

# THOUGHTS FROM

TO  
MAINTAIN  
A TESTIMONY  
FOR GOD'S  
GRACE AND  
TRUTH

FOUNDED  
BY  
PERCY W.  
HEWARD

# THE WORD OF GOD

AND

# THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

Vol. 51. Nos. 1 & 2

JAN., FEB., 1951

FREE

## SOME OF THE CONTENTS.

	Page
Truth ... ..	2
"A Mediator is not of one" ...	3
Shadows ... ..	4
The Deity of Christ ... ..	5
The Realization of Judgment ...	6
"Milk" and "Strong Meat" ...	7
Faith a Substance ... ..	8
"I will come again" ... ..	9
The Word of the Truth of the Gospel	10
Readings and Notes ... ..	11-12

**"Then look up . . . for your  
Redemption draweth nigh."**

Luke 22. 28.

### SINCERE

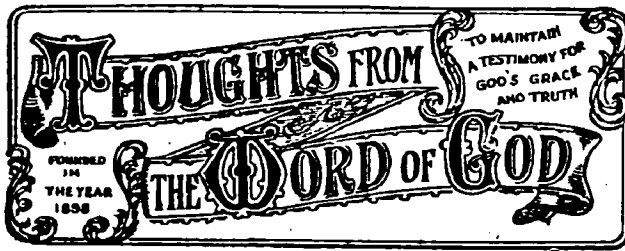
(Lit: without wax, tested by the sun.)

What rest it is, with open heart  
To come, our gracious God, to Thee,  
For just and pure and true Thou art:  
Our all Thy holy eye doth see.

We would not cover any stain,  
Nor hide a blemish from Thy sight,  
But coming yet and yet again,  
Would welcome e'er Thy searching light,

And praise Thee for our living Lord,  
Whose precious blood doth cleanse from sin;  
For washing by Thy holy Word,  
Thy gracious Spirit's work within.

A.W.H.



### Words of Encouragement.

In this simple phrase, "God is faithful" God Himself speaks of Himself. He alone knows His Own mind, purpose, and attributes. "Most men will proclaim every man his own goodness, but a faithful man who can find?" (Prov. 20. 6). God is good. God is faithful. In His goodness, He promised a Redeemer. In His faithfulness, "He sent forth His Son . . . to redeem" (Gal. 4. 4).

He Who alone knows Himself has been pleased to reveal Himself in "the Son of His love." "He that hath seen Me," saith Christ, "hath seen the Father."

And He who speaks oft of His own faithfulness, as often speaks of His faithful Word. "It is a faithful saying" is a recurring phrase in Scripture.

Shall we not, in "this present evil age," marked by mental and moral chaos, and religious apostasy, realizing, too, *our tendency to unfaithfulness*, "commit the keeping of our souls . . . as unto a faithful Creator"? (1 Pet. 4. 19). "Faithful is He that calleth you, Who also will do." (1 Thess. 5. 24.)

### REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKS-GIVING." Colossians 4. 2.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.

3. For Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent, and their many difficulties, including persecution and repression.
5. For troubled China, and the trials of God's servants in that land, and for saints in war-stricken Korea.
6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that all may be fresh and vigorous, and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (the Near East), F. A. Franco (Argentine and around, Uruguay, Brazil, etc.), E. Lutz (Switzerland), D. Werner (Germany). Continue to pray for the Lord's enabling *if He will*, of additional fellow-workers for S. America, and the translation of Scripture.
7. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with fellow saints.

### Poems to Help Christian Experience—184.

"Behold, Thou desirest truth in the inward parts:" Ps. 51. 6.

"Truth shall spring out of the earth, and righteousness shall look down from heaven:" Ps. 85. 11.

Lord, Thou desirest truth to be  
Within our inward parts.  
May wisdom coming down from Thee  
Find lodgment in our hearts.

O may we hide Thy Word within  
Our very hearts, that we,  
Thine own, against Thee may not sin,  
But walk at liberty.

We have Thy Word, It is "the faith"  
Delivered once for all  
To saints to hold, yea, e'en to death,  
Or what may them befall.

But Truth is trodden by the feet  
Of undiscerning men,  
For she hath fallen in the street,  
Till when, O Lord, till when?  
Until that day when truth shall spring  
From earth, and righteousness  
From heav'n look down, when Christ the King  
Shall all creation bless.

For He in righteousness shall reign,  
And error shall be drowned  
In floods of grace, and Truth again  
With honour shall be crowned,

**"A mediator is not of one,  
but God is One."**

Gal. 3. 20.

NOTES OF AN ADDRESS.

We anticipate difficulties when studying God's Truth. Not that God has failed in the language He used, but we often fail in understanding. Difficulties are blessings in that they humble us, and cause us to acknowledge the glory of God. They are, therefore, stepping-stones to further humility and to deeper confidence in our Father. They always cry, "Halt," when we desire to travel quickly through the beautiful land of God's Word. Then it is we stay to look round and seek the Lord's instruction and fellowship with Him. We shall, if in harmony with Him, seek the guidance of other saved ones, and thus have an opportunity to prove our unitedness.

The passage before us is one of the most difficult in Scripture. It is said that over three hundred expositions have been given thereof. In the first issue of "The Christian Annotator," the Editor received this question among the first, and permitted many expressions of thought thereupon.

Bearing Revelation 1. 3 in mind, let us look through this part of the Word, in dependence upon the Holy Spirit, at the same time being cautious as to placing too much reliance upon the interpretations offered by men, however godly.

Read the whole section, from verse 10 to the end. The context often contains the key to a text. The preceding context brings before us *One* Christ, yet not one by Himself, but one with those whom He has redeemed. The unity of the redeemed seems to be emphasised here and in the succeeding context. We are taught that there is no salvation by law, for that comes after the promise, and temporarily limits the promise. But the promise goes beyond the law. God's "shalls" cannot be nullified and the promise *must stand*. The law brings out, not only what is in man's heart, but also that it was given with a view to the grace which should deal with man's sins. It was made the background for Calvary. Law has spoken against the elect, but law has been satisfied.

Romans 3. 27-31 may be regarded as a parallel, the argument being that boasting is shut out, for God is ONE. He is the God of saved Jews and saved Gentiles.

In 1 Timothy 2. 1-7, the thought is implied that Christ is a contrast with Moses, who was

a mediator for Israel ; for Christ, Who became a MAN, not merely an Israelite, is a Mediator for Gentiles as well as Jews. Passages in the Epistle to the Hebrews give helpful commentary on this part of truth.

Turning back to Galatians 3. 20, we observe that the whole argument emphasises that Christ saves Gentiles and Jews in ONE way. Paul was saved, not as an Israelite, but on the common level of a transgressor. The Law, we find, had a mediator—Moses. The Gospel has a Mediator—Christ. There must be more than one for a mediator to come in.

One interpretation may be that God, being ONE, made a covenant *by Himself*. "By Myself" are His words. It is *unconditional*, and thus is shewn the superiority of grace over law. The promise depends, so far as man is concerned, upon *absolute grace*.

A second interpretation may be that Moses—the mediator—was not of *one*, that is, a unity. He represented a nation.

In other passages we have seen the statement, "God is One," refers to the fact that He is God of Jew and Gentile. Consequently, the mediatorship of Moses cannot alter the covenant which includes Jew and Gentile.

Let us remember that Law cannot condemn us, because it *has condemned* our Surety. We live because He died and is now living. The promise secured that ONE should meet the law's demands, and thus established and magnified the Law.

Praise is thus shut in, and pride shut out.

P.W.H.

---

**Christ our Life.**

Feeding on Him, the Living Bread—

Feeding on Him, I live  
Continually ; and, daily fed,  
My thanks to Him I give.

He truly is my life, I find.

Without Him I would die.

He moves my heart and guides my mind  
To seek Him there—on high.

The more wondrous grows

That I with Him am one—

Espoused—one spirit! Ah, who knows

The love of God's Own Son?

So, Father, give me grace to be

Faithful, and to endure,

To purify myself as He—

Thy Holy Son—is pure.

S.J.D. (Israel).

YOUNG PEOPLE'S COLUMNS.

**SHADOWS.**

A little boy, going along the road, the sun shining behind him, cried because he was treading on his shadow. He could not help doing so, because, as he went on, his shadow kept in front of him.

What is a shadow? You see it on the pavement; you cannot peel it off, you cannot feel it; it has no taste or smell or sound. And yet there it is. Where there is light, every person and every thing has a shadow. Only God has no shadow. (James 1. 17). You see a shadow, perhaps, of some one you know. You say, "My friend is near; I know by his shadow." But that is not all you want; you want your friend himself.

When you tell the time by a sundial, it is by the shadow of the angle-piece. (2 Kings 20. 10, 11). When the sun is highest—at noon—the shadows are very short. As evening draws on, they get longer. In the middle of the day, in Eastern lands, when the sun is very hot, the flocks will be led by their shepherds to the rocks, so as to be in the shade of the overhanging parts. Often, on sunny days, in wide, open spaces, you can see the shadows of the clouds moving over the downs and hill-sides.

In themselves, shadows are nothing, but they tell us there is something real and solid. The Bible has much to say about them. The people of Israel had "the shadow of things to come", of "good things to come", of "heavenly things" (Col. 2. 17. Heb. 10. 1, 8. 5). Let us take something very simple. If a man had done wrong, he had to bring to God's altar a lamb or a goat, something "alive and clean". It was killed and its blood poured out. Why? Because that was God's way of forgiving sins. And yet we are told that the blood of bulls and of goats can never take away sins. Why then did God command this? It was because the blood poured out was the shadow of a Coming One Who would give His life willingly and freely that sinners might be forgiven.

There is a saying, "Coming events cast their shadows before", and this is true of all those sacrifices offered before the Lord Jesus came into the world to save sinners. So you see that, just as the shadow of your friend told you he was near, so these things done by the children of Israel shewed that God's Son, the Lord Jesus, was coming. I wonder if you who are reading this are among His forgiven ones.

Sometimes God's people have hard and sad

times. They are weary *within*, just as our bodies get tired in the hot sun and want the rest they can get under a shadow. So we read of One Who is "A shadow from the heat", "as the shadow of a Great Rock in a weary land" (Isaiah 25. 4, 32. 2). Often, too, we read of "the shadow of His wings." This One (Isa. 32. 2) is a Man, and Who can He be but the Lord Jesus? Again, "I sat down under His shadow with great delight, and His fruit was sweet to my taste (Song. 2. 3). Here, too, we see Christ, Who gives rest and is the Food of His people.

So, for the sinner who comes to Christ, there is forgiveness for *all* sins., there is rest in Him (Matt. 11. 28) and heavenly fruit to refresh him.

We have seen that the shadows lengthen as the night draws on, and this reminds us that the "day of Salvation" will come to an end. Many believers think that "the Day of Christ" is not far off, when the "Sun of Righteousness shall rise". Are you ready for that great day?

There is one other shadow that must not be forgotten. About fourteen times come the words, in Scripture, "The shadow of death". That was a shadow that fell across the cradle of the Lord Jesus, when "Herod sought the young Child to destroy Him" (Matt. 2. 13). Many times in His life that shadow was over Him, but there came at last the reality. He was taken by wicked hands., nailed to a cross, and killed. There He *tasted* death. How solemn! And all for people who were only sinners. Was it for you, too?

Many who love God have had this shadow upon them, like Paul, but it passed over until the day came for them "to depart and be with Christ, which is far better".

I wonder if you can say "Yea, though I walk through the valley of the shadow of death I will fear no evil." Only if you are also able to say truthfully, "The Lord is *my* Shepherd". Can you?"

---

The Lord Jesus is not seeking scholarship but learnership, or rather learners. P.W.H.



## THE DEITY OF CHRIST.

P. W. HEWARD.

(continued)

### CHRIST THE CONTRAST WITH HIS PEOPLE.

At first this heading may seem strange. Were not His people chosen in Him before the foundation of the world? (Eph. 1. 4), and are they not made "the righteousness of God in Him" by sovereign grace? Will they not be like Him (1 John 3. 2), when He comes to be glorified in His saints, and, as they wait expectantly and look for "that blessed Hope," are they not to walk as He walked, and imitate Him? Did He not say, "It is enough for the disciple that he be as his Master"? and similar precious words to encourage following His steps. Thanks be unto God all this is true, and redeemed ones were predestinated that they might be conformed to the image of God's Son (Rom. 8. 29). But, as many verses of Scripture already mentioned abundantly make clear, there is the holy emphasis on a contrast. The passages which set forth His Humanity remind of His Deity (e.g., Phil. 2), and we read that it behoved Him **TO BE MADE LIKE** unto His brethren (Heb. 2. 17), for "in the beginning was the Word . . . and the Word was **GOD**." His Humanity was not from everlasting: He became a Man, and His essential Deity remains. Hence in the precious prophecy of Psalm 45 the bride, though brought into intimate relationship, hears the words, "He is thy Lord, and worship thou Him" (Ps. 45. 11). We have noticed elsewhere that men who were privileged with wondrous nearness, felt their nothingness compared with Him. Need we be reminded that John the Baptist realized he was unworthy even to untie or bear Christ's shoe latchet, and the apostle in Patmos fell at His feet. The gospel allusions have been before us. Abraham was highly exalted, but Christ had no hesitation in saying, "Before Abraham was, I am" (John 8. 58), and when Isaiah said, "Woe is me, I am undone: because I am a man of unclean lips" (Isa. 6. 5) it was when he had

seen Christ's glory (John 12. 41). The very chapter in which He emphasizes nearness, "Go to My brethren, and say unto them . . . My Father and your Father . . . My God and your God," is the chapter where He unhesitatingly accepts the ascription of Thomas, "My Lord and my God" (John 20. 17, 28). And with equal definiteness, "The Lord said unto **MY LORD**" is claimed by our Lord Jesus to reveal His contrast with David and Aaron's priests alike. In like manner Moses in Hebrews 3. is a servant, Christ alone is the Son, possessing the house.

Undoubtedly His complete obedience and all the perfections of His sinless life emphasize this contrast, but it is not only a moral contrast which is before us. Rightly understood the moral contrast shows His Deity, but the point which needs emphasis upon our hearts just now is that the distinction is not only one of character but of essence. The Lord Jesus is seen as essentially God, Who **HUMBLED** Himself to accomplish a work which was too exalted for all others.

His references in the parables have already been noticed—He is the only Son, others are servants: He is the Vine, His people are branches: He is the Shepherd, His redeemed are sheep. And the types set forth the same thought. Baptism is "into Christ" reminding that His own all deserved judgment, but He, the Spotless One, took their judgment, that His perfect obedience might be imputed to them. The Lord's Supper crystallizes the same precious message in a way that gives all the glory to Him. And we shall thankfully behold in the epistles that He is associated with the Father as the **CAUSE** of blessing, and all His people are the recipients, so that their praise overflows to Him, in a manner that would be utterly against the glory of God if Christ were not God. And so is it as to His coming back. He is central, and when His people share with Him, and, if faithful, become joint-heirs with Christ, the language attributes all the praise to Him. If some at first think that such words as "joint-heirs" would teach otherwise, they need only be reminded that the expressions "children of God," and "heirs of God," and the crying, "Abba, Father" never obliterate the essential distinction, nor, be it added, permit the slightest irreverence. The one who knows his nearness most will be the most reverent. Intimacy never degenerates into familiarity when a godly believer is in the sanctuary.

(If the Lord will, to be continued)

### The Realization of Judgment.

You and I may have lost something which we value highly, yet do not know of this, so we are quite unaffected until the discovery. Then regret and sorrow may occupy the mind. The knowledge does not make the loss, nor even increase it, nor is it the ground of the grief, but it is the instrumental cause. If any were to say, "The thing is nothing, the loss is nothing, the grief is the product of mere thought,"—how foolish should we regard such reasoning. But such is the "argument" of some, when they deny the dread *reality of sin and sickness*.

Again, if one has a deadly disease, as leprosy, and is unconscious of it, he may be lighthearted. But when the reality is brought to his knowledge, he has a sudden blow, a deep anguish. Realization has not made the disease, but has wakened him to the solemn and solemnizing fact.

So it is with men regarding sin, judgment and eternity. Not a few to-day, and it may be you among them, go on frowardly in their own way (Eccl. 11. 9), and say to their soul "Eat, drink, and be merry," and do not know that evil is before them. The absence of realization is **BY NO MEANS** the absence of reality! God is real. Sin is real. Judgment is real. Heaven is real. Hell is real. Salvation is real. These are not dreams but facts, and your need is urgent. One cannot walk on hot coals without being burnt (Prov. 6. 28), and one cannot play with sin without an "afterward." Ignorance is not bliss, when it feeds on poison: it is a miserable delusion, and so is the laughter of the foolish one. God likens this to the crackling of thorns, while *being* consumed in a fire made of thorn bushes. Have you and I thought of that? Have we considered the horror of a realization of doom *too late* to escape? To wake up to facts when there is no remedy (Prov. 29. 1) is bitterness itself. The portrayal of remorse in Proverbs 6. 11-15 is not overdrawn. Realities are realities, and the absence of realization cannot undo facts, nor ward them off. It may postpone the pain,—until it is too late to remove the cause—a miserable prospect. Better, indeed, is it to be aroused at once, and to know what actually is the state of things than to be in what men have called "a fool's paradise" with the rugged awakening in the inevitable "judgment to come."

The wages of sin is death (Rom. 6. 23) and God shall bring every work into judgment, but Christ *died* for the ungodly, the Righteous for the unrighteous, and the precious blood of Christ is the guarantee of an everlasting redemption,

and of peace with God, and cleanseth from all sin. "Behold the Lamb of God," said John of old (John 1. 29), and He is the *Only Hope* still, and "Behold, *now* is the day of salvation." Will you not seek the Lord while He may be found (Isa. 55. 6), or do you persist taking your "chance," only to find your own way is a stepping stone to a real and eternal doom?

P. W. HEWARD.

### "Draw me, we will run after Thee."

Song 1. 4.

Here is a true and proper prayer, put into the lips of saints, for who can get near to God, unless He draw? When we came to Christ, 'twas because we were drawn—drawn "with the cords of a Man, with bands of love" (Hos. 11. 4). And why did He so act toward us? Because He loved us with everlasting love, not because we were worthy. His love to us hath begotten love to Him. 'Tis the fountain of all true affection for Him.

And we are ever in need of His attracting grace, for there are counter-attractions, subtly wooing our hearts. O shame, that we should give a moment's attention to these false loves, that we should want to *be something* and somewhat *here*, when we should be *all for Him*.

He draws, but do we *run*? Are we not laggards in love, leaden-footed in our motions toward our gracious God? Do we *run*? Are others in our company, or do we like to "plough a lonely furrow"? God saved me as an individual, but that I might be with others. "Others," yes, but those *like-minded*. "Follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart" (2 Tim. 2. 22).

"Draw me we will run *after* Thee." Christ is always in front. We can never out-pace Him. He is our Fore-runner, our Goal, and our Prize. "He is the Author and Finisher of Faith." "My soul followeth hard after Thee." What a sweet and blessed pursuit! But what grace is needed to "run and not be weary," to hold out and "endure unto the end." Will our God fail? Nay, "He giveth more grace." Blessed be His Name!

Faith does not *make* promises or answers to prayer, but claims the former and receives the latter.

P.W.H.

## “Milk” and “Strong Meat.”

HEBREWS 5. 11—14.

There is an analogy between the natural life and the spiritual, in regard to birth and growth, and sustenance. A child of God is not made so by baptism. He is “born from above” (John 3). A regenerate one can never lose the heavenly relationship (1 John 3. 1, 2). A spiritual “new-born babe” (1 Pet. 2. 2) is the object of the tenderest care and deepest solicitude of the servant of God, particularly he or she who has been the means in God’s hand of leading such an one to Christ. Well do some of us remember those who were “gentle” with us, “even as a nurse cherisheth her children” (1 Thess. 2. 7). It is to be feared that such pastoral care over the lambs of the flock is rarer among the saints than it once was. Hence the “slipping” and “falling-aside,” the “lame being turned out of the way.”

But infancy in the faith, beautifully simple and attractive as it may be to the shepherd-heart, is but the beginning. There must be the “going on unto perfection,” and that can only be by the use of the right “food” and breathing “pure air,” and “exercise.” Growth, normally speaking, is gradual but sure, provided these requisites are available and *in use*. It is unnatural for a *young* believer to take meetings or minister in public. He must be taught the “first principles of the oracles of God,” and proceed from these to the profounder parts of God’s Truth, often, and, *usually*, under the guidance of maturer brethren (1 Pet. 5. 5). And just as, in its measure, the “infancy” is beautiful to see, so in its measure, is the manifest growth of the “youth.” If this is not seen, it is a cause of concern and grief to the heart of a “pastor” (Eph. 4. 11); still more so, if there has been a certain *advance* and then a *going back*.

Such a state of things existed amongst those to whom the epistle to the Hebrews was written. They had got into “debt”; they “owed” to be teachers on account of “the time” they had known the truth, and they were not “able” to perform their obligations; (see ch. 5. 11, 12 and cf. 1 Cor. 3. 2). They *ought* to have gone on unto “perfection” (full age) (ch. 6. 1) but instead, they had reverted to “babyhood.” Their ears had become “blunted”; they had *become* such as had *need* of milk and not of “strong meat,” which is interpreted in the same verse as “having need that one teach you *again* which

be the first principles of the oracles of God.”

“When I was a babe, I spake as a babe, I understood as a babe, I thought as a babe. When I became a man, I put away the things of a babe” (1 Cor. 13. 11). “In understanding be men” (1 Cor. 14. 20). Surely, it must be grieving to our gracious God, Who has spent so much time upon our education, to see so little growth in some of His children. What is the cause?

In the case of the Hebrews, it was *inexperience* (“unskillful”) of “the word of righteousness.” Brought up, before conversion, to seek for “righteousness which is of the law,” they had learned that “Christ is the End of the law for righteousness to everyone that believeth,” a word which, though not in this epistle, aptly summarises its content. But trials, persecutions, and the absence of the “seen” (contrasted with the Judaism they had left) had combined to bring them to a “halt.” And as a “standing still” is not possible in the believing life, they had gone back to where they began. From verse 14, their “senses” (perceptive faculties) had not been “exercised” by “use” (habitude), with the result that, like the babe, they were unable to “discern” (discriminate or distinguish) between good and evil.

It does not cause surprise that the writer of this epistle, in the parenthesis (ch. 5. 11 to 6. 20) should thus exhort and reprove the saints, but is the state of things any better today? What mean all these outward attractions, advertisements, social gatherings, and the like, which take up so much time, energy, and expense? Are not the Holy Scriptures and the power of the Holy Spirit enough for us? Is it not true that the Bible Reading meeting is often poorly attended? And are individual saints giving time to Bible study? Such study, accompanied by heeding the exhortation of James 1. 22 and the examples of Jeremiah 15. 16 and Acts 17. 11 is more profitable than “college” training.

Yes, it is much to be feared that there has been a deterioration, the result being that younger believers are not being prepared to take the places of those who must soon lay down the service committed to them by God.

But is there not here much to exercise the hearts of those who *have* grown to spiritual *manhood*? Yes, for the whole question turns upon what *personal* use is being made of Scripture. The babe enjoys milk. It knows the taste, yearns for it, and is satisfied. Those who are grown desire the “strong meat.”

But let us beware of mistaking "*knowledge* of the truth" for "*love* of the truth." The chemist, by analysis, can lecture on the constituents of meat, even though he taste it not. Is there not an analogy? One may know the original languages, can take pleasure in searching the scriptures, lecture quite interestingly thereupon, even to the blessing of some, for God is sovereign. But is he himself personally *feeding* on the "*strong meat*"? It is a solemn question, and one which must be faced. Otherwise, there will gradually be detected the tone of artificiality, and hearers will miss the note of assurance and conviction. O that the Lord may deliver us from both that which is superficial and that which is artificial, and especially from any reversion to a spiritual "*second childhood*," and rather enable us to "*go on unto perfection*."

### Faith Is A Substance. A Proof !

God has said so and thousands who have a living faith have had the glad and continued consciousness of this "*proof*." And there are others, who, without faith, say "*No*." Such can *only* say, "*I have not this substance, this proof*." They can no more answer for those who know this precious faith than an Eskimo can deny the heat of the tropics. Many unwisely make their limited knowledge the touchstone. And they are entrenched in their negatives, and their proofless "*nots*." Would they *boast* of their ignorance? But it is plain that we cannot have an experience *before* we have it, we cannot be in a room until we enter it,—and you cannot know the Lord Jesus while you refuse to come to Him. "*O taste and see that the Lord is good: blessed is the man that trusteth in Him*" (Ps. 34. 8). The invincible blindness and ignorance of "*I will not*" is vainly proclaimed as wisdom. But "*professing themselves to be wise*," men "*became foolish*" (Rom. 1. 22), and so, alas, is it still. "*Ye will not come unto Me*," said the Lord Jesus with His true and yearning love to sinners. "*Ye will not come unto Me, that ye might have life*" (John 5. 40). He that seeketh still findeth (Matt. 7. 7) and, though we rejoice in Isaiah 65. 1, we dare not misuse it against Isaiah 55. 6. O, dear readers, "*Seek ye the Lord while He may be found, call ye upon Him while He is near*."

Faith is a *substance* (Heb. 11. 1). It is not a dream, not a shadow, not a mere supposition. It is as real as sight. It is more substantial than a bank note. What I mean is this: If *authority*

issues a treasury note, and has ample reserves, that piece of paper has full value. If a falling government has no resources, paper money falls in value and becomes worthless. But God has all resources. The Bank of England note depends on its issuer: faith is folly if it looks to man, and those who decry faith *have* a faith of their own in themselves. But living faith in a living God is a "*substance*"; it "*stands*," and "*stands under*," and supports our full weight, as the derivation of this word may well suggest. And thus, blessed be God, faith "*understands*" as well. Well may we praise God for such a faith. Salvation is by faith that the promise might be *sure* to all who believe (Rom. 4. 16). You may break a bank, a government may crash, but none can break Christ's finished work, or the promise of God. There is no possible crash here, the Lord Jesus is real, we know Him. His prophesied death on the tree has taken place,—our curse has been removed for ever by Him. His resurrection is a glorious fact, and we are resting in the joy of its power, and have been for years. Nor are we alone. The gospel has stood the test of all manner of ages, races, conditions. The educated and the ignorant have alike been thrilled with the love of Christ, and found joy and peace through a *substantial* faith in a real Deliverer. And are you "*content*" to be outside, "*satisfied*" to be lost, "*willing*" to die—having no hope, and without God in the world? Face facts, dear reader; do not answer glibly. It is NOT that there is no possibility of knowing, *not* that there is no salvation. It is that YOU SAY "*NO*"—A FATAL "*NO*."

P. W. HEWARD.

### "Let us offer the sacrifice of praise."

What shall I give, O gracious God, to Thee,  
For grace to me?  
The Son of Thy dear love  
Came from Thy throne above,  
To bear a cross of shame,  
And carry all my blame,  
For all this wealth of mercy unto me  
Be praise to Thee.

Who can, O God, set forth befitting praise  
For all Thy ways?  
Thee none can understand,  
Nor of Thy mighty hand  
Its wonder-working trace,  
Who have not known Thy grace.  
But to Thy chosen shewest Thou Thy ways.  
To Thee be praise.

## YOUNG BELIEVERS' COLUMNS.

**"I will come again."**

*Meditations on the Second Advent of our Lord Jesus Christ.*

## INTRODUCTION.

As a young believer, the writer was often troubled because many older saints seemed to be expecting the imminent return of the Lord—that He might come at any moment, and take away His people to glory. He had no doubt as to his being a child of God, "born again," nor had he fears as to his eternal future, yet he found not in his heart a longing for the Lord to come. 'Twas not that he did not love the Saviour. The "first love" was warm and is remembered still.

Another cause of concern was that some who spoke much about the Second Coming—did not always shew in their lives a spirituality beyond that of others. Often, so it appeared, there was a lower standard of godly living. Consequently, as there was also a lack of clearness in setting for this teaching, he was kept back, for some seven years after conversion, from embracing any "prophetic scheme." Then, through the instrumentality of the former Editor of this magazine, some light broke forth, in the mercy of God; and while he realises there are difficulties of interpretation, what he then learned, satisfied, and still satisfies, heart and mind.

In writing the following words, a desire to be simple has been the aim. Some may feel they are not sufficiently simple; others, that they are too elementary. To both one would say, "Bring all to the test of Scripture, comparing Scripture with Scripture." If cherished ideas are found to have no foundation, the Lord will replace them by that which is true and soul-sustaining, if there be love to Him and the hope is set upon Him.

THE ATTITUDE OF APPROACH  
TO THIS STUDY.

It is possible for there to be a curious prying into the unknown, a desire for mere knowledge of "things to come," which is unhealthy. If the study of this important part of truth—more important than ever because, to-day, we are so much nearer "That Day"—does not lead to godly living (Titus 2. 12, 13), it will fail of its purpose.

When the Lord Jesus discoursed on this subject (in Matthew 24), the disciples had come to Him *privately*. They were alone with Him,

away from the crowd. Let this be both a comfort and a warning. Only the "separated" saint can *fruitfully* learn.

## THE LORD'S FIRST COMING.

"Lo, I came to do Thy will, O God," was prophesied (Ps. 40) of Him Who was to come into the world (Heb. 10). He *has* come. Holy Scripture, without mentioning His personal Name (Isa. 49. 1), declares many things about Him. Thus we have no difficulty, when reading the Gospels, in discerning that, "This is He of Whom Moses in the Law, and the prophets did write" (John 1. 45). "That it might be fulfilled which was spoken by the prophets," and like sentences, occur very often therein. He *has* come. He came to *suffer* and to be "*cut off*" (Ps. 22. Isa. 53. Dan. 9). But what of His "glory" and His "reign"? Have not the words of Psalms 2 and 72 and Isaiah 11, to name but a few, yet to be fulfilled? (Note 1 Pet. 1. 11.) As we tell Israel, there *must* be "two Comings" of Messiah, once to "bear sins," and once more—"a second time apart from sin" (Heb. 9) and in manifest glory. The God-fearing Jew rightly expects Messiah *to come*. Where he is wrong is in not recognising the need of the sacrifice and atonement which He has already made at a *first coming* to this earth.

WILL HE COME AGAIN INTO THIS  
WORLD?

The answer to this question is given by the prophets, the Lord Himself, angels, and by the Lord's servants since His ascension.

"I will come again and receive you unto Myself" (John 14).

"Surely, I come quickly" (Rev. 22. 20).

"The Lord cometh with ten thousands of His saints to execute judgment upon all (Jude 14. 15).

"The Lord my God shall come and all the saints with Thee" (Zech. 14. 5).

"This SAME JESUS, Which is taken up from you into heaven shall so come in LIKE MANNER, as ye have seen Him go into heaven" (Acts 1. 11).

"The LORD HIMSELF shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4. 16. 17).

"The coming of the Lord draweth nigh" (Jas. 5. 8).

"For yet a little while, and He that shall come will come, and will not tarry" (Heb. 11. 37).

Here are but a few testimonies, yet they are sufficient to assure our hearts that the Lord Jesus, now seated with His Father on His throne, will rise therefrom, in "a day and an hour," known only in the Divine Mind, and come again.

#### WILL THIS COMING BE PERSONAL ?

But some say "We all know that He will come for us at the hour of death. Is not *that* the coming we expect?" "Definitely, No!" For the *resurrection* of all "the dead in Christ" takes place at His coming (1 Cor. 1). 22. 23. 51. 52). And we are nowhere told that Christ leaves His throne to take departing saints to Paradise. They *do* go thither, but we are not to pry into the question of "How?"

Others say, "O yes, we know He comes in a *spiritual* way as when He gives salvation to a repentant sinner." But that is rather a coming to Him, as Scripture testifies (John 6. 37) and experience confirms. Is there not, however, a "coming" mentioned in John 14. 23? Yes, but that is a *present* experience to be earnestly desired by the child of God, and not to be relegated to the future. It is dependent on loving obedience.

Of "This Same Jesus," we are told He is "coming in flesh." In 1 John 4. 2, He is spoken of as "having come in flesh," to deny which means being of the spirit of antichrist. In 2 John 7, He is spoken of as, "Jesus Christ coming in flesh," to deny which is also antichristian. The truth of the incarnation and the *bodily* resurrection of the Lord Jesus Christ are thus either definitely denied or explained away. It is no wonder, then, that "the spirit of antichrist is already in the world" (1 John 4. 3). Some may think "coming in flesh" denotes weakness. By no means, for His is "a body of glory," and He will come in power. 'Twill be Himself, no more to suffer but to reign. Yet His body, though glorified, has "flesh and bones" (Luke 24. 39). Our hope is not to see a "spectre," but our glorious Lord—a Real and Blessed Person, Who, by taking manhood, became like unto His brethren (Heb. 2. 14-18), and Who is still called, "The Man Christ Jesus."

Summarising, it seems quite clear that the Lord Jesus Christ is coming again in Person, in power and great glory to this very earth, and that we are bidden to "look for Him" (Heb. 9. 28).

(If the Lord will, to be continued)

## The Word of the Truth of the Gospel.

What is the Gospel, and why did God give the message in the way it has reached us? Some would regard this question as shewing a lack of intelligence. The writer would regard it as a thoughtful question; for one young in the faith, whilst rejoicing in a newly-found Saviour, does not at once enter into all the fulness of the meaning of salvation, that is, how righteousness and eternal life have been secured for the believer. The spiritual upbringing has a great deal to do with growth in grace and knowledge of the Lord and Saviour. Happy is the young saint shepherded by maturer ones, who are Divinely used in his heavenly education.

The question was recently put to the writer, and the substance of his reply is here given.

Man was placed under law in Eden. The law was very simple, but it carried a severe penalty for disobedience. Man transgressed and death ensued. At Mount Sinai, the Law was given through Moses, and accepted by Israel, who said, "All that the Lord hath said will we do and be obedient" (Ex. 24. 7). They also failed, as do the Gentiles, who have the inner working of conscience (Rom. 2.). History declares this, but Scripture makes plain the connection between the effect (death) and the cause (sin).

"For Moses describeth the righteousness which is of the law, that the man which DOETH those things shall live by them" (*in them*) (Rom. 10. 5). This is quoted from Leviticus 18. 5. 'Ye shall therefore keep My statutes and My judgments, which if a man DO, he shall live in them. I am the Lord.' Plainly then, in Eden, *continuing in life* depended on obeying. At Sinai, a more comprehensive law was given to a race already "fallen," because descended from Adam. "The law is holy, and the commandment holy, and just, and good," (Romans 7. 12), but Israel, when vowing obedience, knew not their own impotence, and have thus shown that life—eternal life—no man can earn by his DOING (Luke 10. 25-28).

What then! Was the Law given in vain? No! One was in God's foreview His Own Son—Who would be "The Man Which DOETH those things." His life on Earth was not only flawless, but positively righteous. "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to DO," was His word to the Father (John 17. 4).

He, and He only, loved the Lord His God with all His heart and mind and soul and strength. Was that with a view to the reward of LIFE? Yes, but was it not also with a view to His people, for the sake of His elect? And that they might be accounted righteous because of His merit?

But, says one, you have not taken into account the many sins they have committed, do commit, and will commit. Quite right! Had the Lord Jesus gone on living on this earth—for His righteousness entitled Him to that—the whole human race would have remained under judgment. His life would have shewn what men ought to be, and condemned them (see John 3. 19). One might ask how it was possible for the Righteous One Who had "life in Himself" to die; the answer is, it was of His own will and the Father's commandment. He died, laying down His life of Himself (John 10. 17, 18), the Lord having made to meet on Him the iniquity of us all (Isaiah 53. 6), "He hath made Him to be sin for us" (2 Cor. 5. 21), that is, sin was imputed to Him Who knew no sin, and He bore its penalty—death—in the stead of the sinner.

Says another, you have spoken of the significance of Christ's life and death of obedience (Phil. 2. 5-8), the one righteousness of the Perfect One; what of His resurrection? A most important question! Life is promised, as we have already seen, to the DOER. Could the Lord, therefore, have continued in the grave? No! The life which was His right must be manifested. Hence He was raised from the dead, and declared ("marked off" to be the Son of God with power (Romans 1. 4). It was not possible that He should be holden of death (Acts 2. 24). Contrastedly, the penal sufferings of the ungodly have no meritorious value. They do not produce a righteousness to deliver. Hence the eternal continuance of punishment upon them.

Thus we see that One, and One only, has fully pleased God. He has accepted Him and His finished work. And, blessed be God, all was on behalf of His people, who were identified with Him. By Himself He has procured righteousness and salvation for them. If He could be rejected and lost, so could they; but He is everlastingly accepted, and, being in Him, by faith, they are forever "accepted in the Beloved." So this glorious Gospel displays the attributes of the God of glory; His

holiness and righteousness as well as His love and mercy, are seen. The believer is not left as being merely a pardoned rebel, but is truly a child of God, loved, welcomed, justified, and predestined to glory.

May the Lord instruct and comfort His sheep through these words, incomplete though they be, and to Him alone be the glory.

The Holy Spirit does not usually work *instead* of us, but *through* us: there is not mere passivity, rather holy yieldedness and joyful participation. He supplies the "capital," the direction, and the power.

P.W.H.

**Suggested Daily Readings.**

"IF THE LORD WILL."—JANUARY, 1961.

Day	READING				LEARNING	
	Deuteronomy	Matthew		Psalms 119.	1 Thess.	
1	4, 32-40	21.	18-32	70	5. 1	
2	4, 41-49	21.	33-46	71	2	
3	5, 1-21	22.	1-14	72	3	
4	5, 22-33	22.	15-33	73	4	
5	6, 1-12	22.	34-46	74	5	
6	6, 13-25	23.	1-12	75	6	
7	7, 1-13	23.	13-26	76	7	
8	7, 14-26	23.	27-39	77	8	
9	8, 1-20	24.	1-14	78	9	
10	9, 1-10	24.	15-28	79	10	
11	9, 11-19	24.	29-35	80	11	
12	9, 20-29	24.	36-51	81	12	
13	10, 1-9	25.	1-13	82	13	
14	10, 11-22	25.	14-30	83	14	
15	11, 1-12	25.	31-46	84	15	
16	11, 13-21	26.	1-16	85	16	
17	11, 22-32	26.	17-30	86	17	
18	12, 1-9	26.	31-46	87	18	
19	12, 10-19	26.	47-58	88	19	
20	12, 20-32	26.	59-75	89	20	
21	13, 1-11	27.	1-14	90	21	
22	13, 12-18	27.	15-28	91	22	
23	14, 1-20	27.	29-44	92	23	
24	14, 21-29	27.	45-56	93	24	
25	15, 1-11	27.	57-66	94	25	
26	15, 12-23	28.	1-20	95	26	
27	16, 1-8	Mark 1.	1-15	96	27	
28	16, 9-22	1.	16-31	97	28	
29	17, 1-13	1.	32-46	98	2 Th. 1. 1	
30	17, 14-20	2.	1-17	99	2	
31	18, 1-14	2.	18-28	100	3	

**SPECIAL READINGS FOR THE LORD'S DAY.**

- 7 Ex. 3. 1-6, Luke 20. 34-40, John 11, 21-27.
- 14 Ex. 12. 1-14, John 1. 14-18, 29-36, 1 Pet. 1. 17-21.
- 21 Ex. 12. 17-28, Luke 22. 7-20, 1 Cor. 6. 6-8.
- 28 Ex. 12. 42-47, Ps. 34. 19, 20, John 19. 31-37, 1 Cor. 11. 23-26.

**Suggested Daily Readings.**

"IF THE LORD WILL."—FEBRUARY, 1951.

Day	READING		LEARNING	
	Deuteronomy	Mark	Psalms 119.	2 Thess.
1	18. 15-22	3. 1-19	101	1. 4
2	19. 1-10	3. 20-35	102	5
3	19. 11-21	4. 1-20	103	6
4	20. 1-9	4. 21-29	104	7
5	20. 10-20	4. 30-41	105	8
6	21. 1-14	5. 1-20	106	9
7	21. 15-23	5. 21-43	107	10
8	22. 1-8	6. 1-13	108	11
9	22. 9-21	6. 14-29	109	12
10	22. 22-30	6. 30-44	110	2. 1
11	23. 1-14	6. 45-56	111	2
12	23. 15-25	7. 1-13	112	3
13	24. 1-13	7. 14-23	113	4
14	24. 14-22	7. 24-37	114	5
15	25. 1-19	8. 1-13	115	6
16	26. 1-11	8. 14-25	116	7
17	26. 12-19	8. 27-38	117	8
18	27. 1-13	9. 1-13	118	9
19	27. 14-26	9. 14-32	119	10
20	28. 1-14	9. 33-50	120	11
21	28. 15-29	10. 1-16	121	12
22	28. 30-44	10. 17-31	122	13
23	28. 45-57	10. 32-52	123	14
24	28. 58-68	11. 1-14	124	15
25	29. 1-13	11. 15-33	125	16
26	29. 14-29	12. 1-17	126	17
27	30. 1-10	12. 18-27	127	3. 1
28	30. 11-20	12. 28-44	128	2

**SPECIAL READINGS FOR THE LORD'S DAY.**

- 4 Ex. 16. 14-18, 31-35. John 6. 32-38, 47-51.
- 11 Ex. 17. 1-6. Num. 20. 7-11. 1 Cor. 10. 1-4,
- 18 Ex. 19. 1-9, 20-21. John 1. 17, 18. 1 Pet. 2. 5, 9, 10, Rev. 1. 6.
- 25 Ex. 20. 1-17. Mark 12, 28-34. John 13, 34, 35, Eph. 5. 1, 2.

**Notes on Memorized Verses.**

**PSALM 119.**

70, "Gross as the fat." Striking description of the natural heart. Contrast Romans 7. 22. 71, "Humbled," on purpose that I should learn. "Statutes" are engraven statutes (see 2 Cor. 3). 72, The law of Thy mouth. God hath spoken. He still speaketh. That is our true riches. 73, The Creator of my body, the Instructor of my mind. "I want to learn Thy commandments." 74, The God-fearer will joy in the Word-honourer. "I expected." 75, "I have known." God "humbles" in truth. 76, "Let Thy holy mercy . . . be for my comfort, according to Thy spoken word." 77, "Thine inward affections will come to me, and I shall live, for—" (see John 14. 21. 23). 78, "I (emphatic) keep on meditating," a contrast with proud ones. 79, Compare verse 74. A lover of truth will turn to the like-minded. 80, "Let my heart become complete."

81, Fainteth, yet hope (see Gen. 45. 26-28). 82, Only the "spoken word" can comfort. 83, The skin bottle may shrivel in certain circumstances, but the believer's remembrance of Divine statutes triumphs over all. 84, "As what?" "When?" Judgment is left to God. 85, The proud (vs. 69 and 78). Nothing they do is "according to Thy law." Beware of pride! 86, "Persecute" is "pursue" (see v. 84). "With falsehood," but "help *Thou* me." (Rom. 12. 9, 1 Pet. 2. 23). 87, "Almost," but God restrains, and the tried one retains His precepts. 88, "I want to keep." 89 "Thy word is *standing*." It cannot be overthrown. "In the heavens." 'Tis in God's care. 90, The earth is God's work, and "it has *stood*." (see Col. 1. 16. 17). 91, "They have stood today." All serve Him (Rev. 4. 11). 92, Afflictions, the "grace-gift" of God (Phil. 1. 29), accompanied by "delights." 93, Through the Word comes life and revival. 94, "To Thee am I"—God's portion, by grace. "Save me, because—" 95, A wicked expectation, (contrast v. 74). 96, "Completion" of man's work has its end. The completion of Christ's work has a glorious end—full salvation. Only He embraced the commandment in all its wonderful broadness. 97, "I loved, not merely "knew." 98, "For ever it is to me." Hence the wisdom. 99, Meditation is the secret of illumination. 100, The aged are not always wise, but the keeping of God's precepts make wise (see 2 Tim. 3. 15). 101, I have withheld my feet . . . because I will keep Thy Word. 102, Divine teaching produces a steadfast character. "Thou hast taught me. 103, "Sweet" because of Him Who speaks them (Song 2. 3, 5. 16). 104, "Path of falsehood." See v. 101, "Path of evil." Spiritual understanding (Col. 1. 9) leads to abhorrence of all that is false. 105, A lamp and a light. Without the word we must stumble. 106, "I have sworn." Only One could rightly take these words upon His lips. 107, Humbling precedes reviving, and reviving is by and through the word. 108, "Accept" or "Be pleased with." (Heb. 13. 15, 16). Yet teaching still needed and desired. 109, "Yet" is lit. "and," joining two things—The uncertainty of life and the saint's unforgetting love of God's truth. 110, "Snares" will only catch those that "err." 111, A rich inheritance. Hence the joy. 112, Which way do our hearts *incline*? Searching thought! 113, "But" is "and." Hatred and love linked. "Thoughts" are natural. "Thy law" is spiritual. 114, God the *Protector*. *Hope* in the Word. Without and within. 115, Cf. and contrast 2 Cor. 6. 17. 116, "Hold me up." The believer can "lean heavily," for God can sustain. 117, "Hold me up and I shall be saved." "And I will look . . . continually." 118, "Trodden down." See Rev. 19. 15. 119, Have we a glimpse of the future rule of Christ? Must we not love the word of Him Who will execute justice? 120, Trembling. See Isaiah 66. 2, Luke 12. 4. 5. 121, Words that, in their fulness, could only be altered by One. 122, Who can be a Surety, but Christ? Heb. 1. 21. Man's word is unsure. 123, "Mine eyes." Why "fail" or "have been consumed"? Because of tears, because of earnest watching and waiting? 124, "Do" according to mercy, and "teach." How dependent and how confident! 125, "Servant," an humble position. Suggesting we are to do what we know by teaching. 126, A prayer for these evil times. 127, "Therefore," whatever "they" may do or neglect to do. Men may be rich, but the saint has *durable* riches. Sad to say, he oft scarcely realises it. 128, "I esteem" or "have accounted" Thy precepts right. "I hate" therefore.

Correspondence from any Believers and Enquirers:—  
61 Upton Lane, Forest Gate, E.7  
Phone: Grangewood 4196. No telephoning on Lord's Day

Printed by NORMAN, HOPPER & Co., Ltd., Boleyn Castle, Upton Park, E.13.

# THOUGHTS FROM

TO  
MAINTAIN  
A TESTIMONY  
FOR GOD'S  
GRACE AND  
TRUTH

FOUNDED  
BY  
PERCY W.  
HEWARD

# THE WORD OF GOD

AND

# THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

Vol. 51. Nos. 3 & 4

MARCH, APRIL, 1951

FREE

## SOME OF THE CONTENTS.

	Page
The Riches of Grace ... ..	14
A Lesson on Prayer ... ..	15
A Faithful Message ... ..	15
Washed and Dressed... ..	16
The Deity of Christ ... ..	17
Inspired Words Inspected ... ..	19
" My Beloved Spake "	20
" I will come again "	21
Question and Answer ... ..	22
The Wrath of God ... ..	23
Readings and Notes ... ..	23-24

"The LORD God is a sun and shield: the LORD will give grace and glory." Psalm 84. 11.

### " HE CARETH FOR YOU."

1 Peter, 5. 5-7.

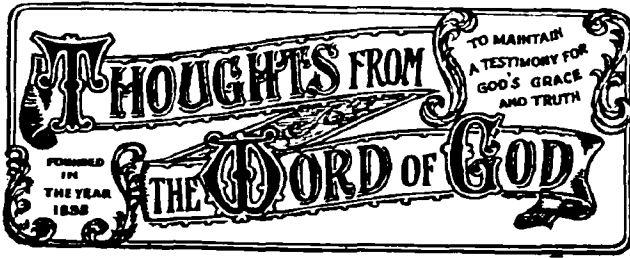
Not one burden should we bear,  
But on Him cast ev'ry care,  
And our Lord's unchanging love,  
Daily, every moment prove.

Do we feel His chast'ning hand?  
Feel we cannot understand  
What He doeth, and the strain  
Of the problem, grief or pain?

Humbled, let us seek His face,  
Trust Him for enabling grace:  
Tenderly to us He speaks;  
'Tis our fellowship He seeks.

Daily He'll renew our strength,  
Guide our footsteps till at length,  
We shall praise for love that kept,  
Love that slumbered not nor slept.

A.W.H.



## Words of Encouragement

A good man? "There is none good save One, That is God." Yet "A good man and full of the Holy Ghost and of faith." Acts 11, 24. Scripture makes mention of such. And if God declare a man to be good, who shall gainsay Him? Righteous through faith, God-given and in exercise, the saints are lovely in His sight, for they are "accepted in the Beloved." "What are the marks of a good man? They are seen in Barnabas, who exhorted (encouraged) that with purpose of heart the believers should cleave unto the Lord (Acts 11, 23). "A good man sheweth favour and lendeth (Ps. 112. 5) for he himself obtaineth favour from the Lord (Prov. 12. 2). Such an one shall be filled "from himself," not in the way of self-satisfaction, but independently of this world, for he goes on with God (Prov. 14. 14). How comprehensive are our Lord's words, "A good man out of the good treasure of his heart bringeth forth good things (Matt. 12. 35). What is our response and experience, in the grace of the Holy Spirit?

## REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18. Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKS-GIVING." Colossians 4. 2.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
3. For Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent, and their many difficulties, including persecution and repression.
5. For troubled China, and the trials of God's servants in that land; and for saints in war-stricken Korea.

6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that all may be fresh and vigorous, and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (the Near East), F. A. Franco (Argentine and around Uruguay, Brazil, etc.), E. Lutz (Switzerland), D. Werner (Germany). Continue to pray for the Lord's enabling if He will, of additional fellow-workers for S. America, and the translation of Scripture.
7. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with fellow saints.

Poem to Help Christian Experience.—184.

"The exceeding riches of His grace."

—Eph. 2. 7.

How great is Thy salvation!  
Adoringly we wonder  
That we should be eternally  
Joined to our Lord! Asunder  
No creature e'er can rend us  
From Him the Holy Lover  
Who loved us so, that He would go  
To death, our sins to cover.

'Tis on this theme Thy chosen  
Delight in meditating;  
For sin, alone Christ could atone.  
Thus joy we in relating,  
With gratitude and meekness,  
How sov'reignly Thou dealest  
With us who erred; Thou, by Thy Word,  
The Cross to us revealedst.

That solemn crucifixion!  
But in our dead condition,  
Its power unfelt, we ne'er would melt  
Repentant, in contrition,  
Until Thy Holy Spirit  
Thy life and light imparted  
To our dark mind and eyes so blind,  
And made us broken-hearted.

And didst Thou there, forsaking  
Thy work, our Father, leave us  
In misery? Nay, Thou didst free  
From guilt; Thou didst receive us.  
Thine was a loving welcome,  
And in Thy warm embraces  
Our souls at rest, are richly blest  
In Christ, in heav'nly places.

"His glory is great in Thy salvation."

## A LESSON ON PRAYER

GENESIS 24

1. It was the prayer of a *servant*. True, he spoke of "My master Abraham," but God was his sovereign Lord and Master. He spoke much about the LORD, and ascribed all blessing to Him. One who serves the Lord will not be unfaithful in earthly responsibilities, nor despise masters. Socialism leads to slavery and away from God.
2. There was *definiteness* in the request. "O Lord God of my master Abraham, I pray Thee, send me good speed *this day*" (v. 12). Like Gideon in a later day, he prescribed a certain series of "signs," which God, in gracious condescension, granted. It is not always reverent thus to "test" God, but we do need to be definite in our petitions. God loves to be trusted (see Eph. 3. 20).
3. The *promise* of Isaiah 65. 24 was exemplified in these early days, for the Lord is "more ready to hear than we are to pray," and "is wont to give us more than we either desire or deserve." "And it came to pass *before he had done speaking*, that, Behold, Rebekah" (v. 15). "Before I had done speaking *in my heart*, Behold Rebekah" (v. 45). His heart was in his prayer, and his prayer was in his heart.
4. "And the man, wondering, *held his peace*, to wit, whether the Lord had made his way prosperous or not" (v. 21). There was a calmness and restfulness about this servant, diligent but unhurried (see Phil. 4. 7). "And the man bowed down his head and *worshipped the Lord*." We are bidden to "Continue in prayer, and watch in the same with thanksgiving, but, alas, how we fail, and thus withhold due worship from Him, Who fulfils our petitions (see Phil. 4. 6).
5. The servant was *in the line of God's will*. "I, being in the way, the Lord led me" (v. 27). How otherwise can we expect the leading of the Lord. Prayers *cannot* be answered if we step aside from "The Way." "The Lord . . . led me *in the right way*" (v. 48). Moreover, he had with him the presence of His angel (v. 40.)
6. There was a *fulness in the answer* of God, for the servant was not only led to the house of Abraham's relations; it was also granted to him to take away Rebekah to be the wife of Isaac. May it not be

inferred that prayer was not only offered by him, but *for* him. Abraham would scarcely be silent to God during that journey to and from Nahor.

Thus, in our lesson on prayer, we are taught that its prerequisites are obedience, definiteness, dependence on the promise, sincerity, watchfulness, worship, and, very often, fellowship with other saints.

He is *our* God and *our* Father. May He encourage our hearts in this brief meditation.

### A Faithful Message

Have you God's *peace*, and can you say  
With joy, "Lord, hasten that glad day,  
When saints now scattered ev'rywhere  
Shall, in Thy light, Thy glory share" ?

Have you God's *rest*, and can you say  
You love to wait on Him alway,  
That in His Word you find delight,  
Which is a lamp to guide aright?

Have you God's *joy*, and can you say  
He is your Saviour, Strength, and Stay,  
Your Lord and Master, and the One  
Who all the glorious work hath done?

Have you God's *grace*, and can you say  
He works in all His sovereign way?—  
"I once was lost, far off from God,  
But now am saved thro' Jesu's blood."

Or have you thought, and do you say,  
That you delight in your *own* way,  
That your "good works" will surely do  
If you are earnest in them too?

But all have sinned, God's Word doth say;—  
The Lord, He is *The Only Way*.  
And, through His precious blood alone,  
We can approach God's righteous throne.

If by His grace you now are led  
To trust my Saviour, Lord, and Head,  
Then you with Him will be made one,  
And know the work by Him was done.

S.A.H.

Do not try to live yesterday again today, nor try to live tomorrow, but live today as He appoints, provides, and enables. You will find a blessedness and a sufficiency therein and thereby.

P.W.H.

## YOUNG PEOPLE'S COLUMNS.

**Washed and Dressed**

WHEN you were a babe these things had to be done for you. As you grew, you could do them yourselves, mother helping you. Some little boys and girls do not seem to like soap and water, though, and have to be *made* to wash hands and faces. The time comes, quite soon, when you do these things without help and without being told to keep yourselves clean and tidy.

Of course, a clean heart is better than clean hands. A coalminer, who loves God, is very black when he comes out of the pit, but he can soon wash and be clean and put on clean clothes. Yet he knows that only God makes his heart clean, and dresses his inward being with pure, but unseen, garments.

Come with me to the door of God's house, about four thousand years ago. *There* stand five persons, waiting to be washed and dressed. Were they too young to do this for themselves? No, for they were all men, a father and his four sons. But another man was there also, a brother to that father and so, uncle to the four sons. His name was Moses, and he it was who washed and dressed the five men. Why did they not *do this by their own hand*, and have to be washed and dressed *by the hand of another*? God was teaching them a lesson. Shall we try and learn it, too?

We will think, now, only of the father, whose name was Aaron. He was *called* (Heb. 5. 4) by God to do a great work. He was to be His high priest. That means he was to be sent *from* God to His people, and go to God for them. All are sinful and cannot go to God unless by One Who is not sinful. Aaron was to be between God and His people. But was not Aaron a sinner? Yes! That is why he had to be made fit by the hand of Moses.

First, he could not go to God wearing his own clothes, so they were all taken away. Next, he was washed *all over* with water. After that, some special clothes were put upon him, which are called "garments for glory and beauty." Here they are in the order in which they were put on:—

- (1) An embroidered linen coat.
- (2) An embroidered linen girdle.
- (3) A robe all of blue, called "of the ephod."
- (4) The ephod, made of fine linen, blue and purple, and scarlet, and gold.
- (5) The girdle of the ephod, made of the same things.
- (6) The breastplate, made also of the same

things, but with twelve precious stones upon it. This was fastened by gold and blue to the ephod.

- (7) A turban, for his head, with a golden plate upon it, with the words "Holiness to the Lord."

Who made these seven things, and how? The pattern was given to Moses by God from heaven. They were made by people who were filled by God with the spirit of wisdom and were thus "wise-hearted."

So you see, Aaron did not make his clothes, nor put them on. All was *by the hands of others*. We do not find that Aaron objected to this. He just quietly allowed all to *be done for him*.

He was a picture of Christ the True High Priest in heaven, Who says, "No man cometh unto the Father, but by Me." He needed no washing, for He was without sin. He needed no special clothing, for His own righteousness is His dress, and that truly is "glory and beauty." Aaron offered sacrifices of animals, but the Lord Jesus offered Himself and so took away the sins of all who are trusting Him.

But Aaron also is something like us. We need to be washed and dressed, for our own clothes, that is our works, are not good enough for God. They are "filthy rags" (Isa. 64. 6). We must be stripped of them, and washed, and only can we be made clean by the precious blood of the Lord Jesus. But when we think how beautiful Aaron must have been in that lovely clothing, are we not reminded how beautiful, in God's sight, are those who are trusting in the Lord Jesus, and are clothed with the garments of salvation (Isa. 61. 10). "He hath clothed me." 'Tis God Who does *all by His Own hand*. Your hands cannot make you fit for Him (Col. 1. 12). What does God see when His eye is upon you, dear young friend? Can He say, "Thou art all fair . . . there is no spot in thee"? (Song. 4. 7). Read Leviticus 8.

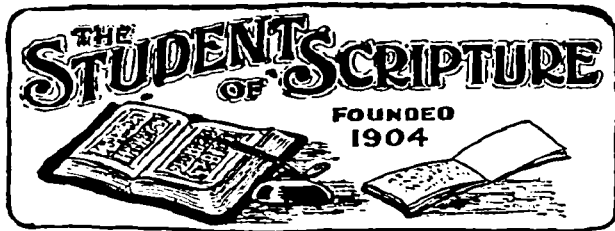
---

When any one *speaks* well of his own saintliness, he is not saintly: if we reiterate the thought of being led, we should be deeply concerned lest there is a condition of being deceived. Humility is fuller evidence of true fellowship with God.

P.W.H.

A truly devoted life loves the Lord Jesus not to boast of its love, but with a holy sorrow that there is not more love to Him.

P.W.H.



## THE DEITY OF CHRIST.

P. W. HEWARD.

(continued)

### ATONEMENT

"Christ died for the ungodly", "In Whom we have redemption through His blood", "The Son of God Who loved me and gave Himself for me." Such precious words have a living power in the lives of God's people. The one who has felt himself a guilty sinner, by the convicting power of the Holy Spirit, condemned in the light of God and His holy law, cannot question the *need* for atonement, and cannot but rejoice in the *fact* of atonement, and its fruit and experience in his changed life. The words of triumph had sounded forth—"It is finished," and therefore "we have peace with God through our Lord Jesus Christ." A little-felt need means a shallow experience.

The death of Christ for sinners involved His perfect humanity, that He might bear our sins in His body (1. Pet. 2. 24), even "the body of His flesh" (Col. 1. 22), which was given for His people (Luke 22. 19). This was pictured by the spotless veil in the tabernacle (Heb. 10. 20), to which the rending from above alluded (Matt. 27. 51), as an evidence that the wrath of God was satisfied, and through Him, as it were, has been opened the way—O the marvel of mercy—opened the way for the lost into the very presence of God.

But is not the Deity of Christ demanded by His atonement? Doubtless we feel this generally, as we behold the awfulness of sin, and the solemn character of Divine wrath. Indeed, His Deity was never laid aside: He emptied Himself, but He remained "Himself", and in His Godhead He is definitely viewed as Offerer, since His Spirit was eternal (Heb. 9. 14). But there is much more than this. Beyond this pervading consciousness of His Deity, we may notice several outstanding indications that the perfect Sacrifice must be One Who was God Himself.

The universal ruin of man in Adam demands *One above men* Who will become a man, even as Exodus 3. 14 may be rendered, "I will be

that which I will be":—the heavenly flame in the earthly bush may be typical, even as the Lord's declaration "I will stand," prior to the smiting of the rod, on the earth, in Horeb (Ex. 17. 6). Deity and humanity must be together, and thus the focus is on Christ alone. No angel could redeem: their sphere is viewed as distinct from that of men, and any leaving of their estate (Jude 6, 7) is regarded with Divine displeasure. Hence only one could take up this work for which all men were unequal (Ps. 49. 7), and He came in accord with the eternal plan, and carried through the complete work. The fulfilment of Scripture demands that the One Who makes atonement should be the Lord Himself. When the Name of the Lord was revealed in Exodus 34 we find the precious words "Forgiving iniquity and transgression and sin", but the verb used rather denotes "*bearing*". And this is far more striking. God forgives sin by personally bearing it. We call to mind the prophecy of Isaiah, "He bare the sins of many" (Isa. 53. 12), and realize once more that One is needed Who is both God and man. It was this condescension which amazed Micah, "Who is a God like unto Thee, bearing iniquity?" (7. 18 literally).

Further, is not the *love* of God involved? The giving of God's Beloved Son is viewed as a demonstration of amazing love, but a created being could be *replaced* by another. The more we realize the infinite glory of the Father, the more we see that the giving of one created cannot possibly be before us. The judgment to fall on the One Given was so tremendous, that no parallel can be found, and if the willing endurance of this were possible by one created, His love would be more than that of the Giver. But if the One Given were equal in nature, the love of God the Father in "not sparing," and of God the Son in enduring, is one and the same in its fulness. And again we adore.

Moreover, the righteousness of God demands the Deity of Him Who came to die. Objections to substitution would have some force if atonement were entrusted to a created being. Why should wrath fall on such an one? The transfer of judgment would appear hardly righteous, in accord with the view of God's character in Scripture, if the transfer were to one who in his nature was so dependent, that he was distinct from God. The question is often asked in the street, "Do you think it fair that Someone else should suffer for you?" I answer, "No, if that one is created, but the Holy Spirit *never* suggests such a thought". If the One Who

died for me is "over all God blessed for ever," the Creator against Whom I have sinned, the One Who, in love to me, has taken a body in order to die for me, He has a perfect right of love so to do. There is nothing of compulsion, nothing to suggest the forcing of *another*. Here is the absolute fitness and fulness of His love.

Yet further, "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God" (1. Cor. 2. 11). Our hearts rejoice in the revelation made, in grace, in order that believers may know the things freely given to them by God. But the underlying principle causes us to expect that One Who is equal with God the Father and entering fully into His will, is the appropriate Sacrifice. The full bearing of wrath includes the full knowledge of the Divine purpose therein, and co-equal knowledge is precious evidence of co-equality. Everything with regard to the atonement requires One Who has no limitations except those which He has voluntarily taken.

Further, the *fruit* of the finished work of Christ involved His Deity. He is beheld as Lord both of the dead and the living. He is highly exalted. Everything is caused to centre around Him. We behold the problem that He was to return to the glory which He had (John 17. 5), and yet to receive the gift of the Name above every name (Phil. 2. 9). Only One Person, with two natures, could have this *twofold* aspect of exaltation. As we so often find, there is a complex lock, but the one key—the Deity of Christ—fits on every occasion, and nothing else will open the lock at all. The inference is conclusive to a thoughtful heart. And in His exaltation we rightly love Him. If He is distinct from God the Father in essential nature, a duality in our love is caused, and His love seems the greater, to awaken more of our love to Him. If He is a created being, we feel drawn to Him rather than to the One Who gave up *another* to bear the weight, and our love loses its unity, and its spirituality. It becomes argumentative, and natural. Our love to God is lessened, before we are aware of it. The only removal of this sin is by a consciousness of the essential love of the Father and the Son from all eternity, involving an equal devotion, whatever part Each took in the covenant work. O how much it cost the Father to lay vengeance on the One Who was ever with Him, and how much it cost the Son to bear such wrath from One Whom He eternally loved. Language falls short, but we realize in measure how our heart

should view this transaction of grace.

We have seen that it is the Father's good pleasure to exalt Him. And this exaltation has no parallel. Isaiah 42. 8 bears a fitting testimony,, "I am the Lord : that is My name : and My glory will I not give to another". But it is the Father's Name and glory which are given Him, therefore He cannot be *another*. Again we praise God for the same key, and behold One Who was *not* another, that He might be *able* to bear the Name, ,but Who took a servant's form that He might be able to *receive* the glory. Deity without humanity, and humanity without Deity, would alike prevent that which the Holy Spirit tells us has taken place.

And this worship and adoration,, approved by the Father, would make the Scriptures a book to lower God's glory, and to encourage idolatry, apart from the one key. The more we see the honour of the Lord Jesus, the more we realize that the supreme exaltation of God necessarily implies that the Redeemer must be God and that which is thus implied is borne out by the whole of Scripture. And so when we confess that Jesus Christ is Lord it is *to the glory of God* the Father (Phil. 2. 11). The depth of atonement would have been too great for a created being, the height of its approved result would be too high, but the Lord Jesus enters perfectly into both parts of the work, and our hearts would adore Him yet once more, yea, they will never cease such adoring love to "Him That loveth" (Rev. 1. 5).

*(If the Lord will, to be continued)*

**"Everyone that loveth Him that begat loveth him also that is begotten of Him."**

1 John 5.2.

Face to face! Soon shall I see  
Him Whom my soul doth love.  
That One Who shed His blood for me  
Shall call me from above.

Can words express what joy 'twill be  
To see Him as He is—  
Him Who in love hath cared for me  
Because that I am His?

But even now what joy is mine  
As Him I do behold  
In faces lit with love divine  
Brighter than shining gold!  
So may I love the chosen race,  
Thy children, all set free,  
And long to see them face to face.  
And, loving them, love Thee.

S.J.D. (Israel).

## Inspired Words, Inspected.

No. 10

We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise; in your hearts knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. 1. 19-21.

WE HAVE (echomen); Pres. Ind. Verb, from "echo" I have or hold; something in our present possession.

ALSO (Kai); "and," conjunction, its position being first in the sentence, joining what follows to the voice preceding.

A MORE SURE (bebaioteron); "more firm or steadfast." Adjective, masculine, accusative, to agree with "word." It is in the comparative degree, from "bebaios." The verb "bebaioo" means "to make steadfast, to confirm." The sense to be conveyed by "bebaioteron" is apparently "the receiving further confirmation." The phrase may be translated, "more sure the prophetic word," the confirmation being that which the apostle and the two others received on the mount of the transfiguration (see previous verses).\*

WORD OF PROPHECY (ton prophetikon logon); "The prophetic word," Acc. Sing. Art., Adj., and Noun. Probably the allusion is to Old Testament Scriptures, which speak of both the first and second advents of Christ.

WHEREUNTO (hoi); "to which." Dat. Rel. Pron.; looking back to "prophetic word."

YE DO (poieite); from "poieo" (I do, or make); true study of the Word is a "doing," leading to doing of a work (see James 1. 25). Verb, Ind. or Imperative present.

WELL (kalos) lit. beautifully." An Adverb.

THAT YE TAKE HEED (prosechontes); lit. "ones taking heed." Present Participle from "prosecho" (to hold towards, as a ship holding its course toward a place). Here it signifies an application of the mind, the participle suggesting continuance and a characteristic condition.

AS (os). Adverb.

UNTO A LIGHT (lunchnoi); "to a lamp." Dative, noun, masculine. (Cf. Ps. 119. 105. Pro. 6. 23).

THAT SHINETH (phainonti); "shining." Present, participle, dative, to agree with "light," from "phaino" (I lighten, give light, illuminate). Pres. part. suggests a continuance.

IN (en). Prep. followed by dative case.

A DARK (auchmeroi); Adjective, dat. sing. agreeing with "place." From "auchmeros" dirty, squalid).

PLACE (topoi); Noun, masc., dat. sing., from "topos" (a place). Evidently this world which is morally and spiritually dirty and squalid or murky. As light dispels darkness, so it reveals moral evil.

UNTIL (heos hou); lit. "until when," "hou" being genitive of "hos" (rel. pron.) used adverbially.

THE DAY (hemera); no article "the." A day, one essentially belonging to the Lord.

DAWN (diaugasei); third person, sing., aorist, subjunctive, from "diaugazo" (I shine through, and thus "dawn").

AND (Kai).

THE DAY STAR (phosphoros); lit. "Light-bearer." The Lord Jesus is the "Sun of Righteousness" (see Mal. 4. 2).

IN (en).

YOUR (hupon); "Of you." Gen. plur. personal pronoun.

HEARTS (tais kardiais); "the hearts." Feminine noun, dative plural. This phrase, "in your hearts," may refer back to "take heed," the intervening words being parenthetical; or forward to "knowing"—"in your hearts knowing." It is true that to the soul enlightened by truth, a spiritual dawn is experienced, but those addressed here are believers—regenerate persons, of whom it could be said, "The darkness is past, and the true light now shineth" (1 John, 2. 8).

KNOWING (ginoskontes); pres. part. from "ginosko" (I know); lit. "ones knowing." (Cf. 1 John, 2. 20, etc.).

THIS (touto); "this thing." Note similar words in ch. 3. 3.

FIRST (proton); "First," adjective, neuter, to agree with "this." This phrase seems to suggest that these things are of primary importance, and perhaps occupied a leading place in the Apostles' teaching. Certainly, in these latter days, they are of great importance.

THAT (hoti); "that" or "because." A conjunction.

NO PROPHECY (passa propheteia); noun and adjective, fem. nom., lit. "every prophecy." The phrase must be taken with "not," occurring as the last word but one in the verse. "Every prophecy is not" = "no prophecy."

OF THE SCRIPTURE (graphes); Gen. fem. sing. from "graphe" (a writing). Lit. "Of Scripture," apparently Old Testament writings (but see ch. 3. 15-16).

IS (ginetai); "becometh." Verb Ind. Pres.

"ginomai" (I become); the last word in the verse.

OF ANY PRIVATE (idias); adjective, fem. genitive, to agree with interpretation, meaning "its own," that is, something peculiar to itself, as "idiom," something each language has of its own; "ta idia" (John 1. 11) means "one's own home."

INTERPRETATION (epiluseos); Noun, fem. gen. from "epiluseis" (an expounding); see the verb "epiluo" in Mark 4. 34 and Acts 19. 39 (determined), from "epi" upon and "luo" I loose); signifying a "full releasing." The Lord (Mark 4. 34) fully released so to speak, the meaning of His parable, but only to His disciples. Apparently, what is to be conveyed by this phrase is that the meaning of the prophecy can only be explained by Him through Whom it was given—the Holy Spirit. As it came not by the will of man so neither can it be expounded by the will of man.\*

FOR (gar); conjunction.

THE PROPHECY (see above).

CAME (erchthe); "was brought, borne, or carried." Verb "phero." Aorist, passive.

NOT (ou); first word in the verse.

OF OLD TIME (pote); "at any time."

BY THE WILL (thelemati); Dative of instrument or agency, from "thelema." Note, no article "the."

OF MAN (anthropou); Genitive sing. Compare the similar expression in John 1. 12. In both instances, the Divine Sovereignty is taught. Human pride is excluded.

BUT (alla); "On the contrary." A strong adversative conjunction.

HOLY MEN (anthropoi); nom. plural. "Holy" not in text.

OF (apo); "from"; preposition governing genitive. GOD (Theou); these men spoke from God. SPAKE (elalesan); Aor. Ind. from "laleo" (I speak). But the words were also written. Thus they were literally God's words.

AS THEY WERE MOVED (pheromenoi); ("being borne, carried" (see "phero" above). This is a present passive participle nom. plur. to agree with "men." "Men being borne along." Notice Ezekiel's experience, also John's in Patmos.

BY (hupo); preposition, lit. "under." Here it denotes agency.

THE HOLY GHOST (pneumatou hagiou). "Spirit Holy" (no article "the"). The absence of the article may stress His mighty power possessing, controlling, leading.

\*The writer is aware that various explanations have been given of these words, and his thoughts are not dogmatically expressed.

**"My Beloved spake and said unto me, arise . . . and come away."**

—Song 2. 10.

"MY BELOVED"

A BLESSED possession. "The Lord is my Portion," but can we truthfully and feelingly claim Him thus? "I am my Beloved's, and His desire is toward me." Is this the language of our soul, or must we, seeing others manifestly taken up with Him, ask, "What is thy Beloved more than another Beloved?" One may know much about the Lord Jesus, but what is He "unto me" (ch. 1. 13. 14).

"MY BELOVED SPAKE"

He is often speaking, but our ears are sometimes too dull to hear that "still small voice." "The words of the wise are heard in quiet," and we are bidden to be "swift to hear." But the tumults without and the "strife of tongues," as well as the tumults within our own hearts cause that His voice is not clearly heard, but, as it were, indistinctly. This ought not to be, but are we grieved about it?

"MY BELOVED . . . SAID UNTO ME"

Unto me! Paul was encouraged, after his thrice-repeated prayer for the removal of the thorn in the flesh, by the Lords' promise, because it was personal. "He said unto me, My grace is sufficient for thee." We are apt to say, we want the Lord to speak to us, within our hearts; we want to hold converse with Him and He with us, but do we mean it, and are we prepared to obey His voice? Are we sincere? He is ever desirous to speak; O for a corresponding desire to hear!

"ARISE"

Are our souls cleaving to the dust? (Ps. 119. 15). Are we sleeping and among the dead? (Eph. 5. 14). Have we forgotten that the winter is past, that spring-time (newness of life) is here, that the darkness is past and the true light now shineth? (1 John 2-8). Surely, if we are in Christ—a new creation, old things have passed away, and new things have come into being. But are we walking in newness of life? Does our Lord's word, "Arise," come to us in power, arousing us from lethargy and apathy?

"AND COME AWAY"

"Forgetting the things which are behind," yea, and divesting ourselves of "things standing around," tending to "hedge in" and "entangle"—let us "press toward the mark." "Come away," saith the Lover of our Souls. "Come away" into "our land," the "heavenly places" wherein we are "blessed" and "made to sit" (Eph.). Yes, let us "come away" with Him (see Cor. 6. 17 and Heb. 13. 15).

## "I Will Come Again"

(Continued)

### WHY WILL THE LORD COME AGAIN ?

First, because *He has said so*, and His word cannot be broken. Secondly, because this "*present age*" must end. God has set limits upon time. More than once, the Lord spoke of the "ending of the age" (Matt. 24. 3. 13). He also speaks of a certain "day and hour" (v. 36). Thirdly, because *the world* must be made to realise that Christ is God and the Rightful Ruler over earth. The world rejected Him and still rejects Him, but God the Father has given Him the "Name which is above every name, that in the Name of Jesus every knee shall bow" (Phil. 2. 10). Fourthly, the number of His elect must be made up, saints forming *His Church* which is composed of those taken out of all nations during this present age. Fifthly, there are clear promises that Israel as a nation will be brought to acknowledge Jesus as Messiah, Saviour, and Lord, and be restored to their land and nationhood.

Thus we see that the coming of the Lord deeply affects the Church, the Nation of Israel and the World.

### ITS MEANING FOR THE CHURCH.

"That Blessed Hope" has ever been before the saints as assemblies and as individuals, from the beginning. The Lord spoke thereof to His disciples (Matt. 24) and the Apostles' doctrine included teaching on this theme (Acts 2. 21. 2 Thess. 2. 5).

It is the Lord's desire and purpose that His redeemed shall be :—

(a) Raised from the dead or changed whilst yet living (1 Cor. 15. 51. 52).

(b) Where He is (John 14. 3. 1 Thess. 4. 17).

(c) Like Him (1 John 3. 2. Rom. 8. 2. Ps. 17. 15).

(d) Rewarded (Rev. 11. 18).

(e) Living and Reigning with Him (2 Tim. 2. 12. Rev. 17. 14. 20. 4).

To be "with Him" and "like Him" is the hope of every saint, young and old, all who are trusting in His redeeming, atoning, and sanctifying blood. But "reward" and "reigning" (that is, sharing in His rule during "the thousand years") depends upon the willingness now to suffer with Him and bear His reproach (Matt. 5. 11. 12. Heb. 13. 11. 14. Rom. 8. 18. 2 Cor. 4. 17).

If then, we love Him Whom at present we see not, and rejoice in Him with joy unspeakable and full of glory (1 Pet. 1.) what will it be to see Him "face to face"? There is very much

more in Holy Scripture, both by allusion and direct statement about "The Lord Jesus Christ our Hope" (1 Tim. 1. 1.) but these pages are not meant to be exhaustive. That would be impossible however long a book might be. The present desire and purpose is to bring before the reader the fact—and the implications of that fact—of the "glorious appearing of our Great God and Saviour Jesus Christ."

### ITS MEANING FOR ISRAEL

"GOD hath not cast away His people," Israel. At the present time, they are "Lo Ammi" (Hosea 1), that is "Not My people." They solemnly rejected their Messiah in the words, "His blood be on us and on our children" (John 18. 40., Matt. 27. 25). As a consequence, they have been, until quite recently, a landless people. The state of Israel is now in being, with an ordered government, religious tolerance, and Hebrew as the official tongue. But what dreadful judgments and persecutions have they endured during the centuries, particularly in the past decade.

Are their wanderings and sorrows now ended? Is there nothing yet awaiting them of this nature? Jeremiah (ch. 30. 7) prophesied, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Though Jacob is now again in his land, 'tis in unbelief; the Lord Jesus, though interest is shewn in Him as a great Israelite, is not acknowledged as Christ—the Messiah. Moreover, it is revealed (Rev. 11. 2) that the Holy City shall be trodden underfoot for forty-two months, that is, three and a half years, equivalent also to twelve hundred and sixty days. It shall be given to the Gentiles.

Further, they are yet to be shewn as "an hypocritical nation," punished by the Assyrian, the rod of God's anger; through him, God will perform HIS WHOLE WORK upon Mount Zion and in Jerusalem (Isaiah 10. 5. 6. 12) and the remnant (see Zechariah 13. 8. 9) shall return to the mighty God (Isa. 10. 20-23) and this "because of the Anointing" (v. 27).

This "restoration" is called in Acts 3. 21, "a time of restitution of all things." It will come about through the nation—Israel—looking on Him Whom they pierced (Zech. 12. 10. John 19. 34) and bitterly mourning. Isaiah 53 will then be their heart-confession, to be followed by the song of Isaiah 12. "So all Israel will be saved" (Rom. 11), that is, the third part brought through the refining fire (Zech. 13. 8. 9).

Many—very many—more Scriptures could be

quoted to shew that the earthly nation will be restored to God's favour, when He shall pour out His Spirit upon them (Ezek. 36. 24-32) and the new the heavenly, birth shall be their experience. A nation shall be born in a day (Isa. 66. 8) and shall be led to that fountain opened for sin and for uncleanness (Zech. 13. 1).

Let the reader, however, follow out this part of revealed truth by himself studying the Scriptures. He will find, as a result, his own heart warming with love to so gracious a God as "the God of Jacob," and his life uttering the doxology of Roman II, 33-36. Anti-Semitism will not then have the smallest corner in his heart wherein to lodge.

#### ITS MEANING FOR THE WORLD

The blessing to be brought to the earth and the world is inseparable from Israel's restoration. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness. . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead" (Rom. II, 12. 15). The whole earth has been given to Christ, with all its inhabitants (Ps. 2). Therefore He must be the Supreme Ruler. Not that the world will be converted; it will be ruled with a rod of iron. Peace will be maintained, because "the government shall be upon His shoulders." Yet many shall yield "feigned obedience," and after the thousand years of beneficent rule, there will be a great revolt instigated by Satan. (Rev. 20. 7-10.)

Nevertheless, during that reign, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2. 14). In that Day—that long seventh "Day," "Truth shall spring out of the earth; and righteousness shall look down from heaven" (Ps. 85. 11). Wars shall cease, sickness diminish and there will be a great increase of fertility to the ground, and even gentleness amongst wild creatures (see Ps. 72, Isa 11, Rom. 8. 21.22).

### Question and Answer

No. 148

What does the phrase, "The friend of the Bridegroom," signify? (John 3. 29).

THE whole verse, as well as its context, needs to be studied. John's one aim was the exaltation of Christ. He is pre-eminent, "above all" (v. 31), into Whose hand the Father "hath given all things" (v. 35). John is "not the Christ," but one who "is sent before Him." "He must increase, but I must decrease." The

intensity of this expressed desire, and its sincerity, is borne out by his willingness to see certain of his disciples "follow Jesus" (ch. 1). See also chapter 4, verse 1.

Who is the Bridegroom? The Lord Himself (Matt. 9. 15, 25. 1-10, Mark 2. 19. 20, Luke 5. 34. 35).

"The friend of the Bridegroom" is clearly John, whose joy is fulfilled in hearing the Bridegroom's voice. The "friend's" service was primarily the interest of the bridegroom, and secondarily of the betrothed, all with a view to a happy marriage. This union effected, the "friend" retires.

Some light hereupon seems to be given in Judges 14 and 15. Samson desired a Philistine wife, and succeeded in his wish. She, however, cared more for her own people than for him, who subsequently lost her: she "was given to his companion, whom he had used as his friend" (14. 20 and 15. 2). This man stole away the bride, thus shewing a complete contrast to John, for whom the Bridegroom's interest and joy were paramount. The Baptist was sent to "make ready" His ways (Luke 1. 17. 76). The phrase reminds also of Revelation 19. 7.

Apparently, John was using an accepted custom to illustrate precious truth; yet, as a prophet he spoke of things to come, as the former prophets, though not being fully aware of their deep import (1 Pet. 1. 10-12). Truth in its fulness concerning the Church as the Bride of Christ was yet to be unveiled. In John's mouth, there is a foreshewing of this blessed relationship between the Lord and His chosen.

Since John was "the friend of the Bridegroom," is it to be inferred he is no part of the Bride—the Church? True, that was not yet formed. "I will build My Church," said Christ, and at Pentecost it began as a visible community on earth; but the Church is wider than that part of it living and witnessing, by grace, at any time on the earth. Therefore, we expect that all, including Abraham and John the Baptist, who died before the sacrifice of Christ, will be manifested as part of that elect body, the Bride of Christ.

In conclusion, it is very interesting to observe that Paul, to whom was revealed so much of God's purpose concerning His redeemed, takes a position, in a certain circumstance, similar to that of John. Writing to the Corinthians, in his second epistle, he says, "I am jealous over you with godly jealousy: for I have espoused you to One Husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11. 2).

**THE WRATH OF GOD**

How awful are those words—"the wrath of God"!  
 And all who on this sin-stained earth have trod  
 (Except the Lord of glory and of grace)  
 Have been by nature of a fallen race.  
 We hear to-day of God's all-wondrous love  
 Which sent our precious Saviour from above;  
 His righteousness men have forgotten now,  
 And to his awful judgments will not bow.  
 Preacher and hearer oft in pride unite  
 To say that God will not His foes requite.  
 Him they proclaim as *Father* over all,  
 Deny His Word, the history of the Fall,  
 Refuse the truth of sovereign love and grace,  
 Forget his *children* are the chosen race.  
 "The wrath of God." The very words they hate  
 And *will not* know their awful fallen state;  
 They still deceive by lying in His Name.  
 A weak indulgence they alone proclaim.  
 They do not "think" that Christ as Surety died,  
 Vicarious sufferings they with scorn deride;  
 They know Him as a martyr, not as God,  
 And see no merit in His precious blood:  
 The wrath of God a fiction they regard,  
 Believed by those who "progress" *will* retard.  
 Yet we declare—and on the Word depend—  
 The wrath of God, a wrath that will not end.  
 A wrath abiding on rejectors now,  
 A wrath to which at last they all must bow;  
 A wrath Divine, righteous and true and just,  
 For God *can* punish sin, and *will*, and *must*.  
 No weak vindictive malice like to ours,  
 But wrath according to his sovereign powers!

\* \* \*  
 How can believers who in Christ delight,  
 And know that soon their faith will change to  
 sight,—  
 How can such dare to boast except of grace,  
 Who but for Christ would have in hell their  
 place?  
 How can the Lord's elected dare deride  
 The sufferings of the lost with sinful pride?  
 How can they cease to warn and preach the  
 Word,  
 That through their lips the Gospel may be heard,  
 That chosen sinners may the Lord receive,  
 And prove the love which will not lose or leave?

P.W.H.  
 (1904).

My heart would pray earnestly: "O God  
 and Father, preserve me both from *unconscien-*  
*tious* holding of sound doctrine, and from  
*conscientious* holding of unsound doctrines."  
 P.W.H.

**Notes on Memorized Verses—Continued from page 24:**

Lord's Day, the first day. 11, The messages to the churches are for our day also. 12, "I turned" the voice was behind him (v. 10). 13, Golden lampstands, and the Son of Man in their midst, girded as the great Priest. 14, Not the whiteness of age, but intense noiness. Nothing mean can stand before *those* eyes. 15, So His feet again suggest an awful holiness. *They* will tread the winepress of judgment. 16, The sword His separating word (see Heb. 4. 12). His glory dazzling. This is He of verses 5. 6. 17, John Daniel, Isaiah, all were humbled in His presence. Yet the right hand (already full, verse 16) was free to be laid on the prostrate servant. 18, "I am He . . . that became dead, and . . . What grace! 19, "Write." Why? For our sakes. 20, Churches and their messengers and men, not heavenly visitants.

**Suggested Daily Readings.**

"IF THE LORD WILL."—MARCH, 1951.

Day	READING		LEARNING	
	Deuteronomy	Mark	Psalms 119.	2 Thess.
1	31. 1-15	13. 1-13	129	3. 3
2	31. 16-30	13. 14-23	130	4
3	32. 1-14	13. 24-37	131	5
4	32. 15-28	14. 1-16	132	6
5	32. 29-43	14. 17-31	133	7
6	32. 44-52	14. 32-52	134	8
7	33. 1-17	14. 53-72	135	9
8	33. 18-29	15. 1-15	136	10
9	34. 1-12	15. 16-32	137	11
10	Jos. 1. 1-18	15. 33-47	138	12
11	2. 1-13	16. 1-20	139	13
12	2. 14-24	Luke 1, 1-20	140	14
13	3. 1-17	1. 21-38	141	15
14	4. 1-24	1. 39-66	142	16
15	5. 1-15	1. 67-80	143	17
16	6. 1-14	2. 1-20	144	18
17	6. 15-27	2. 21-35	145	Rev. 1, 1
18	7. 1-12	2. 36-52	146	2
19	7. 13-26	3. 1-14	147	3
20	8. 1-17	3. 15-38	148	4
21	8. 18-25	4. 1-15	149	5
22	9. 1-15	4. 16-32	150	6
23	9. 16-27	4. 33-44	151	7
24	10. 1-14	5. 1-16	152	8
25	10. 15-28	5. 17-26	153	9
26	10. 29-43	5. 27-39	154	10
27	11. 1-23	6. 1-19	155	11
28	12. 1-24	6. 20-36	156	12
29	13. 1-14	6. 37-49	157	13
30	13. 15-33	7. 1-17	158	14
31	14. 1-15	7. 18-30	159	15

**SPECIAL READINGS FOR THE LORD'S DAY.**

- 4 Ex. 20 18-21, Heb. 12. 18-25, Heb. 10. 15-25.
- 11 Ex. 21. 1-6. Isa. 42. 1-4. Phil. 2, 5-11.
- 18 Ex. 24. 1. 2. 9-18. John 4. 19-24. Heb. 12, 18-29.
- 25 Ex. 25. 1-7. 1 Chr. 22. 2-5, 11-16. Eph. 5. 2, 19-30. Heb. 13, 15.

**Suggested Daily Readings.**

"IF THE LORD WILL."—APRIL, 1951.

Day	READING		LEARNING	
	Joshua	Luke	Psalm 119.	Revelation
1	15. 1-12	7. 31-50	160	1. 16
2	15. 13-20	8. 1-15	161	17
3	15. 21-63	8. 16-35	162	18
4	16. 1-10	8. 37-56	163	19
5	17. 1-18	9. 1-17	164	20
6	18. 1-10	9. 18-36	165	2. 1
7	18. 11-28	9. 37-50	166	2
8	19. 1-16	9. 51-62	167	3
9	19. 17-39	10. 1-16	168	4
10	19. 40-51	10. 17-28	169	5
11	20. 1-9	10. 29-42	170	6
12	21. 1-26	11. 1-13	171	7
13	21. 27-45	11. 14-28	172	8
14	22. 1-20	11. 29-36	173	9
15	23. 21-34	11. 37-54	174	10
16	23. 1-16	12. 1-12	175	11
17	24. 1-15	12. 13-31	176	12
18	24. 16-33	12. 32-48	Ps. 19. 1	13
19	Judges 1, 1-21	12. 49-59	2, 3	14
20	1. 22-36	13. 1-17	4	15
21	2. 1-13	13. 18-35	5	16
22	2. 14-23	14. 1-14	6	17
23	3. 1-14	14. 15-35	7	18
24	3. 15-31	15. 1-10	8	19
25	4. 1-13	15. 11-32	9	20
26	4. 14-24	16. 1-18	10	21
27	5. 1-17	16. 19-31	11	22
28	5. 18-31	17. 1-19	12	23
29	6. 1-16	17. 20-37	13	24
30	6. 17-27	18. 1-14	14	25

**SPECIAL READINGS FOR THE LORD'S DAY.**

- 1 Ex. 25. 8. Eph. 2. 18-22. 2 Cor. 6. 14-18. Heb. 3. 1-6 Rev. 21. 3
- 8 Ex. 25. 9, 10. Heb. 8, 1-6, 1 Cor. 3. 9-17.
- 15 Ex. 25. 10-21. Ex. 40, 20, 21. Ps. 40. 7 8 (margin). Rom. 3. 24-26.
- 22 Ex. 25. 22, Heb. 10. 14-22. Heb. 4. 16.
- 23 Ex. 25. 23-30. John 6. 3, 48-58. 1 Cor. 10. 16-17.

**Notes on Memorized Verses**

**PSALM 119**

129, "Wonderful," a name of Christ (Isa. 9). The written word—God's testimonies—like Himself. 130, "The opening of Thy words will enlighten" (cf. v. 160, margin). Simple hearts, that is, with single motive, receives them without questioning, even the "opening" in Genesis. 131, The opened mouth, to breathe the air of Divine truth. 132, God's *custom* (margin) an argument for seeking His face and His grace. 133, "Establish my steps (cf. Romans 6. 14). 134, Man's oppression may hinder full obedience, but cannot enslave the heart of a saint. 135, Cf. Numbers 6. 25. In the light of God's face is true joy, but we need to keep ourselves, in the love of God (Jude 21) for that means light and warmth to our souls. 136, Are we as deeply grieved over to-day's

lawlessness? 137, Upright judgments proceed from the righteous Lord. 138, His commands therefore are *righteousness* and *faithfulness* (margin). 139, Enemies, yet their forgetting God's word the sorest trial to him. 140, Cf. Pro. 30. 5. Is this why we love God's Word? 141, Thus the Lord Jesus experienced, yet He continued faithful. 142, Righteousness! (cf. vv. 137, 138, 144). That of Himself and His word alike everlasting. 143, "Have found me" (margin) as though seeking, but delight in truth overcomes these. O for such blessed joy! 144, "Cause me to understand." 145, Hear me . . . I will keep. Prayer and obedience are twin sisters. 146, "I cried," rather "I called" (also in v. 145) but in 147 it is "cry." Here is deep earnestness, putting us to shame. 148, Truth valued more than sleep. 149, "According to." Prayer and Reviving. 150, *Nigh* to the saint, but far from God. 151, *But God is nigh*, and the saint close to his truth. 152, Truth is eternal, yet is known by the elect. 153, "See my humiliation." Deliverance pleaded because of remembrance. How true of Christ! 154, Lit., "Plead my pleading" (cf. 1 Pet. 4. 19). Quicken me according to Thy *spoken* word. 155, "Far" (see v. 150). "Lawless ones." "Engraven statutes." 156, "Inward compassions." 157, Pursued and oppressed, yet no declension. 158, "I saw hypocrites and I feel disgust." The spoken word unheeded. 159, Notice "quickenings" according to the spoken word, the judgments and the "holy mercy" of God. 160, "The beginning of Thy word is truth." Allusion to Genesis. But it is also "for ever." 161, Persecuted by those in high places, yet the Word is *pre*-eminent. Human authority may awe, but Divine truth humbles. 162, I, I rejoiced in Thy *spoken* word. Nothing gladdens the saint as the Lord speaking to him through His words. 163, Hatred and love—both right in their objects. 164, Seven times. Praise founded upon God's judgments of righteousness. 165, Much peace—positive. No stumbling negative. 166, I have *expected* . . . I have done. "Occupy till I come," says our Lord. 167, Kept and loved. The more we obey, the greater grows our love. 168, I have kept (see previous verse). Also cf. Ps. 139. 169, "My singing of praise" (lit.) "Give me discernment." 170, Supplications for grace (lit.) "Before Thee," here and in previous verse is. "To Thy face." 171, "My lips shall bubble over" (cf. Ps. 45, 1, margin). 172, "My tongue." The spoken response to the *spoken* word. 173, Thy hand. (cf. 1 Chron., 4 9. 10 and Neh. 2. 18). 174, Salvation and law. The saved one delights in the law (Rom. 7. 22). 175, My soul will praise Thee. Thy judgments will help me. A precious harmony! 176, I went astray . . . seek for I did not forget.

**REVELATION I**

1, Not "revelations," but an unveiling belonging to Christ. 2, The witness of a servant. His theme—the Word of God and Jesus Christ. 3, A reading one and hearing ones are happy, that is, if they are "Keeping" ones. 4, The Spirit in His seven-fold operations. See 1 Cor. 14. 7-11 and Gal. 5. 22. 23. 5, 6, The love of Jesus Christ the cause of His redemption and exaltation of His own. He alone shall have the glory. 7, He Who came will come again. Note the two "Amens" (It is truth). 8, The two Greek vowels. Christ vocalizes Scriptures. 9, The servant suffers, yet remember his brethren. 10, Not "the Day of the Lord," but the

(Concluded on page 23)

Correspondence from any Believers and Enquirers:—  
61 Upton Lane, Forest Gate, E.7  
Phone: Grangewood 4196. No telephoning on Lord's Day

# THOUGHTS FROM

TO  
MAINTAIN  
A TESTIMONY  
FOR GOD'S  
GRACE AND  
TRUTH

FOUNDED  
BY  
PERCY W.  
HEWARD

# THE WORD OF GOD

AND

# THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

Vol. 51. Nos. 5&6

MAY, JUNE, 1951

FREE

## SOME OF THE CONTENTS.

	Page
"He Which hath begun . . . will perform" . . . . .	26
'With me in Paradise' . . . . .	27
Snow . . . . .	28
The Deity of Christ . . . . .	29
Inspired Words Inspected . . . . .	30
The Family of God . . . . .	31
Question and Answer . . . . .	32
"Nothing out of place" . . . . .	32
"I will come again" . . . . .	33
"Spared not" . . . . .	34
Readings and Notes . . . . .	35-36

**"He saved them for His Name's sake, that He might make His mighty power to be known"**

Psalm 106. 8.

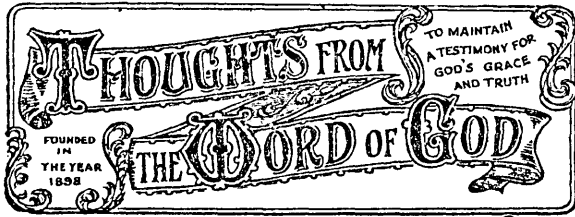
*"In the secret of Thy presence."*

—Psalm 31. 20.

In the secret of Thy presence,  
Sweet and restful hiding-place,  
There the storm hath no more power  
'Neath the sunshine of Thy face:  
There the troubled heart is quieted  
And the restless spirit stilled:  
In Thy presence, humbly waiting,  
Is the empty vessel filled.

In the secret of Thy presence,—  
O, that precious sacred tryst:  
'Tis where earth no longer draws me  
And my soul is well sufficed.  
I would be with Thee more often,  
O my loving, living Lord;  
I would lowly sit before Thee  
And, like Mary, hear Thy word.

A.W.H.



### Words of Encouragement

"How can I?"

"Can God?"

"I can."

"Without Me ye can do nothing."

(Deut. 7. 17, Ps. 78. 19, Phil. 4. 13, John 15. 5.)

Divine love and sovereignty. Yet, if there is a new creation new things have come into being—new desires and new power. How can I understand God's Word? (Acts 8. 31). How can I dispossess those enemies that occupy the territory of my life? My ignorance I feel, but there is the Anointing (1 John, 2). My weakness I feel, but, "thou shalt not be afraid" (Deut. 7. 18). To redeemed Israel, said God, "So shall the Lord thy God DO" (v. 19). The God of Jacob is our God.

In the hour of deep need, are we tempted to ask, "Can God?" Or, as the disciples in the desert place, "From whence can a man satisfy these with bread here in the wilderness" But God is not a man, and time and place hinder Him not. He is our Father, and His All-sufficiency is an answer to all our questionings and querulousness. "HE is able," and can meet our need and that of others through us. Let us trust Him.

### REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING." Colossians 4. 2.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
3. For Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.

4. For saints on the Continent, and their many difficulties, including persecution and repression.
5. For troubled China, and the trials of God's servants in that land, and for saints in war-stricken Korea.
6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that all may be fresh and vigorous, and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (the Near East), F. A. Franco (Argentine and around Uruguay, Brazil, etc.), E. Lutz (Switzerland), D. Werner (Germany). Continue to pray for the Lord's enabling if He will, of additional fellow-workers for S. America, and the translation of Scripture.
7. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with fellow saints.

Poem to Help Christian Experience.—185

"He Which hath begun a good work in you will perform it until the day of Jesus Christ."

—Phil. 1. 6.

I have learned, by heavenly teaching,  
Precious portions of God's ways;  
Though I know in part, HE causeth  
My glad heart to sing His praise;  
And His wondrous patience with me  
Doth the more my soul amaze.

He predestined me to glory,  
Though I merited but hell.  
From eternity He chose me  
In Christ Jesus. Let me tell  
Of His sovereign grace and mercy—  
He Who doeth all things well.

I was worthless, I was shapen  
In iniquity and sin.  
I had never sought His mercy,  
Did He ne'er the work begin;  
For my sin, exceeding sinful,  
He hath made me feel within.

All my heart He deigned to shew me;  
And He did not leave me there.  
He revealed a precious Saviour,  
His dear Son, exceeding fair:  
Thus He drew with loving-kindness  
And His mercy made me share.

He hath said, I will not leave thee;  
He will ne'er bereave of grace;  
He Who doth not sleep nor slumber  
Will not loosen His embrace,  
Till His holy habitation  
I shall reach, and see His face.

## With Me in Paradise

AN ADDRESS AT THE GRAVESIDE OF A BROTHER  
BELOVED

SINCE receiving the news of the "falling asleep" of the relative and friend whom we remember with affection to-day, these words have impressed the mind. They are words uttered by the Lord Jesus Christ, at a moment when He was Himself enduring untold agonies of soul and body on the cross. There He was making expiation for sin—OUR sin—including, too, that of the repenting sinner, crucified at His side.

With a tenderness beyond understanding, called forth by the prayer of the penitent, "Lord remember me," That Gracious, Compassionate Sufferer answered with words, not only of unspeakable comfort THEN, but which have consoled unnumbered thousands of dying believers since. "Thou shalt be with Me in Paradise."

For the dying Redeemer looked beyond the cross to the glory of His resurrection. "Christ died for our sins, according to the Scriptures . . . He was buried . . . He rose again the third day according to the Scriptures." Nay, more, He was to ascend into heaven, where He was before, there to appear in the presence of God for us, there to present unceasingly His advocacy of His people's cause. He has passed through the heavens, and has sat down at the right hand of the Majesty on high.

All this was before the eyes of that August Sufferer when He said, "Thou shalt be with Me." And is it not heaven to be WITH Christ? That delightful promise indeed mentions a beautiful place, but the words, "WITH ME," are first. Therein consists the blessedness of those who have "died in faith," for they are "WITH Christ, which is far better." Would Paradise BE Paradise apart from That Holy Presence?

"And so shall we ever be WITH the Lord," that is, if we have "walked WITH God" here—here in this present scene and time. This is the desire of the saint, but what are his intensest longings compared with the yearnings and joyous expectation of his Lord? Thus He speaks, "Father, I will that they also, whom thou hast given Me, be WITH Me where I am; that they may behold My glory, which Thou hast given Me, for Thou lovedst Me before the foundation of the world." And again, "I will come again and receive you unto Myself, that where I am there ye may be also." Everlasting, unbroken, intelligent and hallowed fellowship with their Lord and Saviour is the happy hope of the redeemed—an eternal exploring and unveiling of the infinite glory and beauty of Him Who is from everlasting to ever-

lasting. "And this is life eternal, that they might know Thee, the Only True God, and Jesus Christ Whom Thou hast sent."

The Presence of the Lord Jesus, then, is that wherein our departed brother is "at home," yet Paradise is a PLACE. "Where?" one may ask. It is above, for when Paul was caught INTO Paradise," it was UP to the third heaven. 'Tis a heavenly place, then, far above this world of strife and constant unrest as the ever-heaving bosom of the sea. But THERE, "There shall be no more sea." 'Tis a place of rest, a Sabbath-keeping that remains for the people of God. Yes, for "the people of God." None who are outside of this Divine description will enjoy that holy rest. God's people are those who, like the penitent thief, own their deserving of a "condemnation." Said he, "We indeed justly, for we receive the due reward of our deeds; but This Man (Jesus Christ) hath done nothing amiss."

Likewise, our beloved brother looked away from his own imperfection to a Perfect Saviour, and saw in Him his only Righteousness.

Paradise is a garden, for so the word signifies, and there groweth the Tree of Life in the midst. Its fruit is promised to the "overcomer," one who has fought a good fight, who has finished his course, who has kept the faith.

It is desired, in these words, to exalt Christ, and our brother would also have said, "Not I, but Christ." It is not fitting to eulogise the saint, however great his spiritual stature, yet in calling attention to the character of him, whose body, as seed, is being "sown" in the ground to-day, we thank God for him; first, because He saved him by His sovereign grace, and secondly, because grace enabled to live for Him here.

Scripture says of one, "He was a good man." This was not native goodness, but a product of justifying grace, the result, too, of having been "born from above." These words describe our brother, for "goodness" is "fruit of the Spirit." This was seen in his life; seen in his home, in his business integrity, his generous giving, his considerateness for those employed by him; his encouragement of those engaged in the service of God.

The speaker has known him forty-four years, remembering with gratitude and pleasure the testimony in Broadway, Walham Green, in which he was privileged to help by ministry both indoors and out. The times have been troublous, two world wars have intervened, yet our brother continued to work amid dangers and discomforts. In business successful, he never allowed it to over-

*Continued at foot of page 29.*

## YOUNG PEOPLE'S COLUMNS

## SNOW

NOT many days before these words were written there were heavy falls of snow. We expect it in this and northern lands, but in Palestine, the Lord's land, snow is not unknown. It has a high mountain called Lebanon, which means "snowy," for it has its top white with snow. So, in Wales we have a Snowdon, in Switzerland the Alps, and in India the Himalayas, all meaning the same as Lebanon.

Snow, frost, and ice are all spoken of in the Bible, and we may learn from its pages much about the snow itself, and of what it is a picture.

It comes from God. "For He saith to the snow, Be thou on the earth." "He giveth snow like wool; He scattereth the hoarfrost like ashes." "The snow . . . fulfilling His word," just as we read, "For as the rain cometh down, and the snow from heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater" (Job. 37. 6, Ps. 147. 16, Ps. 148. 8, Isa. 55. 10). Remember this when you feel cold and wish it was warmer; the snow and frost in winter are good for the soil.

If you were to look at a freshly fallen snowflake under a microscope, you would see it is made up of crystals of the most lovely shapes. I wonder if that is the meaning of the words "Hast thou entered into the treasures of the snow?" (Job 38. 22)? So, the next time you watch the snow falling, think what a Lovely Being God is, Who sends it all for our good.

But sometimes the snow is so thick that people and animals have been buried in it and died. "Who can stand before His cold?" (Psalm 147: 17). We read, however, of a man who went down into a pit on a snowy day and slew a lion (2 Sam. 23. 20, I Chro. 11. 22); also of a wise woman who is not afraid of the snow for her household: for all her household are clothed with double garments" (Prov. 31. 21, margin). The man was one of David's *mighty* men. He reminds us that, "I can do all things through Christ Which strengtheneth me"; the wise woman that we should prepare for the solemn day of God's judgment.

There is nothing on earth so white as snow, except the light. So when God would teach us His holiness, He speaks of Himself as "The Ancient of Days, Whose garment was white as snow." On the mount, the clothing of the Lord Jesus "became shining, exceeding white as

snow," and "white as the light" (Dan. 7. 9, Matt. 17. 2, Mark 9. 3). His angels too, are dressed in white (Matt. 28. 3).

But what of you and me, who are born sinners? Our hearts and our ways are not clean. And we cannot make ourselves fit for God, even with "snow water" (Job 9. 30).

Ah! There is a lovely word from God in Isaiah 1. 18. "Saith the Lord, Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." How can this be? Only by trusting in the saving and cleansing blood of the Lord Jesus. Those who do trust Him can say, "He loved us and washed us from our sins in His Own blood" (Rev. 1. 5).

When the snow has fallen the land is covered, as with a pure white dress. All ugly things lose their ugliness for a time; but how lovely must they be in God's sight who are covered with His pure white robe of righteousness. That will never melt away like the snow. It is everlasting. Will you pray to God, "Wash me and I shall be whiter than snow"? (Ps. 51. 7).

Lastly, the snow makes no noise, nor does it hurt. How like God's work in the soul! No one can hear it, yet how quickly the ground is covered. Wondrous is God's work.

And have you noticed how quiet everything is after a heavy fall of snow? All noise of carts and footsteps seem to be hushed. Does not that remind of the peace God gives within, and "the quiet and peaceable life" God would have His people live?

Have you this God-given peace?

How wonderful to watch the snow  
Fall on the quiet land below  
And dress the Earth in white;  
And when the trees are covered o'er  
With crystals from His treasure-store,  
This is a lovely sight.

The snow that cometh from above.  
It cometh from a God of Love  
Whose kindly mercies still—  
The sunshine and the tender rain,  
Seed-time and harvest—all remain,  
Because it is His will.

Nothing is whiter than the snow,  
For the great God hath made it so,  
Except in heaven, where  
The LORD God liveth in the light;  
And with His holiness so bright  
Nothing can e'er compare.

But those who trust in His dear Son  
Are holy in that Holy One;  
His blood, that precious flow,  
Cleanseth their sins of crimson hue;  
And they are dressed, in His pure view,  
In robes as white as snow.



## THE DEITY OF CHRIST.

P. W. HEWARD.

(continued)

### IN VIEW OF ANTICHRIST'S CLAIMS

"YE shall be as God" (Gen. 3. 5 lit.), "I will be like the Most High" (Isa. 14. 14). By such words the aim of Satan, since his pride and fall, may be clearly detected. The effrontery of Ezekiel 28. 6-9 is before us. "Because thou hast set thine heart as the heart of God," and "Wilt thou yet say before Him That slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of Him That slayeth thee." We find the parallel in 2 Thessalonians 2. 4, "shewing himself that he is God." And between the two passages there are striking foreshadowings on the pages of history:—"Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?" (Dan. 3. 14)—an image in the form of a complete man (observe God's limitation of Babylon in 2. 38, "thou art this head of gold") The Roman emperors claimed Divine honours, and Pergamum possessed such a centre—hence we read where "Satan's throne is." Herod accepted the evil adulation, "It is the voice of a God, and not of a man." What was the result? "And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms and gave up the ghost" (Acts 12, 22, 23).

Satan's craving for worship is evident in Matthew 4. 9, and may possibly be inferred from Daniel 11. 39. It is seen in its climax of abomination in Revelation 13. 4, "They worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" The whole chapter is filled with a foreshewing of iniquitous worship. Man does not reject worship, but he chooses the counterfeit. He delights oftentimes both to worship and to be worshipped. The history of the human race is a tragic commentary on this, and a preparation for the revealed climax.

And now we reach a conclusion of the deepest importance. Do we not observe that Satan's designed travesty of the Lord Jesus is one who is worshipped. By this abominable counterfeit he emphasizes the very truth which he travesties. We see once again that the Lord Jesus is the Glorious One, worthy of worship and praise.

And yet another momentous inference. If the Lord Jesus were not God, His acceptance and approval of worship would be contrary to the whole tenor of Scripture. If a Herod was smitten for receiving praise as if he were God, what shall we say of the Lord Jesus, unless we acknowledge His Deity? The dilemma is clear. He was either the Truth or a Deceiver, and, in like manner, He was either "over all, God blessed for ever" (Rom. 9.5), or a bold encourager of idolatry. And the most manifest sin would be attracting adoration to oneself. To worship an idol is grievous, but to welcome worship of oneself is yet more evidently evil. The sin of inordinate pride would be included, and God would be daringly robbed of His glory. The very character of the Lord Jesus, in His unassuming and beautiful life, would only make everything the more alarming. A Herod and an antichrist, by their manifest sins, warns those who are thoughtful, that worship of men is plainly out of place. But the glory of a fragrant life would entice the more subtly, and be a crowning Satanic device, aiming to deceive the elect, if the One Who displayed that character were not essentially God. Hence the defiant iniquity of the evil one is overruled to prove the Deity of our adorable Lord the more strikingly; and as the apostle turned from all other impossible suppositions to the words, "But now is Christ risen from the dead," so may we, with like joy, exclaim, "In the beginning was the Word, and the Word was with God, and the Word was God."

*Continued from page 27.*

shadow his spiritual longings; he preserved an unpretentious bearing to the end.

Children have lost a good father, believers a loving brother, and friends a good neighbour, but we do not hopelessly mourn. The Lord has said, "Come up hither," to be "With Me in Paradise." Truly we may say, as was said of another, "Now he is comforted."

The above is the gist of an address spoken at the Fulham Cemetery, Sheen, on February 15th, 1951, at the "sowing" of the body of Mr. Arthur Richmond, one of Mr. Percy W. Heward's earliest helpers.

## Inspired Words, Inspected.

No. 11

And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His Coming: even him whose coming is after the working of Satan, with all power and signs and lying wonders. 2 Thess. 2. 6-9.

AND (ka); conjunction, linking what follows to the previous verses. The knowledge they had was consequent on Paul's teaching.

NOW (nun); does this refer to their knowledge *now*, or the restraining power *now*?

YE KNOW (oidate); a perfect tense, from *eido* (to see), but with sense of *present* tense. Almost the thought of, "ye have come to see," that is, "mentally perceive."

WHAT WITHHOLDETH (to katechon); lit. "the *thing* holding down." Neuter case of present participle, from "katecho" (I hold down).

THAT (eis); lit. "into," having the sense of "with a view to," that is, the present "holding down" is for the purpose of an *appointed* revealing. Preposition always followed by accusative.

HE (auton); accus. sing. from "autos" (he). Here it is the subject of an infinite verb, and follows that verb.

MIGHT BE REVEALED (to apokaluphthenai); lit., "the to-have-been-unveiled." Infin. Aorist Pass. from "apokalupto" (I unveil, or remove a cover from).

IN (en) followed always by dative case.

HIS (autou); "of him"; gen. of autos.

TIME (toi kairoi); "the appointed season." Dative sing. from "kairos," "autou" comes between the article and the noun.

FOR (gar); second word in sentence.

THE MYSERY (to musterion); a neuter article and noun, not meaning something mysterious, but something not revealed except to certain persons—initiated thereinto.

OF INIQUITY (tes anomias); lit. "of the lawlessness." A feminine noun, genitive singular. This phrase, "the mystery of iniquity," suggests a system secretly developing, as the word "work" indicates. Probably allusion to Zech. 5. 7. 8.

ALREADY (ede); adverb modifying "work."

DO TH WORK (energeitai); lit. "is inworking." Present tense, active, from "energeo"; the word "energy" is derived herefrom. The thought is of ceaseless activity towards a certain result.

ONLY (monon); accusative sing. neut., from "monos" (alone), but used adverbially. Suggesting there is *one* thing hindering the attainment of this desired result.

HE WHO LETTETH (ho katechon); lit. "the one (person) holding down." Masculine, pres. participle. Cf. above, "withholdeth."

NOW (arti); adverb of present time, meaning "just now." This was true nineteen hundred years ago. And the hindrance or restraint is still exercised. There are a Restrainer and an instrument of restraining.

WILL LET; these words, being in italics, are not in Greek, but may be understood. Or, we may read, "(There is) One holding down."

UNTIL (heos); adverb.

HE BE TAKEN (genetai); aorist sub-junctive, from "ginomai" (I become); translate, "He shall have become."

OUT OF (ek); preposition always followed by genitive.

THE WAY (mesou); lit. "midst," from "mesos" (mid, middle, midst). Genitive singular.

AND (kai); conjunction, joining "He shall have become out of the midst," with "Then that wicked shall be revealed."

THEN (tote); contrast with "now," above. Adverb.

THAT WICKED (ho anomos); noun, masculine, sing., nom. Lit., "The Lawless One," i.e., the antichrist, he in whom the "lawlessness" (the system) will be headed up. "Nomos" (law), "A" (not).

SHALL BE REVEALED (apokaluphtheseta); future tense. See "revealed," above.

WHOM (hon); relative pronoun, accusative.

THE LORD (ho kurios Iesous); The Lord Jesus. Nouns and article. Nom. sing.

SHALL CONSUME (anelei); future sing. from "anairo" (I take up or off). Meaning to kill," by *taking away* the life.

WITH THE SPIRIT (toi pneumatii); dative of instrument. "Pneuma" (spirit); noun, neuter.

OF HIS MOUTH (tou stomatos autou); all genitive sing. Of the mouth of Him" (cf. Rev. 19. 15. 21). "Stoma" (mouth). Noun, neuter.

AND (kai).

SHALL DESTROY (katargesei); future tense, from "katargeo" (kata and ergon), to render inactive, to *stop working*; nullifying the activity

resulting from the *energy* put forth by the evil one.

WITH THE BRIGHTNESS (*tei epiphaneia*); dative of instrument. "By the epiphany" (over-shining), from "epiphaneia" (*epi*, upon, and *phaino*, I shine); noun, feminine.

OF THE COMING (*tes parousias*); "Of the parousia." Fem. noun. Genitive. Lit., "Being beside" or "Presence."

HIS (*autou*); of Him. Gen. of *autos*.

EVEN HIM (not in original).

WHOSE (*hou*); relative pronoun, genitive. "Of whom."

COMING (*tes parousias*); see above, and note there is a "coming" of the man of sin as well as a "coming" of the Lord.

IS (*estin*); from "eimi" (I am); third person sing., present tense. This word follows "whose."

AFTER (*kat'*); "kata" (according to), followed by accusative noun. A preposition.

THE WORKING (*energeian*); noun, fem. acc. Lit., "inworking." See verb "energeo"

OF SATAN (*tou satana*); "Of the Satan," or "of the Adversary." Antichrist will be energized by the devil. (Contrast Luke 4. 1. and Eph. 3. 16). Genitive of "ho Satanas."

WITH (*en*); lit., "in," always followed by dative.

ALL POWER (*pasei dunamei*); see Rev. 13. 2. where we have power, as well as authority committed by the dragon to the beast, the antichrist

AND (*kai*)

SIGNS (*semeiois*); dative plural noun, neuter, from "semeion" (a sign of unseen power); often rendered "miracle."

AND (*kai*)

LYING (*pseudous*); noun, genitive, singular, from "pseudos" (a lie). Lit., "Of a lie." Belonging to and made up of falsehood. (See verse 11, "The Lie.")

WONDERS (*teras*); noun., dative, plural, neuter, from "teras" (a wonder, a startling portent); this word precedes "lying."

The writer of the above notes regrets that a word was omitted in the analysis of 2 Pet. 1. 19-21. It is here given.

ARISE (*anateilei*); "shall have arisen"; from "anatello" (I arise, shine, generally of the sun); Aorist, subjunctive. A reference to the coming of the Lord (see Mal. 4. 2.).

How many are deceived by counterfeits; how many are led astray by plausible appearances. O that our hearts may be sensitive to Christ, and be kept from the onesidedness and disproportion of all error.

P.W.H.

## THE FAMILY OF GOD

### NOTES OF AN ADDRESS

PERCY W. HEWARD

ADAM was unique, made, not defective but defectible—"made upright." He was capable of sinning, and he used his free-will against God. His descendants have, as a result, their wills enslaved to sin.

He was the crown and climax of creation and, probably, clothed with light. Luke speaks of him as belonging, in a peculiar way, to the family of God. Though so blessed, however, he was apart from eternal life which is in Christ.

Adam's position was mutable. Ours in Christ is immutable. Man, by nature, is regarded as in Adam. But believers, by grace, have their "life hid with Christ in God" (Col. 3. 3). These words prove the eternal security of the saints.

Now, if Adam had continued in obedience he would have continued in enjoyment of communion with God, though we cannot forget he was not in possession of life as saved ones know it. How sad to realise that both the line of Seth and the line of Cain were in Adam's image; so that even the line of "the Seed" was composed of sinners saved by grace.

There is no difference in men by nature. They are "alienated from the life of God," "dead in trespasses and sins" (Eph. 4. 18. 2. 1. 5). The position and state of those who are unsaved is dreadful indeed; for the wrath of God is not like that of man; it *abideth* on *lost* ones, who are eternally separated from God. The solemnity of these facts is intensified by the fact of salvation. Furthermore, the miraculous birth of the Lord Jesus Christ also emphasises, by contrast, the sinful condition of *man* from *his* birth.

In view of all this, how wondrous is the love which gave the Lord Jesus to die for sinners.

The world has its "brotherhoods," including the "religious world." From these a believer should stand aloof. He belongs to "the brotherhood" (1 Pet. 2. 17, 5. 9). We cannot, therefore, call anyone brother who does not belong to Christ. True, the early believers called the members of the Jewish nation by the name "brethren" when the meaning was clear. It would, however, mislead if people generally were thus addressed. God's people should use great plainness of speech, so as not to be misunderstood.

Why should there be a desire for brotherhoods of "saved" and "unsaved"? The world stands guilty of the murder of the Son of God—the Son

of His love, and our attitude to "men of this world" should be that of marked separation.

Scripture speaks of a "new birth," a being "born from above" (John 3) and of those who are "born of God" (John 1. 13). See also the first epistle of John. Who can explain such wondrous truth? *Natural life* is beyond understanding. Who then can comprehend *spiritual life*? Who understand the beginning of life or know when it takes place? Birth, however, is visible, and it is the result of a previous work of God, and becomes more manifest as the living one grows. He can see things which the worldling cannot. He judges—though very imperfectly—sins which are not detected by earthly men.

The word "adoption" needs some explanation. As commonly used, it does not represent the *position* of believers as *sons*, for they are *born* children. The word so translated is a Roman legal term, having reference to "a coming of age"; and probably is used of the coming "placing as sons" of the redeemed when the Lord returns (Rom. 8. 18-23). *Now we are* sons (1 John, 3. 1. 2), but not until our Lord's return shall we be manifested as God's own children—*His* family. Veiled at present in a body which is mortal, they shall then be unveiled, being clothed upon with a glorified, immortal body.

Now, by grace, as members of the "family" (Eph. 3. 15), the saints can cry, "Abba, Father" since God has sent the Spirit of His Son into their hearts (Gal. 4. 6).

To belong to the family of God, what manner of love from the Father is this! Do the saints realise the wondrous privilege?

### Question and Answer

No. 149

PLEASE EXPLAIN THE LATTER CLAUSE OF MARK 4. 25.

The context will help in the understanding of these seemingly paradoxical words, "hath" and "hath not," applied to the same persons. It may be remarked, however, that in ordinary experience, this description can apply. For example, a man may possess natural gift and aptitude beyond his fellows; yet, by presuming thereupon, and neglecting his education, using that word in its highest natural sense, may lose the whole benefit of that with which he is endowed.

Is there not something like this in the spiritual sphere? Our Lord says, "If any many HAVE ears to hear, let him hear." Suppose such an one does not hear. Is he not in danger of losing the very capacity to hear?

Again, "Take heed WHAT ye hear." Not only are natural senses to be used, but also discrimination, that is, the use of the mental faculty; of course, by grace.

Moreover, "Unto you that HEAR shall more be GIVEN, for he that HATH to him shall be given." Thus, our Lord emphasises a right hearing whereby we ACQUIRE something. Failure to ACQUIRE by hearing means that such an one "hath not," and may, at the judgment seat of Christ, "Suffer loss" (1 Cor. 3) instead of receiving a reward; for "suffering loss" is a taking away "even that which he hath."

Doubtless, there is a present application in the believer's experience, but verse 22 appears to have reference to a future tribunal.

### "Nothing Out Of Place"

"THIS MAN did nothing amiss (out of place)"

(Luke 23. 41). The repenting thief spoke truly. All the Lord Jesus did was comely and timely. We have a record of "all that Jesus began to do and to teach." It was what He "practised" that was before the mind of the man who sought mercy of One Whom, by grace, he recognised as Lord.

The most godly saint can never deserve such to be said of him. We oft delay doing good. We speak (a right word, it may be) at the wrong moment. The matter of our "ministry" may be good, yet the manner of delivery uncouth. Kindness can be shown in an unloving way. Motives are mixed, and "rewards" HERE rather than the joy of service to a loving Lord, underlies many actions. Sorrowfully, every child of God can remember much that was said "out of place," and wishes many words could be recalled.

'Tis a mercy we have a perfect Saviour, toward Whom we turn for relief of conscience and peace of heart, realising that "He hath done all things well" in acquiring salvation for us. O that He may be ever before the eyes of our heart as our Example of meekness, patience, compassion, and forgiving love, yes, the "lights and perfections" of moral beauty.

It is possible to take up the doctrine and work of Christ as a hobby, or to have interest in it historically, or to exercise mental research therein as a philosophy, but to know Him personally, and to have a living acquaintance with the word of His grace is altogether different. This alone is vital.

P.W.H.

## YOUNG BELIEVERS' COLUMNS

**"I Will Come Again"**

(CONTINUED)

WHAT EVENTS, IF ANY, ARE TO TAKE PLACE PRIOR TO, AND LEADING UP TO, THIS SECOND ADVENT?

**T**HERE are many believers who say that the NEXT EVENT of interest to the Church is the coming of Christ to take her to Himself. Morally and spiritually that is so. If desires for Him are not such as to warm the heart and kindle a deeply affectionate longing to see Him, prophetic study is vain. "Knowledge of the truth" is not equivalent to love of the truth." Comprehension of prophetic events and their order may be merely mental, derived from "sitting under" a sound and godly ministry; in which case a YEARNING to see the Lord may be slight or even absent. "We look for a Saviour" (Phil. 3. 20).

Yet love never sets aside either the desire or the need to know the truth, that is, revealed truth in the Scriptures. "When these things begin to come to pass, then look up, and lift up your heads, for your Redemption draweth nigh" (Luke 21. 28). These words of the Lord Jesus imply that there WILL be "signs" of His Coming, and that saints will seek, by Divine guidance, to know of "things to come." Let us search the Scriptures for light on "the latter days," and on the events immediately preceding the Lord's second advent.

## THE END OF THIS PRESENT AGE

There is a period marked off in Scripture described as a "week" (Daniel 9. 25-27). Notice that a period of sixty-nine "weeks" is mentioned and that it closes with Messiah being "cut off." This alludes to the death of Christ. Therefore this is past history. But as seventy "weeks" are "determined," there is "one week" as yet unaccounted for. It is still future. How do we know? Because there is (v. 27) an event in the midst of the "week" which has not yet taken place. This is confirmed by our Lord speaking of "the abomination of desolation" as FUTURE (Matt. 24. 15). More will be said about this later, if the Lord will.

It may be asked why is the word "week" used. In Daniel 10. 2 (margin) is the expression "weeks of days," that is, ordinary weeks. In Daniel 9. 25-27, it is simply the word "seven," and means seven years. Chronology confirms that this is the meaning of the "seven weeks" and the "threescore and two weeks." There is further confirmation in the fact that Daniel and Revelation speak of "time, times, and half (or

dividing) of time,"\* of "one thousand two hundred and three-score days," and "forty and two months" (Daniel 7. 25, 12. 7; Rev. 12. 14, 11. 3, 12. 6, 11. 2, 13. 5). A little reckoning will show that these periods are equal to one another. In the wisdom of God, He has caused the same length of time to be recorded in three different ways; possibly to stimulate our searching the Scriptures, and to lay stress upon the literalness of this latter time, which is HALF the seven.

Moreover, we are to notice that:—

- (a) The beginning of this three and a half years is in the midst of the "week."
- (b) Its end is marked by events that indicate the close of "this present evil age."
- (c) A confirmation is afforded that Daniel's seventieth "week" is the last of this age, and that it is divided into two parts.

## WHAT TAKES PLACE DURING THIS "HALF WEEK"

- (a) An evil king will be reigning over a large part of this earth; some say, the "Roman earth," meaning thereby, the extent of the former Roman Empire. He has authority, however, "over all kindreds and tongues and nations" (Rev. 13. 7).
- (b) He will speak words against the Most High (see 2 Thess. 2 and Rev. 13. 6).
- (c) He will make war against the saints and wear them out, for this is "given" to him.
- (d) He will think to change times and laws (see Psalm 94. 20).
- (e) He will be worshipped (Rev. 13. 8. 12).
- (f) Jerusalem shall be trodden under foot by the Gentiles.
- (g) God will send two witnesses to prophesy against that city, and finally suffer martyrdom.
- (h) These two witnesses will rise from the dead and ascend to heaven.
- (i) A "woman" flees into the wilderness from the wrath of Satan, and is nourished there by God's providence.

Observe, then, that this definite period, in which all these things take place, has an end, marked by:—

- (a) The taking away of the Kingdom of the evil king, called "The Beast" in both Daniel and Revelation, and the establishing of the Kingdom of the Most High.
- (b) A resurrection and ascension of the "two witnesses." This is probably the time of the "first resurrection" (Rev. 20. 5. 6), as there is no promise of any resurrection and

ascension to heaven prior to the Lord coming (1 Cor. 15. 23). Moreover, it is followed immediately by the setting up of Christ's reign on the earth (Rev. 11. 11-15).

*[ the Lord will, to be continued.*

The word "time" is used to signify a year in Daniel 16. Compare ch. 11. 13 (margin).

"For if God

### Spared Not

the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, and

### Spared Not

the old world, but saved Noah the eighth person, a preacher of righteousness—."

2 Peter 2. 4, 5.

"He That

### Spared Not

His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8. 32.

You and I are either in 2 Peter 2. 4, 5, or in Romans 8. 32. There is no other position. God still shows longsuffering today. "Should not I spare Nineveh, that great city?" (Jon. 4. 11), and Nineveh stood for many years. So is it now. But longsuffering is not foregiveness. Unless we enter the ark of safety while the door stands open, a day will come, it may be very near, when the words will be illustrated, "The Lord will NOT SPARE him, but then the anger of the Lord and His jealousy shall smoke against that man" (Deut. 29. 20). This is not a matter of uncertainty, nor does it depend on caprice. Judgment must fall on the sinner, not on the Substitute. If on the latter, the former is free, but not otherwise. The righteousness of God demands this. Longsuffering cannot be indefinitely prolonged. Many draw their inferences from their own past experiences. But the fact of death shows that such inferences are fatally wrong. "Death has not come" is no proof "death will not come." To found our confidence on an imagination of our own is not wisdom. Who and what are we? This is mere gambling with life, and playing with our most precious possession. History is against such trifling, Scripture opposes such theorizing, and the personal conscience and the consciousness of a man are a warning against such a vain hope.

The "old world" was not destroyed at once.

Time was given. "The longsuffering of God waited in the days of Noah" (1 Pet. 3. 20). If any said, "We were spared yesterday, we shall be today," they said it *once too often*. The record of men on earth is a reminder to "cease from man" whose breath is in his nostrils (Isa. 2. 22), and to seek the Lord while He may be found (Isa. 55. 6).

Why did not God spare the old world? "The wickedness of man was great in the earth, and every imagination of the thoughts of his heart only evil continually" (Gen. 6. 5). You may say, "The times are better," but God declares, "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents,"—and you see this everywhere. God does not say that all men will be murderers. Selfishness is sufficient to bring judgment. Is the history of nations the history of love? Is commerce built on tenderness? Has warfare been marked by affection? Is the economic system self-denying? And the climax in 2 Timothy 3. is "Lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." One must be indeed blind who cannot see the exact fulfilment of these words. And God will not spare. The "space for repentance" is now. But where is true humiliation before Him? Rather, when calamity comes, men exalt *themselves*, "The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars" (Isa. 9. 10). Where is a breaking down before God? Are nations willing to call for days of humiliation? Is the "science" of today glorifying the Creator? Are the young people imbued with reverence before Him? Are the colleges sending forth men who love the Scriptures? There are *intellectual* sins as well as *physical*. "God is not in all their thoughts" may be written across the life of many. How many workers in your factory really love God? How many in your train compartment find more interest in the things of God than in the newspaper? How many newspapers would sell if they excluded the records of crime, and of chance and questionable pictures? From God's standpoint, the world is morally rotten, although it bears an outward veneer of godliness; and we readily admit that the goodness of the flesh is still beautiful *as the grass in some* characters (Isa. 40. 6, 1 Pet. 1. 24); but it will fade as the grass. It has no stability, and God will not spare. In the light of what men *know*,

their sins are greater than those of many in untrained cannibalism, or in the so-called dark ages. The gospel has been spread. Scriptures are multiplied: and "unto whomsoever much is given, of him shall be much required" is a Divine principle (Luke 12. 48). What does God require of you?

But, in wondrous mercy, there is a miracle of grace. It is natural to spare one's own son (Mal. 3. 17). It is supernatural to give Him up. And HE was equally willing to be given up, "Lo I come . . . I delight to do Thy will, O My God" (Ps. 40. 7, 8). HE, Who was God over all, took upon Him the form of a Servant, and the sword of justice awoke against Him (Zech. 13. 7), the billows of wrath went over Him (Ps. 42. 7), and He answered for guilty sinners. To doubt such love is madness. To hesitate with regard to it is the fulness of folly. To propose another way of salvation is to plunge into the abyss of wrath oneself. The marvellous work of the Lord Jesus on Golgotha provides a marvellous gospel today, and this printed page simply puts God's own way of salvation before your eyes. But is it before the eyes of your heart, or is your heart still willing to say "No" to God's law, and to say nothing to His grace? O for a thankful outburst of praise to His grace, and then a living "Yes" to His loving will.

P. W. HEWARD.

**"Make Room for the Children."**

(Tamil version)

"Make room for the children, though little they be,  
And do not forbid them to come unto Me."  
These words—the Lord spake them—they ever are true,  
And who can unmake them, who hide them from view?

"Make room for the children." There's room in His heart

For little ones even; they need not depart,  
Who long for His mercy. So great is His love,  
That Jesus, to save them, came down from above.

"Make room for the children." O give them a place

In your heart, believer. O tell them of grace,  
Of blood that is precious, The Saviour once gave

To buy them and wash them, the blood that doth save.

"Make room for the children." Yea, bring them you must,  
And kindly invite them the Saviour to trust.  
On God's Holy Spirit alone you depend,  
And never, O never, the children offend.\*

\* That is, "cause to stumble."

**Notes on Memorized Verses—Continued from page 36:**

15, Ungrateful imagination. Is there anything comparable in me? 16, A deceitful bow, missing the mark. Egypt (v. 11).

**HOSEA 8**

1. Trumpet of warning. Nebuchadnezzar is prophesied as the eagle (Jer. 4. 13). He destroyed the temple. 2, A claim to divine knowledge, but see next verse, which suggests it was empty.

**Suggested Daily Readings.**

"IF THE LORD WILL."—MAY, 1951.

Day	READING		LEARNING	
	Judges	Luke	Hosea	Revelation
1	6. 28-40	18. 15-30	1. 1	2. 26
2	7. 1-14	18. 31-43	2	27
3	7. 15-25	19. 1,10	3	28
4	8. 1-17	19. 11-28	4	29
5	8. 18-35	19. 29-48	5	3. 1
6	9. 1-21	20. 1-8	6	2
7	9. 22-41	20. 9-19	7	3
8	9. 42-57	20. 20-47	8	4
9	10. 1-18	21. 1-13	9	5
10	11. 1-11	21. 14-24	10	6
11	11. 12-28	21. 25-38	11	7
12	11. 29-40	22. 1-18	2. 1	8
13	12. 1-15	22. 19-30	2	9
14	13. 1-14	22. 31-46	3	10
15	13. 15-25	22. 47-62	4	11
16	14. 1-20	22. 63-71	5	12
17	15. 1-20	23. 1-12	6	13
18	16. 1-14	23. 13-25	7	14
19	16. 15-31	23. 26-38	8	15
20	17. 1-13	23. 39-56	9	16
21	18. 1-13	24. 1-12	10	17
22	18. 14-31	24. 13-24	11	18
23	19. 1-15	24. 25-35	12	19
24	19. 16-30	24. 36-53	13	20
25	20. 1-17	John 1, 1-18	14	21
26	20. 18-35	1. 19-34	15	22
27	20. 36-48	1. 35-51	16	4. 1
28	21. 1-15	2. 1-12	17	2
29	21. 16-35	2. 13-25	18	3
30	Ruth 1. 1-22	3. 1-21	19	4
31	2. 1-23	3. 22-36	20	5

**SPECIAL READINGS FOR THE LORD'S DAY.**

- 6 Ex. 25. 31-40. Ps. 36. 9. Zech. 4. 1-14. Rev. 1. 12-20.
- 13 Ex. 26. 1-6. John 17. 21-23. Eph. 4. 1-4. Ps. 133.
- 20 Ex. 26. 7-14. Isa. 53. 2, 3. John 1. 29-34. Rom. 8. 3. Phil. 2. 5-11.
- 27 Ex. 26. 15-30. Eph. 2. 4-10, 18-22. 1 Cor. 3. 9-13.

**Suggested Daily Readings**

"IF THE LORD WILL."—JUNE, 1951.

Day	READING		LEARNING	
	Ruth	John	Hosea	Revelation
1	3. 1-18	4. 1-26	2. 21	4. 6
2	4. 1-22	4. 27-42	22	7
3	1 Samuel			
3	1. 1-11	4. 43-54	23	8
4	1. 12-28	5. 1-16	3. 1	9
5	2. 1-17	5. 17-30	2	10
6	2. 18-36	5. 31-47	3	11
7	3. 1-21	6. 1-15	4	5. 1
8	4. 1-11	6. 16-27	5	2
9	4. 12-22	6. 28-40	6. 1	3
10	5. 1-12	6. 41-51	2	4
11	6. 1-41	6. 52-71	3	5
12	7. 1-17	7. 1-18	4	6
13	8. 1-22	7. 19-36	5	7
14	9. 1-14	7. 37-53	6	8
15	9. 15-27	8. 1-11	7	9
16	10. 1-13	8. 12-27	8	10
17	10. 14-27	8. 28-47	9	11
18	11. 1-15	8. 48-59	10	2
19	12. 1-12	9. 1-12	11	13
20	12. 13-25	9. 13-25	7. 8	14
21	13. 1-23	9. 26-41	9	6. 1
22	14. 1-16	10. 1-18	10	2
23	14. 17-35	10. 19-42	11	3
24	14. 36-52	11. 1-16	12	4
25	15. 1-11	11. 17-34	13	5
26	15. 12-21	11. 35-57	14	6
27	15. 22-35	12. 1-19	15	7
28	16. 1-13	12. 20-33	16	8
29	16. 14-23	12. 34-50	8. 1	9
30	17. 1-15	13. 1-17	2	10

**SPECIAL READINGS FOR THE LORD'S DAY.**

- 3 Ex. 26. 31-35. Matt. 27. 50, 51. Heb. 9. 1-8.
- 10 Ex. 27. 1-8. Ex. 29. 42, 43. Lev. 17. 11. Heb. 10. 19-22
- 17 Ex. 27. 9-19. Ps. 100. 4. John 14. 6. Eph. 5. 2. Num. 4. 13, 14. Eph. 5. 2.
- 24 Ex. 28. 1-14. Num. 20. 28. Heb. 7. 14-17, 23-27. Rev. 1. 12-16.

**Notes on Memorized Verses.**

**HOSEA**

The first of the (so-called) minor prophets. Like others, he was required to pass through a strange (and sad) experience in regard to his family relationships. All was fore-ordained with a view to the revealing of God's grace, Hosea's kindly dealing with his erring wife being symbolic of God's patience with apostate Israel and His ultimate restoration of her to His favour.

**HOSEA 1**

1, This prophet was contemporary with Isaiah (Isa. 1. 1). 2, The commencement, not necessarily of his spiritual experience, but of his ministry. Apparently, we are to understand God's foreknowledge of her defection, yet not hindering, yea, commanding this marriage. 3, Simple obedience. 4, 5, Jehu's history is recorded in 2 Kings, chs. 9, 10. He shed much blood in Jezreel. 6, 7, "Not having obtained mercy" (margin). A distinction between Israel and Judah (see ch. 4. 15 and 11. 12). Salvation by

God's hand, not theirs. 8, 9, "Not my people" (margin). "Lo-ammi" describes Israel to-day. 10, "Yet," though a casting away, there shall be a gathering. Israel and Judah, 11, shall have One Head. Note Romans 9. 25, 26, where Gentiles are included in the blessing.

**HOSEA 2**

1, 2, A plea for repentance, the words "Ammi" and "Ruhamah" infer grace. 3, A reminder of Ezekiel 16, though that prophet was later. 4, Cf. ch. 1. 6. 5, Ascribing God's good gifts to other gods. 6, God's hindrances are in mercy. He would have a "way" and "paths" towards Himself. 7, The experience of the lost son (Luke 15). 8, "She knew not." Ignorance through unbelief. See chs. 4. 1. 6, 5. 4, 7. 9, and other verses showing results of ignorance. 9, Withdrawal of earthly blessings a chastisement (contrast Rom. 11. 29). 10, Sin, unrepented of, will be manifest; for believers, at the judgment seat of Christ. 11, 12, Chastening in both the "religious" and "earthly" realms. 13, "She forgot Me, saith the Lord. So has Christendom which has parallel sins. 14, "Therefore, behold" (see v. 6). Could there be a clearer display of grace? 15, Sovereign grace—"I will." Note the repetition. "She shall." Surely this is the new birth of the nation (Isa. 66). 16, "Ishi," that is, "My Husband." Cf. "My people." 17, "Old things passed away." 18, A covenant, and cf. Isaiah 11. 19, 20, "Betroth" thrice, a Triune God speaks. 21, "I will"—"they shall." 22, A future fertility when Christ rules, and prayer heard in Jezreel. 23, A sowing and no uprooting "in the EARTH." A contrast with ch. 1.

**HOSEA 3**

1, "Love" of an unlovely one. Such is God's love to sinners. 2, Redemption the fruit of love. 3, "Thou for Me." "I for thee." A gracious union. 4, Israel's state to-day. 5, Israel's restoration in "the latter days."

**HOSEA 6**

1, This looks back to 5. 15, and is the result thereof, that is, of God's wise dealings. He Who "hath torn" and "hath smitten" alone can "heal" and "bind up." 2, "Two days," "the third day," reminding of the Lord's resurrection, but here speaking of Israel's "resurrection" as a nation after two "thousand" years (see 2 Pet. 3. 8), the "third day" being the millennium. 3, A new knowing (contrasted with present ignorance (see Jer. 31. 34). The "morning" and the "rain" symbols of the second advent. 4, The evanescence of natural godness. 5, "Hewing" and "slaying" (see v. 1). The word of God thus acts (Heb. 4. 12). 6 Cf. 1 Sam. 15. 22, 23, and Matt 12. 7. 7, "Transgression" is "treachery." 8, A whole city "polluted." 9, "The company of priests" as "troops of robbers." A false priesthood robs the people. Cf. Matt. 24. 48-51. 10, "A horrible thing." Is sin this to us? 11, Cf. Psalm 126.

**HOSEA 7**

8, God's command ignored (Deut. 7. 3, 4). A cake not turned, that is, cooked too much on one side and not at all, or imperfectly, on the other. Are there not one-sided believers? 9, "He knoweth not." Sad words (see Judges 16. 20). Let us beware. 10, "Humbled," yet God not sought in repentance. 11, Trusting in man is "silly." 12, When they go (to Assyria, v. 11), God will hinder. 13, Fleeing from God, transgressing against God, lying against God, Who redeemed. Note Eph. 4. 25. 30. 32. 14, "Howling," but no cry to God. Their hearts unsub-

(Concluded on page 35)

Correspondence from any Believers and Enquirers:--  
61 Upton Lane, Forest Gate, E.7  
Phone: Grangewood 4196. No telephoning on Lord's Day

Printed by NORMAN, HOPPER & Co., Ltd., Boleyn Castle, Upton Park, E.13.

# THOUGHTS FROM

TO  
MAINTAIN  
A TESTIMONY  
FOR GOD'S  
GRACE AND  
TRUTH

FOUNDED  
BY  
PERCY W.  
HEWARD

# THE WORD OF GOD

AND

# THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

Vol. 51. Nos. 7 & 8

JULY, AUGUST, 1951

FREE

## SOME OF THE CONTENTS.

	<i>Page</i>
Chosen to Salvation ... ..	38
The Old-time Saints ... ..	39
Living Things in the Ark ... ..	40
The Deity of Christ ... ..	41
Question and Answer ... ..	42
Touch Me Not ... ..	42
Inspired Words Inspected ... ..	43
"I Will Come Again" ... ..	45
A Widow and her Adversary ... ..	46
The Sin-Offering ... ..	47
Readings and Notes ... ..	48

**"In HIM dwelleth all the fulness  
of the Godhead bodily, and ye  
are complete in HIM."**

Col. 2. 9-10.

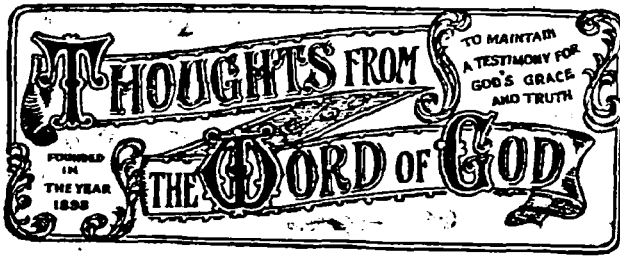
*"Oh that men would praise the Lord."*

—Psalm 107. 8.

Father, fill our hearts with praise;  
Just Thou art and true Thy ways,  
Great in majesty and might;  
Nought is hid from Thy pure sight,  
Yet Thy tender love and care  
Taket count of every hair.  
Watcheth o'er us day by day,  
Guides our footsteps in the way.  
'Twas Thy love, Thy so great love  
Brought Thy dear Son from above  
Here to suffer and to die,  
Us to save, to Thee make nigh,  
'Neath His precious blood to rest,  
Saved and kept, for ever blessed.

A.W.H.

## THOUGHTS FROM THE WORD OF GOD



### Words of Encouragement

**"The tender mercy of our God."**

Luke 1. 78.

This gracious phrase in the song of the priest of Israel finds an echo in our hearts. 'Tis heart-warming and comforting, for our God is He Who says, "I am the Lord, I change not." Through His *tender* mercy, the Dayspring from on high *hath* visited us. "The Lord from heaven" came to earth and through Him "His people" have "knowledge of salvation in remission of their sins." Not only so, but there is light for those "sitting in darkness and in the shadow of death." Doubtless, the primary thought is of salvation to the lost, but saints know something of darkness, in seasons of perplexity and sorrow (Isa. 50. 10). 'Tis then God's tender mercy is precious. — He *will* give light, He *will* "guide our feet into the way of peace." "When I sit in darkness, the Lord shall be a light unto me" (Micah. 7. 8).

### REQUESTS FOR PRAYER AND PRAISE

Let us mark the limitations of Psalm 66. 18. Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING." Colossians 4. 2.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
3. For Hebrew -Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent, and their many difficulties, including persecution and repression.
5. For troubled China, and the trials of God's servants in that land, and for saints in war-stricken Korea.
6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that *all* may be fresh and vigorous and responsive to Him, that we may never settle

down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (the Near East), F. A. Franco (Argentine and around, Uruguay, Brazil, etc.), E. Lutz (Switzerland), D. Warner (Germany). Continue to pray for the Lords enabling if He will, of additional fellow-workers for S. America, and the translation of Scripture.

7. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised,
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with fellow saints.

Poem to Help Christian Experience.—186.

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ."—2 Thess. 2. 13, 14.

Thrice Holy God, we worship Thee,  
Infinite, Thy Tri-unity,  
Incomprehensible to man,  
And still among Thy treasures sealed,  
Is yet to chosen ones revealed,  
Elected ere the world began.

Father, Thy Name be sanctified;  
In holiness dost Thou abide,  
And high and holy is Thy throne.  
From thence proceed Thy sure decrees;  
Thy counsel stands. What Thou dost please  
Thou doest, all to Thee foreknown.

Holy is Thine electing grace.  
Thou chooseth those without a trace  
Of merit, for Thy praise alone.  
Their sins, much more than they can tell,  
Had sunk them even down to hell,  
But for the blood that doth atone

We praise Thee for redeeming love;  
Thy Son descended from above;  
To do Thy will was His delight;  
Obedient unto death was He—  
Yea, of a Cross—that we should be  
Made righteous in Thy Holy sight.

Thanks be to Thee for heavenly birth.  
Thy Spirit hath unveiled the worth  
Of Jesus Christ. He made us feel  
The sinfulness and power of sin.  
This work He did in us begin,  
And more, of Christ He will reveal.

In all the earth He shall be known,  
Then shall creation cease its groan  
And nought His righteous rule impede.  
For Thou hast given Him a Name  
Above all. Universal fame  
Thou hast for Thy dear Son decreed.

## Did the Saints of Old Possess Eternal Life?

THE life that is the present possession of the Christian, that is, one who is "born from above," is called "everlasting life." "He that believeth on the Son hath everlasting life" (John iii, 36). It is also described simply as "Life"; He that hath the Son hath life (1 John v, 12). Such an one is contrasted with those who are described as he once was, "dead in trespasses and sins," and needing to be "quickened" or "caused to live." "He that hath not the Son of God hath not life."

This life is not something to which he has attained. "The gift of God is eternal life through Jesus Christ our Lord." He could no more cause himself to live than he could have brought about his natural birth. It is of the will of God that "quickening" or "life-giving" can take place. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will" (John v, 21).

"Righteousness" is associated with "life" in Scripture, and righteousness is positive; it is not a mere refraining from that which is wrong; it is a doing completely and fully that which is right, according to the Divine standard.

"What good thing shall I do, that I may inherit eternal life?" To that enquirer the Lord Jesus replied, "If thou wilt enter into life, keep the commandments." That man was not prepared to obey fully, and so "went away sorrowful." Paul, later, was taught the same lesson, and he, by grace, learned it. "The commandment which was ordained to life I found to be unto death" (Romans vii, 10). Later still, he said, "If there had been a law which could have given life, verily righteousness should have been by the law" (Gal. iii, 21).

Three things, therefore, are plainly taught in Scripture. First, that all men are, by nature, "dead in trespasses and sins," and are unable to quicken themselves. Secondly, no man can attain to life by his own righteousness. Thirdly,

### *Life and Righteousness are Inseparable.*

The failure of Adam under the simplest of laws, resulting in his death in the very day\* of his disobedience; the failure of Israel under that Law which is "holy and just and good," the failure of the Gentiles (Roman ii, 12) all bear solemn testimony that the above threefold statement is universally true, and lays man, from Adam onward, under exposure to God's judg-

\*Morally on that day. Physically within the 1,000-years' day.

ment, and renders him one in dire need of mercy, which mercy is of God's sovereign pleasure.

What then of those old-time saints who were reckoned righteous before God? Take Noah, Abraham and David as examples. To the first, God said, "Thee have I seen righteous." Why? Because he found grace in the eyes of the Lord" (Gen. vi, 8). Was not that imputed (or reckoned) righteousness, Of Abraham it is said, "Abraham believed in the Lord, and He counted it to him for righteousness" (Gen. xv, 6). David called the Lord, "The God of my salvation," and spoke of singing aloud of His righteousness (Psalm li), and that at a time when guilt and the burden of sin lay heavily upon him. In another Psalm (xxxii), he says, "Blessed is the man unto whom the Lord imputeth not iniquity."

Here, then, are three men, one before the flood, one before the giving of the Law, and one under the Law, all reckoned righteous. Was that righteousness of faith or of works? Romans iv is a complete answer, and Hebrews ii amplifies: "Not of works."

### *Propitiation for Past Sins*

But it may be said, "Justification" or "the declaring righteous" is on account of the finished work of Christ. "Being justified freely by His grace through the redemption that is in Christ Jesus" (Romans iii, 24). Blessedly true! Then it follows that the Old Testament saints who were justified ("Thee have I seen righteous") were justified by faith. Moreover, it must have been on account of Christ, who was yet to come. See also Romans iii, 25. "For the remission of sins that are past." For remember, God knew His own plan and purpose from eternity, and He to whom past, present and future are all one was alone able to assess the worth of His beloved Son, and to justify sinners on account of the sacrifice He was to make in "due time." It should be remembered, too, that it is God's acceptance of Christ and His obedience in life and in death that is the ground of our justification. If it depended upon *our* conception of the value of the work of the Lord, we should be on a poor foundation. Our confidence is in Himself and the satisfaction He has rendered in our stead and on our behalf—even though we cannot fully understand as the Father understands, for "no one knoweth the Son but the Father."

So the fathers trusted God and He justified them. They had life, or they could not have uttered their heart-breathings and longings after Him. That is the "life of God"—eternal life.

(Concluded on page 44)

## YOUNG PEOPLE'S COLUMNS

## LIVING THINGS IN THE ARK

WHEN we think of the ark made by Noah, it is as the means by which God saved him and his family—four men and four women—from dying in the Flood. And rightly so, but we do not think so often of the many creatures saved “with him.” We do not know *how many*, but they were “of every sort.” God made all, and gave life to all, and He cares for the tiniest living thing, opening His hand and satisfying their desire (Psalm 145. 16).

Let us then think a little about those beasts and birds and creeping things that went into the Ark. In that great ship there were three stories; a lower floor for, we suppose, the wild creatures; a middle floor for the tame ones, and the upper for Noah and his family. In the top part there was a window.

There were two of *every kind* of “unclean,” and seven of *every kind* of “clean” creatures. The unclean were not good for food or fit for offerings to God. The clean were fit for both. That is why there were more of them. Yet *all* in the ark were safe.

Now this reminds us that the Lord Jesus Christ is the True Ark of Safety, for *He saves all kinds*. The Jews thought all of other nations were “unclean,” and Moslems speak of people outside their religion as “dogs,” but God has saved, and is saving, Jews and Gentiles, Moslems and pagans. You remember how Peter had a dream in which he saw a great sheet let down from heaven. Therein were all kinds of creatures, even creeping things. Peter said they were “common and unclean,” but he heard a voice which said, “What God hath cleansed, that call not thou common,” and the sheet was drawn up again into heaven.

Sin has made us all common and unclean, but the blood of Jesus Christ, God's Son, cleanses and makes fit for heaven. One person may seem to be kind and good—we may think of such as “clean.” Another may be *very wicked*—we may call such “unclean,” but God knows *all* hearts, and *all* need His salvation. “Who can say, I have made my heart clean; I am pure from my sin?”

Then we might ask why these were brought into the ark, and all the rest left to die in the Flood. The answer is that *God willed* that two of each, or seven of each, should be saved. They were *God's choice*, and since the Ark is a picture of the Lord Jesus, those saved in Him are called “*God's elect*.” God told Noah why He wanted them; it was, “*To keep them alive with thee.*”

Only those in Christ have life—eternal life. **BT**

Many have wondered how it was they all went so quietly in. There were the fierce lion, the ape, the little coney and the jackal, the patient ox and the useful camel, the strong eagle, the dark raven and the gentle dove, to name only a few. Their homes were the field and forest, yet there they were, in the ark, all living in peace, and looking to Noah to feed them (Gen. 6. 21). Ah! *God Himself quieted them* and shut the mouths of the wild beasts (see Daniel 6. 22). Their old natures were *kept under by God's power*.

But when God saves a sinner, He gives him a *new nature*. The animals *in the ark* did not have their natures changed, but “If any man be *in Christ*, he is a *new creature* (2 Cor. 5. 17).

When the flood was over, and the ground was dry, all these living creatures walked out and began a *new life* on what may be called a *new earth*. There is a great day coming when Christ will reign over the earth. There will be great judgments just before, when wickedness will be punished, as in the flood, but afterwards will be great peace under Christ the King. Then all living creatures will also be at peace, like as in the ark. Read Isaiah 11.

Gathering up the lessons we have learned, we see that:—

- (a) Christ is the *One Place of Safety*.
- (b) All in Him are *chosen of God*.
- (c) They are safe, are *made alive*, with Him, and fed by Him.
- (d) They are a *new creation*.
- (e) They are in peace with one another.
- (f) They are looking forward to the glad day when Christ shall reign over a renewed earth.

Dear child, are you safe in Christ?



“O Lord, thou art *MY God*” (Isa. 25. 1). The prophet had a personal realization of God, and rejoiced in God's personal interest and love. There is no forgetfulness of others, nor of God's universal authority, there is not a self-centred or selfish “*my*,” but a holy and happy one. A consciousness of God and His individual love and care. This is deeply important. Vagueness here is evidence of a merely mental knowledge about God. A real relation to Him, on the ground of redemption, and the new birth, not only implies intimacy, as a logical inference, but gives the enjoyment of this acquaintance, as a spiritual and present experience. Here is a test and proof of eternal life.

P.W.H.



## THE DEITY OF CHRIST

(Continued)

P. W. HEWARD

### AS SET FORTH IN THE EPISTLES

THE Holy Spirit has been pleased to give us twenty-one **LETTERS\*** among the twenty-seven books of the Greek Scriptures, and, further, in the last book seven more are included. The holy homeliness of character found in these inspired writings is associated with a wondrous majesty. We are brought into the inner **EXPERIENCES** of the early church in a singularly helpful way. God is not calling His people to pass a college examination or to develop an argumentative scholasticism. Rather is He drawing to a life saturated, if one may use the word, with His precious truth. Scholarship is not ignored; we find the deepest logic in these wondrous letters. But this is ever in a spiritual and practical setting, it is to be felt as well as learnt, and the Holy Spirit shows its bearing, as, for example, in Romans 12 (attached to chapters 9-11) and in Philippians 2, on the everyday life of a believer. There is no inspired "Euclid"; truth is food, and not bare propositions. All children of God are to be well versed in sound doctrine, *because* they are to live in fellowship with the Father. They are born from above, and brought into the home, and brought up there, unless, indeed, they wander. "I write unto you, little children, because ye have **KNOWN THE FATHER.**"

It is not surprising, therefore, that the Father's intense delight in our beloved Lord Jesus (see, e.g., John 1. 18, Matt. 3. 17, 12. 18, 17. 5) finds its echo, and more than an echo, throughout these inspired letters. The Holy Spirit came to glorify Christ (John 17. 14), and His attitude is shown in the **FINAL** Scriptural reference to His work (Rev. 22. 17). And thus the whole atmosphere of the epistles is one of devotion to Christ.

Reckon up, if you will, how many times His various names occur, and observe the way they are emphasised, and how often two or three are

\*The book which seems most unlike a letter (Hebrews) contains the very verb for this in 13. 22.

united together (e.g., our Lord Jesus Christ), with claiming possessive pronouns. Notice how no one else is mentioned in like manner. (The difference from all others is not only one of degree; it is complete and absolute. There is no parallel in the references to elect angels or godly men, though both are rightly acknowledged. The **ONLY** parallel we find is with God the Father, and the Lord Jesus is constantly associated with Him. Can we doubt the meaning of all this? Furthermore, the apostles' passion for Christ, as we have noticed elsewhere, is so amazing that it would wound our hearts, in the light of Scripture, if Christ were not God. The opening chapter of the epistles speaks against all idolatry and the changing of the glory of the incorruptible God into an image made like to corruptible man (Rom. 1. 23). But this attitude **NEVER** suggests less glory to Christ. And why? Is it not because He was God?

Not one verse can be found to suggest any defect in Him. Abraham is beloved, but he was not justified by works (Rom. 4. 2). David's autobiographical psalms are quoted (Rom. 3. 4, 4. 6-8) to show the source of his justification. A Peter needed to be withstood, and a Timothy, though no one was like-minded as he, needed encouragement against fear. But Christ alone is to be praised. He is contrasted with all His people, exactly as in the gospels. They are the saved, and He is the only Saviour. Again and again we reach such expressions as, "It is God That justifieth." But there is no sense of incongruity in the equally emphasised revelation, "Christ Jesus, Who of God is made unto us Wisdom and **RIGHTEOUSNESS.**" It may be that those who know Him not will at once say, "Who of God is made unto us" implies "a contrast." Have we ever denied the **APPOINTED** contrast? It is this which shows the full orb of truth, and which is beyond every natural mind. There is so much that cannot fit a created being, yet there is so much also which speaks of Christ's **RECEIVING.** And His two natures, yet one personality, are the only possible explanation. If we seek to behold Deity without Manhood, some verses will not fit; and if we seek to behold Manhood apart from Deity, other verses, and the whole underlying argument, are invalidated. The Holy Spirit uses language which has no contradiction when we see the twofold view, and our hearts rejoice.

And this leads us to notice some specific statements in the epistles. Romans 9. 5 is one. "Whose are the fathers, and of whom **AS CONCERNING THE FLESH** Christ came, Who is over

all, God blessed for ever." Again Philippians 2. 6, "Who, being in the form of God; thought it not robbery to be equal with God: but made Himself of no reputation† and took upon Him the form of a Servant, and was made (became‡) in the likeness of men: and being found in fashion as a Man, He humbled Himself" (Phil. 2. 6-8). Our hearts call to remembrance the words of 2 Corinthians 8. 9: "He was rich, yet for your sakes HE BECAME POOR." The covenant humiliation of the Lord Jesus, to accomplish His covenant work, is to be ever before His people when they think of His Deity.

¶ If the Lord will, to be continued.

†Lit.: "emptied Himself": yet remained "Himself."

‡The use of the word "become" in Scripture bears a striking witness. It is never used of Christ's Deity. "The Word WAS God," but "The Word BECAME flesh" (John 1. 1-14): "Before Abraham BECAME, I AM" (John 8. 58). "BEING the brightness of His glory . . . having BECOME so much better than the angels" (Hebrews 1. 3, 4). So here, "BEING in the form of God . . . HAVING BECOME in the likeness of men."

### Question and Answer

To whom doth the Lord refer as "the least in the Kingdom of Heaven"?

(Matt. 11. 11; Luke 7. 28.)

The language is similar in both gospels. The first may be rendered, "Amen, I say unto you, there hath not arisen among those born of women a greater one than John the Baptist. But he who is smaller in the Kingdom of Heaven is greater than he."

The "greatness" of John was as in God's sight. He was to be called "a prophet of the Highest" (Luke 1. 15. 17. 76). The Lord Jesus confirmed such words — when speaking of him as "more than a prophet" and as His "fore-runner."

John was reckoned as "among those born of women." Our Lord truly is called "The seed of the woman," yet the phrase used of John appears to imply a contrast with Himself (see Job 14. 1, 15. 14, 25. 4).

Christ puts John in a very high position amongst those who are called by grace to salvation and service. Who then *could* be greater? Many believers would shrink from saying that, because *they* are in the Kingdom of the heavens, *they* are "greater" than John. The privileges of those who are members of Christ are great indeed. Much more has been taught them than "old-time" saints knew; compare Hebrews 2. 15 (fear of death), for example, with 2 Timothy, 10. But *it does not follow* that the "least" among saints to-day is regarded by the Lord as greater

than His servant John on that account."

Let us, therefore, look more closely at the language used. It is not "least," but "smaller," *not superlative but comparative*. "Small" may indicate lowliness (Ps. 119. 141), humility (1 Sam. 15. 17), meekness (Luke 9. 48, where also the word "least" should be rendered "smaller").

The Lord was teaching the lesson of humility, a grace that marked John to a degree, but the Lord Himself in superlative measure. In humbling Himself (Phil. 2. 4-11) the Saviour infinitely surpassed His servants, for He made Himself exceedingly "small" in His descending to earth, taking a human body and suffering "a death of a Cross."

The One "greater" than John, therefore, is the Lord Jesus Christ. His "humbling" has been the cause of salvation for His people. It preceded His exaltation, and we are again reminded that, "if we suffer we shall reign with Him." If we would be "great" in the sight of God, let us be "small."

### TOUCH ME NOT

(John 20. 17.)

### REACH HITHER THY HAND

(John 20. 27.)

TWO dissimilar statements, and both spoken by the Lord in resurrection.

Thomas did not believe the testimony of the disciples that the Lord had risen from the dead, and in condescension the sign which he wanted and almost demanded, was given to him. He was invited to touch the Lord, so that with seeing also, he might not be faithless but believing.

With Mary the circumstances and her attitude were different. Truly at first she did not realise the import of the empty tomb, and her eyes were hidden when, as she supposed, the gardener spoke to her, but when the Lord called her by name, there was instant recognition, and the response of her tender and sorrowing heart was, "Rabboni!" She had found Him whom her soul loved.

Apparently Mary would have held Him by the feet in adoration and worship, but the Lord bid her touch Him not, or cling not to Him, and through this gentle reproof it would appear that He desired to teach her further regarding His exalted nature.

She was to know Him no longer after the flesh, but in a spiritual way only, as the ascended and glorified One ever present to faith. No doubt she had oftentimes before ministered to

Him of her substance and to His need, but the need was for ever past and gone. The days of His sorrow and travail were over. Her worship was henceforth to be in spirit and in truth alone, and her service to Him could in future only be expressed in ministry to His brethren, and exemplified through the words "Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me."

R.L.W.

## Inspired Words, Inspected.

No. 12

And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne. Rev. 12. 4. 5.

AND (kai); conjunction.

THE (ho); masculine article, nominative.

DRAGON (drakon); noun, masculine, nom., "a huge serpent," that is, the Devil, mentioned twelve times.

STOOD (heesteken); perfect tense, from "histemi" (I make to stand).

BEFORE (enopion); adverb, meaning "in sight of, or in front of." He stood to terrify, to render abortive and to devour. Notice other words to do with him, as "meta" (v. 7), "eis" (v. 9), "epi" (v. 18). The earlier part of ch. 13. 1. should be verse 18 of ch. 12, and read "he stood upon the sand of the sea." "Enopion" again in v. 10, "pros" in v. 11, "apo" in v. 14, "opiso" in v. 15, "meta" again in v. 17, "ek" in ch. 16. 13. The evil one is a real adversary and source of all wickedness.

THE (tes); feminine article, genitive.

WOMAN (gunaikos); feminine noun, genitive. The woman seen in heavenly places in v. 1, and persecuted on the earth in vv. 6. 14. 16.

WHICH WAS READY (tes mellouses); fem. art., genitive, and present participle, from "mello" (I am about to, I am on the point of); lit., "the one about to."

TO BE DELIVERED (tekein); aorist infinitive, from "tikto" (I bear, give birth to). Render, "to give birth."

FOR (hina); "in order that."

TO DEVOUR (kataphagei); the last word in the verse. Aorist subjunctive, from "katesthio"

(I eat down, I devour). Render, "he shall have devoured."

HER (autes); pers. pronoun, genitive, "of her"; follows "teknon."

CHILD (to teknon); noun and article, neuter, accusative, derived from "tikto" (see above); "the child."

AS SOON AS (hotan); conjunction, meaning "whenever" follows "hina" in text.

IT WAS BORN (tekei); aor. subj. from "tikto"; see above. Render "She shall have brought forth," or "She shall have given birth."

AND (kai).

SHE BROUGHT FORTH (eteken); aor., indicative, from "tikto."

A MAN CHILD (huion arsen); both nouns, masculine, accusative. Lit. "A son, a male," latter from "arsen" (a male); see Gal. 3. 28.

WHO (hos); rel. pronoun, masc.

WAS (mellei); present indic. from "mello" (see above). Lit. "is about to."

TO RULE (poimainein); present infinitive, from "poimaino" (I feed, pasture, tend a flock). May be rendered "To shepherd," indicating a complete and firm control, as well as intimate knowledge of the nations; also acting in the best way towards them, and for the general good.

ALL NATIONS (panta ta ethne); neuter, plural. Lit. "All the nations" (cf. Psalm 2. 8. 9; Rev. 2. 26. 27; Rev. 19. 15).

WITH (en); lit. "in," but see I Cor. 4. 21, where "in a rod" is the literal rendering.

A ROD (rhabdoi); dative singular, noun, from "rhabdos" (a staff—Matt. 10. 10. A sceptre—Heb. 1. 8. A measuring rod—Rev. 11. 1. A means of beating for correction—I Cor. 4. 21).

OF IRON (siderai); from "sideros," a noun, masculine, dative (to agree with "rod"), used adjectivally.

AID (kai)

HER CHILD (to teknon autes); "the child of her," belonging to, and proceeding from, her, and partaking of her own nature. Notice the birth is in heavenly places, not on earth. The child is never on earth. It is therefore of a "heavenly" character, in the sense of that word as used in Ephesians.

WAS CAUGHT UP (harpasthe); aorist, passive, from "harpazo" (I snatch away), suggesting a Divine watchfulness and readiness, foiling the waiting adversary.

UNTO (pros); preposition, "towards."

GOD (ton theon); accusative, from "ho Theos" (The God. Note John 1. 1-2 for "Pros ton Theon.")

AND (kai)

TO (pros); see above. The preposition with accusative, suggests motion and reaching a destination.

HIS THRONE (ton thronon autou); accusative, from "ho thronos" (the throne); "autou" is genitive of "autos" (he). Lit. "the throne of Him."

### Did the Saints of Old Possess Eternal Life?

*Continued from page 27.*

but as to the assurance of life, that they did not possess in full consciousness, because, "through fear of death they were all their lifetime subject to bondage" (Heb. ii, 15). They were like the man who had escaped the wrath of the avenger of blood and was safe in the city of refuge, safe but not free. The great privilege of present-day saints is that "Christ hath brought life and immortality to light through the gospel"; not brought into existence as new things, but "brought to light," as that which before was in measure concealed. Indeed, it may be truly said that life and immortality have been illuminated by the coming of Christ. Is it not clear, therefore, that the old-time saints

- (a) Were justified by faith through the work of Christ yet to be accomplished, but known to God and as certain as though it were already done.
- (b) Lived with Divine life, which is now known to be eternal, but of which they had not full assurance.

Further, though they lived before us, they will not attain to full blessing without us—that is, present-day saints. "God having provided some better thing for us, that they without us [apart from us] should not be made perfect [brought to the goal]" (Heb. xi, 40).

The plain meaning is that they and we shall be brought to the goal together, that is, they shall be raised when saints who have lived since Pentecost are raised. For only two resurrections (apart from that of Christ) are mentioned in Scripture. Revelation xx and I Corinthians xv, 23, make this clear. For, since "the rest of the dead lived not until the thousand years were finished," and they that are Christ's will be raised at His coming, is it not clear that Abraham and all those old-time saints will have a part in that "first resurrection," unless, indeed, it be contended they are not Christ's, a thought from which a true Christian would shrink and tremble

to express in words?

Summarising, it seems clear from Scripture that the differences between pre-Pentecost and post-Pentecost believers are:

- (a) The Cross avails for both. The one company looked for His coming to redeem; the other can look back on redemption accomplished. The difference then is a question of *time*, not of *fact*.
- (b) The early company were partakers of the Holy Spirit, as regards the impartation of life, His presence and His teaching, but not in His coming in fullness.
- (c) They possessed eternal life, but not assurance in that measure granted to present-day believers.
- (d) They were justified, but had not the full enjoyment of Divine forgiveness.

There is much confusion of thought among Christians due to not taking the Scriptures simply as they are written, also to a failure to realise that God's *principles* are unchanging, even though He may sovereignly be pleased to exhibit them in different modes in different ages.

Once get it firmly in the mind that never, at any time, is any man saved by law-keeping, or by a mingling of grace and law (and the Bible is emphatic on this point) these varying views and opinions will not harass nor distress and perplex the believer, and the Church as a whole will be on the road to revival.

## YOUNG BELIEVERS' COLUMNS

## "I Will Come Again"

## WHEN WILL THE LORD RETURN?

"OF that day and hour knoweth no man" (Matt. 24. 36. 42), but, if the inferences drawn from the foregoing Scriptures are sound, the coming of the Lord must be:—

- (a) At the overthrow of the evil king described as "The Beast," "The Antichrist," "The Lawless One," or "The Man of Sin."
- (b) After the period of persecuting the "woman."

The question now will be asked, who is symbolised by this woman? She is seen in certain "heavenly" glory, in that region where are the sun, the moon and the stars. Though some believers hold that this is Israel, her "man-child" representing Christ Who, as concerning the flesh, came of Israel (Rom. 9. 5), the "heavenliness" does not seem appropriate to the "earthly" nation. The Church of Christ, however, witnessing and suffering on earth, is "seated in the heavenly places" (Eph. 1. 3, 2. 6). She is, at the same time, "within the veil" and "without the camp" (Heb. 6. 19, 10. 19; cf. Rev. 12. 1. 17). The symbol, therefore, seems more fitting to the Church, or that part existing at this particular time, and called "the remnant of her seed."\*

Now, "the twelve hundred and sixty days" or "a time, and times, and half a time" is, as we have seen, the last half of the last seven years of this present age, and is recognised by many saints as being the time of the great tribulation. It seems clear, then, that that part of the Church then on earth will pass there-through.

We may consider now a statement frequently made that this tribulation is a time of God's wrath, and that "God hath not appointed us to wrath." But is it not rather the time of the devil's wrath (Rev. 12. 12) and man's wrath? Yet there is an element of Divine wrath inasmuch as God will permit the rise and rule of the satan-energised "Beast." Though he will be welcomed by Israel (excepting a God-fearing remnant (John 5. 43), and by the world, (Rev. 13. 3. 4), because he will encourage them in their unlawful desires, and accord with their socialistic spirit, yet it is but for a "short time." Concerning the popularly-welcomed Saul, God said, "I gave them a king in Mine anger and took him away in My wrath" (Hos. 13. 11). Such words may be true to-day of some popularly-elected governments. So the coming of

Antichrist will be hailed with delight by a world that does not like to retain God in their knowledge, but even during his rule, they will find that despotism does not give all they desire. At the end, their awful choice will be seen in all its wickedness, and bitter will be the fruit.

"We must through much tribulation enter into the Kingdom of God" (Acts 14. 22). "In the world ye shall have tribulation" (John 16. 33). We ought not, therefore, to conclude that the troublous period at the end of this age is different in kind, even though it be more intense. It is not a time of wrath as regards saints, but a solemn testing time, in which those who are approved will be made manifest.

Summarising our thoughts, we believe the Scriptures do not teach that:—

- (a) Christ may come at any moment, or
- (b) He will come before the Tribulation, or
- (c) He will come after the Millennium.

These views will not be shared by all readers, but there is no wish to make sad those whom the Lord has not made sad. That differences of views do exist among saints is painfully apparent; yet, despite the divergences (and may the Lord remove them, by grace), every child of God, walking with Him, *does* live, "looking for that Blessed Hope." No believer is *looking* for Antichrist or tribulation, but beyond the present and immediate future, for Christ and glory.

*If the Lord will, to be continued.*



## A Widow, her Adversary, and an Unrighteous Judge

—Luke 18. 1-9.

### INTRODUCTION

ALL that the Lord Jesus spoke had a *prophetic* element. Sometimes that predominated, but the main factor of His preaching was *didactic*. He foretold His rejection, crucifixion, resurrection and ascension. He prophesied the destruction of Jerusalem, the events of the closing years of this age, and warned His disciples that tribulation would be their lot until He returned to take them to Himself.

The instruction He gave to His disciples was *for all time*. The Holy Spirit, according to His promise, would come to indwell them, to bring all things to their remembrance, and show them things to come. That which "Jesus began both to do and teach" was continued by His apostles both orally and by their epistles. Therein is nothing contradictory to His teaching, but, since the Holy Spirit inspired the writers, the contents of those letters are an expansion of the Lord's words, as He said, "I have many things to say unto you, but ye cannot bear them now." The relationship of the Epistles and the Revelation to our Lord's doctrine is a further unfolding as of the flower unfolds from the bud; and is by Divine Inspiration.

The saints, therefore, by means of the Gospels and Epistles, indeed the whole New Testament, have guidance all through this present age, for all circumstances, for all their needs, as individuals and churches.

But, in the closing part of this age, when the saints are undergoing tribulation "such as never was, nor ever shall be," what fulness of meaning will be found in the Sermon on the Mount. What encouragement persecuted ones will receive from the words, "Give us day by day our daily bread," in "that place prepared of God, that they should feed her there a thousand two hundred and threescore days," even "her place, where she is nourished for a time, and half a time, from the face of the Serpent" (Rev. 12. 6. 14).

### THE PARABLE

The foregoing remarks apply to that simile of the Lord, often called "The Parable of the Importunate Widow." "They" (the disciples, for it was those He was addressing), "ought ALWAYS to pray and not to faint." This was instruction for His hearers *then*, but it has particular application to the time of tribulation, for "when the Son of Man cometh shall He find the faith upon the earth?" are the closing words of

the parable.

### THE PRECEDING CONTEXT

But that these words of our Lord have the ending days in view is borne out what He had just been teaching (see chapter 17. 20-37). It is therefore wise to consider these first.

### THE KINGDOM OF GOD

The Pharisees "demanded" (somewhat peremptorily) "when there cometh the Kingdom of God." The Lord's answer was threefold, negative and positive. If "cometh *not* with observation." It is *not* localised—"here" or "there," and it is among you." The Pharisees had their ideas of the Kingdom. They "*narrowly watched*" (it is the word used in ch. 6. 7, 14. 1, 20. 20, Acts 9. 54, Gal. 4. 10) for its development, a manifestation in a material sense; but it came not thus, to their disappointment. Even the disciples were not clear on this matter (see Acts 1. 6, even after the resurrection). Jerusalem they expected to be the centre where the power and glory of the Kingdom of God should be displayed, but our Lord said, neither "here" nor "there." The Kingdom of God is associated with those who are "born from above" (John 3. 3-5).

"For the Kingdom of God is within you." This cannot mean that *they* had embraced the principles of the Kingdom of God, for they were antagonistic to the King. What can the words mean except that the Kingdom was in their midst in His own Person and represented by His own disciples also, despised and rejected though He be, and they still are. "There standeth one among you Whom ye know not," said John the Baptist. And "the world knoweth us not," though we, as saved ones, have a portion in "the kingdom of the heavens."

### THE DAY AND THE DAYS OF THE SON OF MAN

The Lord turns to the disciples. "There shall come days when ye shall desire (earnestly yearn) one of the days of the Son of Man to see, and ye shall not see." This expression, "one of the days," is translated "a certain day" in ch. 5. 17, 8. 22, whilst in ch. 24 the phrase, "one of the sabbaths," is "the first of the week." It may be we are to understand by the words "one of the days of the Son of Man," His coming for His elect. And if, indeed, the Lord is directing their minds to that period of unparalleled suffering, it can be well understood how the saints will long for His appearing, though not permitted yet to behold the day.

Further, there will be temptations from such

as will say, "See here" or "See there," and as there will be satanic signs intended to confirm the messages of the false prophets (see Matt. 24), the subtlety will be all the more seducing. But our Lord says, "Go not after them or follow them." Forewarned is forearmed.

*If the Lord will, to be continued.*

## THE SIN OFFERING

LEVITICUS 4

NOTES OF AN ADDRESS BY  
PERCY W. HEWARD

THIS chapter has two "panels," both twofold. The first relates to the offerings for (a) the priest and (b) the whole congregation. For these the animal slain was a young bullock. The second relates to the offerings for (a) a ruler and (b) one of the people of the land (margin). For these the animal slain was a kid of the goats.

The blood of the bullocks was taken into the holy place for sin, and sprinkled before the veil of the sanctuary (ch. 4. 6. 17). Their bodies were burned without the camp (vv. 12. 21). These offerings are mentioned in Hebrew 13. 11-13.

The sin of a priest is "according to the sin of the people." The Jewish translation suggests a sin of the anointed priest causing transgression or guiltiness to the people. This is heart-searching, because the priest is a type of God's people in this day; *sin that brings guilt on others* is extremely sad.

When the whole congregation sinned, the priest was included. Thus the individual responsibility for failure cannot be evaded. United confession is needed when the sin is known (v. 14).

A bullock is mentioned before a goat, in sacrifice. Is not this a reference, in type, to the twofold work (dispensationally) of Christ, namely, for a heavenly people, and, secondly, for the earthly nation?

In the present age, saints are brought into "the holiest of all" through the blood of THE SACRIFICE of the Lord Jesus. This is their great privilege, both as individuals and collectively, and all by free and sovereign grace.

Not only are they thus "within the veil." They are to remember that Christ was rejected. "Without the camp" is the place where the bodies of the bullocks were burned. Such was the place appointed by Israel for their Messiah. Hence this is the position for the believer—"a clean place" (v. 12)—because he cannot share, experimentally, his Lord's life in any other place. His life and fellowship with others must be

"clean" (see 2 Timothy 2. 21. 22), that is, on the lines of God's revealed will and obedience to Himself.

It is important to observe that there is no "outside the camp" for the kid of the goats; that appears to typify the Lord's work for Israel, to be applied to them when they look on Him Whom they pierced, and as a people, repent and turn to God. "In that day," Israel will be blessed in the land—not rejection.

What a wondrous stress on the *precious blood* for every sin of ignorance.

## Suggested Daily Readings

"IF THE LORD WILL."—JULY, 1951.

Day	READING				LEARNING	
	1 Samuel	John	Hosea	Revelation		
1	17. 16-31	19. 18-38	8. 3	6. 11		
2	17. 32-44	14. 1-14	4	12		
3	17. 45-58	14. 15-31	5	13		
4	18. 1-16	15. 1-13	6	14		
5	18. 17-30	15. 14-27	7	15		
6	19. 1-24	16. 1-16	8	16		
7	20. 1-15	16. 17-33	9	17		
8	20. 16-29	17. 1-13	10	7. 1		
9	20. 30-42	17. 14-26	11	2		
10	21. 1-15	18. 1-14	12	3		
11	22. 1-10	18. 15-27	13	4		
12	22. 11-23	18. 28-40	14	5		
13	23. 1-15	19. 1-12	10, 1	6		
14	23. 16-29	19. 13-27	2	7		
15	24. 1-22	19. 28-42	3	8		
16	25. 1-18	20. 1-18	4	9		
17	25. 14-31	20. 19-31	5	10		
18	25. 32-44	21. 1-14	6	11		
19	12. 1-12	21. 15-25	7	12		
20	26. 13-25	Acts 1, 1-14	8	13		
21	27. 1-12	1. 15-26	9	14		
22	28. 1-11	2. 1-13	10	15		
23	28. 12-25	2. 14-28	11	16		
24	29. 1-11	2. 29-47	12	17		
25	30. 1-14	3. 1-11	13	8. 1		
26	30. 15-31	3. 12-26	14	2		
27	31. 1-13	4. 1-12	15	3		
28	2 Sam. 1. 1-12	4. 13-22	11. 1	4		
29	1. 13-27	4. 23-37	2	5		
30	2. 1-17	5. 1-16	3	6		
31	2. 18-32	5. 17-32	4	7		

### SPECIAL READINGS FOR THE LORD'S DAY.

- Ex. 28. 6-12. John 3. 5-8. 1 Pet. 1. 14-23.  
Heb. 2. 11-18.
- Ex. 28. 13-30. Lev. 8. 6-9. Heb. 4. 14-16.  
Luke. 10. 20.
- Ex. 28. 31-38. Ps. 99. Isa. 6. 1-3. Zech. 14. 20, 21.  
1. Pet. 1. 15-21.
- Ex. 28. 39-43. Ps. 132. 9, 16. Z ch. 3. 1-5.  
Isa. 61. 10. Rom. 3. 21-24.
- Ex. 29. 1-7. Lev. 8. 1-5, 10-12. Luke 4. 18.  
Acts 10. 38. Heb. 1. 1-9.

**Suggested Daily Readings.**

"IF THE LORD WILL."—AUGUST, 1951.

Day	READING			LEARNING	
	2 Samuel	Acts	Hosea	Revelation	
1	3. 1-16	5. 33-42	11. 5	8. 8	
2	3. 17-27	6. 1-15	6	9	
3	3. 28-29	7. 1-15	7	10	
4	4. 1-12	7. 17-34	8	11	
5	5. 1-25	7. 35-50	9	12	
6	6. 1-23	7. 51-60	10	13	
7	7. 1-17	8. 1-13	11	9. 1	
8	7. 18-29	8. 14-25	12	2	
9	8. 1-18	8. 26-40	12. 1	3	
10	9. 1-13	9. 1-16	2	4	
11	10. 1-19	9. 17-31	3	5	
12	11. 1-13	9. 32-43	4	6	
13	11. 14-27	10. 1-16	5	7	
14	12. 1-14	10. 17-33	6	8	
15	12. 15-31	10. 34-48	7	9	
16	13. 1-18	11. 1-18	8	10	
17	13. 19-39	11. 19-30	9	11	
18	14. 1-17	12. 1-25	10	12	
19	14. 18-33	13. 1-13	11	13	
20	15. 1-18	13. 14-37	12	14	
21	15. 19-37	13. 38-52	13	15	
22	16. 1-23	14. 1-18	14	16	
23	17. 1-14	14. 19-28	13. 1	17	
24	17. 15-29	15. 1-21	2	18	
25	18. 1-17	15. 22-41	3	19	
26	18. 18-33	16. 1-15	4	20	
27	19. 1-15	16. 16-24	5	21	
28	19. 16-30	16. 25-40	6	10. 1	
29	19. 31-43	17. 1-12	7	2	
30	20. 1-13	17. 13-21	8	3	
31	20. 14-26	17. 22-34	9	4	

**SPECIAL READINGS FOR THE LORD'S DAY.**

- 5. Ex. 29. 29-37. Lev. 8. 30-36. Num. 20. 25-27. Heb. 7. 21-25.
- 12. Ex. 29. 38-46, Eph. 5. 2. Heb. 10. 6-12, 1 Pet. 1. 18-21. Rev. 5. 6-13.
- 19. Ex. 30. 1-10, 34-38. Ps. 45. 8. Song. 3. 6. John 17. 1, 13-26. Rev. 8. 3, 4.
- 26. Ex. 30. 17-21. Ex. 38. 8. Eph. 5. 25-27. Titus 3. 4-6. 1 John 1. 6-9.

**Notes on Memorised Verses**

IN continuing these Notes on Hosea, it is salutary to remember that a parallel condition exists in Christendom to-day, and the words, "Let not Judah offend" (ch. 4. 15) are a warning to the true Church not to offend or be guilty of spiritual adultery (see 2 Cor. 6. 14-18; James 4 and 1 John 5. 21).

**HOSEA 8**

3, Casting off good invites trouble and defeat. 4, Self-chosen rulers and "gods" — modern sins also — false "democracy" and superstition. 5, How long? God's forbearance. 6, Man's work not "God." Yet is not "transubstantiation" an equivalent sin? 7, Sowing and reaping morally and physically. 8, Is not this true to-day? And what of the future of Israel? 9, 10, Leaning

on man leading to sorrow. 11, Many altars, and God's neglected. Human religiousness. 12, The secret of Israel's declension. 13, Therefore their "religion" unacceptable. 14, God forgotten, His law "strange" (v. 12) building and multiplying for self. Therefore sure judgment. A lesson for to-day.

**HOSEA 10**

1, Service for self is empty. It stops there, and so, nothing for God, but much "religion" (altars and idols). 2, Divided heart—faulty (1 Kings 18. 21; Matt. 6. 24; Jas. 1. 8). 3, "No King," yet "What could he do apart from God?" 4, "They speak words (v. 3) which have no force. Hemlock is "gall" (Deut. 29. 18), a poisonous herb. 5, Priests and people. Idols bring terror in place of carnal joy, and 6, shame. 7, Hosea prophesied in Hezekiah's days, when Israel went into captivity. 8, A local judgment, foreshadowing a greater (Rev. 6. 16). 9, Gibeah (see Judges 19). 10, Chastisement by means of the peoples. Two transgressions (R.V.); were these the two calves? 11, Ephraim (northern kingdom), Judah (southern), Jacob (including both). Loveth to tread out (see Deut. 25. 4) but the yoke must be worn for ploughing. 12, For no food is without labour, and seeking God, Who alone can come and rain righteousness. 13, But ploughing, reaping, eating, coupled with ignoring God's command (v. 12). 14, 15, Prophesied judgment fulfilled. God never threatens idly.

**HOSEA 11**

1, The True Israel also was called (Matt. 2. 15). 2, God still called, but they went away. 3, I taught—but lesson not learned. 4, Drawn, freed, fed. What more could grace do? 5, 6, A prophecy fulfilled (2 Kings 17. 3, 18. 9-12). 7, Called (see vv. 1. 2), but bent to backsliding. 8, 9, Gracious tenderness, for He is God and not man. 10, 11, The children trembling, from the West, from Egypt, from Assyria, shall be placed in their houses. Is this a prophecy of Israel's restoration? 12, This returns to Israel's apostacy and begins chapter 12. Note the difference between Israel's lies and deceit and Judah's faithfulness (but see ch. 4. 15. warning, and note chs. 5. 10-15, 6. 4-11).

**HOSEA 12**

1, Friendship with the world unsatisfying as wind. 2, "According to" (Gal. 6. 7. 8). 3, 4, Jacob (man of heel) became Israel (a prince with God). He Who found Jacob at Bethel spake with us, not only with him. 6, This is a reason for turning to God (note also Gen. 35. 1-7). 7, Unjust trading leading to 8, ill-gotten wealth, at the price of a seared conscience. 9, 10, God delivered from Egypt and spoke by His prophets, yet, 11, Israel's response only vanity and iniquity. 12, A Greater than Jacob "served" to win His bride—the Church. 13, The prophet Moses (see Deut. 18. 15) and prophets since (see 2 Chron. 36. 15. 16). 14, "Bitterness" and "Bloods" (both plural), so full was his sin.

**HOSEA 13**

1, Humbling leads to lifting up, but idolatry is pride. 2, Man's work (cf. ch. 8. 6). 3, Cloud, dew, chaff, smoke (cf. James 4. 14). 4, Cf. ch. 12. 9. God and Saviour. 5, The wilderness (Deut. 8. 15. 16). 6, The Divine Benefactor forgotten (ch. 1. 8). 7, 8, 9, God is terrible in His wrath—as lion, leopard, bear, lioness. May we remember Heb. 12. 28. 29 and Romans 11. 22.

Correspondence from any Believers and Enquirers:—  
61 Upton Lane, Forest Gate, E.7.  
Phone: Grangewood 4196. No telephoning on Lord's Day.

# THOUGHTS FROM

TO  
MAINTAIN  
A TESTIMONY  
FOR GOD'S  
GRACE AND  
TRUTH

FOUNDED  
BY  
PERCY W.  
HEWARD

# THE WORD OF GOD

AND

# THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

Vol. 51. Nos. 9 & 10

SEPT, OCT, 1951

FREE

## SOME OF THE CONTENTS.

	Page
"Go, pay thy debt" ... ..	51
"Whence is this to me?" ... ..	51
The Dove and the Raven ... ..	52
The Deity of Christ ... ..	53
"No more" ... ..	54
Inspired Words Inspected ... ..	55
A Widow and her Adversary ... ..	56
"I Will Come Again" ... ..	57
Question and Answer ... ..	58
"I have no time" ... ..	59
Readings and Notes ... ..	59, 60

**"Unto HIM be glory in the church by Christ Jesus throughout all ages, world without end. Amen."**

Eph. 3. 21.

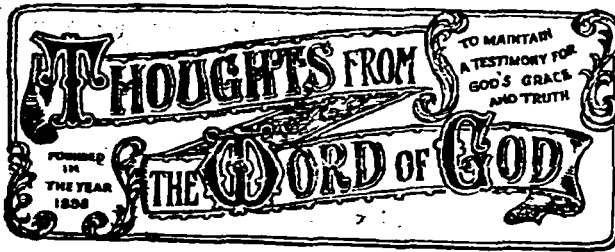
"The Lord is my Shepherd; I shall not want." Psalm 23. 1.

The Lord is my Shepherd,  
How then shall I lack?  
O, let me press onward,  
And never look back:  
He ne'er has forsaken,  
Though often I've failed;  
With grace He has succoured  
When foes have assailed.

How dear is my Saviour,  
How great is His love,  
Who now is preparing  
A dwelling above:  
Then how can I worry,  
Or murmur or fret?

Till He brings me thither  
Each need will be met.

A.W.H



## Words of Encouragement

**"All things are yours."** How comprehensive is the promise of God! With His dear Son, Whom He spared not, but gave for us, He will "freely give us all things." The apostle could rejoice—and may not we?—that he was one "as having nothing, and yet possessing all things." For he was Christ's, into Whose hand the Father has committed all things. Not a need of ours but can be met out of "His riches in glory." "He will fulfil the desire of them that fear Him" (Ps. 145. 19). To fear Him is to please Him. It is the saint's privilege to please His Father. Is it his desire, not to seek his own ease, but to imitate his Lord, Who said, "I do always those things that please Him"? Then it shall be found that, "All the promises of God in Him are yea, and in Him, Amen, to the glory of God by us" (2 Cor. 1. 20).

## REQUESTS FOR PRAYER AND PRAISE

Let us mark the limitations of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING." Colossians 4. 2.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (8. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
3. For Hebrew Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent, and their many difficulties, including persecution and repression.
5. For troubled China, and the trials of God's servants in that land, and for saints in war-stricken Korea.
6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that all may be fresh and vigorous and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (the

Near East), F. A. Franco (Argentine and around, Uruguay, Brazil, etc.), E. Lutz (Switzerland), D. Warner (Germany). Continue to pray for the Lords enabling if *He will*, of additional fellow-workers for S. America, and the translation of Scripture.

7. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with fellow saints.

Poem to Help Christian Experience—187.

*"The Lord is my Shepherd."*

Who is the Shepherd True?

'Tis Jesus Christ, the Very Son of God,  
Who loved his sheep, and gave for them His blood,  
Who by His death their foes o'erthrew.

He is the Shepherd "Chief" and "Great" and  
"Good."

His sheep! And who are they?

Those whom He knoweth, those who hear his voice.  
They follow Him, and in His way rejoice.  
And in that coming glorious day  
The world will know they are His loving choice.

Hath He the Shepherd-heart

Now He is seated on His Father's throne?  
Yea, He is still the Same. Their ev'ry groan  
He heareth, feeleth all their smart.  
Nought of their sorrows is to Him unknown.

But can His sheep be lost?

He saith, "They ne'er shall perish." From His hand  
None plucketh. Who His Father shall withstand?  
He saveth to the uttermost,  
Until they pasture in the heav'nly land.

**“Go . . . pay thy debt . . . and live.”**

**“Take care of him.”**

2 Kings, 4. 7.

Luke 10. 35.

THE Lord hath dealt bountifully with His people. “Where sin over-flowed, grace did over-overflow.” So we read of “the multitude of His loving kindnesses,” and of grace and peace being multiplied.

The miracle and parable both illustrate the abounding goodness of our God. In the former, a bereaved one—a widow—has a debt for which she has “nothing to pay,” the pot of oil being needed for sustenance and that only for a short time. The shadow of bondage for her two sons and hopeless penury for herself hung over her. But, “A Father of the fatherless, and a Judge of the widows, is God in His holy habitation” (Ps. 68. 5). He intervened by the hand of His servant Elisha (“God is Saviour”). Wondrously the oil was multiplied, enabling it to be sold, and the debt to be paid. *Nor was that all.* “Live thou and thy children of the rest.”

So we who had “nothing to pay” were “frankly forgiven,” the debt we owed having been discharged by a greater than Elisha. The prophet did not suffer but Christ bore our penalty and endured Divine judgment, as our Substitute, on the tree. Being “free,” however, we are not to walk after the flesh but after the Spirit (Rom. 8. 1-4). Therefore the Lord Jesus has not only secured salvation, but *procured power whereby we may “live.”*

Again, in the parable, the wounded, half-dead man was helpless and utterly dependent on the ministrations of another. That one not only met his immediate need, *but his future also.* Not only did he dress his wounds, but he carried him to a place of “welcome,” giving the host two pence for his maintenance, with promise of whatsoever else should be needed.

The Law has met us, robbed us of all hope therein, and wounded us almost to death. But the Lord Jesus “came where we were,” applying to our troubled conscience His precious blood and the oil of His consolation by the Spirit. And not only so; He has committed His own to the gracious care of the Holy Spirit. Moreover, the Lord Himself ever liveth to make intercession for His brethren, and until the “two days” (a “penny” being a day’s wage) come to fulfilment, He is with His redeemed—and obedient—people “all the days, even unto the end of the age.”

Our gracious God has not left us to shift for ourselves. Our responsibility to live for His glory, to be imitators of Christ, to be “the light of the world,” is indeed great, but our resources in God are greater, for they are infinite and un-failing. Let us, then, in the enabling of the Holy Spirit, make full use of “His riches in glory by Christ Jesus.”

### Whence Is This To Me?

Luke 1. 43.

AND who spoke these words? None other than one who was walking in all the commandments and ordinances of the Lord blameless. Luke 1. 6. None other than the one who was chosen to be the mother of the babe who, in due time, became the greatest of those born of women. Matt. 11. 11.

But why the exclamation of surprise: “Whence is this to me?” Why the amazement from so holy and devout a woman at the visit of her cousin Mary?

It was the recognition by Elizabeth through the Spirit, of the exceeding greatness and essential difference from all others, of the One whom Mary had conceived by the Holy Ghost.

The words are a witness to the deity of Christ; that Holy One, Who was to be born of Mary, and whose Name was to be called Emmanuel, God with us. Matt. 1. 23.

John the Baptist in his manhood and exalted prophetic office, likewise bore testimony to this ineffable greatness and essential difference of the One who was preferred before him, and whose shoe-latchet he was not worthy to stoop down and unloose. Mark 1. 7. John 1. 15, 27.

And we, too, who have found mercy of the Lord, like Elizabeth can exclaim “Whence is this to me?” that the Lord should visit us with His salvation. And having the same spirit of faith, 2 Cor. 4. 13, we also can cry, “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.” Luke 1. 46.

R.L.W.

## YOUNG PEOPLE'S COLUMNS

**THE DOVE AND THE RAVEN**

**I**N our last little Bible Talk we thought about the many living things "of every sort," clean and unclean, that were with Noah in the ark, saved from the flood. It is a lesson to teach us that God saves all kinds of people in all lands and of all ages; also very bad people, as well as those who think themselves good until they come to see that they, too, are sinners and can only be saved by the precious blood of Christ.

Now, of all those living things we are not told the names of any, except two birds—a raven and a dove—the first to be sent by Noah out of the ark.

When the great rain was over, Noah opened the windows and sent forth a raven. It never came back. Then he sent forth a dove, but she "found no rest for the sole of her foot" for there was nothing to be seen but a wide waste of waters—not a tree nor a plant anywhere; so she came back to Noah, and "he put forth his hand, and took her, and pulled her in unto him into the ark."

The next time she was sent forth, she flew away and came back in the evening, with "an olive leaf plucked off." This meant that some trees were showing above the water. The third time she was sent out she did not come back, so Noah knew the waters were drying up. Soon he went out, with his family and the other living things, to begin a new life on a clean earth.

What lessons are we to learn from the dove and the raven? Both are birds, making nests and bringing up their young, yet the one is unlike the other in many ways.

**THEIR COLOUR**

The raven is black (Song 5. 11) but the dove is a light colour. When the sun shines upon it, its wings look like silver and its feathers like gold. When David wanted to fly away from his troubles, he did not wish for raven's wings, but "O that I had wings like a dove" (Ps. 68. 13, 55. 6-8).

**THEIR VOICES**

The dove has a soft, cooing voice, which sounds sorrowful. So we read, "We mourn sore like doves" (Isa. 38. 14, 59. 11). Her voice, too, reminds of prayer, for the Lord speaks to His people, "Let me hear thy voice, for sweet is thy voice" (Song 2. 14). No one can say the voice of the raven is sweet. It has a harsh, croaking sound. All the same, God does hear the cry of ravens (Ps. 147. 9, Luke 12. 24).

**THEIR FOOD**

The dove feeds cleanly on fresh green things and grain, and brings up her young in the same

way. The raven feeds on flesh, and it does not mind what kind, whether it has only just died or has decayed (Prov. 30. 17, Isa. 34. 11). That is why Noah's raven did not come back. It found plenty of the food it loved. The dove found nothing to eat, so she came back to Noah.

**CLEAN AND UNCLEAR**

God tells us twice that the raven is unclean (Lev. 11. 5. Deut. 14. 14). Its flesh was not to be eaten, and from what we read in other parts of the Bible, we can see why it was to be regarded as unclean. But the dove is a clean bird, and could be offered to God in sacrifice (Luke 2. 24).

Can I hear some boy or girl say, "But why has God put all these things in the Bible? I thought it is a book to teach us about Him, and what He wants us to do, and how we may come to Him and live for Him. Can we not read about these things in other books?"

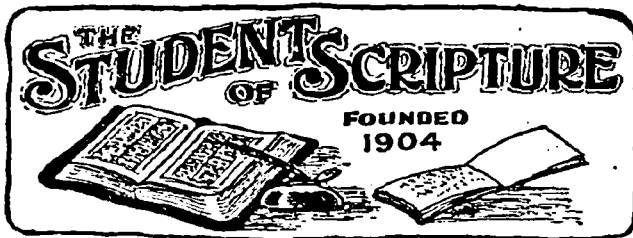
Yes, that is true, but all things that God made have meaning in them, and the dove and the raven teach us many lessons.

First, God divides creatures into "clean" and "unclean." So all people, young and old, are either "clean" in His eyes, or "unclean." There are *only two classes*. Those who keep their sins and do not wish to be for God are "unclean." Their hearts are dark, black with the sin that is in them. The ways of a raven and a dove are not alike. Their *natures* differ, and one *cannot be changed* into the other. So a sinner cannot make his own heart clean. He must be born again (Prov. 2. 9, John 3). and his sins washed away by the precious blood of Christ. Then only can he be "clean" before God, and fit to draw near to Him.

What is your voice like? Does it mourn over sin; do you speak to God in prayer and praise? Does your mouth confess Christ (Rom. 10. 9, 10)? Or is it harsh like the raven? The voice of a saved one is comely and a delight to God (Ps. 147. 1, Prov. 15. 8).

What food do you like best? That is, with what do you feed your mind? There are many bad books, and these make the thoughts bad, and lead to bad words and habits. But reading God's Word and good books help to a good life. People ARE what they feed upon, "clean" or "unclean." We need to be as careful what our minds "eat" as well as our mouths.

So, dear boy or girl, will you NOW ask yourself, "Am I like the raven or the dove? Has the Lord Jesus "pulled me in unto Him"? "Am I His or am I not"? Do not put away these thoughts from your hearts. They may make you sad for a little time, but if you are real, your sadness will be turned into joy in knowing the Lord Jesus as your Saviour.



## THE DEITY OF CHRIST

(Continued)

P. W. HEWARD

### AS SET FORTH IN THE EPISTLES

IT is important to observe the statement of 1 Corinthians 10. 4, "That Rock was Christ." In the light of Deuteronomy 32. 4, 18, 31 and the continual use of this name for God (2 Sam. 22. 2, Ps. 31. 3, 42. 9) we behold an allusion to the definite claim of the Lord Jesus in Matthew 16. 18, which Romanism has dared to hand to a man. In accord with principle, we would not lay undue stress on any specific "reading" which may be reverently questioned, since existing only in some manuscripts,\* but the clause, "Neither let us tempt Christ" in 1 Corinthians 10. 9 is the more difficult "reading," and a copyist's alteration of this is at least hard to be explained. May not this passage be meant to emphasise that the One Who appeared, and Whom Israel tempted, was the Lord Jesus?

Galatians 1. 1 is one of the indirect verses, exalting our beloved Lord, in contrast with all men, and the way in which He is brought before us at the beginning and the end of so many epistles, may well encourage our worshipful recognition of His essential glory.

Further, the work of the Lord Jesus is invariably set forth as unique; therefore our faith is in HIM; and God is "the Justifier of him which believeth in Jesus" (Rom. 3. 26). But the pronouncement of God, "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17. 5) would have its bearing, were Christ a created being. Because of His Deity and finished work, "Blessed are all they that put their trust in Him" (Ps. 2. 12). "There is none righteous, no, not one" is the testimony of the very chapter which sets forth "righteousness by faith of Jesus Christ." How could justification be brought by one who needed justification himself? It was this that showed the APPOINTED failure of the type in Aaron's sacrifices, in order to exalt the Anti-type. Israel's high priest offered for himself (Lev. 16. 11), and for "his own sins" (Heb. 7. 27), but

Christ offered up Himself for sinners. And there is all the difference between "for himself" and "Himself for."

In accord with Christ's work, all blessings are in Him, attributes are His which can only belong to God, service is done in His Name, and the church is viewed as His possession. From whatever standpoint we view the Lord Jesus, His uniqueness is explicable only as we ascribe to Him the glory of essential Deity. Are we surprised at such a statement as "The unsearchable riches of Christ," and "to know the love of Christ which passeth knowledge" (Eph. 3. 8. 19)?

Colossians 1. 15, 16 views Christ as before all creation. The term "Firstborn" has an appropriate meaning in the light of Ps. 89. 37: He is over all dominions and powers. There is no suggestion that Christ had a beginning: no verse of Scripture hints such a thought: this fact is important.

In 2 Thessalonians 2, Antichrist's attack on Christ takes the form of the assumption of the Deity of our Lord, but dare not deny it. Whatever be the RENDERING of 1 Timothy 3. 16 we have the manifestation of One Whose majesty shines out in a way that accords with the universal testimony as to His Deity. And it is possible that we should translate Titus 2. 13: "The appearing of the glory of our great God and Saviour Jesus Christ" (cf. verse 10, "our Saviour God"). In any case, the use of the article here justifies this and emphasises His relationship with the Father, with a similar inference.

(If the Lord will, to be continued)

\*The believer need never be alarmed by these difficulties. They only demonstrate more fully the strong attestation of every other word EXCEPT the few thus affected. The objecter who sees no difference between this and partial inspiration has not learnt the simplest principles of true reasoning. Believers in verbal inspiration do not claim the inspiration of copyists, but, thanking God for His preservation of copies, while showing the failure of men, rejoice that the deviations make clear there was NO collusion and that if there were uncertainty as to the original in general the many copies would have exposed this, but they only prove the opposite.

**"NO MORE"**

NOTES OF AN ADDRESS BY  
PERCY W. HEWARD

*In the study of these words in Scripture we have a subject which, though oft unrealised, appeals to the heart of a believer.*

**INIQUITIES REMEMBERED NO MORE**

**WHY** is this? Let the context of Hebrews 8. 12, and 10. 17. answer. Atonement is the basis. The New Covenant is the subject of these chapters. Therein has God made full provision for the putting away of sin. But how can God forget? We may understand His remembering, for He is the Mighty God. Yet it is the Mighty One Who alone can forget. Therefore all our iniquities are cast behind His back, are drowned in the depths of the sea, and removed as far as the east is from the west. And so, those who have been brought to rest upon the perfect Sacrifice for sins may, by grace, enter into the meaning of the precious words,

**"NO MORE CONSCIENCE OF SINS."**

The Law of Moses was never meant to give rest. It needed a Priest and a Sacrifice alike perfect to bring this sense of rest to God's elect. It is the privilege of every child of God to have this blessed enjoyment of nearness to the Father. He is not to be continually wondering and doubting of his acceptance with God. Of course, unless this part of the truth is held *spiritually and devotionally* there will be pride and licentiousness. Happy indeed is the man whose doctrine and feelings are on a level.

The worshippers here spoken of are those having been once purged, and there should be no more inner consciousness of sin. Under law, sin was remembered again and again but in the Gospel this recurrence of feeling of the same sins is excluded. Sin once confessed should, in this sense, be forgotten.

At the same time, the believer cannot forget that, though his life is hid with Christ in God, it is possible to catch spiritual disease through wrong associations and his own foolishness. May we, however, live up to the standard of Hebrews 10. 2, and possess our possessions.

**"NO MORE I"**

There is a solemn and precious force in these three words as they stand in Galatians 2. 20. The apostle, relating his own deep experience, says again, in another context (Rom. 7. 17, 20), "No more I." If we have two natures within us, there will be a twofold experience.

**"NO MORE TO DESIRES OF MEN"**

There is in the words of Pet. 1. 2, a reminder that there is, and should be seen, an entire change consequent upon, and subsequent to, grace being given and received. This is illustrated by the words:

**"GO OUT AND NO MORE ENTER IN,"**

spoken to those in whom the spirit that now worketh in the children of disobedience once worked. How mighty is our Saviour! Then the spiritual condition is to be shewn practically, as the Lord Jesus enjoined in the words:

**"SIN NO MORE"**

spoken to those who had received blessings from Him (John 5. 14, 8. 11).

**"NO MORE UNDER A SCHOOLMASTER."**

In Galatians 3. 25, the believers are told they are no more being led along as children to school by a slave appointed for the purpose. They are SONS, and should live, moreover, as grown ones. 'Tis thus the Lord regards them in the time "that faith is come." In the Law are many pictures, but in the Gospel, speaking generally, there is an absence of types. The substance is come, and God is dealing with His own on a high level. He appeals to the hearts of His sons.

Further on in the epistle, the well-known fact is stated that a son, previous to manhood, differs nothing from a servant; but each saved one is now declared to be (see Galatians 4. 1. 7).

**"NO MORE A SERVANT BUT A SON."**

Again, in Ephesius 2. 19, saints, even those saved from amongst the Gentiles, are said to be:

**"NO MORE STRANGERS AND FOREIGNERS."**

The Lord Himself said to His disciples, "Not servants, but friends." There is an illustration in Philemon 16. Onesimus was a bondservant and ran away from his master, Philemon; of him says Paul, "Receive him as myself; put his debts to my account; I have begotten him in my bonds." Thus has our beloved Lord dealt with all His Onesimus's. Then follow the words, "Not now as a servant, but above a servant, a brother beloved."

For such sons — "overcomers" — there is a blessed promise in Revelation 3. 12:

**"HE SHALL GO NO MORE OUT."**

A pillar in God's temple, fixed and established! How can they go out, being part of the temple? Thus are they contrasted with Absalom's pillar, and far more secure than the pillars of Solomon's temple; for these are in the *inner temple*. Other

promises are to be found in the last book of Scripture, as:

**"THEY SHALL HUNGER NO MORE,  
NEITHER THIRST ANY MORE"**

What eternal blessedness! Compress all our enjoyments at times in spiritual experiences, and we have but a faint shadow of what awaits "those that love Him," in that day.

Finally, in this same book are to be found the words (Rev. 21 1. 4., 22. 3):

**"NO MORE SEA," "NO MORE DEATH,"  
"NO MORE CURSE."**

What grace has been shown to us who deserved nothing but eternal judgment! Then let us be spiritually practical, as we are exhorted in Ephesians 4. We ought to grow in grace, and be a contrast to those spoken of in John 6. 66, and with Peter say, 'Lord, to whom shall we go? Thou hast the words of eternal life.'

## Inspired Words, Inspected

No. 13

**Being defamed, we entreat; we are made as the filth of the world, and are the off-scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you.**

—1 Cor. 4. 13, 14.

This passage is analysed at the request of a friend in India. The apostle is showing what he and his fellow-labourers were enduring for Christ's sake, whilst some of those at Corinth were apparently unwilling for the offence of the cross.

**BEING DEFAMED** (*dusphemoumenoi*); from "*dusphemeo*" (I am badly spoken of or I have a bad reputation); present pass. participle, suggesting character, such as the opponents of truth desired to attach to Paul. The verb is a compound, from a particle "*dus*" (implying difficulty, adversity, the contrary, equivalent to English "mis as mislead) and the verb *phemi* (to bring to light by speech). The English rendering, "de-fame," is almost a transliteration.

**WE ENTREAT** (*parakaloumen*); from "*parakaleo*" (I beseech, entreat, exhort, etc.): often rendered "comfort," with thought of encouraging. The apostle thus imitated his Lord. Present tense, indicative.

**WE ARE MADE** (*egenethemen*); from "*ginomai*" (I become); lit., "we were caused to become." Aorist, passive, indicative. Follows word "world."

**AS** (*hos*); adverb.

**THE FILTH** (*perikatharmata*); no article; from "*perikatharma*" (a rinsing of a dirty

vessel); nom. plural. The word is a compound, from "*peri*" (around) and "*katharma*" (cleansings, that is, what results to that which is used to cleanse, or the filth that is removed by cleansing, and which is only fit to be thrown away, or, as in modern times, into the sewer). Thus were God's beloved servants regarded by *the world* (see next word).

**OF THE WORLD** (*tou kosmou*); gen. sing. article and noun, from "*ho kosmos*." Signifying, perhaps, what the world discards, as the dregs of society; that is, taking it with the previous word.

**AND ARE** (not in text).

**THE OFFSCOURING** (*peripsema*); a compound from "*peri*" (around) and "*psao*" (I wipe or scrape); therefore, to scrape all round. So, "scrapings" from an unclean thing, similar to "filth," above.

**OF ALL THINGS** (*panton*); lit., "of all," it may be of all *persons*, being parallel in thought with, "of the world."

**UNTIL** (*heos*); adverb.

**THIS DAY** (*arti*); lit., "just now." Adverb of time.

**I WRITE** (*grapho*); pres. indicative. "I am writing."

**NOT** (*ouk*); from "*ou*," the "*k*" being added because the next word begins with a vowel. The first word in the sentence.

**THESE THINGS** (*tauta*); demonstrative pronoun, neuter plural, from "*houtos*" (this), the neuter being "*touto*." The last word in the sentence.

**TO SHAME** (*entrepon*); present participle. The word is a compound, from "*en*" (in) and *trepo* (I turn); lit. "to turn in upon oneself," that is, to bring to reflection, causing a sense of shame.

**YOU** (*humas*); personal pronoun, plural.

**BUT** (*all'*); from "*alla*" (on the contrary), the final "*a*" omitted because the next word begins with a vowel.

**AS** (see above).

**MY** (*mou*); personal pronoun, genitive, from *ego* (I). Lit. "of me."

**BELOVED** (*agapeta*); from "*agapetos*" (beloved). Neuter, plural, to agree with "sons."

**SONS** (*tekna*); neuter, plural noun, from "*teknon*" (child, with idea of birth), from *tikto* (I bear). Compare verse 15 (begotten and fathers).

**I WARN** (*noutheton*); compound word from "*nous*" (mind) and "*tithemi*" (I place or set). "Placing or setting the mind," hence to warn or admonish. Present participle. What Paul wrote was to have a *constant* effect on the mind.

**YOU** (not in text).

## A Widow, her Adversary, and an Unrighteous Judge

—Luke 18. 1-9.

Moreover, the Lord declares what shall characterise THE DAY. Incidentally, this *singular* word rather confirms that "One of the days of the Son of Man" is practically equivalent to "the Son of Man in His day." And that has an universal glory, as "lightning that lighteth out of the one part under heaven shining to the other part under heaven." By so describing His day, the Lord gives additional warning and encouragement to His sorely-trying saints.

### THE DAYS THEN PRESENT

Before this glorious appearing of the Son of Man, there must be:—

- (a) His suffering and rejection.
- (b) Days of apostasy.

Between these, there lies the whole of the present age, though indeed the last days are included therein.

The Lord's foreshadowing of His suffering, and His being rejected by that generation was exactly fulfilled. And He is to this day still "outside the camp," whither all must go—unto Him—who would be His true disciples.

### THE DAYS OF THE SON OF MAN

The Lord now instructs His disciples as to the character of those "days of the Son of Man" leading up to "the DAY when the Son of Man is revealed" (verses 26-30). The days are likened both to those of Noah and Lot. In each period there was abounding wickedness. Noah's preaching seemed fruitless, Lot vexed his righteous soul with hearing and seeing the lawlessness of those surrounding him. Yet everything appeared to favour the ungodly. There were social relationships and pleasures, commerce, agriculture, building, all being carried on, as though men should live for ever on an Earth, which only by the goodness of God, yielded to them its bounty. He, the Creator, was out of their thoughts. And are not the present days similar? Thus the creature carelessly continued, "until the day" and "the same day." Deliverance of the godly being effected, judgment on the rest took place immediately the former were safe. So will it be, saith the Lord, when He comes to be revealed. "Even thus."

### WARNING TO SAINTS

"In that day." One would think that the believer's heart would be so set on things above, that "stuff in the house" would have no attraction as the coming of the Lord draweth nigh. But He knew the tendencies of the heart, and

that all saints are not as heavenly-minded as they should be. Lot's wife was married to a righteous man, yet the lure of Sodom, with its social amenities, was too great for her to leave, in heart, that evil place. Like Israel, who turned back in heart to Egypt, she turned her eyes to look back. "Remember, Lot's wife" is a word to disciples, not to the world.

Secondly, our Lord repeats words He had used on other occasions. How important they must be, then! "Whoever shall have sought his soul to have acquired for himself (see Hebrews 10. 29 for the same words) shall lose it. And whosoever will lose, shall bring it forth alive." Salvation is a gift of God, Who will not repeat or change His mind toward the objects of His giving and calling (Rom. 11. 29). Yet there may be a shrinking back from suffering with Christ, and an unwillingness to bear His reproach, which may result in "loss" in the coming Kingdom.

### THE UNIVERSALITY OF HIS APPEARING

It has been pointed out that this division between the "ready" and the "unready" takes place at *night*, when men are sleeping, and *different parts of the day*, when women are working in their homes, and men in the field. Thus the words of the Lord (v. 24) receive further confirmation that the appearing is manifest and in glory, in all parts of the world simultaneously.

To the question, "Where, Lord?" He gives a strange answer. The body is a fallen body—a carcase (Matt. 24. 28) and the eagles are instruments of judgment. We are reminded of the "supper of the great God" (Rev. 19. 17).

### THE PARABLE OF THE WIDOW, THE ADVERSARY AND THE JUDGE

This parable teaches: (a) by contrast, (b) by illustration. Three persons are before us, a widow, an adversary, and an unjust judge. In the Lord's application, the "elect," their enemies, and God Himself as judge, are before us, in contrast and in parallel.

### THE CONTRASTS

The Elect of God are, from His love to them, by no means widowed. They are betrothed to the Son of His love. "My brethren, ye are become dead to the law by the body of Christ, that ye should be married to Another, even to Him Who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7. 4). "Christ loved the Church and gave Himself on her behalf . . . in order that He might present to Himself the Church in glory" (Eph. 5. 25-27). Of a local Church, even, is it written, "I have espoused you as a chaste virgin to Christ"

*Continued on page 58.*

## YOUNG BELIEVERS' COLUMNS

**"I will come again."**

*Meditations on the Second Advent of  
our Lord Jesus Christ.*

*(Continued)*

WE believe, as do all who are saved by grace, that the Lord Jesus Christ Himself is to come again to this earth, at the end of the age in which we live. We have seen, from Scripture, that the last seven years of this age are specially marked off as being a time when man will be exalted by man in a way which has never been seen before. For then "The man of sin" will put himself in the place of God, and the world will wonder at him and even worship him.

The conditions in the world seem, to many believers, to be quickly preparing for that fearful development. Man thinks to-day more of his comfort and pleasure than of God (see 2 Timothy, 3. 1-5). The people who built, or began to build, the tower and city of Babel, thought to maintain a unity apart from God. Their plans came to nothing, for God scattered them and confused their language. That lesson has never been learned by man, and to-day — called "Man's day" (1 Cor. 4. 3, margin) he has entirely forgotten it, as is seen in his countless "unions," "fellowships," "societies" and "federations," all of which have no place for God. When God, in His over-ruling, permits such a world-wide human "unity," it will seem well to man at the time, but the fruit will be bitter and will lead to "everlasting destruction away from the presence of the Lord."

The believer, having the Scriptures, knows that the "last days will have this character, and though he cannot but be concerned at the growing neglect of holy things, he is not agitated in mind. Should he be called to pass through tribulation, he will count it a worthy thing "to suffer shame for His Name" — the Name of Christ. "He lives . . . looking for that Blessed Hope."

#### THE ACCOMPANIMENTS OF THE SECOND COMING

First and foremost there will be the resurrection of "the dead in Christ," and, at the same time, the "changing" of all the saints then living. Very quickly afterwards the Lord will come to earth with His glorified saints. The length of the interval *may be* "the hour of testing" (Rev. 3. 10) but, so far as the writer

can judge from Scripture, the period between the Lord coming FOR and coming WITH His saints is not seven years or even three and a half years.

"The hour of testing" may also be that time of pouring out the vials of God's "filled up" wrath (Rev. 16). At this time also, there will be great indignation on the part of Antichrist against Jerusalem, which he will besiege, but the Lord will go forth and fight against him and the nations confederate with him. The saints will come with the Lord (Zech. 14. 1-5; Rev. 17. 12-14). The conflict seems to extend to Armageddon (Rev. 16. 14-16) and is even daringly against "The Lamb" (Rev. 17. 14) but He will overcome them. See also Revelation 19. 11-21, foretelling the complete victory by Christ, "The Word of God," and the utter destruction of the antichristian hosts.

#### SIGNS IN THE HEAVENS AND EARTH

The Lord Jesus, in Matthew 24, Mark 13, Luke 17 and 21, answering the questions (spoken and unspoken) of His disciples, foretold certain heavenly and earthly signs. "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 24. 29, 30). See also Isaiah 13. 9-11, 24. 16-23; Revelation 6. 12-17, 11. 14-19, 16. 17-21.

#### THE MANNER OF THE LORD'S COMING

He has said He will come as a thief, that is, suddenly and without warning, but those who are awaiting Him (and will not all saints be revived and looking for Him?) will not be taken unawares (1 Thess. 5). To all such He will appear (Heb. 9. 29) because they love his appearing (2 Tim. 4. 8). At the same time, His coming will be in great glory and with the angels of His might (2 Thess. 1. 7). Neither silently nor secretly will He come, but "with the voice of the archangel and with the trump of God" (1 Thess. 4; Matt. 24. 31; 1 Cor. 15. 52). Also as the lightning will He appear (Matt. 24. 17; Luke 17. 24). And let us remember, it is "This Same Jesus." The world, however, will not be ready. Like those in the days of Noah and Lot, they will "know not" until the day is upon them.

*If the Lord will, to be continued.*

## Question and Answer

No. 150

Who are the "hundred and forty and four thousand" of Revelation 14: 1?

THIS is not easy to answer, and the following thoughts are put forward not dogmatically, but with a desire to help.

There are, it would seem, two companies mentioned in the book as consisting of this number, here and in chapter 7: 4. In the first they are twelve thousand each of the tribe of Israel, their names being given. They are called "the servants of our God" (ch. 7: 3) and are distinct from the "great multitude" of verse 9. In verses 1-3, the reference to the earth and sea and trees suggests that the sealed ones are an elect earthly company, to be preserved during certain Divine judgments, apparently near the ending of the age.

Those mentioned in chapter 14 are "with the Lamb on Mount Zion" (see Hebrews 12: 22), "having His FATHER'S Name written in their foreheads. They are "before the throne," they are redeemed from the earth, being "redeemed from among men."

The scene is heavenly, and inasmuch as they "follow the Lamb whithersoever He goeth," they may be identical with those that are "with Him" in chapter 17: 14, being "called and chosen and faithful." There they are associated with Christ in His victorious going forth to war with the ten kings at the end of the age.

Whether the number in each case is literal or symbolical is not easy to determine. What *does* seem clear is that the two companies are distinct, the one an *earthly* remnant—Israel—perhaps the nucleus of the nation to be restored to God's favour; the other a heavenly people, "first fruits to God and the Lamb," including those who, like Paul, have suffered for and with Christ; that is, those who were not only saved by grace, but went beyond "the many" in devotedness to Him and separation from the world. They are virgins and "undefiled" (ch. 14: 4). They are kept from the seductions of the Great Harlot and her daughters.

It has been suggested that the two companies may be those who, because of faithfulness in their respective spheres, may be appointed by Christ as His executive during the Millennial kingdom; the one being *on* the earth, the other *over* the earth.

In any case, whatever be the true interpretation the believer is challenged in these words to question if he is "purifying himself" in view of the Lord's coming. Is he diligent to be found

of Him in peace, without spot and blameless"? (1 John 3: 3; 2 Pet. 3: 14).

## A Widow and her Adversary

*Continued from page 56*

(2 Cor. 11: 2). Soon—we know not the day nor hour—will ring out the words, "The Marriage of the Lamb is come and His wife hath made herself ready" (Rev. 19: 7).

Saints are already one with Christ, but the world does not recognise this relationship. The time, however, is drawing near when "He shall come to be glorified in His Saints and to be admired in all them that believe . . . in that day" (2 Thess. 1: 10).

The judge also is a contrast with what a judge should be, according to God's law. He is:—

(a) A judge of unrighteousness," as though he were made up of that evil quality; for similar expressions see Luke 16: 8 and Ephesians 2: 2, "the steward of unrighteousness," "children of disobedience." There appeared to be no attractive trait in this man's character.

(b) Disobedient to both commandments. He had no love to God, and no love to man. He was without reverence, fearing not God, respecting not man. There are men of that character in judicial positions to-day in some lands. Remarkably, he knew this of himself and acknowledged it, but there was no repentance.

(c) Limited, for he was *one*, and in *one* city. His jurisdiction did not extend beyond defined bounds, yet the widow was within his sphere of administration. He was doubtless paid for his services, yet was too indolent to give them their rightful attention.

(d) A symbol of the Scribes and Pharisees, and lawyers, who "sat in Moses' seat." Our Lord knew their hearts and the secrets of their lives. They "devoured widow's houses," they "passed over judgment and the love of God" (Luke 11: 42). They judged the Lord and His disciples mercilessly. "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless" (Matt. 12: 7). They *professed* reverence for God and respect for man, but as judges of the Lord Jesus, at their own tribunal, when they condemned Him to be guilty of death (Matt. 26: 66) they showed themselves to be "judges of unrighteousness."

*(If the Lord will, to be continued)*

**"I Have NO Time"**

HOW often we hear these words, "No Time" to read the Scriptures, "no time" to seek the Lord. But, dear reader, you will have to make "time" for death, one day—and it may be soon. The thought "I will wait till it comes" is only madness. "A prudent man foreseeth the evil and hideth himself; but the simple pass on, and are punished." This is one of the few proverbs that are repeated (Prov. 22. 3, and 27. 12). God's emphasis is thus made clear, and unless you find the Hiding Place now, you will seek a hiding place too late.

"No Time"—but you have time to eat, and drink, and sleep, and work, and talk, and laugh—ah, yes, you find time for your fellow men, you find time (although not so much as you wish) for yourself, but you have no time for God! And yet He is the One in Whose hand your breath is (Dan. 5. 23), and Who makes His sun to shine upon you, and Who gives food to all, and to you among them, and before Whom you must soon stand, as your Judge, if you despise Him now!

"No Time," though any moment your heart may stop beating: "no time," though any day a sudden accident may, without warning, or time to repent, end your earthly life: "no time," though you walk on the edge of a precipice, and that precipice overhangs ETERNITY. "No time," although the Son of God came from heaven to bear and take away the sin of sinners from all nations (John 1. 29). He Who upheld all things was willing to be brought to the dust of death, and even to be made a curse, to die for those who deserved a curse, and yet you have "NO TIME," because you have "NO LOVE" for Him.

Yet you have much time given to you. It is real, though it is passing. It will soon be swallowed up in eternity. Eternity is real. You will indeed have "no time" then to repent, but only to regret time on earth mis-spent. A moment is coming when heaven's declaration will be made. "There shall be time no longer." But that will be your experience when you come to die. Time gone! Eternity your prospect! What will it hold for you?

P. W. H.

**"Except ye repent . . . ye shall perish."**

Luke 13. 3. 5.

**Suggested Daily Readings**

"IF THE LORD WILL."—SEPTEMBER, 1951.

Day	READING				LEARNING	
	2 Samuel	Acts	Hosea	Revelation		
1	21. 1-14	18. 1-17	13, 10	10. 5		
2	21. 15-22	18. 18-28	11	6		
3	22. 1-18	19. 1-20	12	7		
4	22. 19-36	19. 21-41	13	8		
5	22. 37-51	20. 1-16	14	9		
6	23. 1-17	20. 17-38	15	10		
7	23. 18-39	21. 1-14	16	11		
8	24. 1-14	21. 15-26	14. 1	11. 1		
9	24. 15-25	21. 27-40	2	2		
10	1 Kings 1. 1-21	22. 1-16	3	3		
11	1. 22-40	22. 17-30	4	4		
12	1. 41-53	23. 1-15	5	5		
13	2. 1-18	23. 16-35	6	6		
14	2. 19-34	24. 1-27	7	7		
15	2. 35-46	25. 1-12	8	8		
16	3. 1-14	25. 13-27	9	9		
17	3. 15-28	26. 1-18	Haggai 1. 1	10		
18	4. 1-19	26. 19-32	2	11		
19	4. 20-34	27. 1-20	3	12		
20	5. 1-18	27. 21-44	4	13		
21	6. 1-14	28. 1-15	5	14		
22	6. 15-28	28. 16-31	6	15		
		Romans				
23	6. 29-38	1. 1-15	7	16		
24	7. 1-12	1. 16-32	8	17		
25	7. 13-26	2. 1-16	9	18		
26	7. 27-39	2. 17-29	10	19		
27	7. 40-51	3. 1-18	11	12. 1		
28	8. 1-21	3. 19-31	12	2		
29	8. 22-36	4. 1-13	13	3		
30	8. 37-53	4. 14-25	14	4		

**SPECIAL READINGS FOR THE LORD'S DAY.**

- 2. Ex. 31. 1-11. Pro. 8. 11-14. Isa. 11. 1-3. 1 Cor. 1. 29-31.
- 9. Ex. 31. 12-17. Ps. 92. Matt. 27. 51. Heb. 4. 9-11. Song. 2. 5. 4.
- 16. Ex. 32. 1-6, 19-25. Eph. 2. 1-10. 1 Cor. 10. 6-7. Phil. 3. 3.
- 23. Ex. 32. 7-14, 26-35. Ps. 106. 19-28. Isa. 53. 4-6. 1 Pet. 4. 17-19. Rom. 5. 6-8.
- 30. Ex. 33. 1-11. Ps. 84. 1-10. Luke 2. 36-38. Gal. 6. 14-16. Heb. 13. 12-15.

## Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1951.

Day	READING		LEARNING	
	1 Kings	Romans	Haggai	Revelation
1	8. 54-66	5. 1-21	1. 15	12. 5
2	9. 1-14	6. 1-23	2. 1	6
3	9. 15-28	7. 1-12	2	7
4	10. 1-13	7. 13-25	3	8
5	10. 14-29	8. 1-14	4	9
6	11. 1-13	8. 15-28	5	10
7	11. 14-25	8. 29-39	6	11
8	11. 26-43	9. 1-16	7	12
9	12. 1-15	9. 17-33	8	13
10	12. 16-33	10. 1-21	9	14
11	13. 1-10	11. 1-11	10	15
12	13. 11-25	11. 12-21	11	16
13	13. 26-34	11. 22-36	12	17
14	14. 1-16	12. 1-21	13	18. 1
15	14. 17-31	13. 1-14	14	2
16	15. 1-15	14. 1-23	15	3
17	15. 16-34	15. 1-16	16	4
18	16. 1-14	15. 17-33	17	5
19	16. 15-34	16. 1-13	18	6
20	17. 1-24	16. 14-27	19	7
21	18. 1-16	1 Corinthians 1. 1-17	20	8
22	18. 17-28	1. 18-31	21	9
23	18. 29-46	2. 1-16	22	10
24	19. 1-21	3. 1-23	23	11
25	20. 1-13	4. 1-21	Hab. 3. 1	12
26	20. 13-30	5. 1-13	2	13
27	20. 31-43	6. 1-20	3	14
28	21. 1-16	7. 1-17	4	15
29	21. 17-29	7. 18-40	5	16
30	22. 1-23	8. 1-13	6	17
31	22. 24-53	9. 1-27	7	18

## SPECIAL READINGS FOR THE LORD'S DAY.

7. Ex. 33. 12-33. Ps. 63. 1. 2. Isa. 6. 1-5.  
John 1. 14, 12. 41. John 17. 22-24.
14. Ex. 34. 1-4. 27-35. 2 Cor. 5. 3-18, 4. 6.  
Hab. 10. 12-22.
21. Ex. 35. 4-29. 1 Chr. 29. 11-14. Ps. 96. 7-9.  
Acta 20-35. 2 Cor 9. 15.
28. Ex. 35. 30-35, 36. 1-7. 1 Cor. 1. 5. Col. 2. 3.  
Eph. 2. 10, 18-22.

## Notes on Memorized Verses

## HOSEA 13

10, Self-destruction, yet help in God, not man. Encouragement and warning. 11, The choice of the people may bring them down. 12, Hidden, but not from God. 13, Cf. 2 Thess. 5. 3. 14, Cf. 1 Cor. 15. 55; Eph. 4. 8. 9.; Heb. 1. 14. 15. 15, Judgments through weather, and 16, through wicked man.

## HOSEA 14

1, A word of mercy from God. 2, Words of prayer to God. "Take away," "Give." Salvation and righteousness. 3, Confessing and forsaking man and idols. Trust in God alone. 4, The answer of God. "I heal" and "I love." 5, Justification accompanied by sanctification

—"as the dew." 6, The result is beauty, fruit, fragrance, and growth. Cf. Gal. 5. 22-25. 7, The restoration of Israel will be blessing to the world. 8, "I, I afflicted and I cause him to sing" (Young's trans.). God gives the increase (1 Cor. 3). 9, A summing up. Cf. Romans 11 and its Conclusion.

## HAGGAI

This prophet, with Zechariah, encouraged and helped the returned remnant to build the temple (Ezra. 5. 1. 2).

## HAGGAI 1

1, The second year of Darius (Ezra 4. 24). A word to the ruler and the high priest, and 2, concerning the people. 3, 4, A lost vision; God's house not built, and people content to let it be "waste," though their own houses cared for. Have we not lost the vision of a "House of God"? 5, "Set your heart" (margin). 6, Why there is a spiritual barrenness and loss. 7, A second call. 8, Go up, bring, build. Energy needed. Concern for God's pleasure and glory. 9, Do we want revival? Is the unity suggested by the one house our desire? 10, 11, No dew, no fruit, drought. The chastening from God. 12, Obedience and fear. 13, Both message and messenger OF GOD. "I am with you" (cf. Matt. 28. 20). 14, A stirred-up spirit, but by the LORD, therefore work (Phil. 2. 12. 13). 15, See verse 1.

## HAGGAI 2

1, One month later, a further message to, 2, ruler, priest, and people (see ch. 1. 14). 3, "First glory," but "now." Think of Pentecost and the present weakness. 4, "Yet," a message of encouragement, not of despair. "Be strong." "I am with you" (see ch. 1. 13). 5, My Word—My Spirit remaineth (Cf. John 14. 16). 6, A prophecy (Heb. 12. 26-29). 7, The Desire of all nations. Is not this the Messiah? "This house" stood in His days. Thus glory came thereto. 8, Here are the means for God's work. 9, "This latter house." There may be a twofoldness here. Christ came to that house they were then building. There He made peace, when its veil was rent. Again the last chapter of Ezekiel speaks of a "latter house." 10, Two months later. 11, A message to the priests (cf. Mal. 2. 7). 12, 13, Contact cannot make holy, but may defile. You can catch illnesses, but not "wellnesses." 14, Though engaged in God's work, there was failure. 15, Set your heart, now, from this day and onwards. In other words, remember. 16, 17, The chastisement of God, and your not being with Me. 18, Set your heart, set your heart. How God stressed the need of heart-interest. 19, "From this day" (see vv. 15. 18). I bless. 20, A message to the ruler. 21, Cf. v. 6. 22, A future judgment (cf. Zech. 14, 12, 13). 23, Addressed to Zerubbabel, yet as a type of the Lord Jesus, God's elect.

## HABAKKUK 3

1, A prayer, yet a song. 2, A trembling at God's word. A prayer for revival. "The midst of the years." Is this at the centre of the last "seven" (Dan. 9. 27)? 3, See Deut. 33. 1-4. 4, 5, 6, There is both a looking back to Sinai and a looking on to the time when "our God shall come and shall not keep silence." See Isaiah 64. 1. 2. Yet in wrath He will remember mercy (v. 2). 7, Tents of Midian. Cf. Judges 7. 13. 14.

Correspondence from any Believers and Enquirers:—  
61 Upton Lane, Forest Gate, E.7.  
Phone: Grangewood 4196. No telephoning on Lord's Day.

Printed by NORMAN, HOPPER & Co. Ltd., Boleyn Castle, Upton Park, E.13.

# THOUGHTS FROM

TO  
MAINTAIN  
A TESTIMONY  
FOR GOD'S  
GRACE AND  
TRUTH

FOUNDED  
BY  
PERCY W.  
HEWARD

# THE WORD OF GOD

AND

# THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

Vol. 51. Nos. 11 & 12

NOV., DEC., 1951

FREE

## SOME OF THE CONTENTS.

	<i>Page</i>
True Worshippers ... ..	62
Devotedness to the Lord ... ..	63
"Sirs, ye are brethren" ... ..	68
Bad Water and Barren Ground ... ..	64
The Deity of Christ ... ..	65
"Any Root of Bitterness" ... ..	66
Inspired Words Inspected ... ..	67
Question and Answer... ..	68
"I Will Come Again" ... ..	69
A Widow and her Adversary ... ..	70
Readings and Notes ... ..	71, 72

**"God is a Spirit: and they that worship Him must worship Him in spirit and in truth."**

John 4. 24.

"Thou drewest near . . . . Thou saidst, 'Fear not'." Lamentations 3. 57.

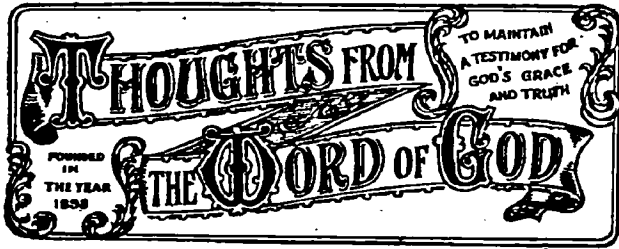
Draw near, O Lord, in grace to me:  
Bestow thy perfect peace.  
I would be humble, praiseful, free:  
From anxious care release.

Free for Thyself, my Lord, my God,  
That Thee I more may know;  
To tread as Thou hast lowly trod  
God's pathway here below.

The way doth oft seem weary, Lord;  
My steps are oft-times slow:  
Revive me with Thy spoken word,  
Thy joy my strength to know.

Thy promises are sure and true,  
Though waiting, oft I sigh.  
E'en now the promised land I view:  
Thy coming draweth nigh.

A.W.H



## Words of Encouragement

"How great is Thy goodness!" Thus do saints speak to God and of God.

Ps. 31. 19. "Thou art good and

"How great is His goodness!" All the works of God declare

Zech. 9 17. His wisdom, but His work of redemption shew-

eth His love." "The earth is full of His kindness," and *men* should praise Him (Ps. 33. 5, 107. 8); but "Thou, O God, hast prepared of Thy goodness for the *poor*," and "He filleth the hungry soul with goodness." (Ps. 68. 10, 107. 9.

He hath a special care for the "poor" and "hungry." Our Lord's address on the mount displays the same grace and love. Happy are they who humbly take their place among these, for there is much goodness *laid up* for those that "fear" God, because of what He hath wrought for them that "trust" Him.

O for such fear and trust, constantly in exercise; that our souls may be filled with the "marrow and fatness" of the promises, both for the life that now is and for that which is to come.



Poem to Help Christian Experience—188.

*"The true worshippers shall worship the Father in Spirit and in truth."*

John 4. 23.

We worship Thee, our Father,  
In truth, yea, in the Spirit.  
Thou seekest such, and inasmuch  
'Tis only by the merit  
Of Christ the Mediator,  
Thy children now before Thee,  
In holiness and lowliness,  
Would lovingly adore Thee.

For Thou alone art worthy  
Of homage. All creation  
Both far and near, in ev'ry sphere,  
Shall join in adoration—  
In that day Thou hast chosen,  
When Thou again art bringing  
Thy glorious Son, Thy firstborn One,  
To earth—with gladsome singing.

## REQUESTS FOR PRAYER AND PRAISE

Let us mark the limitations of Psalm 66. 18. Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING." Colossians 4. 2.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly, ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
3. For Hebrew Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent, and their many difficulties, including persecution and repression.
5. For troubled China, and the trials of God's servants in that land, and for saints in war-stricken Korea.
6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that all may be fresh and vigorous and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (the Near East), F. A. Franco (Argentine and around, Uruguay, Brazil, etc.), E. Lutz (Switzerland), D. Warner (Germany). Continue to pray for the Lords enabling *if He will*, of additional fellow-workers for S. America, and the translation of Scripture.
7. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with fellow saints.

## Devotedness to the Lord

Percy W. Heward.

It is well to make up our minds that truth must come before all our prejudices and opinions, whether we meet together to ponder the Scriptures or meditate therein alone, in dependence on the Holy Spirit.

Such a subject as this is certainly devotional, but let us not seek a blessing apart from feeling the pain of convincing truth.

Let us ever remember also that our Glorious Lord was—and is—so devoted to us that He suffered Himself to be treated as a leper and an outcast. Nothing in us could be attractive to Him, before Whom the angels bow and worship. Yet He was pleased to go through a life of strain and an agonising death on our behalf, in His infinite compassion.

Such is the power of eternal grace and almighty love. Strange that we who have felt the warmth of His love, love Him so little! He longs to see us far more than we long to see Him. *Of old* His delights were with the sons of men, and *today* He says, "Ye are My friends if ye do whatsoever I command you." The friendship of Christ is beyond all friendships, and calls for devotedness to Him, and that by

### GODLINESS IN THE LIFE

Godliness often means "reverence" in the Scriptures. Ungodliness cannot flourish where there is true reverence. If we belong to Christ, we are "not our own." We are not to be Christians one day in the week, or in one or two actions.

Baptism and the Lord's Supper are commands of the Lord, but they will not suffice in place of the Lord. Our whole life is to be godly. Pride, temper, indolence, should be put down, and the new things which accompany salvation manifested.

But there is a cheap counterfeit which is only in word and tongue. This is an abomination to the Lord. Leading in prayer, sanctimonious ejaculations, hymn-singing, are no proof of a deep heart-knowledge of the Lord. Away with such falsity and pretension!

None of us dare say we are entirely free from this *cheap* counterfeit. Real godliness is hard-working and expensive. Those who would be godly and devoted must spend and be spent. It means a real struggle and a real giving up.

But is it a "giving up" compared with what we have received, or with what our Lord gave up for us?

## "Sirs, ye are brethren"

"Moses was learned . . . and was mighty in words and deeds." Possessed thus of physical strength and mental capacity beyond others, he was yet the meekest of all men (Num. 12. 3). He had also a sensitiveness which showed itself in a gracious courtesy.

"Sirs," said he, addressing two of his struggling brethren, of whom one "did his neighbour wrong." What an immense social distance there was between the would-be mediator and the wretched slaves he would have made one! Yet as a gentleman, he says, "Sirs." The same innate courtesy appeared when he stood up and helped the seven daughters of Jethro, as the shepherds opposed them, and he watered their flocks.

Moses goes further. He reminds the two fighting Hebrews that they are "brethren." "Sirs, ye are brethren; why do ye wrong one to another." Did he know that one was in the wrong or is this Divinely revealed in the Scriptures? In any case, Moses apparently did not "take sides." He appealed to their sense of relationship. "Ye are brethren." But, as is often the case, the man at fault, not only failed to confess it, but strongly resented Moses' "interference." He preferred a state of enmity to the peace so desired by the one who would shew himself a brother.

It might well be thought that a common affliction, under which the children of Israel groaned, would have hindered such a sad quarrel. Shared sorrow should have resulted in a shared sympathy. But, no, a private feud develops, and Moses has to flee from "his brethren," who "understood not."

Is there nothing here comparable with what has taken place amongst believers, in families and assemblies? A forgetfulness of their common heritage, their birth from above, their sanctification, because of which they are "holy brethren." An unwillingness to say, "I was wrong," oft refusal of help from those who are "spiritual," how this must grieve the Holy Spirit!

The Lord graciously keep His saints from dishonouring Him; and grant repentance where that is due, for His Name's Sake.



God does not give to His children the promise of an easy life, but of grace to be victorious amid, and over, all difficulties, trials, and opposition.

P.W.H.

## YOUNG PEOPLE'S COLUMNS.

**Bad Water and Barren Ground.**

A supply of fresh, sweet water, how good it is, and how needful to a city where many people live! 'Tis a gift of God, without which we should die.

One of the cities through which Elijah passed on his last journey, when he went to heaven without dying, was Jericho, where the water was bad. It is called "naught," from which comes our word "naughty." Elisha was with him; and would not leave his "master," for he loved him. He saw Elijah go up to heaven and never saw him again.

Elisha came back the same way, and at Jerico, "the sons of the prophets . . . saw him," and "they said, the spirit of Elijah doth rest on Elisha."

Some days after, "the men of the city" said to him, "The situation of this city is pleasant, as my lord seeth, but the water is naught, and the ground barren."

Why did they come to him? Perhaps he felt sorry for their not having good water, and they felt they could bring their troubles to him. Perhaps, knowing he was "a man of God," they believed he could help them. If so, they were right, for he *did* make the waters good, but not by his own power.

"And he said, Bring me a new cruse, and put salt therein. And they brought it to him." They shewed thus that they trusted him by doing what he said, but they did not yet know what he would do. This is a lovely picture of faith, which trusts God, and looks to Him to work.

It was Elisha who "went forth unto the spring of waters, and cast the salt in there, and said, Thus saith the Lord." He did not let the men think it was *his* work, but God's. And this reminds us of a greater than Elisha, even the Lord Jesus, Who did much greater things, and yet always gave glory to God the Father (John 14. 10).

Elisha not only cast the salt into the spring; he spoke words which shewed he had faith in God. "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." And as God said, so it was. "So the waters were healed unto this day, according to the saying of Elisha which he spake." The waters were not only made good for a time, but for all time. What God does is perfect, a precious lesson for you and me.

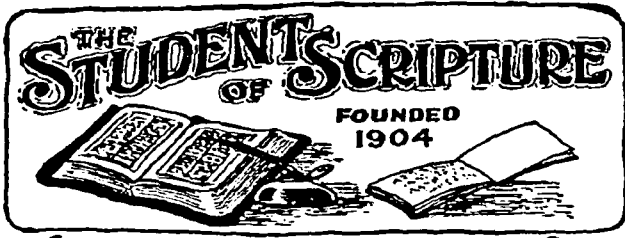
But is there no more we can learn from this

true story? Has God not something to teach about ourselves? Yes, it is also a picture of our lives, yours and mine.

Like this city, which was in a pleasant part, you are happy in that you have a good home, loving parents, kind teachers and many things to make you happy day by day. How you ought to thank God! And yet, if you are not a *saved* boy or girl, you are like this city with its bad spring. The water of Jericho, instead of bringing life and causing growth, brought death and made the land barren wherever it flowed. Why? Because the spring was bad. Now the heart is the spring from which come all your thoughts and words and deeds. So that must be "good" if good things are to come out. See what the Lord Jesus said in Mathew 12. 35.

Do you feel your heart is not good? Then ask God for a "new" heart, because He can give this. Elisha, by God's grace, made the spring "new," because its badness was changed to goodness. The *new* cruse reminds us of the Lord Jesus, Who came into the world in a *NEW* way; salt reminds us of the COVENANT (Lev. 2. 13). What is that? When people in Bible lands wanted to be friends for ever, they ate salt together. God's Covenant means He would make sinners His friends for ever, and He sent His Son, Jesus Christ, to give His blood, that is, to die for them, and take their sins away. So we read in "Hebrews" of the "blood of the covenant." It is also called a *NEW COVENANT*.

The men of the city *could not* heal the waters, and you *cannot* make your heart good. Perhaps you know and feel this and are sad. Remember how Elisha went to the *SPRING* and cast the salt *IN THERE*, and that God Who healed the waters is the *SAME* today; and because of the work of the Lord Jesus, He can save you, so that, instead of being dead and barren, you will be made alive and fruitful to God. May it be so, for His glory and your salvation!



## THE DEITY OF CHRIST

(Continued)

P. W. HEWARD

AS SET FORTH IN THE EPISTLE TO  
THE HEBREWS.

The inspired letter to the Hebrews is "unsigned." for a Divine purpose. It may be alluded to in Peter 3. 15. Very definite is its testimony in chapter 1. "The Brightness of His Glory" is one of the opening views of our adorable Lord, and the words, "Let ALL the angels of God worship him," show that He is more than "all the angels," even as He is contrasted with all men in Philippians 2. Again, "Thy throne, O God, is for ever and ever" (Heb. 1. 8. 9), "And Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of Thine hands" (1. 10). There is no doubt as to this testimony. Chapter 2 is quite appropriate: it sets forth His humanity, "lower a little while than the angels." The order is exactly the same as in John's Gospel, chapter one; Deity first, Humanity afterwards, yet one Person; similarly in Philippians 2. It is the order the Holy Spirit appoints, for the Deity of Christ is essential and eternal. Incarnation led to His manhood (Heb. 2. 17), but there was no DEIFICATION before His Deity: He WAS GOD. Hebrews 3 shows that Moses was a servant, but that Christ was more—He was SON. Moses was in the house, Christ is over HIS OWN HOUSE. And His glory is not only greater, but distinct in KIND—"This One was counted worthy of more glory than Moses, inasmuch as He Who builded the house hath more honour than the house" (Heb. 3. 3). But Who is the Builder? "He That built all is God:" the Lord Jesus in His Deity and Humanity is again before us. Hence the warning against provocation, and an evil heart of unbelief in departing from the living God. "To day if ye will hear His voice" follows a reference to CHRIST, in verses 7 and 14 alike; and the unique sinless glory of the Lord Jesus (7. 28) and

His coming into the world (10. 5.) set forth His essential distinctness; the reproach which Moses esteemed was that of Christ (11. 26), for He is central in the old Testament as well as the New.

### THE EPISTLES OF PETER, JAMES, JOHN AND JUDE.

The inspired testimony of God's servant Peter is parallel with that of Paul. The same stress on the same Lord, and on Him alone is before us, and the Scripture applied in Romans 9 is definitely used here. The Lord of Hosts Himself" (Isa. 8. 13, 14) is beheld in Peter 2, 8, and said to be the Lord Jesus Christ. The apostle had no thought that Peter was the Rock: "the Chief Corner Stone, elect, precious" is Christ alone, and faith is centred in Him. He is throughout marked off from all others, and 2 Peter 1. 1 is so worded that it can be rendered "our God and Saviour Jesus Christ"\*\*\* Nor have John and James and Jude another Saviour. To them Christ is everything. If James be the brother of the Lord (Gal. 1. 19), and this seems probable, his stress on the word "servant" (Jas. 1. 1) is the more manifestly precious. And John shows the iniquity of denying the Son (1 John 2. 23). The language of 1 John 5. 20† is deeply impressive, and Jude, while speaking highly of the archangel, makes the glory of the Lord Jesus quite different. As in all Scripture, all others are servants; He is the One to Whom glory belongs. The epistles are such that neither a "unitarian" nor a "higher critic" could have written one of them.

### DIFFICULTIES.

It may be said. "But there are certain difficulties." Undoubtedly there are, difficulties TO US. What subject is without them? If we could understand all the nature of the Lord Jesus, should we not disprove Scripture? (Matt. 11. 27). The difficulties are of the RIGHT character: they do not invalidate the glorious claims of our Lord, they are fitting when we behold His Deity and His Humanity. For example, 1 Timothy 2. 5 declares, "There is one God, and one Mediator between God and man, the Man Christ Jesus." The context shows that there is a stress; as in Romans 3. 30, and Galatians 3. 8, on the oneness of God in contrast with heathendom's idea of different deities for different nations. All nations are together, and thus there is One Mediator for Jews and Gentiles. We compare Romans 10. 12, "The same Lord over all is rich unto all that call upon Him." Any misinterpretation dis-

proves itself, by use of a parallel difficulty. Who is the Lord on Whom we call? Joel 2. 32 evidently shows that there is a reference to God Himself (see Acts 2. 21). Everything is clear if we recognize the Deity of the Lord Jesus, for calling on Him is plainly the message of the New Testament. Those who argue otherwise would make 1. Corinthians 8. 6 deny the LORDSHIP of the Father, since there is "ONE LORD, Jesus Christ." If any rightly reply that this expression has no such suggestion, we would reply that the earlier part of the same verse "To us there is but one God, the Father" has no suggestion against the Deity of the Lord Jesus, as the earlier verses of the chapter will make more evident.

\* Cf. the Greek of Titus 2. 13.

† I do not refer to 1 John 5. 7. Manuscripts seem to show this was a marginal note, erroneously embodied in later copies. The unity of witness before us is that of verse 8, and verse 7 would appear to be an illustration occurring to the mind of a reader. We are not in need of this evidence, our case has ample proof. In any circumstance, it would be wrong to bring forward, unless it can be shown this was in the Original Scriptures. Love to the Lord should ever be linked with godly truthfulness, and this becomes a witness to those in error. The FEW sentences as to which the original reading is uncertain only emphasises the certainty of others, and awaken our gratitude and praise.

(If the Lord will, to be continued)

**"A root that beareth gall and wormwood."**

**"Any root of bitterness."**

Deut. 29. 18.

Heb. 12. 15.

IT is very solemn and sad that such words should need to be spoken and written, first, to an earthly, redeemed nation; and, secondly, to a heavenly people; but there they are, "written for our admonition."

In the one case, idol-worship was the great danger, and always will be, where there is absence of heavenly faith. The natural man lives and walks by sight. Idolatry is seductive and sensuous, as is all false "worship," whether heathen or professedly Christian. That which depends on grand buildings, music, vestments, incense and the like, is *not* "worship in spirit and in truth." Very often, where ritualism is loved, there is presumption, such as is denounced in Deut. 29. 19. A low moral standard can be, and is, found combined with a tenacious hold to false religious systems. That salvation is to be found through membership of a religious body is pure imagination and is presumption; and it is to be feared that such an idea is not altogether absent in evangelical circles.

There might be in the heart of an outwardly orthodox Israelite a "root," which, if not personally dealt with, would "bear gall and wormwood," something poisonous, "vexing," and defiling. There can be idols in the heart (Ezek. 14. 3). But in Deuteronomy 29. 18, the thought is that a "man or woman or family or tribe" might be such a "root" which, springing up, would produce bitter fruit. Achan was such an one (Josh. 7. 1). His sin was coveting what he saw (Col. 3. 5) and it brought distress upon others. His punishment was drastic, but in accord with the law of God (Deut. 29. 20. 21.).

A root is underground, unseen, and oft unsuspected. Hence the solemn warning to Israel to deal with sin as soon as its existence shows the least evidence above ground.

The Hebrews to whom the epistle was addressed would appreciate the writer's allusion to this passage in Moses, and to those spiritually-minded they would cause deep concern. The heart is, as then, "deceitful above all things and desperately wicked." Sin is not eradicated in the saint, and every believer knows something of "the plague of his own heart."

The words in Hebrew 12. 15, 16 are addressed to an assembly or assemblies of saints. The words, "looking diligently" may be rendered "exercising oversight." This is often resented, despite the injunction of Heb. 13. 17. A believer is not at liberty to do as he likes (1 Pet. 5. 5) and the solemn possibilities — "Lest" — are most humbling. As enumerated in the passage, they are:—

(1) Failing of the grace of God.

(2) A root of bitterness springing up and defiling "the many."

(3) A fornicator.

(4) A profane person.

To *fail* is to come short (Rom. 3. 23; Heb. 4. 1). To cling to Judaism is a "falling from grace (Gal. 5. 4); 'tis a going back to bondage, and contrary to the exhortation, "Follow . . . the sanctification (Heb. 12. 14) that is, *pursue* it as something to be attained, as the hunter earnestly pursues his prey, or the persecutor his victim. Believers are to help one another to this end — "exercising oversight" (see also Philippians 2. 4), for it is solemnly possible to "come short." "Look to yourselves that ye lose not the things which we have wrought, but that ye receive a FULL REWARD" (2 John. 8).

The second, third, and fourth seem closely connected. As the first failure seems to be a matter of *omission*, these are rather in the nature of commission, for all have a "defiling" effect.

Impurity may be physical or spiritual (see James 4. 4). Its root is in every heart, so "let him that thinketh he standeth take heed lest he fall." Many think chiefly of sins—the manifestation—than of sin, the root-principle. Thus is misunderstood the purpose of Romans 7. That describes the experience of a godly man, who, as it were, cut away the branches and fruit of the evil plant and reached the root—"sin that dwelleth in me." The experiences of Romans 7 and 8 are co-existent, and are recorded by a mature, exercised man of God. They leave no room for sinless perfection, so long as a saint is in the body.

The "profanity" of Esau was "despising" that which was his by right of birth. Strong man as he was physically, in an hour of weakness, for one meal he "let go" something of great value. The need of the moment outweighed the blessing of a lifetime. So different was his attitude to that of Paul (Rom. 8. 18; 2 Cor. 4. 17).

Now one person like Esau, or like that sinful man in the Corinthian church, could be a "root of bitterness." So long as it did not appear above ground, so long would the fruit be kept back. In Corinth, the "defiling" effect was seen by Paul: "therefore," said he, "put away from among yourselves that wicked person. On the other hand, a person like Esau, who prefers present enjoyments to "the reproach of Christ" and the "recompense of the reward," may not be recognised as a "root of bitterness," but the danger to saints is just as real. Hence again, the need for "exercising oversight."

Beloved, these words concern us all, individually. 'Tis not only a church matter. We have learned the exceeding sinfulness of sin and its deceitfulness. We know what *potential* failure dwells within our hearts. The Lord give us grace to bring forth rather "fruit of the Spirit" to His glory and the comfort of saints.



## Inspired Words, Inspected

No. 14.

**But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ**  
2 Thess. 2. 13-14.

This passage shews the precious contrast, by sovereign grace, with those deluded ones who believe the Lie. See the previous verses. Electing grace is a guarantee of eternal security, but is not to encourage presumption. The succeeding words are "stand fast" and "hold."

BUT (de); second word in sentence.

We (hemeis); personal pronoun, plural.

ARE BOUND (opheilomen); from "opheilo" (I owe) Pres. Indic. Plural. "We owe" therefore "we" occurs twice, and so is emphatic. Thanksgiving to God for His work in the saints Paul considered a debt (see ch. 1. 3).

TO GIVE THANKS (eucharistein); Pres. Infinitive from "eucharisteo," a compound word from "eu" (well or good, Mark 14. 7) and "charis" (grace); so the meaning is rather to "show oneself grateful"; grace in the heart responding to the Divine grace.

ALWAY (pantote); a compound word from "pas" (all) and "hote" (adverb of time) "at all times."

TO GOD (toi Theoi); Dative article and noun. "To the God," from "ho Theos."

FOR (peri); preposition, meaning "about" (concerning) or "around."

YOU (humon); Gen. Plural of personal pronoun. Gen. following preposition, has the thought of origin; in this instance, as though his knowledge of the saints' blessedness called forth his gratitude.

BRETHREN (adelphoi); Nom. Plural Noun (or vocative) from "adelphos" (a brother).

BELoved (egapemenoi); Perfect Passive Participle from "agapao" (I love); "having been beloved" that is, loved in the past, that love still continuing. God's love is from everlasting to everlasting.

OF (hupo); literally "under," but used in the sense, with genitive noun, of agency.

THE LORD (kuriou); Genitive, without article, from "kurios" (lord). The absence of the article invites to its being written LORD, as in the Old Testament.

BECAUSE (hoti); conjunction.

GOD (ho Theos); "The God."

HATH CHOSEN (heilato); Aorist Middle, from "haireo" (to take, in the mid. voice, to choose, that is, take for oneself), translate, "chose" or "did choose."

YOU (humas); pers. pron. accusative plur.

FROM (ap'); "apo" (from) always followed by genitive. "O" omitted because next word begins with a vowel.

THE BEGINNING (arches); no article. "beginning" (cf. John 1. 1, 2); therefore God's choice is ancient, before man was created, before the foundation of the world (Eph. 1. 4):

TO (eis); preposition, "into," sometimes with the thought of "with a view to." Always followed by accusative case.

SALVATION (soterian); accusative, from "soteria" (salvation). Note, not chosen because of salvation, but "unto" that. This is sovereignty.

THROUGH (en); lit., "in," suggesting a sphere wherein God is pleased to work. Salvation must be associated with holiness.

SANCTIFICATION (hagiasmoi); dative, because following "en"; from "hagiasmos" (holiness). Compare "hagiazō" (I sanctify) (Heb. 9. 13) and "Hagios" (Eph. 1. 4).

OF THE SPIRIT (pneumatōs); Genitive noun without the article; lit. "of Spirit." The Holy Spirit works sanctification, and the spirit of the believer becomes holy. We remember, "That which is born of the Spirit is spirit."

AND (kai); conjunction.

BELIEF (pistei); dative, following "en" (see above); from "pistis" (faith, belief, trust). Usually of confidence in God and His Word.

OF THE TRUTH (aletheias); Gen., from "aletheia" (truth); no article, therefore, lit. "of truth." Here then we have a faith begotten of Truth, and also the thought of a faith which is true, and characteristic of truth. Salvation experienced is in the sphere of sanctification and true faith.

WHEREUNTO (eis ho); lit. "into which," that is, salvation.

ALSO (kai).

HE CALLED (ekalesen); Aorist. Ind. from "kaleo," (I call), often used of the "call by grace."

YOU (see above).

BY (dia); preposition, "through."

OUR (hemon); "Of us," lit.

GOSPEL (tou euaggeliou); Gen. with article, following "dia." "eu" (good) "aggelia" (a message) therefore "a good message." Paul called it "ours," not that it was peculiar to him and his fellow-workers, but because it was given

to him to proclaim. Cf. "My Lord" and "my gospel."

TO (eis); preposition, "into" (or "unto" or "with a view to").

THE OBTAINING (peripoiesin); Accusative, following "eis." From "peripoiesis," a compound word from "peri" (around) "poieo" (I make). Lit. "a making around." To make one's own, to acquire for oneself.

OF THE GLORY (doxes); No article; genitive of "doxa" (glory).

OF OUR (hemon); see above.

LORD (tou kuriou); genitive; "The Lord."

JESUS CHRIST (Iesou Christou); genitive, in apposition with "Lord."

## Question and Answer

No. 150

*What are "the days of vengeance" in Luke 21. 22.*

Here the Lord is speaking of the destruction of Jerusalem in the year 70, when it was compassed about with armies (v. 20) and fell to the Roman General Titus. Then began "the times of the Gentiles" (v. 24) in which we are now living, and which continue until the Lord's return. So, in the next verse (25), and what follows, the Lord tells His disciples what shall be in closing years of "the times of the Gentiles."

"The days of vengeance" were God's judgment on Jerusalem in the year 70, because of her sinful rejection of His dear Son. See the words of the parable in Matthew 22, verse 7. "The day of vengeance of our God" (Isa. 61. 2) will not be until the Lord returns. In Luke 4 the Lord Jesus read the words, "to preach the acceptable year of the Lord," and ceased there, closing the book. This is another description of the age in which we are living (2 Cor. 6. 2).

## YOUNG BELIEVERS' COLUMNS

**"I Will Come Again"**

(CONTINUED)

Some who read these pages may be on earth when "The Lord shall descend from heaven with a shout." Whether they live or die, however, His coming again is to them, "That blessed hope." Such a hope, in godly apprehension, will *preserve* them from being deluded by the specious promises of Satan, or dismayed by the threatenings of men. Theirs is the promise of Hebrews 13. 5. 6. Having this hope set on Christ, they will *purify* themselves even as That One is pure (1 John 3. 3).

## THE MILLENNIUM.

Having traced briefly the course of this age, which closes at the coming of the Lord, it is for us to discover from Scripture the character of the period which will then begin. It is called, "The age to come." Its duration is one thousand years, often spoken of as "The Millennium," which means a thousand. It will be the seventh "thousand years" period from creation, and therefore a long Sabbath.

It has already been noticed that, during that coming age, Christ will reign over the whole earth and that Jerusalem will be His earthly centre (Isa. 24. 23). The spared remnant of Israel will become a righteous nation (Micah 5. 7, 8, Zech. 13. 8, 9; 14. 8—11). Further, the latter part of Ezekiel's prophecy (chs. 40-48) declares that the land will be divided again amongst the twelve tribes and that a temple will be built. From Jerusalem will go forth the law and the isles will wait for that law of God (Isa. 2. 3, 42. 4).

Yet the universal sway of Christ, beneficent and peace-bringing, will be severe, for men's hearts will not change of themselves. He will rule with a rod of iron (Ps. 2 and 110). Israel will flourish greatly. Their tribes will be righteous, all the people being the subjects of grace and cleansed in that Fountain opened for sin and uncleanness (Zech. 13. 1). the precious blood of Christ. The nations, evangelised by them, will visit Jerusalem "to worship the King, the Lord of Hosts" (Zech. 14. 16).

## SPHERES OF AUTHORITY OVER THE EARTH?

The apostles will thus rule (Matt. 16, 28) and those who suffer with and for Christ here and are overcomers (2 Tim. 2. 12, Rev. 2. 26, 27) will reign with Him. Certain parables\* also suggest

His giving authority over cities as a reward for faithfulness. He said, "Occupy till I come," and we would encourage one another to endeavour to become worthy of His commendation, and that daily, and so much the more as we see THE DAY approaching

## WHAT SUCCEEDS THE MILLENNIUM?

The latter part of the book of Revelation throws light, not only on the nearer, but also on the remote, future. Chapter 20, in very plain language, by no means figurative, sets forth a course of events, as follows:—

- (a) The binding of Satan a thousand years.
- (b) The first resurrection, including all "In Christ" (cf. 1 Cor. 15 and similar scriptures).
- (c) The reign of Christ and His saints with Him.
- (b) The loosing of Satan at the close of the thousand years.
- (e) The final rebellion of man, led by Satan.
- (f) The punishment of these impenitent hosts.
- (g) The resurrection of "the rest of the dead," the judgment of God from His great white throne, and the consignment of the lost to the lake of fire.

Immediately following, in chapter 21. 1, we read of—

## A NEW HEAVEN AND A NEW EARTH.

Both Peter and John speak of these, as well as Isaiah the Prophet (see Isaiah 65. 17, 66. 22, 2 Peter 3. 13). Little more than the fact is recorded in Scripture but it may be noted that:—

- (a) The former shall not be remembered nor come into mind.
- (b) The new heavens and earth, God's "creating" and "making," shall remain before Him.
- (c) Righteousness dwells therein.
- (d) There shall be "no more sea."

We look for these, says Peter, and adds, "Be diligent that ye may be found of Him in peace, without spot and blameless."

## CONCLUSION.

The doctrine of the Second Advent, as we must surely see, occupies so large a place in Scripture, that it cannot but be of the deepest importance and interest to saints. Hence these pages, the object having been to present, as simply as possible, the teaching of Scripture concerning the Lord's coming, and what precedes, accompanies, and follows that momentous event.

The writer is conscious of a falling short of his purpose. If some beloved saints, who do not see "eye to eye" with him in regard to some statements, are grieved, this has not been his wish. *Let everything contrary to Scripture be rejected but let Scripture be searched.*

Finally, may every reader, younger or older, receive the truth of the Lord's Coming, not as something remotely future, but as "present truth," affecting vitally his own spiritual life. Service will be rewarded "in that day," but only such as has been for the glory of God, and out of deep affection for the Son of God who loved and gave Himself, and that to deliver us out of this present evil age.

"For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." (Phil. 3. 20).

\* Booklets hereon will be sent to any really interested.

(Concluded.)

## A Widow, her Adversary, and an Unrighteous Judge

—Luke 18. 1-9.

### LESSONS BY ILLUSTRATION

The Church is not a widow. She has all God's resources to meet every responsibility. "All things are yours and ye are Christ's and Christ is God's." Still though "possessing all things," the saints are "as having nothing" (2 Cor. 6. 10). They look above, for God is able "to supply all their need according to His riches in glory by Christ Jesus" (Phil. 4. 19). They cannot look around, for here all is desolation in the spiritual sense. "The world is a wilderness wide." In the Scriptures, a "widow" is one who is in need of special care, for she is a desolate person. God is a "Father of the fatherless and a judge of the widows" (Ps. 68. 5). How often is Israel reminded by the prophets of a sad remissness in obeying the Divine injunction to care for the widow (Deut. 24. 19-21, Isa. 1. 17-23, Jer. 7. 5, for example). In the New Testament they are seen as the object of man's rapacity (devouring widows' houses), as being poor (Luke 20. 47, 21. 2-3), bereaved of an only son (Luke 7. 12), and as "desolate" (1 Tim. 5. 5). It would seem, then, that the Lord Jesus, in choosing such a person as a widow and that one having an adversary, intended to bring before His disciples the "suffering" side of their coming experience. Outwardly, it *does* seem as though the Church, at times, and especially during the Great Tribulation, is forsaken and desolate. As to Smyrna, the Lord Jesus says always to His tried people, "I know thy affliction and thy poverty, but thou art rich" (Rev. 2. 9).

### AN ADVERSARY

The true Church has never been popular with the world. She has her enemies, open and covert. Governments and kings, false "churches" and societies have ranged themselves against her from the time she was "born." Persecutions have been even to blood in many periods of her history. But behind all is *the Adversary*, the Devil, who as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5. 8. 9). Sometimes, he "is transformed into an angel of light" (2 Cor. 11. 14), but his aim is the same, that is, to injure Christ through His members.

Returning to the parable, the widow desires justice over her adversary, and seeks this at the hand of the unjust judge (a strange association of contradictory terms which can only apply to man). She obtains what she desires only after a "continual coming" which the bad man thought would harass him. "He was not willing for a time, but after these things, he said in himself, If even God I do not fear, nor respect man, yet because of this widow causing annoyance to me, I will give justice over her, in order that she may not, continually coming, harass me."

### THE APPLICATION

"Hear ye what the unjust judge saith," cries the Lord to His hearers, and shall not *we* hear? It is just here where we find the sharpest contrast between this man and "the Righteous Judge" (2 Tim. 4. 8). God is not limited as man. His authority is not confined to one city. "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of those whose heart is perfect toward Him." "If God be for us who can be against us?" (Rom. 8. 31-34). Yet so painful are the trials of "His elect, especially in times of great persecution, that the cry is wrung from their heart," Lord, how long? (Ps. 64. 3 ) And though it seems He is silent, He is indeed *long-suffering* over them. We may think of His own patience as He permits tribulations to press them hard, not allowing the pressure to be removed until "patience" has had "her perfect work." It must be painful to His own heart, but He is "the God of Patience and Consolation." Moreover, He is not only long-suffering *over* them, but toward them, for He is not willing that any should perish, but that all should come to repentance (2 Pet. 3. 9).

### CHRIST WILL COME QUICKLY

Though a gracious God often does intervene, in individual cases, it is at the coming of the

Lord that all their wrongs will be redressed, for the Church. "It is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels" (2 Thess. 1. 6. 7).

God will give justice over "His elect" quickly, for "yet a little while and He that shall come, will come and will not tarry" (Heb. 10. 37). "Surely, I come quickly," saith the Lord Jesus Himself.

WHAT WILL HE FIND?

When the Son of Man cometh, shall He find the faith upon the earth? Nay, He will find abounding wickedness, and the faith, not destroyed indeed, but persecuted and hunted into the wilderness (Rev. 12. 17).

The expression, "the faith," may mean the "doctrine of grace"—the whole range of heavenly teaching—or it may also have reference to that kind of faith exemplified by the widow's "continual coming." In either case, the words should cause heart-concern to the saints.

CONCLUDING REMARKS

Thus the Lord, by His closing words, gives a prophetic import to this parable. Nevertheless, as it is to teach us *always* to pray *and not to faint*, He speaks to our hearts to-day. "He that hath ears to hear, let him hear."

Suggested Daily Readings

"IF THE LORD WILL."—NOVEMBER, 1951.

Day	READING				LEARNING	
	2 Kings	1 Corinthians	Habakkuk	Revelation		
1	1. 1-18	10. 1-14	3. 8	14. 1		
2	2. 1-25	10. 15-33	9	2		
3	3. 1-15	11. 1-19	10	3		
4	3. 16-27	11. 20-34	11	4		
5	4. 1-17	12. 1-13	12	5		
6	4. 18-44	12. 14-31	13	6		
7	5. 1-14	13. 1-13	14	7		
8	5. 15-27	14. 1-20	15	8		
9	6. 1-16	14. 21-40	16	9		
10	6. 17-33	15. 1-15	17	10		
11	7. 1-20	15. 16-33	18	11		
12	8. 1-13	15. 34-49	19	12		
13	8. 14-29	16. 50-58	Prov. 1. 1	13		
14	9. 1-13	16. 1-24	2	14		
15	9. 14-26	2 Cor. 1. 1-12	3	15		
16	9. 27-37	1. 13-24	4	16		
17	10. 1-17	2. 1-17	5	17		
18	10. 18-36	3. 1-18	6	18		
19	11. 1-21	4. 1-18	7	19		
20	12. 1-21	5. 1-21	8	20		
21	13. 1-13	6. 1-18	9	15. 1		
22	13. 14-25	7. 1-16	10	2		
23	14. 1-15	8. 1-12	11	3		
24	14. 16-29	8. 13-24	12	4		
25	15. 1-16	9. 1-15	13	5		
26	15. 17-26	10. 1-18	14	6		
27	15. 27-36	11. 1-15	15	7		
28	16. 1-20	11. 16-33	16	8		
29	17. 1-13	12. 1-21	17	16. 1		
30	17. 14-28	13. 1-14	18	2		

SPECIAL READINGS FOR THE LORD'S DAY.

- 4. Ex. 36. 1-4. Pro. 24. 3. 4. Matt. 7. 21-29. Phil. 2. 12-14.
- 11. Ex. 36. 5-7. Luke 6. 38. Rom. 11. 35, 36. 2 Cor. 8. 1-12, 9. 6-8.
- 18. Ex. 36. 8-13, 18. 31-34. Ps. 122 1-8. Ps. 133. John 17. 20-28. Acts 2. 41-47. Eph. 4. 1-6.
- 25. Ex. 37. 1-5. Isa. 11. 1-3, 53. 9-3. John 1. 32-34, 17. 24.

## Suggested Daily Readings.

"IF THE LORD WILL."—DECEMBER, 1951.

Day	READING		LEARNING	
	2 Kings	Galatians	Proverbs	Revelation
1	17. 29-41	1. 1-24	1. 19	16. 8
2	18. 1-12	2. 1-21	20	4
3	18. 13-26	3. 1-14	21	5
4	18. 27-37	3. 15-29	22	6
5	19. 1-19	4. 1-15	23	7
6	19. 20-37	4. 16-31	24	8
7	20. 1-21	5. 1-12	25	9
8	21. 1-26	5. 13-26	26	10
9	22. 1-20	6. 1-18	27	11
10	23. 1-14	Eph. 1. 1-23	28	12
11	23. 15-26	2. 1-22	29	13
12	23. 27-36	3. 1-21	30	14
13	24. 1-20	4. 1-16	31	15
14	25. 1-17	4. 17-32	32	16
15	25. 18-30	5. 1-16	33	17
1 Chronicles				
16	1. 1-54	5. 17-33	2. 1	18
17	2. 1-55	6. 1-24	2	19
18	3. 1-24	Phil. 1. 1-14	3	20
19	4. 1-43	1. 15-30	4	21
20	5. 1-26	2. 1-13	5	17. 1
21	6. 1-31	2. 14-30	6	2
22	7. 1-40	3. 1-21	7	3
23	8. 1-40	4. 1-23	8	4
24	9. 1-44	Col. 1. 1-17	9	5
25	10. 1-14	1. 18-29	10	6
26	11. 1-14	2. 1-23	11	7
27	11. 15-47	3. 1-18	12	8
28	12. 1-18	3. 14-25	13	9
29	12. 19-40	4. 1-18	14	10
1 Thess.				
30	13. 1-14	1. 1-10	15	11
31	14. 1-17	2. 1-20	16	12

## SPECIAL READINGS FOR THE LORD'S DAY.

2. Ex. 33. 21-27, 30. 11-16. Eph. 4. 7-18. 1 Pet. 1. 18, 19  
 9. Ex. 39. 30-43. Ps. 132. 7-9, 15. John 17. 1-5.  
 1 Pet. 2. 4-9.  
 16. Ex. 40. 1-16. John 4. 21-24. Phil. 3. 3.  
 Heb. 10. 19-25.  
 23. Ex. 40. 17-33. Heb. 8. 1-6. Heb. 8. 1-5.  
 John 14. 15, 15. 14.  
 30. Ex. 40. 34-38. Eph. 2. 22, 3, 20, 21. Rev. 21. 1-4.

## Notes on Memorized Verses.

## HABAKKUK 3.

8. The chosen people saw the salvation of God at the Red Sea. He came down to deliver (Ex. 3-8). 9. A naked bow! Does this suggest the arrows were all spent? God confirmed His promise to "the tribes" (in Abraham) by an oath. Earth is divided by rivers, which form boundaries; also see Ps. 78. 15, 16. 10. Cf. Psalm 114. 11. See Joshua 10. 12-14. 12. The victories under Joshua. 13, 14. God "came down" and "went forth" with His "anointed." David, but a greater salvation has been wrought by Messiah. Cf. Gen. 3. 15 and Ps. 110. 6. 15. The prophet's deep concern for the Chaldean invasion (see ch. 1. 6.

17, 18, All may be lost, but God abides, and God without earthly things is better than earthly things without God. 19. Cf. Isaiah 40. 31.

## PROVERBS 1.

1. Solomon (see Kings 4. 32). 2, 3, 4, The purpose—to know, to perceive, to receive, to give. "The young may" may be simple (see ch. 7. 7). 5, 6, The blessings of heavenly wisdom lead to fuller attainment (cf. Hosea 6. 3). 7. How this wisdom begins. Without fear there is folly. 8, "My son"—the young man. A father's counsel. 9, True adornment. See 1 Pet. 3. 3-5. 10-14, Avoid evil company. "One purse," an evil fellowship, such as human communism and socialism. 15, 15. See Psalm 1. 1. 17. Will you go into evil with your eyes open? 18, 19, Sin recoils on the head of the sinner. 20, 23, The cry of Wisdom. It is not secret. It is to simple ones, scorners and fools. And to such is a promise upon "turning." Thus God speaks in Scripture and by His "sent" servants. 24, 25, Divine Warnings and Invitations refused. 26, 28, Calamity, desolation, destruction, distress, and unheeded cries for mercy, because wisdom's cry unheeded (cf. Romans 2. 1-10). 29, 30, "Hated" and "despised" classed with "not choosing" and neglecting. 31, Cf. Galatians 6. 7, 8. 32, The danger of ease (see margin) and prosperity. 33, But hearkening to Wisdom (a name of Christ) brings blessing here and now.

## PROVERBS 2.

1, My Son. This is many times repeated. God the Father has One Son, and with Him "many sons" (Heb. 2). 2, Receiving and hiding (Ps. 119. 11) inclination and application, 3, 4, Crying, seeking, and searching, all indicate earnestness, to which there is a promise. 5, "Then," understand and find. "Fear of the Lord" and "Knowledge of God" are twin sisters, 6, But 'tis the Lord's gift. 7, "The righteous" also walk uprightly. For such God has provision and protection. 8, It is God who keepeth and preserveth. 'Tis all by grace. 9, "Then" (see v. 5), Divine cause and effect. 10, "When." The heart and soul need food. Wisdom "enters" and the taste is pleasant. 11, Preserve and keep (see v. 8). Discretion and understanding are from God. 12, To deliver from (a) the evil man, (b) the strange woman, both speaking wrongly. one froward, the other flattering. Both leave the right way. 13, Walking in darkness (see John 3. 19. Eph. 4. 18). 14, Dreadful perversity! A delight and joy in sin (see Romans 1. 32). 15, Crooked and froward. God's estimate of man. 16, Words of flattery (see 2 Pet. 2. 1-3)

In creation, God has given the productions of the earth for our bodies; but in redemption, He has given Himself for our souls. Thus, it appears to be a greater favour to be converted, than to be created; yea, it would be better for us to have no being, than not to have a new being.

Secker.

Correspondence from any Believers and Enquirers:—  
 61 Upton Lane, Forest Gate, E.7.  
 Phone: Grangewood 4196. No telephoning on Lord's Day.

Please note:

**If you need a higher quality of this document, please ask.**

---

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