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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"GLORY YE IN HIS HOLY NAME : LET THE HEART OF THEM
REJOICE THAT SEEK THE LORD." Ps. 105. 3.
"THAT NO FLESH SHOULD GLORY IN HIS PRESENCE . . . THAT,
ACCORDING AS IT IS WRITTEN, HE THAT GLORIETH, LET HIM
GLORY IN THE LORD." 1 Cor. 1. 29, 31.

A Word of Introduction.

IT is a joy to see the negative and THE POSITIVE of a life that pleases God. Self-glorying is shut out, but our Heavenly Father does not cause a vacuum. The heart should be filled with praise,—yes, filled to overflowing with praise. These pages are not sent forth simply to encourage "accuracy" of doctrine, but that, in the HAPPY path of SIMPLE obedience, there may be the joy of worshipful DELIGHT, unto our gracious God. Mere head-knowledge is vain. A mental strictness may be but pride, and rigid orthodoxy, without growing love, is not welcomed by the Lord. Let us be prayerfully concerned to be Full of Praise.

"HALF A SHEKEL."

Ex. 30. 13, 15 ; 38. 26.

EVERY Word of God is pure, and *whatsoever* things were written aforetime were written for OUR learning. Why then this precious emphasis on a *half* shekel ? 1 Pet. 1. 18, 19 gives the answer. You are not the *only one* redeemed. The coin chosen implied a beautiful *fellowship*. "Half a shekel": yes, redemption is a stepping stone to true, deep, real, *brotherly love*, and more than a stepping stone. *Pride* is shut out : always remember, and remember with gratitude, *half* a shekel. The Lord did not love you *alone* : and the Lord does not isolate you

now. Independence is grievous: love the brethren, on the line of *His love and His will*.

The *extended* explanation, "a bekah," "half a shekel," "a shekel is twenty gerahs," must have a further meaning. "A bekah" implies a completeness for ME: "the Son of God loved me, and gave Himself for me" (Gal. 2. 20): there is a *personal* fulness as well as fellowship. "Half a shekel," further reminds us of the words, "Is He the God of the Jews only?—Is He not also of the Gentiles?"—the *two* cherubim, and the *two* sides of the lampstand have the same thought:—'tis ever unity in Christ. The *ten* gerahs would seem to give a view of the *MANIFOLD* blessings in Him, which are ours. Oh that we may live devotedly in the light of such love. Joyous obedience should overflow, whatever be the strain. God is able! God is gracious! Shall we not *enjoy His will to-day?*

SOME UNPALATABLE THOUGHTS, IF we are NOT in Harmony with the LORD.

(May the Lord grant graciousness of manner, and *personal* humbling and conviction to the writer, as he passes on thoughts which seem to help in the narrow path).

If we build again the things we threw down, can we expect the JOY of the Lord? If we return IN HEART to Egypt, can we anticipate gladness? If we are a *little more* world-like in dress or manner than we *were*, can we expect a delight in *Himself*?

... ..

It is easy to punish ourselves by a lingering look backward, and then to blame others when we lose happiness on this account.

Many a believer knows enough of the Lord's will not to be happy in broadness, but not enough of the Lord to be happy in narrowness *unto Him*.

Esau for one morsel of meat sold his birthright, and how often children of God for one morsel of earth sell their joy.

... ..

Many to escape bondage run into the bondage of self. For what is *real* bondage? NOT narrowness! NOT obedience to commandments. NOT loving harmony with others! It is simply lack of communion with the Lord.

... ..

If we grumble, we punish ourselves, as well as rob others. The complaining spirit always hinders true and real usefulness.

Yet if we complain, we cannot see ourselves: we catch at the straw of some *real* failures of others, and straining out the harmful gnat, swallow the camel of our own peevishness.

"I took your father Abraham."

"I took thee from . . . following the sheep."

"The Lord *took* me as I followed the flock."

"Ye have not chosen Me, but I have *chosen* you."

Josh. 24. 3; 1 Chron. 17. 7; Amos 7. 15; John 15. 16.

SALVATION is *all* by grace, and *all* its fruits are to the praise of the glory of God's grace (Eph. 1. 6). It is a mercy to see the *twofold* grace of 1 Cor. 15. 10; and the *twofold* rest of Matt. 11. 28-30:—the grace of salvation AND grace for service. The Lord claims His people that they may serve Him! Salvation is not for selfishness. The Lord draws His people to *Himself*: His for ever: His *to-day*.

It is delightful to seek, to expect, and to see, His *hand*, and His will as to service. We would not desire great things *for ourselves*. If He calls to the background, let us go. If He calls to the foreground, let us not shrink. True glory is seeking *His glory*—all else is failure, though it be exalted by human approval. The glory of a child of God is to be used by Him. Let us be glad that He chooses our inheritance for us. "*Lord, what wilt Thou have me to do?*"

And Num. 27. 18 illustrates the ever-precious principle, "Whatsoever thou shalt bind on earth shall *have been bound* in heaven." This true force of the often misunderstood passage in Matt. 18 is *so helpful* in daily life. What God has marked out we should cheerfully *do*; what He has cleansed, and regarded as clean in heaven, (for the great sheet was let down from *thence*), we should not call common. Paul, a bondservant of Jesus Christ, sought to fulfil *correspondingly* the afflictions of Christ in his flesh, i.e. the legacy of Christ was his, and he sought to live out his Lord's will, simply according to the Divine plan! THAT is holiness, if it be with love's willingness, and in the Holy Spirit. *All else* is vain. "Look that thou make them *after their pattern* which was shewed thee in the mount" (Ex. 25. 40, cf. 9). This is the pervading thought of Scripture: may it be central in our lives, because *He* is central.

"I took." "God hath set." "He calleth unto Him whom He would." Such words destroy the praise of man, and take away independency. They judge envy, and remove scheming. "I took": oh, what grace. "I took"; oh, what responsibility. But the very grace encourages to the responsibility, and as to salvation and service *alike*, however "little" the prominence of the latter may seem, let there be the happy realization of *the will of God*. To please Him is more precious than to rule a kingdom, and in truth, more prominent, in the *only* place where prominence counts, i.e. **BEFORE HIMSELF**.

“HIS OWN.”

Acts 4. 32.

THE peril of to-day is *self*. 'Tis when *self* is acknowledged, the world ensnares, and the agents of him who was the prince of this world come, and have something in us. *Discipleship is not a matter of surplus or percentage*. “Present your bodies” (Rom. 12. 1): “So likewise, whosoever he be of you that forsaketh not *all that he hath*, he cannot be *My disciple*,” “My learner” (Luke 14. 33). *Do we believe this literally?* Then we cannot buy even our clothes as we think!* Love to Christ will keep us out of the world's fashions in a thousand ways. You cannot “force” this, any more than secure it by Act of Parliament. *Only love to Christ will lead in this direction*. The attraction of His love is more “drastic,” than all bare compulsion: “The love of Christ constraineth us.”

When there is revival of a *deep* character, selfishness is laid low. Hence the words of Acts 4. 32, where we have at least a twofold thought: (i) “Ye are not your own,” (ii) “Neither said any”: talkativeness is a peril, and we “talk” *in our hearts*. The first thought is precious, and brings us to a lowly position before the Lord, when the Holy Spirit applies it; though the very same words are misused rather to make us see others' faults when the *flesh* applies them. 'Tis a miserable thing to lose the privilege of obedience, by “seeing” the mistakes of others. *A dove does not feed on carrion!* Beware. It does not require saintship to be a critic. The devil himself can criticize the failures of a Joshua and a Job. 'Tis a poor gain to “score a point,” which obscures the privilege of the joy of obedience, through giving *this* verse to Mr. So and So, and *that* verse to some one else.

The second thought on “saying” is likewise precious. Mark the thought of ch: 5. Ananias and Sapphira *chose* to compromise.† They had better not have “given” at all! They actually *gave* part. But! There was pretence of more! “I would thou wert cold or hot.” To follow *afar off* may bring us to more dangers than keeping away altogether. (This in passing). Now observe the *other* thought of Acts 5: read verse 4, “Whiles it remained, *was it not thine own?*”§ Socialism is *not* commanded. Personal responsibility leads to more *self-denial*. Hence

* Only in His light can we see light, and in this light we have fellowship, NOT worry (1 John 1. 7).

† The same word is used for “price” and “honour”: “purloined from the honour.” The Holy Spirit seems to suggest the danger of seeking a reputation for giving, or “appearing” to give—whether of love or money or anything—more than we do. The devil would seek to twist this precious warning to make a sensitive saved one self-conscious, and thus, by the *opposite* swing of the pendulum, prevent the privilege of devotion to Christ. If we complain of “ourselves” in a *wrong* way, we disparage Christ's work in us.

§ Note that there was no compulsion. All things were in their “power”: but the attempt to *blend* is ruinous.

the stress on “say” in 4. 32. Bare physical “giving up,” though it be “all,” by a feeling of fleshly compulsion, is a temporary excitement, and leads to little exercise of *heart*. Love regards *everything* as held for the Lord, and therefore ours to be available to use for Him, at the very moment He wills. Thus one is *always* concerned, (distinguish from “anxiety”), not to be out of harmony with Him. This is a precious principle, and a continual call to communion with Christ. It may involve much more giving up *at once*, but it involves much more giving up after, and giving up at *all* times: the action cannot be “finished.” But it must be a **PRIVILEGE**, not mere duty. “You are not bound”: you have your money, your time, your goods. *I cannot make you give: I would not make you give, whosoever the “I” may be.* God Himself does not “make”: He loves a cheerful giver. Thus we have the two principles:—“Nothing is yours”; “All that is yours for the Lord, use: do not talk.” Cf. “Neither is he that planteth ANYTHING, neither he that watereth; but God That giveth the increase,” AND, (the second principle), “Every man shall receive *his own reward*, according to *his own labour*” (1 Cor. 3. 7, 8). Thus the Lord rules out *self*; and yet, all the while, emphasizes personal responsibility to be *ever* devoted to the Lord, not only in one action. We have a continual *income* of something, if only time, and cannot “capitalize” it, and give all at once: EACH DAY brings wondrous fresh responsibilities, but also wondrous grace, and God loveth a cheerful giver!

THE DISCIPLES' PRAYER—(4).

“THY WILL BE DONE IN EARTH,
AS IT IS IN HEAVEN.” Matt. 6. 10.

IT is a precious thing to remember God has a *will*. The world is *self-willed* (Dan. 11. 36). Salvation is marked by a *new* relation to the will of God (John 7. 17). Indeed, salvation is according to His will (Eph. 1. 5, 11), and this is granted that His *will* may be realized in the changed life (Acts 22. 14), until the glory is reached.

By *nature* we were children of wrath even as others, fulfilling the “wills” of the flesh and of the mind (Eph. 2. 3): yea, we turned every one to “his own way” (Isa. 53. 6). Grace reached us, if we are now “in Christ Jesus.” *That* is the reason of the mighty transformation: “Not of works, lest any man should boast” (Eph. 2. 9). And now, as partakers of a heavenly calling (Heb. 3. 1), we desire to be *heavenly*. And the *characteristic* of heaven is conformity to the will of God, as it is written, “Bless the Lord, ye His angels, that excel in strength, that *do* His commandments, *hearkening* unto the voice of His *Word*” (Ps. 103. 20). And the will of God is **LOVED**, not obeyed with a mere “outward-

ness" nor followed hesitatingly, with halting of heart and a divided mind. Thus the *believer's* attitude is quite a changed one. He wishes to *anticipate* the perfect obedience of "that Day," and to illustrate how, being in "the Kingdom of the heavens," in the Kingdom of God's beloved Son (Col. 1. 13),—he is delivered from "the authority of the darkness" into Christ's authority (Matt. 28. 18). A wondrous rescue, indeed, which the Holy Spirit makes clear, as He takes of the things of Christ (John 16. 14): and *He* shows us the path of holiness.

And not only are children of God "in Christ," but, because redeemed by His blood, they now know Him as *their* LORD and *their* EXAMPLE (1 Pet. 2. 21, see Heb. 10. 7, 9). *He* glorified the Father on the earth (John 17. 4). And thus, amid a ruined world, they seek to glorify their Father, even TO-DAY. Such is the *present* application of this prayer, and if we "ask," we must ask with our faces "thitherward," i.e. with an honest, loving desire thus to live at all times.

This brings to a holy *lack of conformity* with the present age (Rom. 12. 2). "They are not of the world, *even as* I am not of the world" (John 17. 16). Our mind is to be above (Col. 3. 1, 2), since we are born from above; we are made as different from the ungodly, as *heaven* from *earth*! The will of God, even our sanctification (1 Thess. 4. 3), and our separation *unto Him* (Psalm 4. 3) must become central, as Christ is "in the midst." Thus love involves denying "*ourselves*," not only in one or two respects, but the denial of *self* as a whole. Surely we feel humbled through our slowness to obey. Oh that we may henceforth *represent* our HEAVENLY Lord before a sinful world. Unlikeness to Him is a disgrace. All the "surroundings" of earth are to be unable to draw us away from Him. Obedience to the Lord on the earth, amid temptations and strain, is a privilege we shall not have in the glory, or when the earth becomes His Kingdom.

Thanks be unto God, as we live in the light of the future fulfilment of these words,—partly in the millennium, and, yet more manifestly, in the new earth wherein dwelleth righteousness (2 Pet. 3. 13),—our hearts are stimulated to pray, "Even so, come, Lord Jesus." And this prayer, in its powerful inworking, further draws us from wanting our will, and thus are we *twice* encouraged, to please Him *more and more* (Heb. 13. 21). Well may we close with the words, "He that doeth the *will of God* abideth for ever" (1 John 2. 17).

"Yesterday" had certain problems when it was "to-morrow," but the Lord proved Himself very, very gracious, when it became "to-day," and now it is a "yesterday" of gratitude, to encourage faith in Him regarding another "to-morrow," that will soon become a further "yesterday" of praise, if He is trusted.

NEW TESTAMENT FINANCE.

(Concluded).

The gifts of the saints were for ministering brethren (Phil. 4. 16, 1 Tim. 5. 17) unto the furtherance of the gospel (Phil. 1. 5), poor saints (Rom. 15. 26), aged believers (1 Tim. 5. 3, 9), and those in sudden emergencies, through famine, for example (Acts 11. 29). There was a graciously emphasized hindrance of misuse. Widows under 60 were not expected to be dependent on the love of the Lord's people, in this way (1 Tim. 5. 9): those who had relatives in need, who were *entitled* to gifts, were instructed to attend to this, and the assembly was not to be "burdened" (1 Tim. 5. 4), and very stringent rules were expressed to prevent a misunderstanding of "poverty" (2 Thess. 3. 11, 12). The *privilege* of the Macedonians to help shepherding brethren in the spreading of the truth might be refused as love's reproof (2 Cor. 12. 13), but the *principle* remained (1 Cor. 9. 11, 14). In all these arrangements, we see nothing of worldly propaganda. The *principles* are quite distinct: and *these* remain. Nor can we find any debts, or large buildings, with debts. Further, the children of God were gathered in houses (Rom. 16. 5, 1 Cor. 16. 19, Col. 4. 15, Phm. 2), though a building for more general witness might be used (Acts 19. 9). In no case have we a record of the assembly as in "*ownership*." The accommodation for the Lord's work was provided personally, e.g. a Gaius might be the host of the church (Rom. 16. 23), and in Acts 28. 30 the Lord adds a stress on "renting," in this case a ministering brother acting, evidently through the gifts of the saints, but the "renting" remaining *personal*. These "patterns" are very remarkably contrasted with the elaborate buildings, and vested properties, of to-day.

"Except the Lord build the house, they labour in vain that build it" (Ps. 127. 1). This is true of the spiritual house of 1 Pet. 2. 5, and it is deeply important that God's dear children should not only know His will, but act, with loving readiness (Ps. 119. 60), and with earnest dependence on Him. If we *know* and yet are *not doing*, how can we be happy?—John 13. 17. We are earnestly called to be "not of the world," and our use of money, and all, must be unto Him. Luke 16 shows how important a test is *the right employment* of the "unrighteous mammon." The thoughts of "laying up" in heaven, of "sowing"—with reaping in "that Day,"—and of "an account" (Phil. 4. 17) would suggest that hardly anything is emphasized so much—proportionately—with a view to the *Judgment Seat of Christ*, as the handling of money, or whatever we "possess." Many believers are diminishing their reward far more than they realize, and they are delaying their part in Scriptural witness accordingly. To give indiscriminatingly, to spread error, and so forth, to encourage some to run unspent, will not be the solution, but to hesitate, or to

withhold, is perilous also. Surely, if we seek to claim God's promise that He *will* guide the meek, we shall be conscious of His will, and be kept from both "dangers," and have the privilege of "giving" *now* and "receiving" *then* (Phil. 4. 15), to the praise of Him, Who has recorded nothing with more emphasis than such devotion of a Mary, or a poor widow. "The Lord *loveth* a cheerful giver" is a precious thought. Surely we DELIGHT TO DELIGHT HIM!

(If the Lord will, the whole available as Reprint).

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" Prov. 11. 24.

WE lose by withholding. Our own way is a failure. This is *often* so, in many ways for the child of God. The verse does not say it is *always* so. Many illustrations may be found in our lives, if we see God's hand. We withhold time from the Lord for earthly business, and *its wheels drive heavily*. We do not trust Him, in the *principle* set forth where He promised none should desire Israel's land, when they obeyed Him and went to Jerusalem (Ex. 34. 24), but rather think of *our own house* (Hag. 1. 9), and "*the heaven . . . is stayed from dew*" (Hag. 1. 10). We make our own difficulties because of unbelief. Financially, the above verse is *often* shewn to the thoughtful believer: we keep back a pound, and the Lord takes two: we avoid regularity of giving to Him, and He makes the regular wearing out of our goods to be quicker: we think we cannot "spare" as much as we would, and by breakage, accident, or other trouble, we find that our "wisdom" tends to poverty, or, it may be, we do not find this out, but still hold back more: chastised, yet not chastened;—under His dealings, yet not seeing His hand. As our trials increase, we withhold more, and turn, as it were, to the Assyrian and King Jareb (Hos. 5. 13), instead of welcoming His hand of love, and putting Him first, that He may command His blessing!

If we withhold praise, we become less able to praise: our spiritual life is marked by "poverty": silence "tendeth to poverty." To him that hath shall be given, and if we rejoice to be thankful, the Lord will make our thanksgiving abound. "*The liberal soul shall be made fat!*" Love to the Lord *increases* love to the Lord. We rob ourselves when we omit to render promptly and cheerfully unto Him!

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"BEAUTY FOR ASHES, THE OIL OF JOY FOR MOURNING,
THE GARMENT OF PRAISE FOR THE SPIRIT OF HEAVINESS,"
Isa. 61. 3.

A Word of Introduction.

IT is with a view to the glory of God that we desire to send forth these pages. Every other object is vain, and worse than vain. 1 Cor. 10. 31 is to affect the whole life. The verse quoted above finishes thus, "That they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Do we sufficiently realize this? Is our thought as to our actions constantly thus? Do we speak to the glory of God? Are our meditations to His praise? Do we welcome fuller knowledge of His Will, that we may please Him more? Or have we other thoughts first? Is self in reality first? Are our own blessings primary? Surely this is heart-searching. And in the light of the high calling, we need and welcome the prayers of "one another," that God in all things may be glorified, and self laid low!

"YET FORTY DAYS:—
And Nineveh Shall Be Overthrown."

Jen. 3. 4.

THESE wondrous words have been misused, directly and indirectly, to hinder part of God's testimony. The infidel, alas, objects that God changes His mind and His Word. And many a believer has been troubled about the expression "God repented," and sometimes the language of Jonah 4. 4 has been taken as a reason against the definite fulfilment of His warnings. Jonah appears to have realized that men *would* "think" *his* word

was broken, though *he* himself felt that the very sparing of the city would be *according to God's Name* and *promise* in Exodus 34. 6, 7: hence he referred, though opposingly, to that passage (Jon. 4. 2). This is remarkable: it shows that he **KNEW** there would be a contradiction between the *appearance* and the *real* meaning of the witness given. So is it in other passages. This is a call to *prayerfulness*, lest by HURRY we err, and it likewise sets forth the constant principle that warnings are expressed strangely, that, through this mode of expression, many may be kept from their fulfilment.*

Again, therefore, let the proclamation be before our eyes.

"YET FORTY DAYS:—"

AND NINEVEH SHALL BE OVERTHROWN."

The writer used to read the words all together, till the Lord showed a FULLER MEANING OF THE FIRST THREE: i.e. There are **STILL FORTY DAYS!** *In other words God would not act at once.* He revealed that He would give space, i.e. He proclaimed definitely—

Nineveh shall NOT be destroyed for forty days!

Respite was granted. He did *not* say, "I will destroy Nineveh *within* forty days," and leave the time *uncertainly* near. Rather, He proclaimed that **NO** hand of judgment should arise against the city for forty fixed days! For forty days the inhabitants were "safe." Would they say, as many say now, "Then we will live as we like!"

WOULD THEY WAIT TILL THE 39th DAY OF THE PROMISED ARMISTICE?

Or would they be humbled *at once*? If they persisted in their "evil way," God would not interfere for 40 days. They "could" add sin to sin. But no they halted!—And in this the men of Nineveh put to shame Israel in Christ's day (Matt. 12. 41), when the tree was left alone the further year (Luke 13. 8, 9), but *then there was no response*.† The Ninevites, however, acted *promptly*. "Jonah began to enter into the city a *day's* journey"—now has its fuller force, and the "*three days'* journey" is a background to display how long God would wait to give more than opportunity for preaching throughout the city seven times! But "the people of Nineveh believed God," and, apparently, *at once* there was action. How contrasted with Israel in their forty days under Sinai!— **THESE GENTILES WOULD NOT MISUSE**

THE RESPITE OF 40 DAYS.

* As the tree of knowledge was *near* the tree of life, so a misunderstanding of Scripture is "easy." The test must be a real one, for *faith* and *prayerful thought*, else there is no test at all. Incidentally this emphasizes the inspiration of Scripture, since it is often *near* the precipice but *never* falling over.

† These verses in Luke 13 seem to negative the theory that God waited 3½ years *after* Pentecost. Many errors of dispensational teaching are found to-day.

And thus God felt keenly, (as the word "repented" means), for then He was "comforted," (this thought is definitely included), and *He did not that which He said He would do.* "Ah," you say, "a change." Is it? *He did not overthrow when the book was written, but He did overthrow afterwards.*

GOD NEVER SAID HE WOULD DESTROY NINEVEH ON THE FORTY-FIRST DAY.

Does Deut. 34. 10, ("There arose not a prophet"), contradict Deut. 18. 15, 18? By no means. *The fulness of the time* must ever come (Gal. 4. 4, Gen. 15. 16). Hence there was a "lengthening of the tranquillity" (Dan. 4. 27), but God's Word came true: and He was *no longer* "comforted" as to Nineveh's condition: that is to say, when He saw their climax, His *second* words WERE at last fulfilled. The **FIRST** words implied 40 days respite, (and the *testing* number, as in other Scriptures, emphasized this*): the **SECOND** words, after a pause, "And Nineveh shall be overthrown," CAME TRUE in their appointed season. They had a *negative* time mark, but not a positive: they could NOT be carried out for 40 days. Unless there was repentance they might be fulfilled *at once*, or after a break. God did not bind Himself, but the period of waiting was THEN over. God need not have given this, but He gave it in mercy. No subsequent warning could be *expected*: AT ONCE He might step in, and when He appointed, fulfil His holy words of judgment. Times or seasons are in God's authority. We often mistake the time. Peter thought Ps. 69. 25 must be fulfilled *at once*, and Daniel in chapter 9 needed instruction that all which was to come after 70 years would NOT come *immediately*.—May we be humbly willing for God's times, and read *His* words, with due emphasis, and pausing of the voice and of the HEART ALIKE!

How the Lord Helps in Daily Reading.

"DETAILS" often impress: rather the Lord impresses. Nor is anything "small" in Scripture. In reading Acts 7. 31-40 in "daily reading" the writer felt impressed by "Now *come*, and I will *send* thee": we must "*come*" first. "Hither" says the Lord, and then *sends* (cf. Isa. 6. 8, Mark 3. 14). How striking, too, are the words of 35:—

"A ruler and a judge":

"A ruler and a *deliverer*":

What wondrous *grace*! The bringing OUT of verse 36 seems to *include* the 40 years as if it was not "complete" at the beginning: how true is this as to spiritual separation being part of the *one* work of the Lord's bringing out,—all because of THE *finished* work of atonement. The Lord impress upon us the very words of Scripture more and more!

* Cf. Israel's 40 days, and 40 years on *several* occasions.

"YE ARE NOT STRAITENED IN US."

2 Cor. 6. 12.

SUDDENLY this verse has come with more power. The Corinthians were complaining, and we all know what it is to "get into this condition," and to "feel" unable to throw it off. Alas, they seemed *fixed* in this attitude. Hence they were out of harmony with God, (never forget that 2 Cor. 5. 20 is a *command* to those who bear His Name): and thus they set aside the narrow way. The apostle shows that their complaint was *actually a narrowing* of a wrong kind. "Ye are not straitened in us, but ye are *straitened—narrowed—in your own inner affections.*" The Scripture emphasis on the path of the Lord is a joy, if we are in *agreement with Him*. That which is against our wish is painfully narrow for us, but that which becomes our spiritual wish, however narrow, *fits us as suitable clothing*, and anything broader would be *uncomfortable*. Hence inward affections need to be "reconciled to God," and we shall not feel we are straitened. Let us each ask God to apply this thought to our own hearts in His own living power, so shall we be happy in *His will*. The wrong narrowness is that which has not room for *His* appointment, the wrong broadness is too narrow for *His* anti-self-will love!

Arising. Going. Running. Sitting.

Going Down. Coming Up. Caught Away.

Acts 8. 27, 30, 31, 38, 39, 40.

WE have a precious order to help our loving obedience. *Simple* and whole-hearted love to the Lord is not always *openly* rewarded at once. We must arise, and journey, if need be, into a *desert*! Faith is willing. It will leave an apparently "good opportunity" for the Lord:—leave it for a desert. His bidding is perfect. And *running*, with its weariness, may need to come *before sitting*. The Lord Jesus did not call His apostles when they had nothing to lose: He called them when they had ample supplies. *There was something to give up*. He may not always work the same way, but the principle of giving up always applies. In like manner, the Holy Spirit did *not* tell Philip when the chariot was just a few feet from him. Running was necessary. *Then* he could sit down, and from this there was the happy "disturbing," to obey the will of the Lord. Afterwards Philip was caught away. The Lord solved many problems at the end, and he was on a journey of opportunity, through **CITIES**, back to his much loved district. But in the "test" of *going* to the desert, he was *not* caught away. He was then called to walk. The riding and encouragingly quick return were *after* tested obedience, *after* running. The power of God could have arranged otherwise on each occasion, but trials are a training to His glory!

IF I VOTE:—

1. I at once take a position as one who has a *share in ruling*. This is against 1 Cor. 4. 8, John 18. 36, Dan. 7. 22.
2. I voluntarily exercise functions of "power" in a *judged* world (John 12. 31).
3. I unwittingly deny that I am a "stranger" and "pilgrim" (1 Pet. 2. 11), "without the camp," and without any continuing city (Heb. 13. 13, 14).
4. I do that which is *quite different* from the example of the Lord Jesus (Luke 12. 14, 1 Pet. 2. 21): no precedent can be found in His life,—nothing to help such an attitude.
5. I am without *any* instructions as to *any* part in reigning now: I am acting without any commands or principles of God in the matter; yea, with principles all pointing the other way in the Lord's arrangement for the *present* dispensation, since Christ has been rejected:—Is not the ground unsafe, and more than unsafe?
6. I share with unsaved ones in choosing my representative: is not this an unequal yoke (2 Cor. 6. 14)?
7. If he is successful, I become responsible herewith for many actions,—it may be for vengeance and wrath (Rom. 12. 19).
8. I vote *against* other children of God, and seek to hinder their share in ruling, whereas the Lord appoints that His people should reign *together* (1 Cor. 4. 8).

Can I afford to act thus, if redeemed with the precious blood of Christ,

AND NO LONGER MY OWN (1 Cor. 6. 19, 20)?

Can I act thus *without His authority*, when living in the light of **THE JUDGMENT SEAT OF CHRIST**?—2 Cor. 5. 10.

It is a question of **LOYALTY TO CHRIST**.

"For our conversation (citizenship, lit:) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye died, and your life is hid with Christ in God. When Christ, our Life, shall appear, then shall ye also appear with Him in glory."

Phil. 3. 20, Col. 3. 1-4.

* Circulated at time of General Election: but needed for believers amid local and bye-elections, and with regard to the principles of the *heavenly* calling at all times; that God in all may be glorified.

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DO WE EXPECT?

IT is a delightful privilege to have *faith*. The effect of *faith* on the WHOLE Christian life is remarkable, for faith worketh by love, and faith cannot be without hope. "Faith" cannot be miserable or despondent. Above all, faith glorifies GOD: we read that Abraham was "strong in faith, giving glory to God." Hence Satan's special attack is often against *faith*, and we need *the shield of faith*, as a direct reply. The fiery darts cannot do damage to *faith*, but they will damage *us*, if faith is not visible, and uppermost, and held forth as a definitely recognized "shield." Israel *fell* through unbelief, and because of unbelief the disciples failed in representing their Lord. Unbelief *sees* Anakim, and weeps: faith endures as seeing Him Who is Invisible, and prays, yea, praises in advance, as Jehoshaphat praised. Thus the Lord worked. How can He honour *unbelief*? "Through faith . . . obtained promises": these words seem to impress. How often "according to your faith be it unto you" is realized,—and its converse is thereby implied. If we have not faith, if we have but "little faith," *the proportion applies*. We have not, because we do not expect. God is not straitened, but we are straitened (cf. 2 Cor. 6. 12), in our own looking upward. The words of Psalm 27. 14 ring out "Expect unto the Lord." If I read the Scripture as a bare duty:—can I be surprised if it is somewhat dull. Oh for grace to read in the guidance of the Holy Spirit and His might! If I anticipate being *necessarily* unwell, can I complain if the Lord allows the physical strain to hinder me in activity for Him? If I come to a Scriptural meeting, and look for a disappointment, may not my "expectation" come true?—Shall I blame the meeting, and the speaker alone, or my own lack of *expecting from God*? "My soul, wait thou only upon God: for my expectation is from Him" (Ps. 62. 5). "If ye will not believe, surely ye shall not be established" (Isa. 7. 9). But faith is honoured by God, as He has said, "Them that honour Me, I will honour" (1 Sam. 2. 30).

"I CANNOT" is an easy expression: but how much unbelief is, oftentimes, wrapped up in it. "Without Me ye can do nothing" is the Lord's own statement, in a context of encouragement to make us *do much*. "I can do all things through Christ Who strengtheneth me" (Phil. 4. 13) was the humble, yet triumphant, declaration of God's servant. We little know what God will do through those who trust Him. Timothy was a most unlikely man for arduous service: we think of his frequent infirmities and tears. But he was one likeminded with Paul (Phil. 2. 20), and thus was enabled. "Beyond their power" is the testimony of 2 Cor. 8. 3: shall we not trust the Lord much more?

A Fragment, That We May Search Our Ways.

THIS not simply a matter of money: if we ourselves are the Lord's, *everything* belongs to Him. One child of God buys more furniture, another changes clothes more frequently, another has some other "speciality": *and all can see the errors of others easily first*. The need is for self-humbling. If I possess but sixpence, I am trustee of *that* for the Lord. If a child of God receives ten pounds, he may not feel called to spend every penny at once, but he is called to regard it *all* at once as belonging to the Lord. And yet herein is a danger. Some would find it harder to "use" truthfully in this way, and better for conscience, and witness, to give up the whole at once. Many would "say," "I will use for the Lord," and yet live in a little more worldly manner because of "it." There is more unconscious hypocrisy in all of us than we think, because we fail to WALK with God. Beloved brother in Christ, your *earning power* ALSO belongs to the Lord: your *business connexion* belongs to the Lord: men would regard these as having a *commercial* value: you do not regard a day ahead as your own, but whatever comes to you by these possessions is His, for you are not your own. The good-will of your business is a possession, as much as £100, and you should hold it for Him alone. We are already His, but He deigns to *accept our recognition of this*, "They first gave their own selves to the Lord" (2 Cor. 8. 5). Theories are not enough. Self-satisfaction is miserable. The Lord does not ask a *few* "things." He owns all. If we *earn* money, let us give it to the Lord. If we are out of work, our time belongs definitely to the Lord. Do not let us make our arrangements first, beloved fellow believers. God does not ask a *surplus*: you and I are His. You and I have *no* authority to buy *anything*, however small, outside His will. You and I may readily complain of a wealthy man who professes Christ's Name, but you and I have no more "right" to possess our bedroom or kitchen furniture, however plain. Our Lord was willing to have not where to lay His head. This is altogether different from socialism: "*sharing*" falls entirely short: "*equalizing*" is not the aim: *love's entire denial of self* is the Lord's principle. The believer who has a good income has often more *dangers*: the one who has inherited various goods, etc., has *peculiar problems*, and not one word here will encourage him to "retain" according to self's dictates or to give less, *if he walks near to the Lord* (Matt. 6. 19, 20). But if *he* is open to "criticism," so is also the brother who has only "a little," and yet is *self-willed*. We *all* need to be humbled, and to humble *ourselves* first, rather than to try and humble others. It is, indeed, unwise to feel "resentful" because we have seen a "point" *against* Mr. So & So. Of what avail will this be to us at the Judgment Seat of Christ? If we want to lead others to give up willingly let us give up ourselves and show what love to Christ is. But do

not let us thus buy "shares" in the company called "self-esteem," and draw dividends of self-congratulation on our devotedness. Love to Christ shatters present-day opinions, and makes a holy, trustful *fear* of settling down in the world, and opens hearts, minds and pockets alike. The Judgment Seat of Christ is real, and *near*! Oh that we may "walk in the Spirit," and thus we shall not fulfil the desires of the flesh. But no other victory is possible. Theories, and mental knowledge are too weak to hold us. We cannot live on a vacuum. We must walk in the Spirit. Love to Christ excludes so much.

"Blessed are the dead which die in the Lord from henceforth." Rev. 14. 13.

THESE words have *often* been noticed. There is such a solemn contrast with verse 11: "no rest." No blessedness unless the dead are "in the Lord." The "henceforth" is a very impressive word, and has sometimes directed the minds of believers to the end of the age, and they have wondered about the emphasis. Is it not *always* blessed to fall asleep "in Christ" even *to-day*?—if it is God's will! 1 Thess. 4 and Phil. 1 are clear,—and so encouraging. May there not be two often overlooked "keys" to more of the fulness of this passage?—

First, the sudden *practical* "interruption" of the *prophecy*, as in Rev. 16 15, is to apply truth to the *heart* of the reader at once. Not "henceforth" in the future, but from *the reader's present realization* of the truth, in the enabling of the Holy Spirit, God delights to IMPRESS the truth at once,—the very opposite of any "postponing." "Henceforth":—'O IMPRESS us *to-day*!

Secondly, we should read with "Yea, saith the Spirit, *that they may rest from their labours*" (painful labours, not from all "activity": the word "works" expressly avoided here, though emphasized after). One is asked:—"When *will* you take a rest?"—"Not this side of Paradise," may be the *humble longing*, even if one hesitates to make the *answer*. The blessedness is the special "happiness" of deliverance from *groaning* in "this tabernacle." It does not deny *our happiness* now, but it does assert they will not wait till resurrection for happiness: thanks be unto God for the *conscious restfulness*,—"unconscious happiness" is not possible,—of His beloved people, *when they die*. This beautifully sets forth that "dying" does not involve a period of "mystery." Every word encourages! Thanks be unto God!

Other literature on deeply important subjects for prayerful perusal, with a view to God's glory in obedience, and for prayerful circulation, gladly sent. Correspondence welcome. 61, Upton Lane, Forest Gate, London, E. 7.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."
Isa. 54. 17.

A Word of Introduction.

AS we again, trusting in the Lord, send forth these pages, we would rejoice that, having obtained help from Him, we have continued hitherto (Acts 26. 22). We would not wish to boast.—We have nothing whereof to boast:—if the Lord blesses any souls, to Him alone is the glory. We do value the prayers of God's people (2 Cor. 1. 11). To be led onward in His path, to provide meat in due season, not to shun to declare all the counsel of God, not to be able to bear evil in an excusing way, yet to have compassion, and keep first love, and to consider oneself, lest one also be tempted, and to make a difference, and snatch out of the fire with fear:—who is sufficient for these things? Thanks be unto God, we are not shut up to things. Our sufficiency is of God, and His personal love is precious. Oh that we may REALIZE this, in the daily enabling of the Holy Spirit! We should still rejoice to hear from others who find the Lord's help through the written ministry, and to know the addresses of yet others, and to meet MORE of God's dear children, that John 17 may be MORE AND MORE enjoyed to His praise.

PAUL'S SISTER'S SON.

WE know much about the family of Moses and Aaron, and but little about many other servants of God. But He knows everything. In more than one case Christ chose *brothers* for special service, and this is refreshing. And the sisters at Bethany loved the Lord. But on other occasions, it may be, He

took but "one" from a family, and the isolation was real. Sometimes a servant of God had problems of the most painful kind from those of his own family: we think of David's brethren and yet more of John 7. 5, not forgetting 1 Pet. 3. 1, 2 and Matt. 10. 36. Grace is equal to every emergency.

It is interesting to notice, especially in connexion with his final restoration to useful service, the relationship of Mark to Barnabas (Col. 4. 10): Acts 12. 12 and 13. 5 are thus linked. So later, when Paul chose Timothy, he thought of one who had a *praying mother*. Ah, Christian mothers, if you go from *your* sphere, and rather seek to "preach" and so forth, you may lose the privilege of a son who will preach at God's bidding. Samuel, too, in the earlier Scriptures, had a praying mother (1 Sam. 1. 12, 13).

We do not know *how* the Lord blessed Paul's immediate kindred; although Rom. 16. 7 may show a physical as well as spiritual relationship. But it is well to see how the Lord used Paul's sister through her son. Sometimes He takes hold of one, and grants a *single* occasion of blessing to us thereby. Nor does He overlook that which He causes in any who are held back from sinning defiantly, and who manifest, as those of Matt. 25, kindness to His redeemed. The *loving* interest of this young man is refreshing. His promptness is helpful. He speaks in an almost boyish way to the chief captain, but which also betokens love. May it not be that the Holy Spirit hints to us how we should beware of drawing "our" inferences? Paul was willing to be rejected by *all* for Christ, but some affection was felt by one at least of his near and dear ones in the flesh, and the suggestion is, that this may have been the result of the young man's home. We do not *know*, but the Lord guards us *against thinking we know otherwise*. We must not make a virtue of our rejectedness. It is often accentuated by our manner. Love to the Lord will bring trouble, but some of our troubles are not through love to Him; and we must not despond of the salvation of those who are nearest. Acts 24. 23 may illustrate further God's gracious work, and we praise God that John 7. 5 is not final—Acts 1. 14 comes afterwards.

"JUDAS . . . knew the place," but knew not in heart the One Who resorted thither. We think of the words, "As He was alone praying, His disciples were with Him" (Luke 9. 18), and yet how ignorant, and out of harmony with Him, Judas had remained. The true story of Adam in Eden, and the solemn account of Judas (with Christ so long, John 14. 9), and of the nations that rise up at the end of the Millennium, show that something beyond good environment is necessary. Another remarkable thought is suggested by the contrast of John 18. 2 with 14. 2; and, in *another* way, with Acts 1. 25.

BROTHERLY LOVE, OR BONDAGE?

ONE longs to help children of God to appreciate their true standpoint as believers more. Many things which would be tedious bondage for an "outsider" are positive delight for another. And the great need is communion with God, that we may learn in WHAT WE SHOULD DELIGHT. Is *this* standpoint ours? "Ah," you say, "Why should I give up this?—I do not see it is wrong:—Why is my liberty judged by another man's conscience?" The apostle quotes this very argument, and so lovingly answers it by "Whether therefore ye eat or drink, or whatsoever ye do, do all to the *glory of God, give none offence*" (1 Cor. 10. 29-32). Some have said, "I can do it to the glory of God," even regarding such an indulgence as smoking! This standpoint is painful. But others, without putting this in words, and while seeing the faults of their "more-worldly-friends," actually apply it to a measure of worldliness.* Even if we feel we can "give thanks," the apostle quotes *such* a standpoint (30) *only to reply to it*, by showing how much MORE than this is needed, in the twofold appointment of verses 31 and 32 (beautifully illustrated by 33 and 11. 1). But one adds, "I do not see why I should go so far, and be reproached for legalism, and dowdiness, and so forth." The Holy Spirit has indicated that faithfulness to Christ will involve reproaches (Rom. 15. 3). But the answer comes, "I do not see it." Well then, if this is the fixed standpoint, little more can be said, but do not claim, beloved reader, that you are doing all you can in brotherly love. That which *is* bondage to you NOW would be brotherly love, if you would *only* take the Lord's standpoint more. And so is it with many things, to which the ugly word "bondage" is applied. We know it: we feel it: yet often hesitate. Many may think the writer aims at them: he aims at himself too, and would ever speak to his own heart. Take an illustration from the body: my limbs are bound together, and restrict one another. Do I call this irksome? This is true help. *The reverse of such bondage is paralysis.*

Some of us, while humbly owning how we fall short, would now begin to praise God for "restriction" *through* other dear saints. We are kept from many things, *lest we grieve them*, and thus the Lord makes our conscience more tender, and our love fresher,—and thus He will increase our reward, in that Day, to His own joy therein. True, when we are a little away from Him we feel "irritable" at the restraint, but, when we are near to Him, we feel grateful for *His* training thereby. That which is brotherly love on one occasion is bondage on another. Oh that we may walk in the Spirit.

* Literature to help believers on this important subject, and typewritten notes on Adornment *gladly* sent. The Holy Spirit shows *in Scripture* how *wrong* dress is one of the great hindrances in prayer, since it is one of the most natural expressions of a wrong standpoint, etc.

We are *afraid* to do some things. "Ah," the reply comes, "What an unpleasant experience: you are narrower because of Mr. So and So: you give up this or that because of him, and not for the Lord." Pardon love's plainness, but I see in Mr. So and So *one for whom Christ died*, through whom, as a "joint and band," Christ teaches me (Col. 2. 19). If such brotherly love is wrong, I do not know what love is; my concern is not the largeness of such bondage in my life, but the smallness of it, and my shame is not that I feel this, but that I sometimes feel chafed at Mr. So and So, because I do not love him as Christ loved, and loves.

In like manner, Psalm 73 gives a precious thought. "If I say, I will *speak* thus; behold, I should offend against the generation of *Thy children*" (15). Is not this important? Moreover, we see the Holy Spirit's guarding against the use of the *tongue*. The thought was in the mind, a thought of complaint, and then the loving realization began to dawn, "I must not hinder God's people by saying it."* Oh how many complaining and unkind words would be hindered, if this holy "bondage" were more realized. An ever growing love in the Spirit will be full of fruit, and we are not surprised that the saint, thus partly awakened in Ps. 73. 15, is led on further. Next he judges "thoughts" (16, 2 Cor. 10. 5), and goes into the *sanctuary of God* (17). So may we!

Suffer, dear reader, the word of exhortation. If I cannot write frankly in the Lord, this publication had better cease. It is a joy to feel many will say, "Ever set forth freely and let us be bowed before the Lord, to know and do His will." We all would be "learners," and the near Coming of the Lord calls us to frankness, and repentance, at once! Ah, *all* His love awakens this!

"And SO Abraham begat Isaac and circumcised him" (Acts 7. 8). This beautiful "little word" suggests that necessarily the Lord kept to His plan. Not a "necessity" from without, but HIS OWN love and truthfulness. But the expression suggests more. "So" Abraham fulfilled the appointment of God. The "so" of His grace, leads to the "so" of our obedience, and its simple force is this:—"Thus" the man of faith took God at His Word, and "quietly" acted according to His will. "The self-same day" sets forth his first obedience in this matter (Gen. 17. 23), and he chose the right day for Isaac. Love loves to be exact, and does not call this bondage. To misname obedience "bondage" is to help the mystery of "lawlessness" (2 Thess. 2. 7). Can you make love "MISERABLE" in *obedience*? Then love would not be love.

* How important is the use of the tongue for the Lord. Often have we grieved others and spread mischief, because we have not desired intensely that the door of our lips might be "kept" (Ps. 141. 3).

"COLD."

YOU do not attack the truth: far from it, you *acknowledge* the precious doctrine of God. You do not join openly with those against the Lord: nay, you are very sorry that there is such wickedness around, and you *wish* for a great blessing. "But,"—ah, there is a great "BUT." What is that "but," dear reader? I would ever speak to myself, as to others! IS THERE SOME "BUT" IN ANY OF OUR LIVES? Are we COLD? We *want* to hold the words of God. BUT! We are *thankful* if souls are saved. BUT! We shall *always* be glad, if God revives us more and more. BUT! We grieve over coldness. BUT! It may be we sit still, and "wait," and become colder still in our waiting.

"Coldness": what a saddening sign of the times it is! THE LORD'S LOVE is a vehement flame (Song 8. 6). He went through EVERYTHING for us. What have we given up for Him? "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?"—Hag. 1. 4. It is easy to settle down in measure, to be indefinite, and *rise late*, and fall short by *indecision*. But would we not seek a warm love to the Lord to-day, and should we not ever remember how ungrateful *our* coldness must appear to Him? Ah, beloved friends, our warmest love is cold in the light of His love at *Calvary*—His love *throughout*—His love *still*:—what then must our *manifest coldness* be?

Let us not flatter ourselves that we are "holding His truth." *If we are not gathering with Him, we scatter* (Matt. 12. 30). Many children of God who forget to seek after *Scriptural* fellowship overlook this. Let us not persuade ourselves that "activity" is sufficient. Unless it is with *love to Him*, this also is coldness. Our box of alabaster must be broken for HIM. Let us not draw back from confession of sin for fear others will say, "You are evidently cold, you own it, you lack the blessing we have in our meetings," etc. Better have chastening reproach, than boast of a false gift: we need not defend ourselves: Job failed thus, till God *lifted him up in humility*.

"Because iniquity shall abound, the love of many shall wax cold" (Matt. 24. 12), in *two* ways very definitely. Some are affected by the surroundings and *become like them*: others as the Ephesian angel become very different, even critical and "disappointed," and thus leave their first love. In both ways Satan has a victory. Thus broadness AND an "orthodox" loss of love are *similar*: they are lack of communion with Christ, and it is easy to leap from the latter to the former, and to kindle a *fire of one's own* (Isa. 50. 11) to escape the coldness of "truth without power." Thus *A* feels discouraged, and sees *B* and *C* encouraged and joins them, but *their* encouragement may not be the Lord's! The only remedy is nearness to Him, and growing up unto Him in all things (Eph. 4. 15). May this be ours, *in the Holy Spirit*.

THE POWER OF PRAYER IN LUKE 11.

THE Lord Jesus is seen in His *continuing* prayer, and then His disciples are guided that they too may pray *with power*. Simple directness is shown: oh that we may illustrate and enjoy this. A sense of *need* is linked with a sense of *praise*. Next we have a precious "contrast-parable":—One in bed is *unwilling* to lend loaves: but The One Who never slumbers nor sleeps waits to bestow *gifts*. But we are to show the SAME INTENSITY as if we went to one unwilling (9). Asking, seeking, knocking *must* be emphasized, for our spiritual good. Then we have the exceeding precious promises: e.g. "Every one that asketh receiveth": not necessarily *what he asks*: the Lord does not fill in the blank—"He receiveth." Our Heavenly Father may give us something *much better* than we ask! He delights to give the blessings of which the bread and fish here, and in the miracle of John 6, are symbolical. He gives to *children*: Matthew 7. 11 emphasizes this (contrast Matt. 7. 6). And "good things" are all associated with the Holy Spirit. Hence the importance of praying in heart-felt realization of this. So in John 14, for example, Christ links the gift of *peace* with the presence of the *Holy Spirit*, and we remember Romans 8 as well. It is true that there is also a definite *contrast* with the many references in the gospels to an *unclean spirit*, and Ps. 51. 10 likewise illustrates; but the Greek "article" is *designedly* left out here, in the light of other Scriptures, and thus there is a needed message as to the *many operations* of the personal Holy Spirit.* And though there was one definite fulfilment on the Day of Pentecost, the Lord Jesus does not use limiting words, to apply only to being baptized in the Spirit, or to the supernatural gifts alone. *We must not restrict the Lord's words*. Human interpretations sometimes lose the force of Scripture, with mistaken zeal for one aspect. Some beloved ones have thought this proves that those who "ask" will ever be baptized in the Spirit and speak with tongues: the Lord Jesus does NOT thus limit, nor must WE thus weaken His words. *Indeed, He specially speaks of receiving food*, and spiritual food is the application of the truth by the Holy Spirit. The absence of the Greek article reminds us that we *have* already been born of the *personal* Holy Spirit *before* we ask, and *HAVE* received Him as the Spirit of Sonship, *THAT we may cry, "Abba, Father."* This answers the error of some other beloved ones, who think that praying with regard to the Holy Spirit, *in the sense of the words here*, is now dispensational. In the Name of the Lord Jesus (John 16. 23), and in the power of the Spirit, we approach the *Father*, seeking, by prayer, for grace to use blessings, and the operations of the Spirit are thus *more* realized in our enjoyment of God's will, amid our daily life problems. This is true asking—with respect to the Holy Spirit, and God answers such true

* The next verse in Ps. 51 may show a parallel twofoldness (cf. John 3. 6).

prayer, and, *THUS* the *flesh* is mortified, and there is more victory. Many wish for a life of victory but seek by fleshly struggles: *this* is Satan's aim, *viz.*, to divert our mind *from* Christ, and make us "disappointed" by failure. He is *willing* for us to fight against sin with *human* methods and weapons: he is willing for us to know much truth by *human* efforts, because the discouragement and failure which result are *his* weapons. But *when* we seek grace, knowledge, and victory, and own these as the operations of the Spirit of God, *when* the Spirit bears witness *with* our spirit, and helpeth together, and our warfare is mighty with the sword of the Spirit, and our prayer *in* the Holy Spirit (Jude 20),—then it is the devil hates and opposes mightily *this true* growth unto Christ in ALL things (Eph. 4. 15). Oh that it may be ours, and that we may fulfil Christ's words in Luke 11. 13 more and more, personally, and in loving fellowship, to *His* glory.

THE DISCIPLES' PRAYER—(5)

"GIVE us THIS DAY our DAILY BREAD."

Matt. 6. 11.

BEAUTIFUL indeed is the *simplicity* of true prayer unto the Father. And we realize something of its *breadth*: why should we omit our little things in prayer? "Be anxious for nothing, but *in everything* by prayer and supplication, with thanksgiving, let your requests be made known unto God." What amazing condescension,—wonderful love! And this is not only a prayer which we "feel," and so ask: *it is appointed by our Lord Himself*. He is so interested in those He has redeemed. Shall He give to the young *ravens* (Ps. 147. 9)* and overlook us?

The *definiteness* of the prayer is helpful. There is no indirectness through fear: no display of language to hide the humble need. A child should ask his Father in a *child-like* way. Shall we deny the Fatherhood of God by our *manner*, while we confess it with our *lips*? Nor can we omit the wish for *suitable* provision. Agur rightly said, "Give me neither poverty, nor riches; feed me with food of my allowance" (Prov. 30. 8). We do not seek for luxuries, but for *nourishment*,† *that our bodies may glorify God*. Adam and Eve misused both food *and* clothing in Genesis 3. Let us, by grace, be a contrast, in the enabling of the Holy Spirit. Daily BREAD is God's will for us; that is, the "STAY" of bread (Isa. 3. 1). The Lord desires His people to have *strengthened* hearts (Ps. 104. 15), and thus to *do their work for Him*. We would not limit to the body. "Give US" implies the need of the whole man, but we must not forget the *body*. It is for the Lord (1 Cor. 6. 13, 20).—The Lord's care as to Elijah in 1 Kings 19. 6, 7 is very beautiful, nor can we forget 17. 6, 16. Can we not trust HIM? (*To be continued, if God will*).

* Very remarkable in connexion with 1 Kings 17. 6. Notice, too, they "cry," Shall not we cry, Abba Father?—I.e. we should *not* leave out asking (Matt. 7. 7).

† The two words in 1 Tim. 6. 8 signify *nourishment* and *covering*.

The Privileges of Faith.

"CALL upon Me in the day of trouble": how can we obey unless we have trouble? "Casting all your care upon Him": how can we do this unless we have a strain? But observe the difference between the varied precious precepts:—there is *no command* for us to have care, in the sense of anxiety*; but there is the Lord's condescension to tell us what to do if we have this, and He implies we shall have that which would *naturally* lead to care. Spiritually we are thus led to faith. Difficulties are promised: many of His encouraging words can neither be *obeyed* nor *enjoyed*, except we have problems. "Is anything too hard for the Lord?" Often we are "anxious" to remove the pruning knife, when we should long for *the fruit*. The chisel is to cause His likeness, the refining fire is to remove the dross, not to damage the gold. Can we not trust Him, and praise? Faith should be more realized, for God is Faithful.

"On the Day I Smote . . . I Sanctified."

Num. 8. 17.

THE link of words in Scripture is often very impressive: for example in Jer. 31. 2. "Left of the sword, found grace," and the well-known passages in Exodus, "I see the blood—the plague shall not be upon you" (12. 13): "A ransom—that there be no plague" (30. 12). Grace abounds through the sacrifice. The Lord's smiting was very real, but those *not* smitten were *redeemed*, and THEREFORE, *sanctified*. "For Myself" is a precious encouragement (Ps. 4. 3, Isa. 43. 21). Redemption means possession, and the Lord delights to use those who are redeemed (Matt. 21. 3, in the light of Ex. 13. 13). If, by grace, we are brought to realize this, our life will become devoted to Him. When we see—and *feel*—that we WERE deserving of judgment, and that salvation delivers from a merited doom, surely our hearts must be filled with praise and obedience. We have been spared, just as the children of Korah, who "died not," that there might be *many a psalm* for us, as for "the sons of Korah." Yes, sanctified because spared:—no longer our own, but bought with a price:—*therefore to glorify God* in our body (1 Cor. 6. 20). Ah, beloved friends, this is meant to be a *daily reality*, in the enabling and joy of the Holy Spirit.

* The word is derived from one meaning a "part": that is, all "distraction" is to be put aside. All "parting" is lovingly forbidden. We are not to be drawn in two ways. We must not mix a little unbelief and fear! "ONLY believe." "My soul wait thou ONLY upon God." True SIMPLICITY.

Other literature on deeply important subjects for prayerful perusal, with a view to God's glory in obedience, and for prayerful circulation, gladly sent. Correspondence welcome. 61, Upton Lane, Forest Gate, London, E. 7.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"THY WORD IS VERY PURE: THEREFORE THY SERVANT
LOVETH IT."
PSALM 119. 140.

A Word of Introduction.

THE glorious gospel of the grace of God, is not out of date. We need not,—we dare not give up our tested message. Men may scrap their weapons of war, but "the Word of the Lord endureth for ever." With a restful confidence in Him, and in His words of truth, we send forth these pages. 'Tis not enough to know concerning Him, the joy of saved ones is to know Him. Redemption, by the precious blood of Christ, brings into a new sphere, and the words sound in the ear, "If anyone will to do His will, He shall know of the doctrine," "Teaching them to observe all things whatsoever I have commanded you," "Ye are My friends, if ye do whatsoever I command you," "Take My yoke upon you, and learn of Me" (John 7. 17, Matt. 28. 20, John 15. 14, Matt. 11. 29). Oh that they may not only sound in the ear, but be realized in the heart and life. Those who have been delivered from an eternal judgment to an equally eternal life, are called to make manifest by their daily pilgrim walk, in the power of the Holy Spirit, the glories of the One Who has called them (1 Pet. 2. 9).

"ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD."*

2 Tim. 3. 16.

IN the very *last* epistle which the Holy Spirit enabled Paul to write for us, we have this *climax* testimony. We may compare the climax in both Peter's witness (2 Pet. 1. 21), and that of John (Rev. 22. 18, 19). If the authority of Scripture is weakened, we are on shifting sand.

* If the Lord will, articles in this issue will be available as leaflet reprints.

The letters to Timothy were affectionately and earnestly addressed to one known from youth, who had proved *consistent* in the ways of the Lord. The power of a godly parent (2 Tim. 1. 5) is seen. By way of contrast, early impressions of a *neglected* Bible are so *dangerous*. And the *school* life of the children of God's people does not have sufficient prayerful consideration. If the Scriptures are crowded out, either by the classics, or a business curriculum, how can we hope for God's blessing? Are the things of God to be first, beloved friends, or *NOT*? Matthew 6. 33 is the Lord's message.

The seductive teaching of which 2 Tim. 3. 13 speaks is manifestly around us. The signs of the last days allude to 2 Tim. 3. 4 very definitely, and the message rings out, to all in Christ Jesus, "Continue thou" (14). "From a *babe*"—for this is the precious encouraging word—Timothy had known the sacred writings. *We must begin with the cradle*. Do not let us regard the early days as too soon, or weary of the privilege of "*here a little and there a little*." The *true* wisdom is connected with God's Words, though merely mental knowledge will not avail. 'Tis "through *faith* which is in Christ Jesus." We cannot separate Christ and the Scriptures!

And then we read, "All Scripture is God-breathed." The word used signifies "*writing*," but it came to have this specialized force. Oh that we, too, may realize that *the Writing par excellence* is GOD'S testimony, and that we may use our words from HIS standpoint more and more. "GOD-BREATHED":—how much this implies! *The claim* is definite, and primarily refers to the often-refused *Hebrew Scriptures* in which Timothy was so diligently trained. "God-breathed": precious word! Let us ponder some of the Divine suggestions in this characteristic:—

(1). The Reality of Verbal Inspiration.

We do not "breathe" *thoughts* but *words*. He foreknew how this would be denied, and answered objections in advance. "General thoughts" from God would provide no resting place!

(2). The Importance of Stress on the *Writing* being Inspired.

As we have seen, we are not told that the men were inspired, or only that they *heard* inspired words, but that as it was *written*, the message was inspired. This is deeply important, as supplementing our first point. God meant the truth to be handed down (Rom. 15. 4). The original Scriptures are *the very Words of God*.

(3). The Living Power of the Scriptures.

"God-breathed." Here we have an *organism*, not only a book.*

* This has an important bearing on the use of the book, and explains why a "clever" man may misunderstand (Isa. 29. 10, 11), and why Satan wishes to *disintegrate* the Scriptures, and split it up into *parts*. God's Words are an

There is evidently an allusion to Gen. 2. 7. Thus we understand, quite differently from present-day ideas, God's use of the *human* element. God does not abate one whit the claim of entire inspiration and authority: the words "of earth" are *perfectly purified* (Ps. 12. 6): God has spoken in *earthly* language, but HE has spoken. 'Tis not David's opinion, or Isaiah's idea, but God's testimony. And you and I, dear reader, must be *living* persons "in Christ Jesus," if we would enter into this. We must *hear* "What the SPIRIT SAITH" (Rev. 2. 7 etc.) The book is *still* living (Prov. 6. 22, 23).

(4). The Unity of the Scriptures.

This is implied by (3). Here we have a book that, like to our body, has many members:—but one Author. All is the testimony of God. All the parts are, as it were, united by bands: the whole has become "a living soul," and more than this. The unique harmony of Scripture with Scripture, though the human instruments were so diverse in knowledge and natural temperament, is *more wonderful* than if God had written without such instrumentality, and emphasizes *verbal* inspiration the more.

(5). The Extent of the Claim, to Whatsoever is *Recorded*.

We do not read "All Scripture is a *revelation*," but it is all "God-breathed." Some have caused young Christians to stumble by misrepresenting this. They have urged: "A genealogy is not *revelation*." Nay, but there is the need for *inspiration* to know how much of a genealogy to include, and *where* to put it. *History, without a bias, and in proportion*, needs direct inspiration as much as any other part of God's truth!

And now, what shall be our prayerful attitude, beloved friends, if we have received that living faith which is in Christ Jesus? It is not enough to contend earnestly for the faith once delivered to the saints. We need to "find" God's words, and to *eat* them (Jer. 15. 16), if so be we have tasted that the Lord is gracious (1 Pet. 2. 1-3). The Holy Spirit ever *speaks still* that which was written years ago, and He applies, in gracious power, our Father's suited message for every possible circumstance, and need, and emergency! We should be able to seek more and more to enter daily into the fervent words of love, "O how love I Thy law; it is my meditation all the day" (Ps. 119. 97), ever remembering that the Lord Jesus said, "If ye *know* these things, happy are ye if ye *do* them" (John 13. 17). Yes, the added words of the chapter before us, shine forth; "And is profitable for *doctrine*, for *reproof*, for *correction*, for *discipline* that is in righteousness, that

organism, *created to work*, as Adam was given a sphere of service. 2 Tim. 3. 15 with 1 Thess. 2. 13 enforces this. Have we experienced it, in the power of the Holy Spirit?

THE MAN OF GOD may be *fit*, having been outfitted to every good work . . . *Preach the Word*" (2 Tim. 3. 17-4. 2). *By lip and life*, let Christ, the Living Word, be exalted in the prayerful and spiritual use of the words which He delighted to honour, and which He met, and *without* which we *cannot* meet the temptations and subtleties of the evil one! As we look for the Coming Lord, let us *rejoice* in the food, and guidance, which God has given, for if our hearts are out of harmony with His Words, how CAN we be said to live, as Enoch lived,

Pleasing God?

Further literature on this and other vital themes:—all truth is precious—and particulars of typewritten notes, will be gladly sent. Much prayer is needed for all this "work of *faith* and labour of *love*." It is *not* dependent on an elaborate human organization, but as the Lord enables. *We feel our need of Him*. Our longing is that there may be many prayer links with the Lord's people, in all parts of the world, and that we, and they alike, may grow up unto Christ in *all* things (Eph. 4. 15), with the love that obeys READILY (Ps. 119. 60).

CONCERNING CHINA.

OUR gracious God has *lovingly* laid various lands on our hearts, and the men of these lands in this city. The writer looks back years to the way the Lord led him to London's "China Town," and how his heart was deeply impressed, so that, sorrowing over the pleasure-lovers without Christ, and knowing nothing of the language, he took apart the sheets of a Chinese New Testament in his hand, and gave these to many. The beginning was "strange," but it was from the heart. Since then the Lord has granted some learning of the Chinese language (Cantonese), opening the door for this so graciously, (though much prayer is needed for more knowledge, to use easily for *Him*), and also permitted a little regular service for Him, with the loving co-operation of dear brethren. We are not "sufficient of ourselves to think anything as of ourselves."

Recently, our heart has been encouraged in sending magazines regularly to a goodly number in China, also some typewritten notes and large texts have gone thither, and now we have received a list of 2000 names of those who sorrow over the departure of many from the glorious fact that "All Scripture is given by inspiration of God." To strengthen their hands, and cheer them onward, and that prayer-bonds, in the Holy Spirit, may be tightened, and that the redeemed in all parts may look for their Lord more earnestly, and please Him more obediently, we hope to send this issue to most of the 2000. May our gracious God grant His blessing, and how gladly shall we welcome correspondence from any, and all, to His praise!

THE DEITY AND ATONEMENT OF THE LORD JESUS CHRIST.*

WE cannot hold too firmly to "*the doctrine of Christ*" (2 John 9) in these days of "progressive" thought (*πρωγω*). "*God has spoken*," and we rejoice to hear we are not entitled to "our own opinions," but simply called to believe the *truth*, and to acknowledge all that He has so graciously set forth, for our faith and love and hope.

If the Deity of Christ is set aside, directly or indirectly, *the truthfulness of Scripture is attacked* (John 1. 1, Rom. 9. 5), and His own veracity is set aside. His gracious condescension in Philippians 2 is robbed of its meaning. He emptied Himself, but remained *Himself* (verse 7, cf. John 17. 5). The glory of our salvation depends on this: its very *stability* is involved. The Holy Spirit tells us, in John 12, that Isaiah saw Christ's glory in chapter 6, and no ingenuity can explain away that Christ is "the First and the Last" (Rev. 22. 13), a definite claim of Deity, as in Isa. 44. 6. If He were only a created being, it would be impossible to reconcile His claim to *lowliness* linked with such unqualified words as "No man knoweth the Son but the Father," "Before Abraham was, I Am," "That all men should honour the Son, even as they honour the Father," "Whosoever shall be ashamed of Me, and of My Words," "Follow Me," and so forth. *And these, and similar passages, are so numerous.* All the verses which speak of humiliation can be *suitably* explained in connexion with His partaking of flesh and blood (Heb. 2. 14), and of "the form of a Servant" (Phil. 2. 7). *They are exactly fitting* thereto. BUT the words of glory cannot be explained apart from a recognition of Deity. If Christ were not God, His call and attachment of men to *Himself*, and the mode of salvation awakening fulness of love to *Him*, would alike encroach on the exaltation of God; but everything is clear when we confess with Thomas, "My Lord, and my God." The Tri-unity may be a mystery, but anything else would be a contradiction. Man could not become God, but He Who was God *could* become Man: with God *all things* are possible, even humiliation, in matchless grace!

A godly *man*, as Peter, sternly refused worship (Acts 10. 26), not merely because he was insufficiently good, but *because he was a man*: an exalted angel refused worship, not because of too low a *rank*, but because of his very *nature* as a servant (Rev. 19. 10). *Christ uniformly accepted worship*, even in the days of His flesh: and this harmonizes with Philippians 2, which reminds us that becoming in a servant's form, He *was* more than a servant. Hebrews 1, emphasizing the worship due to Him from

* Tracts on the Deity of Christ, and The Suitability of the Gospel, A Display of Its Heavenly Glory, etc., readily forwarded. Also particulars of *Typewritten* Notes on many subjects.

all "angels of God," tells us that *He was more than an angel* (Heb. 1. 6), though made lower "*for a little time*" (Heb. 2. 9).

Satan knows this, and his *travesty* witnesses unwittingly to the truth, while it echoes the false promise in Eden, "Ye shall be *as God*."* Thus Antichrist professes to be *God* (2 Thess. 2. 4), and daringly receives worship. If Christ had been created, His exaltation would pave the way for this. But God shows the entire contrast. Man sought to be as God, and fell: what is God's answer? He Who was over all, God blessed for ever, became Man, Immanuel, *God with us*, to save His people from their sins (Matt. 1. 21, 23). How wondrous is the grace of God!

The *rejection* of Christ's Deity, AND of His Atonement, is common to modern thought. Reformed Judaism may speak well about Him, but herein is *the stumbling-block* still. So is it with Mohammedanism; though it will acknowledge even His virgin-birth, and a present exaltation of Christ in heaven. And "Modernism" in "Christianity," as it is called, joins hands as to this rejection, and students of "comparative religion," *evolved*, as distinct from *God's* gospel which is *revealed* and *given*, are preparing for the *blending* of all, under the crowning "man," Antichrist. But that *blending* is part of the *blinding* of 2 Cor. 4. 4. Governmentally, and religiously, the world is heading up for man's "reunion," and, amid all, the solemn words sound forth:

"For the Lord spake thus to me with a strong hand, and instructed me, that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all to whom this people shall say, A confederacy: neither fear ye their fear, nor be afraid: sanctify the Lord of hosts Himself . . . Bind up the testimony, seal the law among My disciples." Isaiah 8. 11-16.

Are we willing to be *rejected* "disciples,"—even *His learners*, or do we seek a higher reputation? Is the reproach of Christ a shame, or is it riches? Are we willing to be *with* Him, even though He is outside the camp?

The wondrous death of the Lord Jesus, wherein "He bare the sin of many" (Isa. 53. 12), must be maintained with joy, and determination. We cannot drag down His work to the level of a martyrdom or a display! The *righteous demands* of law were outstanding, and He met them, that all brought to believe in Him might truthfully say, "The Son of God Who loved me, and gave *Himself for me*" (Gal. 2. 20). No human reasoning can explain away the testimony of Galatians 3. 13, "Christ hath redeemed us from the curse of the law, *being made a Curse for us*." Present-day thought may object to such plain speaking, with its stress on the righteous and eternal *wrath* of God, against sin, but the believing heart finds peace in His testimony. *All* the sacrificial types lead up to this, and without this climax they, and the whole of the earlier Scriptures, are *undermined*. *Stand fast by the*

* Not only "as gods," but a proud attack on God Himself.

atonement. A deliverance from *eternal punishment*—real, unchanging and conscious—according to the Scriptures,*—is only possible by the finished work of the Lord Jesus!

Hence the testimony of Thomas to Christ's Deity in John 20. 28 is LINKED with the unveiling of His accomplished *death*. And so is it in Zech. 12. 10: Israel will yet look upon the *Lord* as the *One pierced*, and thus recognize Deity and Atonement together (cf. Isa. 25. 9).

Yes, the Lord Jesus was pierced to make manifest that He was the One Who had *died* for the guilty. Accordingly the epistle to the Hebrews *begins* with the emphasis on Deity, and *then* passes to the sacrificial work of the Lord Jesus. So is it ever. *The two stand together!* Rejoice, all ye that know the Lord, in that He, Who is "the Lord our Righteousness," made "one sacrifice for sins for ever." Sound it forth, in a daily life of real separation from the world, amid the conflicting voices of an ever-changing world. Apart from this, there could be no salvation. But in the precious covenant, and *the blood of the covenant*, there is a true and permanent resting place. Scripture is fulfilled and exalted, atonement is righteously made, the sinner's claims are justly met, eternal life is an unalienable gift, fear is banished, and our Triune God is magnified. This is a gospel for men of *all* tongues and races, a gospel that will penetrate to lands and tribes hitherto untouched, that will meet the need of the anxious sinner, support the youngest believer, woo the most tried child of God to holy living, and sustain the oldest saint! From foundation to topstone there is grace! Christ is the Alpha and the Omega with regard to the gospel, and praise should overflow from His beloved people, until they hear the richer chords of triumphant joy, "Worthy is the Lamb That was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5. 12).

"IMMUTABLE."

GOD'S GRACIOUS UNVEILING OF INSPIRATION, IN THE TESTIMONY OF THE EPISTLE TO THE HEBREWS.†

EVERY book in God's Book is a part of one whole, yet each has received a Divine stamp, and sets forth a precious uniqueness of its own. Every jewel is distinct, but all form one necklace (Prov. 1. 9). The trustful, humble disciple delights in each of God's pearls, and rejoices that not one is absent, while he

* Leaflets gladly sent.

† Where no book is named, the reference is to Hebrews.

seeks grace, and the enabling of the Holy Spirit, to receive with meekness, and to assimilate as necessary food (Jer. 15. 16). Thus can he obey happily, in the precious privilege of a *daily life, amid trials*—*ONE* privilege of strain which will not remain when the Lord's people see Him face to face!

We delight in the word "**IMMUTABLE**," (6. 17, 18):—the characteristic of the Words of God. "Immutability" is His own claim. If we do not accept this, we deny it: there is no *via media*. "God . . . hath spoken" (1. 1, 2): this is the opening twofold testimony; the unveiling of a *verbal* inspiration, which is to affect our whole being. Hence the earnest witness of 12. 25, "See that ye refuse not Him That *speaketh*," and the added words of that verse emphasize that a Divine oracle is before us, an oracle which moves a man of *faith* as Noah (11. 7*). The stress on *faith* is deeply important: every man of God was a man of faith: so is it now, "*Without faith it is impossible to please God!*" The infidelity of higher criticism, and all partnership therewith, must be an abomination to God. We can now see the harmony throughout the epistle between the two thoughts—absolute inspiration, and obedient faith:—

'Tis God's own summons to **LIVING FAITH**.

The men whom God honours have no misgiving as to *whatever* He has spoken: they answer with boldness (13. 5, 6): and the men who can encourage, and lead believers to-day, must be those who are simple and humble enough to take this standpoint (13. 7). God is not organizing "social reform," but gathering a people for Himself: and the testimony is not to be "ethics," but every word that proceedeth out of the mouth of the Lord (Deut. 8. 3). This was Christ's standpoint (Matt. 4. 4), in entire contrast with Eve's failure in the garden. All else is powerless: human systems have no lever to deal with dead souls. Higher criticism and present-day broadness revive the attitude of Adam and Eve, and remove God's gospel and words of power, refusing the glorious standpoint of the Lord Jesus Christ Himself!

(If the Lord will, to be continued: should fresh readers desire, will they please write?)

* The same word in the original.

Other literature on deeply important subjects for prayerful perusal, with a view to God's glory in obedience, and for prayerful circulation, gladly sent. (Some have asked concerning *subscription* to this magazine, and its companion, "Thoughts from the Word of God." We reply that the work is one of *faith*. As God leads His children to partnership, in *prayer*, as well as other things, we seek to send forth. Oh that it may be His work rather than *ours*. Let not poorer saints think they are "secondary," or prayer regarded as a mere "only." Fuller particulars are given in three leaflets, to which any are welcome,—"Hitherto": "The Faithfulness of God," and "Behold the Mounts." Correspondence valued:—61, Upton Lane, Forest Gate, London, E.7.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Now therefore, I pray Thee, if I have found grace in Thy sight, shew me now Thy way, that I may know Thee, that I may find grace in Thy sight: and consider that this nation is Thy people." Ex. 33. 13.

A Word of Introduction.

[IN gratitude to our God we send forth these pages, desiring to exalt His Name, and that His people may be helped forward in these "perilous times," and encouraged to "please" Him. Because iniquity abounds, the love of many waxes cold, but He is Faithful. It is important to "exhort one another," and to seek to be near the vehement flame of His love, that we may be boiling in spirit. If we realize that the Son of God loved us and gave Himself for us (Gal. 2 20), what shall we not render unto Him in the enabling of the Holy Spirit, as we look for His Coming again (1 Thess. 1. 10)? The path is not easy; but He is sufficient for every need and emergency. One of the greatest dangers is the hanging down of hands (Heb. 12. 12, see Ex. 17. 11, 1 Tim. 2. 8), and weariness in well-doing, and the breaking of the most frequently recorded command of Scripture "Fear not." Satan seeks to cause "discouraged Christians" who will turn to other things in their depression; but let us endure, as seeing Him Who is invisible!]

"YOUR MEMBERS."

IT is a privilege to have a wide view of salvation, to look back to eternity, and praise God for the words of Eph. 1. 4, and to look onward to the ages to come, and enter joyfully into Eph. 2. 7, by the power of the Holy Spirit. But not only so, it is our privilege to-day, to live, and walk, in the Spirit, as those who *have been saved* (Eph. 2. 8), who are *being saved* (1 Cor. 1. 18), and who *shall be saved* (Rom. 5 10). The redeemed are *not* their own, and life from above is to affect our *daily* experience, and not merely to modify one day in the week; i.e. to change

our use of *every faculty*, as well as to be expressed in the *singing* of praiseful hymns when gathered with other saints. Hence we have the presentation of the *body* to the Lord (Rom. 12. 1, 2), though it is *still* a body of humiliation. God is able now to "subdue" (Phil. 3. 21); and though it is an earthen vessel, we have a treasure within it (2 Cor. 4. 7); and though the flesh *morally* cannot be sanctified, but must be mortified, the *body physically* can be restrained from a sinful use to please the flesh, and made an expression of the love of God in our love to Him.

Not that we shall be satisfied with our devotedness. The earthly house of this tabernacle fails to shew *all* the enthusiasm we *would* shew, and, therefore, we groan (2 Cor. 5. 1, 2). Our heart and our flesh fail to set forth all His praises. We *would* give unalloyed gold, and never faint, nor can we excuse any faltering. Alas, the flesh is weak in a physical way (Matt. 26. 41), and Satan works thereby, to make us sleepy, or tired, or despondent, and we own that our work is so imperfect. But the Lord deigns to encourage at once to the inference which faith draws from our failure,—even confession, and confidence in Himself, and not in our own selves. The inference is—more zeal, and not less; more expectation, and not less! When the *Stronger* than the strong took possession, He claimed *all* the armour (Luke 11. 22), and will use all the utensils in the house of our body. Hence we are encouraged, not only to give the whole, but *each part separately*, or rather all parts *unitedly*, unto the Lord. Four times in Romans 6 are the *members* emphasized, and we know the Scripture stress on the "ear," and the "hand," and the "foot," in connexion with the consecration of the priest. It is remarkable that Romans 6. 13 immediately follows a reference to the "*mortal body*." In our weakness the Lord's strength is to be manifested. "Yourselves" (11), "your mortal body" (12), "your members" (13), and again "yourselves" (13). A precious repetition and emphasis. And 1 Cor. 6. 15 lays stress on the body for the Lord. "Glorify God in your body" (1 Cor. 6. 20) is an often forgotten aspect. Without the bodies how could we express to others what He is to us?

But if "pleasures" war in our members (Jas. 4. 1), and if any member boasts (Jas. 3. 5, 6) there *must* be ruinous results. Hence it is only *as* our members are *used* by the Lord that they are acceptable. If they become "ours" apart from "His," everything is wrong and goes wrong.*

Thus we see that "holiness" is a far-reaching word, and that

* Col. 3. 5 employs the *strongest* language—after Col. 3. 1-4, and not excepting any believers. This death blow to perfection in the flesh is no excuse for sin. 'Tis only the flesh that argues from it that believers can indulge in all manner of sins. If read in the light of Matt. 5. 22, 28, the passage is clear: even so the apostle views falling short of *complete* obedience as "captivity" (Rom. 7. 23). A spiritually minded man loathes the *tiniest* "slip": he does not view it as "tiny," but as captivity, and such a word shows forth *how* he hates it (John 8. 34). As soon as the will of self is owned, the members

true liberty means a presenting of the members, that is the *denial* of self's authority. 'Tis not barely that *we* want to do what the Lord says, but that we expect His working through all our faculties, while we hate *everything* of "our own arrangement."

It has been said how beautifully simple is the obedience of which John 15 speaks:—bringing forth fruit. But is there not a responsibility? Yes, to abide! Is there not a godly *effort*, by grace, to lead to the "simplicity"? Undoubtedly. In the enabling of the Holy Spirit, there must be *victory*, to *present* the members. *Then*, not till then, the *simplicity* comes in! That is to say, our need is not merely to "act" in our strength *for the Lord*, but to know the restraining of grace from hindering *His use of us!* Oh that this may be so,—not only "now and then," but daily!

CATCHING COLD.

SOMETIMES I catch cold repeatedly because of MY CONDITION. There is a predisposition to this. So spiritually, if I am out of touch with the Lord, if I lack robust love to Him, I may not know *how*, but I "catch cold."

At other times there may be, in the physical life, a *fair* amount of strength, but through an unguarded POSITION, I catch cold. So is it *among believers*: they may be *fairly earnest*, yet, with a measure of self-confidence, venture into danger, and so be harmed. We cannot go upon hot coals without being burned (Prov. 6. 28). We are not proof against everything. Hence the importance of a godly POSITION; and separation from evil, as well as a godly CONDITION.

I do not know *how* I caught another cold, but can see much from the history of another. Thus is it spiritually. But let us beware lest *we assume we "know,"* and hastily decide for others, while getting out of communion with the Lord ourselves. Love to the Lord is very definitely attracted to Him, and kept warm by Him. If Peter had warmed himself with Christ's love (Song 8. 6) instead of the servants' fire, how different would have been the result. A cold often goes to my "weakest" part. Some Christians when spiritually unwell become excited, others idle, others complaining. Thanks be unto God, He has grace for victory, and remedies in the Word for every need, but His preventative work is graciously emphasized, even more than cure, if we, as Enoch, walk *with Him*, in the enabling of the Holy Spirit.

The principle of 1 Kings 1. 1 applies, "They covered him with clothes, but he gat no heat": resisting power was gone. Godly circumstances will never make up for an unhealthy and low condition personally. We must be *personally* in communion with the Lord.

become identified with the sin—they are, for example, idolatrous. This explains Matt. 5. 29, 30. Contrast 1 Cor. 6. 15, and realize how hands may be holy hands (1 Tim. 2. 8).

"IMMUTABLE."

GOD'S GRACIOUS UNVEILING OF INSPIRATION, IN THE TESTIMONY OF THE EPISTLE TO THE HEBREWS.

(Continued. Copies of last month's issue - available).

Combined with definite statements as to inspiration, we can find strong evidence in the VERY TEXTURE of the book. Implication is even stronger than declaration. Mark how the epistle *continually* refers to *all* parts of the earlier Scriptures. *Every* example shows *implicit* confidence: and the quotations and allusions are many:—can these *without exception be regarded as authoritative*, and verbal inspiration be set aside? No human appeal is assumed. Even the types are interwoven, and everything concerning *these* is equally viewed as from God.

THE WHOLE ATTITUDE IS FAITH.

"Only believe" is the Lord's command: if we have "faith and doubt *not*," there shall be blessing. This is true as to Scripture and in daily life alike. Faith *and* doubt, as God *and* Mammon, must bring confusion.

Secondly, the *mode* of introducing quotations is spiritually instructive. For example, "As the Holy Ghost saith" (3. 7), "While it is *said*" (3. 15), "He hath said" ("He spake" 4. 4), "As He saith also in another place" (5. 6), "The Holy Ghost this signifying" (9. 8), "The Holy Ghost also is a Witness to us" (10. 15). The attentive reader will perceive that this mode of allusion is not exceptional,—although *one* testimony of itself is mighty and sufficient,—but *normal*. God would lead His people to this way of thinking, in the very warp and woof of their pilgrim life. Anything else is derogatory to God, however "advanced" it may appear.

Nor can we overlook the word "saith," and the *present tenses* just noticed. The Holy Spirit is *still* signifying and witnessing! *His Personality* is thus emphasized, and the living power of the words maintained. This is remarkably illustrated by Revelation 2 and 3. Christ said, "Write," i. e. to the original addressees of the letters, but "He that *hath* an ear, let him hear what the Spirit *saith* unto the churches." The Spirit of God continually reproduces, with the right tone and power, the once written words. A living book! * And thus we learn that only a *living man* can truly appreciate; and this explains the darkness of many to-day, and the *need* for emphasis on the *true gospel*, and a

* Cf. 1 Cor. 9. 9, 10 "written" and "saith." God, no doubt, commanded Israel, of *old*, to *include* care for oxen, but this was *written*, and He still *saith* it, for our sakes, with a *spiritual* application, though we are not an agricultural people. Note Rom. 15. 4, "written aforetime," but *now* our "comfort" i. e. "calling alongside": a living testimony.

new birth, not an evolution! Moreover, it reminds of the constant need for a *disciple's opened ear* (Isa. 50. 4) AS WELL as heavenly life, if we are to rightly use the Word of the living God.

It is not enough to see the sin of Higher Criticism: our own hearts must be prayerfully searched, for love's obedience is a matter of the *heart*, and of practical devotion unto the Lord. "Details" show heavenly love! God does not seek mere arguers, but worshippers. Jehu fought against Baal, but otherwise disobeyed the Lord. It is so important to grow up unto Christ IN ALL THINGS (Eph. 4. 15).

The Epistle to the Hebrews emphasizes Inspiration as to

(a) The Exact Words Used:

(b) The Order of these Words:

(c) The Designed Omissions of Scripture:

and (d) The Types.

Could there be a more comprehensive witness?

As to *the exact words*, we find a consistent stress *throughout*; and 1. 5 at once affords a precious example. The word "Son" is pressed definitely, and also the fact that it is in the *singular*, for the angels do appear to be called "sons of God" in Job 1, and elsewhere. (In like manner, Gal. 3. 16* emphasizes that the word "Seed" is not plural). These proofs shew an attitude of intense reverence, and unquestioning trust, which is itself refreshing. Nor can we overlook 1. 8: the name "God," is simply accepted, and every weight is, as usual, placed on *one* word of Scripture. There is no thought of an insecure foundation. In like manner, the word "Sit" in Psalm 110 is seen in its important bearing (10. 11, 12), likewise the Divine *oath* of the same psalm, and the omission of an oath as to the Aaronic priesthood. There is no approach to the theory, "You must not press a point too far." Every point is honoured.

Regarding the *order* of words, chapter 10. 5 is remarkable:—"Sacrifice AND offering" would evidently indicate that the priest was a sinner, who needed sacrifice *first*. The True Priest brought offering acceptably in His life (5. 7) before His Sacrifice, shewing that He was the Accepted One. This is no "accident" of language. It is vital, and concerns the glory of Christ. Thus, too, 10. 6 lays stress on the *plural*. God did take pleasure in *one* Whole Burnt Offering, but that was *also* a Sin Offering:—hence by the plural, the Holy Spirit calls attention to the inspiration of the word "*and*" in Ps. 40. 6—"Burnt offering *and* sin offering," God did not *ask*—God so loved that He *gave* (John 3. 16, typically suggested in Lev. 17. 11, "I have given it" namely, **THE** blood, emphatic). Thus we see that even *the interpretation* by a plural instead of a *singular* is not a

* Easily remembered, cf. Mal. 3. 16, 2 Pet. 3. 16, and other 3. 16's. The difference between a singular and plural illustrates minute accuracy: cf. the Angel of the Covenant. So "Lord" and "Sirs" (KURIOT).

misquotation, but to emphasize an *aspect* which we should probably have overlooked.

The apparent modification of the Hebrew in 10. 5 is not unimportant. The inspired

Attitude to the Septuagint

is often misunderstood. The *variations* are numerous, as well as the quotations. Why? Though God would guide to *our* use of a commonly known translation whenever possible, He would also *call* to much care. He seems to shew

(a) That in some places the translators were overruled, as He has overruled *all* history, with a view to quotation in the later Scriptures,

and (b) That in other places they very definitely failed, as men have failed in all they have undertaken.

It is often forgotten that we cannot verbally *quote* Hebrew "into" Greek, only translate. All else would be transliteration. Hence to bring out one aspect, the Holy Spirit has a right to *translate as He pleases*. When the *priests'* bodies were dedicated, their ears were marked first. And Christ's priestly perfection is before us. Hence the opened ears of Psalm 40 imply a *fitted* body (cf. 2 Tim. 3. 17), in perfect harmony.* The Lord's listening ear is again seen in Psalm 2. 7, as well as in Isaiah 50 where the whole body is before us. Thus the translation is to emphasize a *thought we might have overlooked*, and it includes *some* of the precious language of the Perfectly Obedient One, which is *all* noted in the heavenly Scripture of truth.

The wondrous care of God as to inspiration in the extent of the record, and with regard to perfect *omissions*, would seem to be a branch of study somewhat neglected. But it is rich with fruit. Even the omission of the "death" of Cain provides a type of *eternal* punishment. And, though the reason of God's silence is sometimes that His people may walk by *faith*, there are often further lessons in the manifold fulness of the Scriptures.† In chapter 7 we have Melchisedec, as a type of Christ.§ His name is at once *interpreted*, and the words "which is" lead to the *explanation* of Salem. And the "after that" remind that God arranged the *order* of names both in history, and in the Scripture record. But now we are rather occupied with the latter. "Without genealogy" says verse 3: but 6 adds, "Whose genealogy is not counted *from them*." Now we can see the force of verse 2, "By interpretation" would seem to be a parenthetic key to *the whole*. He was without father and mother, without

* Note *καταρτισμος* in Eph. 4. 12, 13.

† For example, we do not know whether some, as Adam, were brought to know the Lord. Are we not taught godly concern thereby? Men who wandered, as Demas, are not definitely said to have been children of God. This is all very heart-searching. And the Holy Spirit checks curiosity, and calls for godly searching of ourselves (Luke 13. 23, 24).

§ "Made like unto the Son of God" (3). He must not be identified.

beginning of days and end of life, *so far as the record goes*. And this is part of the "*interpretation*." This is a definite claim that God *purposely omitted* many historical details to make the type more complete.* Hence

the Erroneous Theory that History did not require Inspiration is strikingly put aside. If God leaves anything out, He has a purpose. There can be no more remarkable aspect than the inspired arrangement of the *silence* of Scripture, as to a *type*, *hundreds of years before the fulfilment* was manifested.

In this connexion, we remember sorrowfully how many overlook the types, though 1 Cor. 15. 4, by "the *third* day," seems to allude as much to types as to any other part of Scripture, if not more, and these parts of truth were delivered "*first of all*" (3). And the Lord Jesus emphasized that Moses wrote of Him (John 5. 46, Luke 24. 27, 44). We would return, therefore, to this testimony, and call to mind, "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest" (9. 8). In other words the Holy Spirit gave the types and still speaks by them. Though to some this may appear repetition, we would add that the remarkable present tense, already noticed, is before us: the living Holy Spirit's testimony is to be our *present* experience of the truth.‡

Some of the very objections raised against Inspiration of such a book as Leviticus, are met by this Divine stress on the types. The incompleteness is intentional:—

Everything in Scripture, by parallel or contrast,
is to exalt Christ.

"The law made nothing perfect" (7. 19), for it is "*not possible* that the blood of bulls and of goats should take away sins" (10. 4). Yes, this is part of the inspired plan, designedly to honour *Christ by contrast*. Thus we see that the ENTIRE emphasis on inspiration, throughout the epistle, is planned to point to *the Lord Jesus Christ!*§ Satan's antagonism to this fact is now understood. Let it ever be remembered, he would undermine the testimony of the Lord Jesus Christ. But Christ is the Glorified One (3. 3). God the Father delighted, and delights, to honour *Him*. Empty the Scripture of inspiration, you empty it of Christ, and *vice versa*. Realize His majesty and *all the* claims as to

* In like manner the *stress* on Aaron's *death*, and on that of *other* high-priests, as Eleazar and Eli, to show the *contrast*. "They were not suffered to continue by reason of death" (7. 23). Nothing is an accident with God.

† Again let every reader ask himself, or her elf:—*Do I HEAR God's voice?* It is well to *read*, but this is not enough. Rev. 1. 3 may be thus *again applied* in the light of Rev. 2. 7 yet once more. It is noteworthy that when Sa'an quoted *part* of Scripture with the words—"It hath been written," Christ included in His reply, "It hath been SAID"—and remains,—SAID!

§ Note the link between the *Word* and His *Name* in Rev. 3. 8. These are honoured together.

Scripture stand out in due proportion to His glory !

How much more might be said. The "*link*" of "Scripture with Scripture," e.g. of Psalms 2 and 110, and the *harmony* of all the varied quotations would alike remind us that

though there were many writers (2 Pet. 1. 21)

there was one Author and one Authority.

How precious is every thought. But what is *our* life-attitude TO-DAY, to all this wondrous unveiling of God's loving interest in us, and His care for us ? Shall we be *unmoved* ? Shall our stand be merely that of students and warriors ? Nay, we return to the aspect already urged. *Here is God's food for His children.* Here is a *sanctuary*. When Paul pondered the unsearchable ways of God in Romans 11, he was led onward to worship. The Father seeks **WORSHIPPERS**. "Of Him and through Him, and to Him, are all things: to Him be glory for ever." So should it be with every blood-bought one, indwelt by the Spirit of God. Christ still attracts to a *personal* discipleship, and, in every land, the resounding call is for men of mighty faith—that is of *simple* faith—willing to be rejected. The command rings out, "Let us go forth, therefore, unto Him without the camp, bearing His reproach: for

here have we no continuing city, but we seek one to come: by Him, therefore, let us offer *the sacrifice of praise* to God continually, that is, the fruit of our lips,

Giving Thanks to His Name."

Well may the prayer of Hebrew 13. 20, 21 conclude our meditation:—

"Now the God of peace, That brought again from the dead our Lord Jesus, That Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen."

If any readers have, and can spare, or can obtain cheaply, copies of *Arnold's First Hebrew Book*, this may help dear children of God in learning this language to God's glory. We shall be so glad to hear.

Other literature on deeply important subjects for prayerful perusal, with a view to God's glory in obedience, and for prayerful circulation, gladly sent. (Some have asked concerning *subscription* to this magazine, and its companion, "Thoughts from the Word of God." We reply that the work is one of *faith*. As God leads *His* children to partnership, in *prayer*, as well as other things, we seek to send forth. Oh that it may be *His* work rather than *ours*. Let not poorer saints think they are "secondary," or prayer regarded as a mere "only." Fuller particulars are given in three leaflets, to which any are welcome:—"Hitherto," "The Faithfulness of God," and "Behold the Mounts.")

Correspondence valued:—61, Upton Lane, Forest Gate, London, E7.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that Man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live."

Deut. 8. 3.

A Word of Introduction.

THE grace of God is very manifest in His gift of salvation, and He has also given "all things that pertain unto life and godliness." The precious treasure of the Scriptures should indeed be valued, and used aright. Therein His people find food and medicine, stimulus and encouragement, refreshment and reproof. The Holy Spirit still applies the words with living power. With a desire to glorify His Name and to urge those who love Him to obedient Bible Study, and to help in it, these pages are sent forth to all lands. We have no confidence in ourselves, and need much the prayerful remembrance of those who have received a right of way to the throne of grace (Heb. 4. 16, 2 Cor. 1. 11). Our hearts are drawn to saints in all lands, that there may be more links of love, and more concern to be of one heart and one soul and one mind. Is anything too hard for the Lord? Lack of love CANNOT please Him—Indifference to any part of His truth CANNOT please Him. Divergent opinions CANNOT please Him (John 17. 21, 1 Cor. 1. 10). If these pages are used to help toward loving "oneness" as an EXPERIENCE, unto God shall be all the glory!

Recently, an issue with special articles on Inspiration, (available in a reprint), was sent forth, by grace, to nearly 2000 extra addresses in China, and we hope to send this to over 3500 in India, &c. The prayers of God's people are much desired that food may be granted thereby, and that many refreshing letters may reach us, from distant and isolated children of God, in reply. And all shall be to the praise of the glory of His grace!

THE NEED OF THE FIRSTBORN.

Circulated, by God's grace, as a leaflet, among Israel at "Passover time."

IF you had been ONE OF THE FIRSTBORN in Egypt "in that night" what would your need have been? Money? NO, that was powerless. Relationship to Israel?—NO, that was not enough. Religion?—NO, that was not sufficient. Unleavened bread in the house?—NO, that could not protect. *First* there was another need, and that need was common to all the first-born:—it was a sacrifice! The *clean* animal having been *slain*, and the *blood* having been *applied*, the firstborn could rejoice, sheltered by the blood:—

God Himself Gave A Guarantee:—

Listen to His words,—

"For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the BLOOD shall be to you for a token upon the houses where ye are: and when I see the BLOOD, I will pass over you, and the plague shall not be upon you to destroy, when I smite the land of Egypt." Ex. 12. 12, 13.

Can you imagine a firstborn son careless about this matter? Can you imagine a sinner being careless about salvation *to-day*? Is not God still the Same? And did He not have some wondrous lesson in this arrangement? HE does not need the blood of lambs for Himself, but His refusal to accept *anything* else, shows

This was a Type.

And so we ask—"Of what was it a type?" The need for salvation brings us *all* down to *one* level. You will notice *the same* leveling in Ex. 13. 13,—

"And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem."

Not one could say, "I am different." The firstborn was *in every case*, classed with the firstborn of an ass, i.e. unclean. It was, moreover, the same when Israel were numbered. *No one was exempt.*

"The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls." Ex. 30. 15.

And it is just so *to-day*. You and I need redemption, and we all need the *same* redemption. If we have not this redemption, we **MUST** be *cut off*, there **MUST** be the *plague*. God does not hide this fact.

There is no Third Alternative!

The Passover or the Plague: the Deliverance or the Death! Here is a man who has much money. Can he deliver his soul?

Hear the Lord's answer,—

"They that trust in their wealth, and boast themselves in the

multitude of their riches; None can by any means redeem his brother, nor give to God a ransom for himself." Ps. 49. 6, 7.

(Notice:—for *himself*, not only for him).

Behold another man who trusts in himself that he is righteous. God's answer is clear again! All our righteousnesses are as filthy rags (Isa. 64. 6). Even the high priest Joshua was unclean before the Lord (Zech. 3. 1, 3).

Dear reader, it is wrong to hide realities. Your need is One Who can

Die for You.

You cannot give a ransom for yourself. God declares His own love in the gift of a Sacrifice, Which He has accepted, and of Which the sacrifice He made in Gen. 3. 21 is a picture, and of Which Abraham prophesied, Gen. 22. 8,—

"And Abraham said, 'My son, God will provide Himself *the* Lamb for a burnt-offering': so they went both of them together." Gen. 22. 8.

That Sacrifice is,

According to the Hebrew Scriptures,

One Who came 1900 years ago, and died at Jerusalem, and was raised again, and is now in heaven. Historically the types have come true in One, and One only; that is, in the Lord Jesus Christ. And your very rejection of Him was *foretold*, and thus illustrates the truth! **BUT GOD ALSO SAYS** that if you feel your need,—even as

the Need of the *Firstborn*—

you are welcome to Him **TO-DAY!**

HE SHALL THRUST OUT, . . . HE SHALL SAY, DESTROY THEM.

Deut. 33. 27.

THE *first* half of this verse is better known than the latter. That is usually taken as a death-bed enjoyment, but it is *also*, and primarily, a Divine emphasis on living activity. It is a privilege to remember the enabling of the Holy Spirit. God is pleased to do wondrous things for His people amid all emergencies. Then they can *act* boldly in His strength. "The Lord, He it is That doth go *before* thee: He will be with thee" (Deut. 31. 8). "When thou hearest the sound of a going . . . then thou shalt bestir thyself: for then shall the Lord go out *before thee*" (2 Sam. 5. 24). We must *wait for* His counsel, and then it is a privilege to "bestir ourselves": grace does not lead to laziness!

Such precious words remove pride: "We are not sufficient of ourselves to think *anything* as of ourselves." But they *also* awaken us to obedience. Our line of service is to be God's line **FIRST**. This is so as to all arrangements in *another* sense as well: "What God hath cleansed, that call not thou common."

From the standpoint of promise and command alike, we would experience this order. And, thirdly, Deut. 33. 27 urges, as we have seen, a victory over a wrong view of God's work. We are not to be indifferent: *after* His work, and wrapped up therein, our work is appointed, in His grace: *when* Jairus's daughter was raised, something was to be given her by her parents to *eat*; and the Lord did not strip the grave clothes off Lazarus by a *direct* miracle. "Dependent service" is appointed. Thus the Lord conquers sin, but we must war against the enemy, in the whole armour He provides. "He shall say, *Destroy them*": here is *our* responsibility to deal, in His power, with the activities of sin, because it *has been* judged by Him, and because "Greater is He That is in you than he that is in the world." Take another aspect:—"Except the Lord BUILD the house, they labour in vain that BUILD it," implies, by the repetition of the word "build," that if He builds *we are to build* within His work, and by His enabling. So is it in Zech. 6. 13, 15:—"He shall *build the temple* of the Lord." Then "They that are far off shall come and *build in the temple* of the Lord." So may it be in our humble, and happy, and daily experience in the joy of the Holy Spirit.

"IT PLEASSED GOD . . . TO SAVE."

1 Cor. 1. 21.

THESE words sound forth with all their delightful freshness. God *has* been pleased to save because of His *own* wondrous love. There was no right on the sinner's part. There was no compulsion. It pleased God. The apostle felt this very definitely as to himself: "When it pleased God . . . to reveal His Son in me" (Gal. 1. 15, 16). And the precious words of Luke 10. 21 give the same lesson, "I thank Thee, O Father . . . even so, Father, *for so it seemed good in Thy sight.*" It is a joy to know that our salvation is a *joy* to God. He rests in His Own love. And the *joy* in heaven set forth in Luke 15 is *not* over-stated. Mere carnal argument may object and suggest, "Why does God not do *this* or *that* as well?" But love is willing for the revelation of part of His will, and as there is entrance into the sanctuary, the attitude of worship is associated with *praiseful learning* of His "way." "It pleased God . . . to save" me: "What shall I render?" And then the thankful saint is enabled by the Holy Spirit to go forth encouraged and strengthened. Men oppose! Difficulties are many! Strength *seems* spent in vain! "Shall we not give up this part of work?" And so forth. But *above* the noise of many waters, and the multitude of our thoughts within us, God's comforts delight our soul. Whether we *see* results or not, God is faithful. "It pleased God . . . to save" and He is the Same today, and His counsel shall stand. Let us not be weary in well-doing, but let us press forward, knowing that in due season we shall reap, if we faint not.

THE TEMPTATION OF CHRIST; DISPLAYING HIS EMPHASIS ON THE SCRIPTURE.

WHEN the devil went to Eve he questioned God's words. She parleyed, and altered these words.* We know the consequence of Adam's sinful love, endorsing his wife's sin. But *another* narrative is now before us. When the devil went to the Lord Jesus, he at once attacked the *last* words which we know God had just spoken (Matt. 4. 3 with 3. 17), and, remarkably, dealt with food and the physical frame once more. But how different was the result! Our glorious Lord replied at once, and unhesitatingly, with Scripture, and, not only so, but continued this attitude and met *each* temptation with *Scripture*, refusing to take any other standpoint of reasoning. If the One Who was over all, God Blessed for ever, and *able* to answer fresh words of power, thus acted for *our* example, why should we choose other weapons? It is, indeed, sinful and manifestly foolish to leave God's truth.

Christ had no "if's" with Scripture. Christ had no reservations. He implicitly believed it and acted upon the belief. Here we see the attitude of One accomplishing a perfect obedience. *Any hesitation as to Scripture is the contrast with obedience.* Let our hearts feel this, to God's glory.

But much more might be said. The Lord Jesus was led of the *Spirit* into the wilderness, after the Spirit had descended to abide on Him (John 1. 33). His holiness *before* was the same, but *now* He was *marked out* as the Faithful Servant,—John 1 is clear upon this point. Thus we learn that *all* ministry "in the Spirit" emphasizes Scripture. 2 Tim. 3. 16 likewise implies this. The Holy Spirit will honour the words He has indited! And, further, we realize that Christ's very *first* action after so striking an induction to His public ministry was a stress on the written Scriptures. The preacher who yields to the devil's higher criticism in the college, and study, has a vastly different induction. Christ is NOT his model. How can such ministry be of God? Moreover, we see that the Lord Jesus not only alluded to the book of truth, but shared a practical feeding on its contents. Mere mental acceptance of truth is vain. Disobedience is "higher criticism" even though it says "Lord, Lord."

Further, our Lord did not quote without a plan. He kept to the book of Deuteronomy to remind us, it would seem, of the fulness even of *one* neglected book. Whether He would teach us His foreknowledge of Satan's special attack on that book, or whether we see such an attack *because* Satan was so completely worsted through that book, it may be difficult to say. But is not the answer twofold? Thus our Lord's anticipation of man's opposition to Deuteronomy answers it in advance, even as the Scriptures

* The tree of life was in the midst, not the tree of knowledge. If our "midst" is changed from God's appointment, everything is in confusion.

so clearly refute evolution in advance, showing at one and the same time their supernatural character, *and* God's hatred of the evil doctrine He exposes. His protecting care for His own shines out!

Again, the context of the *first* answer,* lays stress on "all the commandment," and on God's "proving" in the wilderness concerning this very point of *adherence to His words*. Here then is a test: Christ accepts the test for Himself. His faithfulness is manifest! And what shall we say of the very words of Deut. 8. 3? They are not only Scripture, but set forth, with no uncertain sound, the authority of the words of truth. No merely vague-*thought* inspiration, or bare superintendence of godly men, is marked, but something far deeper. "The mouth of the Lord" is emphasized. *And to ignore this is death, as in Eden*. The mouth of the Lord and "life" are together, and the Living One Himself fed on the words of truth. He lived by them: they were *His precious bread*. A "technical" acknowledgment of inspiration falls far short. Oh for more delight in the words of God. *This* delight is likeness to Christ (Ps. 40. 6-8). The "wilderness" journey is to prove whether there is unqualified acceptance of "everything" from God's mouth. Here then is the question that settles the issue. Do you acknowledge, amid trials of faith, amid temptations to falter, that "everything" from God's mouth is authoritative? To evade the point by saying, "If we know it is from God's mouth" is dishonourable. If Deuteronomy 8 did not mean the testimony through Moses, what did it mean? And if Christ did not indicate the Scriptures, what did He indicate? Again let it be repeated, "That He might make thee know" is a display of God's object. It is in a time of *attack* that God calls for this unqualified *knowledge*. Faith is contrasted with sight, but not with knowledge.

The prayerful reader may have noticed that the article "The" is inserted in the original. "The Man," i.e. *the* Only Man of Whom it could be said throughout that He "lived." The Word became flesh, and His *whole life* was in harmony with the words of the Father. His *whole life*! Could there be a stronger emphasis on inspiration? And God humbled Israel and fed with manna—a type of Christ—to cause them to know this fact concerning Christ. Satan is thus condemned for attacking a prophecy that Christ would not listen to any attack on Scripture! *This was the prophesied characteristic of the Messiah*. And all God's dealings with Israel were to lead them to see Christ. And all *our* daily food, and dependence on God, is to make us also behold Christ. 'Tis self-dependence which prevents this view, and which opposes the *characteristic* of receiving everything from God's mouth. Thus higher criticism is convicted of *pride*, and *self-dependence*, and of *opposition to Christ*. That which began with dissecting the Pentateuch logically leads to an attack

* Matthew and Luke emphasize this.

on Christ! John 5. 46, 47 shows foreknowledge of the aim and methods of the evil one. It is no wonder that Satan hates the types, as the manna. The reference to this in Deut. 8. 3 is entwined there with the *twofold* acknowledgement of Christ *and* the Scriptures; the written words and the Incarnate Word stand together! Could anything be more remarkable than the Lord's choice of this passage, contrasting Himself with Adam and Eve, and with Israel alike?

The glory of Scripture shines out again in possessing *such* verses, to be used so appropriately as weapons of power. The believer not only sees the fact, but finds in the *nature* of the language itself that which is beyond man, and thus enjoys the very food of which the verse so definitely speaks! Truly we should bow the head and worship. And worship is the reverse of "criticism." In heaven there is adoration, there is *no room for criticism*. The attitude of fallen man is unbelieving. Satan HATES the exclusive worship of God, and we shall soon see how he sought to attract this to himself. May all who are in Christ Jesus realize the power of *worship* as an antidote to a cold and critical unspirituality!

Having thus seen Christ's INTRODUCTORY stress on Scripture—NOTHING ELSE FIRST—we find His CONTINUANCE in this witness. Nor can we overlook the fact that He also *repeated* the words "It HAS been written," using each time the emphatic perfect tense to emphasize fixity. Again, He quoted *twice* the very chapter which commanded the writing of God's Words upon the very posts of the house, *after* welcoming them in the home, as *the centre of the children's education* (Deut. 6. 6-9)! The allusion to "Massah" in Deut. 6. 16 reminds us how Satan tempted Israel all too successfully in the very matter of food, wherein Christ's victory was so marked. Luke's gospel tells us that the Lord Jesus not only declared, "It has been *written*," but further, when Satan also quoted, it would seem, only *part* of a passage,* uttered the words, "It has been SAID," to set forth the *living power* of the long-ago written message, applied by the Holy Spirit! Satan could repeat the written language, but he could not reproduce its living power. Thus Christ showed that more than a mental and verbal acquaintance with Scripture is NECESSARY. A disobedient reader IS a higher critic, however "orthodox" his creed may appear. Satan, moreover, illustrated *another* aspect of higher criticism at the same moment, for together with an untouched heart, he showed, before the Lord of Glory Himself, the picking out of *part*, and rejecting of *part*, which ever characterizes the theories of men. His sin was the more daring in the light of the further context, "Thou shalt tread upon the lion and adder" (Ps. 91. 13, see Gen. 3. 15, Rom. 16. 20).

If the Lord will, to be concluded, in next issue.

* The words "In all Thy ways," give the key and limitation, and Satan is not said to have included these.

CONCERNING INDIA.

IN April we were privileged to write "Concerning China," and we do thank our Heavenly Father for His love that causes prayer for those of other nations. The precious words of Matt. 28. 19 ring out, and Acts 10. 28 condemns all selfishness and earthly nationalism in a *child of God*. Love, love, love—should characterize the redeemed. But it must be *love in the truth*. We cannot love the sins of *heathendom*, nor can we love those of *Christendom*. Our "Capernaums" will be more severely judged than Sodom, and Tyre, and Sidon.

When the Lord led, in His grace, to some labour among the Chinese in London, He also caused other seamen to be brought across our path, and then opened the way, amid weakness, strain and problems, as to Hindustani and Bengali; and how joyful have we been to see men from various parts of India listening to His precious gospel, in their own tongues (Acts 2. 6, 8), at 130, Grundy Street, Poplar, and elsewhere. With beloved fellow-workers, who equally seek prayer for the real "language-difficulties," and for *communion with God* in every detail, we have gone forth to reach the "India" that has come to us. Who knows how the gospel will go to ALL parts, as the men return to many districts?* Further details gladly given to those who desire to pray more. We are not "sufficient of ourselves to think anything as of ourselves." But the verse does not end there, nor would we end there. The Lord calls and draws us to Himself,—and to prayer.

We NEED the prayers of His praying people everywhere, and long to help many in India too. Thanks be unto Him, much literature has already been sent thither, but much more can be done, in His Name. Soon after the issue with nearly 2000 extra for China, we were pointedly asked "Why not India, &c.?" and about 4000 addresses were offered. How could we expect this? The Lord again granted an answer to prayer, and the extra expense of one issue was promised, to His glory. May He own His work, and may we go forward in the Holy Spirit. We should rejoice to hear from many who receive this message, QUICKLY, and to know of those who not only sigh and cry for the abominations of Higher Criticism, but who LONG to be as Caleb, away from all that grieves their loving Lord. May our hearts be drawn together, and may this labour not be in vain in the Lord (1 Cor. 15. 58), as we wait for Him (Phil. 3. 20, 21).

* If abroad, we should reach those in one locality specially. Our wider scope (particularly our hearts long for Bengal, Panjab, and Pe-hawar) is a privilege, but the temporary character of the opportunity while they are here, and the increased dialectic problems, must call to more dependence on Him to Whom there are no problems.

A companion magazine, "Thoughts from the Word of God," and similar publications are sent forth, as *God enables*, by His grace, in "perilous times." Correspondence welcome: 61, Upton Lane, Forest Gate, London, E. 7, England.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."
2 Tim. 4. 2, 3.

A Word of Introduction.

GREAT PEACE have they which LOVE God's law (Ps. 119. 165), and such need not be afraid of evil tidings, when they hear of attacks on the Truth. "The Word of our God shall STAND for ever" (Isa. 40. 8). It shall RISE, though men seek to tread it down, and subtly plot against it.

Our concern, however, should be lest WE dishonour His name, lest we be too much like the world, lest we be disobedient in life while extolling the truth with our lips, lest we become flippant and careless, lest we "get used" to evil instead of feeling pain. The wondrous GRIEF of the Lord Jesus puts us to shame. The ZEAL of His Father's house consumed Him, and reproach broke His heart because He loved SO MUCH, and the reproaches were against the Father (Ps. 69. 9).

Intensity is a great need among blood-bought ones, intensity in the Holy Spirit. Desiring that our gracious God may use these pages to this end, and His glory thereby, we humbly send them forth to many lands. We shall rejoice to hear from many who are exercised BEFORE HIM, and who welcome encouragement to searching of our ways, and the washing of one another's feet, that we may LIVE FOR CHRIST, in the midst of a crooked and perverse generation (Phil. 2. 15), with the bright hope of His Coming in view.

"And she had a sister called Mary, which also sat at Jesus' feet and HEARD HIS WORD . . . Mary hath chosen that good part WHICH SHALL NOT BE TAKEN AWAY FROM HER." Luke 10. 39, 42;

THE TEMPTATION OF CHRIST ; DISPLAYING HIS EMPHASIS ON THE SCRIPTURE.

(Concluded).*

And now we notice the *nature* of the two added temptations, the intentional avoidance of chronological order in one record causing a "two-fold" climax :—in Matthew's gospel the definite rejection of Babylon (the "glory" of "kingdoms," 4. 8 with Isa. 13. 19), and in Luke's account the forceful words "Thou shalt not tempt *the Lord thy God*" (Luke 4. 12),—which, in the light of verse 13, seem also to allude to the Deity of the One *then* attacked ! Jerusalem AND Babylon are more than once before us together † : Jewish and Gentile supremacy. Priesthood AND Kingship are alike seen. How different will be the attitude of Antichrist, who will *accept* these two cities (Zech. 5, Rev. 11), and come, it would seem, on the temple-wing, or pinnacle of abominations, desolating (Dan. 9. 27, lit; see with Matt. 4. 5, 24. 15). Thus Satan *keeps* to his unholy purpose, but the apparent success of "the man of sin" shall be soon broken (Dan. 8. 25), and the Righteous One shall be recompensed in the earth (Prov. 11. 31).

The Lord Jesus illustrated Phil. 2. 6, 7 very remarkably in the wilderness. § He was an entire Contrast with complaining Israel, and a loving Encouragement to believers now, that they may not be petulantly in haste, and that they may have a victory of humility over pride. || *All* self-exaltation is opposed to Christ (Heb. 5. 5), and entirely against the Scriptures, which He used for our example. Satan wished to alter the *dominion* of earth for his own glory. The first Adam betrayed this to the evil one (Gen. 1. 28, see 1 John 5. 19), but the Last Adam *delighted* in the Father's will (Ps. 40. 6-8). Since we have already seen how Satan will use Antichrist, let us ask ourselves to whom we are the more like ? Are we self-willed, or not ? Daniel 11. 38 may allude to the worship which will be rendered to the devil, and Rev. 13. 2 confirms. Satan ever seeks homage, and obedience. This gives a solemn inference as to the attitude which degrades Scripture, and forges weapons *against* Deuteronomy, instead of

* The earlier portion can be obtained in last issue, and the whole as a reprint. We long that believers may use it as a testimony for Christ in these Christ-dishonouring days. And let all loving efforts be linked with prayer,—in the Holy Spirit.

† E.g. Gen. 14, Dan. 1. 1, 2, Ezra 7. 9, Rev. 17, 18 and 19.

§ Phil. 2. 3 reminds of the empty glory of the offered kingdoms : earth's honours are so temporary, yet so often sought.

|| Saul the king before David, and who persecuted David, is, as a type of Antichrist, marked by self-will, and haste (1 Sam. 14. 19). Note, too, the growth of pride indicated in 1 Sam. 15. 17.

embracing its witness as the Lord's appointed weapon. Is not "Higher Criticism" thus exposed, with reference to its devilish origin ; and should not children of God boldly refuse all compromise with those who maintain it ? To speak of loving fellowship, when nominal Christian treachery against the Truth is involved, hardly seems honourable. Love rejoiceth not in iniquity, and to make peace on such terms is a denial of LOYALTY TO CHRIST. We ALL need to be more faithful, and thus more PAINED at sin. The spared ones of Ezekiel 9 sigh and cry, and the true sower of Psalm 126 goes forth weeping, bearing precious seed. The apostle spoke weeping of the enemies of the cross of Christ. Is the rejection of the Word of truth a mere matter of *history* to us ? Is the advance of higher criticism a bare series of events for chronology, or is our heart solemnized ? Do we feel the call to awake from sleep and arise from among the dead, that we may not only have a name to live, but a holy living faith, and a desire to be separate from *every* system and organization that compromises God's truth ? Thus alone can we rightly hold fast the faithful Word, and remember His welcome description—"Ye are My friends, if ye do *whatsoever* I command you !"

In this connexion it is precious to notice again that the quotations which the Lord Jesus chose, being *devotional*, urge alike the *food* of the truth, and right *worship*, reminding us that our peril is when we are OUTSIDE THE SANCTUARY. We may continue, like the Ephesian angel, to be unable to bear them that are evil, but if we have left the sanctuary and our first love, what is the profit ? A growing up unto Christ *in all things*, is appointed, (Eph. 4. 15) and necessary, that God *in all things* may be glorified (1 Pet. 4. 11). The daily life of God's people must be spiritual ; and let us remember, when meeting Satan's attacks, that the very verse we use against him, *should primarily and at the same time* be our Father's food for our own souls. The sword must be the sword of *the Spirit*, otherwise we are out of *communion*, and the conflict is more than half lost. We may congratulate ourselves on our orthodoxy, but that is not the victory.

To sum up :—*The Lord Jesus*, in wondrous fellowship with *the Holy Spirit*, after the heavenly testimony from the *Father*,* was led into the wilderness, picturing a ruined *world*. THERE He showed Himself a *Contrast* with Israel, and a *Contrast* with Antichrist alike. THERE He emphasized the true nature and preciousness of obedience, and set forth the appropriateness and power of *Scripture*, even as, in the subsequent *threefold* temptation of Matt. 26, He illustrated the power of *prayer*. Thus His blood-bought people are caused to see more clearly, in what way the tempter will strive to mislead, and what his aims really

* One of the allusions to our Triune God, in the working out of the covenant ; notice Matt. 28. 19, 2 Cor. 13. 14, Eph. 2. 18.

are.* Thus are they caused to realize their own necessary failure, unless brought to a simple enjoyment of that wondrous grace which leads to the will of God, and still links the two weapons Christ held (Eph. 6. 16, 17, 18). May it be ours in His victory to obtain true victory (1 Cor. 15. 57), and, in the might of grace (1 Cor. 15. 10), to glorify our Saviour's precious Name, while we look for His Coming to take the dominion of earth which He refused from Satan's hands, and to be glorified in His saints, and admired in all them that believe (2 Thess. 1. 10). Well may our hearts leap for joy in view of our present privileges and our eternal prospect,—in the growing consciousness of "all blessings in heavenly places in Christ Jesus" (Eph. 1. 3).

PSALM 34, & A NERVOUS BREAKDOWN.

SOME dear children of God have experienced a nervous breakdown. They are sad over this, rightly feeling it does not glorify God. But if we go to them *without* pouring in wine and oil, we aggravate the rending of the heart. Love's gentleness, yet firmness, is needed as we direct them to Him Who is able to keep (Jude 24), as well as to His precious commands, "Fear not," "As to nothing be anxious."

It may be, we are constitutionally less susceptible to this. Let us not boast. Our temptations, and failures, may be just as real in another way. But if we have been helped to one victory, let us humbly try to "strengthen" our brethren (Luke 22. 32), and to comfort them with the comfort wherewith we ourselves are "comforted of God."

The heading of Psalm 34 reminding of 1 Samuel 21, shows us how even David experienced a mental breakdown, and left his spiritual steadfastness (2 Pet. 3. 17). Godly firmness is so much needed. It is *easy* to become discouraged, and then we are laid open to the snare of grumbling, compromise, bitterness, or remorse. Cleaving to the Lord with *purpose of heart* (Acts 11. 23), and giving thanks in *all* things (1 Thess. 5. 18) are, in the power of the Holy Spirit, the precious preventatives of much nervous depression. When David looked at *things*, he felt sure he would perish (1 Sam. 21. 10, cf. 27. 1). The word "behaviour" in the heading of Psalm 34 is, literally, "TASTE," just as in verse 8. Ah, beloved friends, how is our *taste*? Have we lost somewhat of our taste and appetite for spiritual food, as it is physically, when we have a "cold"? David owns his taste went wrong, but God in mercy changed it back to Himself. Then he saw the

* Again call to mind Satan's (a) use of food, (b) appeal to the body, (c) desire to cause dissatisfaction, (d) encouragement of pride, (e) plea for self-will, and presumption, (f) urging to self-authority, (g) seeking after homage. A comprehensive plan. But he found NOTHING in Christ (John 14. 30).

foolishness of despondency, and human arrangement. "I will bless the Lord *at all times*," was the result: it is not safe to give over praising. The Lord's love is sufficient cause for praise, whatever be the darkness around! And the Psalm continues to speak of the *mouth*. Prayer and praise *aloud*, even when alone, *often help victory*. And we must not isolate ourselves (verse 3), and stay away from meetings. How gloriously verse 4 rings out. David *had* real fears (1 Sam. 21. 10): he owns this: he was, indeed, a *poor* man (6). But the Lord dealt with fears and trouble alike, and his *blind* eyes were opened (7 with 2 Kings 6. 16, 17), and thus he saw that the natural inference of *reasoning* unbelief was quite *untrue*. The angel of the Lord encampeth! Well may we too add, "O *taste* and (*thus*) *see* that the Lord is Good." And thus verse 9 comes as God's answer to a *wrong* fear (11). Keep back the tongue from the evil of complaining (13), *never* grumble or "scheme" (13). The Lord liveth—*guile is not needed*. The Lord is *nigh* (18). Verses 19, 20 are *not* dead letters. He is Almighty *to-day*. The sanctuary is opened (Psalm 73. 17). God has not forgotten to be gracious. Do not look at feelings, or imagine your weakness is sufficient to defeat God's strength. *That* is the proud presumptuousness of unbelief. Do not expect to *see* before *tasting*! Do not wait to seek till delivered (4). *Cry* amid the trouble (6) in all your "poverty," whatever you "feel," and leave the work to Him Who *delights* to change the "taste," and to *undo* the sin of despondency and remorse, unto the praise of His glory.

SYMPATHY FOR CHRIST'S SAKE.

A DEAR one tells us of a physical trial. It is not well if we trust the Lord, to *speak too much* of these things: we need the grace of God to be kept from undue "*thinking*" of "things." "Out of the abundance of the heart the mouth speaketh." But there is a difference between speaking and hearing, in such a case.* It is so "easy" to reprove another. Let us be tender, withal not encouraging *self-occupation*, and so harming another (Rom. 15. 2). We may answer a suffering one with a real *desire* to be loving, but afterwards the thought may come, "*Did I sufficiently enter into the sorrow?*" And thus we learn the meaning of "feeling for," and "feeling with." *The latter* is sympathy. "Remember them that are in bonds, as bound *WITH THEM*, them which suffer adversity, as being yourselves also in the body" (Heb. 13. 3). "I said, I am sorry, but felt no pain, a *momentary* impression of kindly thought, and that was 'all': no loving, prayerful concern":—thus may we sometimes sum up

* In some matters we must not distinguish. To "listen to" complaint and scandal may surely be regarded as equally sinful with uttering it.

our attitude. Let us listen to the precious words, with their *spiritual parallel too*, "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." True, God does not burden us. We cannot realize all. But there *is* scope for *much more love in the Spirit*. And how our hearts rejoice to remember Isaiah 63. 9.

SOME STRIKING WORDS OF REPROOF.

"If any man seem to be contentious, we have no such custom, neither the churches of God." 1 Cor. 11. 16.

"If any man be ignorant, let him be ignorant."* 1 Cor. 14. 38.

"Go ye, serve ye every one his idols, and hereafter, if ye will not hearken unto Me: but pollute ye My holy Name no more with your gifts, and with your idols." Ezek. 20. 39.

"I would that thou wert cold or hot." Rev. 3. 15.

"Ye cannot serve God *and* mammon." Matt. 6. 24.

"At Gilgal multiply transgression; and bring your sacrifices every morning, . . . and offer a sacrifice of thanksgiving with leaven . . . for this liketh you, O ye children of Israel, saith the Lord God." Amos 4. 4, 5.

"What king, going to make war against another king, sitteth not down first, and consulteth whether he be able . . . or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace!"† Luke 14. 31, 32.

"If it seem evil unto you to serve the Lord, choose you this day whom ye will serve." Josh. 24. 15.

"If the woman be not covered, (or cover not herself), let her also be shorn."§ 1 Cor. 11. 6.

"Go and cry unto the gods which ye have chosen: let them deliver you in the time of your tribulation." Jud. 10. 14.

"Fill ye up then the measure of your fathers." Matt. 23. 32.

A precious contrast:—

"Come out . . . be ye separate . . . and I will receive you, . . . Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 6. 17, 18, 7. 1.

* Or "He is being ignored."

† With 33 most remarkable:—(1), The enemy is stronger than we are: (2), It is vain to make a rocky ground hearer's profession: (3), Unless we are willing to trust the Lord altogether, how vain all is! We cannot play at faith.

§ I.e. If she *will* neglect the Holy Spirit's arrangements for dress, let her disgrace herself absolutely, and not try to be half-obedient and half-disobedient. How solemn a message to sisters in Christ as to wearing a head-covering in *all* prayer to God the Father.

"HIS COMMANDMENTS ARE NOT GRIEVOUS." 1 John 5. 3.

THESE Divine words, in *their context*, are very precious.

Satan's aim has ever been, and still is, to cause *friction against the Lord's will*. Hence he raises the cry of "bondage," from the day when in Eden he sought to persuade *Eve* that God *restricted* unduly. As then, so now, he often works *indirectly*, (ADAM was not approached by a frontal attack); and the thought of "bondage" seems very frequently emphasized even by those who name the Name of Christ, and perhaps by believing sisters particularly, through this very ignorance of Satan's devices. If Christian women would realize that the tempter's aim is specially to *deceive THEM* (1 Tim. 2. 14), so that they will be convinced that they are right *in this matter*, and if believing brethren would remember that the devil is thus tempting and straining and oppressing sisters, it would seem, more than brethren, on this line—for he keeps so definitely to his methods,—there would be a deeper realization of the preciousness of the Lord's commands, and of the true path of victory. We should thus bear one another's burdens and help to sustain one another, and God would be glorified in a spiritual walk and warfare. Brethren may, in *some things*, have more problems than sisters, but *in such a point as this*, their problems seem to be less. 2 Corinthians 11 reminds us that Satan has *not* left the "*subtlety*" of method shown in Eden, and the whole chapter indicates that when he works thus he is disguised as an angel of *light*,* and thus his spiritual phrases take us quickly off our guard, and he still works *on the affections* which *really look like* spiritual affection, to draw away from a right view of God's will. But is it affection to give way, and help another to lose at the Judgment Seat of Christ? True, one cannot *always speak* in warning, and there is need for the towel of faithful *humility* if we would help others: but disregard of the need for loving rebuke is one of the gravest dangers of to-day. We are "afraid" to offend, *until* the slightest word is so "unusual" that it *does* offend. But if we lived in the light of the sanctuary, we should know how and when to speak to "one another."

"His commandments are *not* grievous." *Why not?* The context shows that the answer must be associated with the fact of the NEW BIRTH. They ARE grievous to the flesh! Unless there is a condition of faith *overcoming the WORLD* they ARE grievous. If I wish, *in any measure*, to be "WORLDLY" they ARE grievous. This is a sidelight on the *character* of these commands. But if I obey "perforce," and not out from *love*, the context shows once more they *are* grievous. But how can they

* Positive words of spiritual sound are implied.

be "heavy" if I have the very law written on my heart (Heb. 8. 10), and am in harmony with God, walking in the Spirit?

This aspect is precious! God has not given me a law against my heart, but has caused a heart that has received the law given. Hence His will has BECOME His people's *real* will, and if they think otherwise, it is because the flesh is but *little mortified*. God has not saved us *against* our will but has given a new will. Hence, "His commandments are not grievous."

Again, He has not appointed miserable things, but has actually commanded delights, such as *the honour* of obeying Him, and a love which is spiritually enjoyable, and the calm of not worrying. In other words, that which we *should* seek if wise, *for our own privilege*, He makes *rewardable* also, as a *command!* He gives a new, and fuller, and infinitely higher *reason* for a privilege! But often a child will do an action freely, but if commanded to do the same thing will demur! We are not to become thus foolish, but to see the *added* blessing that our very choicest treasures are raised to a dignity which makes them *twofold*—First and foremost, *His will*, and secondly, our joy, in the Holy Spirit.

Again, since our Heavenly Father appoints all obedience *with* love, He prevents grievousness again. If we obey *without* love, we disobey. Hence if there is grievousness, 'tis because we have only *half* a commandment. It is impossible to love unlovingly and rejoice miserably. Thus the *mode* of commanded obedience further forbids the "grievousness" which many felt in Malachi's day, and have felt since.

What then, beloved friends, shall be our attitude? Shall we, on hearing the Lord's voice, harden our hearts? Shall we say "I do not see 'why' I should be baptized or gather with saints: I do not know why I should give up 'this': I cannot have the extra problems as to 'that,' and so forth? Shall we heed the empty promises of "liberty" (2 Pet. 2. 19), or shall we realize, in the power of the Holy Spirit, that, disguised as spirituality, and apparently "free" because part of "self," yet actually in chains, because not in harmony with the Lord:—

THE ONLY BONDAGE IS SIN!

Believers in the Lord Jesus are *encouraged*, in the Scripture, to "love one another" and to be of *one mind* in their Lord. Yea, this is *commanded*. Is it not a joy to help, to His glory thereby? Hence we would welcome correspondence CONCERNING HIMSELF AND HIS WILL, and seek to send literature on subjects that exercise those who write, if they will kindly indicate. It will be a refreshment, moreover, to MEET any who are, temporarily or permanently, in or near London. It is especially on our heart to give a warm invitation in HIS Name, to the Gathering for Christian men in the City (2, Minories, 2nd floor), God willing, each Tuesday at 6. 30 (Conversation, and Greek or Hebrew, to His glory, from about 5 o'clock). May He alone be exalted: John 15. 5 is precious.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"That ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord."

Col. 1. 9, 10.

A Word of Introduction.

ONLY a testimony for Him Who is exalted above all praise, only a little witness for the Lord of glory. The immeasurable difference between His glory and His people's setting forth of it must impress the thoughtful believer. But the words "Ye are My witnesses" sound in our ears. We are bidden and privileged to tell of Christ. Hence these pages have but one object. If Christ is not exalted aright, whatever men say, the Father is NOT honoured (John 5. 23). Unitarianism, Judaism, Mohammedanism, Russellism, and Modernism CANNOT approach God aright. The Holy Spirit does not lead to Christ as a mere Teacher, but reveals His Deity, and Substitutionary Work. Without these, what have we?

But a mental acquaintance with truth is vain. A Loving Person must be lovingly known. And unless we personally know the Lord of Glory, with a deep, spiritual, heart knowledge, our mental orthodoxy is vain. But it is possible to know Him (Phil. 3. 10): a wondrous privilege!

DIVINE NAMES FOR A GIFT UNTO THE LORD.

GOD graciously dignifies everything which is rightly done unto Him. A cup of cold water, given in the name of a disciple, is rewardable. Nothing is small, if done "in the Name of the Lord Jesus." Thus we have a *new view of life*.

In 2 Cor: 8 and 9 the Holy Spirit sets forth certain principles

of CHRISTIAN *giving*. The theories of giving *less* than Israel's "tithes" (at least *two* tithes, a fifth), and of "irregularity," are without any Scriptural warrant. As the Lord Jesus in Matthew 5 shows the extra emphasis of "I say unto you," and a law extending explicitly to thoughts and looks, so is it in all things. The law written on the heart (Heb. 8. 10) is far more *comprehensive* in its result than an external law. It is a privilege to give, and to give up, for the Lord, in the power of the Holy Spirit.

When God gives a name to anything we do well to notice this. And in the chapters before us He describes the privilege of giving in *various* ways; to emphasize this more fully. In 2 Cor. 8. 2 we read of "Liberality,"—rather, as the margin, "Simplicity," the opposite of duplicity, AND the opposite of "two" objects in life. "Ye cannot serve God AND mammon." The risk of faith is NOT worldly prudence: worldly prudence would have urged the saints NOT to give till their "trial of affliction" and "deep poverty" were somewhat eased. Grace causes intensity "beyond power" (3).*

In verse 4 we read of "the Gift," rather, "the Grace," and thus one almost feels that this word in verse 1 alludes not only to God's gracious work, but its effect.† An unsaved soul cannot give "grace," but when a redeemed one "gives," there is not to be a mere bodily activity nor a natural inclination, but grace—grace in action (*cf.* 8. 6, 7, 19). 2 Cor. 9. 5 presents us with another name for the free-will offering, "a Blessing" (margin): ah, it is not to bless with the *lips*: *devotedness* praises God. It was the privilege of such devotedness which the Lord declared should be proclaimed *with the gospel testimony* (Matt. 26. 13). And the word "blessing" is contrasted with "covetousness," or "having more." To bestow a *surplus* is a poor thing: we would not give merely out of a natural fulness, but cheerfully amid strain, and in faith. The words, "of their abundance" in Luke 21. 4 are heart-searching. Further, 2 Cor. 9. 6 (*cf.* 10) implies this privilege is a "Sowing" (*cf.* "your account" Phil. 4. 17). There *shall be* a reaping. We are *unwise* with a view to *our* generation (Luke 16. 8) when we fail to lay up treasures in heaven. We cannot lay up BOTH in earth AND in heaven. Again in 9. 11, we have "Simplicity," and the next verse tells of "Service" or "Work for the People," a term which rather implies a priestly privilege (*cf.* the link in Heb. 13. 15, 16). And yet another word is found in verse 13, alluding not only to the *passing on*, but also to the very act of *giving*, which, in the gracious enabling of the Holy Spirit, made the "Distribution" possible. But *this* rendering does not express the whole. Rather, "Fellowship" or "Communion": is not this, as in Rom. 15. 27, a beautiful

* A leaflet on this subject, and others, on Christian giving, gladly sent.

† Thus the section begins with "grace" and ends with "grace" and "gratitude." The same word is rendered "Thanks" in 9. 15.

*inner view of a free-will offering?** O for more of such love, love that cannot withhold!

Again in 9. 14 we appropriately return to the word "Grace," leading, once more, to the precious stress on the work of Christ. Thus 2 Cor. 8. 9, and 9. 15 remind us that all Christian giving is because of redemption by His blood!

Grace, Simplicity, Blessing, Sowing, Service, Ministration, Fellowship: wondrous is the *dignity* of devotedness to the Lord. Let blood-bought ones *henceforth* live up to their privileges, and count the very denial of self a joy, and the spending and being spent for the Lord, and that which is TRULY *His work*, a priceless delight! He will direct, if our hearts are concerned only to please Him.

TENDERNESS.

THE Lord is VERY *pitiful* and of tender mercy. He has been so gentle with us (Ps. 18. 35). We remember, too, the meekness and gentleness of Christ in His varied dealings (2 Cor. 10. 1). What manner of persons ought we to be, in the light of Heb. 5. 2! And our Father knoweth *our frame*: even the hairs of our head are all numbered, and the bread of our daily supply is from the hand of Him Who made the stars also. He is so loving, and mindful, and condescending. He is sufficiently great to do little things as well as large. *Our* "range" is so limited: *His* is infinite! Such tender love He shows!

Then how can we be off-hand, or despise *little* things? We would not, we *dare* not regard any "cases" as "hopeless." We would not be cruel with those who have backslidden. Yet we would be pained, and must not excuse ONE sin,—humbly recollecting our own sins, and the sin of pride which boasts we have not committed certain sins. We would seek to restore others in the spirit of *meekness* (Gal. 6. 1). We would not pander to the bodies of others, to encourage laziness, yet love to be patient when urging forward, and very gracious toward those discouraged (Heb. 12. 12, 13), withal provoking unto love and good works (Heb. 10. 24), with LOVE'S enthusiasm and devotedness. "Be patient toward all" is a precious COMMAND (1 Thess. 5. 14). And the servant of the Lord must be "gentle unto all." Oh for more *heavenly* tenderness, tenderness in the Holy Spirit, in the very texture of our Christian character, as we wait for our Lord from heaven.

A hasty word may bring a thousand trials. One sentence of slander may kindle a tremendous fire. It is easy to regret afterwards.

* Moreover, it draws us back from helping wrongly: how can we spread error?

“ALL THE DAYS OF HIS SEPARATION HE IS HOLY UNTO THE LORD.”

Num. 6. 8.*

ISRAEL had abundance of opportunity to shew love unto the Lord. There was commanded obedience which all should have fulfilled, but gracious provision was made for the few whose souls sought to exceed the minimum of devotion appointed to the nation—to express, on the line of the Lord's will, their inward affection to Himself.

No one was compelled to take the Nazarite vow. It was the free-will offering of the heart, open to man or woman, but within the family of Israel—chosen, redeemed, sanctified Israel. It involved no necessary forsaking of the family life, nor abandonment of the daily calling, for the hand could be busy in “getting” (Num. 6. 21), that there might be somewhat for the Lord.

The would-be Nazarite counted the cost, for the vow was of entire surrender to the will of God. “Unto the Lord” faced him at the outset. In love he gladly gave up even God-given earthly pleasures and comforts. “All the days of his separation, he shall eat nothing that is made of the vine tree, from the kernels even to the husk.” He was willing to forego the common custom of “polling” his head. “He shall let the locks of the hair of his head grow.” He did not shun singularity for the Lord's sake: and, seeing that the head is the seat of the intellect, it may be that God was teaching then, and for all time, that lesson so hard to learn, “Trust in the Lord with all thine heart, and lean not unto thine own understanding.” Further, the presence of death must be avoided, so corrupting and defiling was its effect. Even unwitting contact with a dead body entirely cancelled the previous days' devotion. Yet there was no release from the vow. The head must be shaved, a sacrifice offered, and a fresh commencement made.

Solemn, yet encouraging, are these words. The effect of a believer's life may be nullified by scarcely-realized contact with a “dead” world—a subtil danger. Yet confession is heard and cleansing granted, through our Advocate with the Father, Jesus Christ the Righteous.

When the “days” were “fulfilled,” the Nazarite was reminded by the sacrifices and offerings,—types of the Saviour in the preciousness of His life and death,—that holiness was only by way of atonement—the work of Another. This is further taught by the burning of the shorn hair *with* the Lord's part of the peace-offering, that sacrifice “made by fire, of a sweet savour unto the Lord.”

* The types are full of Christ, and also of calls to holiness. Shall we not say, “Therefore of calls to holiness!” May these lines of encouragement, from a beloved fellow labourer, lead us all to more glad devotion, and “singularity for the Lord's sake.”

In view of that Day when we shall drink the new wine with our risen Lord in His Kingdom and share His joy, let us seek—though in a different dispensation, and with a union closer than a “vow”—to be holy unto the Lord *all the days* of our separation, remembering the words, “Not I, but the grace of God which was with me.”

Eternally our praise will be of the once-slain Lamb, through Whose merits all our love and labour alone are accepted: meanwhile, may our hands be “getting,” that we may not appear before Him empty.

A NOTE ON THE TEMPTATION OF CHRIST.*

The temple-temptation seems to be much more subtly contrived than we at first realize. It is plain that Satan wished to “hurry” God's purpose (Matt. 4. 3 illustrates this: indeed *each* temptation has the thought that to “hasten” before the time is to oppose God's will, cf. 1 Cor. 4. 1-5, unveiling the tempter's *continued* plan on these lines). *Let it be remembered that Satan is never more dangerous than when quoting and misapplying “PART” of Scripture.* Some are even “deceived,” and *think* they have a spiritual leading. We have seen, and rejoice, that the context in Psalm 91 refers to our Lord's triumph. “The dragon shalt Thou trample under feet” (13). How “naturally” should WE have answered, using *this* verse, and have become almost proud of our victory. This was perhaps, the *kernel* of the intended *temptation*. But it failed altogether: the Lord Jesus would not leave Deuteronomy. To have applied the Psalm before the time would have been to hurry the purpose of God:—so the contrasted purpose of Satan was frustrated. Genesis 3, 15 SHALL be fulfilled, but at the right time. “God shall bruise Satan under your feet shortly” (Rom. 16. 20). But the bearing of wrath was necessary first, and the Lord trod the *appointed* path. His answer alluded to Israel's tempting in the wilderness, and their *impatience*. *This* was tempting God.

* A booklet on *The Temptation of Christ*, to show how His glory was manifested, and His emphasis on Scripture, will be sent to those welcoming ministry that seeks to exalt the Lord Jesus.

IF THE LORD WILL, BIBLE GATHERINGS during the Holidays,
THURS: 2nd, 8; SAT: 4th, 6. 30: MON: 6th, 3 & 6.

Subjects include: The Glory of Christ in Psalm 24. The Prayers of Moses. “The Spirit of Sonship in Whom we cry, Abba, Father,” The Lost and Found Silver of Luke 15. 7-10, A Plea for Spiritual Repentance among Children of God, and Scriptural Unity. Christ's Miracle as to Lazarus, and Thoughts on His Near Coming Again. The Court of the Tabernacle Full of Heavenly Teaching. Some Details—“Unto the Lord.”

"GOD TESTIFYING."

Heb. 11. 4.

"**E**NOCH . . . had this testimony, that *he pleased God*" (Heb. 11. 5). Wondrous words, simple but powerful,—and *encouraging*. And to another who found grace (Gen. 6. 8), and walked with God (Gen. 6. 9) in the midst of a crooked and perverse nation, the Lord Himself graciously *said*, "Thee have I *seen righteous before Me* in this generation" (Gen. 7. 1).

We come to Moses the man of God, whom the Lord described thus, "My servant Moses . . . is *faithful in all Mine house*" (Num. 12. 7).^{*} And the beautiful words became a stimulus to more godliness, for God did not hide His loving regard. We are told this very definitely regarding Enoch, that "*before his translation he had this testimony.*" The refreshment of personally *knowing* that he pleased God was not withheld till he left this world. And does not our Heavenly Father spur us, also, on to MORE GODLINESS by His loving witness within?—*cf.* Gal. 4. 6, 1 John 5. 10.

The record of Caleb is inspiring. Hear what the Lord said:—"My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it" (Num. 14. 24).

God has neither excused nor hidden the failures of His beloved servants: He speaks *very plainly* as to David's sins, even as Moses heard the decisive words, "Let it suffice thee; speak no more unto Me of this matter" (Deut. 3. 26). Yet how gracious is the summing up in Acts 13. 22. "To whom also *He gave testimony*, and said, I have found David the son of Jesse, a man after Mine Own heart, which shall fulfil all My will."

Nor have the saints of the present dispensation been without their encouragements. He Who knew, and knows, all their works, sent to one such a message as, "*Thou hast testified of Me in Jerusalem*" (Acts 23. 11). He is gracious to *encourage*.

But, beyond all, One stands out, *Who failed not*. He is contrasted with Moses in Hebrews 3 as *more than a Servant*. Of Him the words rang out, "This is My Beloved Son, in Whom I am well-pleased" (Matt. 3. 17), and again, "This is My Beloved Son, in Whom I am well-pleased; hear ye Him." Christ is exalted beyond all angels (Heb. 1. 6). O that our hearts may realize something of Himself, and heed the command, "Hear ye Him." Thus beholding as in a glass the glory of the Lord, shall we be changed into the same image, more and more, that we may, in the Holy Spirit's power, glorify His Name, as old-time saints, and have the joy of knowing that we please God!

* We think of business recommendations, and a *servant's* character given by a kindly master. Could any testimonial exceed this?

"HIMSELF."

MEN SAID:—

- (a) That CHRIST made HIMSELF equal with GOD (John 5. 18, see 8. 53, 10. 33, 19. 7). "We know" that He, Who was GOD, had become a MAN to save sinners. Thus, unknowingly, men said the truth when they mocked:—
- (b) "He saved others, HIMSELF He cannot save" (Matt. 27. 42). yes, in *one* sense, this was a fact: He loved so much!
- And His Wonderful Love is seen in the following verses:—
- (a) "Who gave HIMSELF for our sins" (Gal. 1. 4).
- (b) "The SON of GOD Who loved me, and gave HIMSELF for me" (Gal. 2. 20).
- (c) "CHRIST . . . hath loved us, and hath given HIMSELF for us" (Eph. 5. 2).
- (d) "CHRIST loved the church, and gave HIMSELF for it" (Eph. 5. 25).
- (e) "Who gave HIMSELF a Ransom" (1 Tim. 2. 6).
- (f) "Who gave HIMSELF for us" (Titus 2. 14).
- (g) "He offered up HIMSELF" (Heb. 7. 27. Contrast Israel's priesthood, 9. 7).
- (h) "Who offered HIMSELF without spot to God" (Heb. 9. 14, 25).

Our beloved LORD not only gave up His glory, not only showed *such* deep affection, but actually gave, beyond all possessions, HIMSELF, for the worthless ones given to Him (see Matt. 13. 44-46). In accord with this, He "made HIMSELF of no reputation" (Phil. 2. 7), but "humbled HIMSELF" (Phil. 2. 8), and "glorified not HIMSELF" (Heb. 5. 5). "Herein is love."

THE PRESENT AND FUTURE:—

Now His redeemed are "in HIMSELF" (Eph. 2. 15). Soon the result of His work shall be seen, for He will

- (a) "Present to HIMSELF a glorious church" (Eph. 5. 27),
- (b) Having purified "UNTO HIMSELF a peculiar people," a people around Him, eternally preserved (Tit. 2. 14, *cf.* Luke 19. 12). It is noteworthy that *both* of these passages FIRST tell us that He gave HIMSELF!

"WHAT MANNER OF PERSONS" saved ones should be, in the power of the HOLY SPIRIT!

"BUT HE ANSWERED AND SAID, IT IS WRITTEN, THE MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD." MATT. 4. 4.

THE DISCIPLES' PRAYER—(6)

“GIVE us THIS DAY our DAILY BREAD.”

Matt. 6. 11 (continued).

Not only do these words indicate OUR FATHER'S fulness, and OUR need, not only do they show HIS love and OUR dependence, so that we neither do, nor can do, anything in our own strength, not only do they suggest prayer about everything, however small (Phil. 4. 6), not only do they imply a new view of life (2 Cor. 5. 17), so that the believer sees his Father above the farmer, miller and shopkeeper, and beyond personal labour, wages and expenditure, but also we have a beautiful allusion to the *Manna*, and likewise to Israel's sabbatical year (Lev. 25).

We want, moreover, that God should appoint the *quantity* and *kind* of our food, and that we should be *simple* in our humble dealings with Him, just as if we were not living in the more complex life of civilization and cities. 'Tis “our bread,” but it is *His* first. We do not ask for a miracle *without* food, nor do we appoint the *mode* of His “giving,” but the bread *truly* “comes upon” us, for that is one meaning of the word rendered “daily.” We notice that, as Ex. 25. 30,* (the typical priestly bread), contrasts with Gen. 3. 19, so the aspect here is meant to contrast with Job 28. 5. WE look *upward*. Exodus 16 is very precious (4). But let us not have Israel's murmuring; and let us never complain of our “circumstances,” since they are our Father's appointment (Num. 11. 6, 21. 5). Again, the *Manna* pictured Christ: let everything lead us to *Himself*.

We have already seen that not only physical sustenance is before us: mental needs are real, and spiritual blessings must be in constant supply if we would walk with God. Why is it we so often forget our daily needs for the heart-food? An occasional meeting will not suffice, irregular Bible study is not sufficient. Let us look to our Father daily in this matter. He will give that which *sustains*, so that our spiritual bread will not be merely “reading a few verses,” but definitely a GIFT from Himself, and “coming upon” us with a gracious Divine power, so that truth is received in its *true* value. We must “hear,” and not only read: we must walk with God, and not only turn over the pages of a book. The book is precious, but it must be applied by the Holy Spirit. God does not give ten days' bread at once. Do not let us depend on crises, nor excuse one day's wandering.

* The bread of the “face” i.e. “before the face of the Lord.”

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

“Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.” Col. 3. 23, 24.

A Word of Introduction.

AGAIN a few words amid man's many words; a few pages amid—and against—the floods of human literature. The reason—Christ. The theme—Christ. The enabling—Christ. The object—Christ. God the Father ever exalts Him, and any other aim is too paltry. The systems and glories of men can never meet the soul's need. Redeemed by precious blood, conscious of continual need for prayer, yet humbly relying on our gracious God, we would seek, in the Holy Spirit, to send forth these words of joy in His salvation, and of invitation to the simple, and unpopular path of His precious although rejected, will.

“UNTO THEM WHICH ARE EXERCISED THEREBY.” Heb. 12. 11.

THE root idea of the word which the Holy Spirit uses is deeply suggestive. It implies a *stripping*, and alludes to athletic exercises. We would compare with the other contrasts which He brings before us. Instead of Greek citizenship, and the assembly of citizens, we now have a heavenly counterpart which excels exceedingly. Instead of worldly *philosophy* we have Christ the *Wisdom* of God. The whole aspect is changed for the believer, and he is to find *all* in his Lord and his Lord's will. The contests, of which the Greeks boasted, awakened their enthusiasm for a corruptible crown. Have not we *our* running and *our* wrestling?

But our crown is incorruptible, yet often it seems that the sons of this age are more prudent than the sons of light with a view to *their own generation*. (Luke 16. 8).

To return to Hebrews 12. Here we have the Divine contrast with the Greek athlete who stripped himself to train. The first verse has prepared for this. Every attached weight must be happily laid aside, and, yet more, we must give up that which is *ordinarily necessary*! *Stripping* implies a loss! The man who wishes to live an *ordinary* "Christian life," as at present understood, is not "well placed" with a view to the Kingdom of God (Luke 9. 62). The same word is found in 1 Tim. 4. 7: and in both passages we see the privilege of *rejection and suffering*, the treasure of losing for Christ! Self-denial, or rather *the denial of self*, is not a mere expression. Another aspect is found in Heb. 5. 14. If I put on a glove, *my senses are not stripped to discern*: the feeling of "touch" is greatly diminished. - Let the trappings of worldliness be taken off. The grave-clothes of Lazarus are too common among believers to-day: and often they are in this very matter of bodily garments. Children of God are "*ashamed*" to be *fully* outside the fashion instead of being "*ashamed*" to be on its border-line. 2 Pet. 2. 14, the only other occurrence, gives a holy rebuke. There we have the stripping which covetousness causes. In other words, if I seek the things of the world, I strip myself before the Lord; but if I am stripped of the attractions of the world—whatever they be—and *not necessarily* "wrong" in themselves—there is a comeliness before the Lord. His standpoint is the opposite of man's (Luke 16. 25).

But Heb. 12. 11 implies that trials have precious ministry, which *may or may not* be learned. They do *not* bring forth the peaceable fruit of righteousness in every case. A Hezekiah may fail to render again. If I am not drawn from earth by chastening, I lose spiritually. If I have physical strain, may it not be to teach me that the body of humiliation has been too much used for self?—Yet it is so easy to infer the opposite, and a little more indulgence. If I lose earthly goods, may not the Lord imply I have been spending too much on self?—Yet it is easy to miss the point, and say, "I must give a little less to the Lord's work." 2 Cor. 8. 2 shows a precious definiteness which glorified God. But the temptations are many, aimed skillfully to keep us from being "*stripped*." The Lord would draw us simply TO HIMSELF. Oh that this may be our experience, and that, in the Spirit, as purged and pruned ones, we may bring forth "more fruit." (John 15. 2). This is possible. This is His purpose. This is unto His glory to-day!

It is often a small matter to do a big thing for the Lord, but it is a big matter to do a small thing *in* the Lord.

"UNTO THE LORD."

DO not measure service in terms of its popularity, or in terms of its apparent success, or even in terms of its activity. 'Tis not the hours spent, though we dread every form of laziness, and laziness cannot be in the Name of the Lord Jesus. 'Tis not the number reached, though we should be "instant in season and out of season." Do not measure by comparison with others, and congratulate yourself as to anything in your life which seems more devoted and energetic for the Lord. ALL these measurings are of *ourselves*. They leave the Lord out. The only true estimate is in terms of *pleasing God*. The service which is *His* will is more precious than gold, even though men oppose. "Results" may be brought about by human methods, but faith that stands in the wisdom of men is vain (1 Cor. 2. 5). Better is it to be with our rejected Lord—than amid the approval of many, yet away from His gracious arrangement. Better is it to be refused as Noah, a preacher of righteousness, than to gain by compromise. But the loss must be *for Christ's sake*. If we estimate our service as successful *because* many oppose, we miss the Divine lesson. There is no benefit in rejection itself, only in rejection for *Christ's sake*. There is no godliness inherent in suffering, but only in suffering *for His Name*. As soon as "results," whether positive or negative, become unduly prominent, the privilege of pleasing Him is in the background. The pride of being rejected, is in some ways, the most deadly. Let *everything* lead to *heart-searching*: and let us seek to be humbled more and more, that we may walk *in the Spirit*, and that Christ may be the Loved and Enjoyed Centre of our very lives. Fruit for the Heavenly Husbandman is the object. Nothing can take its place. And fruit is not publicity, but *whatever manifests the Lord Jesus*. Fruit to "remain" will be His glory in that Day! Is it not worth while seeking, whatever the cost? Ah, the great cost has been His—our redemption. What shall we withhold?

"OTHERS."

A FRAGMENT.

HOW do we look at OTHERS: and *why* do we look at them? Is there a thought of our superiority, or do we illustrate Phil. 2. 4? Do we see their faults in *order to complain*, or with a humble desire to take a towel, and that there may be the washing of *one another's feet*? That is to say, do we acknowledge that *our feet also* need washing? Are we seeking faults of fellow believers that we may talk OF them, or do we realize that our brother is part of ourselves, and that his shame is *ours*, and

his true progress our very own joy? If we primarily look on others who know Christ, as *members* of Christ, we shall render unto *them* for Christ's sake, and, seeing in *them* reminders of Him, how shall we be able to be irritated with them, or to exalt ourselves above them? Can we be irritated with Him, or look down on those in *Him*? In Christ's Name we shall seek to act on *His behalf* to those who likewise are in *His Name*: thus everything becomes "of" Him and "unto" Him—"from" Him and "toward" Him: thus is self-will laid low, and the evils of unkindness and pride are seen in their real hatefulness. Christ's Central Glory in the life changes the view of everything, and the Holy Spirit ever leads to this.

THE PERIL OF ADDING.

MANY have felt the solemnity of the warning, "Add not thou unto His words" (Prov. 30. 6), in the light of Rev. 22. 18. It is noteworthy that Satan in Genesis 3 added, and in Luke 4 apparently took from the words of truth (when quoting Ps. 90). But *unconscious* adding is a peril, even to earnest children of God. After the Divine reproof of Joshua 7, we have the gracious arrangement of chapter 8. But servants of God have been inspired to record faithfully some failures of the most encouraging men in history. The self-confidence, and absence of depending on God for arrangement which was manifest in 7. 3 was now judged (8. 3), and the Lord's arrangement of an ambush was acknowledged. But, without any appointment, the Israelite commander seems to have put aside the lesson of 5. 14, 15, and became a *strategist*. Now we know that strategy involves *deceit*, and this—as well as Matt 5—cuts off a child of God from the military schemes of to-day. Hence the sad words, "We will flee before them." Could not God have opened the doors of the city for those waiting near, *without* deceit? Rahab added a lie to her real faith. Satan delights in this blending. An ambush was *hidden*, showing that God did not instruct Joshua to tell everything, but *silence* is quite different from *pretence*.

A DIVINE PATTERN, OR A TANGLE OF THREADS.

I LOOKED at the tangle of threads, and my heart sank. Why these trials? Why these burdens? Why these disappointments? My complaint was real until I went into the sanctuary (Ps. 73. 17). Then I saw the difference. God *has a purpose*. The carpet will be beautiful when we see the *right* side. Everything may look in vain, but God HAS His gracious plan. Let Him break my plans, and work out *His*. Let Him destroy my

arrangements, to fulfil *His*. The Divine pattern is more precious than all my wishes. The seeming tangle is only for a while. My Heavenly Father can use all the apparent disappointments, and He would draw me from *things* to trust to Himself. Why should I complain of chastisement? The pruning is in love, that there may be more fruit. Why should I murmur at loss? His grace is never lost. Why should I grumble at this burden? There is an "afterward" (Heb. 12. 11), and the words of the Holy Spirit ring out "In everything give thanks, for this is the will of God in Christ Jesus concerning you" (1 Thess. 5. 18).

"Shew Me Now THY WAY, That I May Know THEE."

Ex. 33. 13.

THE wondrous unveiling of God's glory in Exodus 33 and 34 is precious. "Shew me Thy glory!" And the threefold answer concerned (a) the Lord's GOODNESS, (b) His Name, and (c) His Sovereignty. "I will be gracious to whom I WILL BE GRACIOUS." The beloved SERVANT of God, Moses, COULD NOT make atonement (Ex. 32. 30-33), but was himself in need of protection. And this was granted.—The Lord said, "A place BY ME," "upon a Rock" (Ex. 33. 21),—and THUS a beautiful type of atonement was at once before him! Yes, a beautiful type, for the re-written, and UNCHANGED, law, was not given to Israel, but to the ark (Deut. 10. 1, 2), a picture of the Lord Jesus (Ps. 40. 7, 8). Hence our mind is led to Ex. 25 and the ark and "mercy seat," i.e. the covering, so named in the Hebrew, because ATONEMENT blood was placed THERE. And in Exodus 34. 7 we have a PROPHECY of atonement as well, for the words may be rendered, and should be rendered, "BEARING iniquity and transgression and sin." Verily, "He bare the sin of many" (Isa. 53. 12). Yes, God's WAY is in the sanctuary (Ps. 77. 13), and He made known HIS WAYS UNTO MOSES (Ps. 103. 7). And if we are made nigh in the blood of Christ, we, too, MAY KNOW HIM, AND KNOW HIS WAYS. These two aspects of knowledge CANNOT be separated. Oh that Moses' longing may be ours, even as it was Paul's (Phil. 3. 10). The knowledge of the Lord's way includes an INNER VIEW of His love in redemption, and an eternal acceptance in the Beloved. It is all so wonderful. What intense praise and full obedience should overflow, in the Holy Spirit! Why do we undervalue our inheritance, and minimize our joys?

The trials of the Christian life are not merely accidents, they are permitted in the perfect wisdom and love of One Who has all power, and Whose reason for *not* hindering them is found in His perfect love and wisdom! How then can one word of complaint escape the lips?

“AND I SHALL NOT DIE.”

Deut. 18. 16.

DEATH is *not* a natural joy. *Most* men fear death. Not only is it often surrounded by pain, but the “uncertainty,” for the majority who carelessly walk this earth, is evident. *What is afterwards?* Only those who believe the Scriptures *know*, and they have the *revelation* of judgment beyond this life, *unless sins have been removed by God!* So *earthly* death is a reminder of a *second* death,—a separation from God for ever and ever. Hence the death of the *body* is God’s message to *warn*. He said to Adam

“In the day that thou eatest out from it,
DYING,—THOU SHALT DIE.”

The terrifying aspect of death is *not* the separation of a man from his friends here, or from his goods, but his separation from God, and from God’s pleasure! Adam’s body did not die the same day, but

MORALLY HE BECAME DEAD,

dead before God. A man may talk and work and laugh and succeed, and yet all the while be dead in sins.

When Israel at Mount Sinai *felt the majesty of God*, they stood *afar off*, and said,

“Now therefore **WHY SHOULD WE DIE?**
For this great fire will consume us.”

They shewed *their need of life*. There are men to-day who think they can draw near to God in their own name, and way, and strength; this is ignorance of God’s power and purity. From the day that Adam sinned there was a barrier, for Adam’s son was in his own likeness, i. e. morally dead. The Lord God of Israel definitely approved of certain *words* of Israel at Sinai:—

“And the Lord said to me, I have heard the voice of the words of this people which they spake to thee: they did well as to all which they spake.” Deut. 5. 28.

. And what was their wish, of which God approved?—

“Go *thou* near and hear all which the Lord our God shall say to thee, and speak *thou* to us all which the Lord our God shall speak to thee, and we will hear and we will do.”

Notice verse 5 of the very same chapter,—

“I was standing between the Lord
and between you in that time.”

But did Moses completely *fulfil* Israel’s request? They asked for a *Mediator*, and they added the words—

“AND I SHALL NOT DIE!”

Moses long afterwards told them that the Lord *would* raise up

Such a Prophet, According to **ALL** they Desired!

He himself did *not* claim to meet their heart-felt need. How could he save them from *death* in its *judgment* aspect? *Death* means much more than the death of the body! But inasmuch as Moses was a prophet, telling the truth, there **MUST BE**

THE ONE OF WHOM THIS PASSAGE SPEAKS.

In Deut. 5. 29, we read, “O that there were such an heart in them.” But this is the

REMARKABLE HEBREW IDIOM (מִי יִתֵּן)

It refers, (as in Psalm 14. 7), to *God’s gift*. He Himself asks “*Who will give* (the Prophet for Whom they had asked), and this shall be their *heart*, belonging to them,—to fear Me.” And so we are not surprised when Moses declares how God Himself will raise up such a Prophet. The One Who *comes near* as *Surety* in Jer. 30. 21, is the Same One!

Hence, to fulfil Scripture, we must find a Prophet Who stands *between* God and men, that they may not die. But can it be said of any of the well-known prophets of God that they were *like Moses*, or that they gave *life*? If I am to receive life, it must be by righteousness (Prov. 11. 6). But Who is the One of Whom Isaiah 53. 11, says,

“MY RIGHTEOUS SERVANT,”

and of Whom Jeremiah 23. 6 writes

“THE LORD OUR RIGHTEOUSNESS,”

even *One* Who is the Righteousness of others? Israel cannot tell. But the prophecies *must* come true. If I desire the promise of

EVERLASTING LIFE

I *must* have a Mediator, One to stand between the Lord and myself. *Then* I shall not die. At Sinai God gave a *type*, a *picture*, a pattern, of the way of salvation. The *law* was there, the *sword* was there, the *fire* was there, a mediator was there, but *this* mediator declared the Lord would raise up

ANOTHER TO MEET THE WHOLE NEED,

showing he himself was only a type! On the same mountain, what was “between God’s law and the people, when given *the second time*? An Ark (Deut. 10. 1-5). Only thus is there safety to-day. And *above* the tables in the Tabernacle there was the Mercy Seat (כַּפֹּרֶת), with the blood of atonement. The cherubim were there, as in Genesis 3. 24; but the sword was *not* there. The blood was there “*instead*,” BETWEEN the sinner and the holy law of God. And Moses specially tells us that Israel’s desire was in Horeb (חֹרֵב),—the very letters of the word “sword.”

“I SHALL NOT DIE!”—

Again the words ring out, and *God approved of them*:—“They

have well said." God has one way of salvation for poor sinners, and those who receive this *will not die*, but enjoy His blessing, even life for evermore. Life is joined with salvation in Psalm 21. 4-5 (5-6). And so, dear Jewish reader, or *whoever* you may be, for Jews and Gentiles are alike in need of salvation, earnestly we ask you, in the Lord's Name, if you have

THIS MEDIATOR AND PROPHET,

through Whose work you are able to say

"I SHALL NOT DIE!"

Thanks be unto God, there are those who can reply "Yes," and they see that the One Who makes a righteousness in Isa. 53 is despised and rejected of men.

Only one Person can be found in history Who answers to *all the many* descriptions, and He is none other than the Lord Jesus Christ.

In *Him* the redeemed people of God rejoice, and they are able to say from their hearts :—God has fulfilled the words *וְיָשׁוּב*—and He Himself has *given* the glorious Mediator-Prophet, and we are able to rest now in His atonement, so that each saved soul has the real assurance,

"I SHALL NOT DIE!"—

For "there the Lord commanded the blessing, even life for evermore" (Ps. 133. 3).

Is this precious Saviour yours ?

(The prayerful interest of believing readers in this tract, to be circulated, if He will, among Israel, valued).

"THE IMMORTAL SOUL."

THE unsaved are declared by God to be dead, and "destroyed" even now. Hence the need for a *new birth*. This language witnesses strongly against those who teach that "death" is annihilation. But how important that God's dear people in emphasizing *His truth* should emphasize it in the *words* of *truth*. Hence it is a *verbal* mistake when a believer speaks of the "immortal soul" of the unsaved, for "immortality" does not Scripturally mean bare existence, but existence in the *true* and *right* and *blessed* condition of that which is before us! Therefore this is associated with *glory*. In brief, the child of God who declares earnestly the eternal remorse of the immortal soul has Scriptural *thoughts*, but unscriptural *words*, and the annihilationist gains a *seeming* victory by Scriptural *words*, (that man is mortal), linked with most unscriptural *thoughts*. May the Lord, in His Love, preserve us from BOTH errors, to His Own glory.

"QUESTIONS OF ENQUIRING JEWS," a *Free* Booklet, gladly sent to any interested, or, rather, concerned by the gracious working of GOD. Correspondence welcome—Percy W. Heward—61, Upton Lane, Forest Gate, London, E.7.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."
1 John 2. 28.

A Word of Introduction.

AGAIN God permits a witness for Himself. The object we desire to keep in view is His glory. All else is vain. It is so easy to forget the privilege of pleasing Him. The joy of labour for the Lord may imperceptibly be made the object. But we desire that He may take all the praise.

These pages could never be issued but by His grace. We have no merits of our own. We HAD THE REVERSE of merits. But sovereign grace conquered (Rom. 5. 21), the Stronger One overcame, and now, no longer our own, but bought with a price, we long to please Him. Conscious of weakness, we value prayer (2 Cor. 1. 11, Eph. 6. 19). If He uses these pages to the deep blessing of one—whether saint or sinner—there is JOY IN HEAVEN (Luke 15. 7, 10). But the work of God leads to REPENTANCE. The unsaved soul may "profess" with the joy of a stony ground hearer, the "wandering believer" may come back with the lightness that belongs to this age, but the work of GOD is DEEP. He humbles. His work is precious and permanent. O that these pages may not encourage anything else.

"AFTER THE DEATH."

"THAT HE DIE NOT."

Leviticus 16. 1, 2.

"THAT HE DIE NOT"—the words of Leviticus 16. 2 ring out. Aaron himself was in danger of death. If he had gone at *all times* into God's presence, *he would have died*. His Israelite birth, his exalted priestly position, his relationship to

Moses could NOT protect him. "That he die not" is God's solemn warning. Two of his sons had just died. Nadab, the firstborn, would have become high priest after his father, but the LORD slew him, *because he drew near in his own way*. And Aaron was to be *ever reminded* of this. Though he was high priest, he could NOT approach to God,

- (a) In his own name,
- (b) Through his prayer and religion,
- (c) With his own blood, or blood lost by fasting.

Again let the words ring out, "THAT HE DIE NOT": they are God's message to you. If Aaron had kept the Day of Atonement as you, dear reader, are keeping it, there would have been NO ATONEMENT AT ALL. You say that you do not want any one to go to God FOR YOU, you will depend ON YOURSELF. Can you reach to God's presence thus? "That he die not" stands in front of you. The flaming sword at Eden's gate is God's testimony. How can the sword of the Lord be quiet (Jer. 47. 6, 7) till it is sheathed because of a sacrifice (notice the type in 1 Chron. 21. 27, 28)? Do you wish to die with your sins on you? Your present hope is to postpone your death another year, but "that he die not" implies it is possible to be delivered from the *judgment* aspect of death for ever. "That he die not" shows that the greatest blessing—namely coming to God—means DEATH unless one has a Mediator!

In-between Aaron and the throne there was the blood; and the incense always spoke of a sacrifice,—the altar of incense implies this. The words of Lev. 16. 12 show that though the bullock and goat were necessary, they did not take away the danger. Then they must have been pictures of a greater Sacrifice, which Sacrifice is Christ. You reply "No." Then

YOUR ONLY HOPE IS BLACK DESPAIR.

Happy are those who can draw near to God. *Their* Priest is not told *He* must not always come near. Nay, He *sits*, because His work is finished,—sits on the very throne itself (Ps. 110. 1). What a contrast! Aaron must not come at all times. ANOTHER Priest *sits* on the throne, always there! A careful comparison of Psalm 110 with Psalm 2 will show that He has been begotten or raised from the dead (Ps. 2. 7, 110. 3, ילדתך lit: "The dew of Thy birth"). The work of atonement is done!

"And their Noble (lit:) shall be of themselves, and their Governor shall proceed from the midst of them; and I will cause Him to draw near, and He shall approach unto Me: for Who is This That Engaged His heart to approach unto Me?—Saith the Lord." Jer. 30. 21.

In Him we would draw near, and we shall not die. The fact that He sits there answers your question as to whether we are keeping the day of atonement. It has been fulfilled by Him, and

we have *the fruit of His work*. Because of Messiah we shall not die under judgment, but can at all times come nigh. But, you, dear reader, where are you? In *Him*, or not? If you try to make your own atonement, you hurry forward against a flaming sword, and that is only to "love death." But still God waits to be gracious. Salvation is free to heart-broken sinners!

"WRITTEN TO LIFE."

An Extract from a Leaflet on Isaiah 4. 3.

THE thought of a "new year" may mean much to many a reader. But it will so soon become an "old year." And the joys and fears are quickly gone. But there IS a newness which never becomes old! Have you THIS POSSESSION?

You cannot have a *real* "new year" unless your sins are blotted out *for ever* (Isa. 44. 22). Are they *thus* removed, or not? You say, "I do not know." Then you are IN DANGER.

Isaiah 4 speaks of a day which will surely come. But not all of Israel will be "left." Some will be condemned. The Lord will pardon those whom He reserves (Jer. 50. 20). Such shall be WRITTEN TO LIFE, because the Living One was brought to "dust of death" for them (Ps. 22. 15). Our subject must always come to HIM, since Scripture is full of Him. Indeed, how can any Jew imagine that the God of truth will break His Word, and write a man to life, apart from the very Sacrifice of which we tell you? It may be the reader says, "I accept Jesus as a Teacher but NOT as the Saviour." Then you really declare *He* was untruthful, and how can He be a good Teacher? Not only so, the CHARACTER of God demands the very kind of atonement we proclaim. If He made this, WE are saved. If He did not make it, no one is saved. In any case, you are not saved, dear reader. Such an atonement is *needed* in RIGHTEOUSNESS, and if the Lord Jesus be not That One, there is

NOTHING BUT AN EMPTY PROPHECY.

In order to remove His work, you have thrust away all Scripture,—with Him! An amazing result. But should not the fact that such an One is *NEEDED*, and NO ONE ELSE answers to the description in the Hebrew Scriptures, make you ask yourself again the question:—

Can This be the One after all, of Whom Moses, in the Law, and the Prophets did write?

(The prayerful interest of believing readers in these tracts, circulated among Israel, valued).

"QUESTIONS OF ENQUIRING JEWS," a *Free* Booklet, gladly sent to any interested, or, rather, concerned by the gracious working of GOD. Correspondence welcome—Percy W. Heward—61, Upton Lane, Forest Gate, London, E.7.

PRAYERFUL GREEK STUDY UNTO THE LORD OR SOMETHING ELSE? WHAT SHALL IT BE?*

"I HAVE long wanted to learn Greek," says a dear child of God. What is the hindrance? "Ah," comes the honestly meant reply, "I have not the time." And so we often "wait," and "hope," while precious years are *passing by*, thinking we "have not the time." But what is "time," beloved friends? We *all* have 24 hours in the day, and the thought comes with heart-searching, "How do I *proportion* this graciously granted "income" of moments? *Every hour is a trusteeship for the Lord.* The answer comes, "I must have sleep, and food, and so forth." True, *He* grants His beloved ones sleep, as *He* gives us daily bread. Yet it is possible some of us have stayed too long in bed, *because we have not sought and expected His guidance throughout.* "And then there are many other things I must do, apart from daily work." Yes, dear believing reader, this is not doubted. To live for Christ in the home, with love and patience, to spend time in definite prayer, and learning of the Scriptures—these are privileges. Nor is there any thought of urging carelessness as to the responsibility of daily business (Ps. 104. 23) "unto the Lord,"—when there is not engrossing care, or undue amount of time,—THIS can *please* Him (Prov. 11. 1), even as preaching, and so forth. No one should undervalue *real* duties, unto the Lord (Col. 3. 22-24), but *everything should be under His control and limitation.* And as we ponder this, it may be two thoughts come up:—First, "Is it not possible I have forgotten that 'time' has its value with regard to *concentration of mind*, and if I am less listless I may get through more? Did I not waste two minutes here and a minute there, and lose precious messages of Scripture which might have been grasped?" Secondly, "Is it not possible I could improve my *arrangement* of time, if submitting it all to HIS authority, Whose Name I bear?" Many a child of God could learn Greek and Hebrew easily, IF he, or she, *resolutely* "took" time from very ordinary, and spiritually profitless conversation. Sometimes it is so difficult to draw oneself away, the *relaxation* seems attractive, *but is it for Christ?* SOMETHING MUST GO if there is to be further Scriptural study. What shall it be? Shall it be "the regular morning newspaper" which robs many, unconsciously, of God given moments, as well as of spiritual susceptibility and keenness to hear His voice. I wonder if it will be the delight of the writer to

* It will be a joy to welcome more believing men at 2, Minorics (Tuesdays' if the Lord will, 5. 15—6. 15) for this study before the Bible Meeting, and likewise a joy to seek to guide *distant* believers, including those in foreign lands, *pondering Scripture translations* unto God's glory. Believers are members one of another.

receive letters from many dear children of God stating that they hope by grace to trust Him and to give up regular newspapers, and devote the time and money definitely to the Lord. Probably a half effort will be a whole failure. If one says, "I will spend less time," there is a greater risk than we imagine, and if another proposes *buying* but only *reading* "sometimes," there is a peril, and if a third hopes to break the habit slowly, it may be the fruit will be lost. And all money is the Lord's. Is anything too hard for Him we love? We do not write these lines for the world, but for dear children of God who honestly say they *want more time to know their Father's words*, and do not know *how* to obtain it. Here is a loving suggestion. Will you not act on it, and let the writer know? IS ANYTHING TOO HARD FOR THE LORD?

"HAD SUFFERED MANY THINGS."

NOT only physically, but spiritually also, we often "suffer" so much when we go our own way. It is a mercy that God disturbs us till we are brought to Himself. Does any one "envy" the priest and Levite journeying on toward Jericho? The *robbed* man was blessed. It is a mercy to be laid low. To be left alone is a severe punishment (Hos. 4. 17). *He* lays low, and disappoints, in love, that, at OUR wit's end, *He* may be *known* (Ps. 107. 27). The poor woman had spent *all*. Many physicians had "tried" *many* remedies to HELP! She had only increased her *many troubles*. Zedekiah once TRIED to avoid danger and *ran into it* (Jer. 38. 17, 19). How often believers, too, have failed thus, i.e. in the very avoiding we bring the difficulty! When Job *gave over complaining*, and humbled himself, and said *nothing* of his feelings, but prayed for his friends, the Lord granted the hitherto withheld healing. "Let patience have her perfect work." If this poor woman not only pictures the sinner who, as the prodigal, has spent all, and who is made ready for the welcome of Isaiah 55. 1, 7, but also sets forth the quieted believer, saved from *scheming* to trust in the Lord, shall we not learn the lesson? How many times even lately we ourselves have tried, tried hard to escape difficulties which were God's pruning. How many times have we run to human remedies and expedients, instead of asking the Lord's instruction in physical weakness, and *other* trials. Self-will is more frequently *unconscious* than we realize, and *thus* it remains unjudged. And how graphically the Holy Spirit depicts the failure of human skill. There is this important and humbling message as well. She had "suffered" many things. Surely it is *wise* to take His view of *man*, as well as right. We have caused ourselves pain, as well as spiritual loss, through over-estimating man, and being afraid to look to the Lord more. To sum up:—Human reasoning, natural inclination, imitation of the world, these are *perils*, from which we should

seek the Lord's deliverance to-day. Even the most ordinary things should be done in *His* will. Nothing has real value apart. As soon as we trust to a *man* or a *thing*, we miss the pathway appointed for the Lord's faithful people! What a wonderful life He marks out!

THE NEGATIVE TESTIMONY TO THE DEITY OF THE LORD JESUS.*

IT is a good thing to *give thanks* unto the Lord. If we do not praise, some *other* feeling will soon enter our heart, and some *other* words will fall from our lips. A heart-realization of the *condescension* of the Lord of glory is meant to be a help to *adoration*. The man born blind of John 9, and the leper, and others healed are led up to an attitude of definite praise and worship: *then* their history concludes. But God graciously leads us to see this climax with a purpose. Is it not a spiritual lesson for our own lives? The direct assertion of the Deity of Christ in such passages as John 1. 1, Rom. 9. 5, Heb. 1 can only be set aside by violence to the very words of the Holy Spirit. And, not only so, if this be set aside, the whole fabric of Scripture crumbles. For instance, Christ is portrayed as the Lowly One, but if He be not God, His claims to be unique, and to be implicitly followed, would be the reverse of lowliness. His acceptance of worship would be inexplicable. 'Tis a plain issue: if Christ be not God, then the Scripture encourages idolatry. If Christ be not God, the love to God with *all* the heart is wrongly divided. If Christ be not God, the trust in *man* which Scripture forbids in one passage is definitely approved in another. The only solution is the glad acceptance of the Deity of Christ, and with Thomas we say, "MY Lord and MY God." To that goal the gospel which begins with "The Word was God," still leads our hearts. Not only is He set forth as "God" in chapter 20, but as "MY God": happy are those who *know* Him and *trust* in Him (Ps. 2. 12). This is not merely a speculative theory, it effects our lives personally. The alternative is definite: each one must take his position. If One be God, to withhold this recognition is robbery: if not God, 'tis blasphemy: we *cannot* be neutral, and those who attack the Deity of Christ come before us in the light of 1 John 2. 23. Compromise is a sin.

The *negative* witness also is very remarkable. We have already partly touched on it, but further prayerful thought may help. If Christ be not God, *Who* is He? He is not merely a man, because all men are classed as "in Adam" and as sinners, but He denied the existence of sin in Himself (e.g. John 8. 46, 14. 30, see 2 Cor. 5. 21. etc.). He is not merely an angel, for

* Other leaflets on this deeply important subject can be obtained by those concerned.

all the angels of God are to *worship* Him (Heb. 1. 6). He is not a created being, for He is the contrast with all creation (Col. 1. 16). The very term "Son," as even Mohammedanism sees, though it sets forth a mystery of covenant relationship, is used in contexts that imply a oneness of nature. There is no room for Him in the universe, except as "over all, God Blessed for ever" (Rom. 9. 5).

Furthermore, the negative testimony is clear when we find certain statements concerning God and His unveiling of Himself which do not agree with John 1. 18, *unless Christ be God*. The wondrous manifestations of the Old Testament require the Deity of the Lord Jesus to explain them. And not only so, there is One, and only One in those earlier Scriptures, Who is the *Mighty God*, yet a *Child* born, Who comes out from Bethlehem, yet has many goings forth previously, Who is called by the name of "Jacob," and possesses the clean hands of obedience, yet is, at the same time, the Lord of hosts and King of glory, Who is the Lord, yet pierced, Who is of David's line, yet the Lord our Righteousness. Such passages as Psalm 24, Isaiah 9. 6, Jer. 23. 5-6, Micah 5. 2, Zech. 12. 10 have to be met. Who is This wondrous Being if Christ be not God? Everything in Scripture revolves round this centre, and we weaken all unless we honour Christ aright.

Again, there are many expressions of His perfect service, and of His complete harmony with the will of the Father, which entirely agree with the thought that He humbled Himself and took upon Himself the form of a *Servant* (Phil. 2. 7), but though these expressions would have given a writer the very opportunity to deny the Deity, and His words would have afforded him the groundwork for a declaration that He was not God, if this were actually so, yet such a denial is *never* found, indeed such a declaration is *definitely* set aside. In view of His tremendous claims to the devotion of His disciples, with the word "Me" so prominent—"Come unto Me," "Follow Me," "Shall live by Me," "For My sake," "Without Me ye can do nothing"—such an oneness is *inexplicable*, unless our hearts own with joy that He was the *Mighty God*!

The Devil's attitude is a remarkable *negative* testimony. Though he first approaches Christ in the matter of food as he approached Eve, the very line of approach throughout seems to show a view of Christ's Deity. And when he counterfeits *everything* in the last days, we see, in Rev. 13, the evil one counterfeits *our* TRIUNE God.* Is this unimportant? That which

* The negative witness from the *plurals* concerning God is important. If "PersonS" (to use an English word which *partly* suggests that which is beyond English words) are before us, Who are these unless Christ and the Holy Spirit be intended? If Persons are *not* before us, why the plurals, and similar expressions which would only seem to mislead on any other supposition? But God does not confuse! Then Christ is God!

the devil *hates* should be very dear to the hearts of the Lord's redeemed.

The parables of the Lord Jesus allude to ONE as the Centre. The marriage is made by the King for *His Son*, and the Husbandman sends *His Son*. If Christ be not God, Who is This? And why is there such a contrasted emphasis? Again we reach a definite full stop, apart from the Lord Jesus. If we deny the Deity of Christ, there is no room for HIM *anywhere*, His whole nature and *life* and work are inexplicable, and on the other hand, there is Some One portrayed *everywhere* in Scripture Whom we cannot find in history! Thus we occasion *two problems*, which are alike in a moment solved when our hearts praisefully say, "My Lord and My God." Then the types come forward with their confirmatory witness. Their exaltation of One is hopeless confusion, *unless He is more than all created beings*. Every other interpretation dishonours the Creator, and levels Him with the work of His hands. But the Holy Spirit's precious teaching, while it shows the *infinite distance*, reveals the amazing love whereby the Lord of glory comes fully down to our need and saves poor, guilty rebels with an everlasting salvation! Wondrous is the mystery of grace:—"Made nigh by the blood of Christ." But this unveiling *never* "lowers" our glorious God. His majesty is maintained, and YET His condescension and our uplifting excel all human thought. Such a plan of salvation shows its Divine origin, and our hearts would again rejoice in Him, and ever show forth His praises (1 Pet. 2. 9). Oh that this may be the life-attitude of the redeemed of the Lord (Ps. 107. 2), in the daily enabling of the Holy Spirit.

"Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. 1. 10.

If you find these publications,

- (a) Loyal to the Words of God, and
- (b) a Help in the Christian Life,

We shall be glad to hear from you SOON, unto His glory. They are issued, in the Lord's Name, as He enables.

61, Upton Lane, Forest Gate, London, E.7.

N.B. The sending forth to India was delayed, waiting for addresses. Even disappointments have His message. And now we are despatching and prayerfully, in the Lord's Name, for the crisis is real. We do long to learn of many of God's dear people, who wish to circulate to His glory.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2 Cor. 4. 5.

A Word of Introduction.

"**BY** the grace of God" is not a meaningless expression. The knowledge and testimony of His loving will are, indeed, a privilege, and if these pages exalt HIS Name, and are in accord with HIS MIND, and attract His beloved people from worldliness to faith, unto Him shall be all the praise. The CHRISTIAN life is an impossibility without CHRIST. But our Heavenly Father does NOT send us on a warfare at our own charges, nor in our own strength. He shows us HIS LOVE, and HIS POWER, and He delights to give a "fulness." Hence we read of "all grace" and "abounding" and "sufficiency" (2 Cor. 9. 8). Why should we complain, or follow afar off, or "look back," or have our mind on Egypt, or fear, or in any way hesitate? God is worthy of the fullest confidence of His blood-bought people. And separatedness unto Him is the reverse of mere "giving up." He fills His people's needs to overflowing, and, if He reduces their earthly supplies, His heavenly counterparts are purer and richer gold.

DO THE CHERUBIM REPRESENT THE LORD'S PEOPLE?

THIS thought has often been, and is, precious to our hearts, and we would set forth briefly some reasons for believing it is the teaching of God.

1. The NAME indicates "those who are grasped," and we remember John 10. 28, 29, Phil. 3. 12.*

* Remarkably it is sometimes written so that the Hebrew letters might denote "as the many," a picture of "the many" (Isa. 53. 11).

2. The NUMBER 2 is important. Christ is set forth by many *unities* in the tabernacle. 2 is the number of "fellowship": cf. the thought of "Jew and Greek"—united in Christ, and the two loaves in Pentecost symbolism (Lev. 23. 17).

3. The RELATION to the mercy-seat is helpful. Mentioned distinctly, they are nevertheless inseparable, and their position and security are *dependent* thereon.* *None other foundation!* Note also Isa. 22. 23. If the mercy-seat displays Christ raised from the dead, how appropriate to see *His people here*. (Other types are explained as representing Christ Himself: the cherubim are not).

4. They are associated with GLORY (Heb. 9. 5), "Whom He justified, them He also *glorified*." "Made to sit together in heavenly places in *Christ Jesus*." If the cherubim do not picture the saints, *they are unrepresented* in the furniture of the Holiest of All, though we see them in both of the *other* parts of the tabernacle, e.g. the laver in the court, the branches *out from* the lampstand (a suggestive parallel with the cherubim).

5. The DIFFERENCE between the Ark and Mercy Seat strengthens the thought. The cherubim are *not* joined to the ark, which, possessing *wood* as well as *gold*, shows Christ in humiliation, the One Who came to die for sinners.† The Corn of wheat abode alone (John 12. 24): by death and resurrection there is *much* fruit: believers are "in Christ" on resurrection ground. Hence *not* part of the ark, which tells of His obedience (Ps. 40. 6-8) unto death.

6. The MEASURES in the tabernacle often speak of Christ—the UNMEASURED PARTS are meant, sometimes at least, to include a definite reference to His many people, e.g. the lampstand and laver. This would corroborate.

7. The stress elsewhere on GOD'S DWELLING BETWEEN THE CHERUBIM (1 Sam. 4. 4, 2 Sam. 6. 2, Ps. 80. 1, 99. 1) would encourage us by the thought of His tabernacling with His people "There I will meet with thee" (Ex. 25. 22).

8. The ATTITUDE of the cherubim is important. They looked toward the mercy seat, with the sprinkled blood, AND toward "one another." This twofold view has a spiritual *parallel*. The "one another" aspect reminds us of the other "fittings together" in the tabernacle, of boards and curtains, showing the unity which exists, and that which *should* be stimulated, among saved ones.

* Contrast the view of the large cherubim 1 Kings 6. 23, where activity seems to be rather set forth (1 Chron. 20. 16), and the olive wood may remind of the teaching of Zech. 4.

† Gold by itself indicates our Lord's Dignity rather than His glorious Deity, for the boards of the tabernacle have *gold* and the branches of the lampstand are golden, and they display His redeemed. In resurrection (the mercy seat) He is still *Man* as well as *God*, but He "dieth no more!" Undoubtedly, in His case, the Dignity is associated with His Deity. Praise God for such a Saviour.

9. The cherubim are EXPLAINED in Ezek. 1 and 10, and other passages, and show the privileged *duties of God's people*: and the living creatures in Revelation are plainly distinguished from Christ Himself.* If we see in Gen. 3. 24 a promise of a wonderful Salvation through the sword meeting the Son of God, everything is clear. Earnestly would we impress upon "one another" the joyous service of Ezek. 1. 12, its promptness and devotedness. Satan's opposition to man may be realized the more fully in the light of Ezek. 28. 16.

10. The beautiful allusion to the cherubim in the CURTAIN and the VAIL (Ex. 26. 1, 31) would well confirm the union of Christ and His *blood-bought* people (notice the colours), and indicate how they are on His heart!

It is blessed, indeed, to see and feel the *power* of the wondrous union with Christ which has been granted. And we were children of wrath *even as others!* But now, in Christ Jesus, as He is, so are we! "The righteousness of God in Him!" It all seems *too wonderful*, but, realized, in any measure, in the enabling of the Holy Spirit, becomes a wondrous call to praise and obedience! Let this be our attitude!

The Cost of Discipleship.

SALVATION is free (Isa. 55. 1), free to the hopeless and helpless. But the joy of salvation, the knowledge of truth, and the privilege of discipleship, are costly. We must buy the truth and sell it not (Prov. 23. 23). We must seek, by grace, to lay aside every weight. The Lord will not reward indolence. We cannot grasp earth and the privilege of discipleship:—Luke 14. 33 (note also verses 26, 27) "So likewise, whosoever he be that forsaketh not all that he hath, he cannot be My disciple." Discipleship is the definite denial of self: the whole belongs to the Lord. If we find we cannot learn God's will, cannot understand, and so forth, may not the reason be found here?—We hold something as our own! We often want to know, without paying the price to learn. The fruit is pleasant, yet the path thither is grievous, but would we lose the recompense? Every act of self-will is a costly and poisonous indulgence. The runner who is not temperate will lose the reward.

By the grace of God we possess the Scriptures: if they are ours indeed, because we are the Lord's, let us love and seek to know them, and to walk correspondingly, in the power of the Holy Spirit.

* Note, too, "one cherub" in Ezek. 10.

† The hating of oneself, one's own life, gives the key; 'tis not contempt for parents, or disregard of physical needs, which the Lord appoints, but a setting aside of the *flask* in oneself, and one's dearest, with holy hatred, the reverse of Adam's sin, through misplaced love to Eve.

PERILOUS STEPS.

THE history of the Judges shows God's tender love for His people, "Nevertheless the Lord raised up judges" (2. 16). But there was a double failure of men, "They would not hearken unto their judges" and "When the judge was dead, they returned and corrupted themselves more than their fathers" (2. 17, 19). And those whom the Lord raised up did not always walk with Him throughout. Faithfully He has recorded some of their failures for our warning and instruction (Rom. 15. 4). We may think especially of Samson, and behold the weakness of the strongest man, even as of the wisest man—through affection (Neh. 13. 26). Truly we NEED "Christ the Power of God and the Wisdom of God" (1 Cor. 1. 24). We remember, too, the solemnizing hints in the history of Gideon. When he felt helpless but dependent, the Lord said "Go in this thy might" (Jud. 6. 14). Afterward one experiences a little concern as soon as the men of Israel were called together (7. 23 after 7. 2). And messengers were sent to all Ephraim. Did Gideon wait for God's counsel? We are not told this was so. The difficulty of 8. 1 seems to be the result, and likewise the words of 8. 2, 3 which, though modest, rather put God's method in the background. Modesty of itself is not sufficient: we must not under-estimate the means which God appoints; else we unintentionally dishonour Him. There appears no evidence of seeking the Lord in the "afterwards" of the battle. Are we surprised then at the step of downfall hinted by 8. 21, "The ornaments that were on their camels' necks!" We should not have noticed this but for the repetition in 8. 26: "The chains that were about their camels' necks." This leads up to the words, "And Gideon made an ephod." "The things which are seen" are a peril. The attraction of prettiness has robbed many, gradually, of an open mind for God's will. Not a few do not know that they are dressing themselves, or their family, showily, they have no idea of the extent to which "pretty" things, in their esteem, really hold them. They have no intention of being led astray. Unconscious sin spreads. But why did not Gideon seek the Lord? Alas, how often we forget. The thing "became a snare unto Gideon, and to his house," and the ruin in his house is seen afterwards. "Some" worldliness in the home will affect the children more than we realize, and we shall awake too late. The stress on his body, and the absence of any further record of his positive godliness, would seem to hint to us the danger of indulgence, yet we thank God still for the negative witness of His restraining in 8. 33, and for the faith of which Hebrews 11. 32 speaks. But!—O for grace to beware of the subtle power of ornaments, whether on a camel's neck, or elsewhere, and to value the contrasted "ornaments of grace" of Proverbs 1. 9; 4. 9, while we look not at the things which are seen (2 Cor. 4. 18), but seek the Lord's will, and glory, in everything! Thus shall we have the privilege of pleasing Him.

REPENTANCE AND REMORSE.

TRUE repentance is associated with *godly sorrow* (2 Cor. 7. 10); that is to say, it is "according to God," and its vital concern is *His glory*. It views SIN as loathsome; remorse is troubled by the EFFECT of sin, and is occupied with "self." Repentance is spiritually fruitful, but remorse will lead a Judas to hang himself, and can exist amid the "weeping and gnashing of teeth" in hell fire. The rich man of Luke 16 showed no repentance, but he knew the power of remorse. Repentance is deep, but it does not incapacitate for godly service. Remorse fills the life, and would allow no room for the Lord's *cleansing*; and if a believer has this disease he adds to the sin which causes remorse by a bitterness of spirit, which does not thank God for His chastening. Discouragement, developed into despondency, begets remorse, whenever we look at "things" instead of the Lord.

There is often *a moment* in the life which is a watershed for *days* afterwards. Trials surround, they will either lead to more faith, or to a disheartened "giving way." The very strain that gives scope for the *spiritual* confidence of unshrinking faith, awakens a cold *natural* depression. The effect of such a crisis is determined by nearness to the Lord, or the reverse. The ONE moment may be full of results. Burdens are real, closed doors are definitely in front, responsibilities seem beyond measure, opposition and indifference prevail around. Much labour seems "in vain and for nought." A thought of discouragement *powerfully* enters. It is at this time, while learning God's *humbling* and *reproving* lessons, that the believer needs to cast his burden upon the Lord, and to confess sin (1 John 1. 9) and then encourage himself in his God. Matt. 14. 30, 31 should be lovingly remembered. If the battle wavers at this moment there may be months of disheartenment. It is possible to try to fight against remorse, but in one's own strength, and with one's own weapons, and thus fail. Many dear children of God have thus become *used* to disappointments. But God is Faithful, and He is testing by "a day of adversity," to show whether the strength is too small for greater privileges, or not. Faith refuses to be discouraged. But Satan, who could *truly* call attention to Joshua's rags (Zech. 3), can point out our failures overwhelmingly. 'Tis then we need to learn the difference between God's object in reproof and Satan's scheming. 'Tis then we learn to value the precious blood of Christ afresh. God leads us to see our sins that we may confess to Him, and contritely come to know HIM more: Satan leads us to see our sins that we may be overwhelmed by THEM, and say, "There is no hope" (Jer. 2. 25),—IF we will not yield to the *other* sin of making light of sin. Carelessness and despondency are *very close* to one another, for they both depend on "things." So is it with

unbelief and presumption. They seem "*poles apart*," but a man may pass from one to the other in a moment, since they *alike* look away from the Lord, to self and to things. *Repentance is not carelessness*, but it leads back to chastened joy; remorse desires to engulf, not that sin may be felt, but that the effects of sin may *cripple* and prevent further devotedness to the Lord. Repentance does not lead to a "craving" for *public* service, but it does bring, in the enabling of the Holy Spirit, a determination to please the Lord, and *serve Him again*. It is not shallow, but it binds the flesh and *not* the new life. *That* must have *freedom* for the Lord's sake. Repentance leads back to spiritual usefulness, with *lowly* gratitude.

"BUT IF THOU BOAST——"

Rom. 11. 18.

THE glories of the Gospel of the Grace of God shut out all our boasting. We were "wild olives," we were "dead," we were "thorns," we were all alike, as unclean animals—both Exodus 13 and Acts 10 show this, for Jew and Gentile alike—but grace superabounded! Hence self-boasting is quite out of place:—the reverse, even humiliation, with loathing of ourselves (*cf.* Ezek. 36. 31, 32) should take its place! But in one connexion we may boast, and SHOULD boast. We are not ashamed of the gospel (Rom. 1. 16), and One Who possessed all merits, and is now in glory for us, deserves our praise. Hence 1 Cor. 1. 31 may be read, "He that boasteth in the Lord, let him keep on boasting." Such "boasting" should be continual, driving out all complaint and dulness. Romans 11. 18 reminds us that the flesh will try and assert itself:—"Others were set aside for me"—see verse 19, Deut. 9. 5. How foolish is the pride which seeks to make the very election of grace a ground of self-esteem. It is intolerable that such human exaltation should dare to come in. Boasting of this character is sternly shut out (Rom. 3. 27). But for grace, we should be utterly condemned. Apart from mercy we should be dead in sins, and in hell already, or on the way thither! "If thou boast, thou bearest not the Root, but the Root thee." This lesson must be learnt, in a deep heartfelt way, if we would have a bright Christian experience! Since salvation, no merit has come in! Without the Lord we can do nothing (John 15. 5). If we are active for Him, 'tis all because of grace (1 Cor. 15. 10). And though we have responsibility as to the Judgment Seat of Christ, and though He will give rewards, the very privilege of being there, and not condemned with the world, is all of grace. Boast of the Root, boast of Christ! Acts 15. 12 and Rom. 15. 18 come to mind. If 1 Cor. 1. 31 applies Jer. 9. 24 as to salvation, 2 Cor. 10. 17 applies as to service, and verse 10 needs its full emphasis, that praise, in the enabling of the Holy Spirit, may thrust out pride, and God alone be exalted.

A VERY REMARKABLE HINT.

THE sequence of James 1. 14-22 is deeply impressive. It implies that "desires" are often more dangerous than we realize. The word rendered "lust" is *simply* "desire," and unless our very "desires" are the will of God first, they will lead us astray. The stress is on "his own desire." We need to be guided *by the Lord*. Every good gift is *from above*.

Salvation is UNTO HIMSELF (1. 18); we are privileged to be FOR HIM. The word "firstfruits" implies HIS acceptance and joy. THUS we reach the thought of swiftness to HEAR. Self-will is judged. We are not to be talkative; the fruit of the Spirit is holy *control* of all the life. The word for "anger" may suggest, by its derivation, an intense desire. The "*overflow*," or superfluity of naughtiness is wrong. Mark this word "overflow." Sin is to be kept back. "Ordinary" *self-desires* are to be laid low. "Temperament" is not to be excused. A "bad temper" is an unhumbled "desire." "*I want this*" soon leads to words of anger and pride. If we *receive*, and *welcome*, with meekness the IMPLANTED WORD, there will be "victory" over the desires which lead astray, but if we are too excited for this, if we "speak our mind" at once, if we show our "natural feelings," if we answer back those whose words irritate, we cannot expect growth in grace. One of the Hebrew words for prayer involves "judgment of oneself." This is wonderful. And Heb. 4. 12 shows the inner "judging" work of God. But we are often "drawn away" by our own desires and "enticed." There is a *gradual* dragging away. These PASSIVES are remarkable. We have BECOME SLAVES. Our anger has "entangled" and chained (2 Pet. 2. 20). "He that is slow to anger is better than the mighty; and *he that ruleth his spirit than he that taketh a city*" (Prov. 16. 32); "He that hath no rule over his own spirit is like a city that is broken down, and *without walls*" (Prov. 25. 28). Such searching words show us the result of losing the victory in the inner conflict. If we ever speak hastily, if we act on impulses, if we allow our *own* wishes their "freedom," we shall soon prove it is slavery. Ah, beloved readers, who know Christ, pray for, claim, and expect a *life of victory*, with a controlled will! To "*deny*" oneself means *much*: there is a real "SOMETHING" to *deny* with a DEFINITE denial: hence there MUST BE a conflict, but there SHOULD BE a true victory, in the enabling power of the Holy Spirit TO-DAY.

"Estranged from Me through their idols" (Ezek. 14. 5). How quickly *other things* "work." The deadly poison acts secretly. How precious the contrast of 1 Thess. 1. 9, "Ye turned to God from idols." There are more idols than gold and silver images. "Him Only" is a precious thought (Matt. 4. 10).

Confession of Sin—Without A *But*.

GOD graciously gives whole-heartedness. The devil would always seek to counterfeit that which is good. If one is delivered from a pride that will not confess sin, the danger is "a swing of the pendulum" to an unashamed readiness for verbal confession. This may become more a habit than a deep sense of sorrow, which leads to victory in the Lord's enabling.

Further, when we confess sin it is unto our Father, not to a human priest. But if we sin against others, the Divine principle of making amends (Lev. 6), and the glory of God, should lead to **humble acknowledgment** more often. Pride hinders, and many "misunderstandings," even among children of God, are long perpetuated thereby. But, when sin is thus confessed, let us beware lest we spoil it by **added words**. "I was wrong,—**BUT** you were wrong also": "I am sorry,—**BUT** you provoked me": "I have come to apologize, **BUT** you know what a difficulty you put me in." Beware of **added words** which nullify witness and blessing alike. Do not claim "extenuating circumstances." Nearness to God never makes light of sin. Let us leave out the many "but's" and be frank. "Ah," one will say, "then the one to whom I speak will say something humiliating, and look down on me." If this be so, the loss is his. Better to have the precious chastening of humiliation than to dishonour the Lord. Beware of the "buts" that creep in to undo a blessing, even as you fight the unbelief which comes afterwards to undo faith, and to which the Lord refers in the word "If ye have faith **AND DOUBT NOT**." There is always a great danger lest we should lose the blessing by **sin's postscript**.

WORLDLINESS implies there is a *vacuum* which the devil has filled. If we were full of Christ's love, we should *not have room* for earth's vanities, for grumbling, for irritation, and so forth. A believer who takes up the "little" accompaniments of worldliness, once laid down, shows that a *vacuum* has come into his, or her, life. Oh how pitiable is such a case. That which should become a *shame* and *dread*, becomes a *wish*, but, if sufficient has been **TASTED** of the Lord's grace before, an ever *unsatisfying* wish, and the drawing "both ways," will make a miserable life. From this the true escape is fulness of Christ, *via* true repentance, and thus *happy* unworldliness in the enabling of the Holy Spirit, possible to-day.

Correspondence from any who love the Lord Jesus Christ, and desire to obey His will, ever welcome. Also from any enquiring the way of His Salvation. Further literature and particulars of meetings gladly sent. And all "that God in all things may be glorified through Jesus Christ" (1 Pet. 4. 11). Meeting Room, 61, Upton Lane, Forest Gate, London, E. 7.
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"Behold I am the Lord, the God of all flesh: is there anything too hard for Me?" Jer. 32. 27.

A Word of Introduction.

SUCH precious words stimulate God's people when they realize the privilege and responsibility of sending forth anything in the Name of the Lord Jesus. The thought "Who is sufficient for these things?" must be in the heart when labour is taken in hand for Him. If we have self-confidence we are manifestly out of communion, and unfit for service. But 'tis not only in larger things we need the gracious power of God. Every detail is to be unto Him, or it is vain. The duties of the background need spirituality. Christ must be exalted in the home, or else there is failure. Many dear children of God become unequipped for further privileges, because they do not honour their Heavenly Father by rejoicing in His control of **SMALL** things. Nothing is "our own." Nothing can be done by ourselves, even if we "have done it hundreds of times." We need to **WALK** with God to do "details" spiritually, and not to **DESPISE** the day of small things. "NO confidence in the flesh" is a wondrously comprehensive thought.

WILLINGNESS FOR THE LORD'S WILL.

IF any one will to do His will, he shall know of the doctrine" (John 7. 17). God's gracious stress is on **willingness**—throughout. "If ye be willing and obedient, ye shall eat the good of the land." And this is implied by all such expressions as "I will run the way of Thy commandments," "I made haste, and delayed not to keep Thy commandments." It is this "willingness" which is the evidence of salvation, **AND** of growth in grace. If

we half-say, "What a weariness," if we "draw back," or look "behind," yea, if we, in our hearts, begin to turn back again into Egypt, if the Word of the Lord is unto us a reproach, and we have no delight in it (Jer. 6. 10), how can we rejoice to believe that there dwells in us the Spirit of Him Who said, "I delight to do Thy will!" But "If any man have not the Spirit of Christ, he is none of His" (Rom. 8. 9). Outward ceremonies are a poor test. Apparent enthusiasm on many lines is insufficient; we may become "active Christian workers" because of a natural bent of mind. Mental Bible study may be the ordinary wish of some, as scientific study of others. The only real proof is a willingness for our Lord's will, whatever it is. Often we do not know our own hearts till they meet that which opposes the natural inclination: it is THEN that a willingness for God's will is needed. Not a forced "resignation" to His purpose, not a reluctant walking before the Lord (Mal. 3. 14), but the joy of obedience. Let us still further search ourselves. We may delight to know God's ways, and delight in approaching to Him (Isa. 58. 2), "as" if doing righteousness, and all the time lack this simple obedience. We may have the stony ground hearer's joy, and "come" to meetings "as" God's people (cf. Ezek. 33. 31) and yet lack this hall-mark of love's obedience. Willingness is not only beyond resignation, it is not only cheerfulness in one or two points: it is all round devotedness to the Lord. Willingness is both passive and active. God does not save His people to make them without a will. He does not invite to a dreamland of mysticism, but to a whole-hearted WILLINGNESS which wars in the Holy Spirit against all UNWILLINGNESS, and gains a true victory. When a professed child of God murmurs at any "command," there is need for concern. When there is any allowed tendency to "wish against" any appointment of the Lord, is there not serious backsliding? Holiness is a simple, unadulterated, ready willingness for God's will, whether in little things or great, whether easy or hard, whether on the lines of personal temperament or not,—simply because it is His will.

GOD'S STANDPOINT.

IT is not the magnitude of the work that overpowers, nor is its smallness unimportant. Human reckoning is misplaced. It is as easy with God to supply five hundred pounds as five hundred pence. He may usually work in certain ways, partly to keep us from irregularity, and partly because our expectations are too often unwisely limited to past experiences. If we would only be enlarged in our faith, He would speedily grant greater things. Ambition spends, and goes into debt, and risks the future. Faith may be cleverly counterfeited by such presumption, and, therefore, to His glory we need a severe firmness with ourselves, and much communion. But if God's hand is in anything, a slender reserve

does not mean "Retrench." If I wait to go forward till I can see twenty "to-morrows" where is faith? How often God has proved that as His work has been increased, He surprisingly meets the need. If then He plainly calls to a part of service, let Him be trusted for all the future. If in a time of leanness, materially but not spiritually, faith can already thank Him, by anticipation, for doubling the work, why should not steps be taken? If there is faith, there is a willingness for a strain, without grumbling, but there is no expectation of defeat. Is twice the accommodation needed for His work, and are twice the number of labourers needed who will depend on Him for their supplies?—If the steps are taken without debt or scheming, at His bidding, He will honour the accounts. It would be foolish to say "I have not the money" if my Father has all, and He is willing to meet the need. But this means a willingness to be brought low without anxiety, a willingness for His "last moment intervention" as with Abraham. In other words, the life of faith is often too heavy except for faith, and we should not ask the Lord to open doors with self-confidence that we are able to enter them. The greatest problem is not the supply, but communion with Himself to be willing for His mode and time of supply. Grace to search our ways and test our motives is a humbling need, and we shall be surprised to find much dross. But if He enables us to judge this, why should we not trust Him with the simplicity of children? Nothing is difficult to Him. He calls to faith, He encourages faith, He delights in faith. Are we willing to be probed by Him, to be used by Him, to be willing for the trials of trusting Him? Or do we want the success of faith without its strain? And are we too ready for pride to be trusted with answers to our prayers?

Our Heavenly Father permits discouragements for His people's good. He never makes a mistake. And how does He prevent the despondency which might so easily arise? He lovingly reveals His own love, and often by granting an immediate encouragement greater than the discouragement. That is to say, He does not always remove the trial, but more than counterbalances it. The difficulty remains, and there are many problems. BUT His refreshments are, at the same time, greater. Hence, by this "two-foldness," His people are encouraged to be "as sorrowful yet always rejoicing." We should "naturally" choose the removal of the difficulty, but He trains in His own way, UNTIL the trials shall be swallowed up in glory. And let us ever remember while thanking Him for His encouragements and His manifold gifts, that, beyond all, there is HIMSELF. As soon as we isolate His blessings from Himself, and hold to them apart, we lose the privilege of rejoicing only in Him, and in "things" as His, not only in what they are. This is His way of holding back an up-and-down experience, which depends on the blossoming fig tree instead of on the unchanging God of our salvation (Hab. 3. 17, 18).

"They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."
Jer. 31. 34.

THIS wondrous verse gives a precious prophecy of Israel's future. There is no doubt as to this. But Hebrews 8 shows how these words apply to redeemed ones now, who are, by grace, ahead of Israel, manifestly in the new covenant. This is a dispensation in which we anticipate that Day. Hence Paul speaks of being born before the time (1 Cor. 15. 8), as a type of those who should hereafter believe from among Israel (1 Tim. 1. 16), when they look on Him Whom they pierced (Zech. 12. 10).

But, just now, though it is well to pray for Israel, even while reading these lines, let us notice rather some Divine *principles*. Among them, we see—

- (1) The privilege of being with *others* of one mind. Do we value this?—Mal. 3. 16.
- (2) The great joy of *knowing God*, John 17. 3, 1 John 5 20, Phil. 3. 10, 2 Pet. 3. 18. It *seems* too wonderful, but it is a reality.
- (3) The future Day will be marked by a holy *recognition* of the Lord. How important is such reverence. As in 1 Thess. 4. 9; 5. 1, 2, the Holy Spirit shows that true knowledge makes it unnecessary to write in a way that implies "You do not acknowledge God's truth," or "I will tell you something quite new, and a surprise to you." But it does not prevent the privilege of stirring up the pure minds by way of remembrance. Rather it leads to this. The fact that saints knew certain facts made the apostle use this knowledge as a basis for love's guidance and exhortation. So is it here. Israel will rejoice to talk of Him Whom they know. They will not speak to one another as if introducing an unknown language to foreigners. Compare the teaching of 1 John 2 27: the epistle was *not* made undesirable because of the abiding in Christ, any more than prayer is made unnecessary because we have promises.
- (4) Our Heavenly Father delights to bless the "least."
- (5) The forgiveness of sin leads to the knowledge of God. Eph. 1 illustrates this clearly. Cf. John 17. 3 "Life eternal THAT they may know Thee."
- (6) God's forgiveness involves remembering of sin no more, and it is in the experience of this His people can enjoy fellowship.

Let it be ours, dear fellow believers, thus to live in the light of the Lord's coming, and He will be exalted in our daily walk.

The heights of blessing are real, and God waits to make them realized in the lives of men of like passions with ourselves! Daily life for God is possible from to-day, not only from to-morrow.

ELIMINATE GRAVITATION & FRICTION.

HOW wondrously God grants to us parables in nature. Every thing speaks. Thus He warns and encourages. We think of His loving instruction in 1 Corinthians 15 as to the sun, moon and stars, and as to plant life and resurrection. And we rejoice in the contrast parables—"contrary to nature" (Rom. 11. 24), but not contrary to *grace*, a heavenly engrafting. Moreover, the "failures" now found in nature are meant to speak—the thorns witness, and our hearts remember the mustard seed which *now* changes to a tree. O that our hearts may be open, and that we may not only receive as a mental enjoyment, but as God's food for the soul, that we may be more humble and *spiritual* daily. The Holy Spirit leads to *heart*-pondering, and not only to the preparation of an "address": is it not so, beloved readers?

A wheel going round the other day was used to make me think of SPIRITUAL MOVEMENT. Our true *progress* is, indeed, revolving around one Glorious Centre, but this was not in my mind. I remembered GRAVITATION, and at once a brother mentioned FRICTION. Earthiness, or worldliness, or whatever you will call it, that which drags and binds us down, as the king of Sodom's "threads," and "shoelatchets": ah, how these hinder our spiritual continuance. We gravitate instead of going onward and upward. And "friction" hinders: we allow "little things" to prevent cleaving to the will of the Lord. And friction often means a further sin, an unkind feeling toward a brother. "Re-union" and patching up differences, and agreeing to differ, are not the Lord's will, but the banishing of friction, by nearness and likeness to Christ, is a Divine appointment. We take "offence," we say an unpleasant word, we answer back, we are afraid to speak, we impute wrong motives—whenever we wander away from the Lord. But love and a close walk with Him alter everything. 2 Tim. 3. 14 shows a going on with Him. Shall it be ours, or shall it remain only our wish, a vague wish, never realized, hardly expected, always put off till to-morrow?

ON COMPULSION.

THE glory of grace is its *compelling* power. When those who were "bidden" all refused (Luke 14. 18) grace *laid hold* (21), and the final empty seat is filled, with a special stress on the Holy Spirit's precious compulsion (23).

In the after-believing life, many a child of God is led astray, by

a misuse of terms, to reject the true nature of "service." "I do not like to feel bound" says one. The question must come at once, "In *what* way bound?" "Paul, a *bondservant* of Jesus Christ." "Draw me, we will run after Thee." It is beautiful to be held by the "cords of love." To be "left alone" (Hos. 4. 17) is a loss indeed. Sometimes in suffering for Christ it is a joy to enlarge compulsion into a joyous giving up (Matt. 5. 41). This is an important aspect. "I do not like to *feel* bound," but should I like to feel "unbound," or is the "feeling" the very part that needs His correction? Let me remember I have in myself that which is not *subject* to the law of God (Rom. 8. 7), and this means continual warfare. Moreover, I have a body of weakness which leads to groaning, and "my" will would often be to rest it, and to "pity myself" (see Matt. 16. 22 marg.). But the Holy Spirit shows me I am to lead my body as a slave (1 Cor. 9. 27). This may feel like "compulsion."

Again, I am not to act on the spur of the moment; 1 Cor. 14 shows that even when there were many supernatural gifts, there was need for prayerful control, and God used circumstances to guide (1 Cor. 14. 30, 32, 33, 40). 2 Cor. 12. 21 is an extreme case in the life of Paul (Cf. Jude 3). Love may compel me to put myself out for others, and so do that which I should not choose to do, naturally, for their benefit. "By love *serve* one another." I must *not* be "changeable," but a man of truth. I must *not* be unreliable. If I do not like to feel bound, how far shall I carry this theory? Shall I refuse to be under any contract with an employer, or shall I adorn the doctrine of Christ by a holy *definiteness*? The figure of a "body" reminds us we cannot live "individual" lives, but "in the Spirit" it is our privilege to be dependent on "one another." "The love of Christ constraineth us," and there is a precious compulsion not to cause others to stumble, not to waste their time by irregularity, and so forth. This does NOT hinder the work of the Spirit. I may not make an absolute promise, or vow, but I ought to say, "If the Lord will, we shall live, and do this or that." There ought to be some godly "this" or "that," some DEFINITENESS for the Lord. 1 Cor. 16. 1-8 illustrates this very clearly in the Lord's service, and 2 Cor. 1. 17 shows necessary limitations, provided for by the words "If the Lord permit" (1 Cor. 16. 7). Thus there is a holy balance. Our "liberty" in all things IS affected by others (1 Cor. 10. 29), and if we reject this, there is failure in love. The "rolling stone" and "free lance" of earthly proverbs must not find their parallel among believers. A fixed heart (Ps. 108. 1) is the opposite of a divided soul (James 1. 8), and in this sense we should not be given to change (Prov. 24. 21). The growing believer is a *reliable man or woman*. Thus God is glorified by truthful consistency without boastful self-reliance. The child of God is thereby trained (Eph. 4. 15), and, at the same time, witnesses to others:—a twofold joy, to His praise and glory.

UNCONSCIOUS OF THE EFFECT.

IS it not sadly true that children of God are sometimes unguarded in their words? We do not always "*mean*" what we say. In "ordinary" conversation a ball is set rolling which we cannot stop. If I throw a stone in a pool I cannot restrain the ripples, which soon spread in all directions. The Lord grant to us a holy fear of such broadcasting! Surely we need to pray fervently, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141. 3). Many a believer does not "*mean*" much by a word of friction, the heart beats true, but another heart, less healthy, is permanently damaged. Germs are in the air, if I am well I may throw them off, if I am not well they may grip me. In like manner, we may say an unwise word that twenty saints forget, but one who is spiritually run down feeds on it, and thinks, "Ah, Mr. So and So agrees with me, those who urge separation from worldliness are a little too narrow." We never *meant* to sow discord, but "sowing" is of little seeds. 'Tis not what we *meant*, but what we have unintentionally done—It is vain to say, "My words ought not to be taken thus." *We are responsible for the fruit*. If we speak "our mind," without the Lord's censorship first, we may say that which will be of advantage to the enemy. We cannot be trusted if "feelings" rule, on the spur of the moment we are misled. We need to walk with God, and to be slow to speak (Jas. 1. 19). Does this word *positively* "edify" (Eph. 4. 29) and—does it help to "bring together"? (1 Cor. 6. 12). These are precious self-criticisms. We do not want mere negatives, but *positive* spirituality. It is wrong to be content because we meant *no harm*. We are called to *mean* the *opposite* of harm, and to do positive good, to the glory of God! Thus will our lives be fruitful and we shall have the joy of pleasing Him.

The Lord waits to be gracious, and He delights to pour out a blessing: He delights to meet our needs abundantly. We are not straitened in Him. If we doubt this, we doubt *Him*: if we act as if *not* seeing Him Who is Invisible, we doubt, in reality, whatever our words may be. Faith expects much from God's words, and is not afraid of trials. Faith looks beyond circumstances to *Him*: and, in another sense, looks at circumstances through His love: that is, He is both nearer than circumstances and further than them all, and they are wrapped up in His controlling love for His people. Thus the Holy Spirit encourages those who are "in Christ Jesus" that they may ever grow in gratitude.

"He satisfieth the longing soul, and filleth the hungry soul with goodness."
Ps. 107. 9,

MY GRACE IS SUFFICIENT FOR THEE.

2 Cor. 12. 9.

HOW many believers who have been refreshed by this verse, hundreds of times it may be, forget *what it cost*. The dear servant of God to whom it was lovingly addressed, needed the painful *preparation* of "a thorn in the flesh." Think what this means. Conceive of an earthly "*thorn*" in your flesh: *that* is the figure. Would you not quickly "try" to pull it out? Would it not be "very irritating"? But the Lord granted grace, and *spoke of grace* even as He gave Enoch the assurance, that his life was well-pleasing (Heb. 11. 5). This wondrous verse was *not* the possession of one who had an "easy time." The Lord deigns to emphasize a *background* for joy (Neh. 8. 9, 10: Israel wept first). How often we *want the fruit without the root*, the sending of Isaiah 6 without the "Woe is me" (cf. Rom. 7), and the painful "live coal." We long to "get rid" of the *dross*, but, alas, act as if we seek to get rid of the fire which rightly deals with it!

Human theories of "health" often forget the *cost* of the verse, "My grace is sufficient for thee." But if *this alone* were the result of Paul's strain, the blessing would be wondrous. Surely all the problems were not too much to receive from Christ, and then to tell forth *such* words! It was indeed worth all the difficulty to be *thus privileged*. This one verse was more than compensation, and the privilege of passing on this comfort to others must be regarded as well beyond all the painful preparation. But are we willing to pray for the privileges of service, even as we would lovingly "buy the truth" (Prov. 23. 23), and "buy up the opportunity" (Eph. 5. 16. lit:), gladly *giving up* things of earth on this account?

The Lord does not always remove trials and temptations, but makes a way *out* (1 Cor. 10. 13). Wondrous is His plan (Ps. 18. 30). Are we willing?

It is important, too, to notice how Satan's schemes are defeated. The messenger of Satan was overruled to spread the truth (Ps. 76. 10). God compels everything to *glorify His Name* (Prov. 16. 4). When you enjoy 2 Cor. 12. 9 dear reader, remember this, and seek to be willing yourself to trust the Lord in the dark, and do not forget what it *cost* a beloved fellow servant of your Lord to be *able* to minister such comfort, in the Holy Spirit's power, to your soul. Then look for grace not to be merely "resigned" to a heavy trial, but to "*gladly glory*" in infirmities for Christ's sake—a double stress on "joy"—NOT in order to "say" you have done so, but because *you want to value the power of Christ so infinitely beyond all else!*

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