

Vol. xix. No. 1. Jan: 1921. Free.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments: as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore" Ps. 133. 1-3.

A Word of Introduction.

It is a good thing to tell of what the Lord IS and what HE HAS DONE for us. These pages are sent forth to His glory, to declare the gospel of grace, and the many, many privileges—leading to responsibilities—of those who are redeemed by the precious blood, and granted a heavenly calling, and a heavenly hope. What a wonderful display of grace is the salvation which is in Christ Jesus: how high is the honour of calling God "Father." Surely there is a definite call to unworldliness, in the power of the Holy Spirit!

"BUT WITHOUT THY MIND WOULD I DO NOTHING" Philm. 14.

It is delightful to find children of God concerned to act together. He does not approve of bare units: He has graciously emphasized unity: how great is the privilege of oneness of mind. To partake of the Lord's Supper together, and then act in opposition is a miserable caricature of the Lord's will, and if any illustrate this sin they are not eating worthily.

But it is not enough to put away evil speaking of a manifestly evil character. It is plain that backsliding and slander and rivalry and animosity are altogether out of place among children of God. But if we are His, we should beware of the sins which are less evidently sinful. The love of self is full of varied fruits. Independence is natural. But when the apostle desired to act to God's glory he did not want to put his own comforts first. Hence

even when his enjoyment was so definitely involved, he would not be unjust to Philemon on the one hand, nor suggest to Onesimus any rising up against authority on the other. These two thoughts are important. But the third seems yet more heart-searching: he would not arrange against the mind of Philemon, for he desired to give an example to saints, that they might lovingly recognize one another, and the responsibilities of one another. How often a young believer, it may be, causes friction by "rushing forward" in his own way, and how often we find it is easy to ask prayer on one thing and be quite independent on something else. If the principle of the above verse were carried out, the Lord's dear people would be helped forward more. I need hardly say "trusteeship" is not endangered thereby: *compromise* is not suggested. The apostle did not mean he would wait for others before he *obeyed the Lord*, but he desired to give all he could the *fellowship* of glad willingness, and would surrender *comforts* rather than cause friction. Thus, in measure like his Lord, he would give to others a beautiful example, that they, in their turn, might have the privilege of seeking his oneness of mind in their wishes and arrangements; for the wandering and less instructed believer is often the more independent and self-willed. Oh for grace to see ourselves in the light of the sanctuary, and to walk well-pleasingly in the power of the Holy Spirit.

THE EMPHASIZED "IN."

THE Holy Spirit uses different prepositions to emphasize different aspects. This is very manifest in the Greek Testament. Though "in" may sometimes suggest, and partly include, "by," its relative stress is distinct. In Acts 4. 7-12 it occurs 9 times, but it is rendered "by," "in," "among" Let us notice the "by" sentences.

"In what kind of *power*, or

In what kind of name did ye do this?"

"In what means (rather "*In Whom*" or "in what": the word has a twofold force) he has been made whole" ("saved").

"*In the Name* of Jesus Christ of Nazareth."

"*In This One* this man* has taken his stand before you whole," (observe they said "This thing": the apostle refers to "This One," and glorifies the Person of Christ), "and there is not *in another* the salvation."

"*In Whom* it is necessary to be saved."

How gloriously these words exalt Christ and remind of the words "in Christ" in Eph. 1. May it be His people's joy to rejoice more and more "in Him"!

* The repeated "This" begins the next verse. "This man" is *wrapped up* between the twofold "This One" of the exalted Saviour—praisefully pointed out. A beautiful parable of grace.

"I thought to promote thee unto great honour: but, lo, the Lord hath kept thee back from honour."

Num. 24. 11.

THE words of Balak, uttered, it may be, in anger, set forth an important principle. Man often thinks, and plans, and says, and expects. But God mercifully and mightily intervenes, and if His will is honoured, we shall often be gladly kept back from worldly honours. Prosperity in the present dispensation, that is, "prosperity" as men (mis)understand the word, is not for saints. It is possible to gain money by compromise. It is easy to advance by self-will. The Lord holds us back.

Do not let this thought be misused. The lazy man who owns the Name of Christ is a disgrace to that Name. If I say, "The Lord holds me back from honour," and do that which is brought to me in a slovenly way, there is a lack of spiritual sensitiveness. The believer should be diligent: the believer, (being emancipated from worry), has great advantages over the man of the world, and he can seek guidance and strength as to the common duties of the workshop and office. If anything is to be found against a believing workman, let it be against the law of his God (Dan. 6. 5). Let me illustrate:—a child of God who loses time by carelessness refuses to do certain factory overtime, because he claims spiritual responsibilities. Where is the *witness*? Let him be strict as to the use of appointed time, and so consistent that whenever he says, "I cannot allow earthly ties to take my time from the work of the Lord entrusted to me," there will be *witness*. Another child of God, who is invited to join a worldly union or "social," pleads *principle* against it, but on *other* occasions he *talks* flippantly with unsaved ones, and has an informal fellowship which is very real. Where is the *witness*? If we stand aloof from *some* things, we must please the Lord more in *all* things. If our highest principles are not seen *except* when we come thus into collision, the world may doubt their *reality* and deem them a convenience. In emergencies it is difficult to live a godlier life than in common routine, without the world's objection, "You put this on." But if we honour the Lord at all times, we may humbly and simply show His controlling love whenever special problems arise, and endeavour then to walk in the Spirit, well pleasingly unto the Lord.

Balaam dishonoured God's Name because his wishes were against his restricted actions. He wanted to pass over the Lord's *hedge*, (this was plainly shown in 22. 24), and so there was not love's giving up.

The world will be impressed when a believer has a seeming "opportunity," a great "chance in life," and yet puts it aside—quietly, unostentatiously, definitely, for Christ's sake. The disciples needed two swords in Gethsemane to learn to *sheathe* them. "Open doors" in this age are often permitted that we may

stand the test. "The tree of the knowledge of good and evil" was very accessible : when we can make a "success," and sell a few grains of truth for much outward prosperity, we need to hear the precious words "*Buy the truth, and sell it not.*" Give up earthly advantages for the Lord, but give not up the will of the Lord for earthly advantages. Keep to His will, and leave results with Him. If He holds back from honour now, remember the precious words, "Them that honour Me I will honour" (1 Sam. 2. 30), and again "If any man serve Me, let him follow Me . . . if any man serve Me, him will My Father honour" (John 12. 26). Shall we not have "respect unto the recompense of the reward?"

A WONDERFUL AND HORRIBLE THING

Jer. 5. 30.

WHEN GOD says that anything is horrible, we do well to listen. Sin is not a mere incident in life, and development. It is a horrible thing, even "that abominable thing" which GOD *hates* (Jer. 44. 4). It is rebellion against Him. And yet men go on frowardly in the way of their own heart, and utter words of peace when a man has died. *A cemetery implies that this is a GOD-honouring land*, but the only place where *He* is put first, by the majority, is on a grave stone!

Men do not want *the truth*. They ask for "smooth things" (Isa. 30. 10). They do not wish to be told of human ruin, and eternal punishment. They desire salvation on easy terms. But this is impossible—utterly impossible. The way of transgressors is hopelessly leading to an endless judgment, yet the SAVIOUR of sinners is despised, not in word, *but in reality!*

"My people *love* to have it so" was GOD'S own statement concerning Israel, when speaking of the lying prophecies of blessing uttered by many in those days. Nor is the human heart changed. Men *love* to have "gentle" words of deluding hope. But is it true kindness to lull a man to sleep on the brink of hell? Is it real humanity to encourage indifference to the gravest concerns of eternity? How many will anathematize those who have sung them to hell, with the music of anthems, and drawn them to think little of the difference between salvation and punishment because of the appalling worldliness of professing Christianity? It is cruel to ignore the "horrible thing": it is a terrible evil to tell a lie in GOD'S Name, and to say words of encouragement and peace to the unhumiliated, human heart. Only the *broken-hearted* sinner can be healed, and GOD'S precious welcome of free grace is for the utterly unworthy, by the death of the LORD JESUS in the place of those who had nothing but guilt, and deserved nothing but wrath. Ah, dear reader, do you, in anguish of heart, take your place *there?* Do you own yourself *such a wreck*, in GOD'S sight? Then we can tell of free mercy to you, the very mercy that reached other *equally lost* sinners, that reached even to us.

Extracts from An Open Letter on Separation.*

And so He made known that "partnership" with those who were not resting on His salvation was not His will. Do not think that I stand out from *your* society alone. I cannot be a shareholder in a limited company: I cannot happily join a benefit society. Loans, however profitable, and co-operative societies are equally outside the path He has marked out. Thus the principle of Christ cut off from capitalism as well as from trade-unions. The position may seem strange, but it is consistent, nor is it irksome, if one is "in Christ Jesus."

You quite mistake my thought if you imagine I write unkindly or argumentatively. I am not dictating to *you*. The book of Ecclesiastes marks out the natural path of a man, amid his earthly troubles and pleasures. I am not agitating against you. Far from it: I *could not* join a society *against* your society, if *anti-trade-unionists* were to arrange one. I do not wish any to be restrained by Christ's principles unless they *first* know Him as their Saviour. Then they will delight in the freedom of His restraints. With true Christian love, I should rejoice if you and I could be "one" from this standpoint, one in Christ Jesus. I trust you know me well enough to own that, although "peculiar," I have no animosity.

You think that "Christianity has failed" and that "the workers must organize." *Nominal* Christianity has failed. But I do not come to you in its name nor in the name of "religion," or of any "system" or "church," as the word is commonly used. Simply as a Christian, I must be governed by the will of Him Who died for me. Anything else would be quite *ungrateful*. If I feel this, would you wish me to act otherwise? If I may put it so, I am already in *the* union of believers in Christ, who wish their own "trading" to be in line with His will: your request for me to join another union is too late. "The good of humanity," as you understand it, is not *high* enough: and it lacks power to reach its goal, while a *selfish heart* remains. You know that men of all classes are selfish. Perhaps this troubles you sometimes, even among your fellow-workers. You are trying to lift the world without a lever, to make the watch go without a mainspring.

It is a wonderful thing to be able to draw near to GOD as Father in prayer. By nature we were far off, and such prayer was, in every way, impossible, but by grace we can *now* say "Abba, Father." Oh what mercy has abounded. Oh let us pray more, with thanksgiving (Phil. 4. 6.)

* Explaining its inability to join oneself with the trade societies and unions of to-day. be gladly sent for earnest use of those *exercised* before the Lord.

“They All With One Consent Began To Make
Excuse” Luke 14. 18.

ALL were alike in this. The excuses were different, but the fact remains—all were making them. All took the *same* standpoint. All wanted their own arrangements. Worldly business and home-ties draw many from the things of God. Are we pleading for careless business and slovenly homes? *Not at all.* But the lack of concern as to the things of God prevalent to-day is appalling. Till salvation is ours by grace, an eternity of blessedness in Christ Jesus, and a *present* joy on a fixed foundation—till this is ours—we have no right to peace of mind. We cannot buy properly, we cannot look after a home aright till salvation is ours! Many ignore this. They go about daily arrangements as if earthly life was for ever. But man has one foot almost in the grave, and he knows not what a day will bring forth. Man's excuses for forgetting God are very poor, but they are very popular. Man's theories as to earthly business first, and so forth, are a grave mistake. In Proverbs 6. 1-5 we read of a man involved in a suretyship, which might mean the loss of his earthly all, and he is bidden to “Deliver himself” and to “Give not sleep” to his eyes till this has taken place. In like manner, if the loss of a soul is involved, is it not wise to “give not sleep” to your own eyes, till you know a deliverance which is not in human strength but by the grace of God?

“Whether . . . Ye Eat or Drink, or Whatsoever
Ye Do, Do All to the Glory of God”
(1 Cor. 10. 31, see Zech. 7. 6).

What is our object when we eat and drink?
How often we of earthly feelings think—
“’Tis time to eat”—this thought is often first,
We meet our hunger, and allay our thirst.

But higher objects should redeemed ones know,
As they along the path of service go:
The food received is from a Father's hand
That they may use their strength as He hath planned.

From Him it comes, for Him it should be spent.
Each meal, as manna, is from heaven sent:
Bare toil would be in *vain*, He deigns to *give*,
That we for Him each passing day may live.

Whether we eat or drink, whate'er we do,
For Him should be, with heart and motive true:
How blest with little things Himself to please,
How vain are hours and moments spent in ease!

Each gift is His, and Him we now would praise,
And seek His purpose all our pilgrim days,
Each meal is by His grace that we may be
Those who would serve yet more devotedly!

Each passing moment will not come again,
Each moment wasted is recalled in vain:
Now is the time to live to please the Lord,
To-day is ours, that we may keep His Word!

Look back on days so idly spent at ease,
Look back on hours employed oneself to please;
Our Father will forgiveness deign to give,
That we henceforth may to His glory live.

How can we wish for days of empty worth?
How can we wander in the ways of earth?
Soon at the Judgment Seat of Christ our Lord,
Each deed or word brings loss,—or *His* reward!

Soon He will come, and with us take account,
Of all our trust He knows the full amount:
If in our trust we have unfaithful been,
Can He excuse one act or word of sin?

He loves to see the cup of water given,
He loves to see when we 'gainst sin have striven:—
But He beholds our listlessness and pride,
Can selfish work His testing fire abide?

Oft have our motives with self love been stained,
And thus our talents have not others gained:
Right deeds are spoilt when motives are not pure,
But service true will then the fire endure.

How can we rest in idleness to-day?—
Each hour and moment quickly flies away:
Seeking forgiveness we His will would do,
And, in the Spirit, serve with motive true.

Ne'er boasting now, we would more fervent be,
And view each act, remembering *He doth see* :
Loved with His love, we would such love *reflect*,
As we our quickly coming Lord expect.

What is your merchandise? Is it described in Prov. 3.14? If you are aiming at success in this world, beware! If you are *not* aiming at it, yet, nevertheless, find yourself somewhat held by commercialism, be on your guard. Nothing blights spiritual growth more than prosperity in this age. If we do not seek first the Kingdom of God and His righteousness, we must not be surprised if spiritual freshness is gone, and if our life loses most of its joy and power.

“IN UNDERSTANDING BECOME FULL-GROWN” 1 Cor. 14. 20.

“BE MANLY” 1 Cor. 16. 13.

THIS thought seems to run through the epistles. Sectarianism and the spirit of selfishness are quite out of place in the lives of the LORD'S people. To say “I am of Paul” seemed to the apostle worse than childish: it showed a great lack of spiritual intelligence. “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in CHRIST” (1 Cor. 3. 1*).

“Envy and strife” are disgraceful among children of GOD. The LORD JESUS prayed that His people might be one, and all the bickering and backbiting of nominal Christianity show how many of the mixed multitude have been allowed to regulate the *tone* of daily life. But the call to saints is to rise up from among the dead. Do you think that slanderous talk and murmuring talk are recorded in GOD'S precious book of glad remembrance?—Mal. 3. 16. Some of the most remarkable, yet overlooked, statements of Scripture in 1 Timothy are—

- (1) “Lest he fall into the condemnation of the devil” (3. 6).
- (2) “Lest he fall into . . . the snare of the devil” (3. 7).
- (3) “Not devils” (3. 11, rendered “not slanderers”).
- (4) “Some are already turned aside after Satan” (5. 15, in a context which deals with talkative busyboding).

Two passages concern men *primarily*, and two women: but the principles apply to all. The HOLY SPIRIT implies that *Satan will especially seek to decoy believing women to do the devil's work by talking about others behind their backs, and yet how few seek grace against this mighty temptation.* The worse than trivialities of some conversations are a disgrace to the Name of the LORD JESUS. One can always find an ear to listen to the sugared calumny, that appears wounded by a grievance, but which is, indeed, beloved friend, an attempt to blight the spiritual progress of the LORD'S own.

The words of GOD are not merely doctrine for the head, but food for the heart, and thus the mind is *rightly* able to receive; and we can praise GOD with a whole-heartedness expressed in the daily life.

* To walk according to a man (*ἀνθρωπος*, 3) and merely to be men (*ἄνθρωποι*, 4) must be viewed as UNmanly (*ἀνδριζομαι* in 16. 13), since man has become like the beasts, in the awful CONTRAST with evolution which many try to hide.

Further Copies from Meeting Rooms of Believers:—61, Upton Lane, Forest Gate, E.7. 43a, The Broadway, Walham Green, London, S.W.6. “Rosemond,” Bede Burn Road, Jarrow-on-Tyne. Correspondence welcome.

Vol. xix. No. 2. Feb: 1921. Free.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

“He said unto them, ‘These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me.’” Luke 24. 44.

A Word of Introduction.

THE value of God's Words, and the way in which Scripture is around Christ, and its exact fulfilment:—these things, by grace, we would emphasize. The authority of the truth is important. ‘Tis not “What do you think?” but “What hath God said?” If I am His child, delivered from eternal wrath, by the precious blood of Christ, and indwelt by the Holy Spirit, THIS should be final for me. And JOY in the truth is important. To this end, and God's glory in this end, are these pages sent forth, and it is a privilege to know He blesses to His people. Correspondence with such is an opportunity for links with all lands, and we would also welcome letters from anxious souls, who long to know Christ as their very own Saviour.

WHY I DO NOT BELIEVE IN THE FINAL SALVATION OF ALL MEN.*

THESE lines are written to help those who humbly acknowledge the ruin of man, and a wondrous salvation by free grace, through the blood of the Lord Jesus, and who have been made willing to rest on the complete inspiration and decisive authority of the Holy Scriptures. If any do not recognize and feel that man is, by nature, a child of wrath, if the Scripture is to them only a book with some good thoughts, we would speak with *them* first as to their own personal need of the Lord Jesus, as a personal Saviour. May He be glorified in the salvation of some even now! *Then* the understanding of God's ways can begin!

* A Few Notes. Further Literature will be sent.

We do not believe in the final salvation of all men because—

(1). Scripture does *not* assert this,* but the passages usually brought forward have a *Scriptural* limitation. They must be read in *their context*, etc : for example :—"The times of restitution of all things, *which God hath spoken by the mouth of all His holy prophets.*" We turn to the prophets and find:—"From one sabbath to another shall all flesh come to worship before Me" immediately followed by "The carcasses of the men that have transgressed against Me": (Isa. 66. 24).

In like manner read Isa. 25. 6-8 with the added 26th chapter, and its judgments. Again the blessing of Isa. 32. 15 does not say a word about the removal of judgment for those dead, and in hell. (Note too Millennial prophecies—such as "Every one that is left," Zech. 14. 16 : the "all's" of such Psalms as 67 do not hint resurrection).

(2). Scripture definitely emphasizes an eternal punishment for some from mankind :—
"These shall go away into everlasting punishment" Matt. 25. 46.
"He shall be tormented . . . the smoke of *their torment* ascendeth up for ever and ever ; and they have no rest" Rev. 14. 10, 11, cf. 20. 10 (There is no hint of resurrection from the second death in 20. 14, 15†).

(3). Universalism would deny the Divine descriptions of the work of Christ—
"All that the Father giveth Me shall come to Me" John 6. 37.
In John 17. 9 the world is contrasted with those given to Him.

(4). Consequently universalism would nullify the work of Christ, since it would involve a salvation apart from being given to Him. Those who teach a *temporary bearing of wrath* followed by an entrance into glory, may assert they believe that it is because of Christ's work any are saved, but in such a case, they not only widen Christ's work, but make it *ineffective* to save a man from wrath. If many a man must bear some penal wrath, the work of Christ is not satisfactory !

(5). The sample nation—Israel—has a promise of universal salvation (Rom. 11. 25, cf. Ezek. 37§) which is definitely ex-

* God does not wish His people to be confused (John xiv. 2). His plan is *clear* in Scripture. Or if there is a veiling, we know something of its nature (1 John 3. 2), in such momentous questions as to the future.

† Doubtless some will acknowledge this and say "Precisely so, this proves annihilation." But the Holy Spirit definitely shows that life is not mere existence and death is not annihilation. If we understand God's sentences as we please we shall make havoc of Scripture. His wrath abides. Literature will be readily sent on this solemn theme also.

§ It has been thought by some that this chapter prophesies universal blessing *via* resurrection. But 'tis the resurrection of the nation : the dry bones speak (verse 11), they are *persons* on the earth feeling their need, not the physical bones of past ages. *God Himself explains this*, hence we are leaving literalism if we reject His key.

plained as to its extent, in accord with Divine principles of language :

(a) "They are not all Israel who are of Israel"—Romans 9. 6, observe 10. 21 with 11. 1, 7, 10.

(b) "I will pardon them whom I reserve"—Jer. 50. 20.

(c) "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the Name of the Lord : the *remnant* of Israel shall not do iniquity"—Zeph. 3. 12, 13.

(d) "I will bring the third part through the fire"—Zech. 13. 9.
Very definite is the testimony of Rom. 9. 27-29.

(6). One striking example is *Divinely* emphasized to show that "all" cannot mean "all without exception" but (as commonly) "all without distinction" (of race, age, condition, &c) : we allude to "It had been good for that man if he had not been born" Matt. 26. 24.—

The Holy Spirit *repeats* this in Mark 14. 21. If Judas were finally saved, he would be a unique trophy of grace (1 Tim. 1. 15, Luke 7. 42, 43), and it would, indeed, have been good to have been born. *Otherwise*, if the passage simply asserted a dark background before salvation, it would not have been good for any of us to have been born, for *our* sins brought judgment to Christ.

(7). Scripture nowhere suggests a remedial fire, or a good effect : on the contrary the words are often *repeated* :—

"There shall be weeping and GNASHING of teeth." Matt. 8. 12, 13, 42, 50, 22. 13, 24. 51, 25. 30, Luke 13. 28. There is no sign of repentance *over sin* in Luke 16, nor in Rev. 20. 10. The theory of remedial fire *denies* the rooted depravity of man (Gen. 6. 5).

(8). Any who have difficulties as the nature of punishment, because of the character of God, forget

(a) The limitations of human knowledge and wisdom.

(b) The intense wickedness of sin.

(c) The fact that arguments such as "I should not do this" would *necessarily question* God's present toleration of evil in the world, and attack His governmental providence, with the many sorrows around. Thus the objection is fundamentally "unchristian," though this may not be realized.

(9). The words of Isaiah 24. 21, 22 do not declare a deliverance from wrath. The same word is rendered "punish" in 21 and "visited" in 22. They are visited as Babylon in Jer. 50. 31. There is not a word of escape.

(10). The testimony of 1 Pet. 3. 20, in the light of 1 Pet. 1. 11, 2 Pet. 2. 5 and Gen. 6. 3, is that Christ through Noah warned the ungodly "When once the longsuffering of God waited, *in the days of Noah.*" Men rejected and "the end of all *flesh*" came,

and they became *spirits in prison*, for God must punish sin.*

(11). Varied objections raised show a failure to grasp the Divine language, e.g. some have inferred that as "cities" are mentioned in Jude 7 the temporary fire on the buildings is called eternal. But did the buildings go after strange flesh? Again, 1 Cor. 15 is brought forward, but this passage explains its application to believers:—apparently there is no limitation in verses 42-44, but John 5. 29 ("judgment") makes clear that the resurrection of the ungodly is not in glory, and the destruction of death is not its annihilation (26 see 25: the word in 26 involves an entire restraint from activity, *not* a removal from existence: death still exists! †).

Thus the deeply solemn words ring out, "It is appointed unto men once to die, but *after this* the judgment" (Heb. 9. 27), and again, "He that believeth not the Son shall not see life; but *the wrath of God abideth on him*" (John 3. 36), that we may be exercised in heart, and tell of the One Saviour, for guilty sinners *now*. If we would be in the line of God's will we shall say, with intense concern "Behold, NOW is the acceptable time: behold, NOW is the day of salvation" (2 Cor. 6. 2).

(12). Whereas in Col. 1. 20 we have a glorious reconciling, there is a definite *contrast* in Phil. 2. 10. Things "under the earth" are *not* mentioned as to reconciliation (so in Eph. 1. 10—note 1. 14—has the same limitation). The *omission* is Divinely appointed, and we call to mind the solemn message of Rev. 22. 14. Oh that some may be snatched from a false hope, and caused to rest on the work of the Lord Jesus even His finished work, to the praise of the glory of the grace of God.‡

"Thou art my Portion": this joy of the psalmist in the Lord should stimulate us. Do we seek earthly things? Do the advantages of this world appeal to us. Oh that it may not be so. Christ is *infinitely more precious*.

* The preaching was not after death, any more than the *contrasted* preaching of 4. 6, where we have the gospel declared to those now dead, who had been judged *according to man* (i.e. as persecuted *believers*). Hence 1 Peter 3 asserts the condition of these at the time of the apostle's writing, and *denies* non-existence, &c.

† Verse 28 "That God may be All in All" asserts the glory of our Triune God, when the Son shall have *crowned* a series of acts of subjection by delivering up the covenant-appointed Kingdom as the reward associated with His covenant-work, and all its precious humiliation. Hence the words have nothing to do with Pantheism, or with universal restoration. It is plain that similar expressions, in *quite* a different context, refer to the privileges of the redeemed (e.g. Col. 3. 11): they do *not* assert or hint that men will be brought from hell to become members of Christ.

‡ We have not intentionally omitted *any series* of passages in this brief review, but if any have real difficulties, and will send them, it will be a privilege to add further notes in a subsequent Leaflet, the Lord enabling.

"IF I BE LIFTED UP."

"Now is the Son of Man Glorified"

John 12. 32.

HOW wondrously Christ condescended to take upon Himself the form of a servant! As such, He was the Perfectly Faithful One, as such He was *honoured in His obedience*, and exalted in the very acts of humiliation which fitted the work He took in hand. The completion of that work was, likewise, in a very marked way, an *exaltation*, and thus human theories were entirely reversed. That which appeared to men a failure, and weakness, was, on the contrary, glorious. That which seemed, to human eyes, an abrupt termination to His ministry of preaching was the culmination of His far fuller ministry. If He had come as a Reformer, how different would everything have been, but He came as Saviour, and thus was magnified in the judgment which He endured, and in the rejection by man which was overruled to bring Him to the place of bearing that judgment. The glorious gospel of the grace of God sets forth the Divine plan of salvation by the complete work of the Lord Jesus, and how beautiful was He in the eyes of the Father when, *loathed* by many, He offered Himself for a sweet smelling savour (Eph. 5. 2). They saw no beauty in Him. God beheld Him both as the *acceptable* Sacrifice, and as the One Who bore a load of sin, and Who, accordingly, was under wrath:—a twofold view at once!

Oh how delightful it is to know the Lord Jesus: how delightful to be exalted in His exaltation, and to be able to say, "Because He lives we shall live also," for He Himself has said so, and His finished work cannot be in vain: "*He shall see of the travail of His soul, and shall be satisfied!*"

Let us remember that if we want to glorify God by any exercise of faith, the special aspect before us must be "realized" in the daily life. For example, if we rejoice to trust God for earthly supplies, we must not "scheme" out "our" business plans*: if we believe He would have us trust Him more as to the body we must not be those who "of course" run to any unappointed means of human help. Each "part" of faith needs its manifestation: and *this* witness is far more powerful than *saying* "I have faith for the Lord's supply of food, strength or money, or whatever it may be."

The way of the Lord is graciously made known to His people. Israel knew His actions, but Moses His ways. With which are we acquainted? Can we rejoice in the knowledge of the Lord Himself and His purpose, as Ex. 33 so beautifully sets forth?

* *Appointed* diligence is right, but engrossing interest and "worldly" methods of gain are alike unappointed.

“Howbeit He Meaneth Not So” Isa. 10. 7.
 “For That Intent” Acts 9. 21.

IN both striking passages we see the Lord high and exalted, *above* man's purpose. But in *one* case He overrules the wrath of man, in the other case He restrains and conquers the one who was grievously injurious. Herein we see the might, and wisdom, and sovereignty of God, and we would bow the head and worship. It is mercy when our “intent,” our own way, is broken, if that way is not His. The persecutor became the persecuted. The one who pursued the Church was changed to press toward the mark for the prize of the high calling (Phil. 3. 6, 14). Nor is the hand of God shortened. Men may seem mighty, but God is able to make all grace abound, and our hearts realize this, in measure, with joy, but oh that we may realize it more, with the overflow of happy praise.

“A Little Sleep, a Little Slumber, a Little Folding
 of the Hands to Sleep” Prov. 24. 33.

WE are all weaker than we think. Most believers, under (or shall I say, “amid”) a strain find it difficult to be definite and regular, for the Lord's sake. But He giveth more grace. It is important never to yield. One compromise hinders. Especially one feels this as to rising in the morning.

The recent change of clocks (*Not* of time) illustrates. Here is a brother who, to prevent spiritual rush, desires to rise not later than 5. He alters his watch overnight, and finds it *difficult* to get up at “4”: another feels that he must have the extra hour more definitely in the Lord's will, and leaves his watch, gets up after usual sleep and changes all clocks, &c. *later*. Even many with strong characters would experience that this method is easier. We are thereby brought to feel that—

- (a) God uses many “details” in the daily life of those who would please Him. Nothing is too small for His use.
- (b) Symbols, and types, (e. g. baptism), and arrangements for worship (e. g. gathering *together*) are not to be despised. God-appointed helps to regularity, which are also *stamped on nature*, are meant for us.
- (c) We are weaker than we think, and need to pray more that “with purpose of heart” we may “cleave unto the Lord.”

The departure of the heart from the living God (Heb. 3. 12) may not be seen by men, but it is a sad sin. Heart-love, heart-devotedness, heart-obedience, how real should these be, as we live looking for our Lord's return.

CHANGED STRENGTH,
 (Isa. 40. 31 margin),

And Changed Conditions of Spiritual Warmth.

Awondrous verse of encouragement is before us. Oh to live in the power of God. It is needful to wait on the Lord, if we would be re-equipped. Not only would we change our strength for His, not only realize the spiritual beyond the physical (2 Cor. 8. 2), but we would remember that the manna is needed *each* day. *Yesterday's* spiritual strength will not suffice for *to-day*. The battery needs recharging. The Lord is able and willing. The work of the Holy Spirit is real and present and continual.

Another thought may help as to the spiritual life. We sit in a fairly warm room. This is “pleasant.” We go forth: the street is cold. Our warmth is changed as we press forward earnestly: it becomes warm by the right use of the powers God has given. When David was old he was covered with clothes, but gat no heat (1 Kings 1. 1): one in health often feels comfortably warm in bed: but on rising there is a *renewed* warmth as one employs cold water, and uses the limbs. And the changed warmth is important, and resultful. In like manner, if we *use* God's appointed means, we shall not only have hot-house fervency, but that which will stand the test of the office and workshop. Oh how we feel our need as to daily details. But God is able. It is well to have the warmth of nearness to the fire of the Lord's love, it is well to have the warmth of activity in the things of the Lord. The latter is *not* a complete change: it depends on the *vital* enjoyment of the former: without the former we have no strength to seek the latter, but as these are in due proportion the believing life is happily resultful, to the praise of God's glory.

“To bear My Name before Gentiles, and Kings, and the children of Israel, for I will shew him how great things he must suffer for My Name's sake” Acts 9. 15.

HOW quickly were these words fulfilled. “Saul increased the more in strength, and confounded the *Jews* which dwelt at Damascus, proving that this is very Christ:—and after that many days were fulfilled, the *Jews* took counsel to kill him.” 2 Cor. 11. 32 adds an important fact “In Damascus the governor under *Aretas the king* kept the city of the Damascenes with a garrison, desiring to apprehend me.” When Saul reached Jerusalem, and was at last welcomed, “He spake boldly in the Name of the Lord Jesus and disputed against *the Grecians*” (“Grecian” Jews, “types” of Greeks, who were afterwards reached in all lands). Mark at once the added words, “They went about to *slay* him.” Nevertheless God preserved till he was such an one as “Paul the aged,” who had “fought the good fight,” and who was enabled to expect the crown of righteousness. So glorious are the ways of our God!

GIVING. "INVEST NOW."

FEW believers appreciate the privilege of giving, and it is difficult to speak of this opportunity, lest any think that donations are sought.* Yet it would be wrong to omit from the precious fulness of truth. Chapters 8 and 9 of 2 Corinthians are part of Scripture, and Phil. 4. 18 is living, and very attractive.

God delighted to give, and now He loves a cheerful giver. It is so easy to become unconsciously selfish, and to settle down because others settle down. If our own past arrangements, and our income, and the usual way of others, dictate to us how we should spend our money, we are not living as the Lord's freemen.

It is *not* a burden to give. It should be a burden *not* to give. It is amazing to find that whereas Israel had *two* tithes (*one fifth*), (and free-will offerings, &c. as well), many who would *emphasize* the fuller privileges revealed now are *CONTENT* to give—

(a) spasmodically, and irregularly,

(b) a twentieth, or less, of their income, directly unto the Lord.

There is an extraordinary deadness in this matter. Self-indulgence may be quite unconscious, quite unapparent to others. If we give God a mere "surplus" (i.e. what we have over) we shall have little to give. He can make many holes in our bags first. Is it not probable that often a believer loses—without knowing it—a few pounds in *hundreds* of little things (clothes wearing out sooner, food not satisfying, illness, &c.),—because he did not give more promptly to the Lord! Because money is not "stolen" by a visible thief we must not assume it is retained. A careful saint who would dread losing 10/- in the street often loses ten-shillings twice told, through forgetting to render unto the Lord first. As a result, the Lord prevents *his money from going so far*, and, also, he settles down and says—"I cannot do more for the Lord, my money is none too much, and things are so dear now."

Yes, beloved friend, this is the *natural* consequence of putting the Lord *second*. Some believers have felt themselves compelled to a doctor's bill which they could "ill afford": because they did not invest the money much earlier in heavenly securities. Many eat half as much again as they require. We are all too unwilling to trust *God*. Many change their clothing, and their family's clothing, twice as often as necessary. There is a *real* permanent loss in this attitude: there is a *real*, permanent gain in living for the Lord. In view of the Judgment Seat of Christ, beloved children of God,

INVEST IN SECURITIES WHICH ARE NOT ONLY
GILT-EDGED, BUT HEAVENLY GOLD THROUGHOUT.

* Further Literature on this subject, e. g. "The Grace of Giving" will be gladly sent.

Meeting Rooms of Believers:—61, Upton Lane, Forest Gate, London, E.7.
Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.

Vol. xix. No. 3. March 1921. Free.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"BLESSED ARE THEY THAT HEAR THE WORD OF GOD, AND
KEEP IT" Luke 11. 28.

A Word of Introduction.

AGAIN in the mercy of our God, and to His glory we send forth this little messenger. It is not by works of righteousness we are saved, nor is it by human skill that we can help "one another." True, our hearts should be devoted and our labours intense. We should not give to the Lord that which costs us nothing, nor should we withhold our "Isaac" (whoever this may be) from Him. Labour should be heartily unto the Lord, but yet we would own we are, indeed, "unprofitable servants" and it is only BY GRACE that labour is not in vain (1 Cor. 15. 10, 57). The Words of Christ have true music, "Without Me ye can do nothing." And, therefore, trusting in the Lord, we would ask His blessing on these pages, and long that the glory may be manifestly His!

A FEW NOTES ON "CHRISTMAS."*

An Address at Bible Gatherings during the Holidays
(Dec. 25th., and 27th., 1920). Revised.

THE majority of God's dear people present know *why* it is we do not, and dare not, keep, or recognize, Christmas. Yet it may be that one or two thoughts will help to the glory of God. Christ is precious, and therefore we do not want to add anything to Himself, or alter that which He has appointed. It is strange how many draw wrong conclusions. They are like Rabshakeh. Sennacherib sent Rabshakeh, and Rabshakeh heard that Hezekiah had thrust

* Reprints gladly supplied, that the Lord may be honoured in steadfastness as to His precious truth.

down altars. Rabshakeh cried out,—“Hezekiah has thrust down the altars of God.” Not at all. *They were human additions which he removed, but a heathen could not understand this.* In the early centuries of this present age the heathen used to say, “The Christians are atheists.” Why? Because they had no *images*: therefore, said the heathen, they must be atheists. To-day, when we take away the bulwarks which are not the Lord's bulwarks, and seek to remove those traditions which are like to the “very much rubbish,” of which Judah spoke, there are those who will say,—“You are taking away something that belongs to the Lord.” Not at all, beloved friends. We remember the testimony from Jeremiah, that men set their threshold by His threshold. He demanded that His threshold should stand alone. He would not allow that the Word of Truth should be made of none effect by human traditions, and therefore, in jealousy for Christ we deny the human addition of *Christmas*. It is simply a question of jealousy for the Name of Christ and for the Scriptures. If we could find Christmas appointed in the Bible we should be delighted to keep it. As we cannot find it there, we are delighted not to keep it. I say, “delighted not to keep it,” for we want to be happy in what we do for the Lord. When Israel said, “What a weariness is it” they were out of harmony with the Lord; and the home that puts Christmas outside with a wistful glance after it, is not in a very healthy spiritual condition. The believer who puts Christmas outside, and says, “What a weariness!” must not be at all surprised if the children echo the *weariness-part*. It is deeply important that believers should know *what* it is they are doing, and *why* they do it, and that they should do it with the joy of love to their Lord. I will not go into the whole subject. It is interwoven with many other parts of truth. You will find some statements in other publications graciously enabled. The little booklet on the subject is still available.*

I only want to mention three things. If any can deal with these three things, then some of us will be quickly willing to keep Christmas. But till this can be done Scripturally, we refuse to keep it.

First. You ought to find out the date when Christ was born, if we are to observe this. That is the first thing, because some of us shrink from a lie. We *hesitate* to call a day Christ's birthday unless we know it. In the same way we shrink from making pictures of the Lord Jesus, for we have no *authority* to make them. You may think we are rather out of date, and may suggest, “But it is well to be ingenious, and original,” and so forth. But some of us still have a dread of a lie, and therefore we cannot see our way clear to accept Christmas until you can prove from Scripture the date of Christ's birth. That is the first point.

* Gladly sent.

Remember that God has a reason for hiding things. The secret things belong unto the Lord our God. He *has* marked out the day of the week as to some events in Christ's life, He has marked out their monthly relationship, but He has not done so with respect to the birth. Some of us still venture to respect God's silence. If the Lord hides the body of Moses, we are not to seek for it, and if the Lord hides the date of Christ's birth, we are not venturing to intrude into God's silence. His reason is plainly important.

I want to add another point. If you could find out the date, we should of necessity, want you next to prove to us from Scripture that we ought to observe this. Some of us have the thought that we want every-day to remember the birth and life and death of the Lord Jesus Christ, and that every day we remember it more than many who talk about Christmas. We would emphasize His birth and His death every day, for our whole salvation depends on Him, and we want to increase in the enjoyment of our Lord in a way which is entwined with all our daily life.

You may ask, “If we find out the birth-date, why would you want authority for keeping it?” The answer is brief, but it contains an important principle:—We cannot find any statement in Scripture that there is a company on earth to ordain rites and ceremonies, or to appoint days and festivals. If we could, we should acknowledge this. What we do find is that the Lord said, “Go and make disciples of all the nations, baptizing them into the Name of the Father and of the Son, and of the Holy Spirit, teaching them to observe all things *whatsoever I have commanded you*,”—not whatever tradition has commanded you, and we hesitate very thoughtfully before we add to the Word of the Living God, and *more than hesitate*. If you can find that the Lord Jesus has, by principle or suggestion, brought before us that we *are* to keep His birthday, we shall be glad to act upon this. But otherwise we draw back very definitely.

(If the Lord will, to be continued, next month.)

The CONFLICT of the MORNING HOUR.

IT is easy to *intend* to get up early, but the strain of determination unto the Lord is real, when the time comes, and often the early morning is *Satan's main struggle*. It is one Thermopylæ of the Christian life. Whether a believer has five hours in bed, or seven hours,* he usually finds a problem, especially *for the*

* In the latter case there is probably more “laziness” than is realized. One dare not glibly say “a lazy man”; the definitely lazy man may like his eight hours, or more, but *unconscious* laziness is real. The writer is referring to one graciously preserved in a measure of health: times of real illness, etc.: are quite different. But for every reduction below six hours, prayer seems much needed (unless extra sleep is taken out piece-meal during the day, by a state of semi-earnestness: this is a grievous wrong). And if there is victory, in the Lord's power, continued prayer, and praise and much humility, are needed.

first five minutes, "a little sleep" appeals, or, at least, resting awake a *few minutes*. And these minutes *enlarge* and lengthen. In the cold weather the first three minutes after rising are critical: one draws back from them, but as soon as activity comes in, strength of determination is normally increased. The "cold" seems a lion in the street, but is not the will of God mightier? Lateness, and "rush" thereby, never help the spiritual life. Many a child of God has backslidden through rising late.

THE LORD'S PREPARATION OF PETER FOR CORNELIUS.

IT is delightful to be prepared by the Lord, and to be made willing for His guidance. Oh how often we hesitate because of *our will*. 'Tis not that a child of God should be without a will: dreamy, mystical feelings and imagined leading, apart from, and against, the written words of truth are not spiritually well-pleasing to the Lord. But it is a blessing to have a *subject* will, a controlled will, a will happily restful in the will of God.

The apostles were somewhat slow to preach to the Gentiles. But the Lord, in grace, and patience, dealt with them,—tender to themselves yet breaking down their prejudices. In Acts 9 when Paul was for a season hindered from service in Judæa, the Lord specially prepared Peter for certain ministry which made a background for Acts 15. 7-11. First, he saw God's power over sickness in 9. 32-35, and then he was called to Joppa by "two men." There he realized the strength of God even as to death. Yes, at Joppa, overlooking the "Great Sea" of *Gentile* powers, where Jonah had failed at first to learn God's mercy as to Gentiles, God would remind him that all alike are dead in sins, and that grace can raise dead Gentiles, and make dead stones children to Abraham. And the very house was appointed—it belonged to one who was a tanner—a trade in measure opposed by Israel, because of the skins of dead animals. This made a background for chapter 10. 11, 12. And the house was *by the sea*: *previously* the Lord had taught Peter his need of victory over his own way through the sea (Luke 5, John 21). And thus the visit of the *two* men to Lydda was followed by the *three* men of Acts 10. 19, the "two or three" of Divinely appointed witness being called to mind, and the arrival *timed* with reference to the vision of unclean ones cleansed, and graciously accepted in heaven. Truly the ways of God are wondrous, and thus a Gentile Centurion, of the very Italian band itself, was bound together with believing Israelites (Acts 10. 45), in that fellowship wherein there is neither Jew nor Greek. Such is the working of grace, and we may well rejoice in Christ's fulness, and in the completeness of His work,

WHY I DO NOT BELIEVE IN THAT WHICH HAS BEEN CALLED "CONDITIONAL IMMORTALITY."*

1. Because it weakens the *Divine* words of warning in such passages as Matt. 25. 46 and Rev. 14. 11, and suggests throughout a human mode of interpretation, instead of "comparing spiritual things with spiritual."

"These shall go away into everlasting punishment, but the righteous into life eternal."

"The smoke of their torment ascendeth up for ever and ever."

2. Because it *modifies* the Scriptural meaning of many Scripture terms, such as "life," "death," "destroyed," and finds no word from GOD which can be interpreted to prove its contentions, without ignoring other Scriptures. "He that hath the Son hath *life*"—hath *more than* existence (1 John 5. 12). Sinners are dead *now* (Eph. 2. 1), and *the very word* "destroyed" is used of such (Matt. 10. 6) ("Lost"). That is to say, destruction is from God's *standpoint*,† a removal from Him, *not* annihilation. Hence we read:—

"Who shall be punished with everlasting destruction *from the presence of the Lord*" (2 Thess. 1. 9, cf. Gen. 6. 17 § "from under heaven," and Rev. 22. 15 "without are dogs" cf. Ps. 83. 17, 18 ("men" in italics, "that they may know").

3. Because it assumes that fire will annihilate, whereas, if Scripture refers to persons in the fire of judgment, it refers to *their conscious existence*.

"And in hell he lift up his eyes, being in torments . . . I am tormented in this flame . . . Lest they also come into this place of *torment*" (Luke 16. 23, 24, 28). (No suggestion of any change, or expectancy of deliverance by non-existence).

"The Lake of fire and brimstone, (where the beast and false prophet are) and *they* shall be tormented day and night for ever and ever," Rev. 20. 10. Note Jer. 51. 58.

The words "weeping and gnashing of teeth"—SEVEN TIMES—have the same unchanging force: they imply the REVERSE of annihilation.

4. Because it would involve unwarranted *release* from punishment by means of non-existence. Inasmuch as the advocates of this theory say, "Death is annihilation" and death is *the wages of sin*, the punishment-climax, yea, the very punishment itself

* A *brief* epitome, by God's grace. Much more could be said. Any *concerned* are welcome to write. A *positive* statement of truth is partly included, but let there be a *fuller* realization of the grace of God as a corrective for all error. *Truth* is so important, and one longs that it may *affect* the lives of writer and readers together. (Obtainable as a reprint, the Lord enabling).

† How much could be said on the importance of this standpoint. What is forgiveness? 'Tis literally, "a sending away of sins." Away from where? Those who were far off are made nigh. Far off from Whom? The word "offering" is "Korban" or coming nigh. Coming nigh to Whom? What is peace? Peace with God. Every part of Scripture must be realised from God's standpoint. § Note Deut. xxix. 20.

would have become a great deliverance!*

5. Because if "life" is only "existence," and man is not *created* to exist after death, EITHER punishment is NOT according to works (Rev. 20. 12), OR if men are Divinely sustained in an age-enduring existence for this punishment to fall on them, this age-enduring existence is given them for such an object. But "age enduring" is, alas, given as the explanation of "eternal," and life is said to be existence. Hence this would imply *they* had "eternal life": so sadly would the promise of God be turned aside, if this interpretation were recognized. (1 Cor. 15. 13-19 illustrates this mode of setting forth the terrible consequences of false doctrine).

6. Because if "death" means non-existence, and Christ bore the punishment of His people, this theory would seem to set forth His annihilation awhile, at least as to His perfect human nature.† Such a thought is without Scripture warrant, and surely repulsive to a thoughtful, unbiassed believer, who implicitly believes Psalm 16. 10, 11.

7. Because inasmuch as—

"There shall be weeping and gnashing of teeth"
(Matt. 8. 12, 13. 42, 50, 22. 13, 24. 51, 25. 30),—

an erroneous interpretation would leave the *last* sin as a stepping stone to release: it would thus be, in a Scriptural sense, *unpunished*, and the righteousness of God unvindicated.

Consequently "conditional immortality" (as men use the term) is without a Scripture foundation, being built on the assumption that God annihilates a man, and that the fire of punishment removes existence, being subversive of the judgment of God on every sin, and implying a change of action on God's part. We say, "as men use the term," for the *English* word "immortality" is Scripturally used to set forth the glory of God (1 Tim. 6. 16), and the blessing of His people (1 Cor. 15. 53, 54). God's expression is "*deathlessness*." And the word used in 2 Tim. 1. 10 is "*incorruption*."

Hence "conditional immortality" makes headway through a misuse of terms. It *implies* that others believe in "unconditional

* In this connection it is solemn to see that a day will come when men shall "seek death, and shall not find it; and shall desire to die, and death shall flee from them" (Rev. 9. 6). This illustrates the condition of the ungodly after this life, and that annihilation would be the reverse of punishment.

† But we may be asked, "Did He take eternal punishment?"—and would reply:—

(a) Scripturally the word "death" does not state the length of the effect, *other words do*.

(b) When Christ died, He took *wrath*, but, *having righteousness*, He must be raised, whereas the ungodly continue in *their condition* without release. Nor can we forget that God appoints a *sacrificial* equivalent. If men *force their* idea of a parallel, He bore punishment only *before*, and by, physical death. But they acknowledge judgment *after*, and thus show the defect of *their own* reasoning.

incorruption or deathlessness," but this is quite wrong. We acknowledge the *death* of the ungodly (Rom. 6. 23), but the Holy Spirit, Who uses *death* for their present *existence*, does not make death the synonym of *non-existence*.

We deny this sad theory, and its erroneous use of Divine words. Weigh, in the balances of the sanctuary, a usual argument: "God only has immortality"—"Therefore man is not immortal."* WHAT DOES THIS PROVE? *Nothing* as to annihilation. It asserts the DEATH of the sinner. We have never opposed that solemn fact. Alas, many dear children of God have helped the error by speaking vaguely of "the immortality of the soul," and of the sinner's "immortal soul." But exactness is necessary. No Scripture warrants the use of a word (which in Scripture implies *glory* and an unchanged condition of blessing), with regard to the unsaved. How many young believers have been led astray thus. Some one has spoken to them of "the immortal soul" and added, "Scripture teaches that man is mortal." They have felt shaken as to the *truth*, whereas they should only have been shaken as to the *wrong* use of words by Christendom.‡ If the answer had been given, "Yes, immortality in Scripture is only used of *blessing*, and man is naturally *away from the Lord*, hence I never speak of 'man's immortal soul,'" the objector would have been unable to answer from Scripture. The "conditionalist" is arguing from a *human misuse of words*, but he also has *his* misuse, as we have seen in connexion with the word "death."

May our gracious God grant to us a loving and humble sense of His so great salvation, and a willingness for all His will. How often we have all found ourselves led astray by wishes, and dear readers, who have, alas, believed the error, earnestly opposed in these pages, are tenderly asked to ponder the question—"Has a *wish* any power in deciding against eternal punishment?" Any attempt to bring God to our level, and to suggest *parallels* between our actions and His, must fall short. If we say, "I should not do this," or "God could not thus punish," we are exalting a natural idea of what should be, unmindful of the fact that as to many things which God *has* done and which God *allows*, men would say, "I should not do this." Till we are sufficiently reverent to leave such a mode of argument altogether, we cannot

* Re-read notes above as to the *real* meaning of "immortal." It suggests a condition of glory! Plainly man is NOT in a condition of glory.

‡ It will be prayerfully noticed by God's people we do not speak of man as possessing "an immortal spirit" any more than "an immortal soul." The tri-partite nature of man is asserted of believers (1 Thess. 5. 23 see John 3. 6), but the unsaved are described as "body and soul" (Matt. 10. 28) or as "flesh and spirit" (note Gen. 6. 17, "flesh wherein is the spirit of life"). But this stress on the precious *gift* of that which is born of the Spirit does not in any way help the theory that man's soul is annihilated: the continued existence of body and soul in hell is a solemn fact, and the very chapter before us (Matt 10) uses the same word in verses 6, 28, ("lost," "destroyed") annihilation cannot be implied in verse 6, but separation from God is emphasized: cf. the deeply solemn words of Rev. 22. 11-15.

learn His mind. "The meek will He guide in judgment; and the meek will He teach His way" (Ps. 25. 9). Let us rest on the one salvation from "everlasting punishment" (Matt. 25. 46), and dread any doctrine of men, which puts aside the powerful warning which God has so graciously used to draw many lost sinners to feel their need; and then, as they view Christ's work for such,—He has caused them to rejoice in the gift of "eternal life," and to make known His wondrous love to those who deserved nothing.

8. Because the very attack of Satan on God's warning is continued by this sad error. This is often quite overlooked. Remarkably, "conditionalists" have claimed Gen. 3. 4. But Satan's promise was "life" not "existence." Many say that if we teach "eternal existence" we perpetuate the devil's doctrine. Nay, was his doctrine eternal suffering? Moreover, the Lord God's testimony was, "*In the day that thou eatest thereof thou shalt surely die.*" Those who set forth annihilation deny Christ's word, and say, "Adam did not die in that day: for death means to them non-existence. In other words, they, not we, seem to be perpetuating the devil's misuse of God's holy warning.

HOUSING BONDS.

A BELIEVER'S avoidance of remunerative "investments" in this age may seem to the world "foolishness," but can we expect the world to understand us? It is so natural for a man of this age to be wise with a view to this age (Luke 16. 8). But we have a heavenly inheritance, and are graciously guided by the Holy Spirit in the application of the principles of the Kingdom of heaven.

The eyes are often caused to see the words "Housing Bonds," and "a guarantee" is in front of us, and we are asked to "invest now." This is regarded as a test of citizenship. Undoubtedly the outlook is serious, and men make it more serious by their selfishness. The child of God, often finding certain problems of premises—problems which lead him to the Lord—is not unmindful of sad surroundings.

But his mind goes beyond the things of earth. In 1 Tim. 6. 17-19 we have the true "housing" investment, namely a giving to the Lord, with a view to a good foundation, and a house not to be burnt in that day (1 Cor. 3. 14, 15). The solemn words apply to all in Christ Jesus. We are all building. Are we building in view of the Judgment Seat of our beloved Lord? Here, indeed, is a test of citizenship, for "our citizenship is in heaven" (Phil. 3. 20). Here, indeed, beloved fellow-believers, is a call to *invest now*. Do not delay, do not be worldly-wise—give, yea, give unto the Lord with Macedonian simplicity (2 Cor. 8. 2), and with Philippian devotedness (Phil. 4. 14-18).

Further Copies may be obtained from Meeting Rooms of Believers, 61, Upton Lane, Forest Gate, London, E.7., Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne. Correspondence welcome.

Vol. xix. No. 4. April 1921. Free.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"OF HIS FULNESS HAVE ALL WE RECEIVED,
AND GRACE FOR GRACE." JOHN 1. 16.

A Word of Introduction.

BY the grace of God we have continued unto this day, and by the grace of God we can say (as ALL His people can say)—we are what we are. But how wondrous is His love, and how loving should we be as a result. And to stir up ourselves, and those whom we know, and those whom we do not know but whom HE KNOWS (2 Tim. 2. 19), are these pages written and sent forth. They are not meant to please men, but God Who trieth our hearts (1 Thess. 2. 4). If they attract to Christ, and set forth His loveliness, and help believers to value Him more, and to walk in His ways, our hearts will rejoice. If they lead to a more sensitive ear for His still small voice, and a tender conscience for all His will, to Him be the glory. But merely mental knowledge is profitless; unless knowledge be mixed with faith and obedience in the Spirit, it will bring greater loss at the Judgment Seat of Christ (Jas. 4. 17).

If Ye Offer the Blind for Sacrifice, is it Not Evil?

Mal. 1. 8.

I Hate Robbery for Burnt Offering

Isa. 61. 8.

TWO, among the many dangers and temptations which beset a child of God, are hereby set forth. It is so important that we should not blunt the edge of God's witness by saying, "That is Jewish," or "They were unsaved, therefore acted thus, but we are safe from such wickedness." *Every sin has a family likeness.* Thanks be unto God, He keeps us back from so much, but

Meeting Room of Believers: 61, Upton Lane, Forest Gate, London, E.7.

we must never misuse *His* restraining love to minimize *our* responsibility. He will keep us in His hand, but why should we use *such love* to excuse carelessness as to that which grieves the Holy Spirit of God? If we, *in any measure*, depart from the living God, there is "an evil heart of unbelief," even though we are (and remain) "brethren" (Heb. 3. 12). And for a believer to *approximate* to the world is a very, very serious sin.

If we excuse "sin," and bring *this* as an offering to the Lord, is it not evil? Ah, even as we feel the power of the passage in Malachi, we need to mourn how we have failed in every respect. We rise late, or if we rise early, we offer CARELESS worship and prayer, and in our work for God show a lack of thoroughness and regularity, which would cause disgrace in daily business; or if we have a victory over these sins, in some other way we present that which is so imperfect, that which is blind and lame, with *excusing indifference!* A child of God who seeks to devote certain time to the Lord definitely, and then uses it for daily work, is in a very perilous condition. *The engrossing care of daily business is one of the most frequent causes of coldness and backsliding.* Overtime for an earthly employer has often led a believer to lack of harmony with the Lord. We cannot afford to run into temptation while we pray, "Lead us not into temptation."

But we must not allow a swing of the pendulum: *that* is Satan's attraction. If he cannot ensnare in one way, he will often seek to use an opposite temptation. If a believer "takes" an employer's time, without that employer's approval, for *God's* work even to the extent of *spiritual conversation*, is he not "*robbing*" first, and then presenting to the Lord? It is serious if we give to the Lord that which doth cost us nothing (2 Sam. 24. 24), but if we steal *first*, how can we think this is acceptable with Him Who is of purer eyes than to behold iniquity? Godly self-control in these matters is important. I need hardly say that such words do not shelter participating in evil, with the thought, "I must not interfere, because I am employed." If we *cannot* avoid evil, where we are, if we are *sharers* in it, and encouragers of it by our silence, we are in the wrong place, but this at once suggests yet *another* temptation of Satan, and let us not *avoid* a difficult position of *silent* protest and witness. If we persuade ourselves that we can leave a situation where God has placed us, to be as salt, and as a testimony against *corruption*, through a life of separated communion with Himself, we leave His appointed opportunity. How many are the snares, but "the *meek* will He guide in judgment, and the meek will He teach His way" (Ps. 25. 9).

As soon as a mountain-top experience becomes the object, and Christ becomes secondary, it is not good for us to be there. We need trials to make us value Him more.

A FEW NOTES ON "CHRISTMAS."*

(Continued from last month).

May I remind you that there is a wonderful *proportion* in Scripture? As to the four Gospels, the birth is recorded in two, the death in four. There are many who emphasize the birth of Christ in a way which veils the proportion of doctrine. They suggest the salvation of humanity by incarnation. This ignores Heb. 9. 22, and redemption by *the* blood. Thanks be unto God there is a salvation for "many" in Christ by atonement. Some who are occupied with the thought of the Child Jesus, forget His glory, even the glory of the Lord Jesus, and His right to drive out their independence and self-will. When there had been by some in the early church a knowledge of Christ after the flesh, the apostle laid stress on a contrast,—In this sense he said, "Know we Him no more," but how beautifully he emphasizes knowing Him in a spiritual way on resurrection ground, as One Who has been raised from the dead in His glorious finished work (Phil. iii. 10).

In this connexion the whole thought of observance of birthdays seems to us on rather doubtful ground. The heathen kept the birthday of the sun at this very season of the year. Pharaoh, too, kept his birthday. Herod kept his birthday. We do not find any encouragement in these records. We rejoice that God has brought us to a *new* position, "If anyone is in Christ, there is a new creation."† And if you do want to know anything about a birthday of the Lord Jesus, some of us are reminded that He is to us the Firstbegotten from the dead, and *that* was, indeed, a wondrous birth, as it is written in Ps. ii. 7, "I will declare the decree: the Lord hath said unto Me, 'Thou art My Son, this day have I begotten Thee,'"—The Holy Spirit in Acts xiii. 31 applies this to resurrection. Some of us see fitness in the stress on *every first* day of the week, which Scripture *does* give, and we venture to think this is the "birthday" with which God has now associated us, as a new creation, on resurrection ground, "in Christ Jesus."

Thirdly. It may be you suggest, "I am unable to find out the date, but I think a day ought to be kept." Well, if you can give a Scriptural reason for this and yet do not know *which* day, we want to ask if you can find a Scripture principle which says,— "Observe that which is *not* the date, although it is untrue." Shall we arrange a fiction with a good intention? If you can find the glorification of a lie in Scripture, our attitude must become alto-

* Reprints gladly supplied, that the Lord may be honoured in steadfastness as to His precious truth.

† In this connection I would like to mention further that God of old appointed *anniversaries* to Israel. Has He appointed anniversaries at all in the present dispensation? Do we deal in *years*, or is *our* period wondrously contrasted? Of old God gave many exact dates. "The ninth day of the tenth month," "First day of the first month," and so forth. Thus we have before us in the Older Scriptures several New Year days. God *had* a reason for exact dates. Has He not a reason for equally exact silence, so frequently illustrated, as to the present dispensation?

gether different. Till you can, we decline to be drawn into a falsity. This is deeply important, as a matter of principle. We decline to call anything the birthday of the Lord Jesus when the Holy Spirit gives evidence He was not born in December. The Holy Spirit in Scripture does not tell us in what month He was born, but plainly sets forth He was not born in December. There are, I suppose, only two or three months of which it can be said definitely that Scripture shows Christ was *not* born then. December was one of those months. The Holy Spirit knew the lie which would be promulgated, and the Holy Spirit attacked it in advance. And therefore we desire to be kept away from this mistake altogether. Many dear children of God have fallen into it unconsciously; they are not *willingly* false, yet they have a wrong date, they are in error. But when our eyes have been opened, we should not remain in unconscious error, we should be stepping into evil. Knowledge gives a responsibility before the Lord.

As to the question of altering the day, many may tell us this is only a small point, that the great thing is the spirit of an action. I feel that a goodly number present will dread the thought that the spirit of the deed means to ignore the truth. For the Spirit of God Who leads us to the right action is the Spirit of *Truth*. God lays a stress on not altering the day when He brought Israel from Egypt. He emphasized that it was "The self same day." When He appointed the Passover there was a message of much solemnity in Numbers 9. Israel were to keep the Passover on the fourteenth day of the first month, in its appointed season. If a man forbore to keep it in its season, he was dealt with severely: only Divine arrangement could, in certain cases, appoint another date. No authority but that of God could, or can, arrange any other day or plan than that which God has marked out, for anything which He has set before us. In this connection, as well as with regard to all his iniquity, Jeroboam was particularly judged. What is written concerning him? His action was the more condemned because he appointed a feast in *the month which he had devised of his own heart*. God *chooses* the dates for everything. One of the severest messages against the powers of evil in Daniel has this bearing.—We read, that Antichrist will think to change times. This is no small matter. Any changing of what God has appointed, even if it be as to the date of an anniversary, is a very serious thing in the sight of God, and an ignoring of His wisdom. Oh that God may glorify His Name in the adding of these hints to the notes that have been printed,* and that our prayerful meditation, and stepping forward, may ever be in the Holy Spirit, on a clear, separated path, definitely apart, and cheerfully apart, from that which is not THE REVEALED WILL OF GOD.

* A booklet, and leaflets, on the separation from Christmas which befits the Lord's pilgrims will be gladly sent.

DIFFICULTIES AS BLESSINGS, WITH THOUGHTS ON GOD'S OVERRULING.

WE little realize how mountains may not only be cast into the sea, but also may become *plains* for us to walk upon them (Zech. 4. 7). Trials are encouragements, as we behold how God deals with them. If our problems were removed before we saw them, we should lose much strengthening of character, much refreshment and joy! The attitude of the heart is often shown by our manner when things around "go wrong," as we are apt to say. If we mourn and faint in the day of adversity, and say, "All these things are against me," our strength is small. If we say, "All things work together for good to them that love God," and *feel* this fact, as well as *know* it, then we shall glory in tribulations also. "It shall turn to you for a testimony" wraps up a precious principle (Luke 21. 13). And, not only so, if the Lord closes Asia, and forbids Bithynia, *He has a Philippi*. If the people be hemmed in by the wilderness, 'tis that the Lord may do a yet more wonderful thing and divide the sea. Every Pharaoh is a background to display God's power and name. His hand is not shortened, His ear is not heavy, He is great in counsel and mighty in work, there is no searching of His understanding.

The Book of Acts often illustrates the precious thought before us. If there is a persecution after Stephen's death, they that are scattered abroad go everywhere, not in dread fear, but *preaching the Word* (8. 4). If trouble arises at Antioch, the disciples are cast on the Lord more, and thereby filled with joy (Acts 13. 52). If problems arise at Iconium, there is a call to abide there *a long time* (14. 3). Even more intense tribulation spreads the gospel. The heralds flee to the next city. The prison, too, is the stepping stone to encouragement in Philippi, and the "lowly fellows of the baser sort" are overruled to send the gospel to Bereans who believe. In like manner, if Paul has an infirmity of the flesh, he is enabled thereby to preach the gospel in Galatia (Gal. 4. 13). Satan's purpose in the thorn was annoyance: but the Lord's purpose was with a view to the humbling of the servant unto the glory of the Master. The devil aimed at separating Job from God, but God meant to provide that wondrous book which has encouraged thousands of hearts. The wrath of men praises Him: all was overruled in marvellous wisdom. Not that we would *excuse* the sins of others any more than our own. The determinate counsel of God, to save by atonement, does not free wicked hands from the guilt of crucifying the Lord of Glory. Man is accountable, but God *limits* the actions of all, so that the river of evil is kept in certain bounds and channels, and, instead of overflowing, it is made to supply the very hydraulic power. The glory belongs to Him Who *thus* overrules, for man "meaneth not so." This is one aspect which encourages us to praise *amid* difficulties. Some may unkindly persecute; and we are sad for

them. But they open doors of witness unwittingly, and their fire became or made God's methods of refining His gold, to shine with a lustre that reflects something of the glory of the Lord Jesus!

TRUE MEDICINE.

HOW many dear children of God, when feeling unwell, appear to think first of some medicine, instead of realizing that the bodily trial IS itself the Lord's medicine (Heb. 12. 5-13). Have not many referred to "putting themselves in the doctor's hands," in a way which seems to make secondary the thought that they are already in the hands of One Who is the true Physician? And afterwards they speak of still being "Under the doctor," and it is possible they lose much of the blessing of humbling themselves under the mighty hand of God. He, through the physical strain, is administering His own medicine, and He is able to work spiritual operations through bodily weakness, that we may be partakers of His holiness. Alas, we have all failed to see His hand. Let us be lowly before Him, confess our failures, and thank Him fervently for the discipline and chastisement, which is all in love. Growth in grace is often associated with a perception, in the Holy Spirit, of our Father's teaching through the body. Oh that the whole, and each of its members, may be lovingly presented to Him, for Him to use in His service. So will He be glorified.

Translations that May Help to the Glory of God.

(13). *Ex. 3. 14.* The prayerful reader may have noticed—"I am the Lord," with "am" in italics. In our English Bible, italics are *not* for emphasis, but to show the word is added to help the English idiom, according to the translator's ability. Hebrew idiom is "I (emphatic)—the Lord," cf. "I, the God of thy father" (*Ex. 3. 6*), and "The Lord, He (is) the God" (*1 Kings 18. 39*). In such cases the pronoun is invariably emphasized.* But in *Ex. 3. 14* the word "am" is not in italics: it occurs three times, and the tense calls attention to a continuance, or process. The verb, moreover, is not like our English "am": rather "become," cf. "Let there BECOME light," "He became a mighty hunter before the Lord," so in *Ex. 3. 12*, "I will become with thee,"†—exactly the same word. Thus we see in *Ex. 3. 14* we have
A PROPHECY OF THE INCARNATION OF CHRIST.

* This is a wondrous method of stress in a language which alters verbal endings for different persons: i.e. *one* word signifies "I called," *one* word, "They called": "I" and "they" are not written separately, as they are with us, *unless* the "I" and "they" be specially emphasized. Hence when there is a statement of a *state* not of an *act*—"I am," no verb is needed, the distinct pronoun "I" is sufficient.

† There are many illustrations, e.g., *2 Sam. 7. 24*, "Thou, Lord, art become their God." *Ps. 118. 22*, "Become for a Head of the corner," *Zech. 14. 9*, "The Lord will (assuredly) become King." Note distinct *aspect* of *Isa. 43. 1*, "Thou art Mine," and *Ezek. 16. 8*, "Thou becamest Mine."

Israel fail to see this. Christ appeared in Horeb, and said, "I will become that which I will become," and so, in the fulness of time "The Word became flesh," and He became in the likeness of men (the exact Greek equivalent is found in *John 1. 14*, *Phil. 2. 7*, though mistranslated). How wondrously this explains the use of the word "Angel" in *Ex. 3. 2*, and the beautiful type—a humble bush indwelt by the Lord. Redemption is associated with the Lord's "coming down" (8): the passover-deliverance pictured His "exodus" (*Luke 9. 31*, lit:) for "even Christ our Passover is sacrificed for us" (*1 Cor. 5. 7*).

"SOME OF GOD'S CONTRARIES."

WE think, we plan, and often God works in a different way. Who would have felt that Paul, trained in Rabbinism, would become "apostle of the Gentiles"! Would he not have seemed more adapted for the apostleship to the circumcision, and Peter, brought up in "Galilee of the Gentiles," and "unlearned," could have gone to the other nations? But God's ways are not ours.

Shrinking Timothy (*2 Tim. i. 7*), with many tears, was left in responsible positions, and he was forbidden to allow a despising because of his youth. His character was to be a godly force, and he was to maintain service for the Lord when the apostle passed away (*2 Tim. 4. 5, 6*). We should not have chosen thus, but as for God, His way is perfect.

And so it is often. One who knows little of a language may be called of God to witness to men in that tongue, and those who speak it as natives may witness to another people. God will take all the glory from men, as He reduced Gideon's 22,000 first to 10,000 and then to 300. The Lord's strength is made perfect in weakness, and when we feel our need we often cast ourselves more upon Him. Surely the *encouragement* of the above thoughts will lead to doubting of our doubts and of our self-confidence alike. He can use the weakest: He does not depend on the strongest. Our "fitness" is nought, our natural "unfitness" (if it be not *spiritual departure*) does not weaken the might of God. Oh to delight in His will and power.

"SITTING IN HIS CHARIOT, HE READ ESAIAS THE PROPHET."

IT is delightful to find that Scripture has something to suit each circumstance. Oh that we may be on the look out for God's gracious guidance.

Frequently we travel about and lose precious opportunities. Have we not here a hint as to God's blessing on the use of "odd moments"? Truly the dear Ethiopian, (for the Lord can save from all nations), experienced travelling mercies far beyond the physical, to which, alas, we often naturally limit the words. How

precious it is to know the Lord's hand in our life. He can fetch a Philip from afar, or arrange for a Cornelius to send, that a Peter may come to his house. He can send His servant to an Ethiopian, or meet, and bring to an entire change, a Saul of Tarsus.

Do we use our train and tram journeys for the Lord? How often moments pass without "anything." It is possible that some believers make it their practice to read "the newspaper" then, and afterwards mourn that they are very busy, or they would gladly do more study. May it not be that the world looking on, think the believer is very much like a respectable man of *their own class* (but see John 15. 19). We shall be thought peculiar if we please the Lord: oh how we all fall short in this: the verse convicts us all: we are too popular, and often afraid of suffering for Christ.

Let us have more prayerful use of travelling time for the Lord that He may be glorified. This, beloved friends, is a privilege, and, it may be, the Lord will bless it, even as He blessed the Ethiopian, who studied the Hebrew Scriptures, (though possibly in their Greek translation), as he journeyed along.

"NO HANDS STAYED ON HER." Lam. 4. 6.
"THE WRATH OF GOD ABIDETH UPON HIM" John 3. 36.

THE prophet of God, emphasizing, in Lamentations, the terrible fact of sin's punishment, laid great stress on the pain of *continuance*, and showed that if, in earthly judgments, which are as types and warnings, the "end" is reached, there is a deliverance, but if not, the condition is sad beyond expression. This thought needs earnest proclamation to-day. *Continuance* is a solemn reality. "They have no rest day nor night" is the Divine warning. Yet men, unmindful, rush forward to such a doom. This seems almost incredible, but it is a fact. *Evidently, therefore, they do not believe it.* What man would grasp at a few years of unsatisfying pleasures, and know an eternity of misery? *Men do not believe what God has said.* Yet the warnings are plain. What is the reason? The human heart is set on its own way, and Satan has, indeed, blinded the minds of them that believe not. Moreover, some professing Christians have "strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life" (Ezek. 13. 22). Any hope of *future* restoration is a delusion. Any idea that all will "end" well is a Satanic attack on the truth. Many are believing a lie: but *God has told the truth.*

If a man declares *another* hope, and *another* gospel, believe him not. If he proclaims *a deliverance by annihilation*, do not thus turn the "death" sentence of God into a *release* from punishment. "The wrath of God *ABIDETH.*" The continuance of wrath is as real as the continuance of eternal life!

Vol. xix. No. 5. May, 1921. Free.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"HEREIN IS MY FATHER GLORIFIED, THAT YE BEAR MUCH FRUIT, SO SHALL YE BE MY DISCIPLES." JOHN XV. 8.

A Word of Introduction.

AGAIN in the mercy of God we can tell of sustaining grace. Unworthy ones are saved, and united to the Lord, and enabled to serve Him. Is it not wonderful? Surely this is a call to godliness of life. Those who are redeemed should make manifest the love which they have received. There is no room for boasting. There is much room for praising. There is much room for obedience. And to God's glory, in lives of devoted obedience, are these pages sent forth, with prayer that believers may be drawn together, in the enjoyment of the Lord and His will, away from the world and its will. Those who are "a sweet savour of Christ" should act correspondingly, and glorify His Name.

THE RELATION OF THE PASSOVER TO THE DAY OF ATONEMENT.*

GOD Himself mentions the Passover *first*. Exodus 12 is before Leviticus 16. The Passover tells of God's grace in BRINGING OUT, OUT from Egypt, OUT from bondage, OUT from death. But He brought Israel out that He might bring them in (Deut. 4. 37, 38), that He might bring them not only into the land of milk and honey, but also into His *own presence*—"Ye have seen what I did unto the Egyptians, and I bare you on eagles' wings, and brought you unto Myself" (Ex. 19. 4).

And so we read, "Israel, whom God went to redeem for a people to Himself" (2 Sam. 7. 23). What wonderful love! Thus the

* A Leaflet for use, in the Lord's Name, among Israel, during *their* passover without *the* Passover.

Day of Atonement speaks of BRINGING IN, even of a way into God's dwelling place. Oh, dear reader, if God saves a sinner it is that the saved one may draw near unto Himself! Have you experienced this?

And thus we see that the PASSOVER was rightly BEFORE the DAY OF ATONEMENT. The Passover was in "the BEGINNING of months" (Ex. 12. 2). Why should Israel alter, and emphasize the New Year in the *seventh* month? This is a dangerous alteration to-day. God has *not* appointed it!

Again, we see His precious teaching, in that

BOTH

the Passover and the Day of Atonement were associated with *the blood of a sacrifice*. Without the blood of the PASSOVER there could be *no deliverance*, without the blood of the Atonement there could be *no entrance* into God's glory. And the *eating* which followed the one sacrifice, and the *fasting* linked with the other, remind us of JOY AND SORROW because of THE Sacrifice! Joy because of salvation, sorrow because of our unworthiness!

The connexion of these two days is very marked, and thus the 10th day of each *half* of the year is shown to us (Ex. 12. 2, Lev. 23. 27), and a feast of *seven* days followed in EACH CASE. Thus God Himself brings before us

OUR TWO NEEDS,

that is to say, a way OUT, and a way IN. Dear reader, would you like to be brought out from the sin of this world, and into the presence of God? Your power CANNOT do either work. You need the work of Another, the life of ANOTHER, *given* for sinners (Lev. 17. 11), and Messiah *has been* thus given. If you say "No," what have you instead? *Nothing!* Your hope is without a foundation, but all the while the Foundation of God stands sure! He does not save *out* from sin, AND leave half-way! When the leper was healed, he was not left, till he was cleansed and brought into God's presence, as a purged worshipper! Thus God saves *to-day*, through the precious blood of the Lord Jesus Christ!

"CONCERNING THE FLESH."*

A PART from direct statements, such as "The Word was God," we have many indirect testimonies to *the Deity of the Lord Jesus*. Among these, His *invariable* acceptance of worship shines forth. But we would not overlook the references to His *flesh*, for, strange as it may seem, they also bear strong witness. "His flesh" (Col. 1. 22, Heb. 10. 20) is *contrasted* very definitely with the "sinful flesh" of man. He did *not* come in the *likeness*

* Other leaflets showing INDIRECT PROOFS OF THE DEITY OF CHRIST will be gladly sent to any address. Percy W. Heward, 61, Upton Lane, Forest Gate, London, E. 7.

of flesh—there was a *reality*—but He *did* come only in the *likeness* of sinful flesh (Rom. 8. 3): He had NO SIN. The words of this passage *imply* His glory, "God *sending His own Son* in the likeness of sinful flesh." Can the Lord Jesus be degraded to the level of a created being, in view of such a declaration? Again, "Jesus Christ is *come in the flesh*" (1 John 4. 2, 3) is a striking hint that He was *not* at all as other men in His essential character. His humanity is emphasized, but, in the very language used of this, we find a reminder of His *inherent* glory.

Again in Romans 1. 3 it is written (rendered literally), "Who became of the seed of David according to *flesh*, Who was *marked*—Son of God in power, according to a *Spirit* of holiness." Resurrection did not *make* Him Son of God, but *marked* Him thus, in accord with His possession of a Spirit of holiness, which in Heb. 9. 14 is called, "an *Eternal Spirit*." These verses do not refer to the Holy Spirit, (though He is equally God), but to Christ's own eternal nature—He (as Offerer) possessed "an *Eternal Spirit*": a *body* had been prepared for Him, that He might be *Offering* as well as Offerer. The body was not *eternal*: the contrast is evident. But, to return to Romans 1:—He was of the seed of David "according to the flesh": *not otherwise*. He is elsewhere called the (a) Root AND (b) Offspring of David (Rev. 22. 16), thus the two aspects are seen (so Isa. 11. 1, 10: a remarkable witness to Israel).

As the added words in the context show much *more* than pre-existence, so is it in Romans 9:—"Out from whom is Christ, with reference to that which according to the flesh, the One being (essentially,* cf. Rev. i. 9) over all, God, Blessed for ever, Amen" (5). Thus He was not of Israel, *except* according to the flesh! Such words *imply* much, but yet to prevent misunderstanding, we have, beyond inference, the explicit *statement*, which is the *more* unmistakable in a context of this character:—

- (a) The One Who is,
- (b) Over All (cf. Eph. 4. 6),
- (c) God,
- (d) Blessed.*

Can another verse be found with so remarkable a *fourfold* cord? If such words were given with regard to the Father would there be any doubt as to Deity? If they were used of a created being, would not every man condemn the writer for *idolatry*? Therefore, they assert, unequivocally, the real Deity of the Lord Jesus. The feeble attempt to alter *the order*, and the desire to prove that they are an ejaculation of praise to the Father, alike show how strong their evidence is, and how definitely those

* The special word employed here is, in accordance with Jewish idiom, used exclusively for God in His contrast with every created being, see Mark 14. 61, Luke 1. 68, Rom. 1. 25, 2 Cor. 1. 3; 11. 31, Eph. 1. 3, 1 Pet. 1. 3. No other occurrences. The stress on *absolute* Deity is evident, e.g., in Mark and Romans.

in error would seek to be rid of it if possible. *But they cannot* shake this foundation. The expression "according to the flesh" thus becomes, in its turn, a strong emphasis of Deity, for it sets forth that the added words are meant to describe the *Same* Person. Thus the very display of the graciously-taken humanity of the Lord Jesus sets forth His glorious Deity, and we bow the heart and worship. Oh that the Lord Jesus, in His true glory may be more and more dear to the *hearts* of His blood-bought people, as they live in the light of His own words, "I am the *Way* AND the *Truth* AND THE *Life*: no man cometh unto the Father but by Me!"

WHEN HE PRAYED FOR HIS FRIENDS.

THESSE words seem to "come" oftentimes with a measure of force and power from the Lord, and evidently He graciously intends that they should be passed on as His encouragement to others *also*. It is very gracious of Him to *impress* any verse. How delightful is our privilege when any part of truth seems to be laid upon the heart: this is a step further still. How different is the bare reading of Scripture. Let us expectantly desire that the Holy Spirit will take many of the things of Christ, and, in this way, *reveal* them unto us, and that what was WRITTEN years ago, may become, in our daily life, "What the Spirit SAITH" (Rev. 2. 7 etc.)

Much could be set forth about Job 42, and "the end of the Lord." It is precious to notice that when Job at last spoke of the Lord the thing that was right, he spoke *against* himself aright, and uttered *not one word of complaint about others*. This is as marked as in the publican's prayer, contrasted with that of the Pharisee's. The condition of heart which is always occupied with the notes, or even beams of others is unhealthy. We need a deeper sense of *personal* unhealthiness. This will *not* excuse sin in others. Indeed, when Job was right, *the Lord gave him* the privilege of dealing with the sins of others *for their true spiritual benefit*: but till he was right, he was *incomplete*, and "argumentative."

The words which are our heading not only show, in general, the *value* of prayer, and of intercessory prayer, but imply that many *personal* blessings are withheld because we fail to pray spiritually for others. And, not only so, even *physical* arrangements may be linked with a condition which prays instead of complains. Many illnesses are partly through a fretful spirit, and partly a chastening to keep us humble. If we are already in a *condition* of loving prayerfulness, the Lord may grant *thereby* the blessings which we should receive otherwise *via* some physical strains. Doubtless the paths of His people are various, but when a headache comes it may be well to ask "Am I praying enough for others?" And how important that we should take the Lord's

hints and danger-signals, before we need those which are more searching and painful.

It is so easy to pray for *some* people: but there is a little more test in true prayer as to *others*. It would have been *easy* for Job to pray self-righteously for these! *Nay*, after he was humbled such "prayer" would have been hard! Oh for a walk with God which makes sin less easy, and makes ourselves uneasy if we sin.

The turning of captivity is often viewed as national (Ps. 126); but there is a deeply important personal aspect. If we are, in any measure, held by our complaints, and out of harmony with the Lord's will, there is a *captivity*. To the extent that we fail spiritually we are in servitude. Oh that, having been made free, we may live as the Lord's freemen, in the power of the Holy Spirit, to the praise of the glory of His grace.

DO THESE WORDS APPLY TO YOU?

YOU would not dare to be careless before an earthly Monarch, or so lazy in manner, as when in prayer before God!

(Must not *we all* be humbled at this?)

YOU would not dare to go in late to your daily work as you arrive at a meeting, without real cause.

(This does not refer to those who come straight from business, that they may not be kept away altogether. The habitual 2 or 10 minutes late of the Lord's Day, and other examples of *habit* are before us. And the "custom" is so engrained, that a justifiable excuse is imagined, and with this drug the conscience is lulled to sleep).

YOU would not dare to be absent from daily employment, as you are sometimes from spiritual arrangements, without an explanation.

("Ah," you reply, "I like to feel free." Freedom is not irregularity, that is self-slavery. What if the hand is free from the working together of the other parts of the body? What if some limb jerks on its "own account," out of harmony? *We call it paralysis*).

YOU would not dare to serve your earthly master, as you serve the Lord!—you would be dismissed. See Mal. 1. 8.

(And yet you want to please Him. "Ah," says one, "That is different, I am paid by an earthly master, and have fixed hours." Is love weaker than money? Is lack of fixity the devil's opportunity?)

YOU would not venture to an earthly examination with the same irregular study which you offer to the Greek Testament, or to the learning by heart of Scripture.

(There is a need for holy shame).

The writer does not speak of the utterly careless "professing" Christian, but rather with some grateful knowledge of prayerfully zealous believers, and yet he feels that he himself, and they alike, need to have such questions for heart-exercise, and thus they are earnestly set forth to the Lord's glory, that, applied by the Holy Spirit, they may awaken more definite concern to adorn the doctrine of God in all things.

WAS THERE ANY DIFFERENCE BETWEEN ISRAEL AND THE EGYPTIANS?*

HOW many will at once reply, "Yes, Israel were God's servants; the Egyptians were wicked." But *were* Israel really faithful? Moses said "I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord" (Deut. 31. 27).

And the LORD said to Jeremiah, "The children of Israel and the children of Judah have only done evil before Me from their youth" (32. 30). "Ah," you answer, "They were good *at first*." No, listen to the words of Joshua, "Put away the gods which your fathers served on the other side of the flood, and *in Egypt*" (24. 14). And hear the words of the psalmist, "It is a people that do err in their heart, and *they have not known My ways*" (Ps. 95. 10). What then? The Lord loved the people *because He loved them* (Deut. 7. 7, 8).

The Lord had mercy on sinners and therefore saved:—"The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you." Deut. 7. 7, 8.

THE LORD PUT A DIFFERENCE BETWEEN THE EGYPTIANS AND ISRAEL. (Ex. 12. 7).

There is no room for boasting. None are righteous. All are sinners. Each one *needs* a Saviour, or else he will be punished for ever.

When the Lord appeared to Moses He did *not* give any reason for His love that was based on Israel's goodness. *Not one word*. Rather He said, "I am . . . the God of Abraham, the God of Isaac, and the God of Jacob." God wished to fulfil His covenant-promise. He will not break His Word at any time. Therefore He said, "I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you" (Ex. 6. 6), many like words are added, and then He says AGAIN, "I am the Lord" (Ex. 6. 8). The *Cause* of salvation is the LORD. There is *no* goodness in the sinner.

THE PASSOVER bears witness to this. Why did God say to Israel that THE PASSOVER MUST BE KILLED!

There were ten plagues. Why were Israel not delivered *earlier*? Not till the sacrifice died for them could they go free! The words sounded forth, "Let My people go that they may serve Me" (Ex. 9. 1).

But they were not *fit* to serve TILL they were *redeemed*, and

* A leaflet for use, in the Lord's Name, among Israel, during *their* passover without *the* Passover.

they were not redeemed, TILL the passover blood was poured out. When the angel of *destruction* went through the land, "there was not a house where there was not one dead" (Ex. 12. 30). But in Israel's houses,

THE DEATH WAS NOT THEIRS,

it was the Passover's. If there was no blood on the door, the house was *unsafe*. None were saved, merely because they were Israelites, but BECAUSE OF THE BLOOD. Therefore the Israelites *deserved* death as much as the Egyptians. But the lamb died *instead*. Mark the contrast:—

<p>"He smote also all the firstborn in their land, the chief of all their strength"</p> <p style="text-align: right;">Psalm 105. 36.</p>	<p>"All the firstborn of man among thy children shalt thou redeem"</p> <p style="text-align: right;">Ex. 13. 13.</p>
--	--

Read the whole passage in Exodus 13.

Notice the contrast:—Redemption, OR breaking the neck. A *good* one does not need redemption.

WE NEED REDEMPTION, BECAUSE WE ARE SINNERS. Every firstborn of Israel was viewed as a sinner, in danger of death. *The blood was the only token of escape*.

Whose blood? *דָּם הַפֶּסַח**. There was no other hope. Then Israel were even *as* the Egyptians, but the Lord delivered them by the blood of the passover, that is, by the blood of *another*, even as Adam's naked skin was clothed with the skin of *another*. Do you not see God's teaching? YOU, too, are a sinner, as the Egyptians! YOU need the work of Another to protect you. The Word has sounded forth—Destruction without the blood!

THE BLOOD IS THE TOKEN OF SAFETY.

Thanks be unto God for the precious blood of Messiah,—God's Passover! Hence the words of Exodus 12. 5, 6, "*Your lamb . . . the whole assembly of the congregation of Israel shall kill it*." There were many people, but *all* the lambs were pictures of *One Lamb*! And earnestly our hearts would say,—

"BEHOLD THE LAMB OF GOD."

Let us remember that if we want to glorify God, by any exercise of faith, the special aspect then before us must be REAL in the daily life. For example, if we rejoice to trust God for earthly supplies, we must not scheme out our business plans: if we believe He would have us trust Him more as to the body we must not be those who "of course" run to any unappointed means of human help. Each "part" of faith needs its manifestation: and *this* witness is far more powerful than *saying*, "I have faith for the Lord's supply of food, strength or money," or whatever it may be.

* Blood of the Passover.

OBSTINACY OR THE WILL OF THE LORD.

A CHILD of God needs firmness of character. "I have *stuck* unto Thy testimonies," said the psalmist, and the apostle would not give place for *one hour* to those who subtly attacked the gospel of Christ. But it is very important that we should not "persuade ourselves" in favour of "a natural desire," and cling to it, under the *pretence* of conscience. We "set our heart" on something, not in the beautiful sense of Col. 3. 1-4, but in the usual acceptation of the words, and cause great trouble to others because we will *not* yield. We may *come* to "*really think*" that we have a conscience in the matter, because we are out of harmony with the Lord. It is true that the more accessible sin, the easier sin, is COMPROMISE, but one cannot rightly avoid exercise of heart as to a possible *contrast* of *one* sin to *another*. The danger of these notes is that some will use them *against* the truth, and urge that a believer's refusal to go to an unscriptural funeral, or to join an unscriptural society, is "obstinacy." But 'tis not obstinacy when we have the Lord's authority, although even then we need *great* care to *adorn* His doctrine by a *right manner and method*.

We should feel a concern on reading such verses as Acts 21. 4, 12, 13, 1 Cor. 16. 12. Is it not possible that we, too, may err? Even believers sometimes seek advice when their mind is made up: they *want* confirmation, NOT advice. If their mistake is lovingly pointed out, they may *speak* apparently spiritual language, covering up thereby the *absence* of Scriptural ground for the action, and persuading themselves that *while* they talk thus, their condition is one of willingness for the Lord's guidance. When we have said something, or done something, and are too proud to acknowledge our misjudgment, it is so easy to *bolster* up the mistake by a feeling, "I cannot go back from this: I cannot alter." But if we have sinned, we thus perpetuate sin, and lose at the Judgment Seat of Christ. And have we not seen much present loss through a determination of the flesh, which lacks both authority from the Lord, and the graciousness of communion with Him. 'Tis only in His light that we can distinguish His will and self-will, when the latter is dressed up in disguise. But in His light, and by the enabling of the Holy Spirit, if there is a walk with God, we *can* distinguish. Let us *doubt* our decision, unless our *life* is marked by some *tenderness* before God, and seeking after a happy, unworldly devotedness to Him and His will. Redeemed ones must judge self-will even in its more religious and attractive forms.

Further Copies from Meeting Rooms of Believers.—61, Upton Lane, Forest Gate, E. 7. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne. Correspondence welcomed from any concerned.

Vol. xix. No. 6. June, 1921. Free.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this age: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12. 1, 2.

A Word of Introduction.

AGAIN we are enabled to testify, thankful that the Words of God are not like changing opinions or fashions. "For ever, O Lord, Thy Word is settled in heaven." Truth has a precious permanency. Oh how important it is that God's dear people should "hold fast the faithful Word" and, laying aside every weight, run the way of His commandments, proving, along the path of devoted obedience, "what is that good, and acceptable, and perfect, will of God." Thus will there be real spiritual power and true progress. But mere sentiment and intellectual knowledge are worse than weak. If we have been saved out of the world, nothing but WHOLE-HEARTED OBEDIENCE is befitting. Nothing but THOROUGHNESS OF LOVE will suit the salvation which a worthless sinner has received.

"RENDERING AGAIN." 2 Chron. 32. 25.

THE PRIVILEGE OF A SAVED ONE
AFTER RESTORATION TO HEALTH.

THERE is a purpose when God emphasizes parts of His truth definitely. Several times He has graciously caused this topic to be brought before the writer, and he would speak to himself as well as to others. The world is "unthankful, unholy" (2 Tim. iii. 2), and, in mercy, believers have been delivered out from this, and they now see the wisdom of, and joy attending, the precious command, "*In everything give thanks*: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5. 18). If trials come,

they would glory in tribulations also, and thank their Heavenly Father that the trial is not more heavy (1 Cor. 10. 13), that the evil is *sufficient* unto the day, and *no more*, and that the pruning knife leads to *more* fruit,—that the thorn in the flesh restrains from pride, which would be full of spiritual peril.

When a marked deliverance is granted, it is easy to sing awhile (Ex. 15. 1, Ps. 106. 12), but the aftermath of unique encouragements is, probably, the severest test. One becomes used to the privileges experienced, and then irritated by tiny trials. A prison (not a soul-prison, Ps. 142. 7 contrast Acts 16. 25) may awaken more praise than a palace. The comforts are used by Satan to *enervate*, and we become unaccustomed to difficulties: hence "little things" annoy. As the physical frame is best strengthened by a diet which has some measure of "hardness" in food—as the refining away of the more "rugged" part of corn damages its usefulness,—as the removal of the searching wind hinders the tree,—so the believer must beware of "an easier time."

And *reaction* after physical deliverance is a grave danger. When Hezekiah was sick, his concern was to see the Lord (Isa. 38. 11), and to go up to the HOUSE of the Lord (22), and to sing in the HOUSE of the Lord (20). But when he *was* delivered, he showed "the HOUSE of his precious things" (Isa. 39. 2), to envoys from Babylon. The words ring out, "Is it time for you, O ye, to dwell in your ceiled HOUSES, and this HOUSE lie waste?"—"Mine HOUSE that is waste, and ye run every man unto his own HOUSE" (Hag. 1. 4, 9). This aspect is *emphasized* in Isaiah 39.—"What have they seen in THINE HOUSE?"—"All that is in mine HOUSE have they seen"—"All that is in thine HOUSE . . . shall be carried to Babylon" (Isa. 39. 4, 6). The *sixfold* mention of the house, but not a word concerning the house of the Lord in Isaiah 39, is ominous, the more so, as the initial *warning* had concerned this very thing (Isa. 38. 1, "Set thine HOUSE in order"), and Manasseh's impressionable childhood was in the period following chapter 37.

This thought is worked out with some length because, if our hearts are exercised before God concerning it, we shall be richly blest in *pleasing* Him. Have we not seen those owning Christ's Name raised up from serious illnesses, and yet *less* definite in their zeal for Him afterwards? The determination on the bed of sickness, to love Him more, has been forgotten. It has gone like the early dew. The restored life has not become devoted unto Him. As to *other* blessings, there is the *same* peril, but in *this* case it is peculiarly manifest. We find such enjoyment in feeling well again, and so we *FALTER*. Or, it may be, the restoration of strength is "partial," and we hesitate to render again, hesitate to trust and thus *FALTER*.

Among the most *manifestly* striking words of Christ is His reply in Matt. 16. 23. "PITY THYSELF" WAS THE PROPOSAL OF THE APOSTLE (verse 22 marg:). "GET THESE

BEHIND ME, SATAN" THE ANSWER. DO WE *PITY OURSELVES*? THIS IS SATAN'S SUGGESTION. IT IS REMARKABLE THAT THE WORDS AS TO "SPENDING AND BEING SPENT" ARE IN THE VERY CHAPTER WHICH SPEAKS OF INFIRMITIES AND BODILY STRAIN—2 COR. 12. 5-15. THIS THOUGHT NEEDS CONTINUAL EMPHASIS. IT IS SO EASY TO *TALK ABOUT* "BEING SPENT" WHEN WE ARE QUITE WELL, BUT TO GLORY IN INFIRMITIES IS A HEIGHT OF SPIRITUAL EXPERIENCE.

Beloved friends, do WE render again? Is there a devotedness in OUR lives? Some time ago you were at death's door. You longed to have "more service" to present unto the Lord in that Day. But . . . ! A few months ago you were not "very ill," but experienced a series of physical trials, and were weaker than usual. You asked the Lord, and He was pleased to remove headaches and weariness, in large measure. You longed then to do much more for Him. But have you not done less since? These thoughts apply in many ways. Some while since, you had scanty wages, and you wanted so much to give more unto the Lord, in a very definite way. He granted you the power, and you spent much more on clothes, and home comforts. Do you not recollect when you were "tried" in business, and asked for lighter toil and fewer hours? The Lord heard your request, and then you rose later in the morning, and *took the time for sleep*. These are only instances, and the writer speaks to himself as to others. *He* has not rendered again as he should have done, but is there not forgiveness with our gracious Lord that He may be feared, and shall we not be concerned that, in the power of the Holy Spirit, we may lay aside every weight, and use all the strength, time, money, and influence given, for and unto Himself? How precious is the privilege of a life which pleases our Heavenly Father while we look for the Lord Jesus from heaven, with the intensity and expectation of spiritual love!

"THE WASHING OF FEET." John 13. 4-17.

MANY dear children of God have read these verses with much exercise of heart, and this is well. They have desired to know definitely if the literal action is to be perpetuated, and, if so, when and how: they have also sought grace to learn the spiritual parallel, and the teaching Divinely impressed.

A condition of heart which decides before prayerful willingness to follow the Lord is ruinous: if we have wishes, and make up our mind, and are unwilling to be peculiar, we cannot perceive God's teaching. The *strangeness* of a command is no argument against it. But the following thoughts may help:—

(a) The Lord Jesus said that Peter did *not* know *what* He

was doing, but Peter *did* know the physical action. Therefore that which He commanded in 12-15 was not necessarily the physical action.

(b) The language of verse 8 is strikingly confirmatory.

(c) The cleanness of 8 and 10 is not a *physical* cleanness.

In accord with this we recollect that

(i) The washing of feet was a frequent necessity, and a comfort after a journey, for which one wore only sandals (Luke 7. 44, 45) : the offer of water for this purpose would not be a sign of thoughtfulness in *this* land.

(ii) The extreme position of humility is described in terms of washing the feet of others (1 Sam. 25. 41 see 1 Tim. 5. 10).

(iii) The commanded "Kiss" of Scripture is, *literally*, "an expression of friendship," i.e. the Holy Spirit uses words with a wider meaning, or explains in the context, when the physical action is *not* necessary, that believers may not be in concern and alarm. Hence He has given us definite contrasts in language, when the *same* action is to be done (e.g. Baptism and the Lord's Supper), or when the *principle* is to be expressed in *various* ways. The stress on the plural is helpful :—"If ye know *these* things, happy are ye if ye do *them*"—not only one action.

(iv) The context mention of the foot, with a figurative meaning, is very remarkable. "He that eateth bread with me *hath lifted up his heel against Me.*" Judas was physically washed, as to his *feet*, and at once he went forth to use those feet against the Lord.

If then the Holy Spirit has been pleased to record a command of Christ with a view to our fulfilment of some spiritual responsibility of which His physical action gave an impressive picture, what is that spiritual responsibility? The question is important. The word "ought" rings out (14), and *happiness* is conditioned on intelligent obedience (17).

Observe that we have two aspects :—

(a) "If I wash thee not, thou hast no part with Me" (8).

(b) "Ye also ought to wash one another's feet" (14).

There is *no* suggestion, "Ye ought to wash My feet":—evidently, therefore, the manifestation of humility *though included*, is not *the primary aspect*. Verse 10 is, literally, "He that hath been bathed," and alludes to a complete cleansing. We think of the leper, and of Aaron's sons, who afterwards washed their hands and feet from the laver. The parallel is clear. We have become the Lord's people—if, in mercy, we know Him—but we still need the removal of *the defilement contracted in the pilgrim path*. In this connexion the words of 8 speak to us very searchingly, "If I wash thee not, thou hast no part with Me." Oh how precious is *a part with Him*. When Israel were redeemed by passover blood, they were instructed to abstain from leaven : this pictured "malice and wickedness" (1 Cor. 5. 8). The one who is redeemed *cannot* continue in sin as an unsaved man (1 John 3. 8, 9). The teaching of Ex. 12. 19 is *not* that a redeemed soul

can afterwards be cut off, but that the God Who guarantees the *end* appoints the *path*. So, if we do not have the Lord's cleansing in our pilgrim path, we have no part with Him (Col. 1. 12), but He, Who *ever* liveth to make intercession (Heb. 7. 25, Rom. 5. 10), deigns to cleanse (note Eph. 5. 26).

The *foot* speaks of contact with earth, and, in the light of Gen. 3. 15, (very striking with John 13. 18), refers to the body generally. Our *new* nature does not become defiled, but *we* fail. Oh for grace to own to this, and to seek His cleansing. *Once* purged, and yet knowing a continual application of *His work* in another aspect! Thus we behold justification and sanctification, and two precious views of salvation.

And now we come to the Lord's "*ought.*" He was, and is, under no human obligation. His love and His Word are the reason for His interest. But we are under a graciously-given obligation to wash one another's feet. As usual, the Lord contrasts Himself : He needed *not* the washing of feet. He was holy, harmless, undefiled, and separate from sinners (Heb. 7. 26).

If we would help our brethren, we must be humble first (4). We cannot deal with the failures of others (a) unless we are girded, and (b) unless we have the water of the Word, and (c) unless we own that *we also* need the cleansing. The word "one another" rings out definitely, all pride is laid low. Oh that we may seek, in the Holy Spirit, to enjoy the principle of these verses and to follow the Lord's will.

"BUSY HERE AND THERE."

1 Kings 20. 40.

THESE words are deeply solemn. Often when we are "busy here and there" we lose opportunities for pleasing God. We are occupied "with" our arrangements, but the words ring out, "I sat down under His shadow with great delight, and His fruit was sweet to my taste" (Song 2. 3). We call to mind how "Mary sat at Jesus' feet, and heard His Word" (Luke 10. 39, cf. Dent. 33. 3). If, by God's grace, we realize the privilege of hearing His voice, we shall *not* become lazy or careless. Rather we should know how to use our time in view of the Coming and Judgment Seat of Christ. It is well to be active, but we must know *what* to do and *how* to do it. Apart from communion, we shall take many false steps, and need to retrace them, we shall do many things which need undoing. How important it is to recollect the Scriptural emphasis on *controlled* energy, spiritually guided zeal, and, (may we not also add?), the Scriptural emphasis on *worship*, without which labour seems so empty. The glorious beings created by God of whom we read in Rev: 4 do not find it a waste of time to *continue* saying the words "Holy, Holy, Holy, Lord God Almighty." Let us value time, not from the world's standpoint, but from the Lord's.

CONCERNING GOLD.

How the Lord Graciously Dealt With One of His Children.

IT is a mercy to believe, and to know in increasing measure, that God means what He says. The principles underlying the silence of Scripture as to gold (in the epistles for example) are heart-searching, and 1 Tim. 2. 9, and 1 Pet. 3. 3 are powerful.

I should like to record first God's gracious overruling, for a gold watch, intended as a legacy, was *stolen*: hence I did not receive this. How wondrously God works beyond all things. Secondly, when spectacles broke on one occasion, just before a meeting, it "seemed" desirable to avoid a possible repetition of difficulty by "very simple" and "neat" gold frames,—not for adornment. But I found that God graciously showed a *hindrance* in witness on this account, and that He *could* keep steel frames from breaking, and thereby encourage more faith in Himself, though I would not have any confidence in myself, and He can chasten by allowing that which is not remembered in prayer to break, even to-morrow.

Thirdly, outside a meeting-room a text was written in gold—as that the sign writer arranged so to do. *The materials were an utter failure.* The Lord was teaching thereby. The sin of a man was overruled to teach us more the simplicity appointed by God. Oh that He may draw us all to rejoice in the pilgrim life as we look for our Soon Coming Lord.

(Other leaflets on this subject gladly sent).

"HUSKS." Luke 15. 16.

EVERY word of Scripture is precious. Apparently the swine did not feel the "mighty famine," nor did the citizen of *that* country find himself compelled to withhold their food. But the prodigal was in want. What a mercy it is when God brings us to a personal famine, to a sense of dire need. "They that are sick" desire the Lord's healing gospel; the thirsty ones come to the waters, those at their wit's end cry unto the Lord. Grace is marvellous.

Inasmuch as the context shows a primary stress on the Pharisees and any concerned publicans (Luke 15. 1, 2), and as the publicans collected the taxes to feed those who were away from God, we see God's estimate of *earthly riches*. Compare "the mammon of unrighteousness" (16. 9).^{*} How often we value the things quite wrongly. How precious it is to know the true riches. Ah, beloved friends, do we eat the food of swine in preference to the words of the Lord? Do we desire the joys of the men of the world, or, in mercy, appreciate the feast which depends on the finished work of the Lord Jesus? Let us beware of satisfaction with the things of earth. Let us beware of *seeking* it. Oh that we may feel starved indeed, if we are away from the Lord.

^{*} "Friends of" i.e. by means of, by use of money, which most use unrighteously, (therefore connected with unrighteousness),—contrastedly to God's glory.

The TABERNACLE in the WILDERNESS
FULL OF TYPICAL TEACHING

■ ■ CONCERNING CHRIST ■ ■

"OH the depth of the riches both of the wisdom and knowledge of God." "Oh the *depth* of the riches." "In the ages to come" God will show "the exceeding riches of His grace." In the earlier Scriptures we have many pictures, wonderful pictures, mainly concerning Christ! If the pictures are thus, what must He Himself, the Reality, be? If God has spent so much of Scripture to unveil the glory of the Lord Jesus, what must the Lord Jesus be before the Father, and yet if we as guilty sinners have rested on Him, *He is ours*, and beyond the types,—many, and spiritually profitable though they be, beyond the types we have the Antitype! One Who is infinitely beyond the pictures is *ours*! They are arranged to tell *something* of His glory, but *His* glory is inexhaustible! What could emphasize more the glory of a Person, than the arrangement of picture after picture to show forth a part of His beauty? Time was spent, which we must regard as wasted unless He is altogether glorious. Money was spent, spent freely on types, which are worthless unless He is infinitely glorious. The types not only remind us that He is, in general, glorious, but they remind us of *something* of the unequalled glory that so many were needed, and so many of a very expensive character, to set forth *something* of what He is!

We cannot ponder the whole of the subject of the Tabernacle in the Wilderness. I do not know to what extent there is a basis of knowledge, helping us to advance into the subject at once. What I mean is this. There are children of God who know very little about the Tabernacle in the Wilderness, who, if they were asked to give details of the furniture in the Tabernacle, could not take paper and do so. There are children of God who have known the Lord for years, who have read their Bible for years, who know very little of the types. Oh, dear friends, I wish I could somehow arrange that the subjects brought up before us could be earnestly studied by every believer first, before coming to the meeting. However, may I just briefly refer to well-known details of the Tabernacle.

When God brought Israel out of Egypt He said to Moses, "Let them make Me a sanctuary, that I may dwell among them." And amid all their ordinary tents, the tents of two million people, He appointed a beautiful central tent, surrounded by a court, a hundred cubits by fifty, or about one hundred and seventy feet by eighty-five. The building inside, thirty cubits long, or approaching fifty feet, was divided into two rooms, one evidently twice the size of the other, making the smaller one a perfect cube. In front of this tent, God's tent, there were but two pieces of furniture in the court, the altar with its shining copper and the laver likewise shining. The altar and the sacrifices upon it, the laver and the water within it! As the door of the court was a curtain-door, so the door of the Tabernacle itself, a beautiful curtain extending over the hundred square cubits, because the height and breadth were equal. Inside the Tabernacle *first* room, there were a comparatively small table, a lampstand, an altar of incense; then another veil, and, inside the further room, in solitary grandeur, with the golden walls or brilliant curtains to reflect the glory of the Shekinah presence, there stood a solitary piece of furniture, the ark with the blood-sprinkled mercy seat. In the ark were the tables of testimony, Aaron's rod that budded, and the golden pot that had manna. On the mercy seat, and of one piece with the mercy seat, were the cherubim of glory shadowing it (Heb. 9. 5),—shadowing it because of the bright light of the Lord's presence there, so brilliant that even the one who could enter, Aaron, must not enter without the blood and the incense, that he might go in accepted by the death of Another, and thereby see the incompleteness of his own priesthood; that he might go covered with the smoke of the incense, setting forth that the true priest, unlike Aaron, would be One of remarkable power in prayer, so that atonement and intercession would be entwined in His work. Upon the Tabernacle with its four covers;—I refer to

the beautiful fine linen, goat's hair, ram skins dyed red, and badger skins,—upon the Tabernacle was the cloud of God's presence, seen as a flaming fire by night. The cloud went forward when God meant Israel to encamp elsewhere; the cloud remained a day, two days, a month or a year, even as long as Israel were to stay in a certain place. Round about the courtyard were beautiful white curtains, sufficiently high to shut out the ordinary gaze of men. This was the place which God marked out as His centre, and there are various aspects, all of which are precious. Do you say, God emphasized that He must be central? I am sure we are all compelled to answer, Yes. Do you say God emphasized that Israel were to give and then draw near unto Him? Undoubtedly it is a privilege to give. Those who had gold brought a golden offering to the Lord. The holding back from the Lord, the absence of giving to the Lord is ruinous at the present day. God expected, and had a right to claim, the very best. We are not to give what we can spare, and to live as those who are primarily for earth. Devotion must be expensive. An alabaster box of precious ointment cannot be obtained for a few pence. Lives of devotion must be real. Israel of old had two tithes. The present dispensation is one of extra devotion unto the Lord. Yet many who bear the name of the Lord Jesus give less than one tithe, less than one tenth, definitely and directly unto Him. We have missed the mark, we have lost the privilege of the present dispensation, in its fuller enjoyment. *That* was a dispensation of types, *this* is one of exceeding glory of antitypes.

But to return. Do you say that the Tabernacle was to set forth that God would arrange and would look after His people, and would appoint their dwelling place? Undoubtedly. But it was more. In that Tabernacle God set forth the way of salvation. Hence the Tabernacle is full of Christ.

I do not propose to speak at great length of any other types, only of the types which portray Christ. To some extent I must speak of the others, because they are the fruit of His work. But, primarily, my thought is the exaltation of the Lord Jesus, as He is seen in that Tabernacle. It is difficult to know where to commence. One wonders whether we should first take all the "materials"—I may, in passing, suggest this as a method which would be deeply helpful to a child of God. Make a list of the materials in the Tabernacle, then write against each one its spiritual teaching. Next, upon another page of the note book, make a list of all the colours in the Tabernacle, and add your notes as to what the meaning of each colour is, with respect to Christ. Then make a note of all the articles of furniture, see for what they were used, then add a few words as to the teaching of each article of furniture. Afterwards record the shapes, and seek to know what is the teaching of each shape. Then make a list of the measurements, and find what is the teaching of each measurement. Also make a note of the positions, and learn what is the teaching of each position, because God arranged where each article of furniture was put, that it might have in its balance, in its position with respect to other things, some further instruction concerning Christ. That which the apostle says in Ephesians 5 may indeed be written over Exodus 25. "Concerning Christ and the church." But if this is a great mystery, thanks be unto God, it is a mystery given to God's people to know, that they may rejoice in the unveiling of the Lord Jesus.

To be continued, if the Lord will, next month.

Believers and enquirers are welcome to correspond Concerning the Truth of God. Scriptural literature will be gladly, and freely, sent, including two magazines, to exalt the Name of the Lord Jesus, and not to magnify man:—

"Thoughts from the Word of God." "The Student of Scripture."

Booklets on such subjects as "Crucifixion and Mortification," "The Fatherhood of God," "Socialism,"—and leaflets setting forth the Deity of Christ, His Finished Work and Near Coming, the Privileges of the Redeemed, the Path of Obedience and Holy Separateness from human theories (as "Conditional Immortality," and "Universal Salvation") have been issued in the Lord's Name. Typewritten Addresses on many themes may be obtained for a fortnight.

61, Upton Lane, Forest Gate, London E.7; also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.

Vol. xix. No. 7. July, 1921. Free.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN
THAT IS LAID, WHICH IS JESUS CHRIST." 1 Cor. 3. 11.

A Word of Introduction.

WE rejoice in the Lord's good hand whereby we can again send forth a messenger of His truth. The principle of Ps. 127. 1 ever applies: "Except the Lord build the house, they labour in vain that build it." Again, "Without Me ye can do nothing" (John 15. 5). But if it is true that neither he that planteth nor he that watereth is anything, it is also true that God deigns to use His people, and to give the increase. If it is important to be humbled by the thought that we are "not sufficient of ourselves to think anything as of ourselves," it is precious to recollect that the verse does not finish there,—"But our sufficiency is of God" (2 Cor. 3. 5). Therefore, trusting in Him, we send forth; and value the prayers, and earnest, affectionate interest of His praying people (2 Cor. 1. 11).

The TABERNACLE in the WILDERNESS FULL OF TYPICAL TEACHING ■ ■ CONCERNING CHRIST ■ ■

(Continued).

Where do we start in the Tabernacle? The usual order would be from the door, but God did not start with the door. He began with a description of the ark, and there is a real and important reason. Salvation begins from God's standpoint. In like manner the veil of the temple was rent in twain from the top to the bottom. The type begins from God's standpoint, the Antitype begins from God's standpoint. We should never be able to go to God, if He had not first come to us: we should remain helpless and distant from Him. In wonderful love He came to us. Hence the Tabernacle does

not begin with the door, but it begins with God's *throne*. Grace reigns, and that is the wonderful fact. Reigning grace from a throne is manifested. You will observe, beloved friends, that the manna was in heaven first. It came down to earth, and was then gathered by the people from the ground. 'Tis always the same. God begins. We love because He first loved, and we come because He first came. Grace is first, God will not be second. It is delightful to notice, moreover, that the Tabernacle does not begin with the full statement of atonement. The mercy seat is brought before us without any detailed reference to atonement at the outset. Of necessity, there is a reference to atonement in the very name. God foreknew what He would do. But you find the beginning from God's standpoint; the furniture described, and then after coming out from God's room through the other room to the court door, we have the Divine description of the sacrifice, and the going back again. Do you see the lesson? He, Who in the *purpose* of God, was the Lamb slain, came from the Father, lived His perfect life, and, by His death, made the door, and so we enter. We find a wonderful view of this in Romans 6. We have the life of Christ, the death of Christ, the resurrection of Christ, and we meet Him there as the One Who has died for sinners, and we, as a new creation in Him, are born from above, on resurrection ground. Then our journey is backward, for we read we were *buried* with Him through baptism into *death*, that like as Christ was raised from the dead by the glory of the Father we also should walk in newness of life. We begin on resurrection ground and go back *via* burial and death (not death and burial) to a life of devoted obedience, as He is marked out, the obedient glorious One! His life, death and resurrection; but our order is reversed:—Life on resurrection ground first, *next*—symbolism of death, and a reckoning of ourselves dead to the world, and *then* walking as He walked. Thus you have the journey backward.

Come again to the Tabernacle and notice where God commenced. He commenced with the *Ark*. Now what is the teaching of the Ark? You ask at once,—What were its materials, what was its shape or structure, what was its position? Materials:—wood covered over with gold. Wood is a picture of humiliation; gold, of shining glory. Here are the two characteristics of the Lord Jesus in His earthly life. He Who was God over all, blessed for ever, was pleased to become a Man in humiliation. *Undoubtedly* He was glorious,—we beheld His glory. The wood was there, but the gold was there *before the Father* throughout. For the ark is in the holiest of all, it pictures the life of Christ before the Father. What was put inside that Ark? First the covenant. And He Who was given for a Covenant was the One Who kept the covenant:—"I delight to do Thy will, O my God, yea, Thy law is within the midst of Me." Here we have Christ, the obedient One. The two tables of stone given to the people were broken, but given to the ark were kept. Law was broken by man, kept by Christ. He was obedient unto death. The ark was a box made to contain the tables of stone. "A body hast Thou prepared Me." Prepared in order that by the will of God we should be sanctified. In what way was this will contemplated? "I delight to DO THY will, O my God." The *done*-will, the will obeyed. The box was made to keep the will, to keep the purpose of God. Thereby we behold Him as the obedient One in the days of His flesh. How glorious was He before the Father. The ark had a cover. The mercy seat was a cover, the very name means this, but also means more, a cover *via* propitiation, *via* the bearing of wrath. The mercy seat was of gold. Some have thought that gold pictures Deity. That Christ was God is evident, but gold does not exactly picture Deity, it is associated with the hidden glory. Glory was undoubtedly linked with Christ's Deity, but observe that the mercy seat has no wood in it, and if the wood pictured humanity and the gold Deity, we should have a picture of Christ without His humanity. But in resurrection He is God and Man! Further still, the mercy seat has the cherubim joined to it; believers are not joined to Christ in His Deity in such a way that they become Divine as He is. Hence it is important to see the true symbolism, He still remains the God-man. He still has the two perfect natures, but He has not the humiliation of the earthly

life. The type is one of dignity and glory. Here we have Christ raised from the dead. The ark pictures Christ in the days of His flesh, keeping the law and will of God. The mercy seat reveals Christ no longer the obedient One in humiliation, but the glorified One. Law has been settled, the mercy seat rests on the ark. Joined to the mercy seat we have the cherubim. Without the ark, the mercy seat would have had no position. Because there has been obedience unto death, we rejoice in the resurrection of the Lord Jesus as the faithful obedient One, and His people are joined to Him now on resurrection ground. Here we have what the saints are before the Father. Members of Christ, of one piece with the mercy seat! They are brought into the holiest of all. "Whom He justified, them He also glorified." "Raised us up together, and made us *sit together* in heavenly places in Christ Jesus." There we have the cherubim. The very word "cherubim" means, by derivation, "grasped ones." No one can pluck out of His hand. Held by a mighty power. Ah, beloved friends, if the ark pictures the work of Christ, the mercy seat pictures the Lord Jesus Christ as the One to whom His people are *united*. Their life is from Him, their glory is with Him. The mercy seat was *not* to be taken from the ark. The cherubim were not to be taken from the mercy seat. "Because I live, ye shall live also." "In Christ," *that* is the position. Let me repeat the words, "Made to sit together in heavenly places in Christ Jesus." *There* the two cherubim, pictorial of the redeemed of Jew and Gentile, have their faces toward the mercy seat and toward one another, for those who are glorified behold the glory of Christ, and behold the blessing of one another in Christ.

You will now observe a very important principle of types. The symbols which speak of the Lord Jesus are usually measured. Those which speak of His people as a united people are usually unmeasured. The ark is measured, the cherubim are not measured. We know a certain part of the Divine appointment, but much of the cherubim we cannot quite describe. In like manner, in the holy place, we shall find the table measured, but the lampstand which pictures the people of the Lord Jesus is unmeasured. So in the court, the altar, Christ, is measured: the laver, a picture of His people, is unmeasured. This is a little help to guide us. But to return. In the holiest of all we see the position of God's people in Christ, glorified in God's purpose; and that which they will be manifestly in a future day. But the size of "the holiest of all" is ten by ten by ten cubits, making a thousand cubic cubits, with the same symbolism as the thousand years of Christ's reign, the manifestation of the *glory* of Christ.

We next notice that, in the holy place, the Lord Jesus is pictured by a table and a lampstand, and also, by an altar, which is mentioned later, because picturing the prayerful devotion of God's people by reason of a sacrifice. If I think of the Tabernacle, what is Christ to me there? He is not only the Foundation, but He is the One from Whom I receive food and fellowship. Here is the aspect of the table. The table pictures His obedience, His glorious obedience. The bread upon the table pictures Christ as the One on Whom His people feed. He is sufficient for them all. The lampstand, too, pictures Christ. Oh, you say, I thought you remarked that it pictures the people of the Lord Jesus. Undoubtedly; there are *two* views. You will find in one Scripture *the whole* is called the lampstand, yet in the same passage the centre shaft is the lampstand. I would ask you to notice the Divine words. Exodus 25. 31-40 The lampstand of pure gold, his shaft and his branches. Observe the shaft and the six branches. Three branches of the lampstand on one side, three branches on the other side. And then we have verse 33, three knobs in one branch. In verse 34, in the lampstand shall be four bowls with their knobs and their flowers. So the centre stem alone is called the lampstand, and in verse 35 we read of the branches that proceed out of the lampstand. The centre one is the lampstand, yet on the other hand the whole is the lampstand. Is the teaching difficult to follow? Surely not. Christ is seen in His central aspect, His people are brought before us as members of Himself. Therefore the whole is called by His Name; and in the type the whole is called the lampstand. "In Christ," how wondrous. Accordingly

the lampstand is all of gold, no wood. For in the days of His flesh we were not joined to Him. Except the Corn of Wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. Whether you have union with Christ, with golden types, or whether you have Christ in the days of His flesh, pictured by wood and gold, the symbolism is perfect. Our unity with Christ is now that He has been raised from the dead, and how glorious is He! Hence we do not find wood and gold. *Only* gold in the lampstand, the talent of pure gold, the glorious, weighty One. The six branches, three each side, give a balance of proportion, picturing again Jew and Gentile, and also the wondrously complete work of the Lord Jesus in its effect. The lampstand was not for lighting from man's standpoint, it was rather before God. It was lit at night: the light of devotion. But *one* central part appears never to have gone out. The oil was received by the branches from the central shaft—out of His fulness have all we received—that in the night we may have an ascending of the brilliance of devotion before the Father. If I am in Christ, and you are in Christ, beloved friends, we *shall* receive continually from His fulness. When we worship there will be the ascending of that which is bright and brilliant *before Him*. But there can be no lampstand till there is first the table. Fellowship, worship, receiving the food, praise and glad devotedness, this is the Divine plan. The altar of incense pictures Christ as the basis of our prayers. In the Tabernacle we have three pieces of furniture, table, lampstand, altar. Now draw your contrast with that which the woman of Shunem prepared for the dear servant of God. We read, "Let us make a little chamber, I pray thee, on the wall; let us set for him there, a bed, and a table, a stool and a lampstand." Two things are absent from the Tabernacle, the bed and the stool. "Every priest STANDETH daily offering the same sacrifices." There was no sitting in the Tabernacle. "This man, after He had offered one sacrifice for sins for ever, sat down." A wonderful contrast. The failure of the type is thus set forth, *but something more as well*. We are made to sit together in *heavenly* places in Christ Jesus. The sitting is in the holiest of all. In worship there is to be continuance. No bed, no stool. But the table, and the lampstand, are in both the Lord's room for His people and in Elisha's room. No bed, no stool, in the former. Ah, beloved friends, let us not be weary of worship. No bed, no stool. Let us continue devotion in Christ Jesus.

Thus we find brought before us in the holy place, Christ as the Food of His people, Christ as the One through Whom His people receive the fulness for worship, and Christ as the Basis for the prayer of His people. When we come together, what do we need? Food, worship, prayer. The holy place was the gathering room of those who were in a right position, and a right condition. As priests they were in the right position, as those who had been to the laver, they were in the right condition. And the gatherings of saints should be tabernacle-gatherings for food, worship and prayer. *Now* the veil has been rent, it is in full view of the glory, at least fuller view of the glory, for now it is *not* with the veil between, nevertheless yet we see through a glass darkly, soon face to face. But from the standpoint of acceptance and enjoyment, there is *now* no more conscience of sins. The veil has been completely rent, and the way into the holiest is made manifest.

(To be concluded, if the Lord will, next month).

Believers and enquirers are welcome to correspond Concerning the Truth of God. Scriptural literature will be gladly, and freely, sent, including two magazines, to exalt the Name of the Lord Jesus, and not to magnify man:—

"Thoughts from the Word of God." "The Student of Scripture." Booklets on such subjects as "Crucifixion and Mortification," "The Fatherhood of God," "Socialism"—and leaflets setting forth the Deity of Christ, His Finished Work and Near Coming, the Privileges of the Redeemed, the Path of Obedience and Holy Separateness from human theories (as "Conditional Immortality," and "Universal Salvation") have been issued in the Lord's Name. Typewritten Addresses on many themes may be obtained for a fortnight.

61, Upton Lane, Forest Gate, London, E.7; also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.

THOUGHTS ON PENTECOST

AND CONCERNING

"THE CORN OF WHEAT."

John 12. 24.

A leaflet circulated among Israel, in the declaration of God's one Gospel.

BEFORE you read these lines, you know something of their subject, at least YOU THINK so, and are ready, it may be, to use the word "MISSIONARY," and then put the leaflet aside.

But is this wise? Are you SURE you know the way of God's salvation? Are you SURE that you are in the right path, and that others are wrong? Can you bring forward verses from Scripture to prove what you believe?

"HE THAT ANSWERETH A MATTER BEFORE HE HEARETH, IT IS FOLLY AND SHAME UNTO HIM." PROV. 18. 13.

You know that the Scripture speaks of some to whom the words of God will become **A SEALED BOOK!**

This prophecy of Isaiah (chapter 29) refers to *Israel*, and the history of Israel, HUNDREDS OF YEARS AWAY FROM THEIR LAND, shows there is something wrong. "Ah," but you reply, "We are going back now." Yes, only remember two things:—

(a) Isaiah 66 has *not yet* been fulfilled, and it speaks of a return, and a temple-rebuilding, amid sinful

SEPARATION OF HEART FROM GOD.

(b) If you go back with the *same* belief as you have had in captivity, since the long captivity shows *something wrong with you*, you are **STILL IN NEED** of God's salvation, and of that which God Himself calls a *new covenant* (שהבית חדשה Jer. 31. 31).

At Pentecost (שבועות), you call to mind (i) *Palestine* wheat-harvest, (ii) The Giving of the Law. Hence Pentecost, while away from *the land*, is **PAINFUL**, for it is *not* harvest-time here. And the Law demands *complete obedience*, OR it *righteously kills*. The Law is the hope of a Righteous One and of a Righteous One *only*. Where is the man who will dare to say:—"I have nothing but righteousness"?

It is a very remarkable thing that though you tell us Pentecost is a reminder of the Law from Sinai and though the *sabbath* was definitely a kernel of the Law—a sign of the covenant (Ex. 31. 12-18), yet Pentecost is the feast which leaves out the sabbath—

"EVEN UNTO THE MORROW AFTER THE SEVENTH SABBATH, SHALL YE NUMBER FIFTY DAYS." Lev. 23. 16.

NO JEWISH MAN CAN EXPLAIN THIS.

Further, though Pentecost emphasizes the giving of a righteous Law, it is the only annual feast which puts leavened bread into prominence. If you believe God teaches by *everything*, leavened bread must be a picture of a man who is *not* acceptable in himself (Lev. 2. 11), but who has been saved from his sin—for the leaven

is not working in the same way *as* before. There are three possible positions :—

- (a) ABSOLUTE RIGHTEOUSNESS.
- (b) CONTINUED SIN.
- (c) SIN FOLLOWED BY SALVATION.

THE LAW *commends* the first, *condemns* the second, but has no room for the third.

THE LAW CANNOT SAVE,

for it must punish sin : yet the *third* is the very one pictured at Pentecost.

These two facts namely :—

- (a) THE ABSENCE OF A SABBATH,
- (b) THE PRESENCE OF SAVED ONES,

show us how clearly Pentecost teaches one way of salvation, that is because the demands of law are fully met by a Righteous One, even a Sacrifice for guilty sinners !

Who and where is He ? *The Corn of Wheat* is one of His Names. *God arranged the vegetable kingdom to instruct us.* Have you ever sowed any seed. *What* do you sow ? Bare grain ! It dies ! *But* there is life within, and *through the death*, the life within springs forth and brings life to many seeds.

MESSIAH, THE TRUE CORN OF WHEAT, HAS DIED,

that there may be many saved ones. The two loaves picture those who are saved. Why are there two ? Have you ever thought how even Jews call the feast by the *Greek* name *Pentecost* ? The New Covenant Scriptures were written in *Greek*, and God's salvation was thus marked out as for *Jew* and *Gentile*. Pentecost gives you no room for pride. *You*, and all others, have the leaven of sin. The *death* and resurrection of Another is

YOUR ONLY HOPE.

And your life must be a *new* life. *The bread pictures this.* If you are the *fruit* of the Corn of Wheat, your salvation is because of *His* work. You cannot stand before God in your own goodness. If you are made alive through the death of a Sacrifice, your whole life will be changed, and instead of working *up* to salvation, without any hope (because one sin destroys all hope, under a righteous Law), you will work *from* salvation, that is, as

A RESULT OF SALVATION,

to the praise of God's glory. And *that* is the teaching of Pentecost. It is *not* salvation by the Law. The Law is *honoured*, but honoured because being met—

HONOURABLY MET BY ANOTHER.

Pentecost sets forth the day *after* the sabbath—the *new* beginning, because

LAW'S DEMANDS HAVE BEEN MET BY CHRIST.

The Corn of Wheat has died, and His people are *His fruit*, a *NEW* creation in the *NEW* Covenant !

NOT FOR THAT WE WOULD BE UNCLOTHED." 2 Cor. 5. 4.

THE believer's hope is not death, but the Coming again of the Lord Jesus. Hence he does not *wish* to be unclothed. The body is a clothing, it is sometimes a painful clothing and we are "burdened," but it is useful, for we can present it to the Lord (Rom. 12. 1), and use *this body of humiliation* for Him. We *wish* to be "clothed upon," that is, to have the body like unto Christ's body of glory, of which Phil. 3. 20 and 1 Cor. 15. 53, 54 speak. Then mortality will be swallowed up by the life ! Wonderful hope for the Lord's redeemed !

But 2 Cor. 5. 8 adds, "Willing rather to be absent from the body." Is this a contradiction ? No, there are no contradictions in Scripture. But there are many difficulties, to encourage FAITH and stimulate STUDY, in the enabling of the Holy Spirit.

Literally rendered, verses 6-8 have a fuller emphasis * :—

"Therefore being confident always, and knowing that being present (at home) in the body, we are absent (physically "abroad") from the Lord,—(for through faith we walk, not through sight, but we are confident)—we are even (or also) *well pleased* rather to be absent, out from the body, and to be present toward the Lord."

In verse 4 we have the believer's *wish* and earnest longing. In verse 6 his *good pleasure*, if the Lord appoints falling asleep. The FULLEST gain is resurrection, but to have died is gain—for one in Christ. And he is *well-pleased* at whatever his Lord appoints. Hence the CHANGE from "would" to "well-pleased," and the word "also." Philippians 1. 23 shows Paul's personal desire amid strain. The plural is not used as in 2 Cor. 5. And the word is somewhat varied, to suggest the intense physical need of God's dear servant. Then he adds in verses 24 and 25—"But to remain in the flesh is more necessary because of you : and having confidence as to this, I know that I shall remain, and remain beside you all, with a view to your furtherance and joy of faith."

Thus the three thoughts are now before us :—

- (i) The believer's *will*—The Coming of Christ.
- (ii) The believer's *good pleasure*—whatever the Lord arranges, a readiness to fall asleep, conscious there will be no unconsciousness, but a condition of being present *toward the Lord*.
- (iii) The believer's *confidence*—that the Lord will continue earthly life, as long as "needful" for others ! Oh that we may have this threefold harmony with the will of God. Oh that we may be *needful* to others, in the power of the Holy Spirit.

* Probably many dear children of God who know Greek have been much perplexed by the $\delta\epsilon$ in $\theta\alpha\rho\rho\omega\mu\epsilon\nu$ $\delta\epsilon$. The brackets are erroneously placed in our translation.

HEARING, *THEN* SPEAKING.

UNDER Mount Sinai, Israel said "All that the Lord hath spoken we will do, and *we will hear*" (Ex. 24. 7). Doing before hearing: such was their attitude more than they realized. "They waited not for His counsel." We remember the impatient king of Israel, "Withdraw thine hand." But the *True* "Israel," (Isa. 49. 3) had an opened ear (Ps. 40. 6-8) and in Isaiah 50. 4 we have an unveiling of His perfect communion with the Father. In John 8. 26, 40, 12. 50 we behold the Perfect Example. In accord with this we find God's stress on Ezekiel's hearing—"But thou, son of man, hear what I say unto thee" (2. 8), and again, "Son of man, all My words that I shall speak unto thee receive in thine heart, and *hear* with thine ears, and go . . . *speak*" (3. 10, 11). *Speaking before hearing is dangerous.* Before we can do anything aright, we must stand in the counsel of the Lord (Jer. 23. 22). "Bow down thine ear, and *hear* the words of the wise . . . they shall withal be fitted in thy *lips*" (Prov. 22. 17, 18). Thus we realize again the force of the precious warning, "Let every man be swift to *hear*, slow to *speak*" (Jas. 1. 19). Those whom the Lord chose were to be with Him first, and then sent forth (Mark 3. 14). So the priests had anointed ears before the service of Mal. 2. 7. When Peter answered on his own responsibility in Matt. 17. 25, the Lord rebuked. This is the more remarkable because the Lord had, *twice* before, in the immediate context, caused an emphasis on Peter's *hearing*. "Blessed art thou, *Simon Bar-jona*"—why did the Lord lay such a stress on the name? Doubtless His thoughts were many, but among them we notice that the name means "Hearing One." Yet Peter spoke according to human wisdom, instead of "hearing," in 16. 22. The Lord's answer was definite, "Get thee behind me, Satan." How did *Satan* work at the first? We find that he sought to use the ears of Adam—"Because thou hast hearkened" (Gen. 3. 17). Hence in Romans 5. 18 his sin is called "a hearing *aside*." Again in Matt. 17 Peter spoke (4), and his unanswered words were answered from heaven, "*This is My Beloved Son, in Whom I am well pleased; hear ye Him.*" Thus there should have been *hearing* instead of self-determined speaking. "This then is the message which we have *heard* of Him, and *declare* unto you." Speaking without this Divine preparation is perilous. May it be ours, in the enabling of the Holy Spirit, to wait for His counsel, that it may not be written of us, "The men took of their victuals, and *asked not* at the mouth of the Lord" (Jos. 9. 14).

Further Copies from Meeting Room of Believers:—61, Upton Lane, Forest Gate, London, E. 7. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne. Correspondence welcome. Other Scriptural leaflets on Salvation by grace and Separation unto the Lord, and many other subjects, gladly sent (Issued freely, as the Lord enables). Phone: BROADWAY 2196.

Vol. xix. No. 8. Aug: 1921. Free.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"OUR LORD JESUS CHRIST, WHO GAVE HIMSELF FOR OUR SINS, THAT HE MIGHT DELIVER US FROM THIS PRESENT EVIL WORLD, ACCORDING TO THE WILL OF GOD AND OUR FATHER."
Gal. 1. 3, 4.

A Word of Introduction.

AGAIN, enabled by grace, we would send forth these pages to exalt Him. It is vain to please man (Gal. 1. 10), it is wrong to please ourselves (Rom. 15. 1) but how blessed to be able to PLEASE GOD (Heb. 11. 6). If any other object fills the heart, or even occupies part of it, there is MORE than a peril. But as actions, aims and circumstances, are rendered in the light of this privilege, the believing life is to the glory of God. May this be the result, increasingly, of the circulation of this magazine, that the redeemed people of the Lord Jesus, (from whom we are ever glad to hear), may be more like unto Himself.

"A BEAUTIFUL SCAFFOLDING": BUT WHAT ABOUT THE BUILDING?

A BUILDER received instructions to prepare a palace. The plan was given, and the place to erect was marked out. The materials were all appointed, and everything was done that the work might be well in hand. He valued the honour, he sought to do the labour, but the result was a failure. Why? He built with care a beautiful scaffolding, and spent all his time on *this*, and forgot the real object. As men admired the scaffolding he still further "perfected" *this*, and all thought how well *he* could "plan," how useful he would become. But **THE** plan was not reached. He went on, yet still there was *no palace*, at last he died, and left behind, as *the monument of his life*—a beautiful, but *almost empty scaffolding*!

Ah, dear reader, can you understand **This Parable**?

God has given to us varied faculties, and, if we are His, we desire to use them for Him. But if we are *occupied with* the means to the end, instead of the end, which is *His* glory, have we not only a beautiful scaffolding?

Useful meeting rooms, aye, and Bible study meetings, *without* the power of the Lord, are only a scaffolding. And the personal application of this thought is very penetrating. Is it not possible to have our time mapped out, and yet to lack the power of the Holy Spirit? What if we *learn* without dependence on God? Are we not spending our strength on the *means* instead of on the end? What if we engage in much "Christian" work apart from the power of Christ, have we not missed the aim of life? Have we not a skeleton instead of a living body? It is not enough to get ready for the Lord's arrangements: **THEY** must be central:—**HE MUST BE CENTRAL.**

Take another example. In service for the Lord among the unsaved, *other* languages may be necessary for some believers. But learning of these is only the scaffolding. Accuracy is very important, but if the study of the language becomes *the object*, we have missed the mark. Our ability to tell of Christ may be *mentally* increased, but if we *amass* knowledge rather than use *it for Him*, what is the gain? If the servant of Christ is buried in the linguist, what is the advantage? True, the other extreme is possible, and more commonly met. Many are very *careless*. They render to God what they would not offer an earthly master. They learn dilatorily, they labour lazily; they spend their time unenthusiastically as if to-morrow was theirs, as if many "to-morrows" would suffice for the Lord's work.* But His will is *urgent*. Oh for grace to be kept from *both* errors, in the power of the Spirit of God.

To return:—If we spend our strength for the "means" instead of seeking the glory of God, we are like those who know much about "signs" but fail to look for the Coming of Christ Himself. To observe the signs is right—they are the scaffolding: they do not take our minds off from looking for Him, *when rightly used*.

Electric bulbs may be fixed, all the work may be adorned, there may be the appearance of readiness for a well lit room, but what if there is no current?—

What if there be no union with the source of power?

And what if there be no underlying wires? You realize the

* In like manner, many procrastinate as to Greek, and not a few even dare to bring forward another argument, i.e., the need for their work as a reason against godly preparedness for the Lord's work. *They* build without materials, and without any scaffolding; and their building falls. Thus we have three attitudes:

- (1) Of those who ignore *all* scaffolding and means, as much as they can.
- (2) Of those who are occupied with means *only*.
- (3) Of believers who use appointed means aright to the glory of God,
May we be among those who thus exalt Him.

meaning of the parable, beloved friends? Union with Christ is primarily the need: underlying spiritual fellowship is essential, *then* the bulbs of ability to express His Word in suitable grammatical language may be a blessing, but *this* is not the whole, nor are the decorations around the bulb the great object of labour. We want the *light* to tell of *Him*!

PROCRASTINATION.

With Thoughts on the Believer's Attitude Regarding TO-MORROW.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, 'Go, and come again, and to-morrow I will give'; when thou hast it by thee."
Prov. 3. 27, 28.

WE are all ashamed of our tendency to waste some of the Lord's time. Many there are who speak of the *Lord's* money, yet find in themselves a forgetfulness of *the Lord's time*. This precious daily income is a trusteeship: every minute belongs to Him. Oh that we may be concerned more and more definitely.

There are many who are "too busy"—except to tell us they are "too busy": and they find much time for *this* information. Frequently the wish to avoid a strain takes as long as the strain. *Delayed* work often occupies much more time, and the result is we are very full up, through lack of godly order. We think we have "so much to do," whereas, though we have "a fair amount" the *real* difficulty is that we do not know how to do it. In almost everything a *wrong* method may more than double the outlay of time, and yet there may be "hard work." How important to learn from our Heavenly Father how to put first things first, that there may be a spiritually arranged life, and hence His blessing on all.

The Holy Spirit's words in Prov. 3. 27, 28 are very searching, and far-reaching. We would apply to earthly details, and also to all spiritual responsibilities. If we have received blessings, we should not "procrastinate" in becoming useful to others, for the Lord's glory. To-morrow is not ours! And how often a child of God intends to start again some part of definite study for the Lord, but the "to-morrow" for this never arrives. How often lack of spiritual determination puts off prayer, till it is partially crowded out. The word "*now*" means much to a growing believer (2 Cor. 6. 2). If we fail to use five minutes because we wait till we have fifteen, we shall often leave undone that which might be rich in blessing. It is so easy to put aside many spiritual necessities, till the last moment, and then to be "rushed," or even to arrive late at a meeting. The worry occasioned by this incapacitates for half the *true* work otherwise possible. The Holy Spirit does not lead to such confusion.

“THE SIGNS OF THE TIMES.”

Matt. 16. 3.

WE must not confuse two thoughts. Special and final signs were before the disciples' minds in Matt. 24. 3 : cf. Luke 21. 11,* 25. But, apart from these, there are *continual* signs of the times, i. e., indications of the dispensation in which a man is living, and of the character of its goal. “Man's day” (1 Cor. 4. 3) has its definite marks, and we need eyes to see them, and to be separate from the spirit of the age.

Doubtless both of the aspects were before the Lord Jesus in Matthew 16, and our condition is grievous if we do not discern the signs. The words of the Pharisees plainly showed a heart like that which still says, “Show me a miracle”—unmindful of the many miracles of God's glorious work, visible on all hands.

And the Lord Jesus emphasized the signs that the appointed time was fulfilled for the first coming of Messiah (Mark 1. 15, Gal. 4. 4). Yet Israel did not know by books (Dan. 9. 2 with 25). Alas, how blind is the human heart. The leaders of religion professed their willingness to be convinced (cf. Matt. 27. 42), but they were not open to conviction. So was it with the mass of the nation (John 6. 29, 30).

But do we perceive the signs of the times? Do we realize that this is not a dispensation for earthly gain and greatness? Do we see that the image of Daniel 2 is not yet complete, and that the day of the Lord's glory is not yet reached? Do we willingly take a path of separation from a judged world (John 12. 31), while we wait for our Lord's Coming? Do we see the heading up of all around to the unveiling of the man of sin in his times (2 Thess. 2. 7), that we may cry yet more fervently “Even so, come, Lord Jesus!” Oh that there may be this spiritual perception. We know earthly things. We know much of this world's arrangements. But let us seek to show we have “the mind of Christ,” taking *His* standpoint and thankful to view things from their heavenly aspect, that our life may henceforth be well-pleasing unto the Lord.

“THE FRUIT OF THE SPIRIT,” how precious is this expression. It reminds that the Spirit of God, Who is living, causes life in the believer. Godliness is not a mere effort, it is the manifestation of unseen life, of hidden and continual communion with God. Moreover, the definite contrast with “the works of the flesh” is beautiful, and the use of the singular word “fruit” implies the inter-relation and “family likeness” of the manifestations of grace.

* A type of the ending of the age was permitted when Jerusalem was destroyed, but this was no more the fulfilment than the transfiguration was the Kingdom (Matt. 16. 28, Mark 9. 1, Luke 9. 27).

BONDAGE.

WHAT is bondage? “Ah,” you say, “I like to be free: I do not like to feel I cannot do this or cannot do that.” But concerning what “I” are you speaking? There are two “I's” in Romans 7. Do you want freedom for both?

Do you complain of the bondage of clothes when they exactly fit you? And what if the WILL of God exactly fits, what shall we say if you are brought to harmonize with this? Are commandments bondage then? No, they become *your wishes*. This is the key to the problem. Bondage exists when precepts and the personal “will” clash. If the law is written in the heart (Jer. 31. 33) there is no bondage. Many things you once did would be bondage now. *Your standpoint is changed by grace.*

And as to your own “wishes.” Have you ever thought that they may be the heaviest bondage? You want to be free to do anything. But if you know a thing is harmful, and yet find a longing after it, what freedom do you call this? Is there not a bondage to self? *And is not the only true liberty harmony with the precious will of God?*

MIRACLES.

IT may be you ask, “What is a miracle?” and, “Where are the miracles?” May I answer, “What is *not* a miracle?” Does *frequency* obliterate the miraculous, or make it more manifest? Because God works every day through the sun, is this less a miracle? Because every year the corn grows up, does a miracle cease to exist. Man replies, “That is nature.” The use of a *word* to hide a *fact* is quibbling. What is nature? If it has so many laws stamped upon it, the miracles of repetition and regularity shew forth a Creator of continued power, and One Who is not capricious, but Who has a wondrous plan. And there are other miracles. The changing of an unsaved man to a saved man is a greater miracle than can be conceived. Many reject the thought because they have not experienced it. But if the denial of what we *feel* for ourselves is to be approved, we *narrow* ourselves to a very circumscribed position. Thank God there are those who *have* experienced the miracle of passing from death unto life, and of a new creation in Christ, and what manner of persons ought they to be!

WHEN we see men rejecting the truth we are prone to discouragement: when we see men listening intensely we are inclined to feel satisfied. But the Lord can save the most unlikely, and we must not build our hopes on the most likely, in outward appearance. A heart knowledge of grace balances the heart, and keeps from ups and downs in Christian experience.

The TABERNACLE in the WILDERNESS FULL OF TYPICAL TEACHING = = CONCERNING CHRIST = =

(Concluded).

We have seen Christ as the One to Whom His people are united from the standpoint of eternal glory, and from the standpoint of present worship. Before we leave the Tabernacle itself, let us notice some other pictures of Christ. The two veils picture Christ. The sockets of redemption silver picture Christ. In them we have the Tabernacle's stability and grandeur. Its foundation, its doors, everything must be seen to picture Christ. Oh, that we might behold more of His fulness. That the veil pictures Christ is plain. "Through the veil, that is to say, His flesh." His flesh was different from others. He became in the likeness of sinful flesh, but His was not SINFUL flesh. "In me, that is in my flesh, dwelleth no good thing." But He, through the body of His flesh has made a way of acceptance for His people. We are told that the law of commandments, contained in ordinances was in the midst, and that it was taken out of the way by the work of Christ. The veil was in the middle, and it was rent through the work of Christ. Hence the veil pictures the law. Yet the veil also pictures His flesh. Can the two figures combine? Yes, for He was made under law, and He fully kept it. He was obedient unto death, and the rent veil speaks of One Who died, not only as a martyr or hero, but as the God-appointed Sacrifice. From above fire was sent into His bones, and the wrath of God broke on Him that it might not break on His people. "Awake, O sword, against My Shepherd." The veil of the temple was rent from the top to the bottom. No unfinished work! Complete entrance made complete glory in view! The veil, therefore, pictures Christ as the perfectly obedient One, Who, by His death, has made the door perfectly open. There are those who tell us incarnation saves a man. Incarnation puts the veil between the sinner and God. Atonement opens the way. Incarnation makes me ashamed of my utter unworthiness, and gives me but a barrier, for it shows me a perfect One, and reminds me that I am nothing but imperfection. The veil must be rent. Incarnation must be followed by death, or we must remain for ever outside.

The sockets of redemption picture Christ as the One on Whom His people rest. Observe the difference in the symbolism here. In the mercy seat, I behold Christ as the One to Whom I am joined, in the sockets I behold Christ as the One on Whom I stand. Union and linking must be viewed differently. Union with Christ is identification. The link with Christ suggests personal faith. We are told that each board had two tenons, and the word "tenon" can be rendered "hands." The boards are said to have been "standing up." They picture the Lord's people as making the sanctuary. But the Lord's people could not make the sanctuary, if they were not on redemption ground and standing up as *alive from the dead*. And the boards were made of wood, for believers are still in humiliation. They are, nevertheless, gold and glorious before God, with their two hands holding redemption, the hand is occupied with nothing else. Here is a sanctuary joy in redemption. No wonder that the boards agreed together and fitted closely together. The hands that are occupied with redemption have not time to quarrel, they have no scope for quarrelling, they are simply holding redemption, and all the anti-typical boards of the spiritual sanctuary stand up resting on redemption and holding redemption. We should have expected the Scripture to say, "standing on two feet," but the blending thought, two HANDS, is very beautiful. We not only rest on redemption, but we grasp that on which we stand. We delight in the realisation of this resting place. Oh, beloved friends, are there those present who have not rejoiced in redemption, are there those present, whose hands are not grasping this wonderful work? If so, how can they be part of worship, how can they enter into worship, how can they be a dwelling place of God unless there is the knowledge of redemption first?

We go out into the court. In the court we find the altar and the laver. I say the altar first, for though it was further from the tabernacle it was mentioned first in the Divine order. And why? When I get out into the courtyard I find brought before me the way unto the Father for those who live on this earth. The holy place pictures a separated worship, it is closed in *above*. The holiest of all pictures a heavenly position altogether, closed in, and no direct association with earth at all; it is shut off. The holy place could be entered from the courtyard. Not so the holiest of all. The holy place pictures the heavenly position, the holiest of all pictures the *glorious*, heavenly position. The holy place has *some* relationship to earth, but it is shut off. Worship is spiritually shut off. "Public" worship is impossible. The worship of redeemed ones, a separated people, is appointed by God, but the court brings me back unto earth. No animal sacrifice was allowed in the Tabernacle. The Sacrifice was on earth. Where did Christ suffer? On earth. The altar of burnt offering was on earth, in its symbolism. The court pictures earth, and the priests had a position as to the earth, but not a position of worship as to the earth. If you and I are saved by grace, our position of worship is not on earth. We have boldness to enter into the holiest by the blood of Jesus through the new and living way. Our worship is in heavenly places. Yet we HAVE a position as to the earth. What is it? Come out first to the door of the Tabernacle court. There we have entrance. The one entering would behold the altar in front of him. A saved soul realises atonement by blood, realises salvation in its varied aspects, for the burnt offering was there, the sin offering was there. The burnt offering is mentioned first, because it was altogether for God, and the altar took its name from this. The altar pictures Christ as the obedient One. It views Him in His strength upon this earth. Gold pictures gloriousness before the Father. Copper, gloriousness and strength upon the earth. Wood linked with copper indicates humiliation: thus we have humiliation and strength, humiliation and gloriousness on earth. The altar is made in the form of a box, to picture the obedient One. On the top of the firm four-square altar was the sacrifice. Christ's life was finished by His death. His life was made with a view to His death, hence this was called the altar of *burnt offering*. On that altar the accepted sacrifice went up, the smoke rose before God. The altar was on the earth, Christ's life. Then the sacrifice, His death. Then the going up, resurrection, ascension, full acceptance. Thus we behold the beautiful teaching in front of the one who enters. What is the next need? What is in between me and worship, if I am saved by the blood of Christ? Nothing, you say. Wait a moment. Sin, is not only a crime, it is an uncleanness. There must be the laver. It is not enough to be saved in the sense of deliverance from judgment. I must be in a *condition* to worship God. When the Lord Jesus Christ died, there came forth blood and water. The *healed* leper could not draw near simply because healed, he must be *cleansed* as well. We must be in the condition to worship. Salvation gives a title, cleansing gives a condition. We must be in the right condition to be able to worship God. When God brought Israel out from Egypt, He appointed not only the passover lamb, but the unleavened bread, suggesting, in symbolism, not only redemption by blood, but also the unleavened bread of sincerity and truth. If we are saved by the blood of Christ, there must be sincerity and truth. There must be a hatred of sin, and the priests in drawing near to worship would have to pass the laver, and at the laver, or rather from the laver, wash their hands and feet.

What about the laver?—the laver and its *foot*, "Foundation," as the word is. That does not imply union, but it affords a resting place. Hence it is appropriately in the court. The court is not the place of emphasized *union*. The sockets standing UPON redemption were half in the court, for they were the externals of the Tabernacle. What then? You do not have union there, you have rather the aspect of rest. In the holy place, union: in the holiest of all, union. It is delightful to know Christ as the One with Whom I am united, it is also important to know Christ as the One on Whom I rest. Individually we rest on Christ—and the boards suggest this, but we are called

to a manifest unity. The laver pictures a united people, since it was made of the looking glasses or "brasses" of the women, who put aside their thought of personal beauty for the greater beauty of pleasing God. These looking brasses were brought together. They were melted down and made into the laver. Therefore this unveils the bringing together of a large number of people. It is fitting that they were women, because the saints are shown as the bride. Such is the symbolism. Hence at the laver we have the Lord's united people on earth as the receptacle of the Word of Truth. The washing of water is "by the Word." How can I have the Word, how can I have the Truth? In myself I cannot understand the Scripture, until I have first of all gone to the altar. Let me know Christ as my Saviour, and I can know the Truth. Not till then. But the laver will fall over! No, it will not. There is its foot. The Lord's people would fall in a ruined world but for the Foundation. And the Foundation of God stands sure. The Lord's people could not be a receptacle for truth, they would fall and the truth would run out, but there is the antitype foot of the laver. If I know Christ has made a resting place, in the world I am able to maintain the witness for the truth, and this is true of all saints. And the fellowship of the Lord's people is to be a fellowship in the truth, with the truth inside. Ah, beloved friends, we have seen the varied symbolisms of Christ. Christ, the One to Whom His people are united; Christ, the One Who has gone before the Father as the accepted One; Christ, the Food of His people; Christ, the One of Whose fulness we have received; Christ, the resting place of His people's faith; Christ, the foundation of His united people; Christ, the Way unto the Father; everything pictures Him. He said "I am the Way and the Truth and the Life, no one cometh unto the Father but by Me." "I am the Way," the beautiful door of the Tabernacle; and the altar! "And the Truth," the washing of water by the word of truth! And the Life, union with Him on resurrection ground! "No one cometh unto the Father but by Me." But by Him we CAN go unto the Father and have the joy of acceptance. If this is ours, let us live accordingly. Let us live in the power of the Spirit, realising something of these precious types, yea rather of their precious parallels. If we are not saved, is it not time to be deeply concerned? Here is God's way of salvation, here is the beauty of the Lord Jesus as the one Hope, the One on Whom His people rest. Oh that many hearts may delight in Him, and that some might be brought by the Holy Spirit to know Him for the first time, and to praise for the joy that salvation gives, a joy of acceptance because of Him Who said that He was the One heard in the accepted time, Who was welcomed into the presence of the Father, that those brought to believe in Him might be welcomed also!

The whole of these meditations on the Tabernacle in booklet form, gladly sent. Also particulars of a "Plan of the Tabernacle."

The wrath of God has nothing to say against one who is in Christ. It had much to say against such! The work of God is a guarantee of our salvation. We are saved through wrath on our Substitute. The waters, which drowned the world, lifted up the Ark. The very wrath of God is a comfort to His redeemed, and they rejoice with trembling. All the attributes, of God are in their behalf.

Believers and enquirers are welcome to correspond Concerning the Truth of God. Scriptural literature will be gladly, and freely, sent, including two magazines, to exalt the Name of the Lord Jesus, and not to magnify man:—

"Thoughts from the Word of God." "The Student of Scripture."

Booklets on such subjects as "Crucifixion and Mortification," "The Fatherhood of God," "Socialism,"—and leaflets setting forth the Deity of Christ, His Finished Work and Near Coming, the Privileges of the Redeemed, the Path of Obedience and Holy Separateness from human theories (as "Conditional Immortality," and "Universal Salvation") have been issued in the Lord's Name. Typewritten Addresses on many themes may be obtained for a fortnight.

61, Upton Lane, Forest Gate, London, E.7; also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"JESUS CHRIST, He is LORD of all . . . to Him give all the prophets witness that through His Name whosoever believeth in Him shall receive remission of sins." Acts 10. 36, 43.

A Word of Introduction.

"*WE preach Christ crucified,*" "*We preach not ourselves, but Christ Jesus the Lord,*" "*WHOM we preach*":—such words which God caused the apostle to write set forth the intense devotion which he had to the Lord Jesus, and not only so but also the true character of the gospel. It is NOT a bare religion, but a mighty power, setting forth a glorious PERSONAL SAVIOUR. We have none other doctrine. Some may say, "Suit the times," or "Avoid offending people." But if we please men we are not Christ's servants. Our message is HIMSELF, and our might is HIMSELF, because before the Father, our merits and the measure of our acceptance are likewise in HIMSELF. Surely those who are in Christ Jesus know what this means by grace.

THEORIES OF SINLESSNESS.

WHEN a believer rightly speaks of the sinful nature within, some think he is pleading for sin. Romans 7 shows his thought is entirely different: he is pleading against sin. Scripture teaches:—

- (a) *Deliverance* from sin legally for all in Christ Jesus (Rom. 8. 1).
- (b) *Victory* over sin in the whole of the Christian experience (1 Cor. 15. 57, Rom. 6. 13).
- (c) *Eradication* when this life of conflict is over ("shall," Rom. 7. 24).

Some have confused "crucifixion" and "mortification."* The one is a past act (Gal. 5. 24); the other a daily experience (Rom. 8. 13). We do not keep on "crucifying."

* A booklet on this subject gladly sent.

Further, crucifixion is not instantaneous death, but instantaneous circumscribing of action with a view to final death.

1 John 3. 8 declares that the one who commits sin is of the devil. Some have thought this refers to a *few* who have received a second blessing. But the Holy Spirit asserts as to *all* believers that "*whosoever* is born of God doth not commit sin" (3. 9). The breadth of this statement gives the key. The present tense in the Greek often sets forth a state. The quickened soul is not in a state of sin. If there is a continuance in sin, what proof have we of a new life at all?

Those who speak of going out of Romans 7 into Romans 8* lower the standard of God, and much that the apostle called sin they call "holiness." This is serious. To assert that his repeated "I" and repeated present tenses do not refer to his experience, is dangerous indeed. The slightest slip of the pen while I write proves my physical imperfection: that which is comparable to this, counted the "slightest slip" of the believing life, unseen by others, shows a measure of BONDAGE, and should make a believer long to be serving *perfectly*. This is the standard of Romans 7, and explains the repeated "I." How could the apostle say "We" when so few believers have this *deep* sense of sin, and deep realization of the exceeding breadth of holiness.

Those who think they glorify God by asserting sinlessness now take away the appointed prayer of Matt. 6. 12, and rob believers of the commands to "mortify" (Rom. 8. 13, Col. 3. 5). Col. 3. 5 is addressed to those risen with Christ, having minds on things above. Those who think that outward sin alone is meant cannot understand: but in the light of Matt. 5, *one thought* of sin (however small it seems) is a captivity. The Lord's commandment is exceeding broad (Ps. 119. 96). How can I mortify that which is *eradicated*? Shall I *mortify* that which is already *dead* in every sense of the word? Will you rob me of this command and diminish true holiness, to serve a theory of man? There are some who dare to call an emphasis on the Lord's precept a pleading for sin: not only is "mortification" a painful opposite to this, but they show the power of sin by such an argument. The Holy Spirit's teaching in Rom. 6. 6 is plain "Knowing this, that our old man was crucified together (past), in order that the body of sin might be put out of work (the object of crucifying, and the *final* result), with the purpose that *no longer* we should be *serving* sin (the present experience)." Oh that these solemn and precious thoughts may be realized in the *power* of the Holy Spirit.

"Follow . . . holiness without which no man shall see the Lord." Heb. 12. 14.

* A booklet will be forwarded to any who desire further prayerful meditation on this theme.

FOR HIS NAME'S SAKE. 3 JOHN 7.

OFTEN, very often, we need to examine our motives and our ways, in the light of the sanctuary, for everything should be more and more purely "unto the Lord." It is a wonderful thing that believers are instructed to do "all *in the Name* of the Lord Jesus" (Col. 3. 17). Having believed *into His Name*, and having owned this by being baptized *into His Name* (Matt. 28. 19), we have *denied* the worth of our own name. Our attitude now has become the reverse of that of the men who built Babel. "Let us make us a name" (Gen. 11. 4). Antichrist, the climax-man, will come in *his own name* (John 5. 43). Our *only* acceptance is "in Christ." The immersion of the whole body set forth our recognition of *complete* human depravity: in ourselves we deserved nothing but judgment; in Christ, and in Christ alone, we have everything.

And so we are now bidden, as those alive from the dead, to live in the *Name* of the Lord. Our old life has been *legally* judged. We have no raising up except in Christ, and, therefore, *not* to act in His Name is to *deny* sound doctrine.

We say, in ordinary language, "Ask for this in my name," and a cheque bears the *name* of the one whose possessions are sufficient to honour it. These thoughts are simple. Thanks be unto God there are spiritual counterparts. There are *no dishonoured cheques* in the Name of the Lord Jesus! A letter bears the name of the one who thereby asserts his responsibility for its contents. The *signature* to an agreement means much. How wonderful in view of this, is the Lord's willingness that His people should *use* His Name! He is so great. The height of Haman's glory was to write in the king's name (Est. 3. 12): and the honour conferred on Esther is thus expressed,

"Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse." (Est. 8. 8).

Who then can measure the privilege of saints. They are permitted, yea, encouraged, yea, commanded to serve in their Lord's Name.

Prayer in His Name is prevailing (John 16. 24). Service in the Name is *truly* successful, for God does not measure by earthly esteem. "*His Name*" is the answer to our pride, and at the same time to our fear. Moreover, as sin cannot be in the Name of the Lord Jesus, "differences" cannot be in His Name (1 Cor. 1. 10). The Lord's people are drawn *together* by the precious thought,—"*In the Name*." This wondrous suggestion not only shows the incalculable opportunities given to a believer, but makes us guarded as to *what* we say when we ask. Or, rather, this *should be* the result. How *can* we dare to ask in the Lord's Name for that which is not in accord with the Lord's will? How

can we take, before the Father, any petitions, and affix Christ's Name to them, unless we feel sure they please Him? And our manner of asking must be holy—representing Him. We must ask thankfully!

And now we come to 3 John 7. The dear children of God mentioned there, went forth "*for the sake of the Name,*" taking nothing from the Gentiles. We should not wish to take even worldly commendation from the Gentiles. The contrast with worldly methods goes far beyond the rejection of the sin of asking the unsaved to give to God's work. We may put aside all bazaars, and "appeals for funds," and yet be looking to the "Gentiles," in some measure. If, on the other hand, there is a true realization of *the Name*, there will be victory over these things.

But, finally, how easy it is to allow other aims a footing in "Christian work." *Why* do we preach? Is it because of mere habit? Do we seek to hear ourselves speak? Or do we know something of the meaning of "For the sake of the Name!" Has that Name become in the Holy Spirit's power, a *motive power* in our life, and do we declare the truth not only that souls might have the joy of deliverance from judgment, but that the Lord may be exalted? Is our prayerful ministry simply and wholeheartedly, "for the sake of the Name"?

THE TRUE VALUE OF AN ACTION.

THE realities of life are very wondrous. Men pursue a shadow, and madly seek that which has wings. Yet the things that are seen are temporal. The true value of a possession is not its monetary equivalent. Nor even the extent of its use, though this is important, and unused possessions are not *half* possessed. But even herein lies a difficulty, for the *use* may be *misuse*, and may increase the harm. Hence do we not rightly say that the true worth of anything is God's own estimate, and that God's estimate includes not only the bare thing but its employment for Himself? Hence we come to the real value of an *action*. Preaching is called Christian work, and office routine is often regarded as secular. Public witness for Christ is esteemed, and the service of Christ in the kitchen is frequently despised. Hence many seek great things for themselves, and so lose the really great thing of pleasing Him. *The will of God is great.*

John the Baptist accomplished more in his short life than many in many years. Abel could not preach to myriads, but he did the will of God, and "yet speaketh." That which is "in vain" outwardly, yet "with the Lord" (Isa. 49. 4), is resultful: that which is apparently a success, by leaping over the precious barriers of His revealed will, is not a Divinely arranged success. It is a failure. Self may be pleased; the world may applaud: but what does the Lord say?

True value is not known except in the light of the Sanctuary. "Teach me to do Thy will, for Thou art my God" is a precious prayer (Ps. 143. 10). If God wants a Moses in the desert with a flock of sheep, it is a mistake to oppose His method. The Lord's "Well done" is the only reward worth having. His will is the only thing that counts. We cannot "successfully" serve two masters. Christ said that the hypocrites *had* their reward at once (Matt. 6. 2). Are you saving for eternity, or for the present? It is enjoyable to reap, but are we willing to sow and that another should reap (John 4. 37), and are we willing, as David, to prepare abundantly (1 Chron. 22. 5) that another may build?

Estimate everything in terms of obedience, not of pounds, shillings and pence, nor of human approval, or personal wishes. "The day shall declare it" (1 Cor. 3. 13). And let us remember that obedience must be spiritual or it is not obedience. Obedience must be loving or it is not obedience. "The love of Christ constraineth us" (2 Cor. 5. 14): if we have lost our first love we have lost our first works (Rev. 2. 4, 5), even though we seem to continue with the same diligence and accuracy.

Oh that these thoughts, realized in the power of the Holy Spirit, may help us to mortify envy and self-will, and to know a victory over pride, that the Lord may be exalted. That which is simply unto Him will be opposed, and many will say what "might have been" (Matt. 26. 9), but there is *no waste* in blessing the Lord; rather *all* things run to waste when *He* is second.

CHRIST JESUS—

Made Himself of No Reputation;
Humbled Himself. Phil. 2. 7, 8.*

THIS chapter is *full of the glory of Christ*, and it shows the *practical application of sound doctrine*. Godliness springs from a right realisation of Christ!

And HIS DEITY shines forth. Men may speak of a *Kenosis*† theory, using veiled words and hiding the fact. Let us be afraid of theories: let us accept the Divine facts, and the Divine statements in their simple grandeur. This passage begins by showing Jesus Christ—in the form of God, and ends with "Jesus Christ is LORD":—with believing Thomas we say, "My Lord and my God" (John 20. 28) "He made Himself of no reputation," lit: "He emptied Himself," but

HE REMAINED HIMSELF:

the One Who was thus emptied was the One Who emptied. How could all this be thus said of a created being? Nor did He

* Being reprinted, as of a series of leaflets—concerning the Deity of Christ.
† From the Greek word for "emptying."

empty Himself of His essential nature. He took upon Him the form of a servant, illustrating that *before* this, He was *not* a servant; He was God. Again, the word "empty" comes *in the context*. And how is it used?—

"Let nothing be done through strife or empty GLORY."

Observe the argument: *He emptied Himself of real GLORY*: shall we seek man's empty glory?

And this same word is found a third time, and a fourth, in verse 16: "That I did not run with a view to that which is empty." An "emptiness" is contrasted with the *fulness* of reward of glory *in the day* of Jesus Christ. Thus we see that the Lord Jesus did not empty Himself of DEITY, but of GLORY. The *practical* aim of the passage illustrates this: "This mind" is to be in us also (5). But are we to empty ourselves of our nature as men, and become as beasts? Nay! We are to be humble men, pleasing God by humility.

Many other points could be noticed,* but one thought seems now impressed on the heart:—

The working out of salvation was wondrous: but if even the incarnation of Christ was a humiliation, how different is He from man! And His humility is shown to be beyond that of His people. They are encouraged to humble themselves against pride: but there is not the slightest suggestion of any evil in Him. He was Perfect throughout. Thus the stress on humiliation in His case reminds us that He was essentially glorious, and in accord with this John 17. 5 shows that His return to the glory is *reinstatement* in a position He occupied before:—

"And now, O Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee, before the world was."

The SILENCE of SCRIPTURE.

One Striking Aspect.

HOW many have noticed the sudden closing of the book in Luke 4. 20. The Lord Jesus did NOT read on, "And the day of vengeance of our God." Thus the believer has a key to the present time: he must not execute judgment: the future tense of Rom. 12. 19 "I will repay" is deeply important.

Not only so, in the earlier Scriptures themselves, silence is full of meaning. Melchisedec was "by interpretation" "without father, without mother" &c., (Heb. 7. 2, 3). We must not overlook the words "by interpretation." The Holy Spirit seems to apply them to the *whole* passage. The silence of Scripture needs prayerful wisdom in *interpreting*.

'Tis in comparison of "Scripture with Scripture" that this is

* E. g. "Than themselves," "His own things" (3, 4) the plural of the word "Himself." The essential glory of Christ shines out by contrast.

specially manifest. Why are all the commands of Ex. 20. 1-17 emphasized upon believers in the epistles, except the fourth? Seventh-dayism cannot answer this. The *first day* belongs to the present dispensation.

In Ex 20. 12 we read "The land which the Lord thy God giveth thee," so in Dent. 5. 16. Observe silence of Eph. 6. 3, "That it may be well with thee, and thou mayest live long on the earth." The Lord is not giving the earth or an earthly land to His people *to-day*. Their prospects are millennial. Earthly glories are not theirs *to-day*.

Again Matt. 16. 26 with 1 Cor. 3. 15 shows a striking silence. Believers will not suffer loss as *to their soul*. The solemn warning is real. Salvation is secured: but how we long to be obedient unto the Lord, and to grow up unto Him in all things. Without *faith* it is impossible to please Him (Heb. 11. 6), without *holiness* it is impossible to see Him (Heb. 12. 14). May we have both!

Do All Things Without Murmurings and Disputings. Phil. 2. 14.

THE Holy Spirit commands and commends activity:—"Do." There are *many* things to be done. "Keep on doing" is the precious command. But the *manner* of doing is very important. "Ye ask and receive not, because ye ask amiss." If we *do* the command of the Lord, saying all the while, though not with our lips, "What a weariness is it!"—Can we call this obedience? Nay. The Holy Spirit has appointed activity without murmurings. It is so easy to murmur when we have a succession of "little trials." But murmurings question God's wisdom in "allowing." And are they not linked with unkind thoughts as to others through whom the trials come? The believer is to be a contrast with Israel after the flesh, in the wilderness (Ex. 16, 1 Cor. 10. 10). ALL things are to be without murmurings. Even one word of complaint is forbidden. "Rejoice in the Lord ALWAYS, and again I say, Rejoice" (Phil. 4. 4). The Lord means that which He says. Murmuring is a burden in the experience, and a stepping stone to continued and increased problems. If we learn the Lord's lessons, the trial will often be removed. One of the most serious forms of murmuring is a talkative leprosy. It is so easy to talk about others, "Do *all things* without murmurings." Oh that we may obey this command, (for which we feel so insufficient), *in the power of the Holy Spirit*.

And "without disputings," cf. Rom. 14. 1. The Lord reproves *quarrelsomeness*. And it is so easy to be occupied with disputative arguments. If we argue much, we shall become too

lazy to "do." In the gospels we see the apostles arguing who should be the greatest: Christ humbled Himself. Let us be like to Him. If we esteem ourselves we are *not* accomplishing the will of God. If we would have the blessing of Phil. 2, 15, let us obey, by grace, the commands of Phil. 2, 14, and henceforth let our murmuring mouths be stopped, when in home or business or assembly. Thus will there be more room for praise in the Holy Spirit.

"TRANSFERRED."

OUR translation is a precious testimony to the mighty overruling and working of God. It is, indeed, full of blessing. (How His people need to pray for translators, that the truth of God may not be misrepresented). One or two passages, however, have special difficulties, because of transferred English words. In accord with other verses the usual word for "reconciliation" should be so rendered in Rom. 5, 11. But the exactly opposite difficulty is found in Heb. 2, 17—"To make *atonement* for the sins of the people." God has received the atonement, we have welcomed its *effects*, including "reconciliation."

In like manner, whereas 1 John 3, 1 lays a stress on the new birth, and the rendering should be "That we should be called, *children of God*," Matt. 5, 45 employs the usual word for "son," and emphasizes the *dignity* of those who, by grace, represent their Father, and show His attitude. The distinction of the two words is very plain in the Holy Spirit's language in Eph. 2:—"Children of wrath" (condition), "*sons of disobedience*" (manifested character). Oh that we may walk worthily of so high a calling, in the power of the Holy Spirit, to the glory of our glorious Lord.

"If the LORD will."

Meetings for believing men every Tuesday, 6.30. Tea-time conversation concerning the Words of the LORD, and help in Greek and Hebrew, &c., 5.15-6.30. Questions usually about 7.20. Meeting closes at 7.40.

JOHN PEARCE RESTAURANT, 2, MINORIES, ALDGATE,
(ENTRANCE—SIDE DOOR, SECOND FLOOR).

Will you make known to others who desire help as to God's Truth? The prayerful remembrance of those who know HIS Name is much valued, that subjects, methods, and all, may be to HIS glory. Copies of Syllabus gladly sent.

Further Copies from Meeting Room of Believers:—61, Upton Lane, Forest Gate, London, E. 7. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne. Correspondence welcome. Other Scriptural leaflets on Salvation by grace and Separation unto the Lord, and many other subjects, gladly sent (Issued freely, as the Lord enables). Telephone: **Broadway 2196.**

Vol. xix. No. 10. Oct: 1921. Free.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power: that the Name of the Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ."
2 Thess. 1, 11, 12.

A Word of Introduction.

THE grace of God is wondrous, and it is by that grace we can speak of grace. And thus these pages go forth to declare something of what He will be to, and do for, His people. The attractions of the world's pleasures, and the distractions of the world's cares must be set aside if we are a new creation in Christ Jesus. Set aside, not grudgingly or of necessity, but with love's devotedness and joy, in the Holy Spirit, because He is Faithful That promised, and His love constrains, and the recompense of the reward is so wondrous! Believers are quite distinct from those who know not the Lord, and the glory of Christ should be manifest in their daily behaviour.

"Having Confidence in Thy Obedience I Wrote unto Thee." Phlm. 21.

With Thoughts on the *Mode* of the Lord's Command as to the
THE BREAKING OF BREAD.

THE above words describing *confidence in obedience*, express the beautiful love of the apostle, and occur in a letter which is throughout a model of brotherly love, and of true encouragement to further love.

And the principle of such words still applies very widely. God has *written* to us, knowing that we are His children,—IF so be we are born again. And this explains the *character* of the New

Testament. Many ask "Why is not *this* command expressed in a more definite way?"—"Why do we not read, as to the Lord's Supper, 'Use unleavened bread, leavened bread is forbidden'?"—"Why are we not told that infant baptism *breaks* the Lord's appointment for disciples?" The answer is simple. Such questions show a tendency to

LEGALISM OF HEART.

The question "Why?" is so often wrongly asked. It is abundantly shown in Scripture that Christ used unleavened bread, if He was the Obedient One, and who will dare to say ought else? It is equally clear that *without* putting His people under the Mosaic law as to the passover, yea, in the very passage which implied they would not be under this, He expressly put them in *His* own law, by saying "*This* do" as to the bread He used. Who would understand *one* narrative of the Resurrection day without the *others*? Who would know that the bullock must be *clean* from Lev. 16 only? As to *everything else*, we COMPARE Scripture with Scripture, but as to the Lord's Supper many plead *against* this prayerful study, and ask for another mode of teaching. But there is no reason for such a standpoint.

The Lord's writing is meant for those who want to be obedient. Hence He does not write as an Act of Parliament, which is arranged to prevent would-be offenders from finding a loophole. Beloved brethren in Christ, whoever you are, is it not a degrading and legalistic view of the believer's HEAVENLY calling which *demand*s instruction on the Lord's Supper in *this* way? Indeed, is not the whole attitude which says, "The Lord *would* have spoken thus!" Or "*Why* did He not use some other word?"—out of harmony with reverence?

What should we think if Philemon had construed the letter thus, "I am *not* commanded to receive Onesimus, because it is written, 'Though I might be much more bold in Christ to enjoin thee that which is convenient, *yet for love's sake I rather beseech thee!*'" Love perceives the wishes of Him Who loves. THERE IS A TEST. Oh that we may not be contentious.

Hence in verse 21 we read "knowing that thou wilt also do

MORE THAN I SAY."

The apostle expected more than a quibbling attempt to reduce obedience below a frigid minimum. He expected a desire to carry out the *principles* as well as the words of guidance, and *not* the principles *instead of* the words, even if this were possible. He expected a loving desire to do this spiritually and happily, not mechanically and sullenly. And he had a right to expect this, and has not the Lord Jesus a right to expect yet more from His people, whom He has loved and loves so much? But it may be replied, "More than He has said: how is this possible?" His words SAY much directly, AND IMPLY more. Hence love sees the thought which leads to and underlies them, and seeks to obey

His principles through and through. This is the only approved attitude, in the power of the Holy Spirit. Shall it be ours?

No one can find any appointment for *leavened* bread at the Lord's Supper, or any Scriptural use of the *generic* word "wine" as to the memorial feast. The introduction of either may be *with* earnest intentions, but it is *traditional*, and is not tradition a *legalism to human customs*? Will not some who own the Lord welcome this affectionate invitation to leave such bondage and to keep to *His language*, and to speak of "the fruit of the vine," in this connexion, and acknowledge His "THIS DO," and refuse anything else,—SIMPLY BECAUSE OF LOVE TO HIMSELF!

"Lot . . . pitched his tent toward Sodom."

Gen. 13. 12.

LOT did not *wish* to be identified with evil. He was a godly, fervent man in his own personal life, righteous by grace, and grieving over sin (2 Pet. 2. 7-9). But he is not said to have heard God's voice as to separation, he is not said to have been concerned as to "obedience," as faithful Abraham (Heb. 11. 8). Hence the omission of his name from the list of those who *acted by faith*, and who risked in this world for the Lord. He went "with Abraham" (Gen. 13. 5), and there may be some who step out from many things, because they are "with" others. This is not sufficient. Many who gather with a measure of Scriptural concern would meet more carelessly if "circumstances" were changed.

Let us notice, with searching of *our ways*, some of the steps of Lot's failure. We have already seen the negative—no record of personal conviction. Oh that each word may be used to awaken us.

- (i) Lot lifted up his eyes, and beheld that the plain was well watered (10).
- (ii) Lot chose* (11).
- (iii) "Lot dwelled in the *cities* of the plain" (12). (How can a man dwell in *CITIES*? Moreover, his *tent* was still outside. Is there not the hint that some "dwell" in their business. They will work overtime for earthly things. They wonder that their spiritual life is dwarfed, but they dwell in the *cities* of the plain.
- (iv) He pitched his tent toward Sodom (12). Verse 13 is solemnly added. Beware of the "direction" of the *tent*: separation, but with a "*yearning*" for other things, ruins the home. Do not try and serve two masters. There may be a "tent" awhile—a measure of pilgrim-likeness—but what is your "toward?"
- (v) Lot . . . dwelt in Sodom (14. 12). It became easier to live in Sodom altogether.

* Observe a *silence* as to any *definite* seeking from God, or fellowship with God in details,—throughout his life.

(vi) The *tent* was no longer possessed (19. 4). It hardly fitted with Sodom.

O, beloved friends, let these words exercise us. It is so easy as one becomes older, to settle down more in the world. *We all have this danger.* Lot's business ties were linked with home ties (*cf.* Luke 14. 18-20). If we turn our children toward Sodom, we cannot expect anything but Moabites and Ammonites (19. 37, 38). *It is vain to expect saved households unless we have a growing enthusiasm for Christ.* We little realize the results of admixture. The steps may be gradual. There may be no open departure from the Lord, and yet the gold may lose its brightness and become dim. The Lord was, and is, merciful (19. 16), and the words ring out, "I cannot do anything till thou be come thither" (19. 22). Grace abounds, but we lose privileges. If we ignore a tent we may have to dwell in a cave, and even then fail to be separate from evil. Firmness of character for the Lord, with joy of His service, is our need (Deut. 28. 47, 2 Chron. 12. 14). Resolute devotedness is a spiritual need. To be saved personally is blessed, but are we willing that our dear ones should become as pillars of salt, and that Moabites should be a standing witness afterwards that we failed in the test of the tent-life, the pilgrim-life unto the Lord? Because we cannot see the effects at once, because the Ammonites are not born to-day, we may think our method is a good one, and that we are helping, and that too much separation is an extreme. *But let us not listen to ensnaring words.* Unwilling separation is an "extreme"! Miserable separation is a failure (Mal. 3. 14). But happy devotedness is rich with blessing to the praise of the glory of God's grace.

"WHAT THE SPIRIT SAITH."

IN each epistle in Revelation 2 and 3, these words sound forth,— a remarkable repetition in the *last* book of Scripture. And the same thought is impressed by "He that hath AN EAR." Thanks be unto God for our eyes—physically and spiritually,— but how important are our ears also. We do not wonder that the cleansed leper was anointed *first on the ear* (Lev. 14. 17), and that the Lord Jesus said "Blessed are your eyes, for they see: AND YOUR EARS, FOR THEY HEAR" (Matt. 13. 16). "Have you read the Scripture every day?"—we ask, and rightly so. But may we not add, "Have you HEARD the Scripture?" "Blessed is he that readeth, and they that HEAR" (Rev. 1. 3). Hearing truly, they will *keep* the Lord's words. "He wakeneth Mine ear to hear as the taught ones: the Lord God hath opened Mine ear" (Isa. 50. 4, 5). The Lord Jesus is thus beheld as the Example for all "*taught ones*": are we such?

Thus Revelation 2 answers two errors. First, some forget the living character of the Scriptures, and become "mental" in

their studies. But what God caused to be *written* in the past, the Spirit saith—*SAITH* in the present. This present tense is so important, and shows *continuance*. Have we not noticed the words, "He wakeneth morning by morning!" The Spirit of God "SAITH" the truth again and again, and applies Scripture to every need. This meets the second error:—some imagine an impulsive leading of the Holy Spirit which ignores Scripture, or at least makes it very secondary. But, on the contrary, He *saith* that which has been *written*. The WORD "WRITE" PRECEDES IN EACH CASE. Compare the words, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14. 26). Thus the Holy Spirit takes of the things of Christ, and reveals them to us (John 16. 14). His work was not completed with the writing of Scripture, though manifest in this (2 Tim. 3. 16, 2 Pet. 1. 21), but an inspired book needs a spiritual application.

Other passages emphasize the same message. We would remember Heb. 10. 15—"The Holy Spirit also *is a witness* to us," and Prov. 6. 22 "When thou awakest, it shall talk with thee." The Words of God are still mighty, and He applies them. The whole armour of Ephesians 6 includes "a spoken Word of God." How did Christ illustrate this in the wilderness? He used each time the *written* words, with mighty power. Satan *attempted* to use the same, though he *left out* part, in half-quoting a passage which was a sword against himself.* But Christ's reply was remarkable, not only did He say, "It hath been written," but also, on this occasion, "It hath been *said*" (Luke 4. 12).

A simple parallel may help. The *tone* of the voice means so much. Have you not heard an angry "Yes," a doubtful "Yes," a happy "Yes," a determined "Yes," and so forth? *One* word can attract or repel—and that a word of *one* syllable. Could not the expression, "These men did not come to the meeting yesterday" emphasize that some *other* men came, or that *they* came at some other time, or that they came *another* day,—according to the stress of the voice on "These men" or "To the meeting" or "Yesterday?" Then does not much depend on *how* I hear Scripture? And can we not see that it is not enough to read the book:—we must be *led* by the Holy Spirit? And thus is it manifest that the same words can be applied in *many* quite *different* circumstances, to "mean" much *more than* they mean *without* the right tone,† and thus to guide the trustful disciple. But God knew *every* possible tone, and every possible application when He gave the words, at the first. Thus "for our sakes" are they written (Rom. 4. 24, 15. 4, 1 Cor. 9. 10). Should we not seek the Lord's *own* use of His *own* book *in our experience*?

Another illustration may help. If I seek to learn a little Chinese,

* See the context, Ps. 91. 13.

† This illustrates Philemon 21, "More than I say."

to speak to the men of that nation concerning Christ, I find that one-syllable words have many "tones," with entirely different meanings. The *same* syllable may represent "save," and "teach," or both "help" and "hinder." How important is *the right* tone in such a case.

Is the Lord's *tone* to be put aside? Do we not want to hear His voice? This is the mark of His people. *His sheep hear* (John 10. 3, 27), and heart-receiving of the truth is linked with true hearing (Ezek. 3. 10). *The word "obey" is from the same root.* When Israel said "We will do *and* we will hear," they soon made the golden calf. We must HEAR first. To *read* Scripture is not sufficient: we need grace to *hear* the voice of God applying it. Satan used the "ears," in Genesis 3, against the Lord. Oh that we may illustrate a holy fear of this sin, and a striking contrast with those before us in Matt. 13. 15. Oh that we may obey the holy command, "Who hath ears to hear, let him hear" (Matt. 13. 9). A *tender* heart is joined with hearing (Heb. 3. 15 with 2 Chron. 34. 27). May we be "swift to hear" in the enabling of the Holy Spirit (Jas. 1. 19). Thus will our God be glorified in, and by, His obedient children (1 Pet. 1. 14).

"Since I came to Pharaoh to speak in Thy Name,
he hath done evil to this people." Ex. 5. 23.

"Although that was near." Ex. 13. 17.

THE Lord's ways are perfect. They are not always what we should naturally expect. But how imperfect our choice would be. It is a delightful thing to be in the hands of one Who is altogether Wise and Gracious,—and to be there gladly.

Sometimes we seem to be almost ready to say that the Lord's ways take a *long* time. And the path that is "near" is avoided. *Apparently* unnecessary difficulties are met. But our Heavenly Father knows our frame and our spiritual needs. If we had an easier path, we should lack His precious discipline and pruning. Moses antedated the deliverance of Israel, but, after forty years, when the fulness of time was come, "Even *the self same day* it came to pass that all the hosts of the Lord went out from the land of Egypt" (Ex. 12. 41). God is never late. When Moses "supposed" that his brethren would have understood, he did not realize what *training* he himself still required.

Jacob said, "All these things are against me." The working out of God's plan seemed strange to Joseph; "Until the time that His Word came, the Word of the Lord tried him" (Ps. 105. 19). Like David, he had a painful testing up to the thirtieth year, and Christ, though He was sinless, waited, as an Example; and, remarkably, the same year is brought before us (Luke 3. 23). Not that equipment arrives at 30, but even those who experienced

years of strain before did not always receive further responsibilities sooner. Thus we can now combine two thoughts:—(a) the privileges of waiting God's time, (b) the blessing of difficulties and seeming disappointments. If God worked at once there would be a "premium" on obedience, and *faith* would not be encouraged. The path of the Lord may mean many closed doors. It may become easy to do His will when we see results, but when obedience seems to entail difficulties not only for ourselves, but for others, as Ex. 5. 23 shows, the test is searching. Are we content to be accounted foolish for Christ's sake? Are we willing for increased problems, when it would be easy to avoid them? Are we ready to do the will of the Lord when that will appears to bring problem after problem, and no advantage, no result, no outward encouragement? The Lord's way and His time are best. Yet *absence* of success does not prove we are in His way, *absence* of numbers does not NECESSARILY evidence spirituality, *absence* of that which men call progress does not show we are pleasing Him: but the converse is often true, and the presence of many things which *we naturally* seek may be the reverse of real encouragement. On to be searched, through and through, by our gracious God, and to be humbled by all He sends and permits, and to be willing for His will, and to delight in His purpose, and to walk with Him at all times. Then will there be true success, and His people will see that, if our Asia and Bithynia are closed, a Macedonia will be opened. The Lord does not allow undue trials: He does not overheat His gold, or continue the refining too long. He knows the exact need, and do we not desire *His will alone*?

"Bring Them Hither To Me."

Matt. 14. 18.

Only five loaves, and they were barley too,
But Christ Himself well knew what He would do:
A little lad's small loaves the need could fill,
For Christ was pleased to work His gracious will.

And what am I? So weak, so frail, so small?
Who, who am I? So incomplete for all!
But if of barley, not of Satan's tares:—
God deigns to use *beyond* my longing prayers.

The loaves were brought to *Christ*, He did the rest,
If I am brought to *Him*, I shall be blest,
But if, with holding back, I seek my own,
How can His gracious use and power be known?

"Bring them to Me"—the loving word is clear,
The only hope for "useless" ones is here:
He deigns to use, but first we must be brought,
And in the "passing round" *our* toil is sought.

Thus when He raised up Lazarus from the grave,
 And proved His sovereign mighty power to save,
 First He commanded, "Take away the stone,"
 Then "Loose him": though He *could* have worked *alone*.

To change the figure:—*we* are vessels frail,
 But if made *clean*, HIS might will soon avail.
 'Tis not the gorgeous vessel He demands
 Clean, *earthen* vessels serve, when in *His* hands.

"Bring them to Me:"—this is His word of love,
 He deigns to welcome, sets our hopes above,
 The "weakest" may be "means" to bring Him praise,—
 How condescending are our Saviour's ways.

EACH tiny loaf a thousand well could fill,
 More than two baskets then remaining still:
 It seems too wonderful,—HE changes all—
 And multiplies the loaf that seems so small.

"I have no might, my mind seems weak indeed,
 'Tis little I can do; so full of need":—

'Tis not what *you* can do, 'tis what His hand
 Can do with those who now before Him stand.

The ass and colt—the Lord had need of *such*—
 The feeblest saint, transformed by His own touch,
 Is useful in the daily round, to show
 A life brought near to Him we love and know.

Stay then your fearing—near to Him abide,
 Bury your doubts, together with your pride:
 He uses whom He wills, and as He wills,
 His gracious strength the weakest saved one fills.

Your very need invites His loving might,
 To use the helpless is His true delight,
 'Tis thus He works, the glory is His own:—
 Bring them to Him—and let His strength be shown!

The wrath of God has nothing to say against one who is in Christ. It has much to say against any who would say anything against such! The wrath of God is on our behalf! The wrath of God is a guarantee of our salvation. We are saved through wrath on our Substitute. The waters, which drowned the world, lifted up the Ark. The very wrath of God is a comfort to His redeemed, and they rejoice with trembling. All the attributes of God are on their behalf.

Further Copies from Meeting Room of Believers:—61, Upton Lane, Forest Gate, London, E.7. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne. Correspondence welcome. Other Scriptural leaflets on Salvation by grace and Separation unto the Lord, and many other subjects, gladly sent (Issued freely, as the Lord enables).

Vol. xix. No. 11. Nov: 1921. Free.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"FOR THE EYES OF THE LORD RUN TO AND FRO THROUGH-
 OUT THE WHOLE EARTH, TO SHEW HIMSELF STRONG IN
 THE BEHALF OF THEM WHOSE HEART IS PERFECT TOWARD
 HIM."
 2 Chron. 16. 9.

A Word of Introduction.

B*Y the grace of God we are enabled to thank Him for the privilege of issuing these pages again. How wondrous is salvation. How wondrous is the privilege of pleasing Him. Many seem to think that obedience is a miserable thing, and that they are "free" to disobey, and that commandments are "grievous." Nay, the absence of commandments would be grievous. Love's standpoint is the only standpoint which pleases God. Oh that it may be our happy standpoint to the praise of His glory. That which is in the Holy Spirit can never become a mere burden: and that which is a mere burden is not in the Holy Spirit.*

"THE MEEKNESS AND GENTLENESS OF CHRIST." 2 Cor. 10. 1.

A DELIGHTFUL theme. Grace was poured over His lips. Not only is it written of Him that "He reviled not again," but also that He was "Meek and Lowly in heart." To the poor outcast, and to the despised taxgatherer, how gentle was He! And yet He said words of *hatred* against sin at the very same time: but, by His manner, He wooed those in whom grace was working. When the Lord begins, a Rahab may spoil the fulness

Further Copies from Meeting Room of Believers:—61, Upton Lane, Forest Gate, London, E.7. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne. Correspondence welcome. Other Scriptural leaflets on Salvation by grace and Separation unto the Lord, and many other subjects, gladly sent (Issued freely, as the Lord enables).

of an act of faith by a word of sin. The Lord does not record this in Heb. 11 and Jas. 2, though he mentions it once, and His hatred is clear. But faith is recorded three times. We must not lack proportion. Or take another case:—conscious of ignorance, one asks in faith for wisdom. Does the Lord limit Himself to explaining the cause of the ignorance, and harshly blame, or does He tenderly deal with the wish to know His will? "*He upbraideth not*" (Jas. 1. 5). Do you think this makes an increase of sin? How often it brings the *reverse* in one who is exercised. The Lord's tenderness makes us ashamed. Cannot we thus deal with one another? If one is overtaken in a fault, the limb out of joint cannot be set by "rough" methods of the flesh. "Ye which are *spiritual* restore such an one." And how? "In the spirit of meekness!" How can it be otherwise? If the feet need washing, the water of the Words of Truth, and not the knife of sarcastic criticism, must be applied. The remedies of men are often worse than the disease. *Meekness is not weakness*. It hates sin, it pulls out motes, but does not omit *self*-"beams" first. The Lord had none of these, but we have such, and only as we walk with Him can we learn of Him, and learn His character, that we may be "gentle" (2 Tim. 2. 24), and rejoice in the tiny plants of His grace. Little foxes spoil the grapes: shall we deal harshly with the *vines* or with the *foxes*? Oh for discriminating love! Hate sin, but be tender to those who have sinned. Love is gentle, and this is much of its strength.

I know it will be said, "The flesh will misuse this, and we shall be 'taken in,' and deceived." But, beloved friends, the flesh will misuse everything. The Lord's attitude to Judas is remarkable, though He knew all. There may be unsaved ones whom we *think* to be saved. We may be very gentle, and they may take advantage of this. But shall we *sin* to avoid this? We want to distinguish a carelessness about sin, and a tenderness toward all. Do not make excuse for sin, do not call sin "holiness," do not lower God's standpoint, but do not impute wrong motives, do not become critical, do not develop "cold pride," do not dare to be disappointed unduly in the lack of response to the Lord's truth, do not give up hopes if some appear colder. Look for rays of hope, look to Him for grace to deal with the problem. Be patient. The Lord will yet work. He will bring many out from snares of the devil (2 Tim. 2. 26). His hand is not shortened! While not mingling with societies that are not His will, while not excusing one sin, do not doubt His mighty love: only seek to love Him more. The tiniest gleam of encouragement should fill your heart with joy (1 Cor. 1. 4), and amid much that would discourage *remember Himself as the unchanging Encouragement*. An absence of meekness is often *disappointment* foisted upon a true desire to see much of His work, and such disappointment may spring from more occupation with *our* expectancy than with *Himself*.

A BROKEN UMBRELLA.

LITTLE things may contain the Lord's teaching, and thereby His blessing. A fellow-passenger trod upon the writer's umbrella on a bus, thereby suddenly breaking the stick. Such is the simple incident, but various thoughts came to the mind then, and have come afterwards, which seem to be lessons in God's own grace. Nothing is permitted without a purpose.

- (1) When a difficulty is met, at once a feeling arises as to the "loss" of the Lord's money, and *this* is well, for in these days, after inflated money, we are all inclined to forget to be prayerfully economical for the Lord's sake. Though the cattle on a thousand hills are His, let us not forget *every* penny is His, and *a trusteeship*, however small.
- (2) There is a real danger of temporary *impatience*, when *another* causes trouble. To praise for discouragements is not natural.
- (3) Linked with this is the thought which arises—"Another is to blame." But may it not be that the "umbrella," or whatever it be, as on this occasion, was not in the *right place*? Carelessness, however slight, however brought about—even by occupation with the Lord's work—is not to be excused. Nothing is too small to use aright.
- (4) How ready are most to assert themselves free from blame. Quickly the man who broke it cleared *himself*: but might not we have done likewise, or should we have shown *more sorrow*? *Sympathy* and personal searching of one's own ways are deeply important to children of God.
- (5) The land needed rain, but how often *our* present inconvenience affects us much more than all else, and we almost unconsciously think, "I hope it will not rain to-night." More willingness for the Lord's will, at personal inconvenience, is needed.
- (6) Another danger is that Satan should use right grief over any loss of the Lord's money, to make a distracted mind for the Lord's service. The temperament which does not know this peril is often "careless," and in greater peril: but to *feel* the temptation toward a distracted mind, and to *yield* to it, are, in mercy, quite distinct. In a somewhat parallel way many believers have encouraged remorse rather than repentance.†
- (7) If we SEE a loss, it is realized, but how often something *bought has been worse than useless*, because a compromise with the world, or an act of self-will:—yet we have not been affected by this greater loss, because UNSEEN.

* Unless spiritual blessings are extracted therefrom.

† Remorse is troubled by the effects: repentance sees and hates sin, and thus is far *deeper*, but it also understands God's overruling without excusing.

- (8) In like manner, we are concerned, and rightly so, as to an actual outlay: but what about loss through clothes wearing out more quickly, or *absence* of work, if these problems be through absence of *united prayer*? These losses may be a hundred-fold greater. Indeed, as the world is affected by what it SEES, so often we are troubled on *such* occasions only, and *lost* time, in general, is *unseen*: every moment is a treasure: we all often misuse ten such treasures.
- (9) Sorrow soon wears off. This is "natural." But though the Lord's mercy is often manifest in giving relief, there is a dangerous tendency to be occupied *with things for a little while*, and then to become indifferent. In a somewhat similar manner, we may become used to the sad state of the ungodly. This illustrates the same absence of godly concern for that which is unseen. Oh that there may be more depth.
- (10) How rarely we pray, *as we should*, about *little* things. When something small *tries* us, we feel how wondrously God condescends to our details: but we ought to *feel* this always. Oh to praise Him more, and to remember Phil. 4. 6.
- (11) Again, we are sometimes more "concerned" over a material loss than over spiritual loss:—more affected by a broken possession than by spiritual breakages. May our hearts be awakened now, that we may show more godly proportion, in the Holy Spirit.

If these "lessons" lead the writer and reader to more supplication, they will not be in vain, but unto the glory of God.

THE WAY INTO THE HOLIEST OF ALL.*

WONDER if you understand the title of this leaflet. It concerns a *most important subject* to us both. You and I are in this world—we have sinned against *God*—can we draw near to Him? He is holy, *altogether holy*. His dwelling is the holy place (Isa. 57. 15). Can we approach unto Him? Psalm 15 asks this question, and answers remarkably.

"Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in His heart. He that backbiteth not with His tongue, nor doeth evil to His neighbour, nor taketh up a reproach against His neighbour. In Whose eyes a vile person is contemned; but He honoureth them that fear the Lord. He that sweareth to His own hurt, and changeth not. He that putteth not out His money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

* Reprints of leaflets circulated to God's glory among Israel, during the period of their sad "Day of Atonement" *without atonement—without THE ONLY ATONEMENT.*

ONLY ONE is said to be able to dwell in God's holy hill. Do you know His *Name*? If you and I are to enter into the presence of God, we must be *accepted in Him*: this is our only hope. There is not another. WE HAVE SINNED. If we do all God's law henceforth, what about the *past*? "Turning over a new leaf" will *not* blot out the *past*. If we have reached *perfection* from to-day, this would not include one action *beyond our duty*, and the past would still remain a blank and *worse*: we should still *fall short*. We cannot make up for the past!

Our only hope is that the judgment should fall, and that, *after this*, we should be accepted. But if the judgment falls on us, there is *NO BLESSING AFTERWARDS!* The only hope of blessing would be *if* a Righteous One could thus be judged; for *He* must be raised up from the judgment, *because of His holy obedience* (Lev. 18. 5). But a Righteous One would *not* deserve judgment. Hence *He could* only take judgment in the place of sinners like to me! Such a Righteous ONE has been found!

Is not this the teaching of the sacrifices which God appointed EVERY DAY for Israel, with EXTRA sacrifices for *every week—every month—every yearly feast*? Why the *MANY, MANY SACRIFICES*? God's way of salvation is shown! But the bullocks and goats were not raised up from the judgment for *THEY* had *no righteousness*. But, on the contrary, a Righteous One *MUST* be raised to fulfil Lev. 18. 5.* Who is *THE MAN* of this verse?—The ONE of Whom Psalm 15 speaks!

If He died for *me*, He takes away *all* my sins. But if all my sins are judged and taken away, I have righteousness; that is, His obedience is counted mine. I *STAND BEFORE GOD IN HIM*. And the way into God's presence is open,—open to me! And now I want to please God every day. This is salvation by grace.

Such mercy was pictured in the Tabernacle. God taught Israel thus. God's room was called "the Holiest of All." None could go in, except ONE, by the blood of a sacrifice. *This* was *THE TEACHING OF THE DAY OF ATONEMENT*. The way into the Holiest of All, is *NOW* open if I have *SUCH A SAVIOUR*. But does the Hebrew Scripture speak of *THIS* Sacrifice? It does! It reveals *the Righteous One* of Psalm 15 as the *One Sacrifice* of Isaiah 53. 11. And yet Israel reject the very teaching of which the Hebrew Scriptures are *full*.

Dear reader, do you not feel your danger? You need a Saviour. And a Saviour is ready to welcome. The ONE of Psalm 15, has borne sin for sinners (Mic. 7. 18), and salvation is free to-day. Do you not desire to come to Him now? A loving invitation to the heart-troubled sinner is God's own testimony. This is, indeed, precious—precious beyond all understanding—and it is *TRUE!*

* Lit: "THE Man will do: as in Deut: 8. 3, Matt. 4. 4, a Messianic Prophecy.

SEVENTEEN TIMES.

SEVENTEEN TIMES in *אחרי מות do we read of making an atonement כפרת and 6 times is the mercy seat כפרת mentioned. And 21 of these occurrences are in the *one chapter*, Lev. 16. How great is God's emphasis on atonement: how precious must it be before Him.

The love of God is *wonderful*. All are, by nature, sinners. Judgment is deserved. But the *grace* of God *shines out*. "After the death of the two sons of Aaron" (16. 1), He *graciously* spoke of atonement—ATONEMENT—ATONEMENT. Where sin abounded, *grace* did much more abound. God's love should make us ashamed of *our sins*. Can we dare to despise His salvation?

But let us notice HOW the atonement was made. A mistake in this is full of *danger*. The *first* reference (16. 6) is linked with the word "SIN OFFERING," and the *last* (17. 11) alludes *twice* to THE BLOOD. Atonement *without* blood is not God's teaching. It is true that Lev. 16 mentions (a) afflicting or humbling, of the soul (29), (b) the putting aside of work (29), and (c) the special day marked out (30). But most remarkably it does NOT say that humbling of soul—which included fasting and repentance—made atonement. It does NOT say that the day could make atonement. The very things which Israel retain now are NOT said to make atonement: that which they do NOT possess made atonement! Without a priest, and without a sacrifice, there CANNOT be atonement. Is not this Israel's position now (Hos. 3. 4), and are not the Gentiles in the SAME position? There is NO hope for man on earth! There is NO hope for man in man!

But the SEVENTEEN TIMES REPEATED word still sounds out, and GOD delights to provide atonement. GOD delights in mercy, is the testimony of Micah 7. 18. How has He shown this? Listen to the words of God's love—מיִאֵל כְּמוֹד נִשְׂא עוֹן—That was the true תְּשׁוּבָה service, when הוּא חָנַן רַבִּים נִשְׂא as Isa. 53. 11 makes clear. Atonement is possible: yea, atonement has been made, for all who rest upon God's own Gift of the blood—אֲנִי נִתְחַן לְכֶם. NOT *your* fasting, NOT *your* prayers, NOT *your* works, NOT *your* religion; NOT *my* fasting, NOT *my* prayers, NOT *my* works, NOT *my* religion.—NOT another man's fasting, NOT another man's prayers, NOT another man's works, NOT another man's religion—but GOD'S own GIFT, GOD'S own Provision, the *Grace* of God, and the atonement of Messiah, Whose name is עִמָּנוּאֵל—God *with* us, and in Whom two remarkable statements in אחרי מות have come true—one

* "After the death."—The Jewish name for the section of the Law containing Lev. 16 - 18. † Including Lev. 16. 20, "reconciling," A.V.

‡ "Who is a God like unto Thee, BEARING INIQUITY."

§ Lit: "Thou wilt cast" (Mic. 7. 19). Israel call part of their "New Year" ritual by this name. || "He Himself bare the sin of many."

¶ "I gave it to you." ** Immanuel. * See 1st footnote.

speaks of righteousness, the other of atonement:—

"The Man will do them and live in them."

(There is no "if" in this verse: "A man" is not the literal translation). The second passage is Leviticus 17. 11.—

"For the soul of the flesh—it is in the blood, and I gave it you upon the altar to make an atonement upon your souls, for the blood—is in the soul (the soul of the Lord Jesus, Isa. 53. 10, 11, 12)—it will make an atonement."

Messiah became THE Man, the ONLY Man to keep all the commands: but He was also God, *bearing iniquity*, to fulfil Micah 7. 18. The Child *born* was also the Son *given* (Isa. 9. 6), and His blood was *given* (Lev. 17. 11) that poor helpless sinners may be saved for ever. This is the *grace* of God. *Grace* is free—*Grace* is real—*Grace* is everlasting—in Messiah! Oh that some who read these lines might know this ONE precious salvation even to-day!

"DO YE NOT YET UNDERSTAND?"

THESE words of the Lord Jesus search *us*, and this is well. They reveal, moreover, His hatred of sin, and His gracious, yet firm, manner in pointing it out. How much we have to learn from all the life of the Lord Jesus! But *one* special aspect is, just now, on the writer's heart. We come across to-day those who bear Christ's precious Name, and yet who seem to oppose parts of His truth. We need to guard against all pride in semi-conscious contrasting of our attitude as to the same parts of Scripture. And we need much *grace* not to be irritated at all. The Lord reminds us, too, that some may be His, and really love Him, and yet be ignorant of much of His will. *We ourselves* are more ignorant of *other* parts of His own truth than we realize. There is need for humility, and yet sin must not be excused. And misinterpretation of truth is sin; though it be in ignorance yet is it *sin*.

What then, beloved friends? If the Lord's disciples when *with* Him were so *slow* to grasp, if the dear children of God in the days of the Acts were so *slow* that Acts 15. 5, 6 and Acts 21. 20-25 refer to *years* after Pentecost, do we not well to be patient—PATIENT—oh that this word may ring out, and yet not to excuse one sin! "Patient":—for their slowness may be partly through *our* lack of spiritual fervour, and lack of growth in other parts of truth. "Patient":—oh that this word may not be a word only, but a call to heart-devotedness. Let us not *hastily conclude* that the sin is defiance. The beloved ones laid on our heart do not yet understand. They seem to "oppose themselves" (2 Tim. 2. 25). But this may be a *snare* of the devil, and they may, at heart, want to please the Lord. Let us not be discouraged, and give up those

who are slow; or think the labour is all vain, if years of toil seem to have so little result. "Do ye not yet understand?" is a call to us not to be *weary* in well doing. In due season we shall reap, if WE FAINT NOT.

KNEELING.

THE Lord does not command His people to "kneel" in a way that would suggest a bodily ritual. There is much to draw to love and devotedness, but nothing to lead or attract our hearts to mere legalism in His gracious dealings with us. Nor would He make the weak or aged saint feel troubled at inability to kneel. He is not a taskmaster. But Scripture does *encourage* kneeling in prayer. We think of Solomon in 2 Chron. 6. 13, of Elijah in 1 Kings 18. 42, of Ezra in 9. 5, of Daniel in 6. 10, of Stephen in Acts 7. 60, and of Peter in Acts 9. 40. The twofold stress in Acts 20. 36 and 21. 5 is very precious, and in the latter verse we have a *united* kneeling.

The words of Eph. 3. 14 are incidentally introduced:—*nay, there is a Divine purpose*,—"For this cause I bow my knees unto the Father." Is it without a meaning that Heb: 12. 12, quoting Isa. 35. 3, refers to the *hands* and *knees*?—BOTH are emphasized in prayer (see 1 Tim. 2. 8); and is not *weakness* often most manifest as to that spiritual privilege? The use of the *body* for the Lord is *not* unimportant (Rom. 12. 1, 2 Cor. 5. 10). As the use of the voice may refresh the heart, so the humble action of the knees may not only express but *encourage* and increase lowly reverence, and may help to keep the child of God from an apparent carelessness before others. Sometimes the use of the body aright in prayer is used by God to help intensity. Alas, how often we have yielded to Satan's persistent attempt to cause sleepiness at a time of prayer (Mark 14. 37).

Earnestly, and affectionately, the writer would invite believers to ponder this privilege, and not to allow a fear of *mere* ritual to keep them back from a godly contrast therewith. If we take this standpoint, we shall be afraid to pray at all lest we become used to it, afraid to read Scripture lest we make it a bare form, afraid to thank God for food lest it become an outward ceremony. Let not fear of possible failure in this direction hold us back from that to which our Lord invites. A morbid dread of such failure dishonours Him Who enables obedience. Oh that, in the Holy Spirit's power, we may remember and enjoy the principle and precious teaching set forth by kneeling, which the Holy Spirit shows, both in the Acts and Epistles, belongs to saints of the present dispensation.* May we worship in spirit and in truth, and take to heart the hints and *helps* which our Lord has graciously provided.

* Psalm 95, applied in Heb. 3 very definitely, contains in verse 6 a suggestive word for those made near in Christ Jesus.

Vol. xix. No. 12. Dec: 1921. Free.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"HOW SWEET ARE THY WORDS UNTO MY TASTE! YEA SWEETER THAN HONEY TO MY MOUTH! THROUGH THY PRECEPTS I GET UNDERSTANDING: THEREFORE I HATE EVERY FALSE WAY." PSALM 119. 103, 104.

A Word of Introduction.

BY the grace of God we are thankful to send forth these pages. But BARE reading will bring no fruit. If the heart is exercised before the Lord, and the pure mind is stirred up by way of remembrance (2 Pet. 3. 1), and love to Him is KINDLED—a living flame—and obedience becomes less spasmodic:—then God is glorified! But mental knowledge is VAIN BY ITSELF. These meditations are not instead of Scripture, but to lead to the Scripture which God has given; that it may be used not only as a reading book, but for FOOD, for DEFINITE DECISIONS. The enjoyment of the sweetness of truth must be linked with understanding, and HATING every false way, or else it becomes MERE SENTIMENT. Dear believing reader, let our hearts be stirred to obey the Lord, in the daily enabling of the Holy Spirit. You see part of His truth: act on it, and He will show more. Practice the privilege of losing for Christ's sake!

COMING OUT TO HIM.

NOT to IT but to HIM, the precious Lord, Who, "that He might sanctify the people with His own blood, suffered without the gate: let us go forth (lit: come out) therefore unto Him without the camp, bearing His reproach" (Heb. 13 12, 13). Ah, beloved readers, is it so? 'Tis not, "I am of another persuasion," or "I am a follower of Mr. So and So," or "I am one of Mr. So and So's

Further Copies from Meeting Room of Believers:—61, Upton Lane, Forest Gate, London, E. 7. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.

flock," or even "I belong to the brethren," or, merely "I am undenominational," but the call is to come out to HIM.

So subtle is the flesh that we often unconsciously use language which expresses our failure to put Him first, and, in its turn, increases this very failure by using it. For "words" affect us more than we think, and influence *other* believers more than we realize.

The Divine order is precious: (a) "unto Him" (b) without the camp, (c) bearing His reproach": not, "without the camp unto Him," nor, "bearing His reproach unto Him." If HE is not first, "without the camp" becomes Pharisaism, if HE is not first, "bearing His reproach" becomes a weariness. Doubtless many will agree with these *words*, but are all acting on the Lord's will? He says "Why call ye Me, LORD, LORD, and do not the things which I say?" When His commandments are called "hair-splitting," is there not need for confession of sin? When the conscience of a child of God as to the Lord's "little words" is rudely set at nought, is there not need for confession of sin? A tender conscience is a greater need than mere activity. Ah, what is activity without devotion to Him? A hay and stubble (i.e. an Egyptian brick) building can *soon* be erected, but it is not His temple:—it is only for the fire.

Doubtless some beloved ones in Christ who express themselves unwisely mean to please Him. The dear men at Ephesus *said* they were baptized "UNTO John's baptism," as if the act was *its* own goal. The apostle lovingly corrected this (Acts 19. 4). And godly intelligence is still needed. What is our "unto"—a religion—a man—a meeting room—or HIMSELF?

Probably if we glibly reply, "Himself," we know very little of what this means. "I am of Christ" may be the climax of sectarianism (1 Cor. 1. 12), for it expresses pride. But our object *should be Himself*, and if we can humbly say, "I am my Beloved's, and my Beloved is mine," let us seek to be with Him, and to do His will, in the power of the Holy Spirit, whatever denominational chains—and undenominational chains—are snapped! And let us beware, in all the breaking, that we do not break love, *felt* love, to *all* His own. He died for them. Let us seek grace lest *self*, nominally with Him, becomes the attraction, and *self's* exactness before Him,—instead of a mortified self, and *Himself exalted*, in reality as well as in word.

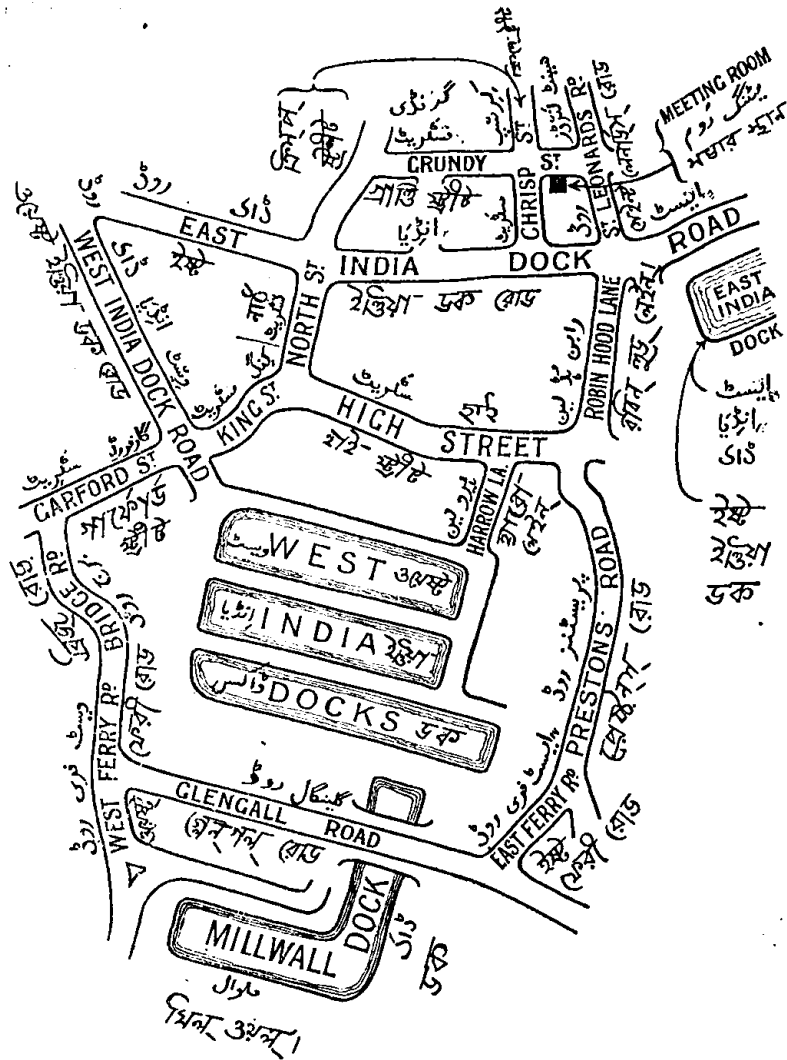
"If we come out, we shall come out to *nothing*." "What are these believers to come out to?—There is *nothing*." Solemn words, and yet expressive of much *partial* heart-exercise to-day. But let the Lord's glorious attracting power, and His keeping power be brought into view. If all who "hesitate" would obey Him each step at a time without waiting to see the next step, there would be a manifest reviving. "By faith Abraham . . . obeyed, and he went out, not knowing whither he went" (Heb. 11. 8). If he had waited to see Canaan first, he would never have reached it. Read Heb. 11. 8 with 13. 13. We do not know *whither*, but

we do know to *Him*! The Person, not the place, is before us. But the peril is real if our eyes are taken off Him. Every step higher makes it easier to fall further IF our eye is afterwards taken off Him, and "separation" without His continued power, becomes a bare routine, or a basis for reaction, and we slip back! Those who remained in the boat were safe, but Peter's stepping forth brought him into greater danger, *as soon as he saw the waves instead of his Lord*. It is perilous to urge any to act beyond their faith: it is perilous to depend on yesterday's faith. Each act of faith necessitates more faith. Abraham heard the call: "Lot went with him," and *afterward went back*. If you come out to a meeting, and that meeting fails, you may go back to Christendom's open neglect of the Lord's will, or to barren slothfulness; but if you take *each* step to Him, and keep *Him* in view, He will not fail, nor be discouraged,—nor will you be discouraged, but will find Him faithful every day. With *His* opening words, we would prayerfully reach a climax:—"Let us come out, therefore, unto *Him*, without the camp, bearing His reproach." The precious attraction of Christ is worth more than all else: may we be granted the joy of enjoying Him, unto His own glory, both now and in that Day!

"BESIDE."

THIS word rings out with a delightful emphasis in Lev. 23. 38. Israel were encouraged to rejoice in the Lord and the Lord's will. Regular weekly arrangements and special feasts and freewill gifts were all precious opportunities. Working for Him and giving to Him are not a burden:—far otherwise. They are privileges, intensely precious privileges. "Beside," "beside"—let the word be a living joy in our lives! What shall we render unto the Lord for all His benefits? Is there nothing else which we can give? Have we not some more possible luxuries of giving up? Are there not open doors of devotedness unto the Lord? Something more—and yet something more—and again something more. All for Him! Do not restrict this to the idea of preaching and public service. The higher honour in Ezek. 44 is ministering unto the Lord (verse 15 with 11), and the precious rewards in Matt. 6 are for *secret* devotedness. Lev. 23. 38 emphasizes giving. The only "holidays" which Israel had were for the purpose of enjoying themselves in more giving unto the Lord, and in special acts of obedience. Oh for the delight in Himself which delights in all His will! Oh for the spirituality which rejoices not only in *overtime* but in *all* time—unto Him.

Of some it may be said that their obedience is, at times, rather from fear of breaking God's Will than from happy love of doing it. They are rightly afraid to grieve Him, but should rather *rejoice* to please Him more!



A GREAT DIFFERENCE.

Heb. 9. 27, 28.

之以己如一夫
 者...以是死存
 以復負基死乎
 致顯衆督後人
 極於罪一有者
 救望將獻鞠有

DO not think these pages are simply to "interest." Our object is far larger : it is God's glory in more prayerful interest. His grace is to men of ALL nations, and the welcome words of Matt. 28 18-20 sound forth. Men of all nations are found in this city. Shall we not tell them of Christ, our precious Saviour? It may be a strain--there may be language problems--but is it not worth the prayerful effort? Many may never be in London again. And so we have been privileged to open 130, GRUNDY ST., near East India Dock Rd. But some do not know the way--hence the map with its three languages. And, beyond this, we shall delight to point out THE WAY (John 14. 6). Ah, dear reader, do you know Him? Then do you not rejoice to take an interest in others--a prayerful interest. If you could see men of various nationalities listening to God's truth in their own tongue,--and this has been our privilege even when the meeting room was as far as Bow--you would count time brethren have spent in loving labour a joyous privilege--for Him. But we need much prayer, prayer for preparation, prayer for tactful presentation of the truth, prayer to be able to understand the strange languages and idioms. God is able. God is faithful. How we need His grace!

YOU look at the strange Chinese characters : they are not to amuse. Christ is set forth thereby. Do you not feel a loving concern for China? Each Chinaman has a soul, and there are millions. And those in this city need the gospel. The strange manner in which the writer was led to do a little service thus shows God's gracious ways. A friend asked him to give a leaflet to a Chinese man : he did not feel free before the Lord to pass on a picture. This caused a sense of responsibility to give something else, even the plain Scripture. Soon, with two others, he visited "Chinatown" in Poplar, and impressed with its tables of pleasure-loving, broke up the Chinese Testament in his hand and gave away pages. Returning, he told others of the sad need, and found the Lord was directing their hearts in the same way. An opportunity came to learn a little Chinese, and so the work of love went on. It is still ploughing, but a privilege--for His sake. We shall value a room in the immediate neighbourhood, when the Lord opens the way, but meanwhile it is a joy to visit the men in their ships and homes, when time is granted about once a week, and in broken tones to tell of a mighty Saviour for sinners of all nations. Dear reader, is He your Saviour? Then how can you hold back from prayer for China?

THE HOLY SPIRIT'S WORDS

CONCERNING

THE STATE OF THE UNGODLY NOW:

(A Witness Against Annihilation Theories).

IF we acknowledge the words of God, we recognize *eternal punishment* (Matt. 25. 46). The sad theory that all will be *saved* and which maintains that anything else is inconsistent with *the character of God* MUST be proved a fallacy if we can find *one* case where it would have been good for a man not to have been born. And we *can* find such a case (Matt. 26. 24, Mark 14. 21). Many other passages show that his doom is that of others also.

But this sinful *theory* of human decision as to what would be inconsistency with God's character is, at its best, *proud reasoning*: it would apply, *in its measure*, to God's present providence, if it had any force at all. The argument "*I should not act thus*," leads logically to a quarrel with God's perfect wisdom *now*, and to a presumptuous *infidelity*, terribly contrasted with the simple confidence of Gen. 18. 25 and Rom. 9. 20. Heaven-born faith knows sufficient of God to believe *Him amid problems*,—which every form of human reasoning only shifts, or for which it substitutes *other problems far, far greater*. Yet "*annihilation*" seems to many attractive, to many because of the very tendency to "*reason*." But the character of God does not need *our* explanation or defence! Some, however, are drawn to this doctrine, through a *mistaken* application of certain Scriptural words, and these lines are sent forth with a loving desire that God may draw His dear children out from any of these errors, which can only bring loss at the Judgment Seat of Christ (a leaflet on this subject—"Why I do not believe in that which has been called Conditional Immortality"—will be gladly sent).

It seems to the writer that many are led astray because they hear the argument—"If the wicked shall perish, be lost, and destroyed, if they shall be burnt up root and branch, if they shall be as the stubble, if they shall be no more, if the second *death* is their goal—how can you alter the plain force of these words?"

WE HAVE NO WISH TO ALTER THEM, but we wish to accept *God's interpretation of His own words*. Even we ourselves *often* use the word "*perish*" of the destruction of *well-being*, and "*death*" is NOT NON-EXISTENCE, even in English. But the Scriptural argument is stronger. Do you think Scripture is written from man's standpoint or from God's? You read of "*unclean beasts*":—were they necessarily unclean before men? What was the uncleanness? Was it not that they were *unclean* and *unacceptable* before God? What is "*access*"?—is it not *access to God*? Indeed—what is the *standard* throughout

Scripture? Is it not *God's standard*? Thus too the *standpoint*. I read of a *believer*. What is a believer? *Every* man believes something! Ah, but the word is used from God's standpoint. *Faith* is faith in the Lord. I find the word "*church*"; it means "*called out*." By Whom? For Whom? By God and for Himself. And thus is it throughout. *Life* does NOT mean bare existence, else the present gift of salvation and life—"You hath He quickened"—would be meaningless. "*Life*" is more *than* existence: it must be understood from God's standpoint. And death is *quite* distinguished from non-existence: it is a *condition* described from God's standpoint.

And now we approach the startling thought, that if the words which are said by some to prove annihilation in the future have such an interpretation, they also prove it to-day! Then the men with whom we speak in daily life *are* annihilated, IF THIS IS THE MEANING—for sinners are *dead in sins* now (Eph. 2. 1). The Lord Jesus said "Except ye eat the flesh of the Son of man, and drink His blood, *ye have no life in you*" (John 6. 53), and again, "He that loveth not his brother *abideth in death*" (1 John 3. 14). If we put such passages side by side this will be clearer to the disciplelike believer.

"He that loveth not his brother *abideth in death*." 1 John 3. 14.

"The wages of sin is *death*." Rom. 6. 23.

"Except ye eat . . . ye have *no life* in you." John 6. 53.

"Shall *not see life*." John 3. 36.

"She that liveth in pleasure is *dead* while she liveth." 1 Tim. 5. 6.

"It is appointed unto men once to *die* and after this the judgment." Heb. 9. 27.*

"Thou hast a name that thou livest and art *dead*." Rev. 3. 1.

(Note Matt. 8. 22).

"The *lost sheep* (*perished*, same word) of the house of Israel." Matt. 10. 6.

"Except ye repent ye shall all likewise *perish*." Luke 13. 3, 5.

"All nations *before Him* are as *nothing*; and they are counted to Him less than nothing and vanity." Isa. 40. 17.

"That bringeth the princes *to nothing*." Isa 40. 23.

"Trees whose fruit withereth, without fruit, twice *dead*, *plucked up by the roots*." Jude 12.

"Leave them *neither root nor branch*." Mal. 4. 1.

* Another remarkable illustration that death does not mean non-existence is, "I saw the *dead*, small and great, stand before God."

The list might be increased, but children of God have now started on a study of deep importance—and one of *practical* effect:—Take GOD'S STANDPOINT FOR ALL!

There are other helpful hints in Scripture which illustrate, e.g. "To destroy all flesh *from under heaven*." "That soul shall be cut off *from among his people*." "The Lord shall blot out his name *from under heaven*." "God shall . . . root thee *out of the land of the living*." "Everlasting destruction *from the presence of the Lord*." The added words are so frequently before us.

Nor can we forget *the converse*. Believers have *died* to sin, i.e. from another standpoint words concerning them are set forth, and they are "nothing" from the standpoint of self (1 Cor. 3. 7, 2 Cor. 12. 11).

Further, returning to God's standpoint, who are the blind in Matt. 15. 14? And who is the naked one of such a verse as Rev. 3. 17? Do we not see that Scripture is not an ordinary book, if it is written from GOD'S STANDPOINT? And so if the passages used by men to prove annihilation really proved this, then we should be brought to say that conscious men, among whom we work, are annihilated NOW. Dear believing reader, reject this theory: it hides the truth: it dulls God's testimony: it is not of the Lord. Maintain all that He has said, in the power of the Holy Spirit, if you have tasted that He is gracious, and let the spiritual result be that all your daily life, even in its tiny details, is more and more

FROM THE STANDPOINT OF HIM WHOM YOU LOVE.

"Out of Death Into Life."

John 5. 24.

These well-known words have been blessed to many souls:
Oh that God may use them again and again.

1. The Sinner's Natural Condition.
 - (a) Dead. Gen. 2. 17, (5. 3). Eph. 2. 1, 5, John 6. 53.
 - (b) In the sphere of Death. 1 John 3. 14, 5. 19.
2. The Believer's Glorious Privilege through the Death of Christ (Rom. 5. 6, 8, 6. 23).
 - (a) Quickened. 2 Cor. 3. 6, Eph. 2. 1, Rom. 6. 13.
 - (b) In the sphere of Life. 1 John 3. 14.
3. What Salvation is *Not*.
 - (a) *Not* a mere reform or improvement.
 - (b) *Not* a bare religion.
 - (c) *Not* a temporary change.
4. The Completeness of the Contrast.

Cf. "Once darkness, now light."
"Out of darkness into His marvellous light."

If any are saved, there should be this manifest change.

Further literature, concerning the Lord, gladly sent (international) to exercised believers for personal perusal, and **passing on** to God's glory, some also in German, Spanish, Russian, Polish, Czech, Roman:

— "To Testify the Gospel of the Grace of God." —

COPIES FREE (as the Lord enables) on application to:

Scriptural literature for Believers

Gottlieb-Daimler-Str.1 – GERMANY – 74343 Sachsenheim