

The Student of Scripture.

Edited by Percy W. Heward.

"O Lord our Lord, how excellent is Thy Name in all the earth!"
Psalm 8.1, 9.

A Word of Introduction.

The glory of God shines out in nature and His power wisdom and beneficence are in wondrous blending and harmony. But the gospel of His grace reveals infinitely more, Therein we see not only longsuffering and tender mercy, but grace abounding, bearing judgment, conquering and reigning, that a great number whom no man can number may not only be salvaged, but perfectly saved, from a ruined race. Where sin abounded, grace did, and doth, much more abound. It is in view of this that believers should be overflowingly thankful and never despondent, never complaining, never worrying. It is with the thought of God's glory in this practical manifestation of grace realized in daily life that these pages go forth. Mere propaganda is vain. Profession of Christ and numerical success are empty counterfeits. A deep and living work of grace, causing fruitfulness, to His joy, must ever be before us. This magazine is not using paper aright unless Christ is central and Christ is glorified.

CONTENTS.

	Page
God is!	3
"Bearing Iniquity and Transgression and Sin"	6
"I have been crucified with Christ"	8

You can study "comparative religions," but there are no "comparative gospels"; only one, a superlative gospel, without a rival.

Natural confidence, self-confidence are always subject to disappointment, and it leads to despondency. Why? Because they depend on "things" and these vary, on "things around," and on ourselves too, and we vary. But living, spiritual faith is dependent on One Who does not vary, and thus does not find its food in circumstances, nor its hunger and thirst when they change. The Lord supplies from a hidden fountain, yea, He is the Fountain Himself (Heb. 13. 8).

GOD IS!

THE Scriptures rightly emphasize this. Men of the world wrongly forget it. The fact becomes to us a deep encouragement, when received and realized by living faith. Here it is not only a matter of speculation: it is a certainty. But not only a certainty, it is also a holy consciousness, to affect our relationship to everything. Circumstances have quite a new meaning when the heart feels that God is. Trials lose their depressing overweight for the believer, and "things," instead of crushing, draw us to Him. "Until I went into the sanctuary," said the psalmist, when recording what was "too painful" for him at first. The sanctuary was for him, and is for us, the only solution and resting place. There are in reality only two alternatives—Infidelity or Simple faith. Every *via media* is a delusion. If God is God, He must be supreme. The sea is His, and He made it, and His way is in the sea, and His path in the great waters, and He unhindered can say, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." It is He Who commandeth and raiseth the stormy wind fulfilling His Word, and equally He Who says, Peace, be still. And the like power is seen in all nature. It is "His sun" as Matthew 5. 45 declares, and He bringeth the wind out of His treasures. Nothing is independent of Him in all the complicated harmony of nature, from its myriads of stars to the tiny sparrow that cannot fall to the earth without His knowledge. God is, and all things are known and subject to Him. Here is the resting place of His redeemed, their joy, their triumph.

Men talk of "the laws of nature," and they are often enslaved by their own words, as if nature were self-evolved, and its laws the essential product of a self-developed emanation from nothing. Such "philosophy" demands a "blind faith" that the child of God cannot be credulous and dreamy enough to take up. Nothing is essential in itself. Why does the earth exist? Not because it must, but because God willed it. Why is the sun in the heavens? Because it is God's will. Why has the earth one moon instead of five hundred? There is no essential reason: it is God's purpose. And so with all the "forces" of nature. Gravitation is not essential: it is God's means of holding nature together, that is all. Why is man upright in form, with two eyes and two ears, two hands and two feet? Because God willed it. He could have caused an entirely different form. The number of eyes, their position in the body, their nerves and mode of functioning are not "necessities" in themselves, but only because God appointed them. Thinking within our experience we may easily imagine nothing else is possible. But that is a childish limitation. The true wisdom is to say "The Lord God formed man," and concerning all nature, and history, and experience, His words sound forth, "My counsel shall stand, and I will do all My pleasure" (Isa. 46. 10). God is!

Evolutionary theories would eliminate God. The language may vary, and verbally eliminate Him in varied degrees, but their tendency is the same. Yet they are confessedly without a "beginning," or foundation: thus they have nothing beyond "assumption." Those who hold them may answer, "Nor have you." The answer is only true if their assumption that we are without revelation is true. But it is not. The alternatives are absolute uncertainty or revelation. The latter is not unreasonable, or anti-reasonable, but revelation is above reason. Just as our previous alternative was "God is" or Infidelity, so the one before us now is Revelation or Agnosticism. God's miracles are, by no means, surprising. If God "is," we expect miracles. The orderly arrangement of nature is one vast miracle. Man can only use what God provides. He can plant living seed, but cannot cause a single one. Nature is one complex, but harmonized, miracle. The frequency of the harvest does not make it less a miracle than the Manna. The constant beating of the heart does not eliminate the miracle. The man who denies miracle is misusing the miracle of his mind and speech in so doing. All nature has a super-natural cause and control. God can work in the same way regularly, or He can work exceptionally. And in exceptional miracles, He can speak and it is done, or He can bring a strong west wind to take away the locusts from Egypt and a strong east wind to drive back the Red Sea (Ex. 10. 19, 14. 21). Hence we see He usually employs "means," commensurate or infinitesimal, as with the widow's handful of meal, and the five loaves. He can employ means visible or invisible. There is nothing remarkable in the fact of miracle in a world of miracle; the impossible miracle would be the absence of miracle. If one who has "life" can interpose, and throw upward that which would descend by gravity, it is not marvellous in our eyes that the Creator of life, and of gravity, should interpose just as and when He pleases. But we behold but "parts of His ways" (Job 26. 14). If men see the method of miracle, they deny that it is one: if they do not see, they deny that it can be. Owing in theory their limitations, by inference they ignore them. There is nothing more unphilosophic than such philosophy. Its animus shows the root is deeper than mental. "They did not like to retain God in their knowledge" (Rom. 1. 28), is the Holy Spirit's testimony, and it still applies.

But to the believer, God is, and this affects his whole life. God "is": therefore fear and worry are sin. God "is": complaint is ever out of place. "God is" affects our prayer life (Heb. 11. 6). We would have a spontaneous remembrance of God at all times. We would not come to Him as a "last resource," but as the First. If I need to try and recollect this, I have not yet the deeper experience needful. If I think of a doctor first, when ill, God is not the centre of my thoughts. If I gradually call to mind that my annoyance at someone's unkind word is wrong, I am not in the midst of God's will. What we

desire is immediate realization of God. Amid all Hezekiah put the defamatory letter of Sennacherib not in the hands of an earthly solicitor but of God; and God answered it, and 185,000 Assyrians lay dead (2 Kings 19. 14, 35). Hezekiah was safer amid the taunts of the king of Assyria than when he received the messengers and the present of the king of Babylon (2 Kings 20. 12, 13). Abraham was held back from meeting the king of Sodom, who came out to meet him in Genesis 18. 17, but did not actually meet till verse 21,—held back by the first recorded king of Salem, Melchizedek, that wondrous type of Christ. When we have ordinary things or special encouragements alike we are taken off our guard. That is the peril. But circumstances, great or trivial, usual or unexpected, can only be received aright in the atmosphere of "God is." Let us ever be in fellowship with **Him** first and arrive at **them** second. He who thinks of God **after** circumstances will perforce have many ups and downs. We need to realize Himself **first**, and thus shall we meet all to His glory. We remember the loving yet firm reproof, "I, even I, am He That comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and FORGETTEST THE LORD?" (Isa. 51. 11, 12). God "is," says the believing heart, therefore I will praise, therefore will I trust, and not be afraid, therefore I know the future is sure. Nothing can change God's purpose, God's "times and seasons," for nothing can change God (Mal. 3. 6). Nothing can break His word. Man may think to do so (Dan. 7. 25), but he will be broken to pieces, and his word shall not stand (Isa. 8. 10), but God's **shall** (Isa. 40. 8), Prophecy declares God is. His clock will not be late. Christ's coming will not be overdue. Happy the believer who lives looking for "that happy Hope" (Tit. 2. 13). God was not a God of the past tense to Enoch, and Moses lived as one seeing Him Who is invisible. The Lord Jesus often said "I am"—whether He described Himself as the Life, or the Bread of Life, or the Resurrection and the Life, or the Good Shepherd, or in other wondrous ways. But did He say, "I was"? There is no "perhaps" with God. The "is" of certainty and power remains the fountain of our confidence and joy, and, come what may, we would abide unmoved. "They shall perish, but Thou remainest" (Heb. 1. 11): "Jesus Christ the Same yesterday, and to-day, and for ever" (Heb. 13. 8).

The promise of Christ's coming again was emphasized by Himself in His last address before His atoning death (John 14. 3), and repeated in resurrection (John 21. 22), again used to encourage by the angels as soon as they appeared to the apostles (Acts 1. 11). Not only is it reiterated in the epistles, but has the final glory in Revelation 22. 20.

"Sennacherib thought" (lit. "said"). "Hezekiah saw."

2 Chronicles 32. 1, 2.

SIMPLE words, but they mean so much. The mighty of earth can scheme, and say; but the Lord on high is mightier. Hezekiah was a man of uncommon faith (2 Kings 18. 5), but twice the Holy Spirit reminds us he was a man of like feelings with us, and his faith ever needed strengthening. We note the compromise in 2 Kings 18. 13-16, even removing the gold of the temple of the Lord, and the **very gifts** he himself had earlier made. And the determination at the beginning of 2 Chronicles 32 is occupied with means. It is not till verse 8 we have the **real** attitude of Hezekiah, and then the people rested not on his schemes, but on the words looking to God. It was a blessed change. This return to the Lord is the mark of a godly one. Hezekiah showed this repentance on the other occasion of recorded failure (2 Chron. 32. 25, 26). A sensitive heart is well pleasing to God, and is an evidence of grace. But when Hezekiah saw, like Peter when he saw the winds (Matt. 14. 30), there seems to have been a temporary failure in looking off to the Lord (Heb. 12. 2), and these things are written for our help and admonition (Rom. 15. 4) that we may keep our eyes on Him, and then work within **His** work, even as David was to follow the sound of a going in the top of the mulberry trees. It is **this activity of faith** which honours God, and which God honours.

Chariots.

"Some trust in chariots, and some in horses; but we will remember the Name of the Lord our God."—Psalm 20. 7.

"Be not afraid because of them. . . Thou shalt hough their horses, and burn their chariots with fire."—Joshua 11. 6.

"One among thy brethren shalt thou set king over thee . . . but he shall not multiply horses to himself."—Deuteronomy 17. 15, 16.

"And David houghed all the chariot horses, but reserved of them for an hundred chariots."—2 Samuel 8. 4.

"Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem."—2 Chronicles 1. 14.

"Bind the chariot to the swift beast, she is the beginning of sin to the daughter of Zion."—Micah 1. 13.

"That thou mayest observe to do according to **all** . . . turn not from it to the right hand, or to the left."—Joshua 1. 7.

The Coming of Christ is not a theme for a meeting alone, but for the home-life, to affect the furniture in our rooms, and the use of time. All the encouragements given to believers are to be realized in kitchen and workshop as much as in the gatherings of saints.

Messianic Passages—No. 4.

“ Bearing Iniquity, and Transgression and Sin.”

Exodus 34. 7.

FORGIVING ” is the secondary thought, but the word is the same as in Isaiah 53. 12. “ He **bare** the sin of many,” and reminds of John 1. 29, “ The Lamb of God Who taketh (and beareth away) the sin of the world.” Here we have a precious emphasis on

- (a) The Deity of our Lord Jesus,
- (b) The Need for One Who was essentially “ the Lord,” to become Man,
- (c) The Importance of Sinless Incarnation with a view to Atonement.

Now we can realize how this cuts at the root of many religions. “ Modernism ” is set aside, and Judaism, and Moham-medanism (with its two special denials, the Deity and Atonement of Christ), and Christadelphianism, and Rutherfordism, with other dangerous systems to-day. The crystallized **fulness** of this one sentence impresses our hearts, and we bow the head and worship.

Sound doctrine is precious, but may I emphasize on myself and all believing readers, the last sentence? Do we worship as we should and would? Do we realize the living power of truth, and something of what it cost our beloved Lord to **bear** our sins, that we may live in the power of His resurrection and hate **every**-thing against His will? So will our hearts enjoy and our daily walk make manifest, in the power of the Holy Spirit, the meaning of the words, “ Who is a God like unto Thee, That BEARETH iniquity? . . . He will SUBDUE our iniquities ” (Mic. 7. 18, 19). So shall He be glorified!

“ All that will live godly in Christ Jesus shall suffer per-secution ” does not **prove** if I am suffering persecution it is because of godliness. It may be so, or it may be partly through **my** lack of tact. Hence we must not **invert** a sentence; though, if we are humbly following the Lord, we **can and should** take the comfort of 2 Timothy 3. 13 to ourselves. To be afraid to take promises, because they **can** be misappropriated, is wrong. God does not wish His own to be worried, but joyful in His words of encouragement.

The true attitude of a believer is not only to depend on God, and to feel special concern for great things, but to have just as real a sense of dependence on little things, and those which are habitually done. That is the precious well pleasing relationship to the One in Whose Name we are bidden to do **everything**. All else is undue occupation of mind with circumstances, instead of love’s consciousness of being sent to represent the Lord Jesus always.

What are you looking to see?

I BEHOLD a beautiful tree. Its fruit is before me, and its leaves afford a helpful shadow. Do I go round it to discover dead leaves? Do I seek out fruit with maggots? If I look for these, probably I can soon find some. It may be very necessary to remove the cause, as soon as I see that the tree, or a branch, begins to lack vigorous freshness. In like manner, when I am growing vegetables, the inroads of caterpillars and flies **must** be noticed. But it is possible to lose a sense of a tree’s beauty, and of **gratitude** to God, by occupation of mind with scattered defects. If I come across that which is dead, or deadening, I should gladly get rid of it,—not to tell others of the fact, but **because I value** and would preserve the tree? Should it not be thus in our dealings with fellow believers? Should not love to one another be seen in our mutual help? Am I looking out for dead leaves, or admiring God’s work in my brother? Do I tell others of his failures, or of his fruit? which catches my eye first? or, if I change the figure, am I losing the blessing of what I “ read,” because I am anxious to see any “ misprint ”? By all means correct it, but do not be only a “ proof-reader ” of your brother’s Christian life. What are we looking to see in fellow believers? If we are first intent on their mistakes, we shall have the “ reward ” of our labours, but it will be a poor one. Christ is the Cause of His people’s life, and the Centre, and the more can we see of Him in others, the better will it be for us and for them. This is not compromise. Nay, it will oft make a **back-ground** for removing what is wrong without producing more wrong. It will bring holy influence and power, that we may lead many a loved fellow saint to a deeper knowledge of our one Lord. Let me view another as part of my very self, so that his profit is mine, his joy mine, his loss mine, his reviving mine, his glory mine, and there will be a new motive, a new standpoint, in accord with the Holy Spirit and our new life. And, beyond all, the glory of the Lord Jesus will be central.

True faith has a foundation, an anchor, a rest, a joy, a confidence, an expectation, an assurance, a reward. It depends on a Person, on His word, on His work, not on the one believing, but on the One believed. It is living, within the heart, and expressed by the life. It appreciates, appropriates, assimilates. Promises are real to faith, for God is real. Faith is not a dream, but a substantial certainty (Heb. 11. 1) and will not be disappointed.

The Scriptures are not given as a text book of controversy, though used in grace to settle controversy, but as food for the soul, and as a touch-stone by which all doctrine, experience and practice are to be settled.

A ruined world can never right itself, but God is saving sinners out from the ruin.

"I have been crucified with Christ: nevertheless I live."

Galatians 2. 20.

"Ye are not your own."

1 Corinthians 6. 19.

Not of the world, nor yet by Satan owned—
Ah, that is clear: sin dare not be condoned!
But more—No debtor to the flesh am I,
Not now "my own!" You know the reason why!

Self has no right, Christ's death was mine indeed,
With Him I rose!—Blest paradox—He freed
Me from my "self"; condemned my sin, to save:
Took all away: 'Twas thus His all He gave.

Because I died, I live; since not my own,
I have the whole, to use for Him alone:
His rights have giv'n me everlasting rights,
And His commands He giveth for delights.

Nothing I have, yet all, for all has He
And I am His, and He is mine,—set free
To find His service joy, His will my will,
Emptied, that He my all may daily fill.

"SEPARATION."

There are many mistaken ideas regarding this. True separation is unto the Lord, and from the world, and seeks unity with all God's children, unless they refuse or hinder. In English history there were those regarded as "Separatists." Doubtless there were among them those who felt their longing was for unity more than others thought. And so is it now. We desire to be "broad" enough in love to love all saints, and in assembly to welcome all who are seeking the standpoint of the early church, as to the Lord and His will. Romanism, and national churches, and dissent are alike too "narrow" for any who would include all His own and all His will, but they are also too broad in permitting traditions, and arrangements of men. Indeed a "broadness" is always exclusive against those who are wishful of the Lord's commandments alone (John 14. 15). Love to Him, His redeemed, and His words, in holy harmony, and in the gracious enabling of the Holy Spirit is the desire of simple discipleship. If we fail to apply this rightly please tell us. The advertisement of some, "If you are not satisfied tell us" reminds us of a helpful principle for saints. Speak to others of the love of fellow saints, and love them enough to tell them, and not others, of their faults.

"Let us run": the Holy Spirit always leads to "readiness," but never to rush. There is the alacrity of love, but not the haste of excitement, or bustle, or fear.

Copies from Meeting Room: 61, Upton Lane, Forest Gate, London, E.7.
Correspondence welcome. Phone: Grangewood 4106.

Norman, Hopper & Co. Ltd., Printers, Boleyn Castle, Upton Park, E.13

The Student of Scripture.

Edited by Percy W. Heward.

"In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

Ephesians 1. 7.

A Word of Introduction.

AGAIN we would "Bless the Lord": indeed "at all times". How rich is the portion of all His redeemed; how full and overflowing and constant God's love. We can never be too trustful nor thankful. "In Christ" we HAVE all things. Look at the words of love in the ONE verse above:— redemption, His blood, forgiveness, riches, grace! "Grace" the source,— all undeserved.— Yea, Himself the Source! The blood of Christ opening the channel of all blessings. Redemption and forgiveness the surpassing result. And "riches" the measure— Ah, all is unmeasured except by Himself! To glorify our Father these pages go forth, and we delight in the thought that He is pleased with whatever is "in the Name" of His Beloved Son. O that we may hold His truth, and nothing else: and give meat in due season,— even that which will strengthen His own and lead to more unity and devotedness in the Holy Spirit. And so we ask much prayer, for we are NOTHING and have NOTHING of ourselves. Ephesians 4. 15, 16. with Colossians 2, 19. is so precious as to dependence and the mutual help of saints.

CONTENTS.

	Page
Messianic Passages—No. 5, Ex. 3. 18	11
God's use of Means in the Salvation of Souls	12
The Two Lines	14
"No Leaven, Nor Any Honey"	16

The Fall Manifested in History.

WE do not need to look far to discover illustrations of our title. Wars, international and civil, together with intrigues and assassinations, schemes of self-seeking plots, and cabals, mar and mark the whole course of human history. Everything has been dislocated. Nations and empires have risen and fallen, everything of man has been continually changing, and the six thousand years of man have been six thousand years of tra-

vail and tragedy. Oases relieve the wilderness and the overruling hand of God is often plainly visible, but the story of human activity has many a painful reminder that "there is not a just man upon earth," and that the nations "forget God" (Psa. 9. 17). "Vanity of vanities, saith the preacher, vanity of vanities; all is vanity" (Eccl. 1. 2). Amid all, however, He has not left Himself without direct witness, and beyond the revelation of nature and of providence, of miracle and of conscience, we behold the scarlet thread of grace reigning through righteousness in "a remnant" acknowledging first looking forward, and then looking backward, with the joy of faith, to the central fact of history. The death of our Lord Jesus Christ shines out to save fallen sinners. And His salvation is infinitely beyond all "evolution," even if that had been appointed, and if it were operative in the highest degree. Such is the glory of the gospel of the grace of God standing out in more than relief, in holy contrast on the dark background of man's "day" (1 Cor. 4. 3, marg.).

The fall is seen in that there is not **one nation** without the same trend of events. Colour and race do not cause essential distinctions. Education may change a witch doctor into a "medium," and alter crude implements into intricate mechanism, but man is fallen man the whole world over, and in every century. Refined sin is often only cloaked more sinfully. And a nation is made of **individuals**. And even in childhood passion asserts itself, not exceptionally, but regularly. "All we like sheep have gone astray" is the cry of the redeemed. None can boast that they were different from others.

Further, the movements upward in social and sanitary improvement have a set back in some other compartment, as present conditions plainly show. And kindness oft fades like the flower, and when self has a crisis it is the same self. Moreover, many sins are set aside because they are not "respectable." The general standard is shifted, but it has not become God's standard. Some forms of morality may be raised, while others are lowered. Drunkenness may be condemned, but indulgence of another character encouraged. Outward stealing may be transformed into speculation and place-hunting, and Satan may deceive many into thinking there is a **real change**. But there is only an ebb and flow of "that which is born of the flesh," and self remains self's centre, and self's goal, and therein we see the unremoved root of evil, and the need for our Lord Jesus Christ in a **fallen world**.

A forgotten Bible with an advanced university "education" will ever spell chaos. To "know" without loving is to know how to make gain, and to do evil. God works from within, and man from without. That is the essential difference. "The Kingdom of God" can never be evolved. "Except a man be **born from above**, he cannot see the kingdom of God" (John 3. 3). History leads a believer to the prayer "Even so, come, Lord Jesus."

Messianic Passages—No. 5.

"I am That I am." Exodus 3. 14.

THE Septuagint translates "I am The One That is," reminding us of the many holy claims of the Lord Jesus, such as "I am the Way" "I am the Resurrection and the Life," etc.: also of the **same** participle in John 1. 18, 3. 13, Romans 9. 5. The thought of unsearchable glory, so that the Lord can only be explained in terms of Himself (Isa. 40. 18, 25) is thus before us in Exodus.

But the fulness of the Hebrew, or (shall we not rather say?) the fulness of the language of inspiration, permits us also to render rightly "I will be That which I will be" (see R.V. margin), and thus there is a **prophecy** not only of continuance to fulfil the promise here given as to deliverance from Egypt, but also of the everlasting covenant which also is set forth. Well may we admire the unveiling of that unchangeable permanence which neither Pharaoh nor all the hosts of evil could overcome. "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever" (Ps. 29. 10). "I will be." None can hinder that which He has chosen to be and do. And we dare not forget that the verb used very often includes the thought of "becoming," and could we not render, "I will become That Which I will become," in **the light of the context**? We could. The deliverance from Egypt was prophetic of deliverance from the world by a greater Passover. We know the Holy Spirit's emphasis on our Lord's goings forth, before He became incarnate—the wondrous "Theophanies" in the Old Testament (Mic. 5. 2).* Was it not He Who manifested Himself to Moses, here, and was not the very **Fire** in the **bush** a symbol of incarnation, yea, a prophecy of His incarnation, for the types are not accidents, but have a Divine "**signification**" (Heb. 9. 8)? Was not the **coming down** of Exodus 3. 8 prophetic of His fuller coming down in the fulness of time? Yet it was not **then** fully unveiled **what** He would become: "That Which I will become" was the deeply enigmatic description. But in the appointed season "the Word became flesh" (John 1. 14), the Child born was the Mighty God (Isa. 9. 6), and He Who had sent Moses became Himself the Deliverer greater than Moses (Acts 7. 35). He was "like" (Deut. 18. 15, Heb. 3. 2, yet unlike in His surpassing glory, even as "He Who hath builded the house hath more honour than the house" (Heb. 3. 2, 3,—“God,” verse 4).

Thus may we not say that the type in the unconsumed bush, combined with the prophetic language, shows Exodus 3 to be a striking Messianic passage in which the Second Man from heaven (1 Cor. 15. 47), even our Lord Jesus, is gloriously contrasted with the first man Adam, in the similarly numbered third chapter of Genesis? And all is revealed to lead to **our delight** and **our joy** to-day in the knowledge and praise of our adorable Lord Himself!

* See Messianic Passages, No. 1.

God's use of Means in the Salvation of Souls.

GOD is sovereign, and He will not fail. He can work **without** us, or **through** us, or whomsoever He pleases (John 21. 9, 10, has been helpfully used to illustrate this, see also ch. 1. 43, 45). It is important to see that as in **physical** life He created Adam, and has used means since, and as, in connexion with food, He blesses the labours of the farmer and the seed does not germinate till in the ground (John 12. 24), so, in general, God condescends to use His beloved people as means to the quickening and salvation of sinners (Rom. 10. 14). And He may use a hundred persons, and more, to the same end, even the bringing of one to Himself. Moreover, there may be His employment of **circumstances**, and these at very different times. We never know when He **begins** His own work (Jer. 1. 5, Ezek. 37. 7-9). Indeed, He can cause contrasts, and unsaved ones, to lead His chosen ones to see and feel their need—the very evils of man may be overruled thus.

But it is our desire to be yielded, willing, **intentional** instruments in the winning of souls. O that there may be a holy cleanness of heart and purity of purpose for this high privilege (Prov. 11. 30). It is helpful indeed, to see in Luke 15 the shepherd's own seeking, then the woman (typifying the church) in earnest effort, and lastly to behold the repentant one wending his way, with deep concern, and receiving an overpowering welcome of love. There is more teaching in the parables than we have ever realized.

God uses means as to the seed in the field, but the farmer never causes **the** life. He is always **second**: so is it in the salvation of sinners. "It is the Spirit That Quickeneth," and the glory belongs to God. We may plant and water: it is God Who gives the increase (1 Cor. 3. 6). We **should** plant and water. We must never misuse God's sovereignty, and His work apart from, and beyond, His people. As He uses **means** in every part of nature, (the sun, for instance), and as He employs angels to do His commandments, though He could work directly, it is plainly His pleasure to act indirectly, and to give us the privilege of being used by Himself.

It is refreshing to realize that even if we fail to preach, or attract to Christ, **He** shall not fail, nor be discouraged, but shall see of the travail of **His** soul. The entwining of our life with others, in our homes and in the church, which is His body, can never be rightly forgotten, and it has mysteries of heart-searching importance, but there is nothing in Scripture to make it nullify the bringing of many sons to glory, so that any would be in hell who, if only we had been faithful, would be in heaven. Yet our responsibility is as real, and we are earnestly reminded not to "destroy," or to sin against Christ by wrong action to a brother; nor can we forget the blood required at the watchman's hand, even though the "wicked man shall die in his iniquity"

(Ezek. 33. 8). This perfect proportion of God's truth prevents unholy pride and unholy carelessness, and is in harmony with the whole tenor of His revelation. It has pleased God through that which men esteem foolishness of the preaching to save them that believe (1 Cor. 1. 21). Hence not only with respect to the human instruments but with regard to the message God does not seek cleverness, or "means" that men would esteem most suitable. Enticing words of man's wisdom may produce a human faith which stands in the wisdom of men (1 Cor. 2. 4, 5), but the gospel of the grace of God only appeals to a humble and heart-broken sinner.

A LOVING WARNING TO OURSELVES.

In nearly every case, it seems, consciousness of some deeper knowledge of God's truth (for example as to dispensations), is Satan's point of attack, to seek to inculcate a sense of **superiority** as to those who do not perceive the same. There may be all the while deep humility, conscious humility, concern for humility, and yet this **sub-conscious** condition. It may produce a measure of pity, and lead to over-statement of one's own position, and words such as "It is unquestionable that . . .," "The arguments of those who do not see this are plainly without any force," "We cannot but be concerned as to those who have shut their eyes to this," "If others are willing for a lower experience, why should we be?"—and many expressions which gradually "grow," and inferentially judge motives. Thus we become in a rut, and "stereotyped," instead of lovingly responsive to the Lord to the extent we desire, and our attitude is calculated to ward off, if not provoke, the very ones we love deeply, and wish to gain. We become unwittingly censorious, and critical before we are aware of it, and, feeling sorry afterwards, we hesitate to break down our wrong barrier of mannerism, lest any chide us for changeableness, or lest we seem to be less jealous for truth, when we are only (and rightly) condemning our own manner, and our over-estimate of personal accuracy, and under-estimate of the spiritual devotedness of others. If we do see part of truth more clearly, it is no merit as we cheerfully agree, but that we may so live it out, and so express its blessedness that we may share that which we have received, and attract others to Him Who is the Centre of all the truth, Who Himself is "The Way, and the Truth, and the Life" (John 14. 6).

The faith of God's elect is not a mystical, dreamy word or idea, but a reality, and substantial indeed (Heb. 11. 1), a confidence that will never be broken. It is the only logical and reasonable response to God. Yet is it far beyond reason: it is the fruit of life, and a believer's faith is ever joined with love (Gal. 5. 6).

The Two Lines.

SCRIPTURE is full of history, and history is full of God's lessons and parables. He overrules all to set forth Christ and His Glory, even Jonah's wandering (Matt. 12. 40). The faltering of Abraham, bringing in Hagar, gives a priceless allegory of the two seeds (Gal. 4. 22-31). So is it with Genesis 4 and 5, illuminated by the Holy Spirit through 1 John 4. 10-12. These two families are manifest throughout, even as there are the two ways and two trees in Matthew 7, and the two classes in the parables of Matthew 13. Likewise in the epistles there are those "in Christ" and those without, and Revelation 22 affords the solemn climax (Verses 11. 17-19). Abel the first one slain pictures, in this connexion, the Lord Jesus, the rejected Righteous One (Matt. 23. 35, 1 John 3. 12). But inasmuch as Isaac in Genesis not only sets forth the Beloved Son willing to die, but also those for whom the "Provided" Lamb died, and as Aaron not only portrays the High Priest but one who needed a sacrifice "for himself" (Lev. 16. 16, Heb. 5. 2, 3), so Abel, the first one declared to be righteous by faith (Heb. 11. 4), sets forth those who are justified by the blood of Christ (Rom. 5. 9). The words used of Seth in Genesis 4. 26 cause us to see in his line also types of those who are saved to represent the Spotless One Who died to save, and Enoch and Noah stand out in chapter 5 with its key in Hebrews 11. Genesis 4 thus unveils those who, like the pig and the dog (2 Pet. 2. 2), go on in the way of rebelliousness, whereas Genesis 5 reminds us that though we were under death sentence (as the ass of Ex. 13. 13), there is a redemption for sinners (Ps. 130. 7).

In the line of Genesis 4 no one is seen to repent, and the history finishes abruptly with the family of a wicked "seventh from Adam," contrasted with the godly "seventh" of ch. 5 (Jude 14). Thus we see—

Adam	
Cain	Seth
Enoch	Enos
Irak	Cainan
Mehujacl	Mahalaleel
Methusael	Jared
Lamech	Enoch

Remembering Enoch's son died the very year of the flood, we cannot but infer Lamech's family,—full of violence (Gen. 4. 22-24, 6. 13)—were engulfed therein. Lamech spoke of death boastfully, Enoch named his son "His death, He sent"—God sending the flood exactly then. Thus he was both warned and warning—for it was not till Methuselah's birth he is said to have "walked with God."

The "cemetery" chapter (Gen. 5) has its bright relief in the one caught up and the one within the ark, together picturing the heavenly and the earthly blessings for the redeemed in Him to Whom all authority is given in heaven and on earth. There

is nothing to relieve the gloom of Genesis 4, though a city is built, and though civilization and music are exalted. No relief spiritually: all is away from the presence of the Lord (Gen. 4. 16, see 2 Thess. 1-9), and we call to mind Revelation 18. 22, 23. Such is God's testimony in the juxtaposition of the two chapters showing the two lines, the latter alone leading up to Messiah, and speaking clearly of those redeemed by Him. Hence, the striking witness of Genesis 4 and 5 is to stir up our hearts to more concern for lost souls, as we live for our Lord in the midst of a crooked and perverse generation (Phil. 2. 15).

"Forty and two months"

(Rev. 11. 2, 13. 5).

"A thousand two hundred and three score days"

(Rev. 11. 3, 12. 6).

"A time, and times, and half a time"

(Rev. 12. 14, cf. Dan. 7. 25).

SCRIPTURE has no superfluous words. The emphasis on this period of time is unique. Why? Is it not to emphasize how limited it is? This is the more remarkable because it is specially the time when the King, Antichrist, "shall do according to his will" (Dan. 11. 36). Hence God emphasizes then the most fully that He foreknows.

Further, we are made conscious that far from altering the arrangements or making a hurried end, God has shown a definite period for the period of Antichrist that we may not view anything as changeable. "The times and seasons" are in His authority (Acts 1. 7), and we may well rest.

Again, there is a definite contrast with the six times repeated thousand years of Revelation 20. The year-day theory would seem to veil this.

Moreover, the different descriptions seem to show different view points. The "dividing of time" at the end shows Divine intervention, the stress on "days" the continual protection of His redeemed. Every word of God is perfectly chosen.

If God has, amid man's confusion, a plan, and if all will be overruled, let us not forget He has the same care of our individual lives. There is no mere chance, there is nothing "lucky" nor "unlucky." We look to our Father amid all. That is faith.

The Holy Spirit leads us to look to Christ, not to men, not to self, not to past experience as decisive, not to possibilities, but to Christ, and then to see all else and meet all else in the light of Himself.

The darkness may cover the sunlight but cannot destroy the sun. So is it spiritually.

"NO LEAVEN, NOR ANY HONEY."

Leviticus 2. 11.

Leaven is constantly in Scripture, whether in statement, or parable (Matt. 13. 33), or type, a picture of evil. We call to mind the descriptive words "which is hypocrisy" (working underneath, Luke 12. 1), and also "the leaven of malice and wickedness," connected with false doctrine in Galatians 5. 9, as with evil practice in 1 Corinthians 5. 6, 8, (cf. Matt. 16, 12), and in each case spreading dangerously, even as leprosy. Yes, leaven works most fully in the dark, and, unless fire stops this, it will not cease till all is changed and spoilt. Leavened bread is not "leaven," but the result of arrested leavening—arrested by burning heat, that the fine flour may not be destroyed. We can well understand how this was excluded from the offerings that were burnt as incense (distinguish from the common word for burning: it comes each of the four times in Lev. 2). There was no malice, no wickedness in Him (1 John 3. 5). The contrast ("unleavened things of SINCERITY and TRUTH, 1 Cor. 5. 8) remarkably brings before us, in both words, that which is manifest and in the light (cf. 2 Cor. 4. 2-4). O that we may be like Him Who was, and is, the Light (Matt. 5. 14).

But what is the thought as to honey? Is it not "good" (Prov. 16. 24, 24. 13). Yes, in its sphere, but there is a danger (Prov. 25. 16, 27). We cannot have too much of grace (2 Cor. 9. 8, John 1. 14, 17). There is something sweeter than honey (Ps. 19. 10, 119. 103). Honey is linked with the land (Deut. 6. 3), and the flower of grass (Isa. 40. 6, 7). It is man's best, but without "fruit." The point before us is not that it ferments, but that it is from the "flower." The contrasts in Leviticus 2 seems to be (a) frankincense with honey, and (b) olive oil with leaven. They are alike linked with trees, suggesting, too, an inwardness and fruit. How appropriately they picture the perfections of our beloved Lord, and how definitely was He contrasted not only with the natural man at his worst (leaven), but at his best (honey). There was no merely natural affability and sweetness in Him, but that incorruptible and complete evenness of character which the fine flour portrays, that righteousness which the very root "whiteness" in the Hebrew word for "frankincense" implies, that spirituality and fruitfulness which the oil sets forth, and that covenant perfection which the salt indicates. We cannot value Him too highly, or love Him too devotedly. Thus He Who was the Well Beloved of the Father, and Whose whole work was as incense and "a savour of rest," is the centre of Scripture and to be the centre of the thoughts and lives of His redeemed.

Copies from Meeting Room: 61, Upton Lane, Forest Gate, London, E.7.
Correspondence welcome. Phone: Grangewood 4196.

Norman, Hopper & Co. Ltd., Printers, Boleyn Castle, Upton Park, E.13.

VOL. XLI. No. 3.

MARCH, 1943. FREE.

The Student of Scripture.

Edited by Percy W. Heward.

"The prayers of David the son of Jesse are ended."
Psalm 72. 20.

A Word of Introduction.

[*T* is not that we find no psalms of David after the 72nd. But we have an ending to that 2nd Book of Psalms (there are 5:— 1-41, 42-72, 73-89, 90-106, 107-150), and, A CLIMAX IN PRAYER in the emphasis on THE KINGDOM and PRAISEFUL WORSHIP. It has been said that some of Israel regarded a prayer as incomplete unless it included MESSIAH'S KINGDOM. Certainly that kingdom is prominent in the disciples' prayer in Matthew 6. Solomon did not exhaust David's prayers (see too 1 Chron. 17). The type was imperfect; the Antitype is Perfect, and all Scripture leads on to His mighty exultation.

And what is our attitude? This magazine is not to spread an idea, not to inculcate some part of doctrine as the centre, but to make known the gospel of the glory of Christ (2 Cor. 4. 4), and to seek His glory among His redeemed as we look brightly for His coming. His kingdom without His will, to be loved and done, cannot be. An assembly is to rejoice in the Lord Jesus in the midst, the opposite position to that in which He is found as to Laodicea (Rev. 3. 20). The last chapter of the last book of Scripture closes with His witness, His promise of His coming, His servant's response in prayer and the assurance of His grace being with His saints. May this be our delight. Glory be to God for the privilege.

CONTENTS.

	Page
A Few Jottings on the Book of Daniel	18
Some Names of Jerusalem in Scripture	20
Who Exclude Themselves?	20
An Unexpected Genealogy	23

The difficulties of the path are not to make us despair, but to lead to growing faith. God does not cause despondency in His redeemed, but dependence.

A few Jottings on the Book of Daniel.

WE do not find in the visions granted that one chronologically succeeds the other: the very first (ch. 2) leads up to the climax, even the glorious Kingdom of the Lord Jesus: so is it with the second (ch. 7), the third (ch. 8), the fourth (ch. 9. 24-27) and the last (chs. 10-12). Thus we have FIVE parallels—though with different beginnings—having the same end. Yes, the glory of Christ is central!

Whereas to Nebuchadnezzar the king “the times of the Gentiles” were shown from one standpoint, and the image of a man speaks of “man” and “man’s” changing glory, from God’s standpoint (in ch. 7) we behold wild beasts, preparing for Revelation 13. In ch. 2 the Lord Jesus is seen as the **Stone** cut out without hands, That smites. To us He is the Living Stone, the Precious Corner Stone (1 Pet. 2. 4-6). In Daniel 7 He is appropriately contrasted with the wild beasts as “One like a **Son of man**” (verse 13). In ch. 8 we see Him as “the **Prince of princes**,” the Glorious Contrast with the “king of fierce countenance” (verses 23 and 25), and in ch. 9 as “**Messiah the Prince**,” the opposite of “the prince that shall come” (verses 25 and 26), and in ch. 12 His redeemed are in resurrection united with and likened to Himself Who is “the **Brightness of the firmament**” (verse 3). Even as in Revelation 1. 16 He appears as the Sun shining in strength. Everywhere He is **Central**, even as in tabernacle types or New Testament parables. May He be thus Central in all our affections, and all our lives.

It is noticeable how definitely the Holy Spirit emphasizes the limitation of man’s kingdom. In ch. 2. 34 we read “**Thou sawest till that a Stone was cut out without hands**,” in ch. 7. 22, 25, “**Until the Ancient of Days came**,” “**Until a time and times and the dividing of times**,” in ch. 8. 14 “**Unto two thousand and three hundred days**,” in ch. 9. 27, “**Until the consummation**, and that determined shall be poured upon the desolator” (marg.), in ch. 12. 13 “**Go thou thy way till the end be**; for thou shalt rest, and stand in thy lot at the end of the days.” How contrasted the words concerning the Lord Jesus, “**He shall reign over the house of Jacob for ever**; and of His kingdom there shall be no end” (Luke 1. 33). And this brings before us the emphasis on the “**end**” in Daniel 8. 17, 19, 9. 26, 11. 27, 35, 40, 45, 12. 4, 6, 9, 13. Surely the glory of many shall be laid low, and the Lord alone exalted in that Day.

It is helpful further to see the goal of Antichrist, who is before us so frequently. He is not specifically mentioned in ch. 2 but there is the breaking even as he is broken without hand in 8. 25, and in 7. 26 his dominion is taken away, “**to consume and to destroy unto the end**” (cf. 2 Thess. 2. 8). In ch. 9. 26 we have already seen that which is poured upon him, reminding of the vials of Revelation 16 and in 11. 45 he comes to his end so fearfully contrasted with the stars that shine for ever and

ever (12. 3). Thus we see the emptiness of the glory of one who does “**according to his will**” in entire contrast with the glory of Him Who humbled Himself, and came down from heaven to do the will of Him That sent Him. Well may we again say, Everything, as in Revelation, leads up to the glory of Christ in His near Coming.

Let us ever notice the **contrast** between the present “times of the Gentiles” when “the Most High ruleth in the kingdom of men” (Dan. 4. 25) and there is “the kingdom of the heavens,” “the **kingdom and patience in Jesus**” (Rev. 1. 9, lit.), AND the **assured future**, when “the God of heaven shall set up a kingdom which shall never be destroyed” (Dan. 2. 44) and the time will come that the saints possess the kingdom (Dan. 7. 22, see 1 Cor. 4. 8, Rev. 20. 4). This is impressed in each passage, showing definitely God’s foreknowledge and limiting, and overruling, of all (Ps. 76. 10), and that “the times and seasons” are in His own authority (Acts 1. 7), and His ways are perfect (Rom. 11. 33-36). How graciously we are delivered from uncertainty and worry (Isa. 26. 3, 4, Phil. 4. 6, 7), and how blessedly we see the privilege of the **heavenly calling** and its separation from the world and its ways.

What is God’s hint in that the book of Daniel begins in Hebrew, and changes to Aramaic and then goes back to Hebrew? Is not the temporary character of man’s day (1 Cor. 4. 3, marg.), and the setting aside of all that is of Babylon, and returning to His Jerusalem, the place of peace, with His Name before us? May not this book also help believers to understand the equally “parallel” (not usually successive) visions in Revelation, and encourage the intelligent joy of living faith in the spontaneous prayer, with the Holy Spirit enabling (Rev. 22. 17), “**Even so, come, Lord Jesus**” (Rev. 22. 20)?

TAKING ADVANTAGE OF DIFFICULTIES.

If I take advantage of another’s difficulties, through be-reavement or untoward circumstances in the world, to enrich myself, am I not evil? Examples come to mind in the cornering of wheat, and the forcing up of prices for “**necessities of life**.” But are there not many other ways in which we all are inclined to “**misuse**” difficulties? For example, there may be dislocation of traffic through war and confusion. If I say, “**Things must be late**, I need not seek to be punctual,” I become careless, and selfishly make them later, inconveniencing others. It is by these “**little things**” and by holy “**negatives**” fulfilling positives, as 1 Corinthians 13. 4-7 shows, and not merely by abstaining from robbery and grosser sins, that love is seen. “**Self**” is detected in much that has been viewed as unselfish, and God the Holy Spirit leads us to a tender concern lest we dishonour and grieve Him. Let us ever be on the look out for things that are not intrinsically wrong, but which become wrong when they are outside love to Christ, and, with it, thoughtfulness for others.

SOME NAMES OF JERUSALEM IN SCRIPTURE.

A deeply important subject: showing God's unchanging purpose, though Satan seeks to wreck it, and keeps to Babylon from Genesis 10 and 11 to Revelation 18. God's purpose shall stand and He will do all His pleasure (Isa. 46. 10, 11). "The place which the Lord your God shall choose out of all your tribes, to put His Name there" (Deut. 12. 5). The Lord loveth the gates of Zion more than all the dwellings of Jacob (Ps. 87. 2), the mount Zion which He loved (Ps. 78. 68). Alas, in the past there was failure. Most of the names speak of that day.

"King of Salem, which is, King of peace" (Heb. 7. 2).

"The Holy City" (Neh. 11. 1).

"Sought out, a city not forsaken" (Isa. 62. 12).

"The joy of the whole earth" (Ps. 46. 2).

"The city of the great King" (Matt. 5. 35).

"The city of God, the holy place of the tabernacles of the Most High" (Ps. 46. 4).

"A city of truth" (Zech. 8. 3).

"The city of righteousness"—"The faithful city"
(Isa. 1. 26).

What a contrast with the names of rejection "until" the Lord again chooses (Zech. 2. 12)—"Forsaken" (Isa. 62. 4)—trodden down indeed (Luke 21. 24). Ah, soon it will be permanently

"The City of the Lord,"—"The Zion of the Holy One of Israel" (Isa. 60. 14).

"The perfection of beauty" (Ps. 50. 2).

"A praise in the earth" (Isa. 62. 7).

"The name of the city from that day shall be, The Lord is there" (Ezek. 48. 35, cf. His Name called upon her, Jer. 33. 16).

"Pray for the Peace of Jerusalem: they shall prosper that love thee" (Ps. 122. 6).

Who exclude themselves?

IT is the deep desire not only of the writer, but of many believers that all children of God may be "together." The thought of contrasted gatherings in one city, each welcoming "some," is without any foundation in Scripture. But can it be avoided? It cannot be, if we all have our own way and intend to keep it. But if willing to have nothing save what the Holy Spirit appoints, how can He contradict Himself? Impossible! Does this thought seem Utopian? Utopian to have childlike

obedience? But if all disciples are to be rightly welcomed, and nothing added to the revealed will of our Lord, so that the local assembly may be the miniature of the whole, is it possible some will exclude themselves? It is. Those who definitely choose other and traditional arrangements cannot blame believers who go back to the Lord's simple will, any more than those not wishing to return from captivity could say they were kept out. But are there others? Moral conditions in 1 Corinthians 5. 11 involve self-exclusion. Sin therefore, can prevent the realization of the desired harmony between a local assembly and the whole. O that you and I may never thus dishonour our Lord!

Can others be said to exclude themselves? Antichristian doctrine (2 John 9) and persistent self-choosing do this (Tit. 3. 10, 11), but there must be godly concern not to decide personally or hurriedly. Individual decisions are dangerous (Matt. 18. 15-17).

One matter that remains is serious; and we need grace to view aright. If anything Divinely preceded being gathered in the church at first, would not its absence mean absence of gathering still? E.g., Repentance and faith: without these who could be regarded as born from above? Anything else? Is baptism after being welcomed in Scripture? No. But baptism before is definitely marked out (Acts 2. 37-42). The Lord's own command puts baptism as an initial act (Matt. 28. 19, Mark 16. 16). Can we rightly put second, and say, "They that gladly received his word were added," without baptism, or displace verse 42? If we can, to God's glory, unbaptized believers do not shut themselves out, but if not, are not such responsible for the hindrance? 'Tis not a denial of their new birth, but why should they wish a second typical act ("the breaking of the bread") apart from the first? 'Tis not a denial of their invisible relation to our risen Lord, but the local assembly is visible, and a visible act in Scripture led up to its privileges. The church is associated with Christ's building, but the local expression of this is entrusted to the care of His disciples (Matt. 16. 18, 19) in loving accord with His appointments. Have any of us His authority to vary? If so, where? And where shall we draw the line? Where end variation? Our intention may be kindly: has it our Lord's authority? Is it really kind to His followers to help them to think mistakenly or lightly of His will, and to lose at the judgment seat of Christ? Confidence in baptism as an act, pride in our own obedience, and offhandedness dishonour our loving Lord, but tender yet firm adherence to His words and will is well pleasing to Himself.

In Nehemiah 8. 10, we have "the joy of the Lord" in Philippians 4. 4, "rejoice in the Lord," and in Psalm 43. 4, "God, my exceeding Joy." May our hearts ever experience more what this means.

FAITH.

Do I believe, or say that I believe?
The truth by lip confess—myself deceive,—
Or in my heart God's gracious working feel,
With faith that claims and acts, living and real?

Faith is no theory, shadow, mirage, dream!
It dare not doubt whatever "things" may seem:
God is, He keeps His word, He is the Same,
Faith ever pleads Christ's all prevailing Name.

Faith triumphs when all circumstances test,
God's will is perfect, and His time the best:
Who can but trust when knowing Him indeed?
From doubt and bondage to His glory freed.

"They said, There is no hope:
but we will walk after our own devices."

Jeremiah 18. 12.

THESSE words reminding of ch. 2. 25 show us the tendency of the human heart to excuse sin by saying, "I can't put it right now." This is sadly, fundamentally wrong. How different should be the attitude of children of God.

Further, we observe God's record of the words of the heart, and of the actions. A man does not only speak with his lips. How solemn is God's summarizing of the standpoint of the flesh. It is ever "our own devices," "every one to his own way" (note Isa. 56. 11 but, blessed be God for the confession of 53. 6).

God has given us everlasting consolation and good hope through grace (2 Thess. 2. 16). We are not ashamed to confess sin, though ashamed of the sin we confess. "If we confess our sins, He is Faithful (to His word) and Just (because of the work of the Lord Jesus) to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1. 9). O that there may be a confessing and forsaking of sins (Prov. 28. 13). O that we may not only realize this, but make it known even to those who have long been "wicked" (Isa. 55. 7). God abundantly pardons. There is a FREE GOSPEL for those who are heart-broken, and who long to leave their own way, and who loathe themselves. The self-righteous hate the gospel, but for a burdened sinner nothing else would be the "gospel," it would only be a keen and tantalizing statement of blessings far out of reach. The gospel exactly suits those who truly own their utter need.

An Unexpected Genealogy.

EXODUS 6. 14-27 comes as a surprise: we may be sure there is rich blessing. Everything seems unusual. It stops suddenly among Jacob's sons, with Levi, and omits Hebron's family, yet gives Izhar's, and Korah's still further. Can we learn why? In part we may. 1 Chronicles 2 puts Judah first, here Judah is **not** reached: the Kingdom had not arrived: "Let My people go that they may serve Me in the wilderness" shows the aspect of worship here, hence the priestly climax. God's sovereignty too shines out. Reuben and Simeon are passed, and the younger Levi chosen, and Moses, younger than Aaron, is transferred in order (verses 26, 27). Shem, Abraham, Isaac, Jacob, Ephraim, David are similar examples: God is sovereign. Each "ending" too leads to a climax of grace on the background of judgment, e.g., Uzziel's family (verse 22) looks on to Leviticus 10. 4, and Korah's to Numbers 26. 11 and the psalm headings (e.g. 84, 85) a spared people should praise. Yes, right worship is ever the thought in view. Moses and Aaron were to bring out Israel with this object. Phinehas is the appointed climax in Aaron's family (25). Again we see grace and wrath (Num. 25. 11-13, emphasized in Law and Prophets, Mal. 2. 5, and Psalms,—106. 30, 31), and a wondrous type of Christ. But the deliverance from Egypt was not complete; Judah, (with the Priest King of Psalm 110, the Prophet like Moses), is not included here, albeit the link of the kingly and priestly aspect is foreshadowed in Aaron's marriage with Judah (verse 23, we may compare another Elizabeth, Luke 1. 5, a marriage had again united, for Mary was near of kin, Luke 1. 36). And the four women of Exodus 6, "A Canaanitish woman" (15), Jochebed (20, a nearness afterwards prohibited, Lev. 20. 19, but grace abounded—a woman of faith, Heb. 11. 23), Elisheba (23), and "one of the daughters of Putiel" (25) remind of the 4 women in Joseph's genealogy Matthew 1, where grace overruling sin is equally set forth. Even the ages recorded in verses 16-20 are not selected without a purpose. Since Gershom came into Egypt (Gen. 46. 11) and Moses was 80 years old at the Exodus (Ex. 7. 7) the 400 years of Genesis 15. 13* must include the period of the patriarchs in Canaan as "a land that is not theirs" (cf. Heb. 11. 9, Acts 7. 5), and "the fourth generation" of Genesis 15. 16 is illustrated, Galatians 3. 17 is harmonized, and Exodus 12. 40 is divided into two parts of 215 years. This means much as to all the chronology leading up to Christ's Kingdom as the sabbatic "thousand years" (2 Pet. 3. 8, Rev. 20. 4). How often God gives incidental evidence to awaken our prayerful attention. Yes, Christ is the Centre of all Scripture, and the part types in Moses, Aaron and Phinehas here exalt Him. O that we may love and honour Him more, for the Father still seeks worshippers, who draw near, because redeemed by the precious blood of "Christ our Passover."

* Punctuate, "(a) Thy seed shall be a stranger in a land that is not theirs; (b) and shall serve them, and they shall afflict them—400 years."

Separation unto the Lord.

The humble child of God should be deeply concerned to be consistent, and not to be "entangled." Holy coming out to be separate (2 Cor. 6. 17, 18) includes not entering unto any fellowships contrary to the Lord's will. For example,

- (a) Marriage with an unbeliever (or a wandering believer) is excluded.
- (b) Business partnership with those outside Christ, whether with one, a few, or a thousand, in ordinary, company, or co-operative business) is a deadly hindrance in the spiritual life.
- (c) Fellowship in a brotherhood, benefit society, or trade or other union with those who know not the Lord Jesus, cannot please Him.
- (d) Friendship with the world in daily life, and sharing of the world's pleasures, is not to His glory, nor to be expected if we have "tasted" that the Lord is gracious.
- (e) Political activity, or voting, involves a person "having in common" with those whose aims must be different from those of "strangers and pilgrims." How then can we thus be identified?

"Employment"

It is helpful to ponder different aspects of business life, that all may be "unto the Lord."

We may divide up the possibilities thus:—

- (a) Employer (care as to nature of business, avoidance of seeking "great things," of debt, of overstatements, &c.).
- (b) Partner (Inappropriate, except with a **likeminded believer**. Shares in a company, and co-operative societies are thus set aside if we would follow the Lord wholly).
- (c) Employee. (Right nature of business, where conscience as to methods is fully recognised, not undue hours to hinder spiritual responsibilities, &c.)
- (d) One completely yielded (i.e., so that one can be sent anywhere at any time without personal decision): One born a slave would be thus controlled till free (what mercy we are not in this condition: a believer would in such a case choose death rather than grieve the spirit of God. Only to **One** can the believer give full yieldedness—to Christ. If fascism, or **anything**, demands such devotion, a saved one should need to put his Lord first definitely.

Copies from Meeting Room: 61, Upton Lane, Forest Gate, London, E.7.
Correspondence welcome. Phone: Grangewood 4196.

Norman, Hopper & Co. Ltd., Printers, Boleyn Castle, Upton Park, E.13.

The Student of Scripture.

Edited by Percy W. Heward.

"God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Corinthians 4. 6.

A Word of Introduction.

*W*ONDROUS words are found in the Scriptures, unveiling wondrous facts. The glory of God shines out in Genesis 1. 3. The same glory is manifested, and yet more fully, in the "new creation". Where there was darkness—the darkness caused by sin—God Himself has given light. And within our hearts is His gracious work. And every blessing is "in Christ Jesus". How grateful all redeemed ones should be. It is because of this we have a gospel to believe, in which we can rejoice, and which we would make known. If God has not shined in our hearts, these pages would be lifeless, and indeed, impossible. Everything blessed is the fruit of God's grace. And our desire is to emphasize "the gospel of THE GLORY of Christ" (2 Cor. 4. 4), and "the knowledge of THE GLORY of God." The glory of man vanishes; and there is nothing to the glory of man, in boasting, along the way of God's salvation. We would not preach ourselves (verse 5) nor exalt a society, nor erect a human organization. Christ must be Foundation and Root, Centre and Topstone, Lord and Master, Subject and Object of our lives, homes, assemblies, publications, all—or all is vain. Is it so, by grace?

CONTENTS.

	Page
Truth and Obedience	26
The Holy Spirit and Prayer:—and Witness	27
"What God Hath Cleansed"	28
The Balance of God's Truth	32

We cannot grow in the knowledge of our Lord and Saviour Jesus Christ unless we grow in GRACE (2 Pet. 3. 18). Knowledge in the abstract will never lead to this knowledge of Himself.

The Holy Spirit and Prayer:—and Witness.

HOW dependent we are. "The Spirit also Himself helpeth our infirmities (strengthlessnesses): for we know not what we should pray for as we ought" (Rom. 8. 26). "Praying in the Holy Spirit," says Jude 20, and Ephesians 2. 18 reminds us that our access is "in one Spirit unto the Father."

May we enjoy our possessed possessions. There are wondrous possibilities in the Christian life, not because of what we are but because of what He is. The power is now available: are we receiving and using it? Or rather are we willing that He should use our yielded members? May I say "actively-yielded," for it is not mere passivity?

And as to "witness" we note Luke 24. 48, "Ye are witnesses of these things," and at once the Lord Jesus says, "And, behold, I send the promise of My Father upon you." The same message, in inverted order, is found in Acts 1. 8, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Nor can we forget the unfolding in a chapter that is full of "fruit,"—"The Spirit of truth Which proceedeth from the Father, He shall testify (witness) of me: and ye also shall bear witness" (John 15. 26, 27). Yes, as our true prayer is in His enabling, so our true witness is ever as we are in loving harmony and dependence: our natural "strength" is our weakness; but our weakness, in true humility, is our real strength. God is able to make all Grace abound, and He is faithful, and willing, and ready. The treasures of earth have often been unknown to men, and they have owned lands of untold earthly wealth without any possession of it. These things are but shadows, the blessedness is in spiritual riches. The secrets of nature are unlocked, and man discovers precious things in that which had been hitherto thrown away. But how real is the fulness of blessing that our lives often miss, because we do not believe in the Holy Spirit with a faith that expects and appropriates His mighty powers representing our beloved Lord, and indwelling us with this holy purpose.

Truth, and Obedience.

How do we, by Grace, Reach This?

VARIOUS are the paths by which our Gracious Heavenly Father leads. Sometimes He brings us through different "classes" in His school, if we may so word it, to suit our personal needs. He knows what is defective in each character, and in our spiritual training. Nor does He at all times lead the same individual in the same way, but He has the same gracious

object. But if in our speaking of His guidance, in the sphere of our responsibility, we find a tendency to **onesidedness**, we do well to seek His correction of this. For instance, if I realize that my opposition to evil is not so much instinctive, but rather through "study" of Scripture, so that I find the thought "I **must not**" before "I **would not**" there may be too much a tendency to approach truth, and God's will, through the mind and memory. I should seek a fuller communion with Himself. It is so in connexion with languages. If I find I do not **think** in a language at all, nor **feel** the errors quickly, but correct myself by calling to mind, "This is the correct tense" and "that is the plural" and so forth, I may feel "my acquaintance with the language is not living." The "spontaneous" attitude of a child is so different, and likewise the immediate detecting of taste by the **palate**, and of discord by the **ear**. This we need spiritually, do we not?

But this does not by any means suggest that the prayerful study of Scripture is secondary or unimportant. Thereby **God speaks to us**. Hence its message should be as a "living language," in the experience of our hearts, and parallel with the training of the child in the **home**. Moreover, since, in our parallel, the ear can be **imperfect in detecting** sounds, we must never forget Scripture is God's appointed test and **touchstone**. If those who emphasize the words of truth without the Holy Spirit become "mental," those who fail to examine **their own** conception of the Holy Spirit's leading, by what He has **written** in Scripture, are apt to become emotionally **mised**, while honestly thinking they are following **His** guidance. Hence we need to grow up into Christ in all things, and to reach obedience **via** prayer, **and** waiting on God, **and** through Scripture, **and** a willingness to obey Him in what we already know. It is this holy all-round training that brings glory to Him. So many are "honestly" thinking they are right, while all the time they are misunderstanding through lack of a full-orbed spiritual experience. And the result is sometimes an appearance of self-assertiveness and even complacency, a manner of criticism, a definiteness against others that pities them, and feels sure oneself has much zeal for the Lord, while at the very same time one is **driving others away** from His will, by a self-determined mannerism,—an unconscious "I" while thinking "I" has been **judged**. The very claim of this judgment, and that the activity is in the name of the Lord, makes it more harmfully **dogmatic**, if it is not characterized by a real harmony with the Lord, and **by** that true sensitiveness for Himself, which also shows "the meekness and gentleness of Christ."

The Lord's Coming is not a mere "event": it is **the** event for the Bridegroom and the Bride: even the word "event" falls far short, we look for **Him**, and shall see **Him** face to face.

“What God hath Cleansed.”

Acts 10. 15.

THREE was this message emphasized: it had, and has, a deep importance, amid so many mistakes of to-day God alone can cleanse. Peter was not to act in order that God should ratify: nay, he was to accept, and declare, what God first did and approved.

So it is ever: begone all independence! The privilege of life is to will God's will, and to say what He has first said. “Hear, O Israel,” “hear ye Him,” “he that hath ears to hear, let him hear.”

Further, all the beasts were unclean. The primary witness was against Jewish exclusivism then. Gentiles, as Cornelius, were to be welcomed. Grace is not national. But none are saved by merit or goodness. There is a heavenly acceptance, there is a gracious cleansing. **By nature** we are all unclean, and unfit for the sanctuary. Not all are “wild beasts,” but all are unclean and need cleansing. Praise be to God for the precious blood of Christ. Moreover, as the sheet was but **one**, the Jewish believer was reminded **he**, too, could not be in it, unless he, too, acknowledged himself as **equally** unclean in himself. All self-righteousness was thus destroyed (Gal. 2. 17, 18, Phil. 3. 7, 9). All pride was set aside (John 3. 3-6). If any are saved, it is ever mercy (Rom. 11. 32): there is the **same level**, and Ephesians 3. 6 shines out in its glory with Ephesians 2. 16, 17.

It is this unveiling of **grace** which affects the whole economy or dispensation, and should lead to a beautiful manifestation of God's grace personally,—both in assembly arrangements and missionary work. Truth is not only to be held, but to affect all our lives. If we recognize, and realize, that other believers are members of **Christ** how can we despise them? We are not to have our “likes” and “dislikes” but **His** love. Friction and disharmony in “a church of God” are as inappropriate as in a healthy physical body. It is a privilege to see “Christ” in one another and to know that we cannot view others in Him as “common”—they are “saints,” “holy ones accepted in the Beloved.”

The thought of a Jewish-Christian assembly and of another for Gentile believers is quite surprising. There may be, when God revives His own, five meeting places in a town, or more, but there would be but one church, with one fellowship and discipline. How can there be anything else in the mind and will of God?

“But,” some will say, “you will never get that.” True, we cannot engineer it, but is the Holy Spirit limited, and are we to **measure** Him by past failures or present fears? If to-day some dear children of God erect denominational barriers and want us **not** to do or recognize what the Lord does or recognizes, as the

“price” of “fellowship” with them, this may and should, pain us, but cannot alter His loving will. We should pray on, and keep looking up and expecting.

There was only one “sheet,” all believers should be united. We cannot transfer sects to heaven and we cannot make sectarianism work when we become more heavenly. Revival is promised, let revival be expected. Do not look down on believers, even if, at present, they take a sectarian standpoint. Be humbled that you, and I, have represented our Lord so imperfectly, and let us love them into manifest unity.

The assembly is Divinely cleansed—wondrous grace—and an assembly should be Divinely clean. Let us not excuse sin. Peter was slow, and others were slow, to learn the lesson, but it transforms everything. We are not organizing our work, but living branches in His.

How this encourages to true missionary service. Of old God viewed Israel as His witnesses (Isa. 43. 10, 44. 8), but the thought was “that others would come from a far country to an earthly centre” (1 Kings 8. 41, 42), but now we are called to be “witnesses” in the power of the Holy Spirit (Acts 1. 8), and the command is “Go ye” (Mark 16. 15). May we not be disobedient to the heavenly vision (Acts 26. 19), but seek to realize on earth God's will, not by reforming man, but in the service of God's people, who are “sons of the Day” before the Day comes, and thus living that the Lord alone may be “exalted” in our yielded lives (Isa. 2. 11).

GOD'S WAYS AND WORKS.

“He made known His ways unto Moses, His acts unto the children of Israel.”

Psalm 103. 7, see Exodus 33. 13, Psalm 77. 13, 19.

“Your fathers tempted Me, proved Me, and saw My work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known My ways.” Psalm 95. 9, 10.

“He is the Rock, His work is perfect: for all His ways are judgment: a God of truth, and without iniquity, just and right is He.” Deuteronomy 32. 4.

“The Lord is righteous in all His ways, and holy in all His works.” Psalm 145. 17.

“They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty: just and true are Thy ways, Thou King of nations.” Revelation 15. 3.

A Lesson in Sympathy?

I SAID I felt for others, and that regular visits to hospitals help this. But are we always as thoughtful as we imagine? Do we feel WITH others, as sympathy implies? A moment has altered my life for a week. Another's cough gripped me: I felt I was struck—unless the Lord should be pleased to heal. He permitted the trial. I gradually realized it more. Thus I learnt (among other things) to be patient with those who are so weak—far weaker than I. They may be very "slow" on this account. Moreover, I praise God for kindness shown by doctors and nurses, and realize how impossible it is to "satisfy" all: an ill person has a **changeable** wish. Again, how we need to pray for unsaved ones with such duties: what if they are sometimes more thoughtful than believers? And yet further:—How many trials we **might** have. What of saints with illnesses of rheumatism, etc., in other lands, and through persecution for Christ's sake, in days gone by (and to come?). Would we be very patient, and **praiseful**? Do we give thanks for the many days we have been normally well, and are we really kind to others? Do we trust God with our body (it belongs to Him), and if a **moment** brings such prolonged weakness what about a moment's sin? O that we may have closed doors, and the shield of faith, against spiritual infection, and be always on our guard. And let us neither in the physical, nor spiritual, cause **others** trouble by spreading **our** infection of body or soul. We should be concerned to quarantine **ourselves**, without exterior compulsion, because of love, but to spread love as widely as possible.

THE HIGH PRIEST'S BLESSING.

The spiritual meaning, and the personal realization now, by our exalted High Priest, are indeed primary. But, as illustrating God's perfect **order**, and the hidden beauties of nature and Scripture, we may just notice

- (a) The first blessing, in Hebrew, has 3 words, and 15 letters,
- (b) The second has 5 words and 20 letters,
- (c) The third has 7 words and 25 letters.

Thus there is the going upward, with a **regular** increase of "two" a number of fellowship, and of "five" (God's gracious use of little things) in letters, leading to 15 words and 60 letters, both divisible (as so much in tabernacle measurement) by five.

Nor would we ever forget the **threefold** blessing, suggesting as Isaiah 6. 3 our Triune God, the more evidently as the loving description is given "They shall put **My Name** upon the children of Israel." O to be more grateful for the grace of God and for **His** blessing, and the Scriptures!

Four "How's" Together.

"How say the scribes that Christ is the Son of David?"
Mark 12. 35.
"How then doth David in Spirit call Him Lord?"
Matthew 22. 43.
"How is He his Son?"
Matthew 22. 45.
"Jesus . . . beheld **how** the people cast money into the treasury."
Mark 12. 41.

THE Lord Jesus did not say the scribes said wrongly that Messiah was the Son of David. Far otherwise. 1 Chronicles 17 beautifully sets forth that He would take this lowly position and we think of Isaiah 11. 1 and Jeremiah 23. 5. But it is important to know **why** and **how** anything is said or done. A right thing may be said with a wrong interpretation, or a right thing **done** with a wrong motive, and God looks upon **the heart**. In like manner, "How is He his Son?" is not questioning the fact, but searching the heart, to lead to the **confession** that He Who was God **became** Man, became the Son of David in grace to save poor guilty sinners. "How doth David call Him Lord?" shows the wondrous reality that He was both "the Root and Offspring of David," even as Isaiah 7. 14 emphasises "birth" and "Immanuel," and Isaiah 9. 6 reveals "a Child born" Who was the "Mighty God," and Jeremiah 23. 5 passes on to the precious words "the **Lord** our Righteousness." There is no contradiction, but wondrous harmony between the Deity and Humanity of our Lord Jesus, when we realize His eternal and essential Deity, and that He "became flesh." His covenant love was the cause!

It is helpful to see that our beloved Lord, with His searching glance, beheld another "how" in this context. The "how" of **doctrine** and the "how" of **practice** are closely linked. Those who express truth without feeling can "do" much without love's devotion. May it be ours to combine the right **matter** and a godly **manner** in all that we believe and in all our actions and gifts as well.

"Whom we preach." Colossians 1. 28.

We needed **Him** Who took the sinner's place
As Substitute He died! Amazing grace!
Our precious Lord and Saviour we adore
Who all our guilt, and all our judgment, bore.
We need **Himself**, our living Saviour still,
He lives to intercede, and sits "until"
He will come back, and we His face shall see,
Around Himself to stand, like Him to be.
Each day brings **strains**—His strength as well each day.
And constant **trials**, yet **triumphs**, mark **His** way:
For **He** abides the same, in **Him** we rest,
In **Him** accepted, in **Him** fully blest.

THE BALANCE OF GOD'S TRUTH.

WE are "one-sided," truth is full orb'd. The Holy Spirit shows this in a very practical way in Exodus 23. There we read, "Neither shalt thou countenance a poor man in his cause" and "Thou shalt not wrest the judgment of thy poor in his cause." Some would be inclined to show favouritism to a poor man, through opposition to the rich, or through mere sentiment, and thus to be unjust, whereas others would look down upon the poor, and court the favour of those wealthier. Both sins are equally forbidden, hated and condemned.

The Lord Jesus illustrated the same perfect balance. We remember His holy firmness against the neglect of parents under the guise of "religion." "Ye say, Whosoever shall say to his father or his mother, A gift, by whatsoever thou mightest be profited by me." What does this mean? A man would nominally give to God's temple, and rob his parents. In like manner it is possible to be philanthropic with ill-earned wealth. But the tendency to put relatives before God's will is equally condemned. "He that loveth father or mother more than Me is not worthy of Me" (Matt. 10. 37). Here is perfect proportion,—even a harmony which a believing heart can see. One out of fellowship with God may imagine problems, and even impute contradiction, but love admires truth and its balance, truth and its completeness. We call to mind Ephesians 4. 14, 15, "That ye be no more children, tossed to and fro . . . but speaking the truth in love may grow up into Him in all things." It is this that we need, this that adorns God's doctrine. To know when to work and when to rest, when to pray and when to do daily duties, prayerfully, when to be in meetings and when to have communion with the Lord at home, when to be with others and when alone, how much time to spend on daily business, and when to refuse extras that encroach on the Lord's holy rights, when to give money directly to His work, and when to use for nourishing food and godly clothing in holy separation from the world's fashions, changeableness, and extravagance. It is so easy to take a verse of Scripture which seems to approve what "self" wishes, and to lull ourselves to disregard of another verse, or to see that which applies to "another" easily but to fail in receiving gentle reproof of our own oneness. But our gracious God and Father is so willing that we should now confess sin and be forgiven, yea, more than willing; and so willing to instruct us now by His Holy Spirit, applying the words of truth in their fulness, and proportion. Are we willing?

Copies from Meeting Room: 61, Upton Lane, Forest Gate, London, E.7.
Correspondence welcome. Phone: Grangewood 4196.
Norman, Hopper & Co. Ltd., Printers, Boleyn Castle, Upton Park, E.13.

VOL. XLI. No. 5.

MAY, 1943. FREE.

The Student of Scripture.

Edited by Percy W. Heward.

"Praising and giving thanks unto the Lord; because He is good, for His mercy endureth for ever toward Israel."
Ezra 3. 11.

A Word of Introduction.

A praiseless life is death; a day without praise is lost; a periodical lacking praise is a failure. "In everything give thanks" is a needful command and encouragement. These pages are sent forth with this object. "Information" of itself is vain. "Knowledge puffeth up." Our desire is God's glory. We have every reason to praise. There is a call to increasing worship and gratitude. "The Lord hath done great things for us, whereof we are glad." Does this magazine help you to praise God? Does it not only remind you that "praise is comely for the upright" but also attract the heart to the Lord Jesus, so that you feel like praising? The verse above refers to the returned remnant of Israel. Whenever there was revival there was praise. And there was a holy definiteness in the praise. Hence the added words "TOWARD ISRAEL". And may not we learn the lesson, and add "toward ME"? At the same time we rejoice in the Lord's love to OTHERS. Thus there is a holy balance. May every page stimulate and answer this in your life and mine.

CONTENTS.

	Page
Golden Vials Full of Odours	35
Conversational Thoughts on the Symbols	36
The Clothing of Our Lord Jesus in John 19 and 20	38

EVERYTHING POINTS TO THE COMING OF THE LORD JESUS.

I do not mean circumstances, though "the signs of the times" are to be discerned, and we know that "He is nigh." Our eyes are on Him, we are not to be occupied with them. Realizing how the first promise in Genesis is of His Coming, and the last in Revelation of His Coming again, we find all our life is arranged to remind of Himself. The rising of the sun speaks of the Sun of righteousness arising with healing in His wings, and the Lord's Day proclaims the Day of the Lord. Our gather-

ing together now prepares for our gathering together unto Him then (2 Thess. 2. 1). Baptism prophesies the resurrection of His own when He appears, and the Lord's Supper is "till He come," leading up to the marriage supper of the Lamb. Thus nature, history, Scripture, and our spiritual experiences lead us to enjoy the words "The Spirit and the Bride say, Come: and let him that heareth say, COME."

**"EVERYTHING SHALL LIVE WHITHER THE RIVER
COMETH."**

Ezekiel 47. 9.

Ezekiel 47 shall be fulfilled. God's word stands. And, as usual, there is a spiritual parallel. The waters from the sanctuary, from the place of the altar tell of the refreshment, even as the cleansing, because of **the sacrifice**. This is ever God's order. Blood and water in John 19. 34 would remind us of the altar and **then** the laver in the tabernacle court. Everything of eternal blessing is by the precious blood of Christ.

What an emphasis there is on life in the verse before us:—three times. "I shall live," "We shall live," "Ye shall live"—such expressions of Scripture come to our memory. "The promise of life" (2 Tim. 1. 1) is ever central in God's grace, and redeemed ones can rejoice in their present possession (John 10. 28), and future prospect (Rom. 6. 22) when the body shall share (Rom. 8. 23, Heb. 11. 40). May we rejoice in God's grace, and also look forward for the blessings of a millennial earth, and its contrasts with that which the first Adam and sin brought (Rom. 5. 12, Gen. 3. 18, Isa. 35. 1, 2).

"That Blessed Hope."

Titus 2. 13.

We have a hope, "that blessed Hope,"—
In gloom and grumbling ne'er to grope—
Our Hope is Christ, His coming soon,
Midnight to change to brightest noon.
We have a hope, His word stands fast,
It must come true, it is not past:
We trust, we praise, we joy, we know
That He will come, He told us so.
We have a hope, for Him we wait
And look, and pray.—He'll not be late:
Man's day runs out, His day is near,
Soon shall our glorious Lord appear.
We have a hope that purifies!
The world for worthless tinsel cries.
Children of God, step forth and be
The bride that waits her Lord to see!

**"GOLDEN VIALS FULL OF ODOURS WHICH ARE THE
PRAYERS OF SAINTS." REVELATION 5. 8.**

HOW precious are saints in God's sight, and how dear to Him are their prayers (Prov. 15. 8). We are brought again to realize the importance of prayer, and the blessedness of being made nigh by the blood of Christ, that we may pray in His Name, and in the Spirit (Eph. 2. 18). His sacrifice was, indeed, for a sweet-smelling savour (Eph. 5. 2), and everything that is in His Name partakes of the character that His finished work has given and gives to it. The saints are not viewed as personally in heaven here, nor indeed until after the sixth seal is opened. The saints are still praying amid a strain. The elders are real **individuals** (Rev. 5. 5), NOT only symbols, they are **not** the church, though their ministry of praise **anticipates** the gathering of the saints, and they delight to have "**the prayers of saints.**" How **fragrant** is prayer, and yet we oft shorten it: how graciously the Holy Spirit emphasizes the **golden vials**, and likewise the **fulness**, and yet we omit a prayer meeting with others. May our meditation now definitely bring forth "fruit."

There is a twofold witness, for again in ch. 8. 3 we have this encouragement, a golden censer, and **much** incense, given to "**the prayers of all the saints.**" Thus the trumpets are **not** after the seals. The chapter break of 7. 17 should be after 8. 1. And 8. 2 introduces a **parallel** history, (**not subsequent**) of the end time. And there is the characteristic of saintship, just as in Ephesians 1. 2. The position of "servants" (Rev 1. 1) does not shut this out, any more than "friendship" in John 15. 15 excludes the service of loving friendship in verse 20 (cf. Mal. 3. 17), the service of sonship. How delightful the "much incense" of Christ's own continual intercession (Heb. 7. 25) for His redeemed ones, in their need,—united wondrously with their prayers. His intercession is on the **golden altar**, because of His death—His death **once for all**, associated with the anti-type of the **burnt offering altar**. And "burnt offering" is rather "**ascending offering.**" The types are wondrous, and ever full of Christ. Everything one is, and has, which is precious, is **because of Him, and in Him**. What a contrast with the beast and those who are linked with him! And how different the vials from those of Revelation 16. We cannot be too praiseful for grace. Well may there be **harps** in ch. 5. 8 and they are not on the willows. And well may the words sound forth "By Thy blood" in verse 9. We are a privileged people, and should be **full** of prayer and praise. The Holy Spirit ever exalts Christ. The Pharisees prayer had no fragrance, no fruit. But when humble prayer and obedience and devotedness are united (for there, too, is "an odour of a sweet smell"), there is the acceptability which illustrates the fact that not only is prayer to be in the Name of the Lord Jesus, but everything (Col. 3. 17). Christ is to be our All in all! May this be our ever increasing joyful experience, in the gracious ministry of the Holy Spirit.

Conversational Thoughts on the Symbols at the Lord's Supper.

WHY do you use unleavened bread?—The Lord Jesus used it, and He spoke about "this." Did He use anything else, or refer to anything else? Should we?

But are you sure of this?—The Holy Spirit tells us when He chose to appoint the breaking of bread (Luke 22. 1), AND emphasizes this (Luke 22. 7, 15-19), and our Lord was "obedient unto death" (Phil. 2. 8). **Could He not have changed this, even as He was Lord of the sabbath, and broke it?**—How could this be in the light of Galatians 4. 4? Who said He broke the sabbath? Surely those who wrongly said He made Himself God (John 5. 18). The words of Galatians 3. 12, a prophecy of Christ the perfect Man, would thus be unfulfilled: how could He thus have finished His work? Where then would our salvation be? The suggestion unintentionally reflects on His perfect obedience, and takes away His right to resurrection, and all our blessing by His death (Rom. 7. 4) and in Him.

We are not, however, "under the law," are we not free to use other symbols?—We are not "under the law" of Moses but "in a law" to Christ (1 Cor. 9. 21), Who said, "If ye love Me, keep My commandments" (John 14. 15). If we have the Lord's Supper at all, should we not have the symbols He took, and of which He spoke? If these do not signify anything, why break bread at all?

But is not the important thing "the unleavened bread of sincerity and truth" (1 Cor. 5. 8)?—Deeply important: so as to baptism walking "in newness of life" (Rom. 6. 4) is vital. But does that make the symbol unnecessary or unspiritual? If so, why did the Lord Jesus approve it? We dare not charge Him with unspirituality. If any one said, "I am praying always, I do not need to kneel, the heart condition is alone important," would you feel this fully helpful? **No, but we are not Jews: unleavened bread was for them, and what did Gentiles know about this?**—The epistle to Corinthians is usually brought forward as for "Gentiles:" 1 Corinthians 5. 7, 8 with 10. 1-11 suggests they rightly knew much about these things, for they are recorded in the **only** Bible the early church possessed. I do not like to view it as a Jewish book: **the Holy Spirit is signifying** what is written (Heb. 9. 8), for our sakes **now** (Rom. 4. 23, 1 Cor. 9. 10, 10. 11, 1 Pet. 1. 11). Have you any difficulty about this?

No, but unleavened bread remains Jewish?—Why? The Lord Jesus appointed this **after** Israel's "house" was left to them a desolation (Matt. 23. 38). I should feel it strange to say, "Because God used Moses to appoint unleavened bread, therefore Christ could not arrange it." We must not restrict the Lord Jesus. **But He did not say "unleavened bread," only**

"bread." Actually the words "unleavened bread" never come together in the Greek New Testament: rather "unleavened things," and "bread" is elsewhere translated "loaf." So where "loaf" comes the **nature** is not fully described any more than where "cup" occurs, but the emphasis is on the **unity** of His person, and His people, yet the word "cup" does not make "fruit of the vine" unnecessary. Nor does "bread" alter what our Lord used. In the exact words of description and appointment alike, He spoke of "**this**" and not a "loaf." Can we vary to His glory when we **know** what "this" was? What is the difficulty in keeping to His words? Why should we want to argue for anything else? Why should any virtually shut out those who only use what their Lord used? Do you blame them?

But I think He only meant to give a picture of that which sustains life, the staff of life, and ordinary bread seems more suitable—Many things we may "think" and they may "seem" to us more suitable (we might have altered many tabernacle arrangements). But is it wise to put **our** "thinking" in the place of His doing and saying? How many, too, would have "thought" something else much more "suitable" than what God has permitted in history; and what He has prophesied as coming soon. Are we not on dangerous ground? He included several lessons in symbols chosen. Why not rejoice in all?

I repeat, the danger is formalism, and then looking down on others and being occupied with the outward act.—We agree. —Is the **remedy** alteration of His will? This objection might be pleaded against **every** outward act. The remedy we would suggest is loving yieldedness to the Holy Spirit, and humility. Strangely, none are more insistent on form than some who are determined NOT to use what their Lord used. Is there not a danger in being occupied with the **refusal** to do what He did? The **possibility** of a wrong **condition** of heart is never removed by a wrong action. Let both action and condition please Him, love and in the power of the Holy Spirit. If we use what He used, obediently and without pride, can we be grieving Him?

"Season" (Lev. 2. 13) and "tempered together" (Ex. 30. 35) are translations of the same word—"salted." How blessedly we see the salt of the covenant, and of incorruption in both. Christ had no leaven, no honey, but all was "seasoned with salt" (Col. 4. 6). How contrasted the Holy Spirit's use of the word elsewhere (Ezek. 16. 4).

* * * *

The child of God is never off duty, but he is never to be occupied with the aspect of mere duty. "Noblesse oblige" has a fuller meaning when love constrains (2 Cor. 5. 14).

THE CLOTHING OF OUR LORD JESUS IN JOHN 19 AND 20.

IT is blessed to see God's teaching in all that is recorded. What did it mean to our beloved Lord when His clothing was taken away? There was a holy contrast with Genesis 3. 7, both with Adam's nakedness, and the fig leaves.* Already had men trifled with His clothes (Luke 23. 11, John 19. 2), and God had overruled their iniquity. But now on the cross He was subjected to the grossest indignity. Yet He remained the Spotless, Holy One. His garments as well as the coat (mark the singular and plural in Isa. 61. 10) were taken, and the soldiers (for whom He prayed, Luke 23. 34) were then unmindful of His glory. Yet again we see overruling, in the type of seamless righteousness, and the accompanying garments of salvation. But they, fulfilling prophecy (Ps. 22. 18) must share: we, individually, have all "in Christ." The robe woven from the top, which must not be rent, reminds of the altar of **whole** stones on which no tool must be uplifted, whereas the veil rent from the top pictures the sacrifice placed on that untouched altar, on which the knife of substitutionary judgment must fall. The twofoldness is precious.

Then we have the fresh covering—linen clothes told of righteousness and spices of His fragrance (John 19. 40). Truly He knew no corruption. The third resurrection day, the Divine appointment as to the clothes (John 20. 6, 7) was full of meaning. Not only did everything negative the foolish lie of Matthew 28, not only did it indicate the nature of His resurrection body, which could pass through a closed door or wall, but also the provision of a robe of righteousness for His redeemed was again foreshadowed. And "the napkin" is specially mentioned, for its very **name** refers to "sweat," and shows the contrast with the first Adam (Gen. 3. 19, Luke 22. 44). No more is there the toil for Him, He "dieth no more." His resurrection clothing (e.g., Rev. 1. 13) sets forth His glory, for **our** encouragement, though there is also the unveiling of judgment (Rev. 19. 13, Isa. 63. 3), for those who have not sought Him. Truly all Scripture is given by inspiration of God, and there is a deep message for our humble and awakened hearts. Can we praise too full for what we have in Christ? The entire contrast with Genesis 3 shows how much the early chapters of Genesis mean in the understanding of all the other Scriptures. Everything leads to Christ, and let the practical bearing on worship, and our likeness to Him, be felt more and more.

* The four conditions of Adam contain much for prayerful thought. First, he was in God's likeness and glorious (Ps. 104. 2), then stripped and naked and bare, next seeking to be dressed in his own righteousness (Isa. 64. 6, Rom. 10. 3), and finally covered with a type of the righteousness of God (Isa. 61. 10).

A PAGE OF JOTTINGS.

"That there may TABERNACLE upon me the power of Christ." This is not the indwelling of the Holy Spirit, belonging to all believers. Here is a reminder of His working in the tabernacle of old, and likewise of **representing** the Lord Jesus, of Whom we read in John 1. 14, "And the Word became flesh, and TABERNACLED among us" (see also 1 Pet. 4. 14). There is a contrast with the future **changing** of our body like unto His body of glory (Phil. 3. 20, 21). Here and now is a sufficient supply of strength moment by moment (Phil. 4. 13), and dependency on our Lord suggests the need for **faith's** contact all the time. And there is to-day an **anticipation** of glory amid conditions of trial, for we read "He That sitteth upon the throne shall TABERNACLE UPON them" (Rev. 7. 15, cf. 21. 3, TABERNACLE WITH them). O that we may possess our possessions.

* * * *

Never impute to another "**motives**" unless (a) he confesses them, or (b) you have a **clear** Scriptural statement to the effect: and never impute **your** "inferences" from his words unless you **know he makes such inferences**. If you point out what **seem to you** the natural deductions, do it in a way that will seek to **win** a brother, and to **prevent** progress in error, or to bring an unsaved soul to Christ, not to harden him. Be careful that your motive is love and God's glory, not victory.

* * * *

If we think of ourselves more highly than we ought to think (Rom. 12. 3) how definitely we break the Holy Spirit's commands in verses 1 and 2 of the same chapter (The **order** of truth is ever precious). But as we realize the joy of presenting ourselves and our members to God (cf. 6. 13), true humility will be entwined, and such words as "Ye are not your own," "thou bearest not the Root, but the Root thee," "what hast thou that thou didst not receive?" will be enjoyed by living faith.

* * * *

Wheat remains wheat, and tares remain tares, but the united **testimony** of a separated church is hindered. Yet the "little flock" is still His, but the wolves in sheep's clothing are never His. The Lord knoweth then that are His (2 Tim. 2. 19). There is **His** wheat, but **not** His chaff. Christendom is a caricature of Christ, but the Holy Spirit still works in the members of His body. Grace guarantees their preservation, but truth calls for their separation unto Him. "Awake, thou that sleepest and arise from the dead" is a clarion call.

* * * *

We do not theorize, we believe: we would not scheme, we would love. Our Father has made us His children to have a spontaneous confidence and obedience toward Himself in His words, in the joy of the Lord Jesus, and the enabling of the indwelling Holy Spirit.

“ THY PEOPLE,” “ THIS PEOPLE,” “ STIFFNECKED PEOPLE,” “ THY PEOPLE,” “ HIS PEOPLE.”

Exodus 32. 7, 9, 11, 12, 14.

Wondrous are God's dealings. He used words—truthful and solemn and painful words—that called forth the love and confidence of His servant Moses. The Lord said to Moses “ thy people,” and Moses, in simple faith, pleading the covenant, could say “ THY people.” Then there comes the glorious record of grace in verse 14, which God, hearing prayer, showed unto His people; and He is the same to-day. He still delights to hear believing prayer. The prayer of the upright is His **delight** (Prov. 15. 8). We call to mind the words, “ I have pardoned according to thy word ” (Num. 14. 20, note verses 18, 19). Do we realize the power of prayer, and the blessedness of asking, seeking, **knocking**,—yea, the appointed blessedness of **importunity** (Luke 18. 1-8)? God will not blame us for too much faith. He will not reprove us for too much importunity. Far otherwise. The Lord Jesus lovingly rebuked for littleness of faith.

“ ONE.”

“ That they all may be one ”: “ Perfected into one.”

John 17. 21, 22.

One heart, one soul, God's saints should be,
 One mind, one mouth, from schism free,
 Oneness of love the world should see.
 “ Impossible ” self will would say,
 “ All have their thoughts, their wish and way ”:
 But is not **God** the same to-day?
 Born of the Spirit, by Him led,
 We would, as members, own one Head,
 And simply do what Christ hath said.
 Let true **repentance** now begin,
 His word be written now within,
 Cause love to Him, and hate for sin.
 Whate'er is **NOT** from Him—remove,
 Begone traditions, fear each groove,
 And seek that **He** may all approve.
 The Holy Spirit is the same,
 Divisions are **our** sin, **our** shame,
 We have one life, one Lord, one Name!

Revival from God is first within, then without; first personal, then collective.

Copies from Meeting Room: 61, Upton Lane, Forest Gate, London. E.7.
 Correspondence welcome. Phone: Grangewood 4196.
 Norman, Hopper & Co. Ltd., Printers, Boleyn Castle, Upton Park, E.13.

The Student of Scripture.

Edited by Percy W. Heward.

“ The Lord your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him.”
 2 Chronicles 30. 9.

A Word of Introduction.

THE words of the Lord always encourage a tender heart. The PRINCIPLE expressed above is deeply important. Let us always remember that WE are those who turn from Him when there is “ distance.” He is always so lovingly ready for us. “ The Lord is with you, while ye be with Him ” (2 Chron. 15. 2). The present dispensation emphasizes the same precious thought. “ Draw nigh to God, and He will draw nigh to you ” (Jas. 4. 8). How beautiful too, is the promise, “ When thou . . . shalt return unto the Lord thy God . . . then the Lord thy God will turn thy captivity ” (Deut. 30. 1-3), yet to be fulfilled. And we see even the same thoughts as to nations. 2 Chronicles 6 may hint this in verse 32. But the deeply important matter is a humble realization, “ We have sinned ” (verses 37, 38) Jeremiah 18 7-10 shows that this is impressed on all the ways of God. He never EXCUSES sin. How can He? With a heartfelt desire for repentance among His redeemed people primarily, and with prayer that God may cause a breaking down BEFORE HIM among all classes and nations, are these pages sent forth.

CONTENTS.

	Page
Some meditations on Hebrews 11	43
“ It had been good for that man if he had not been born ”	46
Godly Practice	48

“ He saw **there** ” (Matt. 22. 11). The man without the robe was “ **there**,” as it were, far off. The solemnizing question was “ How camest thou in **here**? ” (verse 12). Those rightly robed are **not** afar off. Blessedly they are viewed as **with** the One Who invited. His gracious and glorious “ **here** ” is (and will be) theirs.

“ WHY SHOULD THERE BE WRATH AGAINST THE REALM OF THE KING AND HIS SONS? ”

Ezra 7. 23.

THIS question of Artaxerxes is Divinely recorded for a purpose. Men forget that the Most High ruleth in the kingdom of men (Dan. 4. 17, 25). The whole book of Daniel is written to prove this: “ The God of heaven hath given thee a kingdom,” “ The Most High God gave Nebuchadnezzar thy father a kingdom,” “ He removeth kings, and setteth up kings ” (Dan. 2. 37, 5. 18, 2. 21). The present day tendency to obliterate or ignore the thought of God’s sovereignty is a peril. “ But,” you say, “ it is acknowledged.” In theory, or in practice? By many or by few? The **reality** of God, and the **reality** of God’s sovereignty should be emphasized. “ All the earth is Mine ” is God’s declaration in Exodus 19. 5. He still intervenes.

Hence Artaxerxes rightly felt the sin of going against **Israel**. Though they were in captivity then. Anti-Semitism was, and is, a **sin**. It will bring wrath eventually. And this **principle** applies always to **God’s** choice. Hence before Israel were brought out of Egypt as a nation, the **principle** of Psalm 105. 14, 15 was applied to Abraham, in the case of both Pharaoh and Abimelech (Gen. 12. 14-20, 20. 5-7), and thus God watches over His own, in their pilgrim life to-day. His heavenly people are found in all lands upon earth, and He sustains and protects them.

Persecution of children of God is a serious **crime**. It is governmentally and essentially immoral, and can only bring judgment. The disregard of this fact, even when the “ persecution ” is but in little things, is perilous. And if the believer, on the other hand, forgets this and flies to human methods of support, he sins. The Divine unveiling of God’s dealings with men as men, and nations as nations, is important. And it involves a responsibility for God’s children. Ezra 6. 10 illustrates the point: “ Pray for the life of the king, and of his sons.” We compare “ I will therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty ” (1 Tim. 2. 1, 2). Children of God are not to be indifferent to present government, they are to be prayerful. If they are “ called out ” (the meaning of the word “ church ”), because chosen out (John 14. 19), they are never to be careless. Far otherwise. True, they should not be politicians, but they should have a far higher role than any office they could fill in their own natural ability, and that role is one of intercession. If they fail to be a blessing to the land of their birth, and their privileges, by true prayerful power, they sin:—yea, they are in disgrace. This denial of the heavenly calling is as serious as worldli(ke)ness. O for God’s reviving!

Some meditations on Hebrews 11.

THIS passage is not to be isolated: ch. 10. 38 belongs to it, ch. 12. 2 is part of it: the path of faith amid trials is shown, with the definite encouragement to the Hebrew believers to “ call to remembrance the former days ” (ch. 10. 32), and to “ consider Him That endured such contradiction of sinners against Himself,” lest they were wearied (ch. 12. 3).

This deeply practical meaning characterizes Scripture. We would not “ study ” the subject theoretically, but realize its power spiritually. We long that God may apply His words, in living power, to our receptive hearts (Jas. 1. 21), and that we may never “ draw back.”

The whole records **God’s** “ witness ” to His faithful ones. “ A good report ” in 11. 2 is from the same root as “ witnesses ” in 12. 1. Does this signify their witness to God, or **His** to them? Primarily the former, as 11. 4, 5 would make clear:—“ **God** testifying of his gifts,” “ he had this testimony, that he pleased **God**.” God delights to speak well of His people! He does not continually repeat their failures, nor does He lead us to remorse. Hence this chapter designedly **omits** Abram’s delay in Haran till his father was dead (Acts 7. 4), omits Sarah’s laughter of doubt (Gen. 18. 12, 13), omits Isaac’s mistaken choice (Gen. 27. 1-4), omits Jacob’s many falterings, omits Rahab’s fear (Jas. 2. 25), and omits Barak’s hesitation (Jud. 4. 8). But His condescension does not mean that we excuse our own sins. O that His love, and His delight to see all that is true faith may awaken our repentance, and encourage our faith to grow! So shall we find victory.

Is it not helpful to notice that the first act of faith before us is associated with full confidence in the Scriptures?—“ Through faith we understand ” (Heb. 11. 3).* Evolution is a deadly error.

Then the **first** man who is before us as a believing one is Abel, who was killed: and the last mentioned in Hebrews 11 are in “ dens and caves of the earth.” Can we not trust God amid trials? He has not promised an easy path, but He has never failed His own, nor will He. “ Nevertheless afterwards ” (Heb. 12. 11). The omission of Adam, and the exclusion of Cain, Ishmael, Esau, and others from this chapter must impress. Scripture gives no universalism, no false encouragement.

Abel believed God as to a sacrifice, and **through that sacrifice**, as well as through faith, he **still speaks in the pages of Scripture**. The present “ speaking ” of Scripture has been before us in Hebrews 3. 7 and 10. 15. It is clear that we are “ compassed about ” with God’s witnesses in **Scripture**. The need is

* Lit. : “ The *ages* were fitted together by a word of God.” Apparently an allusion to God’s *first* recorded utterance. “ Let there be light,” which was so exactly fulfilled : “ and there was light.” How different the devil’s attitude to God’s words in Genesis 3. 1. It is remarkable that the *last* recorded words “ Surely I come quickly ” are likewise repeated, not yet in fulfilment, but by *the expectant man of faith*. “ Come, Lord Jesus.” A booklet, “ Without Form and Void,” is available.

for a living faith as to God's written words if we would run the race. The Holy Spirit uses Scripture. When the enemy would weaken us he attacks the Scriptures. We may, in passing, notice Abel's blood crying from the ground—retribution (Gen. 4. 10), Abel speaking by the typical sacrifice, and the Antitype, Whose blood speaketh better things than Abel (Heb. 12. 24). Thanks be to God for the once-finished work of our adorable Substitute.

The second believer here mentioned is caught away. How appropriate is this. The Hebrews have just been reminded of the Lord's Coming (10. 37), and so fittingly we have first a type of the martyrs who are specially mentioned in the first resurrection (Rev. 20. 4) AND then of those who are alive and remain unto the Coming of the Lord. The practical bearing of the whole chapter is for us, too (Rom. 15. 4). We need not only head knowledge but living confidence in our loving Lord. He knoweth the way that we take, and says "I will be with him in trouble" (Ps. 91. 15). He does not always remove the waters, but His presence comforts (Ps. 23. 4, Isa. 43. 2).

Hebrews 11. 6 helps further as to the meaning of "faith." Thank God for the "must." Faith has (a) a Persuader, (b) a Persuading, and (c) one Persuaded. (a) "God is"—the Person. (b) "He becomes a Rewarder" His Word kept. (c) "Of them that diligently seek Him"—the ones persuaded. Only as these three thoughts are before us is there the fullness of blessing. Faith has an objective resting place, but faith must include a subjective experience. It is NOT limited to emotion, but it must be truly "emotional." Faith as a mental acceptance is lifeless (Jas. 2. 26).

Noah is next before us—he was warned of God. Abraham follows—he was "called." Faith has God's word: it is not a vague feeling: it is not "wishful thinking," it depends on a living God, it appropriates His living words.

How can faith grow unless we feed on His words? A neglected Bible means lack of faith: omitted communion with God means ignorance of His standpoint, His ways and wishes (see Ps. 103. 7, Jer. 23. 22). As we enjoy fellowship with God, and delight in His words, we shall know the privilege of faith and prayer and expectation according to His will.

I have been helped by seeing Abraham's twofold hope—(a) "The land of the promise" (verse 9: earthly), and (b) "the city which hath the foundations," "a better country, that is an heavenly" (verses 10 and 16, see ch. 12. 22). Is not this twofoldness in Matthew 28. 18, and 5. 3, 5 also? Do we not see it in Genesis 13. 16, and 15. 5? (cf. Heb. 11. 12). Was not Abraham himself impressed by the words "Possessor of heaven and earth" (Gen. 14. 19, 22)? The Hebrews needed to realise a present entering within the veil (Heb. 10. 19, 20), and a kingdom in view (Heb. 12. 28). And do not we have the same need? The realization of our relationship NOW to our Lord is vital, AND of His appearing SOON (Col. 3. 4, so in 1 John 3. 1, 2). If we forget our heavenly calling and if we lose sight of "that

Day" we soon become "slothful" (Heb. 6. 12). May it be fittingly said to any of us "call to remembrance the former days" (Heb. 10. 32), and "Remember therefore from whence thou art fallen and repent, and do the first works" (Rev. 2. 5)? "Let us not be weary in well doing" (Gal. 6. 9), for "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4. 18). "Grow in grace" (2 Pet. 3. 18). This is the will of God, and "faithful is He That calleth you, Who also will do it."

I have been helped by three climaxes in Hebrews 11. First, the detailed histories lead up to Rahab (verse 31), a deep encouragement to Gentile believers, and the two contrasted women, Sarah and Rahab, will, doubtless, be a constant refreshment to our sisters in their never-easy path. Evidently, the thought of "Strangers and pilgrims" is before us throughout, and as soon as the land is reached, there is a pause. But Joshua did not give rest (ch. 4. 8, marg.), and so the undetailed enumeration leads to the second climax in "David also, and Samuel and the prophets." Why not Samuel and David? Because here we have not David the king on his throne, but the anointed yet rejected one, as 1 Samuel 16. 13, 25. 1 so appropriately shows. David is the second pilgrim-climax because he conquered "the place" which the Lord chose to put His Name there. But the kingdom was soon divided, and "the prophets" remained a pilgrim people. The third climax of the list of unnamed faithful ones (verses 33-38) ends with "dens and caves of the earth." Then the eye of faith is caused to look off unto Jesus "the Author and Finisher of the faith" Who is set down on the right hand, and on the throne as the accepted Sacrifice and High Priest, and Who will come again to sit on His throne as the Glorious King (Rev. 3. 21). Thus we have entered into rest because He is the Priest (Heb. 4. 10), and have now the heavenly access, but "let us labour to enter into that rest" that "remaineth" (Heb. 4. 9, 11), even the future millennial kingdom with its earthly blessings (Prov. 11. 31). The Hebrews became slack in forgetting both: may we, quickened by the Holy Spirit, become more diligent in remembering both! Faith without works is dead (Jas. 2. 17), even as works without faith (Heb. 6. 1), but as we see that we have the same prospect as the old time saints (Heb. 11. 40), and look for the same city and country, let us rejoice that He Who sustained them will not fail us. The "times" may be trying but He is True. A number of "little things" often "wear out the saints of the Most High" and we become gradually less separate and definite. "Giving up" becomes a burden, when we overlook what we have in Christ. If we have a Demas-like tendency, if our eyes covet the once-despised tinsel of a changing world, let us seek grace at once to have the bold determination of a Moses, who "chose" to suffer affliction with the people of God, and esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Heb. 11. 26).

**“ IT HAD BEEN GOOD FOR THAT MAN, IF HE
HAD NOT BEEN BORN.”**

Matthew 26. 24, Mark 14. 21.

THIS solemn verse has been made a battleground in connexion with the thought that Judas will yet be “reconciled.” The strongest language has been used, e.g., with reference to the usual rendering we are told that “anyone, no matter what his reputation for scholarship . . . who seeks to force this false rendering on his dupes, automatically brands himself as utterly untrustworthy and apostate,” and again “Any ‘scholar’ who is able to check this by the Greek, and yet clings to the false rendering, places himself outside the pale of humanity.” Such wording seems to show a heart out of harmony with God. Claiming “reconciliation” for “the son of perdition” it judges the hearts and motives of others unsparingly. Continuing—“This text is a test of all who claim to believe God, or the inspiration of the Scriptures,” and “Have you had a little Greek? Check it for yourself, unless you are afraid of being cast out of the synagogue.”

We would definitely approach the Divine testimony humbly and firmly keeping to **God’s words**. We are convinced the critic’s claim that the only meaning can be “Ideal were it for Him if that man were not born” cannot be borne out by a true knowledge of the language used by the Holy Spirit.

There are **two** possible translations: either both are correct, or the one that fits in with other Scriptures. The one offered us above would imply it would have been good for the Lord Jesus had Judas not been born. Is this true? Did not our beloved Lord acknowledge all as the Father’s will! Would it have been good for Him if He had not been betrayed? “Good,” if He had not died? Did He not say, “For this cause came I unto this hour” (John 12. 27)? Acts 2. 23 stands true, and Romans 8. 28 was fully illustrated in the perfect experiences of Him Who fulfilled the words of Psalm 40. 6-8. We dare not deny this. This translation fails to satisfy.

The other perfectly grammatical translation, ignored, is “Good were it for him, if he had not been born—that man!”—all referring to **one** person. In this case “that man” is (a) in apposition, (b) explanatory, and (c) emphatic to show who is meant by the word “him.”

1. “Him” can naturally refer to Judas, already mentioned.
2. This entirely fits stress on “that man” in the Lord’s repetition of a solemn description.*
3. It links with other Scriptures, and their teaching as to “the son of destruction.”

* The Hebrew strikingly illustrates the repetition of “that man” in a context of judgment: see Deuteronomy 17. 5, 12.

4. It harmonizes with the emphasis elsewhere on the **last** word (e.g., Heb. 7. 4, “To whom Abraham gave a tenth of the spoils—the patriarch”—our translation does **not** bring this out).
5. It strikingly accords with the **very same idiom** in Matthew 18. 8, 9, Mark 9. 42, where the added words concern **the same person, not two**. Particularly Mark has the same “if.” And notice that this language is used by Christ about the ungodly (“good were it”) in these verses, **not** concerning Himself. This is more emphatic, if we link up Matthew 18. 7, for we see that the “woe” and “good for thee” both deal with sin. (Matt. 5. 29, 30, 18. 6 is somewhat similar, with another verb, and verses like 2 Peter 2. 20, 21 show the Scripture use of such expressions to solemnize us.)
6. The **repeated** subject “That one” occurs **afterwards** for repetition in John 5. 11, 9. 37, 10. 1, 12. 48. It seems remarkable that three cases are words of the Lord Jesus Himself. Frequently He gave a peculiar emphasis (His allusion to Judas with a nominative and dative in John 13. 26 is impressive).‡

If, therefore, there is nothing in grammar, or context, or other Scriptures to oppose this translation, to **ignore** or **oppose** it is very unsatisfactory, but to accept it is right, and in accord with the teaching of the Holy Spirit throughout. The fierce language of the critic is not only inappropriate in manner, but unfounded in grammar, and shakes confidence in his other translations and criticisms. How important to be kept from sin, and subject to the Lord.

‡ Strikingly, too, the punctuation needs alteration in another verse regarding him, “None of *them* is lost:—but the son of perdition that the Scripture might be fulfilled” (John 17. 12). This harmonizes with ch. 18. 9, and such verses as 6. 37, 70, 10. 28.

Zechariah 4. 6, 7.

Why? God’s Spirit worketh still,—
Great the **mountain**, nought **our** might!
It has vanished from our sight!
O that grace our hearts may thrill.
Look at mountains and despair!
Look to Christ, and joy in prayer!
Mountains shall become a plain,
Oft proved love is proved again.
Do the “small things” seem **too** small?
Trust in God Who uses all,
Makes the top stone crown His ways,
Causing shouts of grace, and praise.

GODLY PRACTICE.

An attitude of accuracy may be the reverse of attracting to Christ. There may be a mere performance of duty, a cold strictness, a rut of outwardness. But it is not this which is on my heart now. There may be a real enthusiasm, and even joy, as to the commandments of the Lord, and yet, entwined therewith something of apparent pride, or, at least, a continual claim of being led by the Lord, which, (unconsciously to the one making or implying it) dishonours Him before others, and also reacts on our personal sensitiveness to feel how we fall short. But victory is possible, and a spiritual manner of gracious responsiveness to Him Who brought us is to be sought. Not that we are to be ever **saying**, "I fall short." This may be a harmful habit as much as "I was led," and may (imperceptibly) bring inferences of expecting, and even excusing, failure. The healthy condition of communion with God is the true remedy. No one digests food by effort. The subconscious (and the unconscious) exercise of the physical life in the various members of the body will help us to understand this. Talking about digestion is not digestion. I cannot make this thing, or that, become muscle or bone or nerve. But I can act wisely as to what I eat, and when, and how, and as to how I deal with the general building up of the varied parts of the body entrusted to me, so that all may together healthily accomplish that which God has appointed. And so is it spiritually. Violent remedies, and occupation with corrective measures, may more than hinder. Emergency actions are not to be viewed as normal. Health spiritually is no more a matter of jerks, and sudden actions, than health physically. O that we may realize the all-round growth, and building up, and the **beauty**, and godly attractiveness, of a balanced Christian life. The Holy Spirit has come to indwell that this may be our privilege. He brings this about unless He is opposed and "grieved" (Eph. 4. 30). The opposition may not be deliberate, it may be of the nature of forgetfulness, but the effect is the same. Again we would plead for the beauty, and spiritual freshness, of a healthy Christian life. Illness is neither the aim, nor the willing experience, of any physically (Eph. 5. 29), nor should it be spiritually.

Seven times is the word "pure" of Exodus 30. 23 translated liberty (e.g., Lev. 25. 10, Isa. 61. 10), and it occurs nowhere else. Have we not the thought of "freely flowing?" There was no **compulsion** of the Lord Jesus: He delighted in the Father's will, and all graces **flowed** freely from Him.

Copies from Meeting Room: 61, Upton Lane, Forest Gate, London, E.7.
Correspondence welcome. Phone: Grangewood 4196.

Norman, Hopper & Co. Ltd., Printers, Boleyn Castle, Upton Park, E.13.

VOL. XLI. No. 7.

JULY, 1943. FREE.

The Student of Scripture.

Edited by Percy W. Heward.

"If ye know these things, happy are ye if ye do them."
John 13. 17.

A Word of Introduction.

BY God's grace we can say, "Hitherto hath the Lord helped us." But He is "able to do exceeding abundantly above all that we ask or think." He can work sovereignly, but He can not APPROVE of unbelief, and oftentimes we realize that the PROMISES to believers have a precious, and stimulating, "if." Our heart's desire is that these pages may make the "if" of Scripture a delight to disciples, even as the "shall's," and that we may BOTH "know" AND "do" the will of God. We call to mind another passage where these words are Divinely linked, "If any one will to DO His will he shall KNOW of the doctrine" (John 7. 17). A somewhat different aspect is found in 1 John 2. 29, "If ye KNOW that He is righteous, ye KNOW that every one that DOETH righteousness is born of Him." But it includes the one who "does" himself, and the link of "knowing" and "keeping."

CONTENTS.

	Page
Why a Week?	52
The Book of Habakkuk	53
Standing up for our Rights	55
The Holy Spirit and Prayer	56

The Missionary standpoint of the present Dispensation.

IT is a joy to realize this, and it will be helpful to collect some of the Divinely appointed evidences.

1. The name the Lord Jesus gave anticipatively to His disciples ("apostles") seems to suggest a wide going forth (the word was used among Greeks to suggest crossing the seas). This is the more striking, because

- “apostles” are first (1 Cor. 12. 28) and fundamental (Eph. 2. 20) as to the church.
2. The prophecies of the Lord Jesus imply a world-wide ministry (e.g., Matt. 24. 9-14, John 10. 16, cf. 12. 32), and His parables confirm (Matt. 22. 9, 10).
 3. His commission after His resurrection was decisively missionary (Matt. 28. 18-20, Mark 16. 15, Luke 24. 47, Acts 1. 8).
 4. The gift of tongues involved the setting aside of Hebrew (not used in any book of Scripture afterwards), and the stress on “our own tongue wherein we were born” (Acts 2. 8, cf. verses 6 and 11).
 5. The Holy Spirit in Acts records approvingly how Philip was brought from serving tables to missionary labour among Samaritans, and one from Africa (Acts 8. 5, 26. 27).
 6. The same book, beginning at Jerusalem, ends at Rome, and leaves out other persons and things to record the ministry of one who was definitely called to missionary labour in ch. 13. 1, 2, and whose journeys in this service are detailed (and his fellow workers were chosen to encourage missionary interests in all gatherings, Acts 20. 4).
 7. The epistles indicate that assemblies should have a very definite missionary interest (Rom. 15. 24, 2 Cor. 10. 16, 17, cf. Acts 13. 1-3, 14. 27).
 8. The Old Testament prophecies such as Isaiah 42. 6, 49. 6 applied in Acts 15. 14, and those mentioned in Roman 15. 9-12, indicate that the present spiritual preparation for “that Day,” during the time the kingdom of heaven is in “mystery,” set forth the testimony of Christ among the nations.
 9. The unveiling of “the mystery” of Ephesians 3. 6 and Colossians 1. 27 entirely harmonizes with this.
 10. The basis-type of the Firstfruits picturing the resurrection of the Lord Jesus leads on to a “harvesting” of fruitful souls, detached from worldliness (the corn becomes less rooted in earth, and scorched, to be golden) in the present pilgrim age.

Yet we need to know these facts not only in theory, but in joyful experience. Are we truly concerned as to souls of all nations? Do we pray much that the Lord of the harvest will send forth labourers into His harvest (Matt. 9. 38)? Do we rejoice in those who go forth for His Name’s sake Whose Name we bear (3 John 7)? Do we enjoy the climax in Revelation 5. 9, “Thou wast slain, and hast redeemed to God by Thy blood out of every kindred, and tongue, and people, and nation”?

THREE GENEALOGIES OF ADAM.

We find one in Genesis 5. It leads up to the flood, but, thank God, there was deliverance in **one** ark. The next we have in 1 Chronicles. The standpoint of that book is quite different from Genesis. It begins not with “God created” but with a **man’s** name—Adam. This genealogy leads on first to the days of David, and then, solemnly, to captivity (ch. 5. 26, 6. 15). The third is fully contrasted with both. It leads **back** to Adam, but the Lord Jesus Christ is its Beginning, Centre and Joy (Luke 3. 23-38). How blessed to realize that He came to loose the works of the devil (1 John 3. 8, with Luke 15. 16), and to deal with the sin, death, thorns and all that were brought into the world through “the first man.”

The genealogy of Genesis 5 indeed tells of grace, for it is contrasted with Cain’s in Genesis 4, and includes Enoch and Noah who are said to have “walked with God.” But it provides no Deliverer, only a type. The second is not without its refreshment of a prayer-answering God. But the third is full of joy for “the Word became flesh” (John 1. 14), and in the body of His flesh bore our sins once and for ever.

We cannot be too thankful for the relation of Scripture to Scripture, and the unity and harmony of the whole, and for the blessed reminder throughout that our beloved Lord is central. Without Him we have, and should have nothing. In Him we have, and shall have, everything. He took the nature of man, that we, who were by nature children of wrath, might become children of God, and that we might realize the heavenly genealogy, “A seed shall serve Him; it shall be accounted to the Lord for a generation” (Ps. 22. 30, with Isa. 53. 10).

“A WELL OF WATER.”

John 4. 14.

“RIVERS OF LIVING WATER.”

John 7. 38.

“A well of water” is the gift of grace;
No reservoir, self-filled, can take its place:
Within the heart, a constant, living spring,
Such is the joy that Christ hath died to bring.

But is that all? A blessing but **within**?
A joy alone, then heav’n to enter in?
Nay, living streams to others flow **without**,—
An **overflow**, of this we have no doubt.

Then let us seek to live that Christ in us,
Enriching others, spreads **His** blessing thus:
’Tis so with fruit, the Root through branches gives
The rich supply,—its life within them lives.

Why a Week?

IN our consciousness of limitations and frailty, we do praise God for the rest of the night. If there were no "darkness" we should find a growing tendency to rush and excitement. The night helps to restful sleep.

In like manner, we see God's benificence in the appointment of the week. Unlike the month and the year, it is not primarily associated with the moon and sun, but with God's own sovereign appointment, and is a memorial of creation, and a testimony to the truthfulness of Genesis 1. 1—2. 3 (Ex. 20. 10 refers to this). If there were no break for a year, or even for the "round" of the moon, there would be a long strain for the human frame. God indicated this even for unfallen Adam, much more does a fallen creation need the help physically. Human expedients instead are cruel. Commercialism with its ceaseless whirl must become harsh and "killing." The evidences of God's care for His creatures should never be overlooked: "the tender mercies of the wicked are cruel" (Prov. 12. 10).

The principle is important in varied ways. God knows the tendency to forget Him, and the weekly appointment is particularly a reminder, as we have seen of Himself and of His authority, of His word and His work. Moreover, it teaches us the danger of "changeless routine." We do not plead for changeableness, but there is a peril in monotony. Our very modulation of voice illustrates this. The unvarying continuance of the same thing is not God's will. He blesses variety of food, in measure, and variety of duties. It is easy to "crave" for changes, and that is wrong, but in the training of children, and in our own arrangements, God blesses some change. So in spiritual gatherings, it is a joy that He grants blessing through the visit of a brother and sister from another gathering, and uses a believer from Israel to bless believers from the Gentiles, and He gives encouragements when saints of different earthly nationalities can meet together, and be helped by one another's different experiences. Let us not forget this in seeking His blessing, though our trust is not in means and methods, or even in members of Christ, but in Himself. When God sanctifies instruments of blessing He never leads from Himself but to Himself, and all the glory is His.

To children of God there is a deeply important additional message in the "week." We have not only a memorial of creation, but of a new creation. A saint has not work leading to rest, but a rest leading to work. He begins with that which is of God, for there was nothing in himself to prepare for God. He begins with resurrection ground in Christ Jesus. How blessed is this. O to live in the light thereof.

How definitely we can praise God for all His appointments, and His messages by everything. May we live in the joy of such love, and thus let us become increasingly conscious of His interest in all our pilgrim life. How vast are the possibilities of a daily experience of Himself, and of a continued abiding in His will, with a constant reflection of our Lord, and representing of Himself, in the enabling of the Holy Spirit.

THE BOOK OF HABAKKUK.

Not a detailed exposition, but a few thoughts from this "minor" Prophet's message whence the Holy Spirit quotes so decisively against error (Rom. 1. 17, Gal. 3. 11, Heb. 10. 38, from Hab. 2. 4). Chapter divisions are usually human, but they may fall in line with Divine demarcations, and it is so here. Do we read these books as often as we should? If one is mentioned some cannot even find it. In chapter 1 we find Habakkuk speaking—he "cries," he asks "Wherefore?" But in chapter 2 he rather wishes to stand upon his watch, and to hear, and only to answer when reproved (we cannot but think of Job 40. 1, 2). In chapter 3 the prophet prays—and praises. Is there not a deep meaning in all this? Do we not find the tangle of earth's affairs to-day set forth in chapter 1? I have read parts of it to unsaved men, to set forth what God permits only awhile, in perfect wisdom, even as He uses an Assyrian (Isa. 10. 5-15). The mill may be worked by the seething floods of water when directed into a channel, and the wrath of men must be overruled to serve His perfect purpose (Ps. 76. 10). God knows the end from the beginning, and His clock is never behind. "As for God, His way is perfect." The view of "men's blood and the violence of the land, of the city, and of all that dwell therein" is very real and appalling. But there is a time limit:—"Now will I rise, saith the Lord, now will I be exalted; now will I lift up Myself" (Isa. 33. 10). We think of Psalm 2. 1 as we read the words "the people shall weary themselves for very vanity."

Everything leads us to long for the coming of the Lord. There is no other real "hope." "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (verse 14).

But, meanwhile, shall we doubt? Though there be "quivering" of the lips at first (ch. 3. 16), there is strong confidence, although the fig tree shall not blossom" (17). It is here that the prophet finds rest, circumstances neither make, nor mar, his rejoicing: "I will rejoice in the Lord, I will joy in the God of my salvation" (18). It is this attitude we need, even a simple confidence in Him. Have we this? The believer should be distinguished from all others. He shall not be afraid of evil tidings, his heart is fixed, trusting in the Lord" (Ps. 112. 7).

ONLY A BROKEN PLATE.

Merely a "little thing," yet not too trivial for prayer, nor to ask, "What is God teaching me?" Possibly many things:—among them—(a) Not to be hasty or complain if others break something, (b) to distinguish godly concern and worry, (c) to be humble, and realize how easily I may fail, and how natural "self-excusing" is. Often we pray after any "accident": does not our Father remind us we are sometimes too "occupied" for protective prayer first?

And it was only indirectly broken—"something slipped on it." But God permitted "it" to be there, and the "slipping." How graciously He has often prevented someone being "there" when I slipped, etc. We think of the inadvertent death of Numbers 35. 23. If only the other had not been there. How often God has thus prevented us causing injury to others. Have we thanked Him? Do we realize how a little slip may bring a great and lasting trouble, or, on the other hand, something greater may be restricted in the results by God's mercy? Have we both prayed and praised about this?

And the plate cannot be the same as before! A spiritual parallel rises before me. O God and Father, the heart cries, preserve from a moment's sin with far-reaching effects.

Again one is conscious how much we are all concerned with that which is "seen"—e.g., a sudden breakage. But we may damage many things gradually without "seeing," and thus forget the accumulative effects. And so is it in our spiritual life, for everything has a spiritual parallel. How often we are hindered in our life, and testimony, by a number of details, and hinder others, and yet do not perceive this because the steps are gradual. But does not our Father appoint that we should not need a greater and sudden failure to open our eyes? O for a holy sensitiveness. We cannot be too sensitive to His voice.

And how many more lessons may be wrapt up for us in a tiny matter, as a broken plate. Let us receive the blessing, and, praising God for all overrulings, please Him more, and never excuse one failure because of His tenderness and His teaching.

Have you noticed the twofold sending of servants in Matthew 21. 35, 36, and in Matthew 22. 3, 4? The chapters are not separated by the Holy Spirit. But whereas in the first parable we have the Son then sent, in the second we find the armies (of Rome, against Jerusalem), when those who should have heard, and welcomed, had refused (22. 7). The order of the parables, and the meaning must impress our hearts to-day.

We need grace not to be irritable, more grace not to be irritated, most grace not to be irritating—it may be unconsciously.

Standing up for our Rights.

HOW natural it is. And a godly believer may be temperamentally inclined to this, and results may appear to justify it. One may argue, "But if I do not, I shall be trodden down," or "It is not right to let those who are wrong have their own way." Yet the words ring out, "Be patient, therefore, brethren, unto the Coming of the Lord" (Jas. 5. 7) in an economic context. And of our beloved Lord it is written, "Who, when He was reviled, reviled not again; when He suffered, He threatened not" (1 Pet. 2. 23) and the context emphasizes the point "Leaving us an example, that ye should follow His steps." Are we doing this? Are we the "meek," in reality?

"But why should I put up with this or that?" Your Lord has marked out the path. The attitude of submission is quite unpopular, but appointed (1 Pet. 2. 13, 14). It is not merely that we are to recognize those who are "good and gentle" but the "froward," who take advantage of us (1 Pet. 2. 18). But "Who is he that will harm you, if ye be followers of that which is good?" (1 Pet. 3. 13). The Lord Jesus is living: we trust in the LIVING God. When Asa took things into his own hands, he was reminded, "The eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of those whose heart is perfect toward Him" (2 Chron. 16. 9), so it is not only a matter of "Israel's dispensational position." God is ever the same, and "as for God, His way is perfect."

The words of the Lord Jesus make clear that believers are forbidden to "argue naturally" in this matter, for He says, "I send you forth as sheep in the midst of wolves," setting forth very clearly that our dependence is to be on Him, and on Divine protection, and not on the arm of flesh, or human wisdom. In Revelation 12 "the woman fled," and even "the earth helped the woman." God can do all things. If He is silent, do not complain: if He seems to be long, do not say "my Lord delayeth His coming," only pray intensely (Luke 18. 1-8). God is (Heb. 11. 6). The keeping of our souls belongs to a Faithful Creator (1 Pet. 4. 19). Trust Him implicitly.

What about harshness from one who owns the name of the Lord? That is often harder to bear. But Genesis 16. 8, 9 has a striking message "Whence camest thou? . . . Return . . . and submit." Is this popular? No. Is it God's will? When we try to gain our point we sin as Peter failed (see Luke 22. 33-38). Nothing shall fail, if we trust God. Trials will turn for a testimony. And if we suffer according to the will of God, that is better than deliverance. Do not let us seek even to have "the last word." Reviling and threatening we have seen to be forbidden, and when the people complained, it displeased the Lord (Num. 11. 1). You and I are not called to "put up with it," but to heed the Holy Spirit's command, "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5. 18). "He giveth more grace."

The Holy Spirit and Prayer.

THE Holy Spirit is ever associated with prayer that we may expect His help therein (Rom. 8. 26). How strengthless we are without Him. Is it not a fact of deep importance that we read, "The Spirit of grace and of supplications" in Zechariah 12. 10?

Twice a voice came from heaven in the life of the Lord Jesus emphasizing His Sonship. Is it not remarkable that the first occurrence (Luke 3. 21, 22) was when our Lord was "praying" and the second, at the transfiguration, mentions His prayer twice, and at that very moment? Yes, "He went up the mountain to pray, and as He prayed, the fashion of His countenance was altered" (Luke 9. 28, 29).

It was to praying believers (Acts 1. 14) the Holy Spirit came and Acts 9. 11 leads on appropriately to verse 17. The Holy Spirit's power is received in answer to prayer (Luke 11. 13) and He enables further prayer.

We call to mind the deeply impressive words, "Through Him (the Lord Jesus) we both have access in one Spirit unto the Father" (Eph. 2. 18), and "Praying in the Holy Spirit" (Jude 20), not forgetting that the very **climax-word** mentioned as that of the Holy Spirit in Revelation is a word of prayer ("Come"), in which fittingly the bride joins (Rev. 22. 17). He is mentioned **first**, and she **second**. Our hearts delight to remember Ephesians 6. 18, "Praying always with all **prayer and supplication in the Spirit**, and watching thereunto with all perseverance and supplication for all saints." How easy it is to ask for natural desires without faith, and in the flesh, but if we are led by the Spirit of God (Rom. 8. 14), there will be power in our prayers, being those of sons unto the Father, and according to His word and will. The Holy Spirit ever glorifies Christ (John 16. 14), and prevailing prayer is in the Name of the Lord Jesus. May this be our privilege in daily experience, more and more!

If we add to Scripture, we take from it in so doing. Its blessedness is its perfect proposition. Likewise if we take from it we virtually add. Development, whether of Romanism or Rationalism, tends the same way. Simple acceptance of God's revealed truth leads a twentieth century saint to be as a first century one. The childlikeness of faith is not childish.

Copies from Meeting Room: 61, Upton Lane, Forest Gate, London, E.7
Correspondence welcome. Phone: Grangewood 4196

Norman. Hopper & Co. Ltd., Printers, Boleyn Castle, Upton Park, E.13.

VOL. XLI. Nos. 8, & 9. SEPTEMBER, OCTOBER, 1948. FREE.

The Student of Scripture.

Edited by Percy W. Heward.

"Yet I will rejoice in the Lord, I will joy in the God of my salvation."
Habakkuk 3. 18.

A Word of Introduction.

THE times may change, and men may think to change times and seasons, but God abides unchanged and unchanging. This is a day of alteration, but we would remain fixed, and the truth in the first century is the truth in the twentieth. A living experience of the living God is the need. The object of this magazine is His glory in the realization of Himself. Gross darkness may cover the peoples, and the foundations may seem out of course, but the gospel is still God's power unto salvation, and His wondrous care of His own remains inviolate. Hence the simple faith of a believer and his restful confidence in God. If only there were a deeper experience of Him there would be no fretfulness. Fear would be laid low and banished. Worry would be dismissed. Circumstances would not alarm us. There would not be merely a resignation or putting up with things, but a positive joy and rest in the Lord. Hence the **DOUBLE stress** on rejoicing in the verse before us, as in *Philippians 2. 17, 18, 4. 4, Revelation 19. 7, and elsewhere.*

CONTENTS.

	Page
"Fear ye not the reproach of men"	59
Spiritual Parallels with the Physical	62
"Everything Fitted In"	64

Using Truth Aright.

I BELIEVE in the full inspiration of Scripture, but that does not mean I am independent of the leading of the Holy Spirit, or that I can know God's will by mere head-knowledge. Far otherwise, I need the Holy Spirit's gracious guidance every day to apply the right Scripture, in the right way, at the right time, and with true power.

I believe in God's absolute knowledge of His own, and in His election, and that names were written in the Lamb's Book of Life from the foundation of the world. But this does not mean I have no need to make my calling and election sure (2 Pet. 1. 10). All attempts to act by logic rather than by faith, all ideas of using one part of Scripture against another, are imaginations and high things that exalt themselves against the knowledge of God. I want every thought brought into captivity to the obedience of Christ (2 Cor. 10. 5).

I believe that iniquity was definitely laid on the Lord Jesus (Isa. 53. 6), and that He said, "All that the Father giveth Me shall come to Me" (John 6. 37), but this does not warrant my sloth concerning the Gospel, and its preaching to every creature (Mark 16. 15).

I believe that the Lord Jesus definitely bore our sins in His own body on the tree (1 Pet. 2. 24), so that by the blood of the new covenant there is salvation for a great number whom no man can number (Rev. 5. 9), but this does NOT mean a troubled sinner coming to Christ may find himself unwelcome. "Come unto Me all ye that labour, and are heavy laden, and I will give you rest" (Matt. 11. 28). There is not one doubt regarding it.

Use truth to help worship and adoration: use truth to encourage sanctification and obedience,—not as a matter of argument, not to bring in fleshly idleness. I do not want to know one iota of truth apart from Christ. If there was a danger of knowing Christ "after the flesh" (2 Cor. 5. 16) that danger remains as to all the truth. It is not "What do I know?"—but "How do I know this?" And "How have I learnt it?" If my reverence is "taught by the precept of men" my worship is vain. I need to be "taught of God," for who teacheth like Him? (1 Thess. 4. 9, Job 36. 22). Every one taught by God comes to Christ (John 6. 45). Every one not taught by Him keeps away from Christ, and thus "thinks" to have eternal life, yet has not (John 5 39), and is never able to come to the knowledge of the truth (2 Tim. 3. 7). Such an one never learns Christ, and is not taught in Him (Eph. 4. 21, lit.).

Never use truth to flatter yourself you know more than others, nor to show off. You need—not an arsenal of proof-texts, but food (Matt. 4. 4); and then you will be able ALSO to use the words as from a holy arsenal, as the sword of the Spirit (Eph. 6. 17), as Christ did in that holy conflict with Satan. But He had the food first. Truth can be misused, privileges can be misused (Rom. 3. 2), gifts can be misused (1 Cor. 14. 19), but truth can be used in wondrous proportion and holy motives, to God's glory, to the edifying of His people, and to the salvation of souls.

"Fear ye not the reproach of men."

Isaiah 51. 7.

WE may have become used to hearing that the most repeated prohibition in Scripture is "Fear not." But do we carry it out, and know the joy of conquered fear? Why is this message so repeated? Is it not because our Father knows our natural tendency to fear and knows also its withering and paralyzing effects? It is so often that fear brings depression, but the verse before us reminds us that it may also cause compromise, another deadly foe.

We are to expect reproaches and revilings. Moses knew what reproach meant (Heb. 11. 26), our beloved Lord experienced and felt it (Ps. 69. 9, 20). The changed life of the unnamed one born blind soon had the test of reviling (John 9. 28). And the disciple must ever be as the Teacher, the servant as his Lord, and our attitude should be as His (1 Pet. 2. 23).

Why should we fear reproach? Who are those who give it? Are they in authority? Are they to abide in honour for ever? Are they not dying men to be laid low before our glorious Lord? Isaiah 51 continues "I, even I, am He That comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker?"—verses 12 and 13.

Let men reproach so long as He approves. Let men revile so long as He sustains. The confidence of our Lord Himself rings out in Isaiah 50. 7-9, and we should be restful. We should not fear as men of the world themselves fear (Isa. 8. 12), nor be afraid of them. The Lord should be central, our Rock, our Fortress, our Light and our Salvation (Ps. 27. 1).

The Lord Jesus said, "Woe unto you when all men speak well of you" (Luke 6. 26). The easy path is the dangerous one. Moses chose to suffer affliction with the people of God, and then counted reproach of Christ riches (Heb. 11. 25, 26). "Rejoice, and be exceeding glad" is our Lord's word in Matthew 5. 12. We are not merely to be resigned but to be more than conquerors (Rom. 8. 37). "If ye be reproached for the Name of Christ, happy are ye" (1 Pet. 4. 14). "Fear not" seems to imply "Rejoice" (Zech. 9. 9 with John 12. 15) far more than we have yet realized. There is such a tendency to be frightened of that which is seen, and to forget the One Who, though unseen, sees.

It is so easy to be occupied with circumstances as if they were independent of the Lord. The men who have been used of God are those who have been independent of circumstances, not with self-confidence, but because dependent on Him, men who have experienced Hebrews 11. 6. It is a blessed responsibility to be as Moses, who endured as one seeing Him Who is invisible (note also 2 Cor. 3. 18, and then 4. 18).

“ THOU SHALL NOT PLANT THEE A GROVE OF ANY TREES NEAR UNTO THE ALTAR OF THE LORD THY GOD.” Deuteronomy 16. 21.

Why was this commandment given? Does it only prohibit an idol-grove, as among the heathen? Does it not go further, and say (1) “ Avoid likeness to others ”? The tendency may be to suggest, as Romanism has done, “ adopt what you can of the heathen customs and give a new meaning to them.” But this is human reasoning. If men took the image of Jupiter and called it a statue of Peter, if they adopted the Saturnalia and called the feast “ Christ’s birthday,” was it God’s will, or not? Plainly it was not.

(2) And, further, “ Do not get near to temptation.” It is easy to say, “ I shall not be led astray: a tree is nothing: my intention is good: I have not thought of idolatry.” Do not let us think we are stronger than we are. Satan can lead imperceptibly nearer to a precipice. Beware of the first step of self-confidence. Deuteronomy 7. 25 is searching.

Yet more, do not forget others. 1 Corinthians 8. 9, 10 is God’s message still. Manasseh turned out the idols but left them undestroyed, and they were usable, and his son Amon brought them into use again (2 Chron. 33. 15, 22). The same principle, in another context, is seen in Deuteronomy 22. 8. Do not act simply for yourself or for to-day: you and I are responsible for others, and for possibilities in the future, if we **cause temptation** through carelessness. Seek God’s guidance in all.

Decorations are a danger. Beauty may be misused. A tree is attractive. An altar, with the blood, is less attraction. “ Ornate services ” are pleasing. But keep to God’s will. In a ruined world we have many perils, and human additions are more fraught with evil than we think. We call to mind also Adam’s fig leaves of nature contrasted with the coats of skin, and Cain’s fruit in opposition to Abel’s sacrifice, and are caused to feel how often human arrangements have driven out the testimony of the blood of Christ. In this sense also the grove of trees has taken the place of the witness of Christ crucified. How full of meaning are God’s gracious appointments and everything calls to a deeper and fuller view of the precious blood of Christ and of all we have in Him.

AN IMPORTANT PRINCIPLE.

If we cannot see what to do just now, let us stand still, and find out God’s will (Lev. 24. 12, Num. 15. 34, 27. 5). He will guide the meek. If we do not always realize the way in which care for the saints in any local gathering can be most fully undertaken, and if there is a feeling that the time is not the Lord’s

to “ appoint,” we can still expect His provision of godly oversight. Let us remember that gifts of a risen Christ—evangelists, pastors and teachers—are not appointed. How then are they to be known? By His work through them. Is it not so as to salvation? Should it not be so in the varied gracious ministrations and operations of the Holy Spirit? We recollect (in a different sphere) how the household of Stephanas **addicted themselves** to the ministry of the saints (1 Cor. 16. 15), and proved this was of the Lord in their faithful helping and labouring (verse 16). In like manner Hebrews 5. 12 shows that godly maturity will lead to helpful teaching. “ Organizations ” often have wire pulling and place seeking, but a living organism has living unity, and instinctive harmony. And this should be the character of an assembly of God. So in Acts 13 the Holy Spirit **called** the individuals concerned, and **led** others in the gathering to work **together**. So it was with Paul and Silas co-working in Acts 15. 40, and had been with Paul and Barnabas. And so was it regarding Timothy with Paul. God is the God of order, and works through the living prayerful fellowship of His saints if and as we are in obedient dependence. Godly wishes (see 1 Tim. 3. 1), and His revealed will can then **harmonize**, for His gracious purpose will be behind both, and entwined with both. May it be so to the glory of our Lord.

THE FRAGRANCE OF THE SACRIFICES.

The emphasis in a “ sweet savour,” and on the “ food ” of the sacrifices, in the types, cannot but impress our hearts. We begin to realize God’s joy in the work of His Beloved Son, and that everything was appointed to call attention to **this**, and to lead up to **this!** Often we have failed to feel His preciousness, and what His atonement really meant. The intense **judgment** that broke on Him for us is before us indeed, but let us also remember how, in the wondrous overflowing of grace, there was that which has brought infinite glory to God the Father. **The delight of God is a beautiful theme.** The tendency of many religions to make Him **impersonal** is deadly. Let us see hereby how we can delight Him when we, as ourselves the fruit of the work of the Beloved, can be fruitful when living and serving in His name.

And if joy is so clearly before us in the character of God, let our hearts know more of this, and more of a true emotion, and not only cold orthodoxy and analysis. Do we meditate on the work of Christ as we should? Mental perception, and right accuracy are not unimportant, but they do not shut out deep feeling. Let us delight in that wherein God delights, and thus we shall bring Him praise and honour. O for a deep, spiritual consciousness of the savour of Christ’s work, and a joy, too, in the fact that He shall see of the travail of His soul and **BE SATISFIED!**

Spiritual Parallels with the Physical.

WHEN God created the physical frame, did He not arrange all its members with a view to spiritual lessons and blessings? There was no **essential** pattern on which it must be built up, no prototype. Everything was His own choice. In like manner, when sin brought death, and the physical illnesses that lead to it, did He not cause these to work on lines that may be full of spiritual instruction? Nor can we forget His loving plan as to sustaining the body daily: surely the arrangements of digestion and sleep also, and all the appointments which we view as "laws," concerning the wellbeing of our bodies, likewise minister His spiritual teaching to our hearts.

The **twofoldness** of the body—the two eyes and ears—would impress fellowship, even as the exaltation of the "Head" above the body, and the **central** position of the heart, cannot but call our attention to the position of the Lord Jesus as to His body, and the need for a deep inner work **within** our experience, that love and affection may be the mainspring, for mere outward religion is vain. But the importance of the "walk" is before us, in that two **feet** touch the earth, and sustain us in the **upright** position which is Divinely contrasted with that of **four-footed** beasts, and, more manifestly still, with "serpents of the dust."

When we partake of food we receive it within ourselves, yet we do not absorb, nor is there the **essential** inhaling, as of air, continually, but a **definite** act of choice, and, with it, an "opening" of the mouth, and an exercise of the palate to taste and enjoy, if one is in health. Moreover, the partaking must not be unduly quick, there must be a mingling with the saliva, and a measure of digestion at once. **All** these things have a parallel spiritually. The believer breathes, if I may so say, all the time, receiving the gracious enabling of the Spirit of God in the new life, and, in health, there is an unconscious expression of felt need met, even as the heart beats continually, without a special act of the will, because of the "law" written upon it. But our partaking of God's gift of food spiritually is when we are **wishing** this and when we are conscious of spiritual hunger, and the need for sustaining, and refreshing,—for spiritual warmth and energy. 'Tis then we enjoy His words, and by faith appropriate them. The "mixing" with faith is very important (Heb. 4. 2). Faith does not make the food, but the food alone does not nourish. There is thus an appointed blending of what is given us **from** Him, and what is **in** us. And the continued **unconscious digestion** of suitably balanced food illustrates well how truth becomes more and more a reality and a power in our life, when we have sought and enjoyed it, and the Holy Spirit enables us to go in the strength of that meat. How precious to see spiritual lessons, too, in the bountifully provided **varieties** of food, and in the types of a sacrifice and of resurrection in normal forms of nourishment. God **could** have provided food quite otherwise.

And does not the very temperature that helps most warn us against worldly compromise, and the "half-and-half" experience (Rev. 3. 15)? Indeed, everything as to temperature is spiritually suggestive. God has made part of His creation cold-blooded, but **not man**. We are to learn thereby the holy warmth that resists freezing circumstances. Blood-heat is largely unaffected by surroundings; who can measure the Divine encouragement in this fact. O that we may realize the power of spiritual life and health, that we may live victoriously in a ruined world.

Wrong food, or food wrongly partaken, in nature, quantity, proportion, time, may hinder instead of help, and even poison. So is it spiritually. Let our hearts be concerned for meat in due season to God's glory.

When we think of illnesses, we have a fulness of heart-searching lessons. There are **many** forms of these, and so is it spiritually. There are continued weaknesses and also **special** sudden attacks: thus again is it spiritually. Some people are susceptible to one thing and some to another: again we find a parallel, different temptations affecting different children of God. The contagious nature of some illnesses is marked, and thus is it with certain kinds of sin, e.g., complaining and murmuring. The way in which illnesses are "caught" may be full of lessons, which God will use to warn. Absence of a balanced diet may pre-dispose: how many are the sad results of the neglected food of God's truth. Further, one may sit in a draught; or come in close contact with those who are ill, and carelessness or friendship with those who are spiritually out of harmony with the Lord may have deadly results. We cannot play with dangers without becoming physically ill, nor can we trifle with temptation. The restoration of health after sickness is a joy, so is spiritual revival after wandering. Yet there is often a period of weak convalescence. And so we might continue at length, and a book might be written on the parallel between the physical and the spiritual, for God is one God in nature and grace, and He would use all for our true blessing, as we are sensitive to His hints, and led by the Holy Spirit to appreciate His will, and to shun that which is harmful. If God thus combines all to give us heart-guidance, do we not see how He lovingly tends and watches over our whole being? O that we may not be blind and careless, when He has thus appointed everything to bring His redeemed to know Himself, and to live to His glory in the joy of His "good and acceptable and perfect will."

The testimony of the Gospel to all nations is our Lord's urgent message at the end of Matthew and Mark and Luke, and the same witness shines out in John 20. 31, and the miracle of John 21. Modernism has no missionary message. Let us never be stagnant: we have a real revelation of God, a real Saviour, a real gospel.

"EVERYTHING FITTED IN."

How easy it is to be discouraged when trial after trial comes. "All these things are against me." But Joseph's pit and shut door were the very way of blessing, whereas the "ship going to Tarshish" was "found" when Jonah wandered. God sometimes permits a closed door that we may knock (Matt. 7. 7). Tried faith grows. When "the south wind blew softly" men supposed "they had obtained their purpose" (Acts 27. 13), but that which began so encouragingly was against God's revealed will (verse 10. 11) and nearly brought death. If we look to circumstances we shall soon go astray. There may be a real test as in Deuteronomy 13. 3. Abraham had trials when he walked in God's ways. If God does not speak at once, and everything seems to suggest a path that is not His will (1 Kings 13. 18), let us still put His will first, His will alone. There is a solemn "afterwards" if we choose the easier way (1 Kings 13. 24). The man of God remained a man of God, even as Moses was used of God wondrously after wrongly smiting the rock in Numbers 20, but they lost much, and we do not want to limit our blessings, nor to minimise the privilege (and responsibility) of trusting God against all appearances, nor to grieve the Holy Spirit (Eph. 4. 30). When Satan was permitted to test Job because of his uprightness (1. 8), everything was timed to cause the rapidly falling blows. Two or three days were not allowed between "while he was yet speaking" (1. 16, 17, 18). Thus we see how Satan is permitted to "time" discouragements as well as wrong encouragements, that we may not be occupied with blessings but with the will of Him Who blesses.

The path of Him Who never erred,
Who evermore the Father heard,
Was strewn with bitter strains and loss,
And led, through testing, to the cross.
In all, behold His faithfulness!
Nought could deflect: He ne'er loved less.
May we be faithful, in His might,
Whate'er surrounds keep Him in sight.
The opened door is nought unless
His will to enter we possess,
The fast closed door will open swing
When Paul and Silas praise and sing.

God is **not only** the God of emergencies but of the "little" regular things,—which I am so easily leaving out of special prayer, and of fullest dependence.

Copies from Meeting Room: 61, Upton Lane, Forest Gate, London, E.7.
Correspondence welcome. Phone: Grangewood 4196.

Norman, Hopper & Co. Ltd., Printers, Boleyn Castle, Upton Park, E.13.

VOL. XLI. Nos. 10, 11.

NOV., DEC., 1948. FREE.

The Student of Scripture.

Edited by Percy W. Heward.

"This people have I formed for Myself; they shall shew forth
My praise." Isaiah 43. 21

A Word of Introduction.

*G*OD said these words. God meant them. Israel shall yet say, "My God, we know Thee", and Jerusalem be "a praise in the earth." "He shall not fail nor be discouraged" Isaiah 43. 7. is parallel, "Every one that is called by My name: for I have created him for My glory, I have formed him; yea I have made him." And these words, reminding of Ephesians 2. 10, and of 1 Peter 2. 9. encourage our hearts for "all nations" are blessed in Abraham's Seed, Which is Christ (Gal. 3. 8, 16.), and "out of every kindred" is the message of Revelation 5. 9. "even as many as the Lord our God shall call" (Acts 2. 39.), and thus we who believe can rejoice, and our heart's desire is to illustrate the words of God's choice. And with a view to this are these pages earnestly sent forth. And we have confidence God will deign to use them. Circumstances cannot alter His love, His purpose, His power. We look unto Him and press forward. The Holy Spirit indwells and enables. "I believe in the Holy Ghost" is not merely a sentence in a creed. There is a living power in a living faith to realize the reality of the Holy Spirit.

CONTENTS.

	Page
Overstatement	66
"Not under Law"	67
Messianic Passages—No. 7	68
The Judgment Seat of Christ	70

EVERYTHING SPEAKS OF THE LORD JESUS CHRIST.

When God gave types to Adam, He appointed "the Tree of Life" and the bringing of a bride, "built" to be a help (after the deep sleep), and then, after sin had entered, He gave coats of skin and a sword "to keep the way of the Tree of Life." Do not all speak of Christ? When God granted

Abraham blessings at Jerusalem, He caused the ministry of Melchizedek, and likewise gave the ram caught by its horns. Both revealed the Lord Jesus. When He brought Israel from Egypt, the Passover lamb, the tree cut down to remove Marah's bitterness, the manna, and the smitten rock, all united to tell of the one Saviour of sinners, in His heavenliness, sacrificial work and glorious power to meet all need. At Sinai, the cleft rock where Moses was placed, and the tabernacle types,—ark, mercy seat, altar, entrance, priesthood, sacrifices and many more—united to unveil One, and that One manifestly the Lord Jesus. So is it throughout. How dear then must He be to the Father, and how dear should He be to us. The types are precious in measure, but imperfect; He is infinitely precious and perfect. May He be our Delight and our All in all!

OVERSTATEMENT.

IS not this a constant danger? We find it everywhere. In advertisements, it is the undue (and thus untrue) puffing of the quality of the goods. In records of atrocities, it is the generalizing of a local action, or the multiplying of instances. In a public meeting, it is the over-praise of a speaker. The same thing is seen in biography of one living or dead. If he knows something of certain languages, he is said to know them. The next narrator adds "he speaks like a native," and so on. The exaggeration grows. The result is that "word-inflation," as it is with money, increases, and the tendency of all is to take a percentage off, so that bare truth itself is discounted.

But, as children of God, we accept the far-reaching principles linked with the words "Let your communication be, Yea, yea." We do not wish to exaggerate at all. We would not untruthfully report God's work. We would seek grace never to make an overstatement in attacking error, however serious it is. To misrepresent an evil system as Romanism is NOT justified. Such arguments may be overruled, but they are sin. We may see this at once, but are we always free from misstatement when "arguing" against an error of a beloved brother? Do we not often attach evil inferences that the one in error has never imagined? And let us beware of "adjectives" and similar expressive words. They often "lead" us, and "run away with us," and instead of our weighing all in the balances of the sanctuary we speak under "the impulse of the moment." For example, "No one can reasonably misunderstand," "the only conscientious interpretation is," "if one is honest, he must see this," "such ideas show a warped mind," "a convenient subterfuge," "it is utterly impossible to doubt thus," "such explanations are the fruit of clinging to a theory at all costs." Is such language God's will? Is it truthful? It seems to judge motives, and to assume a knowledge of the hearts of others. Is it not unbalanced? May it not have more "pride" than at first we realize? Let us judge ourselves more.

Do we not, in zeal, overstate the truth we would maintain in a way that not only hinders our object, but grieves the Holy Spirit?

Moreover, we can easily overstate our spirituality in a hymn, or overclaim the Lord's leading? Further, we may overstate our welcome to a believer, "I am so very glad to see you," "nothing gives me greater pleasure." Again and again, one is conscious of the temptation, or realizes the failure afterwards. God's gracious forgiveness does not excuse. We would seek grace to think soberly, and to speak truthfully, with a watch set before our mouths, that our speech may be always with grace.

"NOT UNDER LAW."

Romans 6. 14, 7. 14, 15, see Galatians 3. 23, 4. 5, 21.

It is a very blessed thing to be free. But what is freedom? It is not slavery to self-will: it is not lawlessness, any more than paralysis is health. "Nature" without order would not be a blessing: mere "chance" and absence of cohesion would be ruinous. The freedom is fellowship with God: all else is slavery.

"Not under law" for justification, we are "not under law" for sanctification. What then? Are we without law? Far otherwise, we are in a law to Christ (1 Cor. 9. 21), indeed the one word used is more expressive: we are "in-law" to Him, united with the very law, even as the Lord's laws are in our very mind and heart (Heb. 8. 10, 10. 16) as part of ourselves. This is a contrast with the word "under," which may imply distinctiveness, as well as a formal contrast. We can realize this when we think of the difference between those under Christ's feet, and those who are made members of His body. Hence, as children of God we delight in our Father's will: the words "must" and "got to," with a tone of regret, are blotted out. The "must" we have now is the "must" of love. Actually, the "laws" of a home are more comprehensive than those of a state, but there is no longer the same pressure, nor are there the same penalties. In like manner the laws of life, whereby the heart beats and the lungs breathe, are far more comprehensive and continual than any written code, but they are not obeyed by outward imposing, but spontaneously, gladly, and even unconsciously (when in health) by reason of a living need, expressing itself, with rest and relief, on the line of the Divine appointment. How blessed it is when God's will has become our will, and when there are thus the two reasons for the one action, namely, "He has said so; and I joy to do what He has made my privilege and glad wish."

Faith never looks at difficulties first, but to Christ; and then it need not shrink from them.

Messianic Passages—No. 7.

“Behold, days are coming, saith the Lord, and I will raise to David a Branch, a Righteous One, and a King shall reign, and act wisely and do judgment and justice in the earth. In His days Judah shall be saved, and Israel shall tabernacle safely, and This is His Name, which they shall call Him, The Lord our Righteousness.”

Jeremiah 23. 5, 6.

“**B**EHOLD days are coming”: how often does Jeremiah emphasize. The golden age is not passed. The prophet did not only lament: he rejoiced. The names of Messiah in verse 5 emphasize His humanity and His essential righteousness. We are reminded of the Branch in Isaiah 4. 2, Jeremiah 33. 15, Zechariah 3. 8, 6. 12.

The relation to David is deeply important and His doing wisely reminds of Isaiah 52. 13. The “raising up” may indicate Christ’s majesty, and the glorious contrast with the long period of Judah’s humiliation, and the absence of a king of David’s line (Hos. 3. 4), but it may also allude to His **resurrection**, as the Heir to the kingdom, purchased by His wondrous sacrifice. How many are the names of Messiah and how full the references to His relationship, His work, and His exaltation.

There is a bright prospect. He will do “judgment and justice,” where injustice has so often been manifested. His glory will be seen “in the earth,” as well as in the land of Israel, when He reigns “from the river unto the ends of the earth” (Ps. 72. 8), and “the meek shall inherit the earth” (Ps. 37. 11), yea, and “the earth shall be full of the knowledge of the Lord as the waters cover the sea” (Isa. 11. 9). Judah and Israel will then be blessed together (Jer. 50. 4, Ezek. 37. 19, Hos. 1. 11),—in contrast with their division under Jeroboam, followed by the ultimate scattering of both (Jer. 31. 10, Hos. 9. 17, Zech. 1. 19).

It is evident that where the holy Humanity of Messiah is emphasized as in Isaiah 7. 14, 9. 6, 11. 1, 10 His Deity is often portrayed, hence we rejoice in the added Name here, “**The Lord**, our Righteousness.” The A.V. by its **capital** letters throughout (LORD) indicates that this is the special “Name” of Exodus 6. 3. No one but a Divine Messiah could deliver without both detracting from the work and glory of God, and unduly exalting one created. The Deity of Christ preserves from both these dilemmas, and we rejoice. This consistent unveiling of the Hebrew Scripture shows their wondrous harmony, and sadly illustrates the blindness that has happened to Israel, though, blessed be God, only “in part.”

We observe the statement, “This is His Name,” and then “One shall call Him,” or “He shall be called,” or “Israel shall call Him.” All renderings are suggestive and the “shall” is a prophetic encouragement. There is no uncertainty. He shall

be known, and acknowledged. This aspect illustrates Jeremiah 31. 34, Hosea 8. 2, Zechariah 13. 9. But may there not be the hint that it is “His Name” before He is so addressed? The fountain exists before it is “opened” to the house of Israel (Zech. 13. 1), and “the blood of the new covenant” has been poured out (Matt. 26. 28), though Israel are behind many Gentile believers in receiving the blessing (Jer. 31. 33, mark order in Luke 2. 32, Rom. 11. 25, 26). The Passover Lamb has long been sacrificed ere Israel look upon Him in the application of the Day of Atonement. All types are in the right order.

How beautiful is the stress not only on “Righteousness” but “our Righteousness.” Though He was the Lord, He became the Righteous Servant (Isa. 53. 11), to fulfil all righteousness, and when He died all was “finished” and redeemed ones can say “He was delivered because of our offences and raised again because of our **justification**” (Rom. 4. 25). There is no righteousness self-wrought (Tit. 3. 5). Israel **now** seek to establish their own righteousness (Rom. 10. 3), but **then** they will take the attitude of the apostle, who is a pattern or type (1 Tim. 1. 16), and what things were gain to them will be counted loss (Phil. 3. 7). All pride will be gone, and the Lord Jesus Christ will have all the glory. Surely we should pray for Israel more (Rom. 10. 1). That which will be Israel’s delight is ours now (Rom. 11. 17, 15. 27). Nothing of eternal blessing is outside Him, and in Him there is everything (Eph. 1. 3) that redeemed ones may be as lowly as they are praiseful, full of humble confidence, full of rejoicing, full of responsive obedience, in the power of the Holy Spirit.

“THAT.”

“My brethren ye also were put to death to the law by the body of Christ, THAT ye should be married to (become for) Another, even to Him Who is raised from the dead, THAT we should bring forth fruit unto God.” Romans 7. 4.

“Knowing that our old man was crucified with Him, THAT the body of sin might be destroyed (put out of working), that henceforth we should not serve sin.” Romans 6. 6.

“I, through the law, died to the law, THAT I might live unto God.” Galatians 2. 19.

“We thus judge that if One died for all, then all died, and that He died for all, THAT they which live should not henceforth live unto themselves, but unto Him Which died for them and rose again.” 2 Corinthians 5. 14, 15.

May we experience the power of the precious purpose wrapped up in the word “that,” through the indwelling and enabling of the Holy Spirit, in ever-increasing measure, as we look for the glorious climax in that Day.

The Judgment Seat of Christ.

2 Corinthians 5. 10.

IS it not written that believers do not come "into judgment" (John 5. 24), and that there is "no condemnation to them what are in Christ Jesus" (Rom. 8. 1)? Undoubtedly, but that does not suggest their "works" will not be fully examined (Rev. 22. 12). The glorious fact of God's salvation means deliverance from wrath, but by no means excludes

(a) gracious chastisement now (1 Cor. 11. 32),

(b) real loss in that Day (1 Cor. 3. 13).

Observe the explicit and heart-searching words, "When we are judged, we are chastened of the Lord that we should not be condemned with the world." An extreme case is seen in 1 Corinthians 5. 5, "For the destruction of the flesh, **THAT** the spirit may be saved in the day of the Lord Jesus." Such chastisement is not "under law," it is not penal wrath, it was not borne by our Substitute, but, rather, it is a new experience that comes in the new sphere of the family, and belongs exclusively to those who are "a new creation in Christ Jesus" (2 Cor. 5. 17). It is their Father's lovingly appointed means of purging, and awakening, and, moreover, of stimulating and warning "one another."

In like manner, the believer's relation to the Judgment Seat of Christ is **because** of the "new creation." His very presence there 1,000 years before others are raised (Rev. 20. 4, 5) will be the proof of grace. **Within** the sphere of grace he will receive reward (1 Cor. 3. 14), or suffer loss (15). The **former** will not take the place of grace,—the foundation will always be pure grace. The latter will not remove us from grace, but will affect and determine position IN the kingdom (Matt. 5. 19). "He himself shall be saved," but if unfaithful now he will not have **added** rewards when the **righteous** are recompensed in the **earth** (Prov. 11. 31), and the **meek** inherit the earth (Matt. 5. 5), and the "cities" are entrusted to the Lord's "strong" ones (Luke 19. 17, 18). Notice the words of Isaiah 53. 12:—

"Therefore will I divide for him with the **many** (same word in verse 11)

and He shall divide **the spoil with the strong.**"

The Father speaks of the "many," and the words "a portion" in italics seem unnecessary. All saints are "heirs of God" (Rom. 8. 17), but **joint-heirship** with Christ is linked with an "if." Hence "He shall divide **the spoil with the strong.**" We do not read "with the **many.**" This implies different positions in the kingdom. Thanks be unto God, it seems evident in John 15 that all truly united branches bring forth **some** fruit, and the less abundant "good ground" has "thirtyfold." "Life" has precious results, but how often there is a **profit and loss** account, and many works will be burnt up, being hay and stubble, though done by those who are labouring on the one right foundation.

The excusing of sin can never glorify God. Because we are not condemned with the world we would be humble, we would **never** misuse grace to encourage sin (Rom. 6. 1), nor turn it to lasciviousness (Jude 4). The new life cannot live in sin. If we are indifferent to sin, what proof have we of saintship? Our attitude to the principles of righteousness unveiled at the Judgment Seat of Christ will indicate if we are righteous or not (1 John 2. 29). But there are differences of believers. A child of God may "draw back," albeit distinguished from those who "draw back unto perdition" (Heb. 10. 38, 39). He may build again the things which he destroyed (Gal. 2. 18), and look back in such a way that he is not "well placed" for the kingdom of God (Luke 9. 62). He may leave, though he does not lose, his first love (Rev. 2. 4), he may become dull of hearing (Heb. 5. 11) and lukewarm (Rev. 3. 15), and the Lord cannot overlook though He loves (Rev. 3. 19). "If we died together, we shall also live together" is true of all. "If we suffer, we shall also reign together" suggests searching of our ways. "If we deny, He also will deny us" reminds of Mark 8. 38. "If we believe not, He abideth faithful: He cannot deny Himself" reminds of 2 Samuel 12. 13, 14, 24. 10-12 (and of such verses as Luke 22. 32), yet withal of the words "according to (or 'a reply to') that he hath done, whether good or bad" (2 Cor. 5. 10).

The Judgment Seat of Christ is characterized by (a) righteousness, and (b) proportion, though rewards far exceed, in their nature, any service rendered (Luke 16. 10). The Lord will not call evil good, nor will He reward for wasted days, misused opportunities, gifts employed for self (1 Cor. 14. 4), and disobedience to His revealed will (Matt. 19. 30, 1 John 2. 28). May not attention be called to the parallels of language concerning unbelievers and believers, in accord with Revelation 22. 12, yet the limitations as to the latter?

An Unbeliever—

Suffers loss "as to his soul" (Matt. 16. 26).

"One vessel . . . unto dishonour . . . fitted to **destruction**" (Rom. 9. 22).

"Them that draw back **unto perdition**" (Heb. 10. 39).

"Ye shall in **no case enter** into the kingdom of the heavens" (Matt. 5. 20).

A Believer—

Suffers loss: "but he himself . . . saved" (1 Cor. 3. 15).

"In a great house . . . vessels . . . to dishonour" (2 Tim. 2. 20).

"If he draw back" (Heb. 10. 38).

"Called least in the kingdom of the heavens" (Matt. 5. 19).

Have we not marked distinctions? Can we treat these lightly? Is it a small thing to lose the **conditional** blessings of fellowship **now** and the kingdom **then**? Is it a small thing to grieve the Holy Spirit of God (Eph. 4. 30)? Surely our hearts must be

impressed by the call to walk circumspectly, and to "sow" in view of "reaping" (Gal. 6. 8), and to "watch and pray" not only lest we enter into temptation **now**, but also lest we fail to bring joy and glory to our Lord **then** (Luke 21. 36, Matt. 25. 21). Our privileges are great but our responsibilities are real also. May we never forget "the fear of the Lord" (2 Cor. 5. 11), but enjoy the appointed attitude of Philippians 2. 12, 13 and Hebrews 12. 28.

JOY REPEATED.

Just as we have "peace, peace" in Isaiah 26. 3 margin, 57. 19 so we find two related words where joy is before us, again and again. Is it not Our Father's will to **emphasize** upon us this privilege? May I give some examples?—

"God the Gladness of my joy." Psalm 43. 4, margin.
"With gladness and rejoicing shall they be brought."

Psalm 45. 15.
"They shall obtain joy and gladness." Isaiah 35. 10.
"I will greatly rejoice . . . my soul shall be joyful."

Isaiah 61. 10.
"Jerusalem a rejoicing . . . her people a joy." Isaiah 65. 18.
"Rejoice ye with Jerusalem, and be glad with her, all ye that love her, and rejoice for joy with her, all ye that mourn for her."

Come to the New Testament:—

"They rejoiced with exceeding great joy." Matthew 2. 10.
"Rejoice, and be exceeding glad: for great is your reward in heaven."

Matthew 5. 12.
"Rejoicing . . . Rejoice with Me." Luke 15. 5, 6.
"I joy, and rejoice with you all: for the same cause also do you joy, and rejoice with me."

Philippians 2. 17, 18.
"Rejoice in the Lord alway; and again I will say, Rejoice."

Philippians 4. 4.
"Let us be glad, and rejoice, and give honour to Him."

Revelation 19. 7.
These are only a few verses that come before me at once. A complete classified list would be a privilege for many to make, and send along, and verses that link joy and praise, or gladness and thanksgiving are similar, e.g., "With great joy . . . praising and blessing God" (Luke 24. 53). He desires His children to be a happy people, uncomplaining, never moping, full of praise to His glory all the day and all the days!

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

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

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

Scriptural literature for Believers

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

Copies from Meeting Room: 61, Upton Lane, Forest Gate, London, E.7.
Correspondence welcome. Phone: Grangewood 4196