

HOW GOD WRITES UPON MAN'S HEART

“WHEN GOD WRITES UPON THE HEART, HE WRITES BY HIS HOLY SPIRIT AND USES HIS WORD AS THE PEN.”

“I will put My law in their minds, and write it on their hearts.” Jeremiah 31:33.

“This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;” Heb. 10:16

Pastor Del Wray

Don't let the liberal modern day drunk with love pastor deceive you! God will only use His Word the Bible and when I say Bible I mean the King James Version Bible to write upon the hearts of men. Those so-called fundamental (KJV) Baptist pastor's who think they can step into God's pulpit and preach or hold services without honoring or lifting up God's Holy Word are lowdown, yellow-bellied, sap-suckers and traitors to the cause of Jesus Christ and lost souls. There have been times when I've been sitting in services and some puke pulls that stunt and the Holy Spirit smothers me with the conviction that I haft to get up and leave while they are preaching. At times, I'm sorry to say I've had to speak out against their puke. I use that word because my vocabulary is limited if you know of a better word let me know. Believe me, God's got that man's number. And these guys are not going to get away with their stinking treason. If you don't, believe me, ask some of my personal friends! There is no lower down pastor than one who goes into the pulpit and will not preach the Word of God. There is nothing I despise more. Because God can only convict a man of his sin and lost condition by the Word and He does that by writing on a man's heart with His Word, no other way! These pastors that change their regular preaching service into some sing-inspiration are just as guilty. God only uses His Word to deal with man's sinful heart today! Here are several of the ways He writes upon the hearts of men that I've taken from a sermon by C. H. Spurgeon:

There are several pens that God uses and one is His Written Word. This is a gold pen with a diamond point. It is marvelous how God can sometimes write on the heart with a text of Scripture, a promise, a threat, a word of doctrine, of exhortation, or of rebuke. When He writes with that diamond pen, there is never any mistake, never any scratching or catching in the paper, all is well written!

Then He sometimes writes on human hearts by His ministers. Mr. John Berridge once preached a sermon upon a different text from mine, but I may quote from his sermon. He says that ministers are like pens. There are some University ministers, he says, and they try to make them the same as people make steel pens nowadays—they make them by the gross! And though they have their excellences and many of them are highly educated men, yet they also have their deficiencies. John Berridge compared himself to an old goose quill. He said that he could not make such fine lady-like upstrokes as the University steel pens could, but he thought that God often made heavier down-strokes on the heart by him than He ever did by the University gentlemen. And that is the case with some of us. We have to be nibbled several times before we are fit to write

with at all—and when we do write, we sometimes make a sorry blotch of it, yet the Lord does help us, rough and ready as we are, to make some heavy downstrokes on the sinner’s conscience. And if this is done, it is a reason for thankfulness and we will bless the Lord for it! Pens, however, must sometimes be sharpened, and so ministers must sometimes feel the sharp knife of affliction so as to make them more fit to preach God’s Word. Need I remind you, child of God, that a pen cannot write of itself? Just take that pen and lay it down on the paper. Can that pen write, “Paradise Lost?” Why, it cannot even stir! It cannot write a single letter of the alphabet much less can it write a poem! And so is it with the minister, he can write no Truths of God in the sinner’s heart and conscience unless his Master holds him in His hands, but when the Master begins to write, oh, then, how well it is done, and how the white paper of the new heart receives the Divine handwriting and it remains indelibly there! Neither would it be any use for writing even if it were the best pen in the world, without ink. And the analogy, in this case, is with the Holy Spirit. The minister must be dipped in this ink. He must have the Holy Spirit with him, or else it is no matter what he may be, he may be a goose-quill, or he may be the polished steel. He may have been well sharpened, he may have written much in his time, but he can write nothing without the ink. Mr. Joseph Irons used to pray, as he went to his pulpit, “Oh, for unction from on high, Oh, for unction from on high!” And I think this may be the preacher’s prayer whenever he goes to preach, “Oh, for unction from on high! Oh, for much of this Divine ink, make much of the Holy Spirit!” Surely we may praise and bless the Lord whenever we see His Law written upon a human heart because it is God’s Law, because it is God who wrote it and because it is the Spirit of God who is the Agent, through the Word, by whom that writing is put there! Let us join in hearty thanksgiving to Father, Son, and Spirit, the Covenant-keeping God who writes His Law in our hearts!

The Stone out of the Brook:

There are no slaves like those who serve their enemies and those are the greatest slaves who are slaves to their own soul destroying lusts. It is not an easy thing to write on hearts. When there are many conversions, certain simpletons are apt to think that there is something in the preacher to account for them. Suppose someone had gone to that ancient battlefield and had picked up the stone with which David smote Goliath’s head, and said, “Well, it must be a very wonderful stone that could have killed a giant”? And then, after turning it round, and looking at it a little while, he would say that it was very much like any other smooth stone that might be put in a sling. And very likely he would throw it down in contempt and think nothing of it. Well, that is how some people do with God’s ministers. They first say, “Well, there are so many conversions. The preacher must be a very wonderful man.” And then they find him wonderfully like any other commonplace talker and so they think nothing of him. Ah, simpleton! Do you not know that it is not the stone, but the sling, and not even the sling, but the God who directs the stone to the giant’s brow? And so it is not the man, but the man’s Master, and it is the Spirit of God that makes the Word effectual. But what would you think if that stone should talk thus, “Oh, what a fine stone am I! I killed you, Goliath! What a fine stone am I! The daughters of Jerusalem ought to rejoice over me in the dance, and they ought to ‘sound the loud timbrel’ and say, ‘Glory be unto you’, O Stone, for you have smitten the giant’s brow”? What would the Angel of Wisdom say but, “O foolish pebble of the brook! Son of the dirt and of the dark and miry sea! There is nothing in you any more than in your fellow stones that slept with you in the flowing crystal! Had David picked any other stone, the work would have been done just as well and, inasmuch as he chose you, boast not of yourself as though there were anything in you.”

Beloved, when you and I are privileged to do anything for Christ, let us remember that we are only like the poor stone out of the brook, that there is nothing in it and that unto God the Master must be all the glory.

Have you, ever had the truth truly written on your heart? If so, I will tell you how you felt; you abhorred yourself, and you said, "Who can stand before this terrible law? Who can ever hope to keep these commandments?" You looked to the flames that Moses saw on Sinai and you shrank and trembled almost unto despair and you entreated that these terrible words should not be spoken to you anymore. Yet was it good for you thus to be made to know the law, not in the letter of it only, but in its cutting crushing, killing spirit for it worketh death to self-righteousness and death to all carnal boastings. When the law comes, sin revives, and we die; that is all that can come of it by itself. Yet is it necessary that there should be such a death as that, and that there should be such a revival of sin that we may know the truth about it and under the force of that truth may be driven to the Lord Jesus Christ, who is the end of the Law for righteousness to ever one that believeth." So, then, writing the law in our heart means, first, making us know what the law really is.

If that is done, the Lord is pleased, next, to cause his people to remember that law. When a thing is "learned by heart," you know the common meaning of that expression, even amongst our children. If they have learned a thing by heart rather than merely by rote, they have made it they're own, and it remains with them. A man with whom God the Holy Spirit deals is one who does not have to go to the Twentieth Chapter of Exodus to know what the law is; he does not need to stop and ask concerning most things, "Is this right?" or, "Is this wrong?" but he carries within him a balance and a scale, a standard and test by which he can try these things for himself. He has the law of his God written upon his heart, so that, almost as soon as he looks at a thing, he begins to perceive whether there is evil in it or whether it is good. There is a sort of sensitiveness in his soul which makes him discern between good and evil. When God the Holy Spirit is dealing with him, there is a true, enlightened conscience within him, so that he no longer puts bitter for sweet and sweet for bitter, or darkness for light and light for darkness; but something within him tells him, "This is right," or, "That is wrong." It is a most blessed thing when this is the case, and it is always the work of the Spirit of God.

I know that there is some sort of a conscience in most men; I am afraid it is very small in some, and that it is almost blown out by their evil habits. They can even make themselves think that they are doing right when they are as wrong as wrong can be, but in a child of God there is a burning and a shining light which reveals the truth concerning sin. There is within him a something that cannot be silenced; this is that principle or power which John Bunyan calls in his Holy War, "Mr. Conscience the Recorder of Mansoul." You know that, when the city of Mansoul rebelled against the great King Shaddai, and came under the sway of Diabolus, they shut Mr. Recorder Conscience up in a dark room, for they did not want to let him see what was being done. Yet, notwithstanding, when the old gentleman had his fits, he used to sorely trouble the inhabitants of the guilty town, so they kept him under lock and key as much as possible. But when Mr. Recorder Conscience gets full liberty, and lifts his brow into the sunlight, ah! Sirs, then are we guided in a very different way from that of ungodly men who follow their own evil course. Then does the Lord say, "I will put my laws into their mind, and write them in their

hearts." The law is there to censure or to cheer; it is there to let us hear its voice say, "This is the way, walk ye in it;" or it is there to say, "Stay where you are, go no farther;" or, "Return, thou backsliding daughter, and seek mercy of the Lord."

God does more than that for his people. When he writes his law in our heart, he makes us approve it. An ungodly man wishes to alter God's law. "There," says he, "I do not like that command, 'Thou shalt not steal,' I should like to be a little bit of a trickster." Another says, "I do not like that purity of which the minister spoke just now, I should like to indulge myself a little. Am I to have no pleasure?" But when the law of the Lord is written in his heart, the man says, "The law is right." He would not alter it if he could; there is nothing that he hates more than the lowering of the tone of the law, for he does not want a lax morality. "Oh, no!" says he, "let us have the highest form of righteousness that can be, and may God help me to live up to it!" Paul says, "*I delight in the law of God after the inward man;*" and so is it with every true child of God, he cannot think of the holiness of God without at once saying, "I would not have him other than he is; let him be holy, holy, holy, Lord God of Sabaoth, for as such I can worship him; but if he were less than that, I could not esteem him." If he hears of God's justice he delights even in that stern attribute, for he would not have an unjust God. Is a great thing when God leads a man to approve of all that is right; I do not mean merely to acknowledge that it is right, but to be glad that it is so, and to wish that in his own soul he were conformed to it.

There is a further writing of the law in the heart when the man of God is made to appropriate that law, not only to approve of it but to approve of it for himself. There are many people who approve of laws as far as they keep their fellow-men in check, but they do not want laws for themselves. "Oh!" says such a person, "of course, everybody ought to be honest; my employees ought not to speculate, they ought not to rob me, they ought to give me a good day's work for their wage." When the argument is turned around, and the question is about giving a good day's wage for the work, then they talk about the political economy, which means that it is absolutely necessary that men should be dishonest. That is the pith and marrow of that political science, that every man will be selfish, and that there is no hope that people will be otherwise. A man speaks that which is not true, and sees no evil in it; but if another should say anything against his character, that is a very different matter, it is quite unpardonable. He may walk through the earth, and devour men's characters as much as he pleases; that, of course, is mere criticism, such as we ought all to expect: but if he is touched, and there is a word spoken against him, it is cruel and unkind, and ought to be put down at once. When God writes the law in a man's heart, he takes the law more to himself than he applies it to anybody else and his cry is not, "See how my neighbors sin," but, "See how we sin, his clamor is not against his brother's, fault, but against his own fault. No longer does he look out for motes in other men's eyes, but he is most concerned about the beam which is in his own eye, he and prays, the Lord to remove it.

But, brethren, the law is not fully written in the heart till a man, approving the law and appropriating it to himself, feels he delights to obey it. "There," says he, "O my God, my highest happiness lies in doing as thou wouldst have me to do. I do not want any excuse or indulgence for sin, I want, above everything else, to be holy. It shall be my greatest pleasure to be pure; it shall be my perfect bliss to be perfectly holy. Thou hast so written thy law in my heart that, every time my heart beats, it seems to beat for holiness. My new-born nature is towards right, towards truth towards goodness, towards God." This, dear friends, is to have the law of the Lord written

in your heart so as to delight in it after the inward man, and to delight to practice it with the outward man, daily striving to make the entire life to be in accordance with the dictates of God's will. O brothers, is it not a wonderful thing that God shall ever make it as natural for us to be holy as once it was natural for us to be unholy, and that then we shall find it as much a joy to serve him as once we thought it a pleasure not to serve him, when, indeed, to deny ourselves shall cease to be self-denial? It shall be a joy to us, to be nothing, it shall be a delight to renounce everything of self and to cling close to God, and to walk in his ways. Then will be fulfilled in our experience the promise of our text, I will put my laws into their mind, and write them in their hearts."

There is an old Latin proverb which says that "things that are written remain;" and I quote that proverb here believing that it is intended in the text to teach us that, when God's law is written in our hearts, it is retained there. The lawyer always says, "You had better be careful what you say, but when you go to law, never write anything, hold back from the use of pen and ink, for that which is written remains." When God writes his law in our hearts, he writes that which will never be blotted out. Once let him take the pen in His hand and begin to write. "Holiness unto the Lord" write across a man's heart, and the devil himself can never remove that sacred line. So it is meant, in our text as a part of the covenant, that God will write "holiness" so deeply upon the nature of his chosen people that they may sooner cease to be than cease to be holy. He will so put his law right into their hearts that you must tear their hearts out before you can tear out their conformity to the mind of God. Is not this a wonderful method of writing the law in the heart? This is sanctification indeed. May God work it in each one of you! and he will if you are believers in the Lord Jesus Christ; for if you trust in Christ, you are in the covenant, and being in the covenant, this is the promise concerning you, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

"Chosen, not for any goodness of my own, but entirely of the free and sovereign grace of God; tell me now what I can do to show my gratitude to such a gracious God." That is one way in which the law of the Lord gets written in the hearts of his people.

OTHER PENS THAT GOD USES WHEN HE WRITES UPON HUMAN HEARTS

First, God writes his law upon his people's hearts with the pen of gratitude. He tells them that Jesus Christ loves them, and gave himself for them. He gives them a sight of the bleeding Saviour and tells them that their sin is put away by his death. Then, in return, they love the Lord with all their heart, and mind, and soul, and strength, the best way to make a man keep a law is to make him love the law-giver. We thought at one time that God was a cruel tyrant, but we have learned that He is our loving Father. We could not have thought that he would have given his only-begotten Son to die as the Substitute for us; but, now that he has done so, we love him with all our heart. There is one way of writing the law of God in our heart by giving us gratitude as the motive of a new life. The natural man's only motive for being good is, "If I am good, I shall go to heaven; and if I am bad, I shall go to hell." That is the slave's motive; but the child of God is no more a slave, he has been delivered from his former bondage. He says, "I am saved by sovereign grace, therefore I shall go to heaven. I shall never go to hell that cannot be. I am God's chosen one, washed in the blood of the Lamb, and "Chosen, not for any goodness of my own, but entirely of the free and sovereign grace of God; tell me now what I can do to show my gratitude

to such a gracious God." That is one way in which the law of the Lord gets written in the hearts of his people.

Again, the law is written in the heart by repentance working hatred of sin. Burnt children, you know, are afraid of the fire. Oh, what a horror I have had of sin ever since the day when I felt its power over my soul! It was enough to drive me mad when I felt the guilt of sin; it would have done so, I sometimes think, if I had continued much longer in that terrible condition. O sin, sin, I have had enough of thee! Thou didst never bring me more than a moment's seeming joy, and with it there came a deep and awful bitterness which burns within me to this day! And now, being set free from sin, can I go back to it? Some of you, my brethren and sisters, came to Christ with such difficulty that you were saved, as it were, by the skin of your teeth. You were like Jonah, you had to come up from the bottom of the mountains, and out of the very belly of hell you cried unto God. Well, that experience has made sin so bitter to you that you will not go back to it. The law has been written in your heart with the steel pen of repentance, and God has made sin to be a horrible evil to you.

Further than that, and deeper than that God also writes his law upon the heart in regeneration, wherein he creates in man a new and better life. In regeneration, if I understand it at all, there is born in us a new nature. Our old nature is all sin, and it will never be anything else but sin. You may doctor it as you will, but it is a body of sin and death, and it will always remain so; but the new nature, which is born in us at our new birth, cannot sin, because it is born of God. It is a living and incorruptible seed, which liveth and abideth for ever; and that new heart, that right spirit, from its very birth, from its very origin, from its very nature, has the law and will of God engraved upon it. To the new nature, it is as natural to obey as to the old nature it is natural to disobey. To the new nature, it is as much its element to living in holiness as to the old nature it is its element to living in sin. Thus, by regeneration, the law of the Lord is written in the heart of his people.

Again, God writes his law the more fully in the heart of his people as they increase in knowledge. The more we know of God, of this life, of the life to Come, of heaven and hell, of the person of Christ, of the atonement, and of every other subject that is taught us in the Scriptures, the more we see the evil of sin, and the more we see the delights of holiness. Why, at the very first moment of his conversion, man is afraid of sin because of what he has seen of it; but as he begins to perceive how sin put the Christ to death, how sin dug the pit of hell, how sin brought all the plagues and curses upon the human family, and will continue to curse generations yet unborn, then the man says, "How can I do this great wickedness, and sin against God?" Trained and educated in the school of Christ, the more he knows, the more he delights in the law and the will of God.

And farther than this, dear friends, the law is written in the heart, as God makes the new life in us to grow and increase. Some Christians, I am sorry to say, have but little spiritual life. I spoke yesterday with a man of God who has been preaching the gospel in the New Hebrides, where till lately the people were cannibals; and, by God's grace, he has brought hundreds, if not thousands, of the former savages to become Christians; and the good brother, when he spoke of his hardships, said, "All, but you do not know in England the joys of those who preach to cannibals!" True, most of the missionaries who first went out were killed and eaten, and our

friend escaped by the skin of his teeth; I looked at him again to hear what his special and peculiar joys were. "Oh!" he said, "the joy of converting a cannibal to Christ is a greater bliss than can be known by you, who only bring ordinary people to the Savior; and," he added, "I tell you that there are no Christians that I know of that excel my converted cannibals. If you want to see the Sabbath day sacredly kept, you must come into my place, and see how these people who used to be cannibals keep it. Those who were accustomed to eating their fellow-men, now never rise without prayer, and never sit at the table without asking a blessing. There is not a Christian household but has family prayer in it, morning and evening. These people walk with God," said the missionary, "and live close to Christ; and as I look at them, it seems such a joy to have been the means of bringing these cannibals to Christ." I am afraid there are many nominally Christian people who are not half as good as those converted cannibals. What is the reason? It is because they seem to have God's life poured into them abundantly, and some among us have but little of it. Now, when a man gets the life of God abundantly poured into him, he is sensitive against sin, for he has the law of God written in his heart, and thereby God has made his conscience quicker than a flash of light.

He cannot bear to hear an ill word from others, or himself have an evil thought without being grieved and troubled. I have seen men who have professed to be Christians do many questionable things, and yet never feel that they were doing any wrong; but as for the true Christian, who lives near to God, and who has been acting perfectly right as far as other people could judge, when he gets home, he begins blaming himself for something he did not do. As far as you can see, he has said and done the right thing; but he says, "No, I did not say it as earnestly as I ought to have said it; I did not do it as I ought to have done it." As for myself, I know that, when I live nearest to God, I am most conscious of sin; and I believe that, in proportion as you get away from God, you win begin to think that you are perfect; but if you live in the light of the Lord, sin will be a daily plague to you, and you will be crying for the precious blood to wash you and It is the man who is spiritually blind who talks about his holiness, but it is the one whose eyes have been opened of God, the really holy man whom God has brought near to himself, who still cries out, "Holier! Holier! Higher."

And this is how God writes His law in His people's hearts, by giving them so much light that they become tender and sensitive at the very approach of sin.

PRAY THE HOLY SPIRIT WILL USE THIS SERMON TO BRING MANY TO A SAVING KNOWLEDGE OF JESUS CHRIST.