

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"His ways past finding out." Rom. 11. 33.

"All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." Ps. 25. 10.

"Shew me now Thy way, that I may know Thee." Ex. 33. 13.

A WORD OF INTRODUCTION.

THE continual privilege of pleasing God is very precious. "Publicity" is not the glory of a saint. An open door before men is not the aim in view. The will of the Father is the joy of a child of God, the glory of His Name is beyond all. To realize something of HIS way, and to know HIM, to walk with HIM, and to please HIM,—how infinitely does this excel earth's highest honours and glories. And yet, are we sufficiently concerned when we leave this object, and become side-tracked? Are we bowed down before Him as we should be? The stress on repentance among believers is very precious. May it be our realization in the Spirit.

The Tribulation, Distinguished from The Wrath of God.

MANY dear children of God seem to misunderstand the great tribulation. Their affection for the Coming of Christ is refreshing. We would only intensify this, but, as truth sanctifies, is it not important that we should view everything in the light of the sanctuary? The Holy Spirit Himself distinguishes this tribulation from the AFTER-tribulation and judgment on them who cause it (2 Thess. 1. 6). The great tribulation is the time of Satan's wrath (Rev. 12. 12), and the Holy Spirit, when speaking of believers, never links it with God's wrath, but expressly keeps back the words "wrath" and "indignation" in the book of Revelation till the sixth seal, and the seventh trumpet. It is viewed as a pruning time of blessing for saints, and definitely associated

with a heavenly people even more than with Israel. Daniel 7 emphasizes the saints of the high places, and Daniel 8 the stars; Rev. 12 shows a woman with a heavenly position. There is NO Scripture which removes the heavenly people from the tribulation, NO promise of separation from this, but clear testimony, on the other hand, that there will be a receiving in the air afterwards,* and that the time of promised rest is the revelation of the Lord Jesus (2 Thess. 1. 7).

To many, this comes as a surprise. They have pointed to 1 Thess. 5. 9 ("God hath not appointed us to wrath") and read Rev. 3. 10 ("I also will keep thee from the hour of temptation"), and have assumed, without the slightest Scriptural evidence, that the great tribulation, the wrath, and the hour are identical.† The Holy Spirit has NOT identified them. He has used different words and shown contrasts in character. Saints WILL be kept from the hour, but the great tribulation is NOT placed in "the Day of the Lord"; on the contrary, in man's day (Acts 2. 20 with Matt. 24. 29, 30). The Scripture is clear. To assume the raising up of saints in man's day before the day of the Lord, or before the last day, would contradict the testimony of the Lord. Is not this a grievous peril? The writer would speak openly. He has not avoided literature upon this subject, and is not unmindful of the earnestness of its writers. He praises God for their concern that believing hearts should say "Even so, come, Lord Jesus." But this does not justify error. Years ago, he, too, wrote from their standpoint. It is not from lack of love that he now speaks plainly. Surely those who know these pages will feel there is SOME affection for saved ones who differ, though we long that love may ever GROW. But one thing spoils the literature which urges the Coming of Christ before the tribulation. It contains many helpful and striking thoughts, but no direct Scripture evidence on this point. Earnest men, who CAN bring Scripture easily for other parts of their belief, unconsciously change their mode of writing, and make general assertions, or rest on "parallels" which the Holy Spirit does not give, or plead "inferences" which they draw quite apart from His testimony. Rightly concerned that none should say, "My Lord delayeth His coming," they have confused this with the simple confidence of a believer as to Rev. 20. 4, and as to the principle of Luke 19. 11. He Who warned against the unholy words of delay, ALSO told Peter he would become OLD and die (John 21. 18). Did HE rob the Early Church of that blessed Hope? The issue is momentous. Again I ask,—Did HE rob the Early Church of that

* The coming to Israel's remnant is to the earth, as Zech. 12 shows: quite a contrast with Matt. 24. 31.

† May we lay stress on this tendency to repeat the attractive words of others, without Scripture proof? When almost all infidels refer to Gen. 4, and MISQUOTE it, we lament the parrot-like use of arguments against God's words. How much more saddening is the attitude of believers, if they quote others without seeking more definitely to know their Lord's exact words.

blessed Hope, by these words? If not, knowledge of intervening events need NOT hinder a spiritually-minded saved one, though everything will hinder one who is not spiritually humble. **Godly condition affects everything.**

To return:—1 Thess. 5. 9 is definite, but the tribulation is NOT said to be God's wrath. Only when it finishes have we the vials of wrath. It is the devil's wrath (Rev. 12. 12), but that is vastly different. If we rightly see the great tribulation in Rev. 6. 11, how is it we do NOT find the wrath of God till 6. 12-17, i.e., till the very events which are said in Matt. 24. 29 to be "after" the tribulation? The majority of believers will acknowledge the same tribulation in Daniel 7. 21, 8. 10, and Rev. 13. 7. But in none of these passages have we the wrath of God. The Divine stress on the fact is so remarkably repeated, and the evidence is added that when the saints of whom Rev. 15. 2, 3 speaks are in heaven there IS wrath ("in them is filled up the wrath of God," 1). The saints there have a victory "over the beast."

If then, the usual interpretation, that the tribulation cannot come while the Lord's people of this dispensation are on earth "because it is wrath," is based on a MISunderstanding of HIS words, should it not be put aside, with confession of error, and of misrepresenting other servants of His? And what shall we say as to other arguments? Rev. 3. 10 has force only if we assume "the hour of temptation" is the tribulation, but just the opposite force when we see that the Holy Spirit in Scripture distinguishes them,‡ and, therefore, this promise rather implies the deliverance is NOT earlier. And what about 2 Thess. 2. 7? If the expression "until He be taken out of the way" would be rightly and reverently applicable to the Holy Spirit, may be questioned. But what shall we say to the fact that there is NO stress on the word "He" (not any Greek that would imply a capital h, or a Divine Person); NO word for "taken," NO word for "way," but, on the contrary, a "becoming out of the midst," on the part of the lawless one,—apparently from the ephah of lawlessness in mystery, seen in Zech. 5! Beloved friends, let us test everything by Scripture, and so will our hearts beat in response to His precious promises. He says "I come QUICKLY." We long to see Him, "Amen, come, Lord Jesus" is the joy of the heart, and He delights to hear the words of love. A true view of truth will not hinder love, and never, NEVER, NEVER will His humbled people say, "My Lord delayed His Coming." The hope is wondrously bright, the hope is gloriously near! "Come, Lord Jesus."

"I have tuned many harps, but possess none," may describe your life, and mine, if we only preach, and do not enjoy CHRIST.

‡ Leaflets gladly sent.

ON BEING UNWELL.

THE Holy Spirit seems to distinguish between positive diseases (Ex. 15. 26) and "strengthlessness"; and to indicate that believers may rather anticipate the latter than the former (2 Cor. 12. 10, 1 Tim. 5. 23), if they walk with God. Thus, if they should not be among those who are alive and remain till the Coming of the Lord, should they not, if faithful to Him, usually die under persecution or through the failure and wearing out of the body of humiliation? On the other hand the child of God who seems to have "infirmities" must remember 1 Cor. 11. 30, and avoid all boasting, in heart and mind, against another child of God,* who is seeking to glorify God by patience amid some organic disease, which may have been the condition when called by grace, though God can at once remove. It is important for them and for us not to limit God: He can heal in a moment, OR gradually,—OR He can wisely withhold. IF one can find a command to have faith for every illness and infirmity to be removed, we must plead this. But if we have not, our faith in the Lord's power must not be diminished, while, at the same time, our faith in His words must be confined to these words, and our confidence in His wisdom in permitting trial must be buoyant. Nor must our great aim be health, nor must we look to human scheming: our aim and means must be HIS.

It is not naturally pleasant to feel unwell. I do not mean an imitation, or almost playing at this, in order to receive extra kindness. Such an attitude is so dishonourable, and should be checked even in a child. But when a believer is really unwell, there is pain and strain. Moreover, though anxiety is rightly judged, one desires to ask, "What is God teaching?" Sometimes we cannot say exactly the cause, and thereby He may increase the humbling heart-exercise. Sometimes we can SEE acts of carelessness or pride as the reason, but at other times we may "wonder," or rather wait on God, and have several helpful hints as to failures which may have contributed to the loving chastisement. Or there may be His special stress on preventing evil, as with Paul, "Lest I should be exalted" (2 Cor. 12. 7). Often He wraps up many lessons in one event, and keeps us in uncertainty that we may meditate more helpfully. This exercise of heart, provided it is not "put on," and not carried to a morbid extreme of despondency instead of humility, is spiritual medicine, and how infinitely better than fleshly running to well-advertised remedies. The great object, let it be repeated, should never be to feel well, but to learn God's lessons and to please Him. Nothing is by chance: He could have hindered the trial. Do we thank Him for NOT hindering?

* Looking down on others is deadly (Phil. 2. 3). These suffering saints may be doing more than we are, and their love may be brighter: the Lord may be specially refining some outstanding jewels: though if such think so of themselves, there is no lustre for Him.

The fellowship in prayer of others is emphasized in James 5. 15, 16. It is worthy of prayerful notice that the added statement "And the prayer of faith" prevents the thought that the absence of elders hinders the responsibility of prayer. A precious privilege. Observe 'tis NOT the oil, NOR the prayer of the elders, but the prayer of FAITH.

There is a danger in looking at "things" from the natural standpoint. "I shall not be up for four days." Wait one moment: the Lord can work suddenly. Natural joy sinks with the natural strain, but faith must look upward. Ability to resist depression and giving way seems very strong before we are ill: we need great grace, then, to look only to the Lord and hope against hope, if He seems to suggest something beyond natural strength as our privilege. Wondrously with love's simple, prayerful effort He will often give more power, if we, by grace, are kept even from inward boasting of OUR determination. If we flatter ourselves others will admire our zeal, we grieve the Holy Spirit.

Among other solemn lessons, weakness teaches us that the opportunities for service may soon be past, and the Judgment Seat of Christ becomes more real. Are we filling up each day for Him? Moreover, we remember the frail thread of an unsaved life. Many think that in illness they will turn to God. Have we not found a frequent blunting of sensibility? If we had not sought Him before, should we have sought Him when feeling so burdened with collapse? It is not easy to "concentrate" amid pain. The hope of human repentance at such a time is a dangerous delusion. There are many eleventh-hour NON-conversions. We do not limit grace, but we would limit presumption.

When one is "getting better" perils remain, and increase. The thought of liking to be asked, "How are you?" may be harmful, and the persuading oneself that unnecessary dainties are permissible. Do not think, beloved readers, that we doubt our Lord's tender love. He knows when we need more than bread and water, and when Elijah was overwrought He sent food instead of scolding. But we want to be prayerfully on our guard, as appetite returns, though one delights in the LOVE which gives "fruit"—materially and spiritually—to others, and would not check this so long as spiritual needs are first, and the expenses of spreading His gospel simplify the meal-table at ALL times.

On restoration we must be prayerfully grateful to return as the Samaritan (Luke 17. 16), and to render again for the benefit (2 Chron. 32. 25). It is so easy to forget without any wish so to do. Nor should we be unmindful of the opportunities temporarily withheld, and we should "redeem" them, earnestly, without delay (Eph. 5. 16), ever recollecting Ps. 127. 1, and that our "activity" is nothing, unless in the Spirit. The lessons learnt through being unwell should not be lightly put aside (Heb. 12. 5), but we should expect grace to avoid the mistakes which our Heavenly Father has shown us, that we may not need the same loving chastening for the same sins. Thus shall we bring Him glory.

UNREALITY.

IT is so easy to live in a world of "unreality," largely encouraged through selfishness. We say to the unsaved "How can you hear the story of Calvary and the work of Christ, and be unmoved?" But the more amazing thing is that WE, who have long tasted His love, and experienced its power--His power--should be so unaffected by the record of grace. The constraining love of Christ needs to be more on our heart, and love to souls should be more experienced.

We have often read of the days under Antichrist, and have felt surprise, it may be, that men can dare to persist in rebellion until they fight against the Lord's city, and are laid low by Himself. "These shall make war with the Lamb" (Rev. 17. 14). It seems incredible. But let us remember, in past history, the calf made in view of the glories of Sinai. Likewise is it as to the rejection of Christ, though He came and spoke words and did works as none other (John 15. 22-24). We little realize the depth of sin. Nor can we forget that to-day events have happened to convulse the world, but the young man seeks his football and picture palace, as if nothing were the matter.

And what about ourselves, for OUR eyes have been unveiled? We have seen beauty in Christ, yet we are lukewarm. Remarkable famines come: we go on with our ordinary work unmoved. Children of God in other lands pass through torture. We do not SEE it, and thus a passing prayer is our only interest (contrast Heb. 13. 3). New republics are formed, and doors are thrown open, but we often have no deep concern for souls. Preparations for war, nominally, at least, to prevent it, remind of man's ingenuity in evil and vain attempts to control earth, but we hardly notice these, and, it may be, we become unspiritual by a mental knowledge of them, or tend to a forgetfulness of spiritual fellowship through undue time in collecting facts, or constant misuse of "newspapers." Everything is hurrying to the end, ten times faster, perhaps, than formerly, and more, yet everything is treated in an unreal way. But, on the contrary, everything should lead us to our Heavenly Father, to seek grace to live soberly for Him in these perilous times, and to cry more fervently, in the Holy Spirit, "Even so, come, Lord Jesus."

The one who is growing quickly in grace will not be "touchy": and the one who is "touchy" is not growing quickly in grace. "Touchiness" is one of the "dead flies," or rather flies of death, i.e., deadly flies, which wastes so much time in fear of giving offence, and in trying to put right on the part of others, and in evil surmisings and despondency on the part of the one who is "touchy." Beyond all, it is SIN against God. Call it not a little thing. Be grateful enough to Him never to be "touchy."

"GO, CALL THY HUSBAND."

THE Lord Jesus would cause conviction of sin. This is still important. Not only so, He would present an entire contrast with the serpent, who sought to flatter, and to ensnare Eve away from her husband. The river of life is before us here, beyond that of Genesis 2, and thus the way of access and worship is seen in John 4. 21-23 to remind of the contrasted driving out of Gen. 3. 24.* The woman had possessed five husbands, but Luke 16. 28 and John 5. 2 also suggest these under law, and the five books of Moses. Thus we can reach Luke 16. 18: cf. "He whom thou now hast is not thy husband." She had put aside law wrongfully. There is only one way of escape from law (Rom. 7. 4). Thus the sin of the Samaritans (who claimed the five books), and of the Jews alike, was manifested. And the way of salvation by Christ shone, and still shines out. "The Gift of God" (John 4. 10) is here. How wondrous is the fulness of Scripture, and the link of passages will often help, and warm our hearts. The stress on the beginning of Scripture silently intervenes against Higher Criticism. And the glory of the way of salvation is ever revealed: all truth is deeply practical, and we need to realize this with joyful obedience.

* John 3 likewise shows a contrast with death coming into the world: "Except a man be born from above." It is remarkable how many allusions to Genesis are found in after Scriptures.

Regularity is good, but let it be in that which is good. Regularity of fear is not of God. We may have noticed that sometimes neuralgia recurs at the same time every day, and other trials the same day every week for a considerable period. These may be real infirmities, or may be through "fear." In like manner, fear of depression may produce it on certain fixed occasions every day or week, and depression is a sin (Phil. 4. 4), though any delivered from it DARE NOT boast that they are more godly. Their temptations may be of another kind, and they themselves may be too "light," and not serious with a deep sense of sin. Expectation of depression tends to produce it automatically. In like manner we may become "used" to anticipating "regular" failure in some things, i.e., sleepiness when we want to feed on the words of grace and truth, and thus may receive our expectation, and come to the conclusion it is a physical result of our hard work, whereas it may be the crystallizing of fear and expectation. How important therefore, is the love of the Lord with the mind (Luke 10. 27) and the renewing of the mind (Rom. 12. 2) that we may have the victories of humble faith, not only over fears and evil expectations, but over their bitter fruits.

God calls for reality: the conscious hypocrite is not the only one, though HIS sin is twofold.

A business man was to call. One wished, with a measure of prayerful desire, that there might be something for the Lord. The value of "time" at once came up. He lightly enquired, because already knowing the answer, as to a theatre, and, saying there was a wonderful play, and added, "They were all dead, in the middle of it, and did not know it." The Lord had given an opportunity, and He enabled to emphasize that sinners are all **spiritually** dead, and do not know it, and that this is not in a play, but the testimony of God's wonderful book. O that some sinners may **realize** this, and that we who know the facts may be awakened to love's earnestness, in the living and proclaiming of Christ. Men are all dead, and they do not know it:—and we often "act" as though this were a mere "play" to US, and not a reality! We do not impress the world with our real concern: we are too much like IT, and too little like Christ.

"If the Lord will," Gatherings to the Glory of God for city men and others, Tuesdays, 6.30, 2, Minorics, Aldgate (side door, 2nd floor), preceded by teatime conversation unto the Lord (Mal. 3. 16), or Greek and Hebrew, from 5. Christian brethren are earnestly encouraged to come straight from business, and to come expectantly. Personal prayerful preparation is important. Any are invited to propose topics for consideration.

SUGGESTED SUBJECTS DURING JANUARY :—

- 6th.—The Life and Times of Abraham.
1. "I Took Your Father Abraham" (Jos. 24. 2, 3).
 2. "Because Thou Hast Obeyed My Voice": "The Friend of God" (Gen. 22. 18, Heb. 11. 8, Jas. 2. 23, Isa. 41. 8, John 15. 14).
 3. Genesis 14, and God's Testimony Against the Critics.
 4. "Blessed with Believing Abraham" (Gal. 3. 9).
- 13th.—Between Malachi and Matthew.
1. The Silence of God and Its Meaning (Ps. 50. 3, 21).
 2. Writings :—(a) The Septuagint. (b) The Apocrypha Contrasted with Scripture.
 3. God's Prophecy and the Outworking (Dan. 11).
 4. Antiochus Epiphanes, the Maccabees and the Feast of Dedication (John 10. 22).
 5. "When the Fulness of Time was Come," and God's Amazing Love.
- 20th.—Question Evening. (Questions welcome to help God's people, if possible, a week before.)
- 27th.—The Divine Attributes, and the Atonement of Christ.
1. The Nature of God, and the Atonement.
 2. Mercy and Truth Together (Prov. 16. 6). (With Thoughts on Sovereignty, Rom. 11. 15.)
 3. Foreknowledge and Wisdom (1 Pet. 1. 20, Acts 2. 23).
 4. Holiness (Ex. 34. 7).
 5. Longsuffering (Gal. 4. 4, 5, Jas. 5. 6, Ps. 110. 1).
 6. Theories of Men Beclouding the Truth.
 7. Praise that Befits the Redeemed (Rev. 5. 9).

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.

Telephone : Maryland 2196.

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Edited by Percy W. Heward.

"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."
2 Cor. 1. 11.

A WORD OF INTRODUCTION.

BY the grace of God we can again prepare something in His Name. But except the Lord build the house they labour in vain that build it. In like manner we must comfort with the comfort wherewith we ourselves are comforted of God (2 Cor. 1. 4). If we work it is because He worketh in us (Phil. 2. 12, 13, and boasting is shut out. David found in his heart to pray the precious prayer of 2 Samuel 7 (27). And thus we are **responsibly privileged** to work on the line of God's working. "Let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself" (2 Sam. 5. 24): grace never leads to laziness: the Holy Spirit never encourages slothfulness (Rom. 8. 26).

It is with a desire to emphasize the balance of truth, namely God's grace, and His people's privilege of loyal obedience, that these pages are sent forth. If there is walking with God there is power in prayer, and the words of 2 Cor. 1. 11 above are an invitation to prayer addressed to those who would follow their living Lord, even though this means loss and pain and separation, in the simplicity of faith. "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" (Heb. 13. 13, 14).

CEASING NOT.

BY the grace of God we would continue (Acts 26. 22, 2 Tim. 3. 14). Irregularity is not His will. We would press toward the mark. It is delightful to see the bold "ceasing not" of Acts 5. 42. There were dangers and difficulties, but the Lord was, and is, faithful. The testimony brought against Stephen contained an element of truth, he would not cease (Acts 6. 13). Here was

a man of godly persistency. Are we like minded? How often we have felt enthusiastic to-day, and cold to-morrow. We have gone forward for a few hours and then have shrunk back, through fear or laziness, for a few days. A meeting has aroused us, but our zeal has been too fitful; we have depended on emotion, and have expected revival irregularly (contrast Isa. 57. 15) and have not continued in the power of the Holy Spirit. The energy of the flesh IS often spasmodic—a walk with God is constant. Paul's faithful witness at Ephesus (Acts 20. 31) is a helpful model (1 Cor. 11. 1). Surely we should not weary in well doing (Gal. 6. 9). The Tree of Life has fruit every month, our Father gives daily bread, and the oil in Zech. 4, flows continuously. "In summer and in winter shall it be" (Zech. 14. 8) must be the characteristic of waters that come out of the sanctuary (Ezek. 47. 12). If we depend on circumstances we shall always vary, but if we depend on Him now different will it be. God is faithful.

A very solemn contrast faces us in Acts 13. 10. The heart of man is full of evil, and fully set to do evil. Surely we need to be contrasts. But who is sufficient for these things? Two verses in the epistles may be added to set forth once more the path of receiving strength. In Eph. 1. 16, the apostle does not cease giving thanks, and in Col. 1. 9, does not cease praying. The throne of grace is available (Heb. 4. 16). The door is not closed. We may resort continually (Ps. 71. 3).

How great are the privileges and possibilities and powers of those redeemed by the blood of Christ, and seeking by grace to live more and more up to their spiritual income.

COLD OR HOT. Rev. 3. 15.

THE application to believers is deeply important. One who is cold will be startled and awakened. Hence better be cold than compromise dulled. But there is also an application to the unsaved.

God alone knows the heart, and often the recognition of Him as Creator is helpful, in the sphere of Providence, and brings, as to Nineveh, earthly blessings. We thank God for all national and natural acknowledgment of His hand. But, on the other hand, if two men are brought up in professed Christianity, and one still bears Christ's Name professedly, yet lives for "commerce," and denies all the principles of Christ, and dishonours Him thus:—is this veneer of nominal Christianity better than the open negation of the Lord's claims by the one who, disappointed with Christendom, becomes agnostic? Both are wrong, but the Pharisee is no better than the open "rationalist" (as he is misnamed). Nor is the Lord's hand shortened as to either: let us not regard the former as more "likely," but pray, in the strength of the living God, for both, and seek to live before them in the joyful reality, which is so much needed in these dark days.

**"These ought ye to have done
and
Not to leave the other undone."**

Luke 11. 42.

LACK of balance and proportion will ever hinder spiritually. Some dear children of God "specialize" in a way which hinders. They know far more about assembly arrangements than about the workshop life for Christ, or far more about prophecy than about holiness in details. We need ever to pray against this peril. Satan is always attacking mansoul after salvation, and, while we seek to bring further forces to protect one gate, he causes a diversion and lays siege at another. May we grow up unto Christ in all things (Eph. 4. 15), and seek to use the shield of faith, in the power of the Spirit, to quench all the fiery darts of the evil one. Disproportion is distortion. Some have a bent in one direction, some in another: O for grace to discern our temperament. Some naturally prefer a prayer meeting to witness, and others are full of "work," yet do not pause to pray and prepare enough. Some are strict about kneeling in prayer, and other arrangements for godly order, yet they do not always show first love growing exceedingly. The angel at Ephesus illustrates disproportion. To the extent we cannot bear those who are evil, we should grow in love. This is needful. The Lord Jesus did not say tithing was unnecessary for Israel: He did not set aside one of God's laws. The principle of Matthew 5. 19 is forgotten by many to-day, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of the heavens." Some have thought that baptism and similar commands can be dealt with carelessly, as "not necessary to salvation," and that it does not matter "how we break bread" "provided" our hearts want to please the Lord. Some would ignore ministry as appointed by the Lord, saying that believing women have often been a blessing in UNappointed preaching,—unmindful that the water flowed as freely from the wrongly smitten rock because of the rock, not on account of the method. But because "to obey is better than sacrifice" there is no reason for disobedient sacrifice. How can anything be better than sacrifice, if obedience is broken as well? The Lord Jesus said, "If ye LOVE ME, keep MY commandments." Therefore any omission implies lack of the very love urged, but mere "routine exactness" without love is not the obedience He has marked out. This is the Lord's gracious stress. He does not plead for the omission of little things, but their sanctification, as parts of one whole of a loving life unto Himself in the Spirit.

A deaf man may know much about the theory of music. Is it so with our praise?

A Solemn Question addressed to a Romanist.

DEAR FRIEND,

It is with Christian concern that I would write, for the glory of the Name of the Lord Jesus, and conscious I have no merit of my own, and no right to throw stones at another. As a poor guilty sinner was I saved, and the Christian life knows nothing of bitterness or bare argument.

You tell me that there is a grave danger in "private judgment" and I earnestly agree. It is my wish, by grace, to avoid this. Such an answer may surprise you. And since the Lord has, in mercy, caused me to want to please Him, I must doubt myself, and long to have His teaching, His authority, His control, however He is lovingly pleased to grant it.

But I cannot see your remedy is a real one. Permit me to say, I fear it only beclouds the great issue. You tell me you have been brought to a resting place, but, before you were brought to it you were on shifting sand. Now is it not plain that, from your standpoint, dear friend, you were at that time outside what you regard as the church? Hence at a moment when you were outside and swayed by what you now feel to be "private judgment," you accepted "the church." Even if since being brought in, you have renounced this attitude, your first action was, you confess from outside. Now my question is deeply earnest, and I ask you, in view of the precious work of the Lord Jesus, and of eternity:—If the first action before you were taken into your present position was on a wrong basis, may not the fruit and result be wrong also? If you could not tell what to do till brought in, how were you brought rightly in? Did you choose by private judgment, or not? If by the former, you deny yourself the arrangements you now claim to be of God. If, on the other hand, you say "By the work of the Holy Spirit," then you acknowledge that He works outside that which seems to you the only church, and enables a man to decide one of the most momentous matters of all, apart from being in the church, and apart from "private judgment." If the Holy Spirit is able so to do, (and who can deny His power?), is he not able to continue doing so? Not that one guided by Him will boast. Hence this is the very position, which by grace, I would very humbly seek to take, as one redeemed by the precious blood of Christ. I doubt my judgment, but I do not doubt God's infallible words. You say "How have I received those words except by the church?" I answer that the postman does not make the letter precious, and, further, Judaism is not right because of preserving the Hebrew Scriptures intact, under God's providence. And, moreover, if you say I cannot know they are God's words except by the church, I ask again, earnestly, "How can you know what is the church?" If you reply "By the Church," your thought is in a circle, but if, on the other hand, "By the Holy Spirit,"—cannot He

also witness as to Scripture, and enable to test a company of men by the unchanging words recorded? Indeed what should we definitely know about a "church" except thereby? 'Tis in Scripture the Holy Spirit has been pleased to give the true marks of the church, and I want to apply them all.

Ah, dear friend, the Spirit still works and directs poor guilty sinners to the one Sacrifice of Christ, and then makes Ps. 25. 9, precious, in the enjoyment of the Scriptures (2 Tim. 3. 15, 16). Thus shall we avoid private judgment and the opinions of others in increasing measure, though ever humbled. Do you know Christ and the Scriptures thus, dear friend?

Permit this loving plainness, that God in all things may be glorified, and with earnest wishes.

Yours sincerely in "Christ Jesus,"

One redeemed by precious blood, and ever wishing to hear His voice (John 10. 27).

"RESTORE SUCH AN ONE."

THE object of discipline is not EXclusion, but God's glory through INclusion. "Thou hast gained thy brother":—He belongs to thee! If one is overtaken in a fault, there is a disjoining,—and his loss is the loss of ALL. The nine pieces of silver are incomplete without the tenth. We cannot ignore our brethren to the glory of God.

But how can there be the setting of the dislocated limb? How can there be restoration to the glory of God? Is the physical work hard and the spiritual easy? Nay, to set a limb needs much care, to restore a saint necessitates true spirituality. A spiritual work cannot be done unspiritually. Hence the Scripture lays stress on the right persons, AND the right condition, BOTH as to others and as to themselves:—a threefold thought.

(a) Ye which are spiritual,—

(b) In the spirit of meekness (to others),—

(c) Considering thyself, lest thou also be tempted.

Failure as to ANY of these things will bring dishonour to the Lord's Name, and will hinder in the delicate work of restoration. If there is a background of unspirituality the dislocation may be made much worse. If there is the spirit of pride it is not possible to please God. Hezekiah was a humble man, but when God showed him what was in his heart, there was a sad unveiling. In like manner, Job, a godly man beyond others, failed, and Moses spoke unadvisedly. Therefore "consider thyself": in similar circumstances thou mightest have failed more. Say to thy heart, "Remember past privileges, and, if thou hast been kept, the glory is not thine: thou little knowest how weak thou art, and how strong temptation is." Thus will the brother seeking to restore another go girded with a towel,—the towel of the lowly servant. If we have a "mannerism" that provokes sin, we are responsible for the sin. How needful to WALK with God. Nothing can take the place of this.

Responsibility to REJECT.

“WHEN the apostles, Barnabas and Paul, heard, they rent their clothes, and ran in among the people, crying out and saying, ‘Sirs, why do ye these things?’” Acts 14. 14, 15.

A striking contrast is found in Acts 12. 22, 23, “The people gave a shout, The voice of (a) god and not of a man: and immediately the angel of the Lord smote him, because he gave not God the glory.” On the other hand, a precious parallel stands out in Acts 10. 26. “But Peter took him up, saying, Stand up: I myself also am a man” (cf. Rev. 19. 10). Thus we learn the responsibility to reject.

An important application is met in Matt. 23. 8, 10, “Be not ye called Rabbi . . . neither be ye called Masters (Leaders).” Religious titles are to be definitely set aside. ‘Tis not only, “Do not call yourself by this name,” go a step further “Reject it.”* If only dear children of God had followed this out by refusing the conferring of a Doctorate of Divinity! If only they were willing to deny the title “Reverend!” Shall not our hearts be awakened in these seemingly “little things?” And the refusal must be practical: it may involve giving up a position:—“Moses refused to be called the son of Pharaoh’s daughter” (Heb. 11. 24).

“It does not matter what I am called,” say some. It does: you and I are responsible unless we seek to hinder. Doubtless there are many other applications: Here, for instance, is a child of God who is partly willing to be flattered. He does not exactly seek it, but it has a measure of semi-conscious joy in it. Rather “restrain” (Acts 14. 18). Ps. 115. 1 should be a power in daily life.

These passages have a reflex bearing on the unassailable Deity of the Lord Jesus. In the light of Acts 12. 22, 23, His continual and unvaried acceptance of worship and His emphasis on His own title in the very context, where a title is refused to all His people, mark Him out as distinct, not only in degree but in kind—“He is thy Lord, and worship thou Him.” There is no *via media*. The acceptance and encouragement of worship were either idolatry, OR the withholding of them is robbery from God. Even His honourable character cannot be maintained unless our loyal hearts say with Thomas “My Lord and my God” (John 20. 28).

* Politely, yet firmly: as when they said, “Men, why do ye these things?” Sorrowfully not self-righteously: compare “They rent their clothes.” Leaflets on “The Use of Titles” readily sent.

DIFFICULTIES.

DIFFICULTIES are NOT in proportion to our failure: God may permit special trials to a Job or a Paul. But neither are they in proportion to our godliness. We must not assume if we have special problems that we are thereby marked out as peculiarly spiritual. Many believers lightly, and almost pre-

sumptuously, use the words “a thorn in the flesh.”* We must be careful also regarding the word “cross.” The privilege of rejection for Christ is seen in bearing a cross: how unwisely many speak of a little burden, which may be their own making, through unwise mannerisms, as their cross. “Difficulties” are precious, if rightly used to bring us more to the Lord Himself. But there is no necessary blessing therein: Asa wandered from the Lord when physical trials overtook him. Many a child of God has seemed less earnest after an illness, and restoration. Difficulties are to make us feel our limitations, when we have realized our Father’s wisdom, and thus with this twofold consciousness we are to SEEK for the lessons, and meanwhile in everything to give thanks. Till we give thanks for trials we are not learning much of their fulness of wondrous messages (Rom. 5. 3; 2 Cor. 12. 10). It is FAR easier to want to get out from them, but this is never to be the primary aim. James 1. 2-4 shows quite a different aspect. The Lord indeed makes a way out, but it is not a way round, nor a leaping out (1 Cor. 10. 13). If we wish to be too quick, we shall lose the Lord’s impress of blessing. Probably many have been healed, in answer to prayer, because they failed to realize the richer blessing of grace sufficient to be willing to go on in the path of suffering (2 Cor. 12. 8, 9). The Lord did NOT say He WOULD not, in any case, take away Paul’s thorn, but rather showed him the privilege of being willing not to demand this. If we are not strong enough to BEAR, the Lord may grant us an easier path, but difficulties are a real honour in the light of 1 Pet. 1. 7, and 2 Cor. 1. 4-7 would show much fruit in being able thereby to help others.

* It is true that Satan’s oppressive work appears to be linked with all illness (Acts 10. 38), but all is in God’s gracious permission. And His object for His people is illustrated in 2 Cor. 12. 7. We must not assume WE have special “abundance,” as Paul, and are therefore tried beyond others.

The Desire to be “Different from others,” and the Desire to be Like Christ.

MOTIVE means so much. Paul, a bondservant of Jesus Christ, could say “To me to live is Christ” (Phil. 1. 21). Temperaments are very different; one man shrinks, another likes to be notorious, and will gladly receive rejection for its own sake. But this is a very poor thing unless we are reproached “for the name of Christ” (1 Pet. 4. 14). There is no value in rejection otherwise. Moses esteemed the reproach of Christ greater riches than the treasures in Egypt (Heb. 11. 26). Why are you and I willing to go without the camp (Heb. 13. 13)? Is it unto Him, or is it not? Self can form a sect called unsectarian, and only as the love of Christ constrains is there any true blessedness. Many in outward forms of Christendom may know Him as much, and more than those who have much of the shell of separation,

with little of its true motive and motive power. God emphasizes reality and we need to be prayerfully concerned to serve in the Holy Spirit. The sweetness of Mark 10. 29 is "For My sake, and the Gospel's."

Spirituality is not a matter of words, appearances or forms. Nor is it confined to certain activities, and days of the week. It concerns the smallest things, and a manifestation of fellowship with God in these. Alas, how easy it is for us to forget the privilege of pleasing our Heavenly Father in details. An all-round life in communion with Him is well-pleasing: but anything else, however seemingly successful, is a failure.

"If the Lord will," Gatherings to the Glory of God for city men and others, Tuesdays, 6.30. 2, Minorities, Aldgate (side door, 2nd floor), preceded by teatime conversation unto the Lord (Mal. 3. 16), or Greek and Hebrew, from 5. Christian brethren are earnestly encouraged to come straight from business, and to come expectantly. Personal prayerful preparation is important. Any are invited to propose topics for consideration.

SUGGESTED SUBJECTS DURING FEBRUARY.

3rd.—The Truth in Love (Eph. 4. 15) and Love in the Truth (3 John 1).

1. Christian "Foursquareness" and Growing up into Christ "in All Things."
2. The Truth without Love. Also notes on Rev. 2. 1-7.
3. Mistaken Love and Indulgence.
4. The Lord's Balanced Dealings with His Own People.

10th.—The Scriptures and Moral Character.

1. The Holy Spirit's Teaching as to Every Day Holiness, Respect for the Aged, Politeness, Honesty, etc. (The Book of Proverbs).
2. The Believer's Manner (1 Pet. 3. 8, Tit. 2. 10).
3. The Unsaved and Courtesy, Thoughtfulness, etc. (Acts 28. 2).
4. The Training of Children for the Lord (Eph. 6. 4).

17th.—Question Evening. (Questions welcome to help God's people, if possible, a week before).

24th.—The Parables of the Lord Jesus, with Reference to Himself.

1. His Deity, and Uniqueness (e.g. Matt. 21. 37. 38).
2. His Atonement (Matt. 13. 44-46, Luke 10. 33, 34, John 12. 24).
3. His Ownership of His People ("My Sheep," His Servants).
4. Devotion to Him (Luke 7. 42, 12. 36), and Dependence on Him (John 15. 5).

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.

Telephone: Maryland 2196.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"I know the thoughts that I think toward you, saith the LORD, thoughts of peace and not of evil." Jer. 29. 11.

A WORD OF INTRODUCTION.

HOW precious are God's thoughts to us (Ps. 139. 17). Can we say we REJOICE in them? Can we say we remember HIM? There is a deep need to-day for more MEMORY of Him. Oh that there may be more delight in the LORD, in what HE is, in HIS purposes, in HIS works, in all that is HIS. It is so easy to drift and take the world's standpoint in some measure, and to become more interested in a blessing than the glory of God. But the exaltation of HIS Name should be the object of His blood-bought people, and we trust that, in the enabling of the Holy Spirit, such will ever be the object of this magazine. Better that it should discontinue than that it should dishonour our Lord, or put Him second. Our Heavenly Father ever thinks of us; shall we not think upon His Name?—(Mal. 3. 16).

BELIEVERS AND WIRELESS.*

“O Lord how manifold are Thy works! In wisdom hast Thou made them all; the earth is full of Thy riches” (Ps. 104. 24). Thus the believer feels with regard to the partial skill of man to “harness” the powers of nature, but he cannot enter into all men's discoveries as spiritually beneficial. Far otherwise. He sees science used to spread slaughter, and the stress on the “air” to-day makes him remember who is the prince of the power of the air (Eph. 2. 2). There are perils, too, in the borderlands of science, and he calls to mind the relationship of psychical research and spiritism. Shall we not pray for scientists more definitely?

But some will reply, “Wireless is harmless.” If it were, this would not be sufficient warrant for a believer's identification. “All things are lawful” you say:—the verse adds, “But all things edify not” (1 Cor. 10. 23). 'Tis not enough to abstain from manifest

*The Lord enabling, to be reprinted for prayerful distribution.

harm: the positive command is "Do all to the glory of God." In like manner, we would not only keep back idle words: we wish to have speech always with grace that it may minister grace (Eph. 4. 29, Col. 4. 6). A positive blessing must be sought.

If we prayerfully read the Scriptures we find that the Lord of glory did not suggest the position of an "up-to-date" successful man. He Who owned all laid aside His glory, and journeyed about in a primitive way, and called His disciples to a pilgrim-life. This is not popular, but is it His will?

Furthermore, let us ask ourselves—"Why do I seek wireless?" It is well to examine our own motives, though we cannot know or judge those of others. If we find any unwillingness to be unlike others, or outside the fashion, in clothes or anything else, there is a symptom of spiritual disease, and Christ is not first.

Again, how mixed is the wireless programme. Does it befit those not of the world? And shall we help, or cause to stumble little ones in Christ, if we install this new discovery? Will they think us more attached to the Lord, or will they use our actions to shelter themselves in a little broadness? It is most serious to cause a little one to stumble (Luke 17. 2)

Again, there are many who urge the advantage in spreading the gospel, but

- (a) Can we enter into the mixture on the Lord's Day? Are most of the "sermons" pure gospel?
- (b) Do we feel happy as to the Lord's Day work entailed?
- (c) Is this convenient staying at home in accord with Christian principles?
- (d) Is it possible that evil is being done that good may come, and is such our Lord's Will? Rom. 3. 8.

We have not spoken of the right use of time and money, though these also come before the humble believer. He knows how easy it is to put a hobby in the place of devotion. Nor do we ponder the craving for something new, but probably enough has been said to cause loving caution, and more than caution. Separation is a privilege, if unto the Lord. And may not a word in closing from Romans 14 help the thoughtful child of God?—"Whatsoever is not of faith is sin." He that doubteth should never hurry forward or silence conscientious concern. A tender heart is guided in judgment (Ps. 25. 9, 10), though the world may think it foolish and think us foolish too. His approval is more than compensation. The Spirit of God leads us to seek this approval.

"ONE ANOTHER."

A remarkable word, which belongs to the new covenant, since it implies a new unity, brought about by grace! The law said, "Thou shalt love." Far from putting love in the background, law emphasized love in both its first and second commands, and on these hang all the law and the prophets (Matt. 22. 36-40). But the new commandment adds the word "one another" (John 13. 34). It is a plural without any singular: empty it of part, you empty it

of all. The precept of Christ contains a gracious contrast with Matt. 24. 10.

And "love" is not a bare expression: it is a costly emotion and a root from which much rich and plentiful fruit ever springs. God so loved that He gave, and love must give. Many mistake the happiness, (which arises in self from "liking" this or that), for true love. Love is to concern the one loved as well as the one loving. To limit "love" to the glad feeling of affection in the one who says "I love" is to miss the Holy Spirit's instruction. Love is happy, but happiness is not all.

Therefore, in accord with the fulness of Scripture, the word is explained by various commands and exhortations. Let us notice these. In the very chapter where Christ repeated "Love one another" (John 13. 34, 35, cf. 15. 12, 17), He said:—

"Ye also ought to wash one another's feet" (verse 14). In the epistle to the Romans we read,

"In honour preferring one another,"

"Be of the same mind one toward another,"

"Owe no man anything, but to love one another,"

"Things wherewith one may edify another,"

"Like minded one toward another,"

"Receive ye one another,"

"Able also to admonish one another,"

"Salute one another."

(12. 10, 16, 13. 8, 14. 19, 15. 5, 7, 14, 16. 16). All these acts of obedience express the joy of 12. 5, "Every one members one of another," and we have the Divine negative in 14. 13 (cf. Gal. 5. 15, 26, Col. 3. 9, Jas. 4. 11, 5. 9). Other epistles have the same message, e.g. 1 Cor. 11. 33, 12. 25, 16. 20, 2 Cor. 13. 12, Gal. 5. 13, 6. 2, Eph. 4. 2, 32, 5. 21, Col. 3. 13, 1 Thess. 3. 12, 4. 9, 18, Heb. 10. 24, Jas. 5. 16, 1 Pet. 1. 22, 4. 9, 5. 5, 14 1 John 3. 11, 23, 4. 7, 11, 12, 2 John 5.

Particularly just now would we remind ourselves, as well as our brethren, of several precious appointments:—

"By love serve one another,"

"Bear ye one another's burdens,"

"With all lowliness . . . forbearing one another,"

"Submitting yourselves one to another in the fear of God,"

"Pray one for another."

These exhortations refresh our hearts, and show we must not love in word or tongue, but in deed and in truth (1 John 3. 8). And not only do they urge that love will act (even as faith in Heb. 11), and that a man who has friends must show himself friendly (Prov. 18. 24), but they also suggest that multitudinous activities are not enough: they must be wrapped up in love or they are in vain. If we bear one another's burdens only as a deed of duty, without love, what is the profit? If the music of "one another" is not felt in our prayers for our brethren, where is the blessing? 1 Cor. 13. 1-3 shows that outward charity may be loveless, and the Holy Spirit calls redeemed ones to do everything in remembrance of union with Christ. Thus the whole life has a new meaning. Shall it not be so in our daily walk with God?

How Shall we Describe Sin?

“By the Law is the Knowledge of Sin.”

Rom. 3. 20.

IT is easy and natural to use euphemisms, and at the same time to brand certain iniquities as peculiarly wicked. Thus the Pharisees emphasized that some were “sinners,” as if to minimise their own guilt. Scripture takes an entirely different standpoint: all are fallen, “That which is highly esteemed among men is abomination in the sight of God” (Luke 16. 15). Do you reply—“Stern language?” It is Christ’s language. Again, “They are all gone out of the way . . . their throat is an open sepulchre” (Rom. 3. 12, 13). “We ourselves also were sometimes foolish . . . living in malice and envy, hateful and hating one another” (Tit. 3. 3). But are there no exceptions? is not this assertion too sweeping? No, it is an assertion from God’s standpoint. ’Tis a forgetfulness of God’s standpoint which makes sin excusable, and leads to worldly fraternizing, and, on the other hand, to theories of perfectionism. Errors come in like a flood whenever God’s standpoint is lowered. Call sin by its real name. “The tongue is a fire, a world of iniquity” (Jas. 3. 6). “They that are in the flesh cannot please God” (Rom. 8. 8). “The friendship of the world is enmity with God” (Jas. 4. 4). But do we not read, “The barbarous people showed us no little kindness” (Acts 28. 2), and are we not told of the goodliness and piety of the flesh in Isa. 40. 6? Undoubtedly; and from the standpoint of providence and nature, there are many diversities, and we thank God for these reliefs. But, from the standpoint of His inflexible law there is no encouragement in man. If a man does not love his neighbour as himself with spontaneous fulness of love, there is a vacuum, and this is working ill to the neighbour; it is thus the opposite of love, and the man stands convicted of that which would lead another to death. This criminal neglect is thus viewed as hatred and murder, however small it may seem to us. If any man be without the motive of glorifying God in all, how can he be doing another no harm? There is a great harm, if this aim and motive is not all-comprehensive.

It was this solemnizing view of sin which affected the teaching of the apostle (or rather, accompanied the teaching of the Holy Spirit through Paul), as to holiness. Each sin, however small, he owned as a captivity (Rom. 7. 23). The fact that self chooses does not make it free will; rather the fact that self chooses is the reverse of liberty. The only liberty is the will of God (John 8. 31-36). Sin in itself is essentially mortal and deadly (Jas. 1. 15); the size of the sin is not the primary thought. Anything that is of “me” and not subject to the will of God (Rom. 7. 18), is a rising up of the judged self, and hateful indeed. Every falling short is evil (Rom. 7. 19). The thought of warring in Rom. 7. 23 implies the same conflict as in Rom. 6. 13 (lit. “weapons”), and sets forth a spiritual alertness and determination

in the experience of the watchful believer, in the enabling of the Holy Spirit.

The sleepy Christian does not see the beginnings of evil in this manner. He does not know of the rebellion till the impatient word escapes the lips, but the saint walking with God perceives and judges the lack of communion with Him in the heart which makes this iniquity possible, and such perception is true growth in grace and Scriptural holiness. “By the law is the Knowledge of Sin” (Rom. 7. 7), and carelessness as to this may be a comfortable sleep (cf. Rom. 7. 8), but it is not godliness. Victory over the flesh is not gained by ignoring it. The flesh will conclude a truce, and attack less, if some of its wishes can be allowed, and many have mistaken this for victory. But a truce is not overcoming. Surely we see that the strain is too great for us, but “Greater is He That is in you than he that is in the world” (1. John 4. 4); and “Thanks be unto God which giveth us the victory through our Lord Jesus Christ” (1 Cor. 15. 57), “If ye be led of the Spirit ye are not under the law, (a) but the works of the flesh are manifest . . . (b) but the fruit of the Spirit is love.” Mark this twofold effect—(a) the unveiling of the true character of the works of the flesh. They are NOT manifest unless we are led. And (b) unless we are led, where is the fruit of the Spirit? Beloved friends, let us take **GOD’S STANDPOINT**.

The Testimony of the Gospel.

MANY misuse truth to lull themselves to sleep. They ask, Why does God not cause me to seek and do that which is right? But passages like Jonah 3 are given us to show what man should and can do. Rather than please a Christ-despising soul by mere wordy argument, we can often earnestly reply, “Till you do what you can do in repentance, we will not discuss what you cannot do. You are accountable, and God will judge you according to your works, and it is unfair to raise your objection while you persist in refusing to do what you can.” Secondly, the man who knows anything of himself, and life’s brevity, has no right glibly to call himself an honest seeker, WHILE he is not concerned day and night to find deliverance from the failures he himself sees. These thoughts are negative, but important to stop waste of time in vain jangling. Yet they should be uttered tenderly, and the positive testimony must be ever primary,—**CHRIST AND HIM CRUCIFIED**, whether men hear or forbear. The natural man loves to argue, and feeds his evil pride on argument. The humble gospel witness holds forth the Word of life on Christ’s authority (Matt. 28. 18), i.e., the Lord Jesus claims souls for whom He had travail of soul. We must not be side-tracked to “reasonings” apart from the testimony of God (contrast “reasoning out of the Scriptures”). “The Jews require a sign, and the Greeks seek after wisdom: but **WE PREACH CHRIST CRUCIFIED**.”

The End of Romans 11.

WONDERFUL, wonderful indeed, is the grace of God. **H**ow great is the sum of His thoughts (Ps. 40. 5, 139. 17), and who can utter the mighty acts of the Lord (Ps. 106. 2), Who alone doeth wondrous things? Gratitude befits every redeemed one, and, when we realize something of His ways, thanksgiving should overflow. Romans 11 beautifully sets forth—everything in Scripture is beautiful—the plan of grace. 'Tis not haphazard. Nothing can thwart God. His counsel shall stand. The setting aside of Israel is not a setting aside of the elect of Israel, hence it does not mean the failure of God's plan. On the contrary the Lord's grace is as manifest to individuals of Israel as ever it was,* and further the Divine arrangement leads now to the calling of the fulness of the Gentiles (25), and leads up to the fulness of Israel also in the future (12), and thus the ground of blessing—free mercy (31, 32) shines out evidently. There are not two ways of salvation. 'Tis mercy upon all—i.e. the all who are contemplated in the context. The stress is on the word "mercy" to explain the "all" or, in other words, there is not mercy to some and merit in others, but mercy to ALL.

Then the words of praise break forth, they must sound in all their delightful freshness and unchangeable joy. **G**od has a purpose: He is not disappointed. Christ seemed weak when men took Him (2 Cor. 13. 4), but this apparent "weakness of God is stronger than men" (1 Cor. 1. 25), and thus the greater problem of all, the death of the Lord of glory, is the basis and keystone of salvation, and, in like manner, the apparent failure as to Israel is overruled to bring richest blessings, that henceforth God's people may trust Him when things seem against them, and couple with their praise the presenting of their bodies as a living sacrifice, in holy nonconformity with this age (Rom. 12. 1, 2).

The traveller stands on the mountain top, and beholds how the tiniest detail of surface turns the course of the rivulet. The smallest circumstance may change the course, and seem to decide whether the stream flows north or south, east or west, into seas hundreds of miles apart. But behind and above the trivialities is One Who appoints. Unless I see God's hand behind that boulder of rock, I am in utter confusion. The prosperity and problems of millions may depend, as it were, on the merest trifle—before men. So in the watershed of our lives. Often the smaller things are weightier than the larger, and the odd word spoken, the odd moment used for the Lord, the tract lovingly given, the seemingly tiny sin conquered—may effect the course of the after life. Never despise the details, but seek grace to see God's hand, and to trust Him in all.

*Rom. 11. 1 clearly sets forth the individual nature of eternal election, and distinguishes from national and dispensational election to temporary privileges.

ELECTION AND REGENERATION.

ELECTING grace disqualifies none, hinders none, rejects none. Man is dead in sin and needs a new creation. Do we acknowledge this? If so, election cannot obstruct one. But for election, how many would be saved? Where is the sinner who turned to God in his own natural power?—If any reply, "No, but by the help of God:"—what do they really mean? Do they imply that there is a co-operation between God and the dead sinner, to produce a living work? Do they suggest that a certain amount of help is given, equally to all, and that they themselves believed just because God gave some help? Does not this ascribe some credit to oneself, and honour the unsaved man?

I have been blessed by the thought that a new creation (2 Cor. 5. 17) implies the setting aside of our natural life in the flesh. In baptism there is the typical burying. But the one who still thinks that he believed before he was born again assumes that the great work of all, which secures salvation, is produced by one not yet born again. But if such an one can thus work naturally does he need spiritual quickening at all? And, further, by grace we now judge ourselves as sinners apart from the new birth, but how can we condemn the one who produced faith with a view to the new birth? How can we condemn the part-cause of the decisive action that has brought us to eternal blessing? Ah, beloved friends there is only one answer. The faith of God's elect is itself part of a gracious salvation (Eph. 2. 8, Phil. 1. 29), and we believe because born again, though in our experience we enjoy the life from above, in the enabling of the Holy Spirit, after conscious, humble faith. From God's standpoint grace is first, that praise may overflow. Let it be so—in daily life.

A LITTLE TALK ON CONSCIENCE.

IT is deeply important to have a tender heart (2 Chron. 34. 27), and any attempt to stifle part of its witness is most unwise—and sinful. A fear of grieving God is precious: it is true love. The privilege of a believer to know himself (1 Cor. 2. 11), and to search his ways, and test his motives, is very real. Any attempt to reason oneself "aside," and to persuade oneself to do that which is "doubtful" (Rom. 14. 23), does not come from the Lord. The Holy Spirit lays a great stress on conscience, or that which we "know with" ourselves, as the term implies. The parallel word "conscious" illustrates this.* We do well to ponder the good conscience of 1 Tim. 1. 5, 19, Heb. 13. 18, 1 Pet. 3. 16, 21, and the pure conscience of 1 Tim. 3. 9, 2 Tim. 1. 3: see Heb. 9. 14, and the conscience void of offence of Acts 24. 16: yet we dare not boast (1 Cor. 4. 4).

We must remember that conscience is not perfect. It may be weak and defiled (1 Cor. 8. 7). The testimony of 1 Tim. 4. 2 and Tit. 1. 15 is solemnizing. Men can possess a seared conscience through deliberate stepping forward in evil. But this is not the

aspect in 1 Cor. 8. 7, 12. The weak conscience belongs to one who wants to please God. Conscience is not a Divine arbitrator even then.

Let us at once apply important lessons, "Whosoever killeth you will think that he doeth God service" (John 16. 2.) leads up to Acts 26. 9, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." It is important to be saved, and gladly in submission to the law of God (Rom. 8. 7). An instructed conscience is needful. The words of God, not conscience, must be the touch-stone. If conscience is bowed before the Lord, and guided by His Spirit of truth it is well; and then we can see failures before others see them, and, in the Holy Spirit's power, have victory. But this must be our continual prayerful expectation. Conscience alone fails.

Some have "conscientiously" linked themselves with societies which are not on the Lord's lines, and others have "conscientiously" used unscriptural methods in gospel testimony. All this impresses upon us the need for a walk with God, and a continual separation from whatever grieves Him, that we may come to know what is His good and acceptable and perfect will (Rom. 12. 1, 2).

*1 Cor. 8. 7 gives this thought of "consciousness."

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SUGGESTED SUBJECTS DURING MARCH:—

3rd.—Romans 7.

1. Romans 6 and 8 Linked.
2. Present Tenses and the Personal Note.
3. Difficulties (e.g. Verses 8, 14, 24, 25).
4. Contrasts, e.g. 1 Kings 21. 25, Perfectionism, etc.
5. A Deep Sense of Sin—a Great Need to-day (Isa. 6).

10th.—The Book of Psalms.

1. The Importance and Privilege of Praise (50. 23).
2. Christ in the Psalms.
3. The Five Books (1-41, 42-72, 73-89, 90-106, 107-150).
4. Temple services and the Present Dispensation With Thoughts on Col. 3. 16.
5. Prophecies and Judgments: "As for God, His Way is Perfect."

17th.—Question Evening. (Questions welcome to help God's people, if possible, a week before.)

24th.—"The Marriage Supper of the Lamb" Rev. 19. 9.

1. Christ as the Bridegroom (John 3. 29).
2. "The Day of the Gladness of His Heart" (Song 3. 11).
3. Types and Prophecies (e.g. Gen. 2, Gen. 24, Parables).
4. Present Godliness in Separation from the Harlot of Rev. 17.
5. The Lord's Supper in View of His Coming.

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.

Telephone: Maryland 2196.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"His ways past finding out." Rom. 11. 33.

"All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." Ps. 25. 10.

"Shew me now Thy way, that I may know Thee." Ex. 33. 13.

A Word of Introduction.

THE CONTINUAL privilege of pleasing God is very precious. "PUBLICITY" is not the glory of a saint. An open door BEFORE MEN is not the aim in view. The will of the Father is the joy of a child of God, the glory of HIS NAME is beyond all. To realize something of HIS way, and to know HIM, to walk with HIM and to please HIM,—how infinitely does this excel earth's highest honours and glories. And yet, are we sufficiently concerned when we leave this object, and become side-tracked? Are we bowed down before Him as we should be? The stress on repentance among believers is very precious. May it be our realization in the Spirit.

INSPIRATION IN ITS FULNESS.

"ALL Scripture is given by inspiration of God" (2 Tim. 3. 16). "The words of the Lord are pure words" (Ps. 12. 6). We would take a firm stand as to such statements, for surely, whatever may be said, it is evident that anything short of verbal inspiration of the original Scriptures would be imperfect inspiration, and would effectually prevent reliance upon any word. But such reliance is found again and again in the internal quotations of Scripture. Hence, if we refuse this fulness, we make the reasoning of the writers of Scripture unfounded, and criticize, though it may be unconsciously, their very truthfulness. As we

would accept, by grace, the Divine doctrine that dead sinners are quickened, so we unhesitatingly acknowledge *His work* in giving the words of truth. This is the real issue.—Do we recognize the completeness of the *work of God* in inspiration and salvation alike? Many who limit the sovereign work of the Spirit of God in one, naturally limit it in the other.

But so many who speak earnestly of inspiration seem to *set aside its value unconsciously*. This is, alas, the fact when we disobey His will. But not only thus. For example, a magazine emphasizing inspiration is before us, yet reads thus, "Paul, especially in Romans and Ephesians, shows at times an almost classic perfection; yet this is due to intellect and passion rather than to studied effort." The writer evidently intends that God used His servant's cultivated mind and enthusiasm, but the language is likely to be mistaken, and *the exclusion by silence of the Holy Spirit* is an error against which we would earnestly, though affectionately, protest. We cannot be too clear as to this. Another booklet reads thus, "But so truly human are the inspired writings that in the same epistle we find the apostle correcting a statement that he had made two verses before as to the number of Corinthians he had baptized." This seems to be quite an error. The critic may well think that those who emphasize inspiration avoid the real issue, under such circumstances. Undoubtedly the inspiration was of *the writings* and not of *the writers at all times*, hence their "*not knowing*," and its inspired record, may encourage us to realize more the fullness of grace (1 John 3. 2), but this is quite different. "We know not" is by no means a *mistake*, and thus the latter part of 1 Cor. 1. 16 is clear. The apostle did not keep a register of those he baptized.

Hence there is no difficulty in Paul's *non-remembrance*. Probably he *did* forget the household of Stephanas, but the Holy Spirit, on such occasions, has marvellously preserved from misstatement. The border-line of a mistake, without ever falling over the precipice, is one striking evidence of verbal inspiration. *And this is necessary*, OR the Scripture's claim to be *authoritative* must go. If one error be acknowledged, through unwise failure to notice the exact words, a thousand errors seem quite as likely. A remarkable illustration is found in Psalm 6. 5: "For in death there is no remembrance of thee: in the grave (Sheol) who shall give thee thanks?" Careful perusal of similar passages with Rev. 20. 13 will make clear that "death" is named as to the *body*, "Sheol" as to the *soul*. Before life and incorruption were brought to light through the gospel (2 Tim. 1. 10) the psalmist *might* have thought of unconsciousness in Sheol, but the Holy Spirit *prevents* such words. The *second* clause in the verse is a *question*, not a negative as the first. Thus later revelation is *not* wrongly anticipated, *nor* is it opposed. So in 1 Cor. 1. 14-16. There is a reason for "of you." Stephanas is

not said to be the firstfruits of *Corinth*, nor is he before us as such in *Acts 18*, but the firstfruits of the *district* of Achaia (1 Cor. 16. 15). Let us recognize God's *exact* words. More prayer and care will bring us more spiritual refreshment, and our humbled, grateful hearts will say again, "How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth!" (Ps. 119. 103). For let us ever remember that mere mental knowledge is *not* enough. We desire to be led by the Holy Spirit, and to *feed* on the words of truth, that we may glorify our Heavenly Father in a consistent Christian life of loving obedience.

In the Name of the Lord Jesus AND In the Spirit of our God.

1 Cor. 6. 11.

BY the grace of God there are those who can humbly, yet confidently, say that they have passed *out of death into life* (John 5. 24). Such a *miraculous* change has precious fruit, and it is right to expect *much* from a Christian—indwelt by *the Spirit of God* Himself. This needs love's firm emphasis. "They are only young believers, you must not expect too much from them," is a *dangerous* way of speaking. Often older ones thus excuse *themselves*: such language hardly speaks of real love to the Lord.

When there was the *altar*, there was the *laver*: where there is atonement, there is cleansing. So 1 Cor. 6. 11 declares "Ye are *sanctified*," as well as "Ye are *justified*." The *Name* of the Lord Jesus is called upon you, and thus you are accepted—manifestly accepted. But the work is ALSO "in the Spirit of our God" that there may be present and continued victory over past habits, and that which we broadly call "Temperament." "Such *were* some of you." NOT "Such *are* some of you." The theory that one may be saved, and yet bring forth *no fruit* is Scripturally denied. There is no hint in John 15 of any fruit-bearing branch becoming fruitless: the *good* ground in Matt. 13 at least brings forth *some* fruit—"thirtyfold." "Then shall *every* man have *praise* of God" (1 Cor. 4. 5): *all* at the Judgment Seat of Christ will have some evidences of grace. Do not lower the standard of godliness. "Such *were* some of you." "God be thanked, that *ye were* the servants of sin" (Rom. 6. 17). NOT "*ye are*." If any one is in Christ, there is a *new creation*" (2 Cor. 5. 17). Let us emphasize that the work in the Name of the Lord Jesus which redeemed ones have experienced is *also* in the Spirit of our God, Who has come to dwell (Gal. 4. 6). Herein is power for holiness—in daily life. The background details are the fullest test.

The Weather Which God Has Sent, and The Weather Misused.

IT is a joy for a child of God to know, amid all, that by the time anything reaches him, it is a messenger from his Father. Thus Paul viewed even the thorn in the flesh. Hence we should praise God for the weather, however trying or changeable it may be. Just a word on several ways in which it is easy to sin in connexion with the weather. Those who love the Lord surely want to please Him in details!

First, delay in rising because it is cold, and careless staying away from Scriptural gatherings must be judged before Him.

Secondly, let us avoid many expressions as "bad weather," and others which are yet more manifestly against His will.

Thirdly, we should not think too much of the weather, and our feelings, so that we lose fellowship with Him, and have an under-current of complaint.

Fourthly, it is important not to talk a great deal about the weather: we do not wish to waste words, but to speak to God's glory.

Fifthly, "trying" weather is not being sanctified in our experience unless we remember lovingly, sympathetically, and prayerfully, those who are unwell.

May everything be used in our daily life unto the praise of Him Whose Name we bear. A blood-bought one has great privileges, to be enjoyed in the enabling of the Holy Spirit. Witness is in little things.

"BOUGHT WITH A PRICE."

1 Cor. 6. 20; 7. 23.

THANKS be unto God for this, and the price was priceless—"the precious blood of Christ." Who can value this enough? "Bought with a price," here is my security: the Lord will not lose His purchase. "Bought with a price," here is my privilege: He bought me because He loved me, and to make me His as a willing follower. "Bought with a price," here is the casting out of my pride: I needed buying. The work was not self's work. "Bought with a price," here is the answer to the "independence" of the flesh, I am not my own (1 Cor. 6. 19).

"Bought with a price," here is a call to grateful devotedness: "Paul a bondservant of Jesus Christ," and I may be one too. "Bought with a price," here is my contrast with the world: I do not belong to it, and the evil one has no rights against me. "Bought with a price," here is my glory. Royal jewels are esteemed, kingly appointments are welcomed: can I ever be ashamed of my more-than-royal Master? O to love Him more.

Translation unto the Lord's Glory.*

IT is a solemn privilege to translate the Scriptures, and thus to seek, humbly, and prayerfully, to represent *His will* to those who are without this precious written testimony. (How we should miss it!)

At the outset we need to remember the need for close fellowship with the Lord. By this I do not only mean prayer about translation-work in *general* and guidance as to *special* passages, but the deeper, continued *communion and harmony* with the Lord Himself—to become *used to looking* at things from His standpoint. Thus we need to be *led* by the Spirit in daily details. This is not a *jerking* emotion, but a glad willingness for our Father's will.

As to "helps," I need hardly say that prayerful use of the *original* Hebrew and Greek is primary, and if a dear man in foreign lands does not know these, (God has used many such), he may be able to receive help or revision from one who has this advantage, and who also seeks to walk with God. Even one unacquainted with the new language to be used may advise—especially if the *proposed* translation of any verse be literally rendered into his own tongue.

But let everything be with prayer and thanksgiving, and in deep humility. "The meek will He guide in judgment" is a current "exceeding great and precious promise," and the Holy Spirit indwells, and one may pray fervently for the sake of the Lord's own, that they may not be misled. To plead *His Name and glory* is a powerful privilege.

COLD, AND THE COLD.

(a) If it is *very* cold and I am well, I seek to be *more* active to counteract the surroundings. Thus let it be spiritually. Love's activity is well-pleasing to the Lord. Love does not build on theories, but delights in personal *fellowship* and spiritual *obedience*.

(b) If it is cold, and I am cold, and *do not bestir myself*, the trouble increases. So is it often in the Christian life: thus *complaint* sets in.

(c) But it may be, I have a *cold*. This is a step *beyond being cold*, it implies a condition that has become *permanent*. So is it with many in the daily walk. Then I find it hard to get warm, even if circumstances become helpful. "I have an inward cold" says one: is it thus with any of us spiritually? If so, let us confess our sins without delay. An inworking of grace, and not merely helpful environment, is needed. Isaiah 57. 15 tells of reviving.

* Notes in reply to a letter.

(d) Beyond having a cold, I may, physically, lose vital energy. "They covered (David) with clothes, but he gat no heat" (1 Kings 1. 1). It is not possible for eternal life to die, but a child of God may become a spiritual invalid. Neglect of the words of heavenly food, and of prayerful communion, and of love's prompt obedience, may be the cause. "Let us search and try our ways, and turn again to the Lord," beloved friends.

(e) Thus *the cold* around does *not* hurt us, unless we yield to or are physically weak. So is it *spiritually*. Do not be afraid of circumstances, do not fear trials (1 Cor. 10. 13), but fear a condition of *coldness*. "The love of many shall wax *cold*." Your need, and mine, is nearness to the flame of the Lord's love (Song 8. 6), and the enjoyed inworking of the Holy Spirit. Earthly food is measured by men in accord with calories—*heating* power is thus before us. Even so is it with our *heavenly* food, and our Heavenly Father never stints His children, or puts them on short rations (Ps. 119. 103, Jer. 15. 16).

"The Coming of the Lord Draweth Nigh."

James 5. 8.

HE is coming. I do not look merely for "it" but for Him. No "it" could save me, and no "it" can fill my heart's longings. "To wait for His Son from heaven," "We look for the Saviour" (1 Thess. 1. 10, Phil. 3. 20). Not only is He a PERSON, not only is His Coming PERSONAL, but He is One Whom I now know as "Lord." He has a right to me, and I expect to see my Lord. His names and titles of dignity awaken both love and obedience, in the Spirit. Ah, obedience *is* love; they are not distinct. His Coming "has drawn near," for *that* is the meaning of the word used. And so I am to "live . . . looking for that blessed Hope" (Tit. 2. 12, 13). I must not say,—I do not want to say, "My Lord delayeth His Coming." "Behold I come quickly," "Surely I come quickly," this is His *repeated* word of love. He is coming, and I love to expect Him in my life time. Let me not settle down in earthly affairs, and live as if this were my rest. Nay, He is coming. This is revealed for the stabilishing of the heart as James 5. 8 shows. Discouragements are met with the thought "He is coming." Trials seem lighter when we remember He is coming. It is a privilege to bear, to lose, to have rejection on His account, for He is coming, and coming SOON. The Holy Spirit never, never, NEVER takes our mind off the Coming of Christ. "*The Spirit, and the Bride say, Come.*" Beloved friends, is "that blessed Hope" our hope in business life and in home details, or only when we sing hymns at the meeting room? Let our hearts be real, and let us ever join in the last prayer of Scripture, "*Come, Lord Jesus.*"

"The Smallest Matters."

1 Cor. 6. 2.

IT is easy to take a wrong perspective. The things of earth are *near* and seem large. But the Holy Spirit regards them all as the "smallest" matters. To lose and suffer for Christ in this world—how little this matters (1 Cor. 6. 7). Our *light* affliction is but *for a moment* (2 Cor. 4. 18). If we have the spoiling of our goods, can we not take it *joyfully*?—Heb. 10. 34. Our *true* inheritance is *in heaven*. No moth nor rust can corrupt there (Matt. 6. 19, contrast Jas. 5. 2). Well may Col. 3. 1, 2 sound in our ears to-day. "The *smallest* matters,"—but we fret and fume over them, and want "this" or "that," and are too cowardly to be quite UNlike the world. "*Lust*" is not indulged, but "*desires*" are those of self. *Outward* evils are judged, but *natural* tendencies are approved. "Large" sins are condemned, but actions which are not considered sins by most are condoned, and a believer is not expected to be *full* of love to Christ. *Not expected!* Alas, we lower our true peace every day we lower the standard of every day holiness. And the zeal of God's house does not consume us. We are *unlike* Christ.

The privileges of pleasing God are real *in the workshop and kitchen* as well as on the platform. "I want to *go into* Christian work" says one. You *ought to be in it already* if you are saved. "None of us liveth to himself." But there is no room for boasting. "When ye shall have done all those things which are *commanded* you, say, We are *unprofitable* servants" (Luke 17. 10). The *greatest* opportunities now are but stepping stones to wondrous service "in that Day." "He that is faithful in THAT WHICH IS LEAST IS faithful also in much." But the *converse* is solemnly true, "And he that is unjust *in the least* is unjust also in much" (Luke 16. 10). Hence the solemn *question* of Luke 16. 11. I will not *write* it: *will you* not turn to the Scripture and *ponder it* in the light of the Judgment Seat of Christ?

The new creation has a rule of life (Gal. 6. 15, 16). Salvation from law does *not* make us lawless. If we are not under the law, because of mercy, we are *not* saved to be disobedient. Why is it we tell a child to keep to the pavement, and do not give the same instruction to an adult? Is it in order that the adult may be careless? Nay! And God's *removal* of ceremonial guide posts is not to make us forgetful of Him. And there are other principles which are *not removed*. Why do we tell a child not to put his finger in the fire, and do not speak thus to one grown up? Is it because the principle has *gone*, or because the principle has been transferred from *outside* to *inside*? Is not this the glory of the new covenant as Jer. 31. 33 shows?

"IF THE LORD WILL,"

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SUGGESTED SUBJECTS DURING APRIL, 1925:—

7th.—John 6.

1. Christ's Miracles of Food: and, The Rejection of a Request for Further Meals.
2. The Father's Will, Gift, and Drawing.
3. "The Last Day"
4. The Bread of Life: Verse 53 with Regard to Ritualism.
5. Murmuring at a Hard Saying. Note 1 Cor. 1. 22, 23.

14th.—Acts 2, and A New Dispensation.

1. "The Day of Pentecost Fulfilled," and a "New Meal Offering" (Lev. 23. 16). The Work of the Holy Spirit.
2. "I WILL Build My Church" (Matt. 16. 18; Heb. 2. 12-14).
3. Thoughts on Gal. 2 (Gospel of the Uncircumcision, etc).
4. Is There (as Some Maintain) A Break of Dispensation before the "Prison Epistles?" Notes on Acts 28. 29, 30, 31, on The Gospel of the Grace of God, and the Gospel of the Kingdom.

21st.—Question Evening.

(Questions welcome to help God's people, if possible, a week before).

28th.—Numbers 19, Heb. 9. 12-14.

1. Eternal Redemption and A Purged Conscience.
2. If a Believer Sins—The Advocacy of Christ, the Blood, and the Water.
3. Consciousness of Sin, and a Tender Conscience.
4. Sins in Relation to the Judgment Seat of Christ.

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Edited by Percy W. Heward.

"They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels: and I will spare them as a man spareth his own son that serveth him." Malachi 3. 17.

A Word of Introduction.

BY the grace of God we can again tell of HIS LOVE, AND HIS WILL. It is a privilege so to do anything for Him. And let "service" be the TRUE description, i.e. "THE LORD'S work" as well as FOR Him,—even OF Him, and IN Him (1 Cor. 15. 58). This is possible: this is appointed. How blessed to look at things from GOD'S STANDPOINT, and simply to desire to please HIM. And why is this possible? Human strength is not the motive power. "Of THINE OWN have we given Thee." Because of grace we can serve. Because God spared not His own Son, He will freely with Him give all things, and thus the redeemed can labour, with devotion to their Lord, in the Holy Spirit, until they soon see Him Who intercedes for them—see Him face to face! How blessed the foundation, the path, and the goal. And all is real. An every-day life unto the Lord should be full of HIS JOY.

A MEMORY FOR CHRIST.

"BRINGING iniquity to remembrance" (Num. 5. 15, Ezek 21. 23, 29. 16) is an expression of Scripture to awaken solemn thoughts. "A remembrance again of sins every year" is the Holy Spirit's description of the day of atonement with its sacrifices among Israel. The glorious contrast, in the finished work of Christ is,—"their sins and their iniquities will I remember no more" (Heb. 8. 12, 10. 17), for "by one offering He hath

perfected for ever them that are being sanctified" (Heb. 10. 14). When the work of Christ is applied to Israel, "the iniquity of Israel shall be sought for, and there shall be none" (Jer. 50. 20). God means exactly what He says when He declares, "I have blotted out as a thick cloud thy transgressions" (Isa. 44. 22). The *completeness* of salvation shines out in the words, "Thou wilt cast *all* their sins into the depths of the sea" (Mic. 7. 19). There are no half-measures in the finished work of Christ. Reader, is this redemption *your* foundation and *your* joy?

Thus we reach the contrasted aspect. Do we *remember* enough the precious deliverance whereby our sins are, from the standpoint of law, * *remembered no more*? Our beloved Lord evidently intended much beyond the usual thought when He said, "This do *with a view to My remembrance*." We hear the expressions, "They gather to remember the Lord," and "Remembering the Lord *in the breaking of bread*," and none would diminish the privilege of remembering Him *then*, whenever the Lord's own way has been opened, for a *Scriptural* assembly, in answer to fervent prayer, to do "THIS" *Scripturally*. But this thought is *too limited*. As the food I eat is not only, or primarily, for *immediate* joy, but for *subsequent* life, so is it spiritually. God has appointed *one typical meal*, only one. It pictures Christ, no one else. 'Tis not, "Christ and . . . !" And thus *all* our strength depends on Him. He is to be the *Remembered One* of the whole week. "With a view to MY REMEMBRANCE." How often He is forgotten. Herein is the root of so much *daily-life* failure (Jer. 2. 32). Psalm 30. 4 shows the effect of holy remembrance, and Malachi 3. 16 comes to mind. We want a memory for Christ *when* temptation comes. How can we dishonour Him? We want a memory for Christ *when* business advantages try to rob us of time for Him. How can we neglect Him, Who gave *Himself* for us? We want a memory for Christ *when* depression would settle upon us. How can we forget Him, Who *ever* liveth to make intercession, and Who will *soon* come again to receive us unto Himself? Stirred up minds *with godly remembrance* will be blest indeed in the common round and trivial task. "Ye have forgotten" is God's own explanation of so much failure. It is impossible to continue in self's way *while* remembering Christ and His finished work. The Holy Spirit leads thereby to victory, and a fresh experience of *daily* power. A memory for Christ is a holy privilege, at all times, and not only one day a week. Let us seek this to-day, and for ever.

You are waiting for something remarkable. Do that which God enables to-day, in His love and strength, and it will be remarkable. Estimate things not from man's standpoint, but from His.

* Not from the standpoint of personal humiliation (1 Tim. 1. 13-16), nor of gracious chastisement (2 Sam. 12. 14).

"If They Were All One Member, Where Were The Body?" 1 Cor. 12. 19.

WHAT confusion there would be if every one chose for himself! The body has *one* life and object, believers have one life and *should* have one doctrine and aim, but harmonious *diversities of service*. These are not contradictions. To misuse this verse to allow of different opinions and denominations is a serious *sin*. The thought of a body is perfect *harmony*, with absence of *envious* interference. No part of the body should do that which *hinders* or *obstructs* another part. Different beliefs are *contraries*: different acts of service unto the Lord are *complementaries*.* But this thought of loving co-operation, through "joints and bands" (Col. 2. 19), does not mean that we are guided of the Lord individually, apart from the help of one another. Eph. 4. 11, 12 would witness against this error. And the whole figure of the body encourages us to see that some believers have an appointed influence as to others. Some "joints of the supply" (Eph. 4. 16) are the *means* of instruction to others, though the Lord *alone* is exalted, and the feeblest member is *necessary*. Thus are we drawn from schism, and every pendulum-swing of despondency and self-decision, to enjoy His loving will in communion with Himself.

"Is It Therefore Not of the Body?"†

1 Cor. 12. 15, 16.

THE foot may "say," the ear may "say," but the *words* do not alter *facts*. The Lord has appointed. He has *placed* each one. Cf. John 15. 16 lit; Eph. 4. 16. It is a privilege to delight in *His* will. How often we undervalue *His* arrangement, and wish to do something else. We wish to be something different from that which He has marked out. But this is a mistake (1 Cor. 12. 18, John 15. 16). Cleanliness is pleasing Him, not publicity.

The foot may "say"—"I am not the hand." *But let the foot walk*. While the foot is *talking* about itself, there is more than a danger. We often omit privileges by semi-complaining. We are leaving our sphere of privilege, to discuss some one else's.

"I am not." It is well to be humble, but not well perpetually to speak of this. If we continually remark we do not know *this* and

* A note in passing, lest any misread this word: *earnestly* would the writer warn himself and others against *affable* complimenting: it is painful to read of the exaltation of MAN, and semi-flatteries of to-day: it is WELL to encourage and to testify, e.g. 2 Cor. 8. 23, 3 John 12, but let us be prayerful and careful. God hates words that transgress (Prov. 27. 14).

† Or, "It is not therefore not of the body": the same thought in large measure. The Holy Spirit uses wondrous words, hence difficulty of full translation.

cannot do *that*, and so forth, we attract attention to ourselves. But we are not bidden to draw the minds of others to our emptiness any more than to our supposed fulness, but, contrariwise, to the Lord, Who is willing to use *clean* emptiness, and to fill His people with His fulness. The Holy Spirit shows that self should be kept in the background, even self's *negatives*, and "*cannot's*." Christ is to be exalted!

A Wrong Method, & Its Apparent Success.

"That Your Faith should NOT STAND IN THE WISDOM OF MEN, but in the Power of God." 1 Cor. 2. 5.

THE Testimony of the Holy Spirit through Paul is plain. There *is* a faith which stands in "the wisdom of men." It accepts God's teaching, and is accurate *doctrinally*. But it is not a *living* faith from above. The apostle was quite conscious that he *could* win success by changed methods, and those methods *not manifest evil!* His speech and preaching, if with persuasive words of man's wisdom, would have brought many to own Christ, but he *denied* himself this "opportunity." The mesmeric power of a personality, the enthusiasm of a meeting, the forcible flow of language of "a gifted speaker" may win many to-day, and the preacher may be unconscious of the real result. "Converts" will profess Christ's Name earnestly, *but . . . !* This is the key to much of the ruin around. Seemingly successful missions are held, those who pass through enquiry rooms are counted and registered, but if the results claimed were permanent, London would be a different city. Many a man finds himself the only child of God in office or factory. Numbers *have* professed Christ, but . . . ! Wrong methods are used, and the *humbling* testimony of the cross of Christ is neutralized (1 Cor. 1. 17). Men accept, with human affection, the attractive aspects of the gospel, yet know nothing of the *other parts* of the *same* gospel, which only appeal to a soul in whom God is working. *Faith* is found, but it is not spiritual. The hearer is not a conscious hypocrite by any means. He thinks he believes: he accepts the teaching set forth, but the rejected gospel of the rejected Lord is adulterated, and the *true* meaning of salvation from oneself hidden. The "goodliness" of the *flesh* (Isa. 40. 6) likes *part* of the gospel: that *part* is preached, that *part* is believed, and the preacher and hearer are *satisfied*, but there is no building for eternity. Ah, beloved friends, shall we share in this deluding attraction, or humbly raise a testimony, in the enabling of the Holy Spirit, for the still despised gospel of the *grace* of God, with its accompaniment of simple, unworldly discipleship?

"AND THERE WAS A GREAT CRY IN EGYPT." Ex. 12. 30.*

HOW different was the shout of Joshua 6. 20 when Jericho's walls crumbled, and the shout of Ezra 3. 11 when the temple foundations were laid. *Why* was there a great cry in Egypt? *You* know the reason. *I* know the reason. One word answers—D-E-A-T-H. A solemn word,—D-E-A-T-H. We become *too used to death*. We have seen placards of thousands killed in battle. Hospitals and funerals and cemeteries are before our eyes. But *what* is D-E-A-T-H? It is *not* natural, or rather it *was* not natural. It has come into this world,—through SIN. "There was not a house in Egypt where there was not one dead." The result of sin.

Someone was dead in each house. But the Lord paused over the houses of the children of Israel, and delivered them by the death of another, not by their own righteousness. The wondrous words of Exodus 12. 27 were given to help *faith* BEFORE the deliverance. God kept His word, and He is the Same God of grace to-day. But there was *none other* shelter.

Earlier in the history, "He that feared the Word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses." *Then* there was a *temporary* blessing to many, but *now* there was no such escape. The *only* shelter was the blood. The *only* blood was the blood of the Passover. The *only* Passover was the one which God had appointed. And so is it to-day.

Soon there will be another great cry. The wrath of God will fall. There will be *more than one dead* in each house. The judgment of God never misses its mark. But, in wondrous love, He waits now to save sinners (Isa. 30. 18), and, as He is the Same He still saves by precious blood. He did *not* seek the blood of animals *for the sake of their blood* (Ps. 50. 13). There must be a *greater reason*, and it is this:—S-I-N has brought D-E-A-T-H, and we all need the DEATH of Another, even of a Righteous One, of Whom the Hebrew Scriptures themselves plainly say, "*HE BARE THE SIN OF MANY*" (Isaiah 53. 12). Here is the key to Exodus 34. 5-7:— Bearing OR visiting iniquity. It MUST be one or the other. Ah, dear reader, which is it for you?

IF you look to *yourself*—עַן עֲפָרָה. †

IF you look to *God's Messiah, God's Provided Passover*, you will rejoice in His great salvation, and be brought out to understand the precious Hebrew words עָוֹן נִשָּׂא. § The Lord grant it may be so, for some of Israel, EVEN TO-DAY.

* Reprinted as a leaflet, for prayerful circulation among Israel.

† Visiting iniquity.

§ Bearing iniquity.

“HE THREATENED NOT.”

1 Pet 2. 23.

IT is comparatively easy for some of us to keep from *striking* those who attack. And victory over bitter *words* is often gained. But a *little threatening* comes in, e.g. “If you do that, I shall have to see a policeman,” or “I think I must speak to your employer about you”: “If you do that again, then I don't know what I shall do to you”: “You had better be careful, or . . .” “When He suffered, He threatened not” provides a wonderful contrast with the attitude which underlies many of these expressions.* Such love, patience, meekness, tenderness. Oh how wondrous to be among the called of Jesus Christ, and privileged to represent Him. Yes, that is our privilege. It is not a burden, not a mere duty, but a joyous privilege.

I do not mean that we are not to *warn*. “Thou shalt hear the word at My mouth, and *warn* them from Me” (Ezek. 33. 7). It is unkind *not* to warn. Children should be lovingly reprov'd (note 1 Kings 1. 6). The unsaved should be lovingly told of surely coming judgments. But we must not have the *spirit* of threatening, we must not suggest earthly punishments, of an un-dispensational character, or that we *wish* anything unkindly. A parent cannot rightly correct a child while angry. *We must ever love*. “Judgment” is not committed to our charge. The precious words ring in our ears, “Give place unto (*the*) wrath: for it is written, Vengeance is Mine; I *will* repay, saith the Lord” (Rom. 12. 19). It is for us not to resist, but to be patient and long-suffering *unto* the Coming of the Lord (Jas. 5. 6-8). Shall we not take this our privilege of representing Him in Whom we have received free and unmerited grace?

“THEY HAVE RECEIVED.”

John 17. 8.

THE Lord Jesus was speaking of *His words*, and declared that His beloved people had received them even as they received *Him* (John 1. 12). Here we have a deeply important test. “Modernism” has *no room* for this *unqualified* and *unrestricted acceptance of Christ's word*, even as there was no room for Him in the inn. But those who have no room for His words, and who do not “know surely” His glory, find *no room* in the company that owns His Name. They are *not reckoned* among the people of John 17. Here is the Lord's line of cleavage. Ah,

* Many of them, moreover, are untrue. A parent will often threaten a child without any thought of carrying out. An *untrue* deterrent is, indeed, the reverse of true rebuke, and very grievous to God.

beloved friends, emphasize His words. All the criticisms of to-day levelled against Him, and His Words, should *pain* our hearts. And it is not enough to be controversially “sound.” “Let my *heart* be sound in Thy statutes; that I be not ashamed” (Psalm 119. 80). The words of the Lord Jesus still ring out, “Whosoever therefore shall be ashamed of *Me* and of *My Words* in this adulterous and sinful generation; of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels” (Mark 8. 38), “If a man love Me, he will keep *My Words*” (John 14. 23).

“Or Who Hath Been His Counsellor?”

Rom. 11. 34.

THE plan of God is not human, it is *superhuman* throughout. It glorifies *Him* in its majesty. The grandeur of the Divine dispensations, harmonized among seeming contrasts, must remind of the wonders of nature. *God is* over both.

“Who hath been His counsellor?” We did not ask for salvation. Free grace shines out. Thanks be unto God for His unspeakable Gift. From covenant election to eternal glory everything is of Him and honours *Him*, and if our life fails to realize this we are robbing *Him*. The praise of saved ones should overflow in the Holy Spirit.

Yet vain *man* would be wise, and *men* would believe a theory of his own as to salvation. This theory puts freewill on the throne. God is owned as doing *much, very much*, but the critical *decision* is held to rest with *man*, and a *man's* choice is viewed as the *final* factor. Faith is humanized, and the sinner is regarded as securing the “offered” salvation *before* he is born from above. The devil did not ask the Lord Jesus to worship him a thousand times, nor were a hundred acts of defiance suggested in Eden. 'Tis not the *size* of a sin, but the *principle of self on the throne* against which we would war. We may talk of grace and atonement, but if *spiritual* faith is a *natural* product, or a *compound* of grace and the sinner's effort, grace is no more grace. “Works” have come in wrongly, as root instead of fruit, and free-will is on the throne. *But no saved one will dare to think or speak thus when humbly on his knees, and the “theology” which vanishes in the sanctuary may well be set aside.* Let us not criticize the majesty of grace. Worship is God's will, and how definitely it differs from replying against Him! Love to Him is a sanctuary-love.

“If the Lord will,” Holiday Meetings unto His praise, Monday, June 1st, 3 & 6. An earnest invitation to His own. Also on Sat: 6. 45. Further particulars gladly sent. PRAYER VALUED.

"IF THE LORD WILL,"

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WHO BELIEVE THE WORDS OF GOD,

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(Closing about 7. 40).

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Hebrew, &c., 5. 15—6. 30.

Questions are Gladly Received.
Subjects are Prayerfully Chosen to
Help in Needs and Difficulties of
Those Whom the Lord Brings.

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is Earnestly Welcomed.

Percy W. Heward,
61, Upton Lane,
Forest Gate, E.7.
Telephone: MARYLAND 2196.

SUGGESTED SUBJECTS DURING MAY, 1925:—

5th.—The Greatness of God.

1. In Nature, Job 38.
2. In Grace, Eph. 2. 4, Deut. 9. 26.
3. In Judgment, Ps. 90. 11.
4. His Condescension, and His People's Right Attitude.
5. Our Need *To-day*, Jer. 32. 19, 27.

12th.—Growing Up Into Christ In All Things, Eph. 4. 15.

1. Love and Light;—Love in the Truth (2 John).
2. Doctrine and Practice.
3. The Personal and the Collective.
4. "Onesidedness," and the Holy Spirit's Enabling of Victory.
5. A Plea for the Lord's "Whatsoever," John 15. 14.

19th.—Question Evening.

(Questions welcome to help God's people, if possible, a week before).

26th.—Revelation 7.

1. The *First* View of a Heavenly Multitude, and Heavenly Patriotism
2. The Glory of the Lord Jesus as the *Lamb*.
3. "*One* of the Elders."
4. Thoughts on the Lord's Dealings with Israel (1—8).
5. Occupation in Glory (12, 15, 17).

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." 61, Upton Lane, Forest Gate, London, E.7. Phone: MARYLAND 2196.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Seek ye the Lord while He may be found." Isa. 55. 6.

"I sought Him, but I found Him not." Song 3. 1.

"Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jer. 29. 13.

A Word of Introduction.

IT is a privilege to realize that God has saved His people FOR HIMSELF. They are set apart for Him. The unsaved soul brought to salvation is granted the joy of a personal relation to the Lord, and the experience of it. And the work of growth in grace is seeking HIM and HIS will. How often we forget this IN ITS FULNESS. We cannot GROW IN GRACE apart from Him. We cannot have spiritual profit if we are occupied with our work or ourselves, or even with a mental knowledge of the truth. There must be spiritual fellowship with the Lord Himself. That believers may encourage one another in His path, and in whole heartedness, are these pages sent forth. Thus will there be a concern for souls, and, embracing all, a concern for God's glory.

SERVANT or SON.

MOSES was graciously appointed as a servant (Heb. 3. 5). Christ is marked out as Son, and abideth ever as Possessor, —it is *His* house (Heb. 3. 6). How precious this illustrates John 8. 35: though *there* we have the contrasted "servant" (the servant of sin, 34).

Further, our hearts call to mind Romans 8. 15 (bondage, bondservice), and Heb. 2. 10, *with* 2. 15. Gal. 4. 1-6, helps our hearts and minds. In the light of all these verses, Mal. 3. 17 has

its message of grace. He, Who *alone* had a right to glory, came *not* to be spared, because He *would* die for sinners (Rom. 8. 32). And our sonship by His death does not remove service: it gives a *different* aspect, as Phil. 2. 22 reminds us,—and how precious that aspect (so John 15. 15—leading up to the *fuller* service of verse 20). Prov. 17. 2 presents another solemn contrast. Christ was the Glorious One, without *defect*, THROUGHOUT. Indeed, Phil. 2, which we have already noticed, prepares for verse 22 in verses 6, 7. Thus we have acceptance in Him; not as in Prov. 29. 21, according to the arrangements of men.

We have spoken of the old-time saints, as receiving the Spirit of servitude, and have referred to God's beloved servant Moses (Jos. 1. 1, 2). But Matt. 16. 18 with Heb. 2. 15, and 12. 23 would remind us that they are *now* brought to the same privilege that we have "in Christ," as to their *spirits*, and the "fulness," beyond the "earnest," in the redemption of the body, will be *ours* and *theirs* (Heb. 11. 40), when our beloved Lord comes back. How can we hold back from saying, "Praise be unto Him!" How draw back from the devoted love and service of *sonship* in the Spirit?

"BECAUSE YE ARE SONS."

GALATIANS 4. 6 sets forth a glorious position of privilege, and the *nature* of the indwelling and work of the Holy Spirit. The believer is not only quickened by the Spirit. *After quickening* "God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." The *two* languages here used show the true privileges of Jewish and Gentile believers *together*, one in Christ. *Assurance* of salvation, and prayer according to assurance, and its privileges, will glorify God.* He has not appointed a groping in the dark.

"Because ye are sons": the words ring out with their precious comfort, and encouragement. There is no mere "may be." "Ye *are* sons." God's present tenses are perfect, and believers should possess their possessions, and the cry "Abba Father" involves a fulness of blessing. May we not enter into the Holy Spirit's "because" *much more*? "Because" we are "sons," should we not read our Father's will prayerfully? "Because" we are "sons," should we not delight in His purpose? "Because" we are "sons," should we not love one another? "Because" we are "sons," should we not manifest a family likeness, and show the holy *dignity* of those saved by the precious blood of Christ? "Because" we are "sons," should we not look, with bright hope, for our Lord's Coming?

* The path of disobedience *mars* assurance. The right enjoyment is conditional on walking in the light (1 John 1. 7, 3. 14).

The Circulation of the Scriptures.

THE *spread* of God's truth is very precious. John 20. 31 shows *His* use of the written words. But we must not think that this is all. If we pass on the Scriptures, yet *omit* to hear God's voice ourselves, and *omit* obedience, what is the fruit in our own lives? Do we not rather *dishonour* His Name? Again, are we sufficiently *prayerful* as to translators and translations? It is sad to mislead any: we thank God for His many overrulings, but *more prayer* is needed. Nor would we be occupied with His use of the written testimony and forget His loving stress on men of God equipped to witness (Rom. 10. 15, 2 Tim. 2. 1),—with a godly *walk*, "feet" that are "beautiful" in daily life. If we send out Bibles, and help to pay for "Higher Critical Missionaries," how do we stand before the Judgment Seat of Christ? We do not neglect work because part of it does not have any fruit (Eccl. 11. 6, Isa. 49. 4, Matt. 13. 4-7), but it is our privilege to *follow up* the distribution *with prayer*, in the Holy Spirit. Indeed, *every* action should be linked with many other actions, that the *whole* life may be unto the Lord, and thus will He be glorified.

Again let us be spiritually concerned for much prayerful Bible study. Many are enthusiastic that *others* should have the Scriptures, while *they* themselves have not regularly read through the whole, nor even sought so to do. Nor do they resolutely seek daily food therefrom, morning by morning. Oh for spiritual reality!

"At That Day shall a Man Look to His Maker." Isa. 17. 7.

HERE we have a holy contrast with Isaiah 22. 11. The characteristic of "that Day" will be *knowing* and acknowledging the Lord (Jer. 31. 34). And, beloved friends, if we are His, we should anticipate this attitude to-day. *Everything* is to lead us to the Lord. Every circumstance, *whether pleasant or unpleasant*, is to remind of Him. Trials call us to take stock—spiritually. If we hesitate, we misuse them. The message of Lam. 3. 40, 41 still needs loving emphasis. How different the attitude of Israel in the saddening words, "The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change them into cedars" (Isa. 9. 10, cf. Amos 4. 6, 8, 9, 10, 11). Happy is the man whom the Lord chasteneth (Ps. 94. 12), and who humbly learns the lessons aright, asking as to everything, whether joyous or grievous, "What is my Father's loving lesson for me?"

“Ye Desire *AGAIN* to be in Bondage.”

Gal. 4. 9.

THERE are *two* words which are rendered “again” in this one verse. We cannot translate “again, again.” Rather should we remember that one of them literally means “from above” (as in John 3. 3), and thus “Ye desire again to be in servitude *from above.*” The servitude of old-time saints was appointed (Gal. 4. 2, Heb. 2. 15). But redeemed ones now “have not received the Spirit of servitude *again* to fear” (Rom. 8. 15). Hence the Galatians wished to put themselves *back* to another dispensation. “Days and months, and times, and years” belonged to the period before Christ. But if believers should wish to re-establish Jewish feasts to-day, they would sin against God. That which is not God’s purpose *now* has become “according to the commandments and doctrines of men” (Col. 2. 22 with 16). To re-instate the seventh day, to arrange a Jewish-Christian assembly, to erect elaborate buildings for worship, to ordain an earthly priesthood, to introduce musical instruments in worship, to approve of Christians taking part in warfare, to enter into vows and oaths—all these things are *undispensational*, and thus *against* the mind of God. Some of His people see this as to some matters, but hesitate in others. And when we pray for an all-round *realization* of His will, in the Spirit, how we need to pray for victory over the subtle contrast-error; for some have the swing of the pendulum, and deny the commands and privileges connected with baptism, deny the Lord’s Supper and the Lord’s Day, which are graciously given from above, and fitted for a people viewed in heavenly places in Christ Jesus.

“I will be unto Ephraim as a Lion.”

“He shall Come unto Us as the Rain.”

Hos. 5. 14; 6. 3.*

A VAST difference, but the glory of the Lord shines out in *both* attitudes. He tears, AND He heals: He smites AND He binds up, He scatters AND He gathers (Hos. 6. 1, Deut. 32. 39, Jer. 31. 10). The *grace* of God is ever on a *background* of righteousness, as well as the *basis* of righteousness. Thus He Himself causes the sinner to *feel* heart-broken, and then heals the broken in heart. The man going down to Jericho is first wounded and stripped: ‘tis then the Good Samaritan arrives, and is welcome. John the Baptist’s ministry led to the unveiling of grace.

This Divine doctrine is attacked by a human theory. *Salvation by emotion* is the belief of many, and as pleasurable emotions are

* Mark contrasted order in Micah 6. 7, 8, concerning Israel’s future.

more popular than painful, the gospel is adulterated and preached amusingly. Men profess Christ’s Name without any *deep* work. The rocky ground hearer is commoner than we realize. How different is the gospel of the *grace* of God. The Lord Jesus came to call *sinners*, came to seek and save the *lost*. The HUNGRY are *filled* with good things, the *thirsty* are welcomed to the waters, “He that hath no money” receives the gift, and the *wicked* are bidden to forsake their way. The *poor, maimed, halt, blind* are the ones brought in (Luke 14. 21). There is often *no room* for a deep work to-day. Many *profess* salvation who have never been *lost*, IN THEIR EXPERIENCE. The ninety and nine “just persons” are not repelled. “I have always liked good things” is the belief of many: they “*glide*” into *profession* and think it is *salvation*, but the words of Luke 6. 49 have a clarion warning,—“without a foundation.” How blessed to know *grace reigning through righteousness*, and to see the *need* for the death of Christ. Yes, the necessity for that death! The Holy Spirit thus glorifies Him. A shallow conception of sin is not only ruinous as to deep experience, and concern, in the Holy Spirit, for holiness, and for hatred of sin, after conversion, but it also tends to the setting aside of *God’s* doctrine that His Beloved Son bore *wrath* for the guilty. Thus *all* error has many fruits, and the whole building of the truth is weakened:—*the leaven works*. May our Heavenly Father enable a return to the glorious gospel in belief and experience alike! Thus shall we please Him, and walk in the Spirit.

DEVICES OF THE ENEMY.

SOMETIMES we are caused, in the Lord’s mercy, to realize the subtle aim of Satan in that he uses *little things*, threads and shoe latches, which are *not* wrong in themselves, to “*bind*” us. *How* is this possible? He may encourage our wish for them. The wish becomes strong. We feel the danger, we dread lest we should be brought under the authority of *anything* (1 Cor. 6. 12), since Christ alone is our Master, and yet all the time the thought comes up, “But this is not wrong,” and, it may be, there is the *added* thought “You can use it, and the fruit of it, for the Lord.” It is amazing how much power is wrapped up in *tiny things*, which are right at the right time, and wrong at the wrong time, and *wrong as soon as they become our masters*. Even some food, or sleep, or tiny comfort, which we do not “*wish*” to omit, for the Lord’s sake, may become a real chain. We may know it is *not* a luxury but usually appropriate, in our Father’s gift of daily bread and all needs, yet on some special occasion *it may come between us and the Lord’s will*. The object of Satan is *not* merely that we should “eat,” but that we should be “bound.”

The meal or kind of food, or whatever it may be, is only his lever to keep us from willingness, and gladness, to give up for the Lord. And this is only *one example* among many. "Desires" bind, and Satan longs to make children of God bound by *their feelings and wishes*, instead of being bound by the love and will of their one Lord. *This* is the true freedom, and well befits those who are redeemed by His precious blood, that they may simply please Him.

"Except the Father Which hath sent Me draw him."

"Every man therefore that hath heard, and hath learned of the Father."

"Except it were given unto him of My Father."

John 6. 44, 45, 65.

THE Lord Jesus Christ did not please and flatter *men*. Whereas His "*wide*" invitations were for the heavy laden, He showed, truthfully and solemnly, the sad condition of those who "argued," or who had any confidence in the flesh. He came *not* to call the righteous; and to the contentious He said, "Ye have not," "Ye will not come," "Ye receive not," "How can ye believe?"—John 5. 38, 40, 42, 43, 44. The same attitude is found in John 9 and 10, "Your sin remaineth" (9. 41), "Ye believe *not* because ye are *not* of My sheep" (10. 26). The separating words of 9. 39 still sound forth, "For judgment I am come into this world, that they which *see not* might see, and that they which *see* might be made blind." The sun *hardens* the clay, while it *melts* the wax.

It is a mercy to realize that "many" out of all nations are still being brought down to be the "hungry" who are *filled* with good things (Luke 1. 53), and the broken hearted *whom He binds up*, and will *not* despise. Hence the stress on *drawing, hearing, learning, giving*. Grace shines out, as in Luke 14. 21, 23. The holy *anger* of verse 21 does not lead to an empty house. Nay, grace reigns, and the house is *filled*. And whereas the boasting sinner hurries proudly on his own way, the gospel *appeals* to the one who feels himself utterly unworthy of anything, and *thinks* himself *too* bad for law or grace. Utter need is a glorious plea. Hence grace brings joy to the *needy*, and any other mode of preaching the gospel *flatters* those who set aside God's plan, and repels the very ones in whom God is working. A *cheap* gospel would terrify a truly troubled sinner, but the *free* gospel is an abomination to an untroubled sinner. Thus God uses His grace to reach the lost.

Christ did not come to seek to save, but to seek *and* to save.

IRREGULARITY AND HABIT.

IS not irregularity, beloved fellow believers, often the thief of time belonging to the Lord? If by grace, we obtain victory, Satan will at once seek to make habit an idol, and to instil pride on account of victory, and next, as a reaction, will urge pleading for irregularity as soon as we begin to see the sin. An action which "costs" much, in our daily experience is precious: it helps our character for Him. But lo, we discover a gradual change. There is *no longer* a difficulty in doing it. That against which the flesh fought has become now a "usual victory," and *the flesh no longer fights against it*. We found a struggle in rising early, it may be, but the battle may now be largely past, and we see that there is *no longer* reward, for the action is *no longer* faith but merely mechanical routine; and, not only so, but pride has come in to suggest "You will have great reward for this." We *used* to speak of Christ in much weakness, after much physical strain: the dread may have gone, we can open our lips much more readily, but with the habit we have lost the sanctifying power of His humbling. We find speaking "easy": let us beware!

An appointed action we once feared becomes "liked," and to like the will of God is *well*. But there is *another* "liking," a counterfeit, and the flesh, foiled in *hindering*, would now, as Sanballat, *awaken a "like"* that there may be no glory to God in the *conflict*, and that *natural love may take the place of spiritual*. Satan has changing methods *but one object*: he would take away glory from God. May we rejoice in a contrast, to the praise of His Name. Thus, beloved friends, shall we press forward with our Lord's Coming in view.*

* The above thoughts on the complex subtlety of sin not only show how vain are self-praise, and flatteries of others, but also how impossible it would be for any but the Lord Himself to appoint rewards and losses.

Religion is useful for this world, but powerless before God's throne of judgment. It is a restraining influence, but the gospel is a quickening message.

Inspiration is not only a word: *a believer who believes* God's truth should live accordingly *to-day*, in the power of the Holy Spirit. The inspiration of Scripture affects everything, even to the home, office and workshop.

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Further Leaflets and Particulars Gladly Sent

SUGGESTED SUBJECTS DURING JUNE, 1925:—

2nd.—The Kingdom of Heaven.

1. The Holy Spirit's Use of the Word.
2. The Heavenly Character of this Kingdom, with Notes on
Matt. 5, John 18. 36.
3. The *Beginning* of the Kingdom: When?
4. "The Violent Take it by Force" (Matt. 11. 12, see Luke 16. 16).
5. Contrasts, e.g. Dan. 4. 17.
6. An Exhortation as to the Daily Walk.

9th.—"A Sound Mind."

1. God's Use of the Mind, (Phil. 4. 6, 7, Luke 10. 27).
2. Satan's Attempt to Misuse It (2 Cor. 2. 11, 11. 3).
3. Godly Balance, and Separation from Onesidedness (Eph. 4. 14).
4. The Believer and "Reasoning," "Anxiety," "Obstinacy,"
"Hysteria," etc.

16th.—Question Evening.

(Questions welcome to help God's people, if possible, a
week before).

23rd.—Joshua.

1. The Lord's Calling and Preparation (Deut. 31. 7, 14, Jos. 1. 1-9).
2. The Division of the Land.
3. A Veteran's Testimony (Jos. 23 and 24).
4. The Book of Joshua, Its Fulness, Application and Dispensational
Parallel (Acts).

30th.—Faith.

1. True Faith and its Prepositions, (Into, on, etc.).
2. Spiritual Faith and Knowledge (1 John 4. 16).
3. Faith's Activity (Gal. 5. 6, Heb. 11).
4. Natural Faith (Jas. 2. 19), Unbelief and Presumption.
5. Faith and Human Means: with Thoughts as to the Body,
Food, Medicine, and Healing.

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obey His will, ever welcome. Also from any enquiring the way of His
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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

*The Lord Jesus said: "The Spirit of the Truth . . . will
guide . . . will shew you things to come . . . He shall glorify
Me."*
John 16. 13, 14.

A Word of Introduction.

*THE privilege to send forth in our Lord's Name is again ours.
If the work be HIS, not only FOR Him (1 Cor. 15. 58), it is
well. The desire of a humble believer's heart must be Christ's
glory. Self-glory is vain (Gal. 5. 26, Phil. 2. 3). If we are
NOT glorifying Christ we are dishonouring Him. Let us be
more concerned as to the exaltation of His Name. These days
are perilous. It is so easy to be like the world, or, at least, to
BECOME a LITTLE like the world, imperceptibly. But God is
gracious and MIGHTY, and, if we are "a NEW creation" in
Christ Jesus, what manner of persons we ought to be TO-DAY.
Those who can call God "Father" should show their family-
likeness TO HIMSELF, NOT to the world that lieth in the wicked
one (1 John 5. 19, John 8. 44). Eph. 5. 1 is definite, is it not,
beloved friends?*

The Humiliation of the Lord Jesus.

HOW wondrous that He, Who was over all, God blessed for
ever (Rom. 9. 5), should love poor guilty sinners in such a
way that He became a Man and died for them. Phil. 2 emphas-
izes such love. It begins, as John 1, with His "being."* Observe
that His first recorded positive act here is "He made Himself of no
reputation," or "He emptied Himself" i.e. of glory (verse 3 shows
this, by contrast). This He was able to do, being essentially *full*
of glory; and, when he emptied Himself, *He remained Himself*.
Next we read of His manhood as John 1. 14 follows John 1. 1,

* A different word is used, but likewise *emphatic*. This use of *two* emphatic
words is remarkable. See also Heb. 1. 3, and John 8. 58, Rev. 1. 18.

and Heb. 2 *succeeds* Heb. 1. "Having taken a Bondservant's form." Thus He was not essentially a Servant (Rev. 19. 10 illustrates, in the light of Heb. 1. 6): all created beings are servants. He took this *form*, "having become in the likeness of men." Observe that He came "in the *flesh*" (1 John 4. 2), but He was only in the *likeness* of *sinful* flesh (Rom. 8. 3). He was "holy, harmless, undefiled and separate from sinners." But He *became* truly a Man (1 Tim. 2. 5), hence, "In fashion having been *found* (a legal term), as a Man, He humbled Himself"—a further humbling. A *man* should be humble: contrast Adam and Antichrist. "As" has several meanings: other Scriptures make clear that it suggests here, "since a Man," and is parallel with Hebrews 2. 14. Incarnation was with a view to *death* (i.e. substitution): He took a *body* THAT He might be capable of *dying* for sinners. "Having become *obedient until death*": His whole life was obedience, He did *ever* the will of the Father, and those things that PLEASED Him. There was no gap in His life, and thus we behold the death of the *cross*: *such* rejection, AND "He bare the sin of many." How wondrous an echo of Ex. 34—"The Lord, the Lord God . . . *bearing iniquity*." The same striking order. The height of glory, the depth of judgment; and redeemed ones can say "It was for me." Surely the sanctifying power of realized truth is tremendous. The Holy Spirit glorifies Christ, and those who glorify Christ *cannot* be broad or worldly.

"My Times are in Thy Hand." Ps. 31. 15.

THOUGHTS ON ANSWERS TO PRAYER.

GOD may keep us waiting for an answer to prayer. Why? Not because He is like the unjust Judge. Far otherwise. Yet He may lovingly cause us to "Ask . . . SEEK . . . KNOCK." The "delay" is not a delay: it is in love. Our faith will be exercised by use, and thus our capacity to receive will be enlarged, and we shall be able to use the blessing when it arrives: whereas, if it had come earlier, we might have suffered from spiritual indigestion, and lost through our very gain. If I give a man money which he cannot use aright, I damage him. Hence the Lord grants preparation for many of His trustees, lest the "open door" without the equipment should only mean further loss at the judgment seat of Christ, through a measure of unintentional "squandering." Let us praise our Heavenly Father for His *time* and *manner*, as to everything which reaches us. If we try and secure earlier, and obtain our requests, it may be with much leanness of soul. How great our loss will then be. "Waiting" is a real help to spiritual capacity, if we are not irritated. Not that we should be content as to the need for delay. Lack of capacity is often our most definite call to humiliation. Why is it we are so unequal to receive much that our Father waits to bestow?

Does our Heavenly Father Show His Displeasure at Once?

NO, not always, and it is deeply important that we should not argue from effect to seeming cause, else we shall often defend errors. He Who has not recorded definite dealing with Abraham after the failure of Gen. 20. 2,* He Who caused the water to come from the wrongly smitten rock in Numbers 20, He Who blessed Israel with a signal victory after the failure of Joshua 9. 14 (See 10. 14), He Who did not discard Paul when he pressed on against the Holy Spirit's leading at that time to Jerusalem (Acts 21. 4), is the Same to-day, and our faith is thereby tested. The world misrepresents this (Eccl. 8. 11, Jer. 44. 17), but we would not. It shows God's oft-forgotten sovereignty, and that we must not argue from effect to seeming cause as we think, but have Divine principles before we act, and then act in faith as Abraham in Genesis 22, whatever be the consequences.

It is worthy of notice that the Kingdom was not rent from Solomon during his lifetime. Further, Manasseh's sins did not bring desolation to Jerusalem immediately. Nor can we forget the lingering of the Shekinah glory as to Jerusalem. God may act quickly, but sometimes He gives a "yet forty days." When Asa planned for himself it seemed that Baasha's schemes were defeated (2 Chron. 16. 1-6), but the Lord's succeeding words are deeply suggestive. Israel drew their inferences through judgment according to appearances (Jer. 44. 17). Asaph in Psalm 73, shows the peril of this, and the need for going into the Sanctuary. May this be our privilege, that God in all things may be glorified.

The believer who wishes to please God needs much prayerfulness that Satan's MANIFOLD methods may not be successful. He has MANY devices (2 Cor. 2. 11), and thus, for example, attacks one with a temptation entirely contrasted with the temptation laid as a trap for another. One believer is invited to despondency, a second to pride, a third to something else. But the Lord's own protection is applied, via obedient fellowship with Himself. *If the tempter cannot draw us easily to wrong actions, he will aim at wrong motives for right actions, or a wrong mode of doing them. For instance, if we are, by grace, firm against compromise, he will try and introduce lack of love, in the "manner."* Let us seek grace, that there may be threefold victory, as to matter, motive, and manner alike, in the power of the Holy Spirit.

* Many would interpret vers. 7 to excuse, whereas it was the greatest reproof to a *man of God*.

"In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?"

Ps. 11. 1.

(Meditations Written during the World-War).

THE privilege of some tract-service unto the Lord during last evening's solemn events would seem a background for the following thoughts, which I would earnestly desire to be in the mind and will of the Lord.

1. The *simplicity* of this *labour* of love—from house to house—is continually impressed.

2. One feels so dependent on God. When aeroplanes can be heard overhead, and shrapnel is seen bursting so near, and the thunder of guns is incessant, the believer feels cast on Him. Each step is a problem—for prayer—much more *conscious* prayer than usual. Shall I go along *this* street OR *that*? Shall I omit these houses, or work straight through? Humble conversation with the Lord, and asking Him to bless *this* tract and *that* tract, as each is put through the letter box, becomes far more "natural" than usual. But why should it not be so *always*, and why should we not ask at all times as to each action, and realize that a single wrong step may bring danger—and dishonour Him? We are "safe" in the Lord's hands: there is none other safety.

3. It is a mercy that circumstances like those of last night tend to dispel any *natural* interest in this labour of love. Tuesday was, in this respect, easier, but perhaps more dangerous spiritually: the physical danger was not so real. How good of the Lord to prevent the more intense problem first. But Satan is busy at all times, and the flesh would seek to be proud afterwards of having done this work. Oh that we may labour with a view to God's glory, and not with a mere sense of duty, certainly not with any bravado, or to record our remarkable experiences. *Beware of the flesh.*

4. I am still more convinced of the preciousness of the Lord's appointment of at least "two and two." Quiet prayer *together* is possible in the deserted streets. One by himself may have a far greater strain, though sympathy with the lonely sentry is not unblest (the parallel is, in measure, real). The Lord uses the voice of a brother to *strengthen*.

* Moreover, it is beautiful to enter into some parallel with the Lord's way of physical comforting to emphasize spiritual needs. Down many streets—especially poorer ones, where many doors can be more quickly reached.—numbers stand in the passage. They hear the tract coming through the door. They speak. One desires grace to answer calmly and earnestly that it is the gospel of grace, and, passing, on with a tender, yet firm, "good night," experiences the blessedness of having dispensed a measure of quieting influence, and thus done a work of love, to mind and body *without* slackening *spiritual* effort. Rather has one helped a care for the soul, and a willingness to put the things of God first in so labouring. Oh for gracious words of power, in the Holy Spirit. (A leaflet issued at the time, "In All Thy Ways," gladly sent).

5. Sympathy has already been mentioned. But I would repeat this thought. The terrors of war come home to the exercised heart. I know that in the rush of conflict many lose a consciousness of danger, and in tract labour among goodly numbers, near a "refuge," this may be, in part, put aside, but, when there are none around, one feels sympathy for those in the *continual* strain, and gratitude for God's protecting care. He is more Real.

6. Again, I would urge the humbling principle of Deut. 20. 8. Fearfulness hinders others. Verses 5-7 of the same chapter seem definitely implied by contrast in Luke 14. 18-20. The thought before me is this. Do not hurry forth unless made willing to trust God, and personally thankful for *His* guidance, however it has reached your heart.

7. The thought of "protection" in emergencies may be suggested. I would remind beloved brethren of the danger of fleshly wisdom, yet the Lord can *use* or dispense with "means." Let me illustrate this. If the guns are manifestly to the south, He may emphasize at times the south side of a street, yet I think more than one has experienced, without any bravado, a definite temporary call to a very exposed place. If the heart sinks for a "moment"—He knoweth the frame, though we would not defend this sinking—He may provide an "opportunity" for a little season among some sheltered in an earthly building, and then, reviving the heart, enable His child to go forth, still *abiding* in the Strong Tower of *His* provision. If one is not quiet in the Lord, it is not wise to go hurriedly forward. This "simplicity" is *not* approved (Prov. 22. 3, 27. 12). But if we are in the Lord's will we have the true Hiding Place.

"OF ONE MIND." Phil. 2. 2.

"MURMURINGS and disputings" are essentially wrong, and unhealthy, among children of God (Phil. 2. 14). The remedy is *not* "agreeing to differ," but appointed oneness in the truth—"of one mind." The apostle was sore grieved that Euodias and Syntyche were not of the same mind (Phil. 4. 2). And the verse before us is even *more emphatic* than our English rendering. Literally, "minding *the one thing*." "The" is forceful, and we have a parallel with Phil. 3. 14. The "*mind*" must be in *harmony* with the Lord.* When Martha was "occupied" with many things, she criticized Mary, and the better part. We need to mind "*the one thing*." Self must be in the background, the Kingdom of God must be sought first (Matt. 6. 33). The Lord must be Central. Beloved friends, is this so? Or are our wishes, homes, business arrangements primary? Here is the *root*

* This verb is prominent in Philippians 1. 7; 2. 2, 5; 3. 15, 19; 4. 2, 10 (more than once in some verses). Note also Phil. 1. 6, 7.

of a *disappointed* Christian life ("I wonder I do not grow in grace," says one), and of "bad feeling" and divisions among those who bear Christ's Name. *Unity apart from judged sin is perilous.* The "one thing" must be the Lord's thing: not merely any "one thing." How important it is to grow up into Christ in all things, and to enjoy Him as the Centre of our changed life. Thus will our heavenly Father be glorified.

The blood of Christ might have been poured out in vain,—according to the doctrines of many. If salvation is contingent on the dead sinner's will, who will believe? There is more than uncertainty: there is injustice, unless there is substitution. Thanks be unto God, there *is* substitution: it is the blood of the covenant.

"As" (Eph. 4. 32,—5. 3).

"AS God for Christ's sake hath forgiven you"—forgive. Here is the *reason* for such mutual Christian love. And what prevailing force is found in such an argument as Matt. 18. 32, 33 indicates. Every part of truth applies to *daily* life: all doctrine is practical when used by the Holy Spirit. *Immediately* we read, "Become, *therefore*, imitators of God *as* dear (beloved) children." The way in which *children* are affected by their parents is, moreover, remarkably brought out. The unconscious influence of "*what we are*" is remarkable. This command implies, "Imitate God in gracious forgiving." If, for example, we lose our temper, we dishonour *Him*, and disgrace *the family*. *We act out of character.* "*As* beloved children" is a heart-searching word. And another wondrous spur to love—the cause of our love—is found in the unchanging words, "*As* Christ also hath loved us, and hath given Himself for us." If we are *unlike* Christ, do we rightly claim to possess Him as our life on resurrection ground? Do we make *manifest* that He possesses us? The might to love, the motive for love, the meaning of love, the meditations that increase love, the mode of love, and the measure toward which our love should reach are all indicated by the Holy Spirit in this precious "*as*." Verse 3 continues, unveiling selfishness—the reverse of love. And there is a plea for separation in the next "*as*"—"as becometh saints." If we are "called saints," how can we be *unsaintly*? This is not mere rhetoric. Saints are to live holily: they should not act in an *unbecoming* way. Grace is a mighty power, and the Holy Spirit is an indwelling *Person*. Therefore, *what manner of persons ought we to be!* Spirituality is not a matter of bare words: there must be real fruit.

PHARAOH'S HEART.

THE hardening of Pharaoh's heart is often misunderstood. We would be humbly willing to know in part, and admire the sovereignty of God. But the *remarkable* fact is mercy. Rom. 9. 15 is clear as to this. There is no thought that any who receive salvation have any entitling claim to it. Far otherwise. *They*, without exception, receive it as undiluted mercy. Then there can be no *objection* if it is withheld. Thus Rom. 9 also asserts that God's attitude to the vessels of wrath is one of *enduring* "with longsuffering." He *endures*:—there is a real *endurance* by our gracious God. This word illustrates His attitude most strikingly.

Many have spoken of election as if it turned back anxious claimants. Far otherwise. If we accept *all* that is urged as to gospel proclamation and God's varied workings in nature and providence—*all* that is urged by those dear children of God who do not yet see election—the result will be *not one soul saved* (Luke 14. 24). In other words, they omit all the power of the gospel. Their fear of hindering the display of His love *leaves heaven empty*. It is on this account that election is so manifestly precious. God's grace has arranged beyond the earnest thoughts of those who concede some share, (however small), to man, and, in accord with election, secured the salvation of a great number whom no man can number. Thus election does not infringe on justice, for its power *comes in*, (though the *purpose* is from eternity), when everything else is proved ineffectual, and when justice can *only* condemn. Thus free grace *is free*, and not only cheap, and Christ *shall see* of the travail of His soul, and the words of John 6. 37 come true, to the praise of the glory of God's grace.

"TRIALS," did you say? "Trials," as if they hindered praise? Did Paul and Silas complain at midnight in Philippi's inner prison with feet in the stocks? Did not God send His earthquake of deliverance in answer to *praise*? You want to see quickly the "man of Macedonia" whom you can help: but it may be you do not want the path to meet him. You would like John's opportunity, without John's desert, and camel's hair. "Trials"—what are they? The Lord has promised to be *with* His people *when* they pass through the waters (Isa. 43. 1). Would you wish to pass some other way, and *miss Him*?

In salvation, God does not improve, He creates: He does not help, but saves: He does not sell, but give.* Selling, offering, compromising are all worthless, but a free gospel is the ground of the eternal security of the redeemed.

"THE COMING OF THE LORD DRAWETH NIGH."

Jas. 5. 8.

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Further Leaflets and Particulars Gladly Sent

SUGGESTED SUBJECTS DURING JULY, 1925 --**7th.—Some Types of Scripture.**

1. The *Prayerful* Study of the Types.
2. The Exaltation of the Lord Jesus (John 5. 46, Heb. 10. 20).
3. Types of God's People (Gal. 4. 28).
4. Types of Antichrist (e.g. Gen. 10, Est. 9. 7-10).
5. How may we Know a Real Type?

14th.—Faults, Restoration and Fault-Finding.

1. "We Offend"; "If we *Confess* our Sins."
2. "Overlooking" (Lev. 19. 17, Acts 15. 37, 38).
3. Restoring (Gal. 6. 1, note Matt. 18. 15, John 13. 14).
4. Fault-finding and Talkativeness (Lev. 19. 16).
5. The Faultless One, and His Finished Work.

21st.—Question Evening.(Questions to help God's people welcome, if possible, a
week before).**28th.—Liberty.**

1. "The Children (Sons) Free" (Matt. 17. 26, John 8. 36, Gal. 5. 1).
2. "The Perfect Law of Liberty" (Jas. 2. 12, Rom. 8. 2).
3. Libertinism (Jude 4).
4. Freedom in a Meeting, etc., The *Leading* of the Holy Spirit.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

*"By mercy and truth iniquity is purged (made atonement
for): and by the fear of the Lord men depart from evil."
Prov. 16. 6.*

A Word of Introduction.

HOW wondrously mercy and truth are MET TOGETHER in the
finished work of Christ. GRACE reigns through RIGHT-
EOUSNESS (Rom. 5. 21). Our hearts worship. Sin is blotted
out, and removed, and eternal life is freely bestowed. Does
not every believing reader rejoice exceedingly? And is it not
precious to see that the gospel is thus unveiled in the book of
Proverbs as well as in the later Scriptures? All the words of
truth exalt the finished work of Christ. Thus there is a call
to HOLINESS. The fear of the Lord, the true filial fear of
Ps. 110. 10 and Prov. 1. 7, follows, and we hate evil, as taught
by the Holy Spirit. Only as we realize grace can we hate evil
to God's glory. A FEAR OF GRIEVING GOD IS DEEPLY IMPOR-
TANT. This is not bondage, but the absence thereof is self's
bondage.

BRIEF NOTES ON RIGHTEOUSNESS.

CONSCIOUS that no words of ours can express the fulness of
God's truth, and of the imperfection of God's people, we
desire to set forth, with a view to His glory, and our own edification,
and help to oneness of mind among believers, that which seems
so graciously revealed in Scripture regarding Righteousness.

Though we were unrighteous by nature and practice (Tit. 3. 5),
we rejoice to own the grace of God, and that Christ is the Lord our
Righteousness (Jer. 23. 6, 1 Cor. 1. 30), and we have become the
righteousness of God in Him (2 Cor. 5. 21). Moreover, we read that
the righteousness out from God (Phil. 3. 9, cf. Isa. 54. 17) is upon

faith, and that it is imputed or reckoned (Rom. 4. 11) to one who is viewed, in himself, as ungodly (Rom. 4. 5), and thus altogether without personal merit. Thus it is not a reward to us (Rom. 4. 4): only One was worthy to be declared righteous (cf. Ps. 24. 5), nor does righteousness come to us in any sense by law. But the fact it is imputed shows that it is not only an attribute of God, or His governmental justice, but that which can be rightly, as well as graciously, given to His people.

Hence, in accord with God's unchanging truthfulness,—we believe that our adorable Lord came to do all the Father's will (Heb. 10. 7, John 6. 38, 8. 29), and that nothing of His perfect obedience unto death (Phil. 2. 8) can be taken away from the one work of which He spoke in John 17. 4, and of which the Holy Spirit speaks in Rom. 5. 19 (cf. 8. 4 δικαιωσαι), and we cannot limit these words to a part of His meritorious work without hindering the full force of the Divine words. We accept Isa. 53. 11 in its plain meaning—"The Righteous One, My Servant, shall cause a righteousness for many, and* He shall bear their iniquities," and see in Ps. 24. 5, the Father's acknowledgment of this obedience in the blessing,—righteousness and life (Ps. 133. 3),—so that Christ was raised because of our justifying.† Here is a work on which resurrection was resting, so that the prophecy of Lev. 18. 5 (Heb.) does not remain unfulfilled, but, omitting the "if" of man's addition, reveals the One Who though over all God blessed for ever became under law (Gal. 4. 4, 5) "the Man" Christ Jesus‡. We see in Rom. 8. 3 a reference to Christ's twofold one work: He came in the likeness of sinful flesh (His life), and "for sin" (His death). Thus we have the background for verse 4, (so Rom. 10. 6 and 7). Hence as we are "in Christ Jesus" on resurrection ground, and have Him as our Life, and eternal life because in Him, we confess that all the merits, honoured in His exaltation as the One Who became Man, are Scripturally set forth as ours. The types corroborate this, for the coat of skin which was first perfect on the animal was via death the robe for Adam and Eve, and the skin of the burnt offering is especially mentioned||. Hence we rejoice that what the law could not do, God has done in grace, so that Christ's work, MADE under the law (Gal. 4. 4), has been MADE AVAILABLE by His death (cf. in manifold aspects John 12. 24, Rom. 7. 4) without which there could be no righteousness, no remission, no blessing,—and MADE OURS in His resurrection, and our living union with Him on resurrection ground. "Thanks be unto God for His unspeakable Gift."

* "For" alters the Hebrew and hides God's teaching, unconsciously.

† The same word "because of" comes in both clauses.

‡ "Which the Man will do, and live in them."

|| Notice Isa. 61. 10, and the one seamless robe of John 19. 23, 24; as well as the garments,—picturing blessings accompanying salvation. Isa. 24. 21 may almost read, "The Lord is well-pleased for His Righteousness: He will magnify law, and will make a glorious robe" (This is imputed).

PAUL'S ATTITUDE TOWARD FELIX AND FESTUS.

THE Holy Spirit reproves speaking evil of dignities (2 Pet. 2. 10); and even as a right attitude to a froward master is enjoined (1 Pet. 2. 18), so evil dignities are specially put before us (cf. Jude 9, a most remarkable passage: this will have a bearing on the action of saints in the days of Antichrist). We are not primarily occupied with the nature of the one bearing office, (though we may thank God for mercy to us in this connexion), but with the fact that he bears office. Any thought otherwise questions God's wisdom and providence (Rom. 13. 1-4, Dan. 4. 17). "As for God, His way is perfect," and "The powers that be are ordained of God." Hence the Assyrian was the rod of His anger (Isa. 10. 5), and Nebuchadnezzar His servant (Jer. 27. 6). We look beyond the man, and see God's wisdom. "The times and seasons" are in His authority, and even to Antichrist there is a "Hitherto shalt thou come." The wrath of man must praise God (Ps. 76. 10): even the locusts from the pit must be subject to Him (Rev. 9).

Hence the believer is not a revolutionary. He should live a "quiet" life, in separation from the world's politics (John 18. 36, 1 Tim. 2. 2), and neither seek nor accept a share in government. The sphere of grace, into which he is brought, is quite different, and far higher.

Therefore the believer looks for the kingdom of Christ, and, meanwhile, should render to all their dues (Rom. 13. 7). He is in debt, if He speaks rudely of authorities. God's servant Paul presents us a helpful example in Acts 24. His words, as in 26. 3, set forth courtesy and whatever he could say truthfully as to the one before whom he stood. Of Felix he could not say anything very commendatory, hence he confined himself to "Thou hast been of many years a judge," and made this the background for the courteous expression, "I do the more cheerfully answer"—and the unaffected, unhypocritical cheerfulness again shows the delight of God's people in His providential arrangements. The whole address is a contrast with the fulsome flattery of Tertullus in verses 2-4.

It is noteworthy that in 26. 2 the title "King Agrippa" is given: the word "king" is first as a title, not second as a description (so verses 19 and 27). Many children of God fail to see the importance of this, and the Scriptural use of civil titles and absence of all spiritual ones among believers: e.g. "Paul an apostle," not "the apostle Paul."* But we pass on to notice the

* Leaflets on this far-reaching subject gladly sent. Many denominational errors, from Anglicanism to the Salvation Army, are lovingly dealt with by this Scriptural principle, which our Lord sets forth in Matt. 23. 8-10.

words to Festus. When the governor interrupts rudely, Paul does not retort, *nor* does he flatter. He still employs a term of respect, but NOT one indicating character (as the English rendering might suggest to some). Thus the child of God is guided as to "Your Honour," and similar terms, and would *retain* such language before a Judge Jeffrey of bygone history. But he should not Scripturally say, "Father in God" to a religious official. If we are willing to take the Scriptures *simply* in the enabling of the Holy Spirit, we shall find guidance for every circumstance of daily life, and if our speech is *alway* with grace we shall know how to answer even a Festus (Col. 4. 6), and to adorn the doctrine of God by avoiding that answering again which is not in the Spirit (Tit. 2. 12).

CAUSE OR EFFECT.

IF there is apparent need, unto God's glory, for much caution, or holy and loving sternness, in dealing with any, whether children or professing believers, and the results are not encouraging, two entirely contrasted thoughts rise in different minds. Some infer from the failure that the action was quite wrong: others that the after-tendency shows the sad condition, and thus approves the firmness manifested. In other words, many will say, "The wandering into deeper sin has been brought about by severity," and many will reply, "The wandering is, rather, a proof that the sin was deeply rooted, and that those who would have excused it were slow to perceive its true character." If any use the after-effects to justify themselves and to exalt themselves, this is sinful. There are, moreover, those who **think** of both possibilities and are brought to unhappy lack of certainty in everything. What is the right attitude? First, we should beware of the sin of arguing from results, in this and other connexions. Secondly, every possible interpretation, while we leave the full knowledge of all in God's hands, should humble our hearts before Him. We should search ourselves and ask, "Did I quickly seek God's guidance and please Him?" Thirdly, it is well to remember that there are more than two "possibilities." "Whether of these two" is a human limitation: perhaps both contemplated methods are wrong, or perhaps the right method may be more often damaged by an unspiritual manner than we have ever realized. We need to walk in the Spirit. One may also mention the grave harm when parents differ, and, when, for instance, a father's opposition to sin is weakened, in its power, by a mother's indulgence, or *vice versa*. Likewise, when a child of God is under spiritual discipline, it is so easy for some, in selfish kindness, to try and relieve the strain, and encourage a real, but unhealthy, believer in the path away from God. Unintentional cruelty is commoner than we think. Oh for grace to be more conscious of, and subject to, the Lord, and His holy will.

"The Exceeding Riches of His Grace."

Eph. 2. 7.

WE often act as if we were bankrupts, whereas we are more than millionaires. We treat the Lord's bounty in an **unreal** way. We little realize the fulness of Christ, from which we have received, and keep on receiving. The riches of His grace must bury our pride and our unbelief together. We had nothing, but **have** everything. God has given all to those who gave nought—who were nought—who did nought. The riches of His grace:—as wondrous as undeserved, and as undeserved as wondrous. The wealth of a believer is immense. Let us not complain, whatever trials may come. God has given, and gives, all in love; nothing is unlovely in His Will. To grumble is foolish, and worse than foolish. It involves speaking against Him. Just as a man is reprov'd in James 4 if he judges his brother, so if a child of God speaks against circumstances, he speaks against the **One Who grants them**:—and what is our light affliction in view of the glory? Moreover, 2 Cor. 4. 17, 18 must be enjoyed more, beloved friends. Not only so, if we have Christ, we **have everything**. When we remember what we **deserved**, and that the Lord of Glory died for us, and that He, Who upholds all things, has joined us to Himself by His finished work of atonement, we can **only** worship and praise. Our hearts adore our Heavenly Father, and cry out praisefully, "The exceeding riches of His grace!"

THE GRACE OF GOD.

THE grace of God is not merely an expression. There is **more** than music in the word "grace." God's tender mercies are over all His works, but they do not save. He opens His hands and satisfies the desire of every living thing, but providence is not deliverance from judgment. The heavens declare the glory of God, but I need atonement as well. To Israel were committed the oracles of God, and the law is good if a man use it lawfully, but "by the law is the knowledge of sin." Ah, we have not mentioned all. Grace reigns (Rom. 5. 21), and there is a wondrous certainty in "grace." Thus the words ring out, "By grace; to the end that the promise might be sure" (Rom. 4. 16). We were **without strength** (Rom. 5. 6), the law is **weak** through the flesh (Rom. 8. 3), but the gospel is the power of God unto salvation (Rom. 1. 16). If there were anything spiritually good in a man, he would respond to God's general goodness (Rom. 2. 4), but how many examples of the very next verse are before us. Yet grace is not **defeated**. Each redeemed one can say "By the grace of God I am what I am" (1 Cor. 15. 10). There is **mighty power** in grace. "By grace are ye saved," not made savable (Eph. 2. 5, 8).

“The Judgment Seat of Christ.”

Rom. 14. 10, 2 Cor. 5. 10.

A REALITY for each child of God. Every work will be brought into judgment. The principle of Rev. 22. 12 has no exceptions. This is of the most momentous importance. And when the Lord Jesus judges, there will be righteousness. The judgment seat of Christ is quite as exact as the Great White Throne.* If there is judgment at all, there must be consistency. Favouritism before a judgment seat would be dishonest. The Lord will not call disobedience obedience, nor overlook an emptiness. There must be a holy strictness, and, if works are burnt up, there must be a real loss (1 Cor. 3. 15), and if there has been sowing into the flesh, there must be a reaping of corruption (Gal. 6. 8). An unfelt loss is not “suffering loss.” Nevertheless the losses are of a different character from those of the ungodly. Matt. 16. 26, and Mark 8. 36 refer to loss in connexion with the soul, and Luke 9. 25 as to oneself. 1 Cor. 3. 15 uses the same verb, but without these additions. “He himself shall be saved; yet so as by fire.” The same limitation is implied by James 2. 12, “Judged by the law of liberty” (freedom, Rom. 8. 2). There is no wrath, no condemnation, but the loss is real and serious. And if we love our Lord much, we shall feel this intensely. Are not believers often taught to be too careless about the Judgment Seat of Christ? Assured glory is not to make us regardless of the solemn alternatives. The weight of glory is precious, but to “reap corruption” can hardly mean “the joy of the Lord.” And do we not value His joy enough to be concerned as to this? The believer who puts aside the thought of the Judgment Seat of Christ is losing much of Divine teaching. The Coming of Christ is rich with glory, but, let it be repeated, things that are bad will not be called good (2 Cor. 5. 10). If this Scriptural instruction is applied by the Spirit of God, it will not produce melancholy, but it will tend to prevent the misuse of prayer, and “lightness” as to sin. The love of Christ attracts His people to rejoice in His joy (Matt. 25. 21, 23). Let us live for Him with happy expectancy, and seek His reproving now, that we may have His approving then.

You want to do something great: let a little thing be done in the Name of the Lord Jesus, and it is great: even a cup of cold water given in the name of a disciple shall in no wise lose its reward.

* The word “Bema” is found in Matt. 27. 19. Acts 12. 21; 25. 6, etc. The root signifies “a place to walk” (see Acts 7. 5), and thus Rev. 2 and 3 give the most remarkable illustration of Christ’s judging—“Who walketh in the midst” (2. 1). Thus we realize that now there are anticipations of that Day.

“Where is the Lamb?”

“Behold the Lamb of God”

Gen. 22. 7, John 1. 29.

THE link of Scripture with Scripture is ever wonderful. The question of Gen. 22. 7 is answered in verse 8, “God will provide for Himself the Lamb.” Abraham was a prophet (Gen. 20. 7). “A ram” did not fulfil this prophecy, and after “a ram” was offered the future is still used: “In the mount of the Lord it (He) shall be seen” (14). God keeps His word, and so, in the fulness of time Christ came.

John the Baptist was privileged to point Him out. The unnamed disciple who heard John had apparently a brother, even as Andrew (John 1. 40, 41 “first”); and this accords with the apostolic writer’s mode of referring to himself (19. 26). If this be so, we see the power of a few words, at a crisis, in the after-life of a child of God, for the name “Lamb” is continually before us in Revelation. (Cf. Acts 9. 4, “Me,” and Paul’s stress in the Epistles on being “in Christ.”) Inspiration not only used a man’s native tongue, but his experiences, yet withal perfectly and verbally.

The Lord Jesus is the Lamb of God, contrasted with the lambs which men gave (cf. Lev. 17. 11, as to atonement: “The blood,” “I have given”). He is not only viewed as gentle, “holy, harmless, undefiled” (Heb. 7. 26) but as the True Passover (1 Cor. 5. 7), the One Who died. John emphasized this, and heaven emphasizes it (Rev. 5. 6, 8, 12, 13 etc.). There is no way to heaven except by the blood. And, moreover, we see the beautiful contrast with Israel’s passover. Christ died for sinners of all nations. Hence the reference to the world (cf. John 3. 14-16). How precious to know Him, and deliverance from sins, and acceptance in the Beloved. Happy are they who have beheld the Lamb of God, and now have the privilege of pointing others to Him.

You are expecting something that will be a large opening for Christian work, and are you losing a hundred openings in the meanwhile. You want to go into Christian work, and to “devote your time to it,” but did not your Lord die that you might be unto Him to day? Do not postpone your privileges, beloved fellow believer.

It is so difficult to do suddenly that which we do not practise. If we learn a language to read we shall find it hard to speak. May it not be that we lose power of spiritual meditation through neglecting it, and does not the Lord’s gracious personal fellowship become neglected, oftentimes, on this account?

"THE COMING OF THE LORD DRAWETH NIGH."

Jas. 5. 8.

"IF THE LORD WILL,"

MEETING for YOUNG MEN and OLDER ONES too,

WHO BELIEVE THE WORDS OF GOD,

John Pearce Restaurant, 2, MINORIES, ALDGATE, E.C.,

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EVERY TUESDAY 6. 30.

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Tea-time Conversation Concerning
the LORD, and Help in Greek and
Hebrew, &c., 5. 15—6. 30.The Loving Interest of Those
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61, Upton Lane,
Forest Gate, E.7.
Telephone: MARYLAND 2196.

Further Leaflets and Particulars Gladly Sent

SUGGESTED SUBJECTS DURING AUGUST, 1925:—**4th.—Pain.**

1. God's Purposes in Suffering (Job 33. 19, Jas. 5. 11, John 11. 4, Ps. 119. 67, 71, 75).
2. The Pain We Cause Ourselves.
3. The Pain of the Ungodly (Rev. 16. 10, 11, Rev. 21. 4).
4. The Blessedness of the Redeemed.

11th.—Some Precious Omissions of Scripture.

1. "Not Knowing" (Dan. 12. 8-13, 1 Pet. 1. 10, 11, 1 John 3. 2).
2. The Day of Christ's Birth, and Similar Omissions.
3. Unrecorded "Motives," and "Tones" with which Certain Words were Said.
4. The Incomplete Knowledge of the Inspired Writers Never Allowed to Cause an Incorrect Statement. Illustrations (e.g. Ps. 6. 5).
5. Omitted Words* e.g. "Apostles" in Acts 2. 14, Gen. 1. 16, Ps. 22. 31 Matt. 16. 17.

18th.—Question Evening.

(Questions to help God's people welcome, if possible, a week before).

25th.—The Book of Ezekiel.

1. The Privileges and Problems of Service (1. 12, 2. 6 etc.).
2. Abominations and Stumblingblocks.
3. God's Faithfulness and the Future of Israel (e.g. 40—48).
4. Links with the Book of Revelation e.g. 47. 12.

* Contrast omissions in our translation e.g. "The Man" Deut. 8. 3.

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." 61, Upton Lane, Forest Gate, London, E.7. Phone: MARYLAND 2196.

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Sept: 1925. Free.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"If we confess our sins, He is Faithful and Just to forgive us our sins, and to cleanse us from all unrighteousness."

1 John 1. 9.

A Word of Introduction.

THESE pages are sent forth humbly, in the Name of the Lord Jesus, that His blood-bought people may be encouraged to please Him more, and that souls may be saved. The glory of the writer is NOTHING: the glory of the reader is NOTHING: the glory of Christ is EVERYTHING. "Popular words" are unbefitting those who are HIS, in a world where He was crucified. All drawing unto HIM will be drawing unto HIS will and to "one another" along the path of His will, and in the light of His coming. This is our object, to the glory of God, in the enabling of the Holy Spirit. Does the standpoint of wishing to please Him awaken an echo in your heart, dear reader? We own our insufficiency, but His sufficiency; and long to please HIM MORE.

The Holy Spirit's Guidance in the Epistles As to the Immediate Future.

With Thoughts on Prophetic Instruction Implied.

"IF the Lord will" is to be, as it were, the very watermark of a believer's life (Jas. 4. 15), and an enjoyment. We are neither to *boast* (Prov. 27. 1), nor to be *anxious* for to-morrow (Matt. 6. 34). Blessed, indeed, is the experience to which a child of God is graciously called. God is interested in *all* our concerns: nothing is too small a detail for Him (Phil. 4. 6, 7).

Those who are saved by grace, and who acknowledge their Father's complete wisdom in the Scriptures, humbly expect the Holy Spirit's guidance thereby. Nor do they expect in vain. And how contrasted is their life to be from that of the would-be money-gainer in James 4. 15. We can afford to lose in this world if we have Christ: it is doubtful if we can afford to "gain."

Plans are right when made in dependence on God, and prayerfully (1 Cor. 16. 5, 8, 2 Tim. 4. 13, 21). We should seek Him first and we must always be willing to have His changing of our expectation (2 Cor. 1. 15, 16). This is well (1 Kings 8. 18, 19). Yet we must not be "changeable" (2 Cor. 1. 17). A child of God should be most reliable: he is to be "slow to speak" even in this connexion (Jas. 1. 19). Many make "promises" glibly with no thought of fulfilment: not a few fail to "think," and to weigh all that is involved. They speak first, and then ask counsel of the Lord. This is a peril. God graciously suggests a contrast.

We find no dogged determination of the flesh (2 Cor. 1. 17, 1 Thess. 2. 18) and no scheming to please the flesh, encouraged in the epistles. There are many godly arrangements, for God is not the author of confusion, but there is nothing to encourage settling down. Numbers 9 has its parallels. The guiding of Israel by the cloud was to teach willingness for God's will.

We read of "making request" as to a journey to Rome in Rom. 1. 10, and an uncomplaining readiness to be hindered by the Lord's loving will is seen in verse 13. In chapter 15. 24 the apostle has become convinced the Lord will permit a journey to Spain, but exactly when, he knows not. The Lord's arrangement as to Jerusalem is before us in the next verses. And since these are inspired statements, we may begin to see the bearing on prophetic truth. There is no occurrence, nor even illustration, of the recent expression, "If the Lord tarry." There is no suggestion, "The Lord may come first," and yet the Lord's Coming is more to the front than in the lives of most who thus speak to-day! Is this an unusual and unintended contrast with present language, or consistently maintained throughout the inspired letters? If "consistently," there must be some deep lesson. We dare not say, Paul did not love his Lord's Appearing. Is it possible that in the 20th century we have spoken more of the nearness of His Coming, instead of getting ready for Him? Is it not conceivable that Satan would thus divert our minds from love's appointed preparation, which takes certain time, but which does not put events before Himself; rather it avoids leaving out the very events which rightly lead to Himself. If I speak of the coming of a friend whom I love, with glowing words, but go about saying that He may come at any moment, instead of going to meet him at the appointed station, I do not honour him. May it not be, beloved fellow-believers, that we all have illustrated this failure? It is unintentional, but a grave mistake.

If the apostle ought to have expected his Lord's arrival at any

moment, was it right for him to omit language similar to "If the Lord tarry?" When some lovingly point out that Peter was to become old before his Lord came, and to die, and that other prophecies of Christ, such as those of widespread preaching (Acts 1. 8), indicated He had appointed arrangements before His coming back, and when they add, "Can you give me a verse which tells of His Coming before the tribulation?"—the answer is sometimes given to the effect that it is not a matter of a verse only, but the general "feeling" of Scripture. But what if there is not only the absence of one verse, but also the consistent witness of Scripture for the heart-affecting nearness of Christ's Coming as distinguished from a mistaken idea of imminence, which may hinder the path of truly getting ready! Further, though an uninspired speaker may say "I will do this or that," would an inspired writer have been Scriptural in declaring his journey to Spain if the Lord's Coming were possible at any moment? 'Tis only an evil servant who can use this, with perverted logic, to forget the Coming of Christ. Spiritual hope is neither bound, nor bounded, by natural reasoning. 1 Cor. 16. 5 is remarkable as to Paul's plan; and 16. 8 is decisive: likewise verse 12. Again we notice that these are definite inspired statements, with prophecies, of intervening events in the lives of those who lived looking for that blessed Hope. Even verses like 2 Cor. 10. 11, Eph. 6. 21, Col. 4. 8, 2 Tim. 4. 13, 21, Tit. 3. 12, Phm. 22 are not without a bearing. They are not only the expectations of a godly man, but the written testimony of one inspired. Nor can they be explained away: other verses might be fulfilled at Christ's Coming, or contain an "if" (e.g. Heb. 13. 23), but these passages cannot have this interpretation. Paul was definitely staying at Ephesus till Pentecost. This was an inspired prophecy even though personal. Any criticism invalidates inspiration. To suggest that intervening events rob saints of the blessed Hope to-day is to imply that the Holy Spirit hindered dear children of God then. But no humble believer will thus dishonour Him.

It may be said the Lord's inspired servants did not know everything. Nor do we suggest they had this knowledge. But these declarations are not only records of their thoughts, they are integral parts of inspired letters, and as much the testimony of the Holy Spirit as "The Lord Himself shall descend from heaven with a shout."

But our Heavenly Father has never put the Hope more than a usual lifetime ahead. The longest period mark was, it may be suggested, given by our beloved Lord in the word "generation," which Heb. 3 defines as 40 years. And strikingly the destruction of Jerusalem came in that period. Thus unless any, as Peter in John 21. (2 Pet. 1. 14) or Paul at the end of his life (2 Tim. 4. 6), were specially instructed, there would be the normal waiting for the Lord's Return (John 21. 23), and so it should be. Death

is not our hope. And now all events prophesied are *far far less than 40 years*. We do not mean that we know the year. If events, known to Him, took a longer time, the Lord would not break His words, but there is no *recorded or prophesied* length that approaches such a period. Our hearts are thus *further* stimulated to cry "Even so, come, Lord Jesus." And the precious enigmatical prophecies contained in Hos. 6. 2 and 2 Pet. 3. 8, with Heb. 4. 9 (margin), were so worded that they could not be known till, instead of delaying, they *emphasize the nearness*. Signs, too, are as sign posts and incentives, yet we would not be occupied with them. It is our privilege to look for Him, and, as we love His Appearing, shall we not lay aside the still remaining "weights" of earthly customs and earthly gain? Thus shall we find joy of detachment from this world, because of attachment to our soon Coming Lord.

**"The Children of Ephraim, being armed,
and carrying bows, turned back in the
day of battle."
Ps. 78. 9.**

THIS lesson is of deepest importance. The history of Israel again and again shows that the decisive factor is the will of God (2 Chron. 25. 8). Circumstances will not afford a guarantee. We may prepare, and yet all be in vain (Ps. 127. 1, 2). "In the day shalt thou make thy plant to grow . . . the harvest shall be a heap" (Isa. 17. 11). God speaks to us through this. We look to things too much. Men of the world have partly quoted the Old Testament, with its appropriate judicial execution when God had one nation, and then they have argued for believers' participation in warfare, whereas such are now "strangers and pilgrims," and found in every nation. The analogy of man is utterly out of place, but "the natural man receiveth not the things of the Spirit of God." Moreover, when men handle Scripture in this way, they turn a further sword against themselves. The Lord rejected 32,000 and 10,000 and used 300 in the days of Gideon. What army is recruited thus? 'Tis not numbers, 'tis not human might: we need the Spirit of God for whatever we are called to do. Our "bows" in everything are vain without the Lord. Natural abilities and suitabilities, clever plans and schemes, falter: we need the Lord, not "it." We would trust in Him, not "it." Oh that this may be so in the enabling of the Holy Spirit. Thus will there be a true victory, not otherwise. Thus will our Heavenly Father be exalted.

The unveiling of grace is to lead to praise. A praiseless life is a joyless one, and fails to glorify God (Ps. 50. 23). It is well to praise much—to praise more.

JUDGMENT and the DEITY of CHRIST.

GOD beholds and knows all things. We see but parts of His ways: He sees every one, and every action, word and thought (Ps. 139. 1-5). His very knowledge is too wonderful for us to understand (Ps. 139. 6): so far do we fall short. If even the fact is beyond our comprehension, surely the possession of such knowledge is infinitely beyond our knowledge. But such knowledge is essential for perfect judgment according to works (Rev. 22. 12). Therefore the Deity of the Lord Jesus is illustrated by the fact that He is said to be the Judge (John 5. 22, see also Ps. 50. 6).*

When we remember that every action is affected by numberless other actions, and that true judgment will take into consideration every advantage, opportunity, and circumstance (Rom. 2. 12), the myriads of details, concerning each of the untold millions of deeds of one life, are overpowering. Thus a graduated judgment, "according to works," becomes one of the most remarkable unveilings of the Deity of our beloved Lord.

The inherent defect of men may be strikingly brought before us in 1 Cor. 6. 1. Primarily the thought is that believers are distinguished from officials of the present evil age, and should never take positions of this character, or even vote. But there seems to be also the thought of man's incapacity to carry out judgment, through ignorance of conditions and motives. Believers, relying on the Lord, were to deal with certain things among themselves, but this judgment is contrasted with that of our adorable Lord (1 Cor. 4. 5), and thus exalts His glory once more. We have already seen that 1 Cor. 6. 2 does not set up the saints apart from Christ. He is ever exalted in distinction, even when they are united to and linked with Him. This is remarkable in every context. The Tabernacle shows the honour of the redeemed, for instance by "the cherubim of glory." But they are quite dependent on the mercy seat. Parables likewise set forth the blessings of believers, but they are "wheat" and "servants," and so forth, He is the Owner of treasure, and pearl, and field, and servants, and all. Christ is ever exalted.

The necessary "inequalities" of the present age are made a background to emphasize "that Day." 2 Thess. 1. 5 gives the intensest example. But Eccl. 4. 1, and similar passages, must have a bearing. The future revelation of held-back wrath, (Rom. 12. 19, mark the words "I will repay") is brought before believers, that they may wait patiently (1 Pet. 2. 23, 4. 19), and, as in this very passage, the Deity of the Judge is fundamental. Nor does John 5. 27 modify this conclusion. As with atonement, so with judgment. Atonement by one less than God is impossible: it would make God's love

* The language of 1 Cor. 6. 2, 3 does not invalidate this. That redeemed ones will share their Lord's glory is clear, but He emphasized how His eyes are as a flame of fire (Rev. 2. 18) and He searches the reins and the heart. Nothing like to this is implied by 1 Cor. 6. Note Rev. 22. 12, and Rev. 2 and 3 with the repeated statement "I know Thy works," and Jer. 17. 10.

secondary ; but the Saviour must also be Man, to bear the penalty. Hence Godhead and Manhood are together, and so is it in the unveiling of that righteous judgment of which we should earnestly warn sinners to day.

"I AM AS THOU."

2 Kings 3. 7.

SAD indeed are these words of Jehoshaphat, and the more so after 1 Kings 22. 48, 49. The Lord is very tender and patient, but we so often draw back. Why is it? Are we ashamed? Are we afraid? Are we lacking in courage? Why do we mingle with those who know Him not? Our mind travels to 2 Chron. 19. 2. We little realize how we grieve God. And the effect upon our families is far greater than we think. Look at the result in Jehoshaphat's son, beloved friends. Many a believer has compromised with the world a little, and his children have sinned more, and not only in one form of compromise. Many a Christian has sought "a good position" for members of his family, and has arranged a worldly education to this end,—only to find bitter results. We are often afraid to be unlike the world, afraid to be rejected with Christ. We say we value spiritual things very much, but do we show this in the power of the Holy Spirit? Better lose all things of earth, than dishonour our Lord, or train our children for a "standing" in the world where HE took a village position of humble work (Mark 6. 3),—the world which crucified HIM.

THE COMING OF CHRIST.

THE PROMISE that Christ will come is very real (Jas. 5. 8). But many do not feel the effect of this in their lives though they acknowledge it in word, and particularly in hymns. It is well to ask ourselves some questions—"How much money have I willingly "lost" (if I may call it "lost") because of a fixed faith that my Lord is soon coming?" Again, "Have I been willing to suffer because I know that He will appear, and that I need not, (yea, must not), stand up for my rights here and now." Again, "How many cares have been removed, trials weakened, difficulties met, because the precious promise has become as truly a factor of my daily joy as the statement that He died for my sins,—as definitely a part of my daily life as my necessary food?" Oh that this may be our happy experience to the praise of the glory of His grace! If we are enabled to look at the things of earth from God's standpoint, and to value Christ so much that we do not think of our giving up, but of His giving up, our hearts will know the power of this prayer, in the Holy Spirit, "Even so, come, Lord Jesus."

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Further Leaflets and Particulars Gladly Sent

SUGGESTED SUBJECTS DURING SEPT: 1925:—

1st.—Death.

1. The Meaning of the Words used by the Holy Spirit.
2. "In the Day that Thou Eatest Thereof."
3. "Dead while She Liveth."
4. The Death of Christ, and "Ye Died."
5. A Believer's Death. Phil. 1. 21, 1 Cor. 15. 54, 55.
6. The Second Death. Rev. 20. 14.

8th.—Some Well-Known Words of Scripture.

1. 1 Cor. 1. 30.
2. Atonement.
3. Adoption.

15th.—Question Evening.

(Questions to help God's people welcome, if possible, a week before).

22nd.—Adam.

1. God's Creative Work Contrasted with Evolution.
2. Adam—Unfallen.
3. The Fall.
4. Adam—Fallen.
5. Types and Shadows. Rom. 5. 14.

29th.—Noah, His Work and His Times.

1. The Message of Gen. 5.
2. "The Days of Noah" and "The Longsuffering of God."
3. Lessons from the Ark, and Its Types of Christ.
4. God's Covenant and Commandments and Noah's After-History.

GAIUS and DEMETRIUS. DEMETRIUS and DEMAS.

WE do not *know* that the Gaius of Rom. 16. 23 is the same as the one of 3 John 1. But the Holy Spirit seems to lead the hearts of believers to ponder this when He thus records the same name, and the character-descriptions are similar,—and precious. Nor is it remarkable to see God's grace in *sustaining* a faithful man in faithfulness year after year. The thought of *continuance* in love's care for the saints is *refreshing*. Surely Paul's host, and the host of the whole church* would enter into 3 John 8.

Is it possible that Demetrius was the one of whom Acts 19. 24 speaks? Why *not*? Again the Holy Spirit seems to suggest prayerful co-study of the passages. Wherein lies the difficulty? The self-seeking man of Acts 19 appears such a contrast with the one who took nothing of the Gentiles (3 John 7). "No small gain," "our wealth"—present an *opposite*. But is not this a lesson which we need, quite as much as the lesson on *continuance*? Grace can not only change the future, but *the character to-day*. This needs loving emphasis, for "if anyone is in Christ, there is a new creation" (2 Cor. 5. 17). So often believers *almost apologize* for the bad temper that remains after professing Christ's precious Name, as if character and temperament were permanently to be *manifested* as the same. Is the Lord's hand shortened at all?

But what shall we say of Demas? He *seemed* encouraging in Col. 4. 14, and in Phm. 24, but his goal has filled many with concern, and solemnly has it been called "a destiny of doubt." This is the *third* lesson: we have beheld continuance and change: here we have a heart-rending change. How it speaks to our hearts, that we may not wax cold, but that we may "*love*" our Lord's Appearing (2 Tim. 4. 8) and not—gradually and imperceptibly—this present age (2 Tim. 4. 10). Satan's snares are *insidious*, and we need to remember the Holy Spirit's warning in 1 John 2. 15 and to fear the *beginnings* of world-likeness. Backsliding "*begins*" before it is noticed: 'tis not a momentary step. A disease has its germinating period: we cannot discern, unless we *walk* with God. Gradual spiritual declension is Satan's lever. The continual reviving of Isaiah 57. 15 is our need, beloved fellow-Christians.

* Evidently all the believers in Corinth met in one building, and that one associated with a house and a home, *not* an ecclesiastical building. Scripture knows nothing of cathedrals, spires, stained-glass windows, and renovations—of architecture. The *spiritual* building is forgotten amid these innovations.

Further Copies from Meeting Room:—61, Upton Lane, Forest Gate, London, E.7. Also other literature, issued by grace. Correspondence welcome. Telephone: MARYLAND 2196.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John. 3. 8.

A Word of Introduction.

BY the grace of God, we desire to honour HIM month by month. If these pages contain any other object, if they misrepresent His precious gospel of grace, if they in any wise glorify man, ALL IS VAIN. GOD is to be honoured.

The manifestation of the Lord Jesus is a wondrous FACT. He, the Son of God, in love, took the place of sinners; through DEATH, He put aside the work of Satan for all who are brought out of the authority of darkness (Heb. 2. 14, Col. 1. 13, 1 John 5. 19). What manner of persons should His redeemed people be. The works of the devil are not to be tolerated in their lives. Salvation from sin's doom is a powerful argument that sin may not have dominion over us to-day. Children of God should be manifest in holy devotedness TO their Lord, and holy separation FROM the world.

"BECAUSE OF YOUR UNBELIEF."

Matt. 17. 20; 15. 28.

"Great is thy faith: be it unto thee even as thou wilt."

THE Lord lovingly refers to living faith. He does not fail to commend (Matt. 8. 10). Faith, in its fulness, (a) exalts Him, (b) denies self, (c) has acquaintance with His will and Word. Sometimes He deigns to honour a *measure* of faith, even though the acquaintance with much of His will may be very incomplete at the same time (2 Chron. 30. 18, 19). But it is deeply

important that we should seek to know exactly what He desires, and it is more possible than we often realize (Ps. 25. 9). Peter received power to walk on the water when his Lord spoke, but we are not told that the disciple asked first if it was the Lord's will. We have much encouragement in His love, when we want to please Him, though we falter, but we long to falter less. "No good thing will He withhold from them that walk uprightly": but possibly we are not yet spiritually "enlarged" (2 Cor. 6. 13), to receive some of His good things. Hence faith may receive blessings up to a point, when it might have received many more (2 Kings 4. 6, note 13. 19). God honours faith in Himself generally, but the more it is specifically in Himself and in His Word, the more capacity will there be to receive that which is more manifestly to His glory. The writer once found a difficulty in the statement of 1 Cor. 7 that one did well, and another did better. It seemed to suggest that two things might be the will of God, and thus make God's will uncertain, and obscure the nature of sin, affecting every alternative from His will. But surely the Holy Spirit's point is clear, and applicable to hundreds of other circumstances. If I act beyond my faith, it is not well. Hence, though it is better to have power to do more for the Lord; it is well, when one has less power, to act on what one has, not on what someone else has.* This is a part of doctrine which will be misused, unless we are spiritual. But an exercised believer will not say, "I cannot give up this or that, because I have not X's faith," but rather be humbled to give up more, via growth in faith. The humbled child of God will long and seek for more faith. And lack of faith can never make actions against God's words permissible. To excuse sin, and continuance (for instance), in a sinful position, or a trade union, because one has not faith to separate from the unsaved, is to misuse God's tenderness. But one believer may be able to "risk" more physically for his Lord than another; and you or I might be as those out of their depth, if seeking to imitate such swimmers till we had first learned to swim more. Hence, the spiritual inference is, "Learn to practice faith more." Faith grows by use, and the Lord delights in it. Faith is obediently earnest to know His revealed will. If I seek His blessing, and expect it, He may honour my expectation, to encourage me to trust Him more. But if I had found out first that His Name would be more glorified by my trials, I might have asked rather for His will, and endured the strain, instead of receiving the deliverance that encouraged. He is the Encouragement, not only it. One grown up can bear more than a child: so is it spiritually. Any unbelief in Himself is a real hindrance, but our lack of knowledge of His will hinders too. God is worthy of trust. His Words are worthy of trust. May we trust Him, and them much more.

* In matters of arrangement. But the possession of less faith can never justify disobedience, nor weaken the Lord's COMMANDS.

"BE YE RECONCILED TO GOD."

2 Cor. 5. 20.

A MISREAD VERSE.

PRAYERFUL Bible Study will often bring God's beloved people to a new realization of His truth, and often He graciously humbles, as well as encourages, thereby. These words were not addressed to the unsaved, but to His children, and to His children generally.* We call to mind a natural tendency whereby we associate words concerning "repentance" with *unbelievers*, though they are frequently "usward" (2 Pet. 3. 9) † So is it with Gal. 6. 7, 8, § and children of God to-day need the same exhortations. We find, within and around, a tendency to complain (Phil. 2. 14), to be dissatisfied, to say unguarded words. But if we walk with God, we shall not only be negatively resigned to trials, but thank our Heavenly Father for these. A positive joy in His will is precious. Otherwise we are out of harmony with Him, and need, like the dear Corinthians, to "be reconciled to God."

The 21st verse shows that a deeper sense of the finished work of Christ will lead to *godly restfulness*. Any irritation against the Lord's way implies that we think we "deserved" something, and indicates that we are *outside* the sanctuary (Ps. 73. 17). *Having been reconciled*, by the gracious work of God, we should never utter, or feel, one unkind or impatient word. If trials abound, what are they? Everything has a new meaning in Christ (2 Cor. 5. 17, 18). This aspect of the words, "Be ye reconciled to God," is of deep importance. A believer can be out of harmony with the Lord, but *should* not be. His will should be our will. The cruel words of some at Corinth and their surmisings and whisperings (2 Cor. 10. 10, 12. 16, 20), were because of a lack of the condition and experience of reconciliation with God. The "narrowness" which shuts out truth, and God's loving reproofs (2 Cor. 6. 12), while it made room for the world (2 Cor. 6. 14), is still commonly manifest. The apostle pleaded for the enjoyment of a new creation, in separation from the world.

The precious blood of Christ has dealt with His people's sins for eternity. Can we not trust Him to deal with to-day's trials?

* Often a misapplication to the unsaved has exalted man's free will, and man's *imagined* work, and "doing of his part" in salvation. The gospel is FREE to the *worthless* and *streng'h'ess*. Men cannot make their peace with God.

† Or "you-ward," a similar thought.

§ Not *personal* corruption destroying eternal life: but the *reaping* of this as a *possession*, by the one who has eternal life. Either the burning of works, or the "far more exceeding and eternal weight of glory," if the fruit "remains" (John 15. 16). This is *reaping* eternal life.

“He Wist Not That The Lord was Departed from Him” Judg. 16. 20.

THE whole character of Samson is heart-searching. His great strength was capable of so much, but . . . ! “The Spirit of the Lord began to move him at times,” but . . . ! “He judged Israel . . . twenty years” (Judg. 15. 20), but “in the days of the Philistines.” He never delivered the people (contrast Judg. 15. 13, 14, 16. 23, 24 with 3. 10, 7. 14, etc). He could not help in a united testimony: his personal work is seen (e.g. 15. 16); that is all (observe verse 11). How different was the way in which Samuel led the people unto the Lord (1 Sam. 7. 5, 6). Samson could not guide others fully, for he could not rule “his own spirit.” With all his zeal, he was inconstant (Judg. 15. 17, 18). With all his strength, he was weak. The wisest man (Neh. 13. 26) and the strongest man failed,—in the same way. Hence he played, and dallied, with temptation (Judg. 16. 6-20). Gradually his answers to Delilah came nearer to the fact, and at last he was over the precipice, and the Lord, Who remembered His own appointment in chapter 13. 7, “departed” from him. May it not be that we, in various degrees, have a similar tendency? God is very patient, but if we tamper and mingle with some form of evil, will there not be bitter fruit? May it not be that we are partly unconscious of our real losses already? Of Ephraim it was said, “Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not” (Hos. 7. 9). And Ephraim is not alone in this condition. May the Lord, indeed, use these words to awaken some of His dear people. There are many other forms of fellowship with the world beside Samson's, and, though we are clear as to his sin, we have no room for boasting. Backsliding is not a dramatic crisis. It is often an imperceptible gliding away from the Lord.

“That Love His Appearing.”

2 Tim. 4. 8.

THE Coming of the Lord means more than words can express. How glorious the change will be. And beyond deliverance from weakness and death, there will be deliverance from sin, and we shall see Him Whom our soul loveth. There is a Scriptural stress on affection. The head-knowledge of the truth may be followed by apostasy (Heb. 10. 26, 2 Pet. 2. 20): it is far different with “the love of the truth” (2 Thess. 2. 10). When, by grace, we have the love of the truth in the Spirit, there is a precious permanence. So is it with loving Christ's Appearing. The “study” of prophetic books and of chronology, etc., is vain in itself: we need to walk with God, and to delight in the prospect of soon seeing the Lord Jesus. Loving His Appearing is the delightful attitude put before us, and all else is incomplete. Oh that this may be so in our present daily walk.

The Holy Spirit's Guidance in Rev. 2 & 3 As to the Immediate Future.

An Appendix to Thoughts on Prophetic Instruction Implied.
(In September Issue).

IN accord with prayerful consideration of the Holy Spirit's prophecies in the epistles regarding certain service by God's people, before the soon Coming of their Lord, we may also emphasize how He introduced the present dispensation:—“Ye shall be witnesses unto Me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth” (Acts 1. 8, notice too, at the end of this book, 28. 28). This entirely accords with Luke 19. 11-13: any human aspect may hinder “occupation” for Him. And if we acknowledge that the seven epistles of Rev. 2 and 3 are our Lord's own testimony to the angels of assemblies then found in Asia (and does not every other interpretation give a loophole to altering the plain testimony of Scripture?), what will the inference be? Observe how the Coming of the Lord is made subsequent to opportunity for repentance (Rev. 2. 5, 16, cf. 2 Pet. 3. 9*): and tribulation is prophesied in Rev. 2. 10: a definite time-mark is here given.† The brevity of the trial is not the point: some beloved children of God have maintained that any known intervening event would hinder true watchfulness. The Lord Jesus Christ has decided otherwise. Shall we not accept His ruling? We cannot, we would not, do anything else. There is no thought of “If the Lord tarry.” The nearness of the Lord's Coming is emphasized, but never apart from the opportunity for true preparation. And the Lord will return to a repentant, and revived, people. Are we not encouraged to lay stress on His Coming, and to “love His Appearing,” by laying stress on His appointed path thither?

We cannot know the will of God unless we do it. Religion may lead to much “outwardness,” but we cannot do God's will unless we spiritually love, and walk with Him. We cannot walk with Him unless we are alive. Thus everything comes back to the possession of salvation, and quickening, through the finished work of Christ.

The majesty of God's forbearance awakens the praise of His people: men despise Him, yet He waits patiently.

* Cf. Leaflet, “Two Portions of Truth United.”

† We should remember Acts 14. 22, and 1 Thess. 3. 3, 4. Such knowledge of events was never regarded as a denial of His nearness.

Further Literature on Prophetic Subjects, and on the precious teaching of Tit. 2. 13, gladly sent to any concerned. Enquiries as to Typewritten Notes also welcome to God's glory.

“They shall wash their hands and their feet, that they die not.” Ex. 30. 21.

A WONDROUS Divine statement. God ever brings before us real dangers (e.g. Ex. 12. 15, 19; Num. 18. 7). In Lev. 16. 2 we read the solemn, yet withal encouraging words, given “after the death of the two sons of Aaron,”—“*that he die NOT.*” Our minds are directed to Deut. 18. 16, and Num. 18. 3.* The people and priests alike *needed* to realize the *holiness* of God. He protected them in His love, —yet only *in His own way*. Thus is it with respect to the *antitypical* Sacrifice of Christ.

And as Israel, typically, redeemed by passover blood, needed the unleavened bread, and if they ate leavened bread they would have been *cut off*, so is it here. The priests were *once* dedicated, but water was *necessary* after the blood, that they might not *die*. Justification ever leads to sanctification. The saved soul must seek holiness (Heb. 12. 14). *Excused sin hardly suggests living union with Christ*. The deep importance of this cannot be over-estimated by children of God to-day. We find a parallel in John 13. 8-10, Heb. 12. 14. There is nothing against the eternal security of the redeemed in God's use of appointed *means* to maintain this, any more than in His use of food to keep us alive as long as He pleases. Truth operates thus:—a believer realizes holy *warnings* as a test: “Am I in Christ Jesus? Does my life show this?” Thus is he kept from that obstinacy and *continuance* in sin, which are inseparable from eternal judgment; whereas the unhumiliated, and by *no means tender*, heart of an unsaved professor may be thus *defected*. Satan's attempt to confuse the issue only makes us praise God the more for His overruling. And we should seek grace not to be on the edge of the precipice, even though the Lord keeps His own from falling over.

The grace of God does *not* mean that God helps those who help themselves. *Nor* is it only His bountiful providence, glorious though that is. Grace is sovereign, and mighty, and *free*, in the bonds of the covenant of *everlasting* love.

The Judgment Seat of Christ is not a display of sovereignty, though its basis is *sovereign grace*. There will be as much righteousness as at the Great White Throne, but *no wrath penalty* at the Judgment Seat of Christ for His people. Yet, to suffer loss is serious.

* Also Lev. 8. 35; 10. 7, 9; 16. 13; Num. 4. 15, 19, 20; 18. 22, 32; 35. 12. A remarkable repetition.

“SHOULDEST NOT THOU ALSO?”

Matt. 18. 33.

THE love of Christ constraineth us. The words of the Holy Spirit in Eph. 4. 32 ring out, “Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.” This exhortation means so much. We all understand it as a general principle, but it is very different when A is unkind, and B speaks rudely, and C seems “so difficult to get on with.” But the Divine statute was made for such circumstances, and God is unchanged, and “He giveth more grace.” We are apt to overlook that the servant who owed a hundred pence was a real debtor to the other. The forgiven servant had something very real against him, YET compassion was to be shown. It is so easy to be gracious to those who are gracious, and to say what we would do. But how shall we treat the froward? The Lord makes no exceptions. We are not to have friendship with wandering ones (2 Thess. 3. 14), but any unkindness, or any bitterness of words or thoughts, is, indeed, sinful. “Shouldst not thou also?” sounds forth with its humbling words. Consider “thyself,” and what tenderness the Lord has ever shown toward thee; and still shows, beloved fellow believer. A child of God will never be impatient while he remembers his Lord's death aright, and the patience he himself has received, and receives to-day. Irritation is lack of humility. A hasty word is an index of an unhumiliated heart. The Judgment Seat of Christ is real.

SATAN'S SUBTLETY.

SATAN'S “beguiling” is emphasized in 2 Cor. 11. 3. It is easier to be deceived than most realize. Many, many children of God think they are pleasing God, when, through lack of a closer walk with Him, they are being deceived.

Satan, moreover, introduces side issues, and causes those who hinder to “insinuate themselves.” Very remarkably, the Greek preposition *παρη* (aside), is prefixed to four different words, which come together in the Greek Concordance, to emphasize this method. Three of them only occur once. Thus unusual words are employed to emphasize this danger. In 2 Pet. 2. 1 we read of those who will bring in “aside” heresies, or self-choosings of destruction. In Gal. 2. 4 we have false brethren, brought, or led, in “aside,” who came in “aside,” a twofold stress. And Jude 4 warns of certain who slipped in “aside.” The Lord grant discernment, that Satan's insinuations may be detected.*

* We may also notice the stress on “all manner of working” (*πανουργια*) in 2 Cor. 11. 3, Eph. 4. 14. Satan will vary his tactics, because of his one object. And the *deceitfulness* of sin appeals to the human heart, whereas there might, and would be, a fear of open iniquity. Hence the co-working with Satan in Jas. 1. 22.

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SUGGESTED SUBJECTS DURING OCT: 1925:—

6th.—Verbal Inspiration.

1. God's Own Testimony (2 Tim. 3. 16), and His Own Use of Scripture (Verbal Quotations, etc.).
2. The Uncertainty and Unreliability of All Else (Parallels).
3. How Verbal Inspiration Deals with History, and the Lord's Use of the Personal Characteristics of Writers (Parallels and Contrasts).
4. The Inference of Love and Obedience (Ps. 1:9. 97).

13th.—The Judgment Seat of Christ.

1. 2 Cor. 5. 10 and What it Means to Us—to Him.
2. "Every Man," "Every Work" (Matt. 25. 21, 23, Rev. 22. 12, Eccl. 12. 14).
3. "Loss" and "Reward" (1 Cor. 3. 15) Thoughts on Misuse of A Complete Salvation by the Precious Blood.
4. Forgotten Aspects, and their Power as Applied by the Holy Spirit.

20th.—Question Evening.

(Questions to help God's people welcome, if possible, a week before).

27th.—Our Beloved Lord at the Climax of His Earthly Life.

1. The Last—and First—Supper.
2. In Gethsemane.
3. The Cruel Trial.
4. The Path to Calvary.
5. His Eight "Words" on the Cross—His Devotion, His Delight in Scripture, His Care for Others.

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Nov: 1925. Free.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"To this man will I look, to him that is poor and of a contrite spirit, and trembleth at My Word." Isa. 66. 2.

A Word of Introduction.

AGAIN would we send forth, enabled by the Lord, these pages to glorify HIS NAME. His love is wonderful, and yet we "forget" so often. His daily interest is so real; and if TO-DAY is not too small for Him, ETERNITY is not too large. The precious verse of Scripture above reminds us that our Heavenly Father does not look for greatness, nor toward grand buildings; but for humility. An elaborate vessel may be UNCLEAN: an earthen vessel may be CLEAN, and God is willing to use this. Spiritual simplicity, and holy reverence for Himself:—THESE HE SEEKS, not human brilliance. "A contrite spirit" is a choice treasure (cf. 1 Pet. 3. 4), and true trembling is the effect of lowly LOVE. We are not too weak for Him, but often we trust in ourselves and our strength, so that He lays us aside (Judg. 7. 2).

THE SUPER-MAN—THE BEAST. THE ANTI-CLIMAX OF EVOLUTION.

"ALL the world wondered after the *beast*" (Rev. 13. 3). That is the goal of civilization. "They worshipped the *beast*" (verse 4). Man delights to worship, but not to worship God aright. Satan seeks worship (Matt. 4. 9), and will obtain it for himself and for the emperor whom he will glorify. These things are not dreams. God has forewarned. Fellowship with the world is a *deadly peril* (Jas. 4. 4). The world looks for a

super-man. The world longs for a *super-man*. He will be its hero and darling. Homage will be rendered ostentatiously. And that "man" (Rev. 13. 18) is "the man of *sin*" (2 Thess. 2. 3*),—"the *lawless one*" (2 Thess. 2. 8). Behold, God calls the world's expected ruler—the *beast*! Yea, not once, nor twice, but over *thirty* times in Revelation God Himself emphasizes this description. Christ is the Contrast. He Who was God laid aside His glory, and became Man, a perfect Man. But men *would not* have the One Who came in His Father's Name. Another will come in his own name, and they will vainly think themselves honoured when they honour him—the wild beast.

"Whosoever *progresseth*, and abideth not in the doctrine of Christ, hath not God" (2 John 9 lit.). Thus the Holy Spirit condemns "development" and "progressive thought." The commanded antithesis is found in 2 Tim. 3. 14, "But continue thou in the things which thou hast learned, and hast been assured of, knowing of Whom thou hast learned them, and that from a child (babe) thou hast known the Holy Scriptures." The Scriptures are often set aside to-day. Acknowledged as a "classic," the Bible is dethroned from its *authority*. But some are, by grace, still sufficiently *ahead* of "the times" to *own God's truthfulness*. Human thought does not like to be restrained, but God *will* arise. The "heir of all the ages' gain" has a boasted wealth of questionable value, but his boasting is only for a while. Human reasoning is *not* God-ward, for "the mind of the flesh is *not subject* to the law of God" (Rom. 8. 7). "The world by wisdom knew not God" (1 Cor. 1. 21), and it is the same *to-day*. The trend of "modern thought" is *independence of God*. The goal is—not God, but a *beast*. Alas, men glory in their *shame* (Phil. 3. 19). They unwittingly degrade themselves, to honour the beast, and a *wild* beast too. "*Professing* themselves to be wise" (Rom. 1. 22), they still become more and more foolish. Such is *man*.

It is unpopular to be outside the customs of the world. And its "decrees" of fashion for *thinking* are as relentless as for *clothing*. But if the Son of God has made us free, we are free indeed. And shall we not stand fast in this freedom? Thus from the standpoint of the secret of His tabernacle we can behold multitudes in the broad road, and hear "the strife of tongues." God has anticipated errors, and answered in advance. Colossians and 1 John evidently dealt with all Gnosticism before it was fully developed. God foreknew. Objections of all kinds are incidentally met. Some may seem small, but for example, Acts 20. 6 mentions in passing "after the days of unleavened bread," to prevent the thought of a *yearly* observance, which has been mistakenly urged by some. God saw every error, and has provided us with *His* instruction.

* A remarkable contrast with Isa. 53. 3. Observe Christ's weeping over a sinful city.

The expressions "After its kind" in Gen. 1. 24, and the stress on the word "create" as to man (Gen. 1. 27), and on a spoken *word* instead of a "springing up," or becoming, in Heb. 11. 3, plainly indicate God's antagonism to evolution;—so is it here. The path of *man* is actually toward the *beast*. Herein is God's definite reply to evolution, and a designed contrast with "God created man in *His own image*." True, man has lost this image through sin (Gen. 5. 3), and only believers are so characterized now (Eph. 4. 24, Jas. 3. 9). But the impertinent wickedness of man to deny this original likeness, and to ignore the terrible *fall* of humanity, and, contrariwise, assume a progress instead, is a direct giving of the lie to God. It is *an appalling iniquity* when God says, "*In Our Image*," to say, "*From the image of an ape*." But 'tis only the path of ancient idolatry renewed. "They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and *creeping things*" (Rom. 1. 23). Mark the gradation,—ever downwards. "God gave them up." The words of Romans 1 sound out. They changed the truth of God into a *lie* (verse 25), and shall believe the *lie* (2 Thess. 2. 11). The consummation is near. The glory of man shall soon be—the *beast*. Behold, God's reply to evolution, and God's gracious warning to any exercised, even to His blood-bought people, redeemed by the blood of the *Lamb*. Oh that some in nature's darkness may be drawn to Christ, and oh that His saved ones may walk worthily of Him, with a heavenly hope. The world has no room for a believer (John 15. 19), and the believer has no room for the world (1 John 2. 15).

BLOOD AND WATER. WATER AND BLOOD.

John 19. 34, 1 John 5. 6.

A VAST difference: the *order* of all words used by the Holy Spirit is deeply important. The Lord Jesus came *through* water and blood (1 John 5. 6). Gnosticism dared to teach that Christ was an "emanation" who came on Jesus after His baptism (thus travestying Matt. 3. 16),* and blasphemously asserted that this power left Him before His death. Such an idea would have made atonement *impossible*, for salvation by one less than God would take glory from *Him*. *The devil hates the Deity of Christ, and hates Atonement*. Gnosticism is not extinct: parts of it are revived in Christian Science and Russellism. Clearly the Epistle testifies to the *unity* of Christ's Person throughout: "*not*

* 1 John alludes to this: "The *Spirit* is the witnessing One," the Spirit came upon Christ.

in the water only, *but* in the water, and in the blood." Hence the stress, "Jesus is the Christ" (verse 1).

But the order is quite *different* in John 19. 34. *There* we behold the same teaching as in the tabernacle, *viz.*, the *Altar BEFORE the Laver*. So is it in Lev. 14. 7, 8. We *cannot* reach the water of the cleansing Word except by the blood. The unsaved know not the purifying of the blood. In like manner, the blood is *before* the unleavened bread (typifying holiness), in Exodus 12. This is *God's order*. Any apparent typical exception has some wondrous lessons.* Thus in John 13. 10, the disciple, once "bathed, needeth not save to wash his feet." Regeneration is once, and primary: cleansing is continual. The word is as pure water. Do we realize its power thus?

"THE FATHERHOOD OF GOD."

And What It Should Mean in
Our Daily Walk with Him.

GOD has not given to Himself various names without a purpose. Not one is meaningless. It is delightful to realize the *value of the full inspiration of Scripture* for our *daily need*. If we cannot rest on *one* word of the original Scripture, we may err in resting on *any* word, and reach a goal in resting on *no* word. But, thanks be unto God, there is no "If." Faith has a foundation. The Holy Spirit ever exalts Christ and the Scriptures.

Spiritual belief is meant to influence all our life. If I rightly call Christ my *Saviour*, I am drawn to have no more legal conscience of sins (Heb. 10. 2) before God's holy Throne of Judgment. If I call Him "Teacher and Lord," there is a precious "ought" of obedience (John 13. 13, 14). Every word has a practical bearing: nothing is mere rhetoric.

And, beloved friends, Christ actually came to reveal the Fatherhood of God to *His* people. *Not* the universal fatherhood (see Eph. 2. 3). *That* would make regeneration unnecessary and the death of Christ unrighteous (John 3. 3). We behold the limited Fatherhood of God to those who are "a new creation in Christ Jesus." This means so much. Eternal life is *in His Son* (1 John 5. 11, 12, John 8. 35, 36). Apart from a *vital* relationship to Christ, how can we understand the meaning of the word

* Lev. 8. 6, Aaron typifies Christ: hence *first* clothed before the blood (7), and anointed ALONE (12). The washing of the priests reminds of the baptism of Christ's disciples before His finished work. Their clothing is not till *after* His anointing, which suggests fulfilled righteousness (Matt. 3. 15, 17). Thus the order in Lev. 8, with verse 14 *afterwards*, and Aaron's own sin confessed, seems designed to hint at once, *both* the complete Lord Jesus, and the *incomplete pictures* of Him, and the failure of a covenant depending in any part on man (Heb. 7. 19; 10. 1).

"Father"? But if we *have* been saved, we have received "the Spirit Which is of God: that we might *know* the things which are freely given to us of God" (1 Cor. 2. 12). This is wonderful, but it is real.

God has been pleased to reveal the Lord Jesus (Matt. 16. 17), and now, in the *indwelling* Spirit, redeemed ones are encouraged and enabled to cry "Abba, Father" (Rom. 8. 15). And He lays stress on our present realization, and our enjoyment, of this relationship (Gal. 4. 6). It is His purpose that blood-bought ones should *know*. There is no mere fiction. We are *born* children. "Adoption," as a legal *substitute for birth*, is NOT the Scriptural meaning of the word used.* We are NOT *adopted* children of God, but *born*.

"Father." How much this name means even to a child in a family. How much it means to *God's* people. It is a name of grandeur, but also of nearness. It emphasizes authority, but likewise love. It shows distinctness, but not distance. It sets forth a contrast, but implies a true accessibility. It indicates chastisement, but there is *nothing* penal, *nothing* that excludes love, or makes love secondary. There is a sweet majesty in the name, "Father." Have we experienced it?

It is precious to notice what thoughts God links with this word. "If I be a Father, where is *Mine honour*?" (Mal. 1. 6). Again, "Be ye therefore *imitators* of God, as *dear children*" (Eph. 5. 1). "As a son *with* a father, he hath *served* with me in the gospel" (Phil. 2. 22). Evidently much is expected from a child in a godly home: much love, respect, intimacy and "likeness."† The father's standpoint is the child's, or should be. There should be no divided interest. And when we think of our Heavenly Father, how much this means. And the words of Mal. 3. 17 are almost startling:—"I will spare them, as a *man spareth his own son that serveth him*." Plainly these show the normal attitude, and God's love to us. But the great Exception stands out, in language meant to remind of Malachi, an Exception because of atonement, and thus a *contrast* with the sphere of the family, being joined with *legal judgment and wrath*. "He That spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8. 32). It is wonderful,—wonderful. None other word will suit. Grace is surprising beyond surprises, and yet it is exactly *in accord* with the *infinite love* of God. Saved ones can only *praise Him*.

The Concordance will show what a *frequent* emphasis there is upon the Fatherhood of God in the Scriptures written to guide believers *to-day*. John 17. 26 is clear, and we call to mind the

* *viobroia* means "Placing as Sons." A leaflet gladly sent.

† Of deep importance as to Scriptural training in these "perilous times" (see 2 Tim. 3. 1, 2).

principle of Ex. 6. 3. Our Father has given a dispensational stress. The prayer of Matt. 6. 9 illustrates. Israel had a type (Deut. 32. 6, cf. Jude 5), but we the Antitype. And the typical references are few. Are we surprised that Satan has sought to bring in theories of a universal fatherhood, and a brotherhood of man?*

"My Father and your Father,"—these words contain a wondrous lesson and sequence (John 20. 17). And the plural "our" urges love's realization of the *brotherhood of those born again*, which is a corollary, with far-reaching effects as to *separation* from the world, and the enjoyment of the words "Love one another." Trade unionism, freemasonry, benefit societies, and other arrangements of men are the counterfeit of God's family arrangements.† The testimony of Heb. 2. 11 (cf. 11. 16) must not be overlooked, though we should not call Christ our Elder Brother. The disciples never addressed Him as Jesus, though the multitudes spoke of Him thus (contrast Matt. 21. 3 and 11). The Fatherhood of God encourages simple faith and expectation, as Matt. 7. 9-11 would ever make clear. And it meets the difficulty of some as to forgiveness. Legal forgiveness has been dealt with, but our Father's forgiveness may be rightly sought (Matt. 6. 12). The debt of Matt. 18. 34, involving chastisement, is quite different from the forgiven debt of verse 24, never to be unforgiven. The saved one is not put back into wrath (thanks be unto God), but He may lose his Father's approval, and this involves heavy loss. 1 Cor. 5. 5 illustrates. In less extreme cases there may be a very dark cloud. Sin cannot be excused in the "home." The precious unveiling of God as Father also gives a confidence as to the future (1 Pet. 1. 17). He will not disappoint.

But let us approach one theme which was specially on the heart in writing to God's glory on this topic. Our Father does not want His children's activity apart from their *personal love to Himself*. It has often been suggested that if you, dear parent, had a child who was very earnest, but so busy in doing something for you, that he never had any time for you, there would be a felt incompleteness in his love. You would miss something. Moreover, the tendency would grow for the son to be occupied with his work, and with doing it in his own way, rather than your will; and thus he would find his joy in *it*, more than in your companionship and wishes. The *home* is not to be made a *workshop*. God has not built a mere factory for us. Our Father, Who seeks worshippers, (since He is infinitely above His children), seeks also to *abide with them* (John 14. 23). Do we not also seek for

* Booklets gladly sent to any truly concerned before God to keep to the language He has used.

† Possibly the failure of Christians to show their birthright, and brotherly love, has enabled these movements to point to the failure of nominal Christianity.

this? He does not desire our zeal without knowledge of His purpose. Our best is poor indeed, in itself: He has no need of "it." If we think so much of "it," we are far away from His standpoint. The true attitude of service has been seen in Phil. 2. 22, "A son with a father." Thus even in labour for Him we should know what nearness means. We are all prone to one-sidedness, and Satan would ever lead to this. The Holy Spirit has emphasized growing up in *all* things. The Lord Jesus went about *doing* good, but He illustrated the right attitude to the Father. The Gospel of John is full of this. "The Son can do nothing from (apo) Himself but what He seeth the Father do" (John 5. 19*). "The Father . . . will show Him" (5. 20), "I seek not Mine own will, but the will of the Father Which hath sent Me" (5. 30, 6. 38), "I honour My Father" (8. 49), "As the Father knoweth Me, even so know I the Father" (10. 15), "Many good works have I showed you from My Father" (10. 32), "The Father Which sent Me, He gave Me a commandment, what I should speak" (12. 49). It will be observed how Christ links this thought with the name "Father." And in the epistles there is an emphasis on this repeated name, in connexion with gratitude for grace (e.g. Col. 1. 2, 3, 12, 3. 17). Gratitude usually implies an expression of thanks, and here seems to show a *speaking* with the Father. This is of deepest importance. The Holy Spirit does not only lead to speaking of God as Father, but to the words of address, "Abba, Father." Thus we have *asking* the Father in Matt. 8. 11, John 14. 13. Indeed the parallel with an earthly father, (though the spiritual relationship far excels), is pressed in Matt. 7. Children are not to be *distant*, nor to feel as if distant. The life of a child of God is to be transfigured, and to be brought into entire contrast with the life of an unsaved one. Too often the *names* God has taken in grace are clearer in our *theology* than our *experience*. We can argue with those who deny the sonship of believers, but do we enjoy that sonship as we should? The Holy Spirit indwells to lead to this. God is *not* the Far Away Unknown of Zulu tradition, nor the Inaccessible Being of Confucian secularism. He is not the All Pervading Impersonal One, without feelings, of Hinduism. He is the Father of *His children*. Mohammedanism has resisted the Sonship of Christ, and thus in its ninety nine names of God, it is not surprising that this is no room for the word, "Father." We turn from all these religions to rejoice in Christ's unveiling of the *Father*, and, having been brought out of the sphere of judgment by precious blood, desire henceforth to experience more fully the *home* relationship. Thus shall we honour the Father in the intimacy that His love has made possible; and this personal note will bring Him glory in a witness which must be manifest (Heb. 11. 6).

* Independence would have frustrated perfect service, and thus denied Deity. There is no denial of Deity here, but emphasis on *perfection* in every sphere He entered.

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4. Attitude in Prayer (Including 1 Cor. 11. 1-16, 1 Tim. 2. 8).
5. "The Prayers" of Acts 2. 42, and the Responsibilities of This Service.
6. The Omitted "Amen" (1 Cor. 14. 16).
7. Prayerlessness.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"The people of God . . . Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Pet. 2. 10, 11.

A Word of Introduction.

BY the grace of God, and ever thankfully, we would send forth a testimony, concerning HIS grace and truth, HIS love and will, HIS purpose and glory. Our hearts desire to exalt Him. A ruined race is the saddening background. To be in Christ is to be outside the wicked one (1 John 5. 19). If we are redeemed, it is that we may live for Christ: believers should be a marked people, DEVOTED to Him, GRIEVED at grieving the Holy Spirit, tender to "one another," contrasted with men of this age, affected in their home and business life, as well as when they sing a hymn, by "that Blessed Hope." To glorify the Name of the Lord from this standpoint, we would humbly, yet earnestly, circulate these pages,—conscious that completeness is in Him alone, but grateful to do anything unto Him, Who has "wrought all our works for us" (Isa. 26. 12).

FREEDOM.

MEN strangely love the word "freedom." God, too, reveals a freedom, but one that is more than in name. The free-thinker is a slave-thinker. "Whosoever committeth sin is the servant of sin" (John 8. 34). Many dare to maintain a subjective view of "truth," and make themselves its standard. This is deadly. They almost say, "If I do not see anything to be sin, it is not sin to me." Such an attitude defies God's testimony in Lev. 5. 17-19:—"Though he wist it not, yet is he guilty, and

shall bear his iniquity . . . he hath certainly trespassed against the Lord." Many more make "freedom" subjective. A child will define it as, "when you can do as you like."

The Holy Spirit has answered this dangerous deceit. The apostle regarded agreement with the law of sin in his members as a captivity (Rom. 7. 23), and *freedom* as the opposite (Rom. 8. 2). James 4. 1 speaks of the "pleasures that war" in the members, and speaks very solemnly. *Pleasure is not freedom*. If freedom were "subjective," the madman has his theory of it, and madness is in the sinner's heart (Eccl. 9. 3). A *baby's freedom* would lead to cutting itself with a knife, which a wise parent lovingly withholds. Temporary "freedom," which brings to pain, is *not* real freedom. Men promise "liberty," but are themselves the servants of corruption (2 Pet. 2. 19). Temporarily satisfied craving is not freedom, as the drunkard makes evident. Alexander the Great illustrates the failure of humanity's caricature of freedom. Unless the "I," who "likes," is a truly free "I," the freedom is a misnomer. But there is a real freedom: "If the Son therefore shall make you free, ye shall be free indeed" (John 8. 36).

Look at the forest, and behold the lion, its king. He slays and eats. Can you bind him? A little child shall lead such beasts of prey in the future (Isa. 11. 6). What a *degradation*, you say, from roaming unrestrained! Nay, the reverse. "The creation itself also shall be delivered from the *bondage of corruption*" (Rom. 8. 21). That is God's testimony. The lion's present so-called "freedom" is part of the curse (Rom. 8. 20 with Gen. 1. 28). The glory of the unconquered beasts is not glory. The *independence* of the human will (Rom. 8. 7) is not in any honour. Far otherwise. "O Lord, truly I am *Thy servant* . . . Thou hast loosed my bonds" (Ps. 116. 16). And what will be the change for the animal world from "the bondage?" Let Rom. 8. 21 give the Holy Spirit's answer—"Into the *freedom linked with the glory of the children of God*." When the children of God are glorified, there will be a *glorious freedom* for the lion, i. e. a return to God's original appointment for it. That is freedom. Nothing else. Thus we come back to the primary, but forgotten, lesson that Divine words are, and should be, used from God's holy standpoint.* Beloved friends, we need God's standpoint more,—we need it *to-day*. We are often carried along by public opinion, and need humbly to retrace our steps. "The Coming of the Lord draweth nigh." There will be a new *perspective* before the Judgment Seat of Christ. Shall we not anticipate it now?

The writer recollects with joy that the Lord crystallized certain thoughts, already blessed, and brought them into a precious *arrangement*, when He showed that the "freedom" of

* A leaflet illustrating this, as to words which concern judgment and eternal punishment, will be gladly sent.

the animal world is "the *bondage* of corruption." So many dear children of God have adopted the world's language.—They do not want to be "bound." They are unwilling to give up all the world's fashions and pleasures, for fear lest they seem to yield to the guidance of a fellow-believer, who humbly thinks he sees peril, and unkindness to others, in the half-way advances. (We say we have been *crucified* to the world). Again, others do not want to give up that which tries another's conscience. As some of old, they ask "Why is my liberty judged of *another* man's conscience?"—1 Cor. 10. 29. But it all seems so small in the light of *Calvary*, and of Christian love. The Holy Spirit has settled *all* these objections. And when the heart realizes that the personal "choice" (however spiritual be the language it employs, as recorded in 1 Cor. 10. 30), is *self-will*, the true freedom of harmony with the Lord's will dawns upon the repentant and lowly heart. Thus the privilege of loving, and the privileges of love, become clear, in the Holy Spirit's quiet working. And freedom from the wish of self's freedom becomes the holy devotedness unto the Lord which is sought day by day. Nor will the Lord disappoint faith, beloved readers,—faith in Himself for this.

"BROKEN."

THERE are many circumstances in our life which we cannot fully explain at once, but we grieve the Holy Spirit if we do not seek to find something of God's choice lesson for us. Everything, whether "encouraging" or "discouraging," as men say, has a message from our Father, if we are His children.

A broken article costs money to replace, and may cost time also, and neither is our own. Surely God has a purpose. Satan may bring troubles to Job, and a messenger of Satan may be Paul's thorn in the flesh. But nothing comes apart from our Father's permission. We want to spend every penny for Him, and then we have a breakage that loses a shilling. Is it "nothing" to us? Possibly this in itself is God's lesson. We have become imperceptibly careless about little things, and have wasted many sixpences. Again, the breakage resulted from—what? Why were we in a certain place at a certain time? It may be we hardly know. That in itself may be the very lesson, or part of it. I.e., we have become too prayerless about details of daily life. We have omitted walking with God. Again we may seek some "omission" of godly service earlier in the day. Yet we were not "concerned" about this. We misused the Lord's time, and so He caused us to lose "our time." Thus He graciously reminded us, to draw us to Himself.

Some "breakages" are soon "put right," e.g., a broken pen. Others give a lasting effect, (e.g., a broken limb), with a tendency to

remorse. Both remind us of the yet more terrible loss from which there is no escape. "And lose his own soul." Shall we not learn this lesson, and be more earnest as to the unsaved?

Another spiritual help may be found in the way in which God often hinders a complete breakage. One tiny step beyond, and the damage might have been far greater, and the expense of time and money far heavier, and yet we often forget to give thanks.

A moment's slip—a breakage—may take an hour to repair, and far longer. How solemn is the lesson as to the far-reaching effects of very temporary sins. And the principle of judgment comes before us. The solemnity of life is manifest.

Again,—for there are many lessons,—how irritated we become unless taught by grace. Sometimes God grants a breakage of a tiny article to show us how unable we are to bear a heavy loss without irritation. Grumbling and remorse are the reverse of true searching of our ways. I am not pleading for indifference. Far otherwise. But occupation with a loss, when it takes our mind off pleasing Him afterwards, is perilous. Truly confessed sin is not to fill the vision subsequently. But we should ever walk tenderly, and thank God for the trial, though humbly mourning the condition that needs such precious, but painful, lessons.

"HE EMPTIED HIMSELF."

Is This A True Rendering of Phil. 2. 7?

WHEN beloved children of God object to any translation, and urge that a word had another meaning from usage, we should not be off-hand toward them. There is too much off-handedness among those who bear His Name. Not that we plead for natural affability, or the sinful theory that all are right. But love honours those whose concern is to honour Christ.

The word used is from the root "empty," but wicked statements have been made by Higher Critics, as to our beloved Lord, and to suggest He failed on earth. The so-called "Kenosis" theory should pain us (contrast Matt. 11. 27). A word in passing as to the NEED for pain regarding errors. Not only so, we NEED more reverence in all our language. The glory of Jesus Christ our Lord is so wondrous. The glib familiarity which speaks to Him as "Jesus," without any title, and which sings of His name and work, to a light and giddy tune, are signs of the times.

But this translation seems to honour Him by exactly representing what the Holy Spirit says. Any variation of meaning from derivation must have the Holy Spirit's own evidence, else we

- (1) Undermine belief in absolute inspiration.
- (2) Appear to be afraid of the term used, and thus to encourage others in error.

(3) Seem to be dishonest in our handling of the truth. These mistakes we would, by grace, humbly seek to avoid.

Observe that the Holy Spirit lays stress on the word "empty" in the context three times ("empty glory," 3, "not with a view to that which is empty did I run, nor with a view to that which is empty did I labour"). This fact usually indicates that the derivational meaning is emphasized. Moreover, the context explains "He emptied Himself, having taken a SERVANT'S form." He was not essentially a Servant. He took this form. He was essentially "in the form of God." The emptying was, therefore, of certain glory. Verse 3 implies this. Believers should not seek empty glory, for He Who had real majesty emptied Himself of this. He emptied Himself, but never ceased to be Himself. He was the Emptier as well as the Lowly One. So in Heb. 9. 14, He was the Offerer as well as the One Offered. His Deity is primary: His Humanity is secondary. And if He laid aside glory, He ever had a fulness of grace and truth (John 1. 14), and this was glory, though natural men saw no majesty (Isa. 53. 3). "We beheld His glory." The badgers' skins were outside, but the holy glory was inside. And if we have felt our need of a Saviour, we understand why He emptied Himself, and the reason for His after-words, "Why hast thou forsaken Me?" The heart-broken sinner, caused to become a humbled saint, is the reverse of a "Higher Critic." Pride flourishes far off from Calvary. A precious Saviour attracts His people's love and devotion, and reverence, and the Holy Spirit ever glorifies Christ (John 16. 14).

"The Third Part of the Sun was Smitten." Thoughts on Human "Ne-Science."

MANY speak frivolously of Genesis 1, and of God's arrangement as to light and the sun. Previous human errors as to the nature of light might have called forth a little modesty, but repeated mistakes have not humbled men, alas, and the words are illustrated, "They were not at all ashamed, neither could they blush" (Jer. 6. 15). Not only so, the child of God brings great dishonour to his Lord whenever he seems confused, and alarmed by questions. There is *no reason for alarm*. To attempt to square the circle of Divine revelation with present-day science, in everything, will only make *oneself* out of date on a near "tomorrow." While so-called "street scientists" persist in the theory which demands that circumstances when they were *not* present *must* have been the same as when they are present, they are out of court. Their "inferences" are from *partly* understood data, or they assume that all *must* have been, in some way, without miracle, intervention, or Divine suddenness. But logically

they thus deny the *very existence* of the things which they now see as existing. *How* did they come about? To explain *all* on their hypothesis is impossible,—quite impossible. To be *sure* as to anything distant in time, apart from revelation, is impossible. The theory of *uniformity and regularity* of man's conception of these principles, has received a rude shock. Non-miraculous scientists *must* be WITHOUT a *beginning or foundation*, and WITH many missing links. The greatest possession of man is a wealth of "missing links." How different the quiet simplicity of a child of God. "*By faith we understand.*" Faith is *super-reasonable*: *all else is unreasonable.*

And let the Scriptures speak for themselves. God does not use the same word for "light" Gen. 1. 3 and 1. 16. The sun is to *rule* the day, but *what* was there to hinder an "unruled" day before? The Mighty Power That could cause the sun (and the sun does exist) could also have arranged light, and a "day," and all else. And, beyond this, *He* is a Personal Power, Who has arranged salvation, even of *guilty sinners, though they have set Him at nought.* None can understand creation except they have experienced it, in the *new creation*—except they know *Him Who is Salvation.*

The words from Rev. 8. 12 which head these meditations are deeply instructive. "The day *shone not* for a third part of it" is the Holy Spirit's comment. Not "the day was $\frac{2}{3}$ as bright." Thus the smiting was of *sunlight*, not $\frac{1}{3}$ of the *material* sun. So we speak of the "*sun rising.*" This gives the key to various Scriptures.

Alas, men first fix their own meaning on a word, and *then* attack Scripture, and call it unseen life. In another way those who teach annihilation *fix their own meaning first.* Beloved friends, if we have tasted that the Lord is gracious, let us read Scripture from His standpoint, and let the Bible be *its own dictionary.* A reverent willingness to be *taught by God* is a precious treasure. Blood-redeemed ones take a humble standpoint, and the Holy Spirit never led a man to criticize, but to be criticized by, His inspired Words (*cf.* Heb. 4. 12).

Prophecy.

NO Scripture can be brought forward to level this to ordinary teaching. The Holy Spirit distinguishes definitely between the prophet and teacher (1 Cor. 12. 28, Eph. 4. 11) He urges moreover, godly training to teach (2 Tim. 2. 2), and that a long knowledge of the Lord should equip for this (Heb. 5. 12), but never speaks thus of prophecy. Probably many dear children of God have drawn a wrong inference from 1 Cor. 14. 3. Because

prophecy is to edification we cannot say that whatever is to edification is prophecy; any more than adopt the universalistic argument that because the flock of God's pasture are men, therefore men are His flock. 1 Cor. 14. 4 itself answers this. None would turn round the other sentence and say, He that edifieth himself speaketh in an unknown tongue.

Our Father is not limited, He is sovereign; but He has a reason for emphasizing "the *foundation* of apostles and prophets" in Eph. 2. 20, for referring to *wrongly* claimed prophecy in the last view of past Christian assemblies (Rev. 2. 20, *cf.* verse 2), and for omitting reference to prophecy in the varied precious unveilings of *revival* in the last days. We would not add to His Words.

"THAT ONE."

THIS emphatic "Name" for our beloved Lord Jesus occurs six times in the first epistle of John alone. "As THAT ONE walked" (2. 6), "THAT ONE is Pure" (3. 3), "THAT ONE was manifested" (3. 5), "THAT ONE is Righteous" (3. 7), "THAT ONE laid down His Soul (Lev. 17. 11) for us" (3. 16), "As THAT ONE is, so are we in this world" (4. 17). A wondrous thought. HE is the Glorious and *Contrasted* One, the One to be exalted and honoured. *Yet* His people are "made the righteousness of God in Him" (2 Cor. 5. 21). We cannot emphasize HIM too much, and yet believers are members of HIM. It is all so wonderful. Yet though we have this precious union, we are reminded that the child of God must *be purified*, but Christ *is* Pure. So is it throughout. And all Scripture bears the same testimony, that He may be honoured more. Spirituality has never failed to declare the merit and glory of Christ, and, that which is derogatory to HIM, in His Deity and Perfections, is *not* spirituality, however it may profess to speak well of His Name.

By Faith.

These all died in faith (Heb. 11. 13), and this meant something to them: the promises were so real and precious, and yet these were not permitted to have the "material" realization. Yet this very fact strengthened faith. And they lived before they died. "By faith he sojourned." Let us not reserve faith for a death-bed. We must "walk by faith" to-day. "The life which I now live in the flesh, I live by the faith of the Son of God Who loved me, and gave Himself for me" (Gal. 2. 20). If we live by faith, we shall be prepared to die in faith, if this is the will of God, or enabled by faith to be ready for the Coming of our Lord Jesus Christ.

“They Hated Me Without A Cause.”

John 15. 25.

“Being Justified Freely by His Grace.”

Rom. 3. 24.

THE same word is found in these two passages, to emphasize that which is *apart from constraint*. Man's *gift* to Christ was hatred! Such is man. The *spontaneous* action of those in a fallen race is rebellion. “Circumstances” may help or hinder its *manifestation*, but *it is there within the heart*. The words of Jer. 17. 9 come to mind. Man's condition is hopeless,—apart from grace.

But where sin abounded, *grace* overflowed. And God's *Gift* is marvellous (John 3. 16, 2 Cor. 9. 15). Let a “wicked” one be brought down to own himself *nothing but wickedness*, yet this dire ruin is *nothing against grace*. The sinner's plea is that the Saviour died for those who had *nothing but guilt*. The very words that seem to shut out all hope, indicate the ground of faith. The *realized* death-sentence on sinners becomes the very path of hope, for it was through the holy severity of a death-sentence that the Holy One of God was *able to die*, and thus to bring eternal life. “Justified freely”—here is the reply to Job's question (9. 2). Man *cannot* answer God (Rom. 3. 19). “If He will contend with him, he cannot answer Him one (thing) of a thousand.” But “One Man among a thousand” has been *found* (Eccl. 7. 28), of Whom it is true, “It was exacted and He Himself answered” (one literal rendering of Isa. 53. 7), and thus God “justifieth the ungodly” (Rom. 4. 5)—freely. And grace reigns through righteousness (Rom. 1. 21), for Christ *is* “the Lord our Righteousness” (Jer. 23. 6).

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