

**THE HEIR OF HEAVEN
WALKING IN DARKNESS
AND THE HEIR OF HELL
WALKING IN LIGHT**

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THE HEIR OF HEAVEN

Walking in Darkness, and the Heir of Hell walking in light

“Who is among you that feareth the LORD, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.”

Isaiah 50:10, 11.

The Word of God appears to me to resemble a vast and deep mine, in which precious metals of various kinds lie concealed. The rocks and mountains and the general surface of the ground above the mine, every eye may see; but “the treasures of darkness, and hidden riches of secret places” (Isa. 45:3) that lie beneath, are known to but few. And thus many letter-learned professors and wise doctors may understand the literal meaning of the Scriptures, and explain very correctly the connection and the

historical sense of the text, who are as ignorant of the rich vein of experience that lies beneath the surface of the letter, as the mules in South America are of the nature and value of the silver which they draw up from the bottom of the mine. “Surely there is a vein for the silver, and a place for gold where they fine it. The stones of it are the place of sapphires, and it hath dust of gold. There is a path” (that, namely, which lies through the mine) “which no fowl knoweth, and which the vulture’s eye”—that is, the keen-sighted, but unclean professor (Lev. 11:14; Isa. 35:8)—“hath not seen” (Job 28:1; Job 28:6-7).

In this deep mine do God’s spiritual labourers work, and as the blessed Spirit leads them into different veins of experimental truth, they bring forth “the precious things of the lasting hills,” to the comfort and establishment of His people. Thus, to one of Christ’s ambassadors is given a clear light upon the doctrines of grace, which have been riveted in his soul, and a door of utterance communicated to set them forth with unction and power. On another sent servant of the Lord is bestowed a divine acquaintance with the depths of his own inward

depravity, under which he groans, being burdened, and a tongue like the pen of a ready writer to unfold the secret recesses of a deceitful and desperately wicked heart. Whilst to another spiritual labourer is given a heavenly light into the difference between natural and supernatural religion, and utterance bestowed to open up the various delusions whereby Satan; transformed into an angel of light, deceiveth the nations.

According, then, to the line which God the Holy Ghost has distributed to each of His own sent servants (2 Cor. 10:13, 16), does He usually lead them to such parts of the Word as fall in with their own experience, and shine with the same light that has shone into their souls. Thus, they “see light in God’s light,” and, as the blessed Spirit of all truth is pleased to shine upon a text, a peculiar light is thrown upon it, a peculiar entrance is given into it, a peculiar unction and savour rests upon it, a peculiar beauty, force, truth and power seems to shoot forth from every part of it, so that every word appears dipped in heavenly dew, and every expression to drop with honey. Whenever a text has been thus opened to me, I have seen a ray of light shine as it