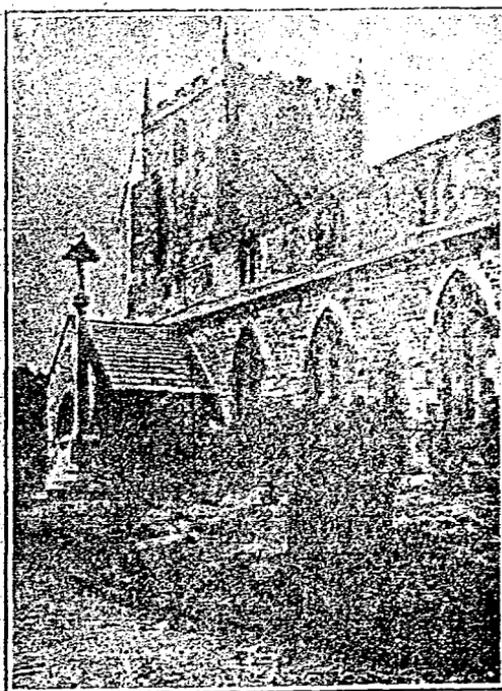


No. 141.

1926.

# “CONFIDENCE”



PITTINGTON CHURCH.

A Saxon Western Nave, embedded in  
Norman and later additions.

*Edited by Alex. A. Boddy, Pittington Vicarage, Durham, England.*



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TO EDITORS AND OTHERS.—Any matter in this Paper may be re-printed on condition that full acknowledgment is made thus:—“From ‘Confidence,’ Pittington, Durham.”

## The Holy Trinity in Us.

1 *John i. v., 13*.—“Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.”

God has a great longing to possess fully His own redeemed ones. Conversion to God is a great step, with the knowledge that the Lord cleanses from all sin. This is a joy to us, and to the angels, and to our Father. But God seeks for more. He has only begun to work. He has made us for Himself that He may indwell us. Shall we not satisfy Him by welcoming Him, giving the Blessed Trinity full possession of our Triune Being?

The Three Holy Persons in the Glorious Trinity (Three Persons and yet One Triune-God) seem to have special relationship to the “Trinity” in redeemed man. St. Paul tells us of man’s Trinity (1 *Thess. v., 23*), where he speaks of “Spirit, Soul, and Body.” My human Spirit is the very centre and motive power (both conscious and unconscious) of my being; the Soul contains my mind and heart; the Body is the outer man, so fearfully and wonderfully made, with its marvellous organisms.

Let us see what the Scripture saith:

### MY SPIRIT AND GOD THE FATHER.

1. As to God the Father. He is “the Father of my spirit” (*Heb. xii., 9*). He is deeply and lovingly interested in His spiritual offspring—the spirits of men. When man’s spirit is renewed and cleansed by faith in the Blood, and when the man turns in love to Christ, and is obedient to His commandments (*John xiv., 23*), He comes to dwell there. I am truly my Father’s own child now. Whilst His protection and blessing will extend to my whole being, yet specially He is the Father of my spirit. If the Lord tarries and I go to Him, I shall one day say, “Father, into Thy hands I commend my spirit.”

### MY SOUL AND GOD THE SON.

2. God the Son is the Shepherd and Overseer of my soul or mind (1 *Peter ii., 25*). We are to have the *mind* of Christ as we yield to him and recognize Him. The Ego (or the “I”) is to go practically and experimentally to the Cross. Jesus put to death the “I,” and then it is no longer the “I,” but Christ that liveth in me (*Gal. ii., 20*). Yes, Jesus saves and makes new and whole our *souls*. We rightly sing—

“Jesus, Lover of my Soul.”

The work of the Blessed Son, whilst affecting all the Trinity of our being, seems very specially to operate on the soul (He alone in the Trinity possesses a human soul). Christ comes to dwell in my heart by faith. The heart, a part of my soul-life in the New Creation, is renewed and cleansed as I trust His cleansing Blood (1 *John i., 7*).

### MY BODY AND GOD THE HOLY GHOST.

3. Then, undoubtedly, God the Holy Ghost has, according to Scripture, a work to do very specially in our *bodies*. “Your BODIES are the temples of the Holy Ghost which dwelleth in you” (1 *Cor. iv., 19*). The Holy Ghost comes to our bodies. That perhaps is one reason why we may also receive by the Laying-on of Hands. Hands belonging to human bodies are laid on our *bodies*, not our souls or spirits. Many of us have felt the thrill as of divine electricity tingling through our bodies as the Holy Ghost thus manifested Himself. These bodies then should be kept very pure and holy. It is wonderful that we should actually have a Divine Being living in our Bodies—the Holy Ghost incarnating Himself in Blood-bought, Blood-cleansed bodies, new creatures in Christ Jesus.

\* \* \*

When God created man (*Gen. i., 26-27*)

He made the First Adam outwardly in the Image of the Last Adam. Adam was probably very like the matured Lord Jesus. God in Holy Triune Counsel said: "Let US make man in our own Image." He gave Him a Triune Being, as St. Paul tells us (1 Thess. v., 23), Spirit (*Pneuma*), Soul, or mind (*Psūchē*), and Body (*Sōma*).

\* \* \*

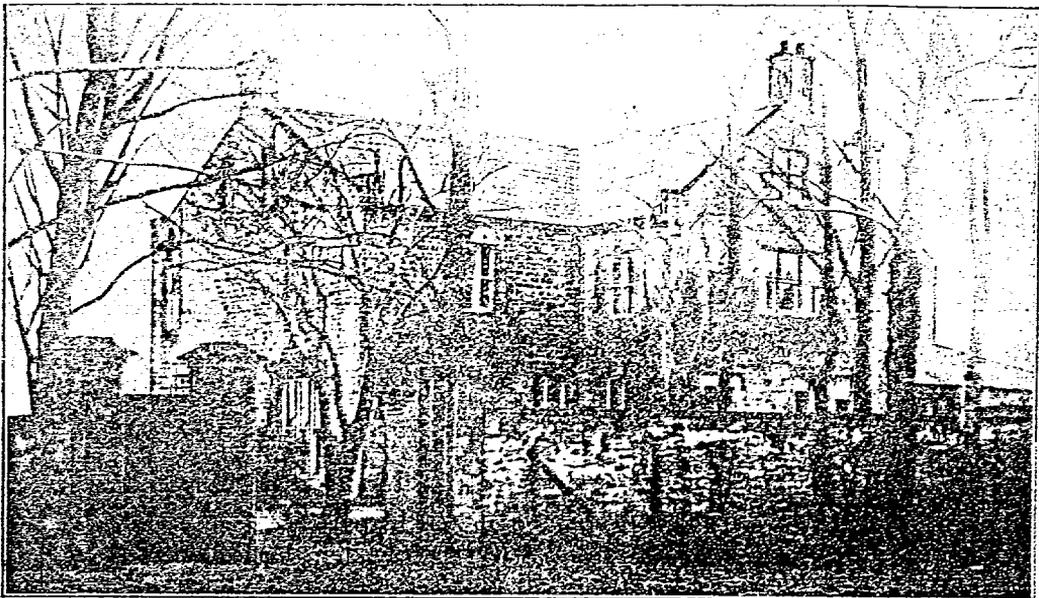
The Tabernacle (and also the Jerusalem Temple) was a type of Man's Triune Being.

1. The Holy of Holies (Spirit).
2. The Holy Place (Soul or Mind).
3. The Outer Court (Body).

When the Glory of the Father came into the Holy of Holies, then the whole Temple

Being sent out its glory to shine even through the Blessed Body born of His Mother, born into this world.

So it is true of the Trinity in Man. (1) Our Spirits, when we trust the precious Atonement of Calvary, are recreated, cleansed, and indwelt by the Spirit of the Father. He does, I believe, a deep, unknown work in the depths of our spirit. He begins at the centre, working towards the circumference. We do not feel much in our spirit. The spirit will henceforth be kept by God, and indwelt by Him. (2) The Soul may at times seem to succumb and fail, but the child of God is all the time, and certainly in his best moments, longing to be loyal to God.



HALLGARTH VICARAGE, PITTINGTON.

(Editor's Study marked with a +)

felt His Shekinah Glory. The pillar of fire and the pillar of smoke rested on the Tabernacle to show that He was there, and all were awed.

The Lord Jesus when on earth was the Perfect Man, and the super-excelling type of the sons of God for ever. On Mount Hermon the Glory of the Father shone out from the centre of His Being—His Spirit, through His Soul, to the circumference (Matt. xvii.; Mark ix.; Luke ix.). The Outer Court of His Temple (the Body) blazed with the glory of His innermost Holy of Holies. He was Perfect Man at that moment, and the deep centre of His

(3) The Body may be attacked, and even temporarily defeated. The out-works of the fortress may be attacked. The enemy may seem to get victories, but inside the fortress, in its innermost chamber, the Ruler, the Governor, is God Himself. The defeats which should not be, and perhaps are sometimes the simulations of Satan, do not touch the Spirit. Let us be much encouraged by this. Deep down in our Spirits, we have always wished to be true to God, and He knows it, and He watches over us lovingly.

1. Our Spirit has been taken hold of by the Father of our Spirits. He will not

allow any being to pluck it out of His Hand. We have been bought with the price paid by God's Son.

2. Let us see that the *Soul* (Heart or Mind) is loyal to its Shepherd and Overseer, the mighty Jesus. “That He may dwell in our hearts by faith” (Eph. iii., 17).

3. Let us welcome the Third Person in the Trinity to our *Bodies*. Believe that they are fully possessed by the Blessed Holy Ghost, who comes to quicken these Bodies, which are His temples. Let us honour the personal Holy Ghost, the Third Person in the glorious Godhead.

1. Father	} possessing, guarding,	{	1. Spirit,
2. Son			2. Soul,
3. Holy Ghost			3. Body.

Jesus said, “The Comforter will dwell in you” (John xiv., 17), but also He said in St. John xiv., 23:—“If a man love Me he will keep My words, and My Father will love him, and WE (Father and Son) will come unto him and make our *ABODE* with him.”

God is One and yet Three in One. All the fulness of God is for us. Justification, Sanctification, and the Incoming and Baptism of the Holy Spirit, are just now for us who are redeemed by the Lord.

No proof of the existence of the Holy, Blessed, and Glorious Trinity is more convincing than the indwelling of our three-fold being by the Blessed Father, the Divine Son, and the Loving, Tender Holy Ghost.

As I go through the world I can rejoice and say: “I trust the finished work of my Lord Jesus, and so I take my place in the New Creation, for—

1. “I have the Great Father of Spirits guarding my spirit and indwelling it.”
2. “I have the Shepherd of Souls ever watching over my soul, and dwelling in my heart by faith.”
3. “I have the Blessed Holy Ghost in my body, guarding, keeping, strengthening, and using, and—

“All because, and through the precious Blood poured out for me.” Hallelujah.

The Triune God is my Fortress around me. The Triune God is the Garrison within me. His enemies and mine shall have no access, and I stand now in the Victory of my Mighty Saviour, the Lord Jesus.

“Hereby know we that we dwell in Him (God) and He in us, because He has given us of His Spirit.”

ALEXANDER A. BODDY,  
Vicar of Pittington.

## Our Need of the New Creation.

### THE FALL OF MAN.

To fully understand the greatness of our Salvation for Spirit, Soul, and Body, it is well to have a clear bird's-eye view, as it were, of (1) The Fall—its effects on Spirit, Soul, and Body; (2) The utter failure of fallen men to keep the righteousness of the Law; (3) God's judgment on the “Old Man,” and the absolute impossibility of the old or natural life ever “evolving” into the New and Eternal spiritual Life. There is a great gulf fixed between the two. The Cross of Calvary and the Grave of Christ stand out in solemn and tremendous significance, shewing forth to mankind for all time the *only* way into Eternal Life.

We look back to the *closed* Gate of Paradise when the Lord God “drove out the man, and placed at the east of the Garden of Eden Cherubims and a flaming sword which turned *every way*, to keep the way of the Tree of Life” (Gen. iii., 24). As the full meaning of this Act of the Almighty is opened up to us by the Holy Spirit, our hearts are stirred within us. We realise the “wisdom and the power of God in Christ crucified,” the love that provided for us “a new and living way.” In the 15th of 1 Cor. 34-36, St. Paul speaks out strongly—“Awake to righteousness and sin not, for some have not the knowledge of God. I speak this to your shame. Thou fool, that which thou sowest is *not* quickened except it die.” God's way is always death as the entrance to life. No wonder Satan hates this Latter Rain outpouring of the Holy Spirit, for God is calling loudly, and His children *are* awakening to see that the Righteousness of the Law must be fulfilled in us, that the old life *must* be crucified and Christ become “our life,” so that the *dunamis* (power) of the Holy Ghost can come upon us

and make us true witnesses to Christ and the Resurrection, and "bring forth fruit unto God."

It would have been a catastrophe indeed, if the "old man" with his carnal, fleshly mind had been allowed to take of the Tree of Life, "lest he live for ever." Is not this at the root of the failure of man for the 4,000 years before Calvary, and, alas, for the failure of the Church of the present evil age. God will not give of the "Tree of Life" to the old man; he must die and "be born again" ere he can be Baptised into the One Eternal Spirit and into the body of the Christ; then, with Him who is our Head, shall we as members of that "one new man" enter Paradise to go out no more for ever. Hallelujah!

"By man came death--by man came also the resurrection from among the dead ones."

THE FALL.

We believe that, in the foreknowledge of God, He knew the designs of Satan how he would cause the fall of man--the first Adam--and therefore, in the infinite and illimitable counsels of Heaven, the incidents of that fatal day, with its appalling and far-reaching results, were but a paragraph, shall we say, in the history of the eternal ages. Away back "in the beginning," God's Love and Grace were centred in the Living World, the well-beloved Son, the last Adam who should so completely destroy the works of the devil, "that in the ages to come He might shew the exceeding riches of His grace," and the reign of righteousness be ushered in, and the knowledge of God cover the earth.

\* \* \*

Here we would like to tabulate some important and prominent points, and then refer to them in detail in future articles:—

THE OLD CREATION.

The first Adam, "formed out of dust, the breath of life breathed into him by God, became a living soul" (Gen. ii., 7).

Eve, receiving the word, the corrupt seed of the devil, resulting

THE NEW CREATION.

The last Adam, "be gotten of the Father" (John i., 14), by the incorruptible seed of the Word of God in a pure Virgin (Luke i., 28 & 38).

Mary received the Word in humble obedience, and through the

in disobedience, producing children of wrath (Eph. ii., 3).

Because of the "Blood," typified by the offering of Abel, a righteous line (through faith in obedience) was begun, till the "child of promise" was born, who obtained the full inheritance (Gen. xxv., 5), and continued to the birth of Christ (see Matt. i., and Luke iii.).

overshadowing of the Holy Ghost was born "that holy thing," the Son of God (Luke i., 35). He also, as "Son of Man," tasted death for every man (Heb. ii., 9, 14, 16), and through death destroyed him that had the power of death, thus "bringing many sons to glory." He became a Life-giving Spirit (1 Cor. xv., 45).

Those that are "children of promise" by faith in the Blood of Jesus, losing their own life and receiving His Life and the Baptism of the Holy Ghost, inherit "all that He hath," and become members of the Christ and take part in the first resurrection. Scripture seems to point out that, as typified in the Old Testament, there will be those who have not gone all the way with Jesus in death, but who have washed their robes in the Blood of the Lamb; these will be in the second resurrection, and be judged "according to their works" (Rev. xx., 12).

THE END.

The Man of Sin—  
Anti-Christ  
(2 Thess. ii., 3, 4).

The great whore—  
Babylon  
(Rev. xvii., 5).

The complete overthrow of—  
Satan and his emissaries (Rev. xx., 10).

THE END.

The Body united to the Head—  
The Christ.

The New Jerusalem—  
The Lamb's Wife (Rev. xxi., 9).

The complete victory of our Lord and Christ—  
"God all in all!"  
(1 Cor. xv., 28).

Dear Reader, this is the day when we are free to choose. Shall we "follow the Lamb whithersoever He goeth," and "be found in Him" (Phil. iii., 9), or be content merely to be saved "so as by fire" (1 Cor. iii., 15). Surely we shall choose the former and take the "Seven Steps" up to the Throne, viz.:—

1. Repentance (Rom. iii., 25; Acts ii., 38).
2. Union in Death (Rom. vi., 6), and

3. Resurrection with Christ (Eph. ii., 6; Col. iii., 3).
4. Baptism in the Holy Ghost and Fire (Mark i., 8).
5. Fruit unto Holiness (Rom. vii., 4; Gal. v., 22, 23).
6. Service (Eph. iv., 11, 12, 13; 1 Cor. xii., 28).
7. Ascension and Glorification (1 Thess. iv., 17; 1 Cor. xv., 52), or First Resurrection (Rev. xx., 6);

and be amongst the “Overcomers” with Him in His Throne (Rev. iii., 21).

\* \* \*

### THE POWER OF THE BLOOD.

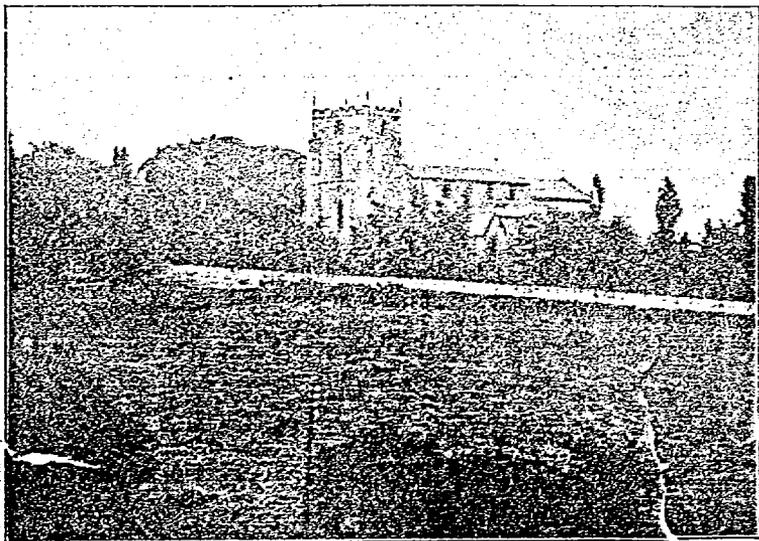
When God made the first Adam He made him in His image, “after His likeness.” The second Man, the Lord from Heaven, may have been the outward pattern for His body, for the Incarnation was, with all other future events, a present fact to the Father.

Like the Incarnate One possibly as to his outward appearance, but we believe, from the words used, He made him in the three-fold image of the Godhead—“our image” (Gen. i., 26), a triune being—spirit, soul, and body, “after our likeness.” He breathed into his nostrils the breath of life, and Man became a “living Soul” (Gen. ii., 7), knowing only good, with authority or dominion over every living thing that moveth upon the earth (Gen. i. 28), and with a command to “be fruitful and multiply, and replenish the earth and subdue it.”

A beautiful being, with every prospect before and around him fair and bright, man was given a *Free Will*, so that he was at perfect liberty to believe and obey God's command concerning the “tree of knowledge of good and evil,” or disbelieve and disobey.

Possibly the great adversary, so full of hatred towards God, had also planned in the councils of wicked spirits that he would also have a kingdom and utterly defeat the plan of the Almighty. Praise God, *he* was not in the secret of the Most High, and we are inclined to believe that he knew nothing of the “Second Man, the Lord from Heaven,” nor of the mystery of the Bride who was “in Christ before the foundation of the world.”

If our eyes were but opened, or “anointed to see,” we should fall down and worship, as never before, our God, whose loving fore-knowledge had arranged and allowed this “first creation.” Surely it



HALLGARTH CHURCH, FROM THE PASTURES.

was to shew forth to *all ages* that nothing excepting God Himself, and what proceeds directly from Him, can ever be pure or stand firm; or, further, can ever live eternally (Isa. li., 6).

We believe that in the fore-knowledge of the Almighty, this first man “of the earth, earthy,” was created and tested and tried under every condition for 4,000 years, in order to shew forth to successive ages this truth—the absolute power of God, and to make known unto us the mystery of His will according to His good pleasure, which He hath purposed in Himself that, in the dispensation of the fulness of time, He might gather together in *one* all things in Christ, both which are in heaven and which are on

earth, even in Him" (Ephes. i., 9, 10).

Satan, who with his followers at the first rebelled against the Most High, will be turned out of the heavenly places, and eventually be utterly defeated and turned out of earth and cast into "the bottomless pit" for ever and ever. God *must* be "all in all" (1 Cor. xv., 28). Therefore, we see that Satan's suggestions to Eve was to doubt God's Word. "Hath God said?" Eve hearkened and received the word of disobedience which wrought in her spirit. She gave to her husband; he ate also. Their spirits were disobedient to God; their soul-life became corrupted; consequently the seeds of death began already to affect their body. Satan's seed had done its work, and the carnal mind began to assert itself and operate through the members of their body. They knew that they were naked; they could no longer meet God. At once they attempted to cover themselves by the fig leaves. The *heart* was afraid, and only vain excuses were made, the man blaming the woman, the woman saying truly. "The serpent beguiled me, and I did eat." Satan's temptations since that day all have their origin in unbelief—"Hath God said?"—and truly he has deceived the whole world and beguiled many souls since to believe that *knowledge* will make man "as God." Adam begat a son in his *own* likeness, after *his* image," is the brief statement concerning the generations that followed (Gen. v., 3). But before this, the God of Love, of Wisdom, and of Praise had met fallen man through substitution (the life shed), and clothed Adam and Eve with garments of His own making (Gen. iii., 21). Then the edict went forth that this man must not "live for ever," and therefore he was driven out and "the way of the tree of life" protected by the flaming sword of Justice, and Truth, and the Cherubim-type of redeemed humanity.

Reader, will you ponder over these things and see to it that *you* have passed out of the old Creation.

By your death-union with Christ (Rom. vi., 11) *you* died, and since your life has been hidden with the Anointed in God (Gal. ii., 20) "Christ liveth in me." *In Him* is Life; you have been quickened into newness of life—into a "new Creation"—by the Spirit of Jesus.

Born *afresh*, having been redeemed by the Blood of the Lamb, and having been begotten out of the Eternal Spirit. *Christ* is your life for spirit, soul, and body, for *in Him* we live, and move, and have our existence.

Here and now, "a new creature" and "all things of God" (2 Cor. v., 17, 18). As we keep "beholding Jesus" the Holy Spirit transforms us into the same image (2 Cor. iii., 18), "made meet for the Master's use." Can *you* subscribe to this your hallelujah? This is the grace of God. It has been accomplished. If so, having received the "gift of Eternal Life," receive the "promise of the Father." Tarry or wait for the Holy Ghost to quicken (or make live) your mortal body, so that all your members shall be energised with Divine power, and, being married to another, even the Christ within you and your Head who is on the throne, you will have your fruit unto holiness, and the end everlasting life. "*Wherefore, my brethren, ye also are become dead to the law by the Body of Christ, that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God.*"

It is impossible to reform or in any way to make the "old man" acceptable to God. Praise God, "the body of sin was destroyed" at Calvary—the "old man" was crucified with Christ. Let us obey God's Word; let us "put off the old man," and put on the new man, *created* in righteousness and true holiness. (Eph. iv., 22, 23, 24).

M.B.

## THE P.M.U.

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