank Real Estate Capital. And, once again, the real estate market and banking industry are currently having a few “issues,” which you may have heard about in the news.

“He Faithful Will Remain”
Thinking back on those years, a phrase in the song “Be Still My Soul” encapsulates a lot of my experience: “In every change He faithful will remain.” Throughout my career, my trust in God has increased as He has provided me with courage in many new business challenges, wisdom to work through very difficult lending and personnel situations, patience and control of my tongue when dealing with demanding or irate clients, and peace when my anger was ready to take over.

Many times, the pressures and demands of work have made me feel like throwing in the towel. But in those times, God has strengthened me for the work He has given me to do. And He has reminded me that He puts each of us in our positions because that is where we are to glorify Him. Sometimes He changes our circumstances, but we are to always “do [our] work heartily as for the Lord rather than for men, knowing that from the Lord [we] will receive the reward of the inheritance. It is the Lord Christ [we] serve” (Col. 3:23-24).

How I work with people matters. How I lead matters. In leading others, I endeavor to help them develop their potential by treating them with respect and dignity, looking after their best interests, listening attentively to them, not allowing the need to complete a task cause me to treat them with disrespect, helping them to grow and develop, and caring for them as individuals. I try

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who heard him. Becon, later Cranmer’s chaplain, said of Latimer’s preaching:

None except the stiff-necked and uncircumcised in heart went away from it without being affected with high detestation of sin, and moved unto all godliness and virtue.

Preaching was important to Latimer because it was the means of salvation. Latimer said, “Take away preaching and take away salvation.” He was also strongly opposed to those ministers of his time who preached infrequently, if at all. He said:

It is declared in many places in Scripture how necessary preaching is.... This is the thing that the devil wrestleth most against: it hath been all his study to decay this office. He worketh against it as much as he can: he hath prevailed too much, too much in it. He hath set up a state of unpreaching prelacy in this realm this seven hundred years.

In a later sermon before King Edward VI, Latimer pleaded with the king to rule so that “preaching may not decay: for if preaching decay, ignorance and brutishness will enter again.”

Latimer was made chaplain to King Henry VIII. He struggled to be faithful and uncompromising in his proclamation before the King. Latimer was impressed by a couple of statements from the church fathers. Augustine had said:

He who for fear of any power hides the truth, provokes the wrath of God to come upon him, for he fears men more than God.

Similarly, Chrysostom had maintained:

He is not only a traitor to the truth who openly for truth teaches a lie; but he also who does not pronounce and show the truth that he knoweth.

Latimer resolved to declare God’s truth even if it cost him his life.

He was direct in confronting the king. King Henry kept a large number of horses in abbeys originally founded for the support of the poor. Once in a sermon Latimer said to the king:

A prince ought not to prefer his horses above poor men. Abbeys were ordained for the comfort of the poor, and not for the king’s horses to be kept in them.

There was silence in the congregation. Many were angry at Latimer’s boldness. Later at a large reception, a monk came up to the king and said, “Sire, your new chaplain preaches sedition.” Henry turned to Latimer, “What do you say to that, sir?” Latimer said to his accuser, “Would you have me preach nothing concerning a king in a king’s sermon...” Then he turned to the king and said:

Your Grace, I put myself in your hands: appoint other doctors to preach in my place before your majesty. There are many more worthy of the room than I am. If it be your Grace’s pleasure, I could be content to be their servant and bear their books after them. But if your Grace allow me for a preacher, I would desire you give me leave to discharge my conscience. Permit me to frame my teaching for my audience.

Henry liked Latimer and remained on his side. When Latimer left the reception, his friends came up to him with tears in their eyes saying, “We were convinced you would sleep tonight in the tower.” Latimer replied, “The king’s heart is in the hand of the Lord” (Prov. 21:1).

When Queen Mary came into power, Latimer was one of the first church leaders imprisoned in the tower. For two years he remained a prisoner. During that time, he read the New Testament through seven times. Finally, at Oxford, on October 16, 1555, Latimer was burned alive along with
Bishop Ridley (perhaps the ablest scholar of that time). They were chained to the stake. When the fire was lit, Latimer said to Ridley, “Be of good comfort, Brother Ridley, and play the man; we shall this day light a candle by God’s grace, in England as I trust shall never be put out.”

In the way Latimer lived, preached, and died, he is a model of what a difference Christ’s grace and power can make in a life.

**JOHN BRADFORD** was another English reformer who came to faith under the preaching of Hugh Latimer. Bradford was known as the most holy and devout of the martyrs who died during the reign of Queen Mary in England. Bradford’s significance lies in the effect he had on the later Puritan movement. He provided a model of a godly minister. His writings express the main doctrine that they loved, and his piety inspired their devotion.

After Bradford’s conversion under Latimer’s preaching, Bradford attended Cambridge to prepare for the ministry. When he finished at Cambridge, he was asked by Bishop Ridley to become one of three itinerant preachers traveling and proclaiming the gospel. Bradford was known as a preacher of the Word. His preaching was warm—heart to heart. He was a preacher of righteousness and repentance. His sermons have the ring of passionate earnestness.

Bradford was also noted for his piety. Thomas Sampson records that Bradford daily used a journal. The purpose of this diary was to encourage repentance. He felt that it was important not only to repent when initially becoming a Christian but also to continually repent. Bradford used this diary along with his daily prayers. Scholars believe that Bradford provided the model which was followed in many subsequent Puritan diaries. His most famous sermon was his “Sermon on Repentance.” It went through ten editions from 1553 to 1652.

Bradford had much to say about the conscience. The goal of the disciplined life was a good conscience. He says: “A good conscience—I call a good purpose in all things to live after God’s will.” He often stressed the importance of understanding justification by faith alone and applying this truth to our conscience. Bradford maintained that we are justified not by our own efforts, but:

...by faith, which only (that is alone) in quieting the conscience looketh clean out of ourselves into the mercy and grace of God in Christ.

In a letter to a Mrs. Honeywood, he speaks of the importance of assurance and quieting the troubled conscience:

If Satan attacked your conscience, or God’s law to accuse you, confess your fault, and hide it not before the lord: but when they would infer that because of your sin you are condemned, you are cast away, then answer them, that is but their office to accuse and witness, not to give sentence and judge: it only appertaineth to God to give judgment. Paul saith, “It is God that absolveth, who then shall condemn.”

In his treatise on the Old Man and the New, Bradford speaks of the conscience in a graphic manner as the wife of Christ:

As a wife will keep her bed only for her husband although in other things she is contented to have fellowship with her servants and others, as to speak, sit, eat, drink, go, etc.: so our consciences which are Christ’s wives, must need keep the

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Profile in Faith: Hugh Latimer and John Bradford

(continued from page 11)

bed, that is God’s sweet promises, alone for ourselves and for our “Husband” there to meet together, to embrace together, to laugh together, and to be joyful together. If sin, the law, the devil, or anything would creep into the bed, and lie there, then complain to thy “Husband” Christ...

Bradford was a good friend. He became especially close to Martin Bucer, one of the leaders of the Continental Reformation. The two became close friends when Bucer came to teach at Cambridge. When Bucer became ill, Bradford often visited him. In Bucer’s final days he could hardly breathe. During a visit Bradford reminded Bucer of the promises of Christ—to remember who He was, what He had taught, what steadfastness He had always shown. He exhorted Bucer to cast his whole mind, care, and thought upon Christ. Only He could restore from darkness to light, from despair to hope, from death to life. Bucer replied that he did not wish to have his mind drawn away from the meditation in which he was engaged, even by Bradford’s well-intentioned exhortation. Bucer said that his eyes were fixed upon Christ crucified, that God dwelt in his heart, and that he was contemplating nothing but heaven and a speedy departure from this body. This story illustrates both Bradford’s great desire to encourage his friend and Bucer’s intense focus on Christ.

Soon after Mary became queen, Bradford was put in the tower. He remained there for over a year. On the afternoon of June 30, 1555, Bradford received word that he would be burned the next day. When he heard the news, he put off his hat and prayed:

Lord, I thank thee, I have looked for this a great while, it is not terrible to me. God make me worthy of such a mercy.

When Bradford was brought to Smithfield the next morning, a huge crowd was assembled. To be burned with Bradford was John Leaf, a young apprentice. At the stake, Bradford and Leaf prostrated themselves in prayer. One of the sheriffs interrupted them because the crowd was pressing closer and closer. Bradford arose and called on England to repent. Then he turned to Leaf and said, “Be of good comfort brother; for we shall have a merry supper with the Lord this night.” As they were consumed in flames, Bradford’s last words were, “Straight is the way, and narrow is the gate, that leadeth to salvation, and few there be that find it.”

Bradford was truly a profile of faith in the way he lived and the way he died.

“One must keep on pointing out that Christianity is a statement which, if false, is of no importance, and, if true, of infinite importance. The one thing it cannot be is moderately important.”

No more profound and theologically rich description of what it means to be a Christian can be found than this: by faith we have been united with Jesus Christ. This spiritual union is the means by which space and time are transcended and we share in all the benefits of Jesus’ work on our behalf. The nineteenth-century British theologian H.R. Mackintosh, in his famous work on the person of Christ, says this: “It is not putting it too strongly to say that union with Christ is a brief name for all that the apostles mean by salvation.”

Through our union with Christ, what is true of him becomes true of us. By the work of the Spirit, Christ lives in us and we in him, and we partake of all his riches.

A Christian is “a new creature in Christ” (cf. 2 Cor. 5:17), yet for most believers this new status too often remains an unclaimed treasure. They know they are united with Christ, but that union has no effect on their lives. As with a long-distance, arranged marriage, their faith in Christ has resulted in a new legal condition and a new name, but it has not resulted in a real relationship of love. What’s gone wrong? Our union with Christ must be experienced—we must abide in Christ.

Jesus expressed the need for engagement in this union in John 15. The fact of our union with him is clear: “I am the vine, you are the branches” (v. 5). But this union requires a continuing action: “Abide in me as I abide in you” (v. 4). Our objective state calls for a subjective experience. We move from the indicative (what is true of us) to the imperative (what we must do), with the former providing the essential basis for the latter.

Living out our new status in Christ is a fundamental feature of New Testament teaching. Paul, in his letter to the Romans, describes how we have been baptized into Christ, having been joined with him in his death and resurrection. The Apostle then moves to the application: “Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness” (Rm. 6:12-13).

That same pattern appears in Paul’s letter to the Colossians. “Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God” (Col. 3:1-3).

The Puritans emphasized this distinction between our status and our experience by speaking of union and communion. We are united to Christ by faith through the gracious work of God’s Spirit. Now we must seek to live out that union in a relationship of communion with God. Our union precedes our communion and provides the sure and certain basis for it, grounded entirely in the saving work of God. Our experience of communion can fluctuate with the inconsistencies of our efforts to engage in those activities which foster that relationship. But God’s love...
Abiding in Christ
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cannot fluctuate, for we have a union with Christ that nothing can separate.

The Divine Model of the Father and the Son in John’s Gospel

What does this abiding relationship look like? John’s Gospel uses the phrase “to abide in” (Greek: minein en) with a personal object to express the relationship of Jesus to the Father and of both to believers. The clear priority, however, must be given to Jesus’ mutual indwelling with the Father: “Don’t you believe that I am in the Father and the Father is in me? The words that I speak to you are not from myself, but the Father who abides in me does his work” (14:10). This is a dynamic relationship which energizes the ministry of Jesus and is inexplicable without it. Out of this personal union come his words and his works, which manifest the character of God. “Do not believe me unless I do what my Father does. But if I do it, even though you do not believe me, believe the miracles, that you may learn and understand that the Father is in me, and I in the Father” (10:37, 38).

The Son obeys the Father and imitates the Father (5:19, 20; 14:31), but the Father imparts his life to the Son (“I live because of the Father” [6:57; also 5:26]), and together they share this common life and are united in love (3:35; 5:20; 14:31; 15:10; 17:21-23). This relationship between the Father and the Son becomes the model and source of the relationship between Jesus and his disciples.

Jesus called men and women into this relationship of mutual indwelling using the most graphic imagery: “He who eats my flesh and drinks my blood abides in me and I in him” (Jn. 6:56). Just as the Father has loved Jesus, so Jesus has loved his disciples, and they are to abide in his love (15:9). Just as Jesus has remained in his Father’s love by obeying his commands, so the disciples are to abide in Jesus’ love by obeying his commands (15:10). And as they abide in him, Jesus will convey his life to them, even as a vine gives life to its branches (15:4-6). His life will manifest itself in their lives as they bear fruit, even as his works were the work of his Father. Apart from him his disciples can do nothing (15:5), just as Jesus could do nothing apart from the Father (5:19,30).

Jesus mediates to his disciples the relationship he enjoys with his heavenly Father. “Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me” (6:57). The one who loves Jesus will be loved by the Father, and together the Father and the Son will make their abode (Greek mone—a cognate of menein) with him (14:23). “I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me” (17:22, 23). This the perfect unity that results from the mutual indwelling of the Father, the Son, and Christian believers.

Abiding in Christ as a Shared Life

Central to this biblical presentation of our union with Christ is the notion of a shared life: “Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me” (Jn. 6:57). Paul puts it even more forcefully: “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me” (Gal. 2:20).
With this we come to the most profound mystery of the relationship between the human and the divine. Certainly, this union with Christ must not be confused with ideas of the Hellenistic mystery cults, some of which taught a loss of individuality or a pantheistic absorption of the believer into the being of the divine. The teaching of the New Testament maintains throughout a moral dimension that assumes individual responsibility. It is a relationship that always begins with the divine initiative, but which calls for a human response: “Abide in me...abide in my word...abide in my love” (Jn. 15:4, 7, 9). Paul is not declaring the loss of his own personal identity here. Though he says “I no longer live,” that statement is immediately qualified in the following sentence which affirms the “the life I live in the body.” Christ does not live instead of Paul, but Christ lives in and through him.

The parallel with the union of Christ with the Father suggests that the human and divine relationship that Paul is pointing to may resemble in some respects the unfathomable mysteries of the Trinity (with its co-inherence of divine persons—sharing a common divinity yet distinct in personhood) and of the incarnation (with its hypostatic union—the distinct human and divine natures united in the one divine Person of the Son). This ought to make us wary of trying to make clear determinations about what I do as opposed to what God does, even within my own heart, mind and will. In Phil. 2:12 Paul clearly calls us to act: “Work out your salvation with fear and trembling,” but he immediately recognizes the mysterious divine activity which must be presupposed: “for it is God who works in you to will and to act according to his good purpose.”

Abiding in Christ is the essence of the promise of the New Covenant—the God who commands us from the outside in the Old Covenant now comes to live within us in the New. Christianity is not a self-help religion, but a relationship with God through Jesus Christ that brings new life by the Spirit. In our union with Christ we are forgiven and in that union we are regenerated. We now participate in Christ—he is in us by the Spirit, and, in Martin Luther’s words, Christ himself is “the basis, the cause, the source of all our own actual righteousness.” As we entrust ourselves to Christ and depend upon him, we are like branches that draw on the vitality of the vine to produce good fruit.

### How Do We Abide?

How do we abide in this new life that is ours in Christ? How do we move from the theological to the practical?

The first practical step is to realize that we can never neglect the theological. In other words, we must constantly call to mind the truth of who we are in Christ—that we are chosen in him, holy and dearly loved children of God (cf. Col. 3:12). This is the gospel, and we must preach the gospel to ourselves every day. To abide in Christ is to recognize this gospel truth as reality and to live in the light of it. “See that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father” (1 John 2:24).

To help us, God has given us various “means of grace,” which are simply disciplines that help us to live in this truth. First, nothing can replace the regular reading of God’s Word. We express our dependence on Christ’s power by going to his Word—by reading it, studying it, meditating on it, memorizing it—drawing upon its comfort, its truth, and its guidance. Through that Word our minds are transformed and renewed (Rm. 12:1). If Christ is to dwell in us, so must his Word (Jn. 15:7; Col. 3:16).

In response to that Word we must also go to God in prayer. Wasn’t this the constant practice of Jesus himself? He recognized his own dependence on the Father

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(“I do nothing on my own but speak just what the Father has taught me.” [John 8:28]), and his life of prayer was a visible expression of that dependence.

Also given to us to help us abide in Christ are the sacraments or ordinances. Here the truth of our union with Christ becomes visible and tangible in our going down and rising in the water (in the practice of immersion) by which we are “baptized into Christ” (Rm. 6:3) and in our eating of the bread and the drinking of the cup in the communion meal by which we feed on Christ in our hearts by faith. These physical acts reinforce the spiritual reality of our union with Christ and through them our faith is confirmed and nourished.

These sacramental practices point us to the importance of our fellowship with other believers as a means by which we experience our union with Christ. Inasmuch as the church is the body of Christ, indwelt by his Spirit, our interaction with one another becomes a means of engaging with Christ himself. Through the ministry of others in the body, I receive Christ’s instruction, his encouragement, his rebuke, and his comfort.

We need that encouragement and comfort, for our gracious God sometimes uses more severe means of grace in our lives: “every branch that does bear fruit he prunes so that it will be even more fruitful” (Jn. 15:2). Suffering can be a fruitful experience, as we allow our lives to be shaped by it, and as we share in the suffering of Christ himself (cf. Phil. 3:10).

Because our union with Christ means a shared life with one who is holy, the experience of that life is incompatible with sin. Therefore, we cannot expect to grow in Christ apart from obedience to his commands: “Those who obey his commands live in him, and he in them” (1 John 3:24).

Obedience, in fact, becomes the key to love—“As the Father has loved me,” Jesus said, “so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father’s commands and remain in his love” (John 15:9,10). To share in the life of God is to share in his love, for “God is love. Whoever abides in love abides in God, and God abides in him” (1 Jn. 4:16, author’s translation).

Abiding in Christ:
A Gracious Work of the Spirit
Our union with Christ is indeed “a profound mystery” (Eph. 5:32). By the work of the Spirit we are united with our Savior, and it is equally by the work of the Spirit that we experience communion with him: “We know that we abide in him and he in us, because he has given us of his Spirit” (1 John 4:13). Like a sailor raising his sails, we must do all we can to catch the wind, but it is the wind that moves the ship. So in our efforts to abide in Christ, it is always God’s Spirit who must blow as a gentle breeze, enabling us to experience the divine life that is ours in Christ.

Notes
3. John Owen attributes to Cyprian words that reflect the parallel we have just suggested: “certainly our union and his neither mixes our persons, nor unites our substances but joins our affections and binds our wills together.” (Communion with the Triune God, p. 94, n. 29).
Coming to a Screen Near You: 
Prince Caspian
by Art Lindsley
C.S. Lewis Institute Senior Fellow

The film version of C.S. Lewis’s Prince Caspian, the next in the Narnia series, is due to be released in May. It remains to be seen if the sequel will do better than the original film, The Lion, the Witch, and the Wardrobe (now listed as the 26th all-time best-grossing film). If the pattern for the Narnia films is similar to that of the Lord of the Rings trilogy, it will do better. The Fellowship of the Ring (first in the Lord of the Rings series) is number 14 of all time, The Two Towers (second in the series) is number 7, and The Return of the King (third in the series) is now number 2.

Though Prince Caspian may do better at the box office, its message may not be as readily understood as that of The Lion, the Witch, and the Wardrobe. In the latter, we have Narnia rescued from the grip of the White Witch, who makes it “always winter, never Christmas.” In Prince Caspian, it is summer but without a Fourth of July. Narnia has been taken over by an evil King Miraz. The talking animals are in hiding, and the trees are silenced. The King (knowing better) says that there was never an Aslan, no talking animals, no High Kings and Queens such as Peter, Susan, Edmund, and Lucy. Everything has deteriorated and is in desperate need of restoration.

Even though only about a year has passed since Peter, Susan, Edmund, and Lucy have entered Narnia, their return (from the platform of a train station) puts them back into Narnia many years later. Time is different in Narnia than in our world. This return, we find out, is in response to the blowing of a horn given to Susan in the first book, only to be used in extreme situations. This return is the subtitle of the book, The Return to Narnia, and a key theme. Douglas Gresham (C.S. Lewis’s stepson) says:

A theme of return became a key part of the story. Jack didn’t look at return in the obvious physical sense, but went deeper to consider a restoration, a restoration of those things that are true—true life, true leadership, and mostly, true faith. Prince Caspian tackles that idea, and broader themes of the battle between good and evil, spiritual obedience and discernment, and ultimately joy—a festive joy when what was wrong has been put right again.

C.S. Lewis makes the point in one of his letters that Prince Caspian is about “the restoration of the true religion after corruption.” Although the victory was won

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Coming to a Screen Near You: *Prince Caspian*

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Although the victory was won in Book One, a spiritual entropy went into effect, leading to a decline and loss of faith. In fact, one central theme of the novel is the importance of faith (trust) and the consequences of unbelief. King Miraz is the ultimate example of willful spiritual blindness. He knows that Aslan exists, that the talking animals are real, and that there were High Kings and Queens—Peter, Susan, Edmund, and Lucy—yet he tells everyone, including Prince Caspian, that such beliefs are “fairy tales.” Miraz has not only killed Prince Caspian’s father, but is willing to kill the Prince (when the Queen has a child). He denies what he knows is true and wants everyone else to believe the lies. Other prime examples of unbelief are Nikabrik (the Dwarf) and leaders in Miraz’s army, Lord Glozell and Lord Sopespian. Nikabrik is willing to use a witch to call up from the dead the White Witch (who made it always winter) in order to beat King Miraz. When asked whether this might make things worse, he replied that she always treated the Dwarfs well, and that’s all he was concerned for—his own people. He also didn’t believe in Aslan, or the stories of High Kings or Queens. Glozell and Sopespian believe only when they see Edmund and Peter, and conspire to kill King Miraz—stabbing him in the back.

Lucy is the prime example of belief and trust. She alone sees Aslan, who indicates which direction they are to go. When she tells the others, they don’t believe her and vote to go the opposite direction. Rather than go by herself in the direction Aslan wants, Lucy follows the rest. They have all kinds of problems and come to a dead end. In the end, they have to go back the way Aslan (and Lucy) wanted. As they sleep that night, Lucy wakes up and walks into the wood. She sees Aslan again, and he directs her to wake the others and tell them to follow her as she follows Aslan. Again they are reluctant to believe her (just like with the wardrobe) but eventually follow. One by one they see Aslan and believe Lucy. The last to see him is the doubter Trumpkin.

Trumpkin is a dwarf who was sent to find help, but he has been reluctant to believe in Aslan. He is like doubting Thomas. Finally, when Trumpkin meets the lion, Aslan says, “Son of Earth, shall we be friends?” Trumpkin replies with the only word he says to Aslan in the whole book, “Yes.”

Another theme in *Prince Caspian* is obedience. One example is what Aslan teaches Lucy. When she wakes the others, she is to tell them to follow this time, and Aslan says, “If they will not, then you at least must follow me alone.” They do follow her reluctantly. Later, when Peter meets Aslan, he says, “I’m so sorry. I’ve been leading them wrong ever since we started and especially yesterday morning.” Aslan’s response is, “My dear son.” Thus, it is through obediently following that it is possible for the victory to be won.

Another important theme is community. Particular emphasis could be placed on the importance of diverse races working together: humans, dwarfs, centaurs, giants, badgers, and even the trees. It is through their cooperation that they are able to overcome Miraz’s forces. Cornelius, Caspian’s tutor, is looked down on by Nikabrik because he is a half and halfer—half dwarf and half human. It is clear that this kind of racism is wrong.
Yet another theme is the importance of celebration. When the five (Peter, Susan, Edmund, Lucy, and Trumpkin) meet Aslan, there is a scene where Aslan roars. Beings from everywhere are awakened to celebrate and worship Aslan: nymphs, the river god, rabbits, birds, owls, dogs, hedgehogs, and trees. The crowd dances around Aslan. One young man was dressed in fawn skin and had vine leaves wreathed in his hair. Edmund said about him, “There’s a chap who might do anything.” There were lots of girls with him as wild as he was. They all romped and played games. We find out that the young chap’s name is Bacchus (the Greek god). Susan says about him, “I wouldn’t have felt safe with Bacchus and all his wild girls if we’d met them without Aslan!” “I should think not,” said Lucy.

In another scene, early on the morning before the battle, Aslan says to the girls, “We will make a holiday.” The story has Aslan leading the animals, Bacchus and his Maenads leaping, rushing, and turning somersaults. Note that it says, “Aslan leading,” they proceed to bring freedom to Narnia from those things that have diminished life. Lewis says in The Problem of Pain:

The settled happiness and security which we all desire, God withholds from us by the very nature of the world: but joy, pleasure and merriment He has scattered broadcast. We are never safe, but we have plenty of fun, and some ecstasy.

Celebration is something regularly found in the Old Testament feasts. In Deuteronomy 14:24-27 it even says that at times it is appropriate to use a tithe (a tenth of our income) to throw a feast with everything we desire. It does point out that when we do so everyone is to be included: servants, aliens, widows, and orphans. Jesus was no stranger to feasts—sometimes accused of being with those who ate and drank too much. There certainly are times to save and exercise caution, but there are also times to dance and feast.

Consistent with Lewis’s emphasis on Jesus being “the myth become fact,” it is not surprising to see mythical gods being referenced. Lewis defined myth as “a real though unfocused gleam of divine truth falling on human imagination.” He saw mythical stories and characters as cosmic pointers to Christ. Jesus catches up in himself all the best of the myths and mythical characters. Note that throughout Prince Caspian the mythical gods such as Bacchus and Silenus follow Aslan’s lead and are under his authority. The dancing and the feasting after the victory is described in detail (particularly the foods).

Devin Brown, in his book, Inside Prince Caspian, notes a couple of other themes. First, evil appears rarely as evil but in some other form. Second, help often comes in an unanticipated form and in a strange manner, perhaps only recognized as help when looking back. They all expect Aslan to appear as he did before in the first book and, with a roar, defeat the enemy. Aslan says: “But things never happen the same way twice.”

Other interesting insights:

- Although all the others get gifts, Edmund goes through Prince Caspian (continued on page 20)
Enjoy the movie and enjoy the book. Then you will be in the position to talk about it. We will be in the position again of being able to use C.S. Lewis’s popularity to open doors of discussion about eternal things.

Prince Caspian’s nurse is cruelly removed from his life by King Miraz for telling him some of the old stories. The nurse and Prince Caspian are reunited towards the end of the book.

- When Cornelius and Caspian are up on the tower roof, they hear the waterfall at Beaversdam, perhaps alluding to the gift of an improved dam to Mr. Beaver by Father Christmas (in the first book).
- The evil Telmarines cut down the trees, similar to the forces of Sauron in *Lord of the Rings*. The trees get their revenge in a similar fashion.
- Susan the Gentle turns into Susan the Grouch.
- Aslan does not condemn doubt. When Aslan meets Trumpkin, he says, “Where is this little Dwarf... who doesn’t believe in lions?” Later it says that Aslan “liked the Dwarf very much.”
- Lewis liked nicknames. In *Prince Caspian*, Trumpkin is called DLF (Dear Little Friend), a kind of inside joke. In Lewis’s life Tolkien was called Tollers, the pub Eagle and the Child was called the Bird and the Baby, Dr. Havard was called UQ or “Useless Quack,” and his work on 16th century English literature called OHEL.

While I write all this analysis of themes, I am aware of what Lewis might say to me. “Let the pictures teach the morals.” Perhaps you can teach by not trying to teach. Analysis should only come after enjoyment. Enjoy the movie and enjoy the book. Then you will be in the position to talk about it. We will be in the position again of being able to use C.S. Lewis’s popularity to open doors of discussion about eternal things.
any person appears, in any respect, to be noticeably excelling others in his Christian walk, odds are ten to one that it will immediately awaken the jealousy of those about him.

They will suspect (whether they have good reason or not) that he is very proud of his goodness and that he probably thinks no one as good as he is, so that everything he says and does is observed with this prejudice.

Those who are themselves cold and dead, and especially those who have never had any experience of the power of godliness on their own hearts, will easily entertain such thoughts of the best Christians. This arises from nothing less than a secret hostility against essential and fervent holiness.

But the zealous Christian should take heed that this does not prove a snare to him, and the devil take advantage of it to blind his eyes from beholding the true nature of his heart and to think that because he is charged with pride wrongfully and with an unkind spirit, that such charges are not sometimes valid.

Alas, how much pride the best have in their hearts! It is the worst part of the body of sin and death; the first sin that ever entered into the universe and the last that is rooted out. It is God’s most stubborn enemy!

**Pride: A Secret Enemy**

Pride is much more difficult to be discerned than any other corruption because of its very nature. That is, pride is a person having too high an opinion of himself. Is it any surprise, then, that a person who has too high an opinion of himself is unaware of it? His thinking is that he thinks that the opinion he has of himself has just grounds and therefore is not too high. If the grounds of the opinion of himself crumbled, he would cease to have such an opinion.

But, because of the nature of spiritual pride, it is the most secret of all sins. There is no other matter in which the heart is more deceitful and unsearchable and there is no other sin in the world that men are so confident in. The very nature of it is to work self-confidence and drive away any suspicion of any evil of that kind. There is no sin so much like the devil as this for secrecy and subtlety, and appearing in great many shapes that are undetected and unsuspected.

Spiritual pride takes many forms and shapes, one under another, and encompasses the heart like the layers of an onion: when you pull off one, there is another underneath. Therefore, we have need to have the greatest watch imaginable over our hearts with respect to this matter and to cry most earnestly to the great Searcher of hearts for His help. He that trusts his own heart is a fool.

Since spiritual pride in its own nature is so secret, it cannot be so well discerned by immediate intuition on the thing itself. It is best identified by its fruits and effects, some of which I will make mention of below together with the contrary fruits of Christian humility.

**Pride: The Great Fault-finder**

Spiritual pride causes one to speak of other persons’ sins, their enmity against God and His people, or with laughter and levity and an air of contempt, while pure Christian humility disposes either to be silent about them or to speak of them with grief or pity.

The spiritually proud person shows it in his finding fault with other saints, that they are low in grace and how cold and dead they are, and are quick to discern and take notice of their deficiencies. The eminently humble Christian has so much to do at home and sees so much evil in his own that he is not apt to be very busy with other hearts.

He complains most of himself and complains most of his own coldness and lowness in grace. He is apt to esteem others as better than himself and is ready to hope...
that most everybody has more love and thankfulness to God than he, and cannot bear to think that others should bring forth no more fruit to God’s honor than he.

Some who have spiritual pride mixed with great learning and joy, earnestly speaking to others about them, are likely to be calling upon other Christians to emulate them and sharply reprove them for their being so cold and lifeless.

There are others who are overwhelmed with their own vileness, and when they have extraordinary discoveries of God’s glory, they are taken up by their own sinfulness. Though they are disposed to speak much and very earnestly, yet it is very much in blaming themselves and exhorting fellow Christians, but in a loving and humble manner.

Pure Christian humility causes a person to take notice of everything that is good in others, to make the best of it and to diminish their failings; however, he turns his eye chiefly on those things that are bad in himself and to take much notice of everything that aggravates them.

**Pride: Ministering in a Harsh Spirit**

It has been the manner of spiritually proud persons to speak of almost everything they see in others in the most harsh, severe language. It is frequent with them to say of other’s opinion, conduct, advice, coldness, silence, caution, moderation, prudence, etc. that they are from the devil or from hell.

Such kind of language they will commonly use, not only towards wicked men, but towards those who are true children of God and also towards ministers of the gospel and others who are very much their superiors. Christians who are but fellow-worms ought at least to treat one another with as much humility and gentleness as Christ treats them.

**Pride: Putting on Pretenses**

Spiritual pride often causes persons to act different in external appearance, to effect a different way of speaking, to use a different sort of dialect from others, or to be different in voice, countenance or behavior. But he that is an eminently humble Christian, though he will be firm in his duty, however different—going the way of heaven alone, though all the world forsake him—yet he does not delight in being different for difference’s sake.

He does not try to set himself up to be viewed and observed as one distinguished, as desiring to be accounted better than others—despising their company or conformity to them—but on the contrary, desires to become all things to all men, to yield to others and conform to them and please them in all but sin.

**Pride: Takes Offence Easily**

Spiritual pride takes great notice of opposition and injuries that are received and is prone to be often speaking of them and to be much in taking notice of their aggravation, either with an air of bitterness or contempt.

Pure and unmixed Christian humility, on the other hand, causes a person to be more like his blessed Lord when reviled: quiet, not opening his mouth, but committing himself in silence to Him who judges righteously. For the humble Christian, the more the world is against him, the more silent and still he will be, unless it is in his prayer closet, and there he will not be still.

**Pride: Presumption Before God and Man**

Another effect of spiritual pride is a certain self-confident boldness before God and men. Some, in their great rejoicing before God, have not paid sufficient regard to that rule in Psalm 2:11—Worship the Lord with reverence, and rejoice with trembling.

They have not rejoiced with a reverential trembling, in a proper sense of the awful majesty of God and the awful distance between Him and them. There has also been an improper boldness before men that
has been encouraged and defended by a misapplication of Proverbs 29:25—The fear of man brings a snare... It is as though it became all persons, high and low, men, women and children in all Christian conversation to wholly abandon all manner of modesty or reverence toward man.

Not that any should refrain from Christian conversation, but with such humility as in I Peter 3:15—But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence.

Pride: Hungry for Attention
Another effect of spiritual pride is to make the subject of it want attention. People often tend to act in a special manner as though others ought to take great notice and regard of them. It is very natural to a person that is very much under the influence of spiritual pride to assume much to himself. On the contrary, pure Christian humility disposes persons to honor all men as from I Peter 2:17. To enter into disputes about Christianity is sometimes unseasonable, such as in meeting for Christian conference or for exercises of worship.

Pride: Neglecting Others
As spiritual pride causes persons to assume much to themselves, so it treats others with neglect. On the contrary, pure Christian humility disposes persons to honor all men as from I Peter 2:17. To enter into disputes about Christianity is sometimes unseasonable, such as in meeting for Christian conference or for exercises of worship.

Yet, we ought to be very careful that we do not refuse to converse with carnal men, as though we counted them not worthy to be regarded. On the contrary, we should condescend to carnal men as Christ has condescended to us, to bear with our unteachableness and stupidity.
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A Profound and Biblically Theocentric Theologian
(continued from page 3)

I found that Owen knew exactly what was going on inside me and what I was going to think next, and was reaching out across the centuries to speak to my condition.

and sin, in a way that the latter do not. Anyone who hopes to be of any use to God must first be “spiritual” in the stated sense. As a lonely, dithery adolescent introvert whose new-found assurance had not changed his temperament overnight, I had to conclude that the reality of “spiritual” experience was not yet mine; yet I certainly hoped to be useful to God. So what was I to do?

The message as received continued as follows, speaking to that question. There is a secret of rising from carnality to spirituality, a secret mirrored in the maxim: Let go, let God. This secret has to do with becoming Spirit-filled. The Spirit-filled man is taken out of the second half of Romans 7 (the experience of constant moral defeat through self-reliance) into the sunshine of Romans 8 where he walks in the Spirit and is not so defeated. (Let me say that I do not now accept this understanding of Romans 7, or of the relation between Romans 7 and 8, or of the quality of experience to which Romans 8 points; to be honest, I now see it as a pietistic exegetical freak; in those days, however, it was the only view of the matter I had met. But to continue.) The secret of being Spirit-filled, so I gathered, is twofold.

To start with, one must deny self. It seems clear to me now that when Jesus called for self-denial, He meant the negating of carnal self—that is to say self-will, self-assertion, the Adamic syndrome, the sinful, egocentric behavior-pattern which one has been developing from birth, the recurring irrational impulse to do anything rather than obey God and embrace what one knows to be right.

But what I seemed to hear then was a summons to deny personal self, thereby opening the door to being taken over by Jesus Christ in such a way that my present experience of thinking and willing would become something different, an experience of Christ Himself living in me, animating me, and doing the thinking and choosing for me. Put like that, of course, it sounds more like the formula of demon-possession than the ministry of the indwelling Christ according to the New Testament. But in those days I knew nothing about demon-possession, and what I have just verbalized seemed to be the plain meaning of “I live; yet not I, but Christ liveth in me” (Galatians 2:20, KJV) as explained by the approved speakers. We used to sing this chorus:

O to be saved from myself, dear Lord,  
O to be lost in Thee;  
O that it may be no more I  
But Christ who lives in me!

Whatever its author may have meant, I sang it whole-heartedly in the sense spelled out above.

Part two of the secret, the positive counterpart of self-denial, was consecration and faith. Consecration meant total self-surrender, laying one’s all on the altar, handing over every part of one’s life to the lordship of Jesus Christ. Nowadays I perceive this as another name for that outliving of repentance which the gospel requires of Christians as such, but then I saw it, as I am sure I was encouraged to see it, as part of the special technique for entry into the higher form of Christian experience. Through consecration one would be emptied of self, and the empty vessel would then automatically be filled with the Spirit so that Christ’s full power within one would be ready for use. It did not occur to me then, as it has done since, to wonder whether imagery that seems to come from the world of charging batteries, draining and replenishing receptacles, and switching on the electricity, is really apt for expressing the Holy Spirit’s personal ministry.

With consecration was to go faith, which as explained by them meant looking to the indwelling Christ moment by moment, not only to do one’s thinking and choosing in one and for one, but also one’s fighting and resisting of temptation. Rather than meet temptation directly (which would be fighting in one’s own strength), one should hand
it over to Christ to deal with, and expect Him to banish it. I nowadays think that the way to deal with temptation is at once to say no, and with that to ask the Lord for strength to keep saying no and actually mortify—that is, do to death, squelch, and enervate—the sinful urge. Then, however, I simply tried to practice the consecration and faith technique as I had understood it—heap powerful magic, as I supposed, the precious secret of victorious living.

But I did not get on well at all. I scraped my inside, figuratively speaking, to find things to yield to the Lord so as to make consecration complete, and I worked hard to “let go and let God” when temptation made its presence felt. At that time I did not know that Harry Ironside, sometime pastor of Moody Memorial Church, Chicago, once drove himself into a full-scale mental breakdown through trying to find the secret that I was trying to find in the way that I was trying to find it. Nor did I then conclude, as I have concluded since, that the higher Christian life as I was conceiving it is an unreality, a will-o’-the-wisp which no one has ever laid hold of at all, and that those who testify to their experience in these terms really, if unwittingly, distort what has happened to them.

I took it for granted, as one tends to do at such times, that my peers had no problem here. Plainly these cheerful Christians must all have mastered the technique of victory over sin, and I was the only one struggling. Nowadays I take account of the way in which in tight, elitist groups everyone instinctively works to keep up appearances. At that time, however, the assured quality of others’ discipleship merely awed me and drove me into further cheerless bouts of inside-scraping.

And then (thank God) the group was given a library by a former member, and I was put in charge of it and found there an uncut set (twenty-three volumes) of Owen. Having never heard of him and being nosy about books, I cut some pages more or less at random and dipped into the contents of this present volume. Through what I read, reinforced by another book from the library (J.C. Ryle’s classic Holiness), my gracious God sorted me out. Like the young man I met last Sunday, I found that Owen knew exactly what was going on inside me and what I was going to think next, and was reaching out across the centuries to speak to my condition.

I still think after thirty-five years that Owen did more than anyone else to make me as much of a moral, spiritual, and theological realist as I have so far become. He showed me that there is far more than I had known both to indwelling sin in believers and to God’s gracious work of sanctification. He searched me to the root of my being, bringing God awesomely close in the way that speakers and writers with unction are able to do. He taught me what it means to mortify sin and how to go about it. He made clear to me the real nature of the Holy Spirit’s ministry in and to the believer, and of spiritual growth and progress, and of faith’s victory. He told me how to understand myself as a Christian and live before God in a morally and spiritually honest way, without pretending either to be what I am not or not to be what I am. It is not too much at all to say that God used him to save my sanity. And he made every point by direct biblical exegesis, handling Scripture with a profundity that I had not met before, nor I think since save in Luther, Calvin, and Jonathan Edwards.

Many will find it hard to tune in to one who takes the holiness of God and the sinfulness of sin as seriously as Owen does, for the moral relativism and inversion of values that mark the permissive society have deeply infected the church.
My Journey in the Workplace
(continued from page 9)

to create an environment that fosters hard work and a sense of enjoyment. I look to elevate others’ reputations, not mine, when they do a good job.

In a very sensitive way, I promote the idea of real tolerance, which results in some lively conversations over the lunch hour! We talk during lunch about all kinds of things that are generally not talked about among coworkers—God, politics, social issues, etc. We all enjoy a very good relationship and ask lots of questions about what each one believes. We have Christians, a Zoroastrian, a Jew, agnostics, and atheists. I get asked a lot of questions about what I believe. Over one lunch, things got very tricky when I was asked why Christians like to proselytize so much. After a quick prayer, and with some anxiety, I asked if everyone would like me to answer the question (hopefully covering the legal front!). When allowed, I said that Christians have the greatest news to tell everyone, and I started from before the creation of the angels all the way through Revelation, all in about seven minutes or less! I laid out the entire redemption story, and I said that if all of it is true, and I believe it is, why wouldn’t I want to tell everyone? There were some interesting follow-up questions and conversations, and obviously they all didn’t agree, but they got an answer that they indicated they understood. I am very sensitive to everyone’s beliefs, but will challenge them as much as they challenge me. It is said that “people don’t care how much you know until they know how much you care,” and that applies here. So I spend a lot of time building relationships.

Family Time

Work is a very important aspect of my life, but I try to remember that love begins in my life at home. Family is one of my top priorities, and balancing family time with responsibilities at work, a couple of boards, mentoring, and preparation for teaching Sunday school is very challenging. Marriage and parenthood have provided a tremendous amount of joy and fulfillment in my life, and they have revealed how selfish I can be. Very often I have to set aside what I would like to do to help out around the house or with the kids’ homework, or run errands. If I am not careful, I can begin to resent having to do that and ultimately allow anger to settle in. I also observe that if I am not careful, I will speak to my family in a way I would never speak to a friend’s child or wife. Familiarity can breed contempt, but it doesn’t have to. A good friend once said that he didn’t know how angry he could be until he had his own children! On the list of seven deadly sins, the ones I have to guard against the most with my family are pride and anger. Guarding against pride helps me to continue to grow and admit when I am wrong; guarding against anger allows for the healthy development of friendships and character before God for all involved. In all these ways, I seek to “walk in a manner worthy of the calling in which [I] have been called” (Eph. 4:1).

In raising our two girls, we have been very blessed by the book *Shepherding a Child’s Heart* by Ted Tripp. It encourages us not to focus on behavior modification, but to help our kids develop a heart with a Godward orientation. When they sin, where do they turn? They must know they are sinners to know why they need Jesus. Discipline is intended ultimately to restore relationship (to God and the parent) when a child has been disobedient, not merely administer
punishment. Discipline is intended not only to encourage the right behavior, but to shape the child’s heart. Isn’t that what our heavenly Father does with us? He doesn’t just want our good behavior (white-washed tombs, legalists), he wants a “heart of flesh” that longs for Him alone.

**Stewardship**

Stewardship of all God gives me is another major priority, especially when it comes to financial resources. Those resources are made available to us for the building of His kingdom, not ours. His kingdom includes the needs of our family and the needs outside of our family that he puts on our heart. When financial resources increase, we need to be prepared ahead of time to hold them with an open hand, not a clinched fist. In *The Treasure Principle*, Randy Alcorn challenges us with the following: “God prospers me not to raise my standard of living but to raise my standard of giving.” I don’t think of it so much as me giving back to God as me determining how God wants me to give the resources He has entrusted to my care for the building of His kingdom. It’s kind of like God tells me what to do with His resources under my stewardship when our church needs to fund its work, when my family needs a home, when we need a car, when a poor family is in need of assistance, when a disaster strikes. In his song “Hold On To Jesus,” Steven Curtis Chapman writes, “I will hold loosely, to things that are fleeting, and hold on to Jesus, I will hold on to Jesus for life.”

**Why Do We Do What We Do?**

Much encouragement is needed to continue the race to the end. So why do we do it, why do we continue? Certainly my work provides for my family, and that’s good. It allows us to share with those in need, and that’s good. We want to raise our girls to love and serve Jesus, because they will go out and do a lot of good things—and that is certainly good. I want to love Caroline so we will have a lasting marriage, and that is very good. While all those reasons are good and definitely motivational, are they the only reasons I do what I do? The Westminster Confession tells us, “The chief end of man is to glorify God and enjoy him forever.” Our motivation for all that we do is to bring glory to God. Jesus, in John 17, prays, “Father, the hour has come; glorify Thy Son, that the Son may glorify Thee.” Jesus’ life brought glory to God. In a similar way, I work to provide for my family. Why? Because that brings glory to God. We share out of our excess with those in need, to bring glory to God. I treat my employees the way that I do because it brings glory to God. We raise our girls earnestly praying that they love Jesus, so that they will go out and do a lot of good things, to bring glory to God.

I must look beyond my actions and cherish the intended result that God will be glorified in what I do. We will not enjoy the fruit of our labor as we should if we fall short of knowing in our heads and our hearts that we do all that we do ultimately for the glory of God.

So, press on. Don’t give up, so that we can all say with Paul, “I have fought the good fight, I have finished the course, I have kept the faith” (2 Tim. 4:7). Confident that “He who began a good work in you will complete it until the day of Christ” (Phil 1:6). Filled with hope, “knowing that from the Lord you will receive the reward of the inheritance; it is the Lord Christ whom you serve” (Col. 3:24). Don’t be weary long, and never give up! And we will know His joy now and forever. To God be the glory!
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