

# 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

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FREE

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"And the LORD, HE it is That doth go before thee; HE will be with thee, HE will not fail thee, neither forsake thee: fear not, neither be dismayed."

Deuteronomy 31. 8.

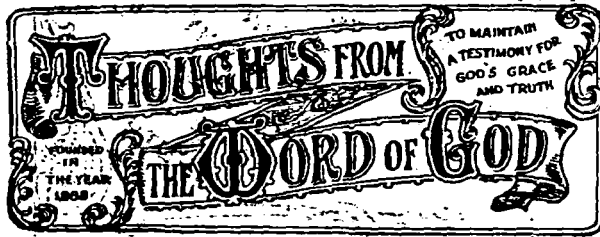
"God . . . . Who giveth songs in the night"

Job 35. 10.

When hopes seem shattered, lying in the dust,  
And rent and spoiled the pattern we had planned,  
'Tis then the time our faithful God to trust  
And know the holding of his gracious hand.

His time is best and surely He will bring  
His will to pass, yea, perfect are His ways:  
He giveth grace in darkest night to sing,  
In everything His worthy name to praise.

A. W. H.



### Words of Encouragement.

**"Your Father's good pleasure."** How often the Lord Jesus spoke to His disciples of His Luke 12, 32. Father and theirs. "Your Father knoweth." "Your

Father feedeth them"—the birds—and how much more you! He Who created all things, and for Whose pleasure they are, and were created, is your Father, possessed of infinite resources. (Phil. 4. 19). 'Tis His good pleasure to give you the kingdom; therefore He can be trusted to supply every need here. Does not the Spirit say in the Scripture, "All things are yours, and ye are Christ's and Christ is God's?" And when this blessed Name, "Your Father" is linked with the gracious words, "good pleasure," in regard to the "little flock," well may the Lord bid them, "Fear not."

The individual saint may feel, "I am small and despised." Assemblies may feel like "little flocks" when "the Syrians fill the country," yet to the former God gave victory, in spite of weakness and failure. "Thanks be to God Which giveth us the victory through our Lord Jesus Christ."

### Poems to Help Christian Experience—195

#### "Behold, what manner of love!"

Behold! Your heart and eyes uplift,  
Behold the Father's gracious gift!  
What kind of love hath He bestowed  
On us, to whom He nothing owed!

Such love that willed His saved to be  
Called God's own children. Such are we,  
Born from above, to Him how dear;  
The blood of Christ hath made us near.

Love is of God; 'tis not of man,  
Nor could be. Ah! What creature can  
Search out the thoughts of Him above,  
Or fully know eternal love?

'Twas not that we were loving Him—  
For even now our love is dim—  
His one-begotten Son He gave  
A host of guilty ones to save.

Bound by that love's enduring bond,  
Here we may lift our eyes beyond  
To what "we shall be" in that Day  
When we are called from earth away.

"That day" though seeming far, is near,  
When the loved Saviour shall appear.  
Him, "As He is," our eyes shall see,  
Like Him for ever then to be.

O Blessed Hope, o'ercoming fears,  
Blest prospect in this "vale of tears!"  
O day of Christ, O morning bright,  
Lusted with everlasting Light!

### "For Thou preventest him with the blessings of goodness."

Psalm 21. 3.

God is ever first in His thoughts and acting towards His people. Before the foundation of the world, even from eternity, He willed their eternal blessing. "Blessings of goodness," for He is rich in mercy, and deals bountifully with His chosen. "Thou preventest" contains the thought of "meeting one unasked." "I was made manifest to them that asked not after Me." The saint has nothing which he has not received, and therefore cannot boast. "All things are of God." "Thou meetest him unasked." It is a matter of comfort to know that God Himself has come in grace to meet the poor sinner who, by nature, had no desire for Him. For, if the work of Salvation originates with the Sovereign Lord, it is inconceivable that He will abandon that which His hands have begun.

"The blessings of good" are His gift, for no good is naturally possessed by an elect soul. "There is none that doeth good, no not one." All the goodness there is in Christ is reckoned to the believer, faith being the hand which takes the gift. Blessings, not one blessing, are his. He has the blessing of free and full forgiveness, of imputed righteousness, of everlasting life, of a new creation. "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus."

The text continues, "Thou settest a crown of pure gold upon his head." Not yet do the saints reign, but they shall, if they suffer NOW, reign with Christ in that day." For the Lord who has given grace will give glory. "All things are of God."

**"The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord."**

Job 1. 21.

Times innumerable have these words been uttered at burials of believers, and often of those who made no confession of Christ during their lives. To many they have been full of comfort, that is, when the will of God has been embraced as that which is "good and acceptable and perfect."

The threefold stress on the ineffable and incommunicable Name reminds of the Triunity of the adorable God, Who created heaven and earth. 'Tis He Who "gives" and "takes away," for He is the Sovereign Disposer. He has not withdrawn Himself, as some ancient heretics taught, to a distant part of the heavens, leaving the world, after He had created it, to itself, and to work out its destiny while He stands aloof. He still "upholds all things by the Word of His power." It still matters to Him how men live, whether they will obey His Commandments or no. Believers in particular rejoice in God's unchanging interest in His creatures, for "He openeth His hand and satisfieth the desire of every living thing." Concerning themselves the Lord Jesus has said, "The very hairs of your head are all numbered." Every birth and every death is noticed by Him, for He hath appointed the season of both. There is "a time to be born and a time to die."

Every natural birth is a gift from God, for He is the Author of life. "The Lord gave" are words applicable to each babe born into the world. Not that every parent, fond though he or she be of the lovable morsel of humanity arriving into the home, recognises the Giver. Still the words remain true—"The Lord gave," even though it be equally true for each to confess, "Behold I was shapen in iniquity; and in sin did my mother conceive me."

To Job, who uttered these words, was given seven sons and three daughters. He did not lightly regard his responsibility for their welfare, as to body and soul. He was deeply concerned for their spiritual well-being and as to their relationship to God. The coming of each had been occasion of rejoicing. He had watched them grow to a measure of maturity, and then suddenly all were snatched from him. "The Lord hath taken away," even though Satan and evil men were the instruments.

"Every good gift and every perfect gift is from above," and of **spiritual** life as well as natural, it is true that "The Lord gave." "The gift of God is eternal life through Jesus Christ our Lord."

"I give unto them eternal life." "God hath given unto us eternal life." "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him."

The sister, whose body is being "sown" in the earth today, would acknowledge that in this sense, "The Lord gave," for she experienced a second birth, being "born again" some years after her natural begetting. But of that eternal life there can be no losing. Not of the life of God, imparted by regeneration, can it ever be said, "The Lord hath taken away," for "the gifts and calling of God are without repentance."

Yet "the Lord hath taken away" from us, both relatives and friends, one who loved Him and lived for Him, at an age somewhat over three-score years and ten." The Lord has a right to His own, just as the owner of a garden has the right to pluck flowers therefrom. His servant who has obediently and lovingly tended the plants may feel grieved to see the choicest flowers disappear from the garden, but he knows his master and would not think of complaining. Nay, if he loved his master, he would take delight in his purpose to gather the blooms when he will.

Even so, many a parent may take comfort from this analogy, when a child has been removed from the home. Many a pastoral heart may be consoled when a sheep or lamb from the flock has been claimed by the Chief Shepherd. It may be hard to part with those over whom a parent or a pastor has watched with spiritual care and tenderness, and seen the "fruit of the Spirit" daily increasing. "The Lord hath taken away," and surely His will and knowledge are perfect.

"Blessed be the Name of the Lord." It is good to be able to speak such words from the heart when it is broken by bereavement. Their utterance betokens not merely resignation, but a free-will and active embracing in love of the Will of God, not only as "good" and "well-pleasing" but also "perfect." The Lord Jesus, about to lay down His life, exclaimed, "The cup which My Father hath given Me, shall I not drink it?" Let every mourner think of Him, and say, when bowed down by bereavement, "Blessed be the Name of the Lord."

The above is the gist of an address at the City of London Cemetery, on July 4th, 1952.



Holiness is manifest by lowliness, heavenliness by evenness of character, spirituality by reality, piety by purity, sanctity by the opposite of sanctimoniousness.

P. W. H.

## YOUNG PEOPLE'S COLUMNS.

**The Hands of the Lord Jesus.**

"He is altogether lovely" (Song 5. 16). "His hands are as gold rings set with the beryl" (verse 14). Precious hands, because they belong to a precious Saviour (1 Pet. 2. 7)! The Lord Jesus is God, yet "became flesh," and is truly Man. When on earth, He knew what it was to be tired, hungry, thirsty, and friendless. He worked with His hands, and people said, "Is not this the carpenter?" It will help us to know more about Him if we think a little about those wonderful hands, for we read much about them in Scripture.

**Creating Hands**

It is the Son of God to Whom the words are spoken; "And Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands" (Heb. 1. 10, Ps. 102. 25). "For by Him were all things created . . . by Him and for Him" (Col. 1. 16). Also He "upholdeth all things by the word of His power" (Heb. 1. 3). Yes, The Lord Jesus is God. How strong are His hands!

**Clean Hands**

Sins make unclean, and if one uses the hands to steal or to beat, or write and draw wrong things, they become unclean, and nothing on earth can wash away the stains. Your relations and friends may not see them, but God does, and your mind's eye sees them, and perhaps you are uneasy and ashamed. Nothing can cleanse away sin but the precious blood of Christ. The Lord Jesus did no sin. He is the Only One Who had "clean hands and a pure heart" right from His birth to His death, and because of this He was the truly Righteous One, well pleasing to the Father (Ps. 24. 3-5, Matt. 3. 17).

**Healing Hands**

Often we read of the Lord touching people, such as the leper, the mother of Peter's wife, and the little girl who had died. (Matt. 8. 3. 15, 9. 18. 25). By the touch of His loving hand, the leprosy and the fever went away, and life came again to the child. So, today, there is the sickness of sin, the fever of a troubled mind; yes, and deadness in sin (Eph. 2. 1. 5). But the Lord is the Same today, and can save all who come to Him.

**Saving Hands**

When Peter "walked on the water to go to Jesus," he began to sink, and "cried, saying, Lord, save me." And at once "Jesus stretched

forth His hand and caught him." (Matt. 14. 28-31). Peter could not save himself and would have been drowned, but for the Lord's hand. Have you ever felt you were sinking under your sins? They are a heavy burden, and only the Lord Jesus can save you from them. When He died on the cross, all the sins of all who truly trust Him were laid on Him. If you feel your sins are a burden, you too may cry to Him, "Lord, save me." He will surely hear you.

**Keeping Hands**

Those who are saved by the Lord Jesus are kept by Him, and shall never be lost. No one is able to pluck them out of His hand (John 10). How could He give up or lose those for whom He laid down His life?

**Blessing Hands**

"And they brought young children to Him that He should touch them." Only a touch? Nay, "He took them up in His arms, put His hands upon them, and blessed them" (Mark 10. 13-16). Such was His love for little children. Is He the Same now? Yes, just the Same, and waiting to bless you, if you seek Him. Is there anything better than being blessed by the Lord Jesus? (see also Luke 24. 30).

**Owning Hands**

"Jesus, knowing that the Father had given all things into His hands." (John 13. 3). How rich are they who belong to Christ, seeing He has all things! How can they want for anything? "All things are yours and ye are Christ's, and Christ is God's." (1 Cor. 3. 21-23).

**Pierced Hands**

But remember, "Those kind hands that did such good, they nailed them to a cross of wood." "They pierced My hands and my feet" (Ps. 22). There, on the tree, the Loving Lord Jesus died, bearing sins in His own body; yes, His Own Self! (1 Peter 2. 24). When He rose from the dead, He still bore the print of the nails, and shewed them to His friends in the room where the door was shut. "Peace be unto you." He said. Such wonderful words He could say, because their sins were forever taken away by His death on the tree. Has He spoken such words to your heart?



Training precedes reigning: schooling must come before ruling. The "groaning" shall ever anticipate the enthroning: and royalty is after loyalty.

P. W. H.



## THE BRIDES OF GENESIS.

The Book of Genesis has been described as "full of the seeds of things," and this is true as regards teaching concerning the Church. In the later part of Scripture a revelation of His Church was given by Christ Himself, and a fuller unveiling of His purpose, by His Spirit, through the apostles and prophets (Eph. 3. 5. 6). Yet the truth thereof is in embryo in the earliest part of Scripture, for the Church is the betrothed of the Lord. As there are many types of Himself, so there are many types of His Bride, all exhibiting some aspect of the Divine grace which has chosen, redeemed and called His own out of the world, to bear His Name, and to be conformed to His image.

There are six brides in the first book of Scripture who are clearly types of the Church. They are (1) Eve, (2) Noah's wife, (3) Sarah, (4) Rebekah, (5) Rachel, and (6) Asenath, and it is interesting to observe that they form three pairs. Eve and Rebekah were both brought to their husbands, who had each experienced a typical death, and to whom had been committed much wealth. Noah's wife and Rachel may also be taken together. The former has no name, but that of her husband. No merit is ascribed to her. Rachel is seen, beautiful indeed, but the love is all on Jacob's part. She was beloved, but we do not read of her love. In both instances, they are before us because they were married to men whom God chose. Lastly, there are similarities in regard to Sarah and Asenath. Their husbands each were "lords." Abraham's wife shared in his pilgrimage, but Joseph's wife, a Gentile, shared in his exaltation.

The reader will have noticed, that the six are divided into two sections, of which the first, second, and third of the former correspond, respectively, with the first, second, and third, of the latter. That this is no mere coincidence, but designed, will be conceded by the reader who acknowledges that God is not the author of confusion, and that "all scripture is given by inspiration of God."

It must not be overlooked, however, that Genesis is history—inspired history; that is to say, al-

though thousands of persons lived during the period of which it treats, Divine sovereignty has chosen that only very few of these are noticed at length, and the narratives of their lives are not only historically accurate, but manifest the wisdom of God in their selection, for they are full of moral, spiritual, and typical instruction. Thanks be to God for the Holy Scriptures, and the opening book of that precious volume, wherein shall be our meditation, for a while, if the Lord will, and by enabling of His Holy Spirit.

Let us then think of each of these six typical brides individually, looking to our gracious God to unfold His truth to our ready minds.

### Eve

In the Epistle to the Ephesians, the Church is spoken of under at least three figurative expressions, all of which are foreshadowed in Eve, the first bride of the human race. Adam—the first man (1 Cor. 15. 45. 47) was "the figure of Him that was to come" (Rom. 5. 14). "And the Lord God said, It is not good that man should be alone; I will make him an help meet for him." (Gen. 2. 18). This is sovereign purpose—"I will." The Church was chosen in Christ before the foundation of the world, yea, from eternity, and therefore before her members had any existence either naturally or spiritually. God's "I will," predestinated each "to be conformed to the image of His Son" (Rom. 8. 29) or as may be said, to be a help meet for Him. Had not God decreed that He should not be alone? (cf. John 12. 24).

This last-mentioned scripture shews that by means of death the purpose of God should be accomplished, and so it was symbolically in the creating of Eve. "And the Lord God caused a deep sleep to fall upon Adam, and he slept . . . and the rib, which the Lord God had taken from man, BUILDED He a woman." In this we are to see fore-shadowed the Lord's sleep of death in the tomb, remembering that He had been manifestly shewn to have died when the soldier with his spear pierced His side, the place of the ribs. To Thomas He said "Reach hither thine hand, and thrust it into My side." A beautiful comment on this momentous event in the experience of Adam is thus expressed, "Not out of his head to top him, nor out of his feet to be beneath him, but out of his side to be equal to him, under his arm to be protected, and near his heart to be beloved."\*

The Church has no existence apart from Christ, and as it was at Adam's expense that Eve was brought into being, so it was at "tremendous cost" that the elect have been purchased,

\* Matthew Henry.

namely, by the precious blood of Christ. Adam could not love one of whom he knew nothing, but "Christ loved the church (before she was) and gave Himself for her." (Eph. 5).

The Lord God . . . BROUGHT her unto the man." When Adam opened his eyes, they rested upon a beautiful creature whom he recognised as being the counterpart of himself. She was verily a part of him, destined to be his companion for life. He was to "cleave unto his wife, and they shall be ONE flesh." The Church is the BRIDE of Christ.

The Lord Jesus Christ was raised from death, He slept in the tomb three days and three nights, but He could not be "holden" of it (Ps. 16. 9-11). GOD raised Him up, having loosed the pains of death (Acts 2. 24) and with joy He anticipates the day when His Church shall be manifested with Him in glory (Col 3. 4) and declared openly to be His Bride, the Lamb's wife. She is beautiful in His eyes, because of imputed righteousness. Hers is a spiritual loveliness, whilst Eve's was a physical beauty. The Lord Jesus is not alone. By faith the church is united to Him, and He "cleaves unto her." The union is never to be dissolved.

All this is fully set out in the epistle to the Ephesians—particularly chapter 5. God has brought the church to Him. "Thine they were and Thou gavest them Me." (John 17. 6). It is also declared that He will "present to Himself a glorious church not having spot or wrinkle or any such thing." See also Song 4. 7.

Not only was Eve "builded" from Adam's rib, and brought to him as his bride, but the words of the man, when he had taken the woman to be his for ever, are, "This is now bone of my bone, and flesh of my flesh." In other words they were "one body" in the typical sense. Turning again to Ephesians 5, we find an allusion to this in verses 28 to 32. The Church is the BODY of Christ (Eph. 1. 22. 23). Christ and His members are ONE, (1 Cor. 12. 12).

So Genesis 2. 18-25 shews forth in type all that is said of the Church in "Ephesians." She is His Bride, His body, and His building; and just as Eve came from Adam, was brought to Adam, that she might be for Adam and none else on earth, so the Church is from Christ, has been brought to Him, that she might be for Him and for no other. What is true of the Church as a whole is true for each individual member, but is this doctrine precious to us? Has Christ the whole of our heart?

Our meditation does not cease at this point, for the sad events of Genesis 3 must occupy our

thoughts, for therein is typical teaching, by contrast, of the love of Christ.

Eve was deceived by the serpent. She disobeyed, and not only so, she was the means of Adam's disobeying also. For love of her he sinned with eyes wide open. He partook of her sin, and shared in the penalty. What a strange state of things it had been if Adam had held aloof from his wife's sin. All fellowship would have been broken, but he followed her and all because he loved her (1 Tim. 2. 13. 14).

Now it is because "Christ loved the church" that "He gave Himself for her." He did not, like Adam, partake of her sin, though He became "in the likeness of sinful flesh" (Rom. 8. 3). But He bore her sins in His own body on the tree. (1 Pet. 2. 24) and has covered her with His own robe—the "wedding garment" of positive and spotless righteousness. "The Last Adam is a life-giving Spirit." O the depth of the riches both of the wisdom and knowledge of God!



**Inspired Words, Inspected.**

No. 21

**“Which in His times He shall shew, Who is the Blessed and Only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see: to Whom be honour and power everlasting.”**

1 Timothy 6 15. 16.

**WHICH** (hen); relative pronoun, feminine, referring back to epiphaneia (appearing) in previous verse.

**IN HIS** (idiois); adjective, meaning “what is peculiar” to a person or thing. Almost equivalent to the expression, “on his own,” commonly used in this land. From “idios.” Dative plural, agreeing with “times,” which it qualifies.

**TIMES** (kairois); noun, masc. dat. plur. “Appointed times.” From “kairos.”

**HE SHALL SHEW** (deixei); verb, future, from deiknumi (“I shew”)

**WHO IS** (not in text).

**THE BLESSED** (ho makarios); nom. masc. sing. adjective and article. “The happy.”

**AND** (kai); conjunction, “and”

**ONLY** (monos); adjective (agreeing with “Potentate”) which, as well as “blessed,” qualifies the noun. The All powerful God is “alone” in His might, and “happy” in its exercise.

**POTENTATE** (Dunastes); noun, masc. nom., meaning “one in power” from “dunamai” (I am able). Used also in Luke 1. 52 (“mighty”), Acts 8. 27 (“great authority”). But God alone is the One to Whom all power and blessedness belong.

**THE KING** (ho basileus); noun and art. masc. nom. “The King.”

**OF KINGS** (ton basileuonton); Present Participle Gen. Plural, from “basileuo” (“I reign”). lit. “Of the reigning ones.” It may have reference to saints (Rev. 20. 4. 6). Certainly the Lord has all authority and Kings of the earth shall submit to Him.

**AND** (kai); conjunction. Christ is Lord and King. There are kings without real lordship or authority, and there are usurpers.

**LORD** (Kurios); noun, masc. nom. “One who has dominion over persons.” Sometimes, when without the article, it signifies the great Name LORD.

**OF LORDS** (Ton kurieuonton); pres. part. gen. plur., from “Kurieuo” (I have dominion over). The word is used in Luke 22. 25, Rom. 6. 9. 14, 14.8, 2 Cor. 1. 24.

**WHO** (ho); def. article. “The One.”

**ONLY** (monos); (see above).

**HATH** (echon); pres. part. masc. sing., from “echo” (I have). lit. “having.” Translate these words “The One alone having.”

**IMMORTALITY** (athanasian); noun, fem. Accusative. from “athanasia,” made up of “a” (un-) like “a” in “atheist,” a deprivative, and “thanatos” (death). lit. “without death” or “undyingness.”

**DWELLING IN** (oikon); pres. part. sing. nom. referring back to “who.” From “oikeo” (I dwell in); “oikos,” the noun, means a house, a habitation.

**THE LIGHT** (phos); no article, but this does not imply indefiniteness, for this noun (accus. neuter. sing.) is qualified by the adjective following.

**WHICH NO MAN CAN APPROACH UNTO** (aprositon); adjective, accus. neuter. These six words are represented by one in the Greek, “aprositos,” from “a” (see above) and “pro-seimi” (I go toward, I approach one) translate “unapproachable.”

**WHOM** (hon); relative pron. acc.

**NO** (oudeis); adjective. masc. sing. nom. Lit. “No one.”

**MAN** (anthropon); noun, masc. gen. plur. Lit. “Of men.”

**HATH SEEN** (eiden), from “eido” (I see). Aorist. form of verb, indicative. Lit. “saw.”

**NOR** (oude); conjunction of negation, meaning a denial absolutely and objectively. A strong word, thus used to shew the moral weakness and unfitness of man to draw near God.

**CAN** (dunatai); verb, pres. indic. active, third person. sing. from “dunamai” (see above) translate “is able.”

**SEE** (idein); verb, pres. infin. from eido (see above) translate “to see.”

**TO WHOM** (hoi); rel. pron. dat. sing.

**BE** (not in text).

**HONOUR** (time); noun, fem. sing. nom.

**AND** (kai); conjunction.

**POWER** (kratos); noun. neut. sing. nom. The verb is krateo (I exert force). Dunamis (see above) is rather inherent power. Kratos, power exerted, “cra-” at the end of certain words, as democrat, plutocrat, aristocrat, will illustrate the significance of the word.

**EVERLASTING** (aionion); adjective, Neut. sing, nom, qualifying “power.”

**AMEN** (amen);

### Broadcasting.

The inventions of radio and television are based on developments in the science of electricity, laws concerning which have been ascertained by the human mind through laborious research. "Natural Laws," as they are called, were not made by man. He only discovered them by permission of the Creator, Who ordained them. In many cases, however, of scientific achievement, man has used his acquired knowledge for selfish ends, frequently for monetary gain and pleasure, and, to a large extent, for the destruction of his enemies.

Broadcasting by radio and television is an outstanding example of this. Thousands of pounds have been spent in recent years on the installing of reception instruments in the homes of the people both in this and many other lands.

The whole thing is peculiarly worldly, and it is controlled by worldly corporations for worldly interests. "Religion" may be patronised and disseminated by its means. Even evangelical truth may be proclaimed "over the air." In the sovereignty of God, the gospel message may, by this means, bring peace to some souls and lead to the awakening of others.

Nevertheless, it is manifestly "of the world," and believers need to exercise their hearts, especially if they are parents, as to the advisability of introducing such installations into their homes. By the simple use of a switch, which children soon learn how to use, the theatre, variety shows, "science falsely so called," the impudent fraud of evolution, and politics, can invade the home; and if that be a believer's home, can the possible—nay, probable—harm be counteracted by any of the alleged benefits which are claimed for broadcasting?

It is feared that much time may thus be wasted; and now that television is becoming popular, a still larger amount of valuable time may be "stolen" from that which should be spent on more profitable pursuits.

Further, can parents always control the actions of their children in regard to such instruments to which they have access? And is the entertainment provided and the instruction given really "to the glory of God?"

One does not wish to deprive believers of beneficial "relaxation"—which may be needful in these days of pressure—but, in order to be healthful, relaxation should be free from the excitement and "eye-strain" which seem to be the usual accompaniments of television.

There is a further, relevant and important aspect in regard of the prophetic Scriptures, which unveil the occurrences that will mark the closing years of this present age. From the Book of Revelation, chapter thirteen, we learn that "The Beast" will, through the agency of the second "Beast," command universal admiration and worship of himself. What better means, for that Satanic purpose, will he find ready to his hand than television? This aspect has a peculiar solemnity, because of the way in which broadcasting has tended to drill mankind into, what has been called, "mass-thinking."

Believers should "walk by FAITH, not by sight." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the EYES, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof."

"Little children, keep yourselves from idols."



### Prayer.

The tendency of modern thought is to eliminate the supernatural. Hence the miracles of Scripture, and the great work of regeneration are equally disputed. Nor is the doctrine of prayer unaffected. First, the idea of **asking and receiving** is scorned as contrary to natural laws and, therefore, superstitious, although the command is, "Ask, and ye shall receive." There is also the promise, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." In this message the true believer in "God over all," "Who worketh all things after the counsel of His own will," and who gives utterance to all prevailing prayer—in this message such an one beholds the refutation, or rather the annihilation of the quibble concerning natural laws, as if there were two Gods or, no God. But, further, "advanced" thought says, "Give, give," and we are next called upon to surrender the hitherto-approved idea of communion with the GOD of Isaiah 57. 15. Prayer, according to such, must become something internal, and it is addressed to conscience or some other human quality (for God is not in all their thoughts); in other words it must be abandoned, though the term be retained to "sanctify" the new religion, as a pretended concession to tradition, and to mislead enquirers.

P. W. Heward.

### Service.

It is easy to talk about "service," it is easy to boast of "service," but what is true service? Against that which is not genuine we must witness, and if there be a pseudo-service popular today, we must in the Name of God condemn it. Not a few engage in one form or another of arduous "Christian work" for many hours per week, who have "no time" for Bible study, and humble waiting upon God. Can **their** "service" be God-pleasing and resultful? What are results? We cannot recognise temporary improvements, or good resolutions: results in **spiritual** work must be **spiritual**. Alas, how much wood, hay and stubble is piled up today; the wood, hay and stubble may be prettily decorated, but they are wood, hay and stubble still.

We must bear a solemn witness against false notions of service for the Lord: we must humbly urge ourselves and other believers to obedience, for "it is required in stewards that a man be found faithful." Energy of the flesh is **positively** sinful. "Christian work" born of the flesh is fleshly, for there is no hybrid of flesh and spirit.

May every servant of the Lord lay these exhortations to heart, and manifest real love to the Lord by keeping His commandments, rather than by infatuated zeal contrary to knowledge, godliness and spirituality.

*P. W. Heward.*

### The Law.

"Cursed be he that confirmeth not all the words of this law to do them." (Deut. 27. 26). God cannot, in consistency with His immutable justice, sanction partial obedience to His commandments. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (Jas. 4. 12). Moreover, it pleased God to create Adam a federal head, and in him all sinned (Rom. 5. 12). Wherefore an infinite atonement is **needed** as well as a perfect obedience. Who is sufficient for these things? We are born in sin. Man drinketh in iniquity. He loves darkness, the light that is in him is darkness, he is darkness, to him is reserved the blackness of darkness for ever.

The Law, therefore, can only curse; it worketh wrath. But is there no way to heaven? How may the Philippian jailer be answered when he says, "What must I do to be saved?" Listen, let God speak: "By the obedience of One shall many be made righteous" (Rom. 5. 19). God the Son became man, for Him a body was pre-

pared, He fulfilled the law, became obedient unto death, bore the sins of His people in His Own body on the tree, and is the end of the law to every one that believeth. He hath magnified the law. Praise ye the Lord.

Let us never forget the Law served a purpose in testifying God's justice, and it still declares this changeless attribute.

Old-time servants of God spoke of "law-work," under which men tremble, and it were well to understand somewhat of the severity of God, and to be amazed thereby. He is not weakly indulgent. Hath He spoken and shall He not make it good?" It is only by imputation that we are saved. The Law emphasises and explains the Gospel, by which it is established (Rom. 3. 31).

*P. W. Heward.*

### "A Troop" and "A Wall."

Psalm 18. 29.

The Psalmist was opposed by enemies and obstacles, but His God is a Mighty God, for "Who is a Rock save our God?" (v. 31). Today, the believer has a "troop"—foes within and without, a heart of unbelief over which he grieves and principalities and powers which seek to obstruct his way to God. In times of prayer he feels both intensely. It is as though an host encamps against him, as if an impenetrable wall is reared up, discouraging all prayer-effort. Yet he dare not cease to pray (Dan. 9. 3) for to do so would give the enemy the advantage he covets.

At such times, darkness may cover his soul, but let him persevere, and like Bunyan, when sorely pressed by the tempter, say, "I WILL pray." Then will he realise the preciousness of the words, "For Thou wilt light my lamp; the Lord my God will enlighten my darkness" (v. 28). By Divine power he will "run through a troop," a host of opposing forces, and "leap over a wall" of insuperable circumstances.

All such opposition and adversity are fore-known to God. He even permits it, that the saint may depend on Him for overcoming strength. "By my God" was the confession of the Psalmist, and "By my God" shall be the expression of the saints' confidence today. "The effectual fervent prayer of a righteous man availeth much."

Those who hold the Truth will not halt in the Truth; those who delight in the Word will not alight from the Word.

*P.W.H.*

**"He Oft Refreshed Me."**

2 Timothy 1. 16.

Paul, who described himself as, "the prisoner of Jesus Christ for you Gentiles," was "a man of like passions as we are." We are accustomed to think mostly of him as one "who spake boldly in the Name of the Lord Jesus and disputed against the Grecians," even though "they went about to slay him." (Eph. 4. 1, James 5. 17, Acts 9. 29).

Yet he was a man of deep feelings, yearning over the saints, and delighting in their fellowship. He valued the "care" of Timothy, he had no rest in his spirit because he found not Titus his brother (2 Cor. 2. 13). He was deeply distressed over the "thorn in the flesh" until the Lord said to him, "My grace is sufficient for thee."

'Twas no pleasure to be in a Roman prison, but was it not from thence he penned those precious epistles to "us Gentiles?" How should any one of us have behaved under such trying conditions? Is it not probable that Paul had his periods of despondency, "man of God" though he was? He would be in good company, for the Psalmist (see Ps. 77) and other saints passed that way, and we think with reverence and awe of our Lord's solemn experience on the Cross. He had no comforter; but Paul, although he had to say, "All they which are in Asia be turned away from me," and, "At my first answer no man stood with me, but all forsook me," yet had Timothy and Onesiphorus.

What a delightful description Paul gives of this latter! "He sought me out diligently, and found me." Rome was not a small place. It probably had many prisons, but Paul's friend and brother did not give up his search.

"He oft refreshed me." Many times did Onesiphorus visit the captive apostle, probably ministering to his physical needs, as did the Philippians (4. 14. 18). But the word "refreshed" most likely conveys the thought of spiritual reviving. It means that very thing—reviving—to bring one's soul into one again. So we have the noun in Acts 3. 19. The idea there conveyed is that of a cooling breeze, so welcome after a sultry period. Thus was the ministry of Onesiphorus. His very presence encouraged the heart of Paul, and "oft." He is not spoken of as a preacher or teacher, but he appears on the page of Scripture as one ministering to a brother in prison, and thus to the Lord Jesus Himself (Matt. 25. 40). It was humble service, unnoticed by man, but not overlooked by the Lord. 'Tis such ministry as is within the ability of the least talented saint.

"And was not ashamed of my chain." He might have been, had he been of a proud or cowardly disposition. It was courting danger to be friendly with the despised Christian. The Hebrew saints were reminded that their endurance of a great fight of afflictions was "partly, whilst ye became companions of them that were so used, for ye had compassion of me in my bonds." (Heb. 10. 32-34).

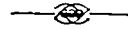
Sometimes a saint is brought into a spiritual captivity, as were Christian and Hopeful into Doubting Castle, then all assurance and joy are lost, and the prayer goes up, "Bring my soul out of prison, that I may praise Thy Name" (Ps. 142. 7). How needful then is the "refreshment" afforded by the visits of a gracious and understanding brother or sister in Christ!

It is one thing to be persecuted for Christ's sake; another to stand lovingly by the side of a brother or sister so passing through tribulation. "He was not ashamed of my chain." Noble words! The Lord enable His saints in these days, that this example be not lost upon them!



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.



### Suggested Daily Readings.

"IF THE LORD WILL."—FEBRUARY, 1953.

Day	READING				LEARNING	
	Proverbs		Romans		Leviticus	Romans
1	30.	11-23	1.	22-32	16. 28	14. 8
2	30.	24-33	2.	1-11	29	9
3	31.	1-15	2.	12-20	30	10
4	31.	16-31	2.	21-29	31	11
5	Eccl. 1,	1-18	3.	1-18	32	12
6	2.	1-17	3.	19-31	33	13
7	2.	18-26	4.	1-12	34	14
8	3.	1-11	4.	13-25	19. 1	15
9	3.	12-22	5.	1-11	2	16
10	4.	1-18	5.	12-21	3	17
11	5.	1-9	6.	1-14	4	18
12	5.	10-20	6.	15-23	5	19
13	6.	1-12	7.	1-12	6	20
14	7.	1-14	7.	13-25	7	21
15	7.	15-29	8.	1-11	8	22
16	8.	1-10	8.	12-21	9	23
17	8.	11-17	8.	22-30	10	15. 1
18	9.	1-10	8	31-39	11	2
19	9.	11-18	9.	1-13	12	3
20	10.	1-20	9.	14-21	13	4
21	11.	1-10	9.	22-33	14	5
22	12.	1-14	10.	1-10	15	6
23	S. of S, 1.	1-17	10.	11-21	16	7
24	2.	1-17	11.	1-12	17	8
25	3.	1-11	11.	13-24	18	9
26	4.	1-16	11.	25-36	32	10
27	5.	1-16	12.	1-9	33, 34	11
28	6.	1-13	12.	10-21	35-37	12

### 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

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

1. Lev. 9. 1-24. Ps. 24. 3-5. Isa. 6. 1-3.  
Heb. 9. 23-28 Luke 24. 50-53.
8. Lev. 10. 1-7. Deut. 4. 2-4, 12. 32. Ps. 40. 7-10, 45. 7.  
Phil. 2. 5-13.
15. Lev. 10. 8-11. Prov. 23. 29-32, 31. 4, 5.  
Rom. 6. 20-23, 8. 6-11. Matt. 28. 18-20.
22. Lev. 10. 12-15. John 6. 53-57. 1 Cor. 5. 7, 8.  
2 Cor. 6. 14-7. 1.

## Suggested Daily Readings

"IF THE LORD WILL."—JANUARY, 1953.

Day	READING			LEARNING	
	Proverbs	Acts	Leviticus	Romans	
1	16. 1-13	18. 18-28	6. 27	12.11,12	
2	16. 14-33	19. 1-12	28	13	
3	17. 1-13	19. 13-22	29	14	
4	17. 14-28	19. 23-41	30	15	
5	18. 1-12	20. 1-12	16. 1	16	
6	18. 13-24	20. 13-24	2	17	
7	19. 1-14	20. 25-38	3	18	
8	19. 15-29	21. 1-14	4	19	
9	20. 1-15	21. 15-26	5	20	
10	20. 16-30	21. 27-40	6	21	
11	21. 1-15	22. 1-16	7	15. 1	
12	21. 16-21	22. 17-30	8	2	
13	22. 1-16	23. 1-11	9	3	
14	22. 17-29	23. 12-23	10	4	
15	23. 1-14	23. 23-35	11	5	
16	23. 15-23	24. 1-9	12	6	
17	23. 24-35	24. 10-27	13	7	
18	24. 1-12	25. 1-12	14	8	
19	24. 13-23	25. 13-27	15	9	
20	24. 24-34	26. 1-8	16	10	
21	25. 1-14	26. 9-18	17	11	
22	25. 15-28	26. 19-32	18	12	
23	26. 1-16	27. 1-8	19	13	
24	26. 17-28	27. 9-20	20	14	
25	27. 1-12	27. 21-32	21	14. 1	
26	27. 13-27	27. 33-44	22	2	
27	28. 1-14	28. 1-10	23	3	
28	28. 15-28	28. 11-22	24	4	
29	29. 1-14	28. 23-31	25	5	
30	29. 15-27	Rom. I. 1-12	26	6	
31	30. 1-10	1. 13-21	27	7	

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

4. Lev. 8. 1-12. Ps. 45. 7. Heb. 1. 14-16, 5. 1-6, 2. 9-12.  
 11. Lev. 8. 13-21. 1 Pet. 2. 5. 9. 10. Heb. 10. 19-22, 13. 15. 16.  
 18. Lev. 8. 22-30. John 15. 16. 19. Heb. 2. 11-13, 8. 26-28.  
 25. Lev. 8. 31-36. 1 Sam. 2. 27-30. 35. 1 Tim 6 13. 14. Matt. 12. 15-21.

## Notes on Memorized Verses

### LEVITICUS 6.

27, 28, The touch does not make holy (Hag. 2. 11-13) but holiness **must** characterize that which touches (cf. 2 Sam. 6. 7 and Isa. 52. 11). 29, Males, as signifying strength and responsibility. 30. See Hebrews 13. 11, 12. Dealing with sin, not fellowship, is that which is signified.

### LEVITICUS 16.

The theme of this chapter is the solemn day of atonement, with its stress on the value of the blood. See chapter 17. 11.

1, "The death." "they . . . died." They came to God wrongly. 2, "That he die not." Not just when he chooses, for God is holy, as is also His throne. 3, "Thus,"

and in no other way. 4, Washing, and linen clothing, typifying purity and righteousness. Aaron was a type of Christ, who was both free from sin and positively righteous. 5, Sin offering *and* burnt offering, for both tell of Christ. 6, Aaron's own sin must first be expiated. Here he falls short of the great Anntype. 7, 8, Two goats, one for the Lord, and one for Azazel (marg). 9, 10, A solemn difference, one for the holiest, the other for the wilderness. 11, "For Himself," thrice repeated. 12, From the ever-burning fire (Lev. 6. 8-13). The "hands full" and the fragrant incense speak of the perfectness of Christ, which 13, alone preserves from death. 14, The sevenfold sprinkling of the blood (Heb. 12. 24). 15, For the people—God's people. 16, For the holy place—the tabernacle—"that remaineth among them" (John 1. 14). 17, "No man." Christ alone the Substitute for the "household" and the "congregation". 18, 19, Man is "unclean," and tends to defile everything near him. 20, "Made an end." The work was finished. 21, 22, A *live* goat. A confession of *all*, sin laid on its head. "Sent away," "into the wilderness," bearing "all their iniquities." The goat did not die, but was in a "land of separation." This *may* speak of those sent away from God forever. 23, 24, Washing and changing garments in the holy place. His work continued, in "the garments for glory and beauty." 25, Sin offering and burnt offering mentioned together. "Fat" speaks of fitness. 26, "Washing," because the goat bore sin. 27, See Heb. 13. 11, 12. 28, Sin is defiling. 29, "Afflict your souls," "do no work," yet *these* did not atone. The "stranger" included. 30, 31, "To cleanse you, that ye may be clean." Rest and repentance the accompaniments. 32, God's appointment. 33, The scope of the atonement. 34, "As the Lord commanded."

### LEVITICUS 19.

The commands herein were not to the world at large, but to an elect and redeemed people.

1, 2, The Lord *spake*. *Speak and Say*. The Lord is holy. Therefore His people should be holy. 3, Respect for parents *coupled* with reverence for the Sabbath. 4, "Turn not." Not to *yourselves* but to "the Lord." 5-8, (see chapter 7). Delay is dangerous. 9, 10, God's care for the poor and stranger. Ruth therefore in His mind. 11, Cf. Eph. 4. 24-29. 12, Reverence for God, and 13, Respect for man. 14, Sad that such commands were needed. 15, Righteousness, not respect of persons. 16, Sins of the tongue. Who is guiltless. 17, Failure to reprove is hidden hatred, yet we remember Gal. 6. 1. 18, The summing up of the law, "Thou shalt love" (see James 2. 8 and context). 32, A much-needed exhortation in these days. 33, 34, Remembrance of one's former state, and God's gracious deliverance, should lead to a merciful mind. 35, "No unrighteousness," but positive good. 36, Because of God's grace. 37, The grand reason, oft repeated, "I am the LORD."

Those who only proclaim a portion of the faith (by *lip* or *life*) know little of the proportion of the faith. P.W.H.

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

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**"But our God is in the heavens:  
He hath done whatsoever He  
hath pleased."**

Psalms 115. 3.

"Delight thyself also in the Lord; and He shall give thee the desires of thine heart.

Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

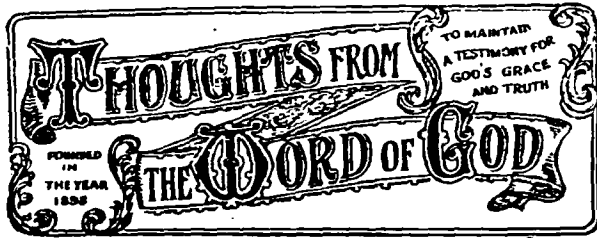
Psalm 37. 4. 5.

Roll thy burden on the Lord;  
Trust Him and His precious word;  
His way and time are best.  
All thy times are in His hand;  
Let Him do as He hath planned,  
And in Himself just rest.

Let not fear destroy thy strength;  
Trust Him only till at length  
He granteth thee thy will.

Rest completely in His love;  
Seek the things which are above,  
And peace thy soul shall fill.

A.W.H.



### Words of Encouragement.

**“We have seen the Lord.”** Those who thus bore witness to the absent disciple were John 20. 25. themselves “affrighted” when the Lord appeared to them in the closed upper room, but His comforting words, “Peace be unto you,” accompanied by His loving action in shewing them His wound-prints, set all their fears at rest. “Then were the disciples glad when they saw the Lord.” Yet He was not recognised by those two on the way to Emmaus, and others, seeing Him, thought they saw a Spectre. Strange that they knew not the Scripture that He should rise from the dead, after all that He had told them! Another supposed Him to be the gardener, until the Lord said, “Mary.” Then what worship and rapture! The Lord was very tender with His forgetful ones, and He delighted to shew Himself to them and converse with them. And He is still the Same. “He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.” (John 14. 21.)

Poem to Help Christian Experience—196.

#### “Thanksgiving for a Restful Night.”

Again the morning doth arise;  
 'Tis truly pleasant to mine eyes  
 Once more to see the sun.  
 O Thou, Who keepest through the night,  
 Causest to break upon my sight  
 Another day begun.  
 How helpless am I in the night  
 And how dependent on Thy might,  
 Whose hand the heavens made,  
 By Whose command was formed the earth,  
 Who gavest all creation birth!  
 Why should I be afraid?  
 Alike to Thee are dark and light  
 And nought is hidden from Thy sight.  
 O Thou unsleeping One,  
 Around me many evils lurk  
 But e'er Thine hand for me doth work  
 As ever it hath done.  
 And what the new born day may bring  
 I know not, save that everything  
 Was, O Omniscient One,  
 From everlasting known to Thee  
 And worketh good, since Thou in me  
 A good work hast begun.

As much I need Thee in the light,  
 O gracious God, as in the night;  
 Thy guiding then afford,  
 That I may walk the narrow way  
 That leads to life, and to “That Day,”  
 When I shall see the Lord.

#### “The Lord trieth the righteous.”

All events are under the control of Providence; consequently all the trials of our outward life are traceable at once to the Great First Cause. Out of the golden gate of God's ordinance the armies of trial march forth in array, clad in their iron armour, and armed with weapons of war. All providences are doors to trial. Even our mercies, like roses have their thorns. Men may be drowned in prosperity as well as rivers of affliction. Our mountains are not too high, and our valleys are not too low for temptations: trials lurk on all roads. Everywhere, above and beneath, we are beset and surrounded with dangers.

Yet no shower falls unpermitted from the threatening cloud: every drop has its order as it hastens to the earth. The trials which come from God are sent to prove and strengthen our graces, and so at once to illustrate the power of Divine grace, to test the genuineness of our virtues, and to add to their energy.

Our Lord in His infinite wisdom and super-abundant love, sets so high a value on His people's faith that He will not screen them from these trials by which faith is strengthened. You would never have possessed the precious faith which now supports you if the trial of your faith had not been like unto fire. You are a tree that never would have rooted so well if the wind had not rocked you to and fro, and made you take firm hold upon the precious truth of the Covenant of grace.

Worldly ease is a great foe to faith; it loosens the joints of holy valour, and snaps the sinews of sacred courage. The balloon never rises until the cords are cut; affliction does this sharp service for believing souls. While the wheat sleeps comfortably in the husk it is useless to man, it must be threshed out of its resting place before its value can be known. Thus it is well that Jehovah trieth the righteous, for it causeth to grow rich toward God.

*Spurgeon.*

\* \* \*

Spiritual pain—spiritual gain: penury is a preparation for eternal tenury of all wealth: indigence is better than indulgence.

*P. W. H.*

## Godly Living in view of Christ's Near Return.

We so often fail to realize all that Christ's Appearing involves. It is so easy to speak of the Coming Again of the Lord Jesus without any depth of feeling. But if we, as sinners saved by grace, lived in view of that Day, and thought more about the solemnity of the future, there would be holy trembling as we meditated upon the words of our beloved Lord, repeated three times in the last chapter of the Words of the Living God. There is no doubt as to His Coming Again. He came the first time, as it was written. THEN He came to live as the Righteous One, and to put away sin by the Sacrifice of Himself (Heb. 9. 26). O what condescending love! If saved and made near to God in His Blood (Eph. 2. 13), what lives of loving devotion ours ought to be. But, alas, we fail to enter into all it really means to be saved from eternal wrath. Hence our love is cold, and our lives are not what one would expect, in view of such marvellous love. There is a lack of deep heart-feeling, and of gratitude to God for His wonderful salvation, and this prevents our understanding more about the Coming Again of our beloved Lord, for His people, and to execute speedy judgment upon the ungodly. If we would know more concerning the near Return of Him Who said three times in Rev. 22—"I Come quickly" (verses 7, 12, 20), we must be less worldly. O that our hearts, filled with love to Him, may say, enabled by the Holy Spirit, and not in merely natural emotion—"Even so, come, Lord Jesus." If we would have hearts burning with reverent affection towards Him, for Whom we humbly and solemnly wait, we must be more lowly before Him, and dwell much on His wonderful love to poor lost sinners. We see His love, in that He, Who was God, came down to this world, to live and die for worthless sinners. We notice the manifestation of His love throughout His earthly life. Though all things were made by Him, when He came, man despised Him, and He, Who was God, was nevertheless so patient. We should think of His spotless life much more. On one occasion, to a man who said that he would follow the Lord wheresoever He went, the answer was made, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head" (Matt. 8. 19, 20). Yet we are oftentimes unmoved by such a statement. Why? Because our love is cold. We need to realize that our sins were MANY, and that much has been forgiven us; therefore we should love much (Luke 7. 47). Let us seek to live as those

saved from wrath; then we shall have a clearer view of the Coming of Christ, and what it means to His people and to the ungodly. Again let it be repeated—Christ is coming quickly. Rev. 1. 7 tells us "EVERY eye shall see Him," even those who pierced Him. Can we speak glibly about such an event, as we think of all it involves? But there is real joy in the prospect. We are told in 1 Thess. 4. 18 to comfort (exhort) one another concerning this glorious portion of truth. Yet it will be with solemnity, if we seek to know all His Coming suggests.

If, in God's mercy, we are among the called of Jesus Christ, we have nought to boast, for it is of the Lord's mercies that we are not consumed (Lam. 3. 22, 23). We are saved by grace, that we should be holy—holy in our daily life. But, alas, how we have failed, though God has plainly said, in His changeless Word, that worldliness will bring loss at the Judgment Seat of Christ (1 Cor. 3. 15). How we should fear lest we should be shamed away when Christ comes, though in His presence (1 John 2. 28). Further, can we speak lightly of Christ's Coming, with all it means to ungodly ones, who, because we oft are like them, are not troubled about the future? If we do not live as those to whom Christ's Coming is a true but solemn fact, we are unkind. It is easy to be selfish, even in the things of the Lord, and possibly we have thought of our future bliss with Christ, and overlooked all His Return means to the unsaved. If we trembled more in view of all, and were different to unsaved ones, God would use this to cause concern to many, and He would be exalted by His people. God is long-suffering, but His Day of Wrath is near! Therefore, knowing, in God's mercy, that Christ IS coming, (and He saith, QUICKLY), and remembering all this involves, what manner of persons ought we to be in all holy conversation and godliness (2 Peter 3. 10-14). Perilous are the times, but the Lord is All-Sufficient. "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless."

Living by God's sovereign grace, thinking of That Day,  
When the sleeping saints shall rise, be with Christ for aye,  
And the living saints as well meet Him in the air—  
Christ the Lord Who died to save—and His glory share.

Living humbly here, by grace, seeking not earth's fame,  
But the things that please the Lord, in His wondrous

Name :

Watching, waiting, looking up for our glorious Lord,  
Who will quickly come again, faithful ones reward.

S.A.H.

## YOUNG PEOPLE'S COLUMNS

### COLOURS.

I expect you have often seen the sunlight shining through a piece of cut glass, and how the sunbeam is spread out into seven different colours. That band of colours is called a spectrum. You can see the same colours from a boat as you watch the sunlight shining through the spray of the sea. But the most wonderful sight of these colours is in the rainbow, caused by the sun sending its rays through the gentle rain.

The sun must have something bright and clear through which to shine ere these lovely hues can be seen. Seven is the number of completeness, so a spectrum reminds of the perfectness of God. "God is Light" too bright for any creature, but that Light has shone in and through the Lord Jesus Christ, Who has shewn how lovely a Being God is.

No colour, though ever so bright, can be seen in the dark. The light must shine if we are to tell how the tints differ. Light shows up things as **they are**. Sinners are in the dark, and do not know what they are really like until the light of God shines upon them, by His holy Word. They do not choose to come to the Light (John 3. 19-21) lest they be shewn up. We need to know what we are in God's sight, so we ought to come to the Light. His word is Light. If we do so, we shall be "shewn up in our true colours" as the saying is. Our colour is black because of sin. Also sin is glaring like red or crimson. It cannot be hidden when the lamp of truth shines upon it. God says, "Come now . . . Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool (Isa. 1). How God does this for a penitent sinner is by cleansing in the precious blood of Christ.

Let us think of one colour that is mentioned 39 times in the Books of Moses. The Sapphire precious stone, which is mentioned 3 times, is of the same colour—blue. Twice we have the words

#### All of Blue

Colours, in the Bible, have a meaning. God's place on earth, where He was pleased to dwell amongst the children of Israel, was very beautiful with gold, and silver and precious stones, and with the colours of blue, purple, scarlet and fine white linen. The priest's "garments for glory and for beauty" included one which was all of blue. There was blue to be seen in the curtains and hangings; there were loops of blue, and laces of blue.

Now, when we look upward on a clear, sunny day, we see over us a sky all of blue; and when

we look out over the sea on a quiet day, we see the same lovely colour. Then we at once think of that which is high and wide and deep. And that leads us on to think of heaven and the greatness of God's mercy. "For as the heaven is high above the earth, so great is His mercy toward them that fear Him." (Ps. 103. 11). So the children of Israel, because of this heavenly colour, were ever reminded of the mercy of God.

But they were also to remember the Commandments of God, that those too were heavenly. So they were told to make fringes on the borders of their clothing and to sew upon the fringes a ribbon of blue, that they might look upon it and ask God to help them to obey Him.

The children of Israel, when they were in the wilderness, lived in tents, with God's tent in the centre. When they were on the march to a fresh camp, all the parts of the tent of God were still in the midst, and there was one thing covered with a cloth of blue. What was that? It was the ark of the covenant with the mercy seat, and it was right in the centre. Whenever the eye rested on that blue covering, the outward shape might be seen, and a Godly Israelite would be glad to realize that God's throne was in the midst of them, and that a "throne of grace," a mercy seat where God met with them in the person of the High Priest.

Much more can be said about this heavenly colour, which is the third in the spectrum from one end, and fifth from the other end. Three reminds us of the Triune God and five of His grace.

Let us gather up the lessons we have learned. Firstly, that God is a glorious and Lovely Being, whose perfections shone out in His Beloved Son. Next, that His light shews up our sinfulness and unfitness to dwell in His presence. Further, His mercy is so great that He gave His Beloved Son to die, that His blood might cleanse away sin. Also, He is with His people always and hears their prayers. But He expects His saved people to obey Him.

Dear young friend, are you a saved one?





## God's Dispensational Dealings in Harmony with the Covenant of Grace.

Percy W. Heward

It is a joy to realize that there is a Covenant of Grace. The Scripture emphasizes the word "covenant." We find it seven times in the chapter concerning the rainbow and God's covenant with the earth; and still more frequently in God's dealings with Abraham. We recollect the stress on the first covenant as one of "works," and how blessedly Galatians iv. unfolds the covenant of promise, and Hebrews x. adds "He taketh away the first that He may establish the second." There is no need, no room for the third, for that which is the second and the new, is also the everlasting covenant. We rejoice to confess this fixed covenant of **grace**, not a mixture of grace and works, but of pure grace, as the pure gold of the tabernacle: there is no alloy; there can be no fusion, that would be confusion. If law were intermingled, it would undo and negative the power of grace. God never blends thus. Grace reigns through righteousness. In brief, the covenant of grace reveals that before the ages God in mercy had in front of Him the names of His chosen, His redeemed. Though they were not yet created, yet their entire future was before Him—and their names were personally written in the Lamb's book of Life, in accord with His own unchangeable purpose, to bring many sons unto glory. And so, in the fulness of time, the Lord Jesus, God manifested in the flesh, came forth, and fulfilling the purpose of the Covenant, gave Himself as the Covenant Sacrifice, that by His precious out-poured blood there might be the secured salvation of all elected and redeemed by God, and that they might be drawn by the invincible power of the Holy Spirit, and with an effectual calling, not merely an external compulsion, but in-working in them and causing them to respond to the more-than magnetic might of mercy, that, though by nature dead in trespasses and sins, they might be united with Christ on resurrection ground, and with a life eternal, and with a righteousness which could not be more righteous, for it admits of no

defects, since we are "made the righteousness of God in Him."

### Covenanted Saving Grace

Thus we behold, and possess, an eternal security, for God is the Author of an eternal salvation, and, as grace also appoints the path and the means, it is "unto all them that obey Him." Salvation is not a plan to give to dead sinners a blessing while they remain dead. But the same grace that works for them works in them, and a living people, indwelt by the Holy Spirit, are enabled to show forth the virtues and the praises of Him Who has called them "out of darkness into His marvellous light." This glorious covenant has no uncertainties, no "if's" about it, but is characterized by the word "shall," and not by "if." It is no contingency dependent upon the creature. God waiteth not for men, nor tarrieth for the sons of men in the purpose of His love. He hath said, "My counsel shall stand, and I will do all My pleasure," and if one whose name is in the Lamb's Book of Life were finally omitted from that complete number, the loss of the Lord Jesus would be greater than the loss of the one removed from the blessing, for He would not "see of the travail of His soul," and would be **unsatisfied**. But, thanks be unto God, not one shall be absent. The Lamb's Book of Life is **full** of names; nothing but names. Nothing of our works can be found there. It is indeed a book of **Life**; and sovereign grace will cause and compel to come, that God's house may be full, and the a great number which no man can number well, in the ages to come, realize and enjoy. (as well as themselves **be**), the fruit of the riches of God's grace. This is no subject for mere academic study; it is to warm the heart of every redeemed one, awakening responsive obedience in the Spirit. Truth is never isolated, it is one harmonious whole. Grace teaches us that we are to "live soberly, righteously, and godly, in this present age, looking for that Blessed Hope." So we have the entwining of all the Truth, that there may be not only in every meeting, but in every personal meditation, the desire that "fruit," which God mentions from the 1st of Genesis, to the last of Revelation, may be the characteristic of all in the bonds of the everlasting covenant. We rejoice that nothing in God's dealings in various dispensations will undo His gifts and calling; these must be without any change of His perfect mind and will. But He has been pleased to unfold to us in the Scripture that He has **varied** dealings temporarily. If we look back to the earlier Scriptures, we find such. There can be no doubt that God dealt differently with Adam

ere he sinned in Eden, and afterwards. Plainly there was a distinction, as Romans v. shows, between the period from Adam to Moses, and the time after when the law was promulgated as a covenant of works. A further dealing is seen when, in the language of Galatians iii, faith came. Therefore, Scripture maintains **different dispensational dealings** of God. Who can ignore the fact that once the message was not sent to all the nations as it is now? To deny dispensational dealings in the past is impossible. Why should it be a difficulty to recognize such in the present, and in the millennial future? All give us panels in God's picture, that we may thus view something of His perfect outworking of His perfect plan. But the whole panorama is absolute grace from everlasting to everlasting. This is evident, because all who were saved and delivered, before Abraham were not blessed outside "the Seed" of Abraham (Gal. iii. 16). All who were graciously drawn to the Lord ere He died upon the Cross, were saved as we are by His precious blood. There is none other hope, there is none other name. With God "time" has not the same aspect as with us. We can **guess** the future, God knows it. We wonder what will happen. God is never uncertain. Our actions may be very variable. Men sometimes make a promise, and forget and break it. It was impossible for the covenant made with the Lord Jesus to be broken; everything was "ordered in all things and sure" from the very beginning. All who were saved ere the covenant of grace was more fully manifested, were saved by the same grace. It is needful to realize this. This alone is in harmony with the absolute view of the attributes of God. With Him there can be no lack of perfect wisdom and co-ordination, with Him no failure in perfect truthfulness. With Him there can be no faltering in complete knowledge. Every attribute in Him is not only an attribute, but a part of His very nature, all in perfect and absolutely full harmony.

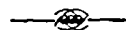
#### **Blessings Applied in Stages**

The unfolding may be step by step. We have life and incorruption brought to light through the Gospel (2 Tim. i. 10), but not brought to God's light. There may be a mystery, or secret, which in other ages was not known to the children of men as now revealed; but it was hid in God, and fully known to Him. And, therefore, we have brought before our worshipping hearts the definite future of all from God's unchanging standpoint, and this thought permeates everything. Then we see God's outworkings for our benefit, step by step, giving us oftentimes the "earnest" before the fulness, even in our own personal lives. We

find this as to our own bodies. We already possess the sonship; we have received "the Spirit of sonship, whereby we cry, Abba, Father." But do we not read that we are waiting for the sonship, for the "adoption"? Namely the redemption of the body (Rom. viii. 23). Yet "we have redemption" (Eph. i. 7). It is plain that the blessings are **applied** in stages. And that which is true of the individual is true in the outworking for multitudes. Therefore, God gave among Israel a "miniature" of His complete plan. In the covenant of works we see this. At the beginning Adam was under a covenant, but this was more fully set forth to Israel. So with His display of grace in the types, far more completely to **that** nation (Ps. cxlvii. 20). Everything harmonizes with the dispensational dealings of God, nor do we find any difficulty in seeing His anticipatory and part-application, until the fulness arrives. As we have seen in "redemption," we have **not yet** received the perfectness in our experience, or in our bodies, which is our birthright. It is good for us to be tested in this life of **faith** until we receive the complete provision which has already been secured for us, yea before we were born, by the blood of the Lord Jesus Christ. Does not this principle answer most of the problems of any finding difficulty as to God's varied dispensational dealings?

Three difficulties may come into prominence. First, the old-time saints:—"What distinction do you make between them and the believers of to-day if you have dispensational dealings? Secondly, the position of Israel. And, thirdly, the aspect of **rewards**, for those who enter the Kingdom.

*(To be continued if the Lord will.)*



Be not merely beside the Truth, reside therein; some are nigh to the kingdom who shall die outside it.

P. W. H.

\* \* \*

## Inspired Words, Inspected.

No. 22

**“By which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.”**

1 Peter 3. 19. 20.

This verse has been variously interpreted. It has difficulties, indeed, as also does the following verse, the Greek text of which will be examined in the next issue, if the Lord will. Some notes will be embodied giving the writer's view, but all must be brought to the test of other Scriptures.

**BY** (en); “in,” preposition governing Dative.

**WHICH** (hoi); relative pronoun, dative, singular looking back to “Spirit” in verse 18.

**ALSO** (kai); conjunction.

**HE WENT** (poreutheis); Aorist Participle, Nom., from poreuomai (“I journey,” or simply, “I go.” John 14. 2. 3). Translate, “having gone (or journeyed).”

**AND** (not in text).

**PREACHED** (ekeruxen); Aor. Indicative, third per. sing., from kerusso, “I herald.” See Mark 16. 15. This is the last word in the verse. The full sentence is, “having gone, He preached.”

**UNTO** (no separate word in text) but “to” is understood in the use of the dative.

**THE** (tois); def. article, Dative, plural.

**SPIRITS** (pneumasin); Neuter noun, dat. pl. from pneuma, spirit. This word comes immediately before “went.”

**IN** (en); see above.

**PRISON** (phulakei); Dative, because following “in.” From phulake, (a prison). The verb is phulasso, (I guard). Both verb (keep) and noun are in Acts 12. 4. Satan's prison is seen in Rev. 20. 7.

**WHICH WERE DISOBEDIENT** (apeitheatheasin); from apeitheo (I disobey, I rebel, I am disloyal) Aorist Participle. Dative Plural to agree with “spirits.” Lit., “having been disobedient.”

**SOMETIME** (pote); Participle of time; translated “aforetime” (John 9. 13), “when” (Luke 22. 32), “yet” (Eph. 5. 29).

**WHEN ONCE** (hote); adverb qualifying “waited.”

**THE** (he); Feminine Article, singular, nominative.

**LONGSUFFERING** (makrothumia); Fem. noun. sing. nom. From makros (long) and thumos (passion or wrath). The verb means, “I defer my anger” or “I am long-suffering,” and so is exactly contrasted with “short temper.”

**OF GOD** (tou Theou); Gen. Singular. Article and Noun, from “ho Theos.” These two words come between “the” and “long-suffering.”

**WAITED** (apexedechetō); Imperfect, third pers. sing. from apekdechomai (I wait or expect, eagerly). The word is also found in Rom. 8. 19. 23. 25, 1 Cor. 1. 7, Gal. 5. 5, Phil. 3. 20, Heb. 9. 28. Translate “was waiting” or “kept on waiting.” A beautiful word showing how God gave men a long time wherein to repent, which repentance He had a right to expect. Compare the words of Mark 12. 6.

**IN** (see above).

**THE DAYS** (hemerais); Dat. plur. from hemera (a day); no article. A similar phrase, with article, occurs in Matt. 24. 37 and Luke 17. 26. Our word “ephemeral” derived herefrom.

**WHILE WAS A PREPARING** (kataskeuazomenes); pres. participle, genitive, feminine, to agree with “ark.” From kataskeuazo (I prepare, make ready). The word is found in Heb. 11. 7.

**THE ARK** (kibotou); Gen. Sing. Noun, Fem. from kibotos, literally, a wooden chest, used both of the ark of the covenant and the ark borne on the flood. This word with that preceding forms a “genitive absolute.”

**WHEREIN** (eis hen); Preposition with dative of Relative pronoun. Feminine to agree with “ark.” Lit., “into which” The phrase signifies motion, for there was a Divine invitation to “come into,” and a leaving the doomed earth to enter an ark of safety.

**FEW** (oligoi); Nominative plur. adjective, used as a noun.

**THAT** (tout'); demonstrative pronoun, nom. neut. singular. Lit. “this.” (touto), the ‘o’ being omitted because the next letter is a vowel.

**IS** (estin); third person, sing. from eimi (I am).

**EIGHT** (okto); numeral adj.

**SOULS** (psuchai); Nom. plur. fem. from psuche, (soul). This word is frequently used to describe the person.

**WERE SAVED** (diesothesan); Aorist. Pass. Indic. Third person plur. from dia (through) and sozo (I save), therefore the verb means, “were saved through” or “brought safely through.”

**BY** (di'); dia, preposition with genitive; therefore means “through” and sometimes, “by means of.” or “manner of.”

**WATER** (hudatos); Gen. Neuter. Noun, sing. from hudor, (water). Noah was brought safely through the water. It was by means of the water the ark was lifted up from the earth. And it was God's manner of Saving, though the flood destroyed the rest of mankind. Judgment will not touch the redeemed, for they are in Christ. By means of judgment borne by Another they are saved. And there is no other manner of being saved.

**"FOR YOU."**

"An inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven FOR YOU."

"A Lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times FOR YOU."

"For even hereunto were ye called, because Christ also suffered FOR YOU, leaving you an Example, that ye should follow His steps."

"Casting all your care upon Him, for He careth FOR YOU."

(1 Peter 1. 4. 19. 20, 2. 21, 5. 7)

These words are delightfully personal. Addressed as they are to saints generally, they may be embraced by the individual believer as a word of comfort from His God and Father. They were quoted by a brother in a letter to the writer, and the encouragement he received he would, by grace, pass on a little thereof to others, also by grace.

In these verses we are taken from grace to glory, and are promised the continual mercy of our God during this evil age. The atoning and redeeming work of the Son of God, the present care of the Father, and the future blessedness of the elect, are all before us, both in texts and contexts.

It was interesting also, to discover that the word "FOR," translates a different word in each case, and as prepositions have so deep a significance in theology, a few remarks thereon may not be out of place.

"Reserved for you"

Here the word is literally, "into" oft rendered "unto," and frequently having the sense of, "with a view to." For the inheritance has been prepared and is being preserved "with a view to you," dear fellow-believer, "elect according to the foreknowledge of God the Father." (verse 2). Moreover, you have been "begotten again" (born from above), (verse 3) unto this very thing. Not now is it being enjoyed, but faith is the "title-deeds" thereto (Heb. 11. 1) and the inheritance is as sure as it is incorruptible. In Christ have we obtained it, and the Holy Spirit is the Earnest thereof (Eph. 1. 11. 14). "Reserved in heaven FOR YOU."

"Manifest . . . for you"

Redemption is no after-thought or "emergency plan" on the part of God. It was purposed before man fell. Christ was "verily foreordained before the foundation of the world," to be the "Lamb without blemish and without spot," Who would redeem by His precious blood. And since

every saint was "chosen in Christ before the foundation of the world," (Eph. 1. 4), here is illustrated the Divinely ordained fitness in all the witness of Scripture.

But there must be a manifestation of the purpose of God in "the fulness of the times" (Gal. 4. 4). And that purpose is fulfilled in Him who said, "Lo, I come to do Thy Will, O God." Hence, HE is said to be "manifest in these last times, "because of you."; for so signifies the word rendered, "for." Thus there is almost a parallel thought with that in verse 4. The elect of God were eternally in His thoughts and counsel, and His everlasting love is lavished upon them. "God so loved . . . that He gave His only—begotten Son."

The description of "you" is extended in the words, "who through Him do believe in God . . . that your faith and hope might be in God." Faith is the Divine gift, through the operation of which, the eternal purpose of God is realized in each believer. Christ is "the Author and Finisher of faith."

"Suffered for you"

In a context wherein the saints are encouraged to "endure grief, suffering wrongfully," the suffering of their Lord is set before them as the Example (ch. 2. 21). For if ever anyone was subjected to wrong dealing, it was God's Righteous Servant. Hated without a cause, He went on to endure the Cross. Yet here, as the whole context shews (verses 19-25) His vicarious suffering is stressed, as if to ensure that no one should fall into the error of supposing to be saved by following Christ as an Example. The imitation of the Lord Jesus can only follow the reception of Him as Saviour and Lord. He must be known as the suffering Surety ere one can enter into the fellowship of His sufferings, "for unto you it is given (grace-given) in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." (Phil. 1. 29).

The word "for" in chapter 2. 21 means "over," frequently has the sense of "on behalf of," and is used thus to set forth the substitutionary work of Christ for His elect; for example, in John 10. 11. 15. "Who His Own Self bare our sins in His Own body on the tree" (I Pet. 2. 24).

"He careth for you"

Believers are not only called to be patient under undeserved ill-treatment; they are encouraged to, "humble yourselves," to be even "clothed with humility" and to hope for their exalting by God in His appointed season (verses 5 and 6). Whilst awaiting the fulfilment of that promise, associated

(Continued on page 21)

**“The righteous perisheth . . . the righteous is taken away from the evil to come.”**

Isaiah 57. 1. 2.

“The righteous,” “the men of godliness,” a choice portrayal of the chosen of God! Here is not a general description of mankind, for “there is none righteous, no not one.” Man is said to be “implacable, unmerciful.” Therefore the subjects of this passage of Scripture must be the objects of Divine mercy and of Sovereign grace, made thereby to differ from the rest of the human race, whose characteristics are delineated in the preceding verses. (ch. 56. 9-12).

In the midst of such are the godly, as Enoch and Noah amid the apostates of their day, and as David in the years of his wanderings. Said the Lord Jesus to the twelve, “Behold, I send you forth as sheep in the midst of wolves . . . Beware of men . . . And ye shall be hated of all men for My Name’s sake” (Matt. 10. 16-22). Isaiah was conscious, too, of the scarcity, and the disregard of, saints. Probably he had mourned the loss of fellow-believers. Hence his cry of mingled sorrow and thankfulness, just as the godly feel today when laying to rest in the grave the body of a brother or sister beloved.

“Righteousness” is imputed to the elect “vessels of mercy,” who exercise a God-given faith in the Lord Jesus. That is their **standing**. By the gracious operation of the Holy Spirit they become “men of kindness or godliness.” That is their **state**.

“Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost” (Titus 3. 5).

Observe, too, the use of the singular and the plural.\* “The righteous one.” “Men of godliness.” “He shall enter into peace, they shall rest in their beds.” The individual is as precious to God and the object of His care, as the whole company of the redeemed.

“The righteous perisheth.” But can that be so? Only as seen by the natural man and only as regards the body; for even now the saint can say, “Though our outward man perish, yet the inward man is renewed day by day” (2 Cor. 4. 16). The saints are preserved forever. “My sheep hear My voice and I know them and they follow me, and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of My hand” (John 10. 27, 28). To the natural eye, there seems a “perishing” when a saint “falls asleep,” but spiritual sight looks

beyond the grave, and sees the coming of the Lord, and hears His voice calling His own out of their tombs.

But “no man layeth it to heart,” “none considering.” Such is the indifference of sinful man to the testimony of a righteous man’s earthly end, when he is “taken away” or rather, “gathered” as the word signifies. And is it not the heavenly Husbandman’s prerogative to “gather” His fruits when He will? ’Tis a very comforting thought when the Father Himself Who planteth His own seed, “gathers” in due season. Let each saint trust Him and be prepared quietly for his own and his friends’ “call” from above.

For what is the “last end of the righteous,” but a “going in peace” (v. 2. margin) just as aged Simeon prayed, “Lord, now lettest Thou Thy servant depart in peace.” To him there is rest, but not inactivity. It is blessed to realise that the rest which remaineth to the people of God is not stagnancy, but a continual happy and holy and tireless service to God Almighty, Whose infinity will afford unending pleasures and eternally unfolding beauties to those He has purposed “to be around Him, zealous of beautiful works” (Titus 2. 14).

\* In the phrase, “Righteous One,” there may be an allusion to Christ, and in the plural form, to His saved ones.

The above is the gist of a few remarks at the “sowing” of the body of a brother beloved at Streatham, on April, 1952.

## “FOR YOU”

(Continued from page 20)

with the advent of their Lord (verse 4) they will pass through much, in their own persons, and by hearing and seeing, that tend to weigh down with anxious care. Hence the words so appropriate and so cheering, “Casting ALL your care upon Him, for He careth for you.” Here the word “for” means “around” or “about.” So the words have been rendered, “It matters to Him about you.” And may we not add, “His care is round about you” (see Psalms 34. 7, 125. 2).

Thus, in the very prepositions rendered “for,” there is Divine teaching, as we would expect. Christ suffered for you, “on your behalf.” Christ the Redeemer, was manifest for you, “because of you.” God has an inheritance reserved for you, “with a view to you.” God’s care is for you, “about you” and “around you,” in this present age.

Surely there is in these words an echo of those of the Lord Jesus, “I go to prepare a place FOR YOU.” Glory be to His Name!

## THE BRIDES OF GENESIS.

### NOAH'S WIFE

God intends His children to learn from Him. "Who teacheth like Him?" For this purpose He has given Holy Scripture, all of which is "God-breathed." That which is contained in our Bibles is what He intended to be therein. There are some persons and events about whom and which we may wish to know more than is related, but the Divine silence is in wisdom. "It is not for you to know," applies to more than "the times and the seasons which the Father hath put in His Own authority." The omissions concerning Melchizedek are intentional, as recent studies have shewn us, for "Holy men of God spake as they were moved by the Holy Ghost." Hence they wrote true history, without inserting all details, yet without detracting from the veracity of the record.

Such thoughts as these help us in seeking to know what God is teaching us concerning Noah's wife, for we learn nothing from Scripture about her parentage, her birthplace, her age, or even her name. With one exception (8. 16) she is mentioned after all the males—Noah and his sons, (6 18, 7. 7. 13, 8. 18). God spoke to Noah and his sons, but not to their wives. Thus the central figure is the MAN—"a just man and perfect in his generations; Noah walked with God" (6. 9). "He found grace in the eyes of the Lord," Who said, "Thee have I seen righteous before Me in this generation." Further, "Noah did according to all that God commanded him" (6. 22, 7. 5). Not a word of this is spoken to Noah's wife or to any of his sons and son's wives.

Noah is a type of the Lord Jesus, who finished the work God gave him to do, which was to bear judgment for His elect, when all the waves and billows of wrath rolled over Him. Is Noah's wife a type of the church? There is reason to suppose that she is, since she was united by marriage to Noah, and is known only by his name. Nothing "natural" is recorded, only the facts that she was saved from destruction and entered upon a new life on the earth in fellowship with him.

The Church—the Bride of Christ—has been delivered from "the wrath to come" solely by the one work of the One Lord. From His birth to the cross, He "did according to all that God commanded." His church did nothing to merit or to procure salvation. Eve had no existence except from Adam, and Noah's wife had no salvation apart from him. The man was first in each case, even as Christ in all things has the pre-eminence. Nature is set entirely aside, human merit has no

place, and neither are fit to be mentioned alongside the glorious redemption by Christ. Hence Noah's wife has nothing said about her in regard of her natural origin. It has no place before God, even as the "flesh" has no standing before Him Who justifies freely by His grace, and Who creates anew.

Some of the Brides of Scripture are said to have been very beautiful, as Sarah and Rachel and Rebekah, but not so Noah's wife. Again, from this silence, we are to learn that the church has no original spiritual beauty. By nature she is defiled and deformed by sin, and is comely only in the comeliness sovereignly put upon her (see Ezek. 16. 14). The righteousness and obedience of Noah are Divinely approved and stated, for they are lovely in the eyes of God, since they were a foreshewing of that One in Whom He was well-pleased.

Never a word is recorded as falling from the lips of Noah's wife, nor does Scripture speak of any work that she did. Very significant! Her passivity is apparently to be noted, inasmuch as all was done for her. Unlike Job who would fill his mouth with arguments, she has nothing to say, and nothing to present to God as worthy of His acceptance.

Finally, her name is lost sight of in that of her husband. Thus it is in the case of the church and of each individual saint. "That beautiful Name" of Christ is "called upon" them (James 2. 7) for they are married to Him (Rom. 7. 4) and shall be manifestly declared to be HIS "in that day." Was Noah's wife worthy to bear his name? We do not know, but be it our earnest longing to bring only honour to the Name we bear, for that Name is holy.

The meaning of the name Noah is "Rest" or "Comfort." His wife also bore that name, being united to him. So it is with the saved. They enter into rest of soul when they come as heavy-laden ones to Christ. They know His comfort when He says, "Thy sins be forgiven thee," or "thy faith hath made thee whole."

Noah's wife came through the waters safely. She was typically baptized (1 Pet. 3. 20, 21) and commenced a new life on a renewed earth in fellowship with her husband and saviour from a physical destruction. This reminds us of the teaching of Romans 6, as regards the life that saints now live in the flesh (Gal. 2) but also of that age to come when the saints shall live and reign with Christ a thousand years. Condemnation is passed already for believers. Into that the church will not come, for she has passed from death unto life, into the fulness of which she shall enter when her Lord cometh.

Summarising, we learn that not her righteousness, but his; not her work, but his, not her name, but his—Noah's—are those things the Holy Spirit delighted to record. Let all be true as to the Antitype, the Lord Jesus, in the heart's experience. May the saint ever say, "Not I, but Christ." He must increase, but I must decrease."

**Suggested Daily Readings**

.. [IF THE LORD WILL.] - MARCH, 1953.

**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. 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.

Day	READING		LEARNING	
	Song of Songs	Romans	Leviticus	Romans
1	7. 1-13	13. 1-14	23. 1	15. 13
2	8. 1-14	14. 1-23	2	14
3	Isa. 1. 1-17	15. 1-12	3	15
4	1. 18-31	15. 13-21	4	16
5	2. 1-22	15. 22-33	5	17
6	3. 1-26	16. 1-16	6	18
7	4. 1-6	16. 17-27	7	19
8	5. 1-17	1Cor. 1. 1-17	8	20
9	5. 18-30	1. 18-31	9, 10	21
10	6. 1-13	2. 1-16	11	22
11	7. 1-9	3. 1-23	12	23
12	7. 10-25	4. 1-21	13	24
13	8. 1-22	5. 1-13	14	25
14	9. 1-21	6. 1-20	15	26
15	10. 1-19	7. 1-19	16	27
16	10. 20-34	7. 20-40	17	28
17	11. 1-16	8. 1-13	18	29
18	12. 1-6	9. 1-14	19	30
19	13. 1-22	9. 15-27	20	31
20	14. 1-11	10. 1-14	21	32
21	14. 12-32	10. 15-33	22	33
22	15. 1-9	11. 1-16	23, 24	16. 17
23	16. 1-14	11. 17-34	25	18
24	17. 1-14	12. 1-13	26, 27	19
25	18. 1-7	12. 14-31	28	20
26	19. 1-10	13. 1-13	29	21
27	19. 11-25	14. 1-15	30	22
28	20. 1-6	14. 16-25	31	23
29	21. 1-17	14. 26-40	32	24
30	22. 1-14	15. 1-15	33, 34	25
31	22. 15-25	15. 16-28	35	26, 27

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

1. Lev. 10. 16-20. 1 Chr. 15. 11-15. Ps. 111. 10.  
2 Cor. 2. 9-11. Pb. 2. 5-13.
8. Lev. 11. 1-12. Ezek. 23. 26. 1 Kings 9. 9-12. Jude 20-25.
15. Lev. 11. 34-37, 20. 22-26. Acts 10, 9-16, 15. 7-9.  
1 Pet. 1. 15, 16.
22. Lev. 13. 1-8. Ps. 14. 1-3. Isa. 1. 5. 6. Rom. 3. 23-26,  
5. 19-21.
29. Lev. 13. 12, 13. Job 40. 3-5, 42. 5, 6. Rom. 1. 21-25.  
1 Cor. 6. 11.

**Notes on Memorized Verses**

LEVITICUS 23.

In this chapter is recorded God's revealed will as to the feasts of the Lord to be observed by Israel. They are foreshadowings of the work of the Lord Jesus and of the blessings flowing therefrom to His church, His elect, for whom He gave Himself.

1. The voice of the Lord to His servant. The Scriptures abound in this and similar phrases, for they are inspired by God. 2. "of the Lord," "My feasts." 3. "Holy Convocations" or gathering together, beginning with Sabbath. 4. Seasons, that is, appointed times. 5. The Passover, now fulfilled (1 Cor. 5. 7). 6. "Unleavened." This type now being fulfilled until Christ

What avails learning if it does not include turning to God? What is the use of skill if there is no spiritual will? What is the advantage of ability if it only increases culpability? Academical success may be inimical to spiritual success. How solemn it is to pray and work for more knowledge!  
P.W.H.

comes. "Seven days" suggests completeness (see 1 Cor. 5. 8). 7, 8; No servile work, but worship and godly service. Holy gatherings. Does this fit saints today? 9, Divine re-iteration. The Lord speaks. 10, 11, The morrow after the Sabbath, that is, a *first day*, speaking of Christ's resurrection (see John 12. 24). 12, 13, Yet a lamb offered the same day, for the death of Christ is to be remembered (see 1 Cor. 11. 26, the Lord's supper being observed on the Lord's Day—the *first day*). 14, God must be first, and Christ is the firstfruits (see 1 Cor. 15. 23). 15, Seven weeks from the first day of verse 11. 16, Pentecost, another *first day*. A *new* meal offering. 17, (a) *Two*, representing Jew and Gentile, (b) *New* (see Eph. 2. 14, 15), (c) *Fine Flour*, speaking of what is good, (d) *Leaven*, therefore a type of those sinful by nature, (e) *Baken*, for fire must check the leavening, (f) *Firstfruits* (Jas 1. 18). 18, 19, *Sacrifices*, for there is no presentation of sinners to God apart from atonement. 20, "Before the Lord," therefore presented to Him. "Most holy," and food fitting for God's chosen servant, the priest. 21, No servile work. The work of Christ suffices for "him that worketh not, but believeth." 22, An "accepted" people should render acceptable service, particularly in regard to the Lord's poor. 23, See vv. 1 and 9. 24, The seventh month occupies the rest of the chapter. Trumpets, (see Num. 10. 10). 25, No servile work for a freed people. 26, Israel not permitted to forget that God hath spoken. 27-32, Affliction of soul (Israel thinks more of physical fasting) coupled with cessation from work; to disobey either meant "cutting off." Christ's atoning work is in the type, and must be pre-eminent. 33, See note on v. 26. 34, All that has gone before in this chapter has been antitypically fulfilled, but "Tabernacles" is something future (Zech. 14. 16). 35, 36, An holy gathering and a solemn assembly. 37, 38, (Cf. v. 2). The commands do not exclude, or exempt from, free will offerings. So it is for believers today. 39-43, A resumption from v. 34. There is nothing incompatible in the command to rejoice with the command to be "holy" and "solemn" (Ps. 2. 11). 44, Moses was God's faithful servant.

LEVITICUS 25

This chapter treats of the Jubilee, each fiftieth year of the children of Israel's time-reckoning.

1, The Lord speaks at Sinai. 2, The words were for Israel, when in the *Land*, and concerning the *land*. 3-5, Six years of labour, a seventh year of rest, and that a complete rest. Divine wisdom! Would that men acted thereon! 6, 7, "The Sabbath . . . shall be meat." Strange words! Not shall "yield," but "be" meat. For man shall not live by bread only. 8, Forty nine years would bring a seventh Sabbath year, but, 9, the fiftieth year also a Sabbath (verse 11). The Trumpet (see ch. 23. 24) and the day of atonement shall usher in the Jubilee. 10, Liberty and restoration (see Luke 4. 18) depend on atonement. 11, 12, A Sabbath year, for rest follows atonement. 13, See verse 10. 14-16, All dealings between brethren in the light of the coming Jubilee. So the lives of the believers are in view of the Judgment seat of Christ. 17, Godly fear and brotherly love. 18, Do, keep, do, dwell, and, 19, ye shall eat. Need we be told the spiritual application? 20, *I* ye say, what? 21, *Then* I will command. Cf. "Your heavenly Father knoweth." 22, *Old* fruit and *old* store, yet good food, because of God's blessing.

Suggested Daily Readings.

"IF THE LORD WILL."—APRIL, 1953.

Day	READING			LEARNING		
	Isaiah	1 Corinthians	Leviticus	Philippian		
1	23.	1-18	15.	29-45	23. 36	1. 1
2	24.	1-23	15.	46-58	37	2
3	25.	1-12	16.	1-12	38	3
4	26.	1-21	16.	13-24	39	4
5	27.	1-13	2 Cor. 1.	1-11	40	5
6	28.	1-13	1.	12-24	41	6
7	28.	14-29	2.	1-17	42	7
8	29.	1-12	3.	1-18	43	8
9	29.	13-24	4.	1-18	44	9
10	30.	1-18	5.	1-21	25. 1, 2	10
11	30.	19-23	6.	1-18	3	11
12	31.	1-9	7.	1-16	4	12
13	32.	1-20	8.	1-11	5	13
14	33.	1-24	8.	12-24	6	14
15	34.	1-17	9.	1-15	7	15
16	35.	1-10	10.	1-18	8	16
17	36.	1-23	11.	1-15	9	17
18	37.	1-20	11.	16-33	10	18
19	37.	21-38	12.	1-10	11	19
20	38.	1-22	12.	11-31	12	20
21	39.	1-8	13.	1-14	13	21
22	40.	1-17	Gal. 1.	1-12	14	22
23	40.	18-31	1.	13-24	15	23
24	41.	1-16	2.	1-10	16	24
25	41.	17-29	2.	11-21	17	25
26	42.	1-12	3.	1-14	18	26
27	42.	13-26	3.	15-29	19	27
28	43.	1-13	4.	1-14	20	28
29	43.	14-28	4.	15-31	21	29
30	44.	1-28	5.	1-12	22	30

SPECIAL READINGS FOR THE LORD'S DAY.

- 5. Lev. 13. 40-46. 2 Chron. 26. 16-21. Ex. 33. 7. Heb. 13, 12, 13. Matt. 11. 28-30.
- 12. Lev. 13. 47-55. Isa. 64. 6, 61. 10. Zech. 3. 1-5. Rev. 7. 9-17.
- 19. Lev. 14. 1-9. Luke 5. 12-14. John 13. 9-11, 15. 3. 1 John 1. 6-9.
- 26. Lev. 14. 10-20, 8. 23, 24, 30. Luke 17. 11-19. Eph. 2. 11-13. Rev. 1. 5, 6.

We can defile ourselves, but we can never cleanse ourselves. The sheep can go astray alone, but can never return to the fold without the assistance of the shepherd. Till we taste the bitterness of our own misery, we shall never relish the sweetness of God's mercy. Till we see how foul our sins have made us, we shall never pay our tribute of praise to Christ for washing us.

Secker.

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

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MAY, JUNE, 1953

FREE

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"For yet a little while, and He that shall come will come, and will not tarry." Heb. 10. 37.

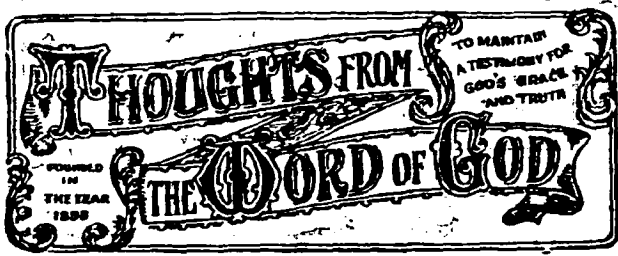
"We must through much tribulation (pressure) enter into the kingdom of God." Acts 14. 22.

Pressure? Yea, the Father knoweth:  
All His loving eye doth see.  
'Tis a blessing He bestoweth,  
Though it seemeth not to be.

In His love be ever resting:  
Let not doubt becloud thy sky.  
Though thy faith may have much testing,  
Christ thy Lord is ever nigh.

Fear thou not: thy cry He heedeth:  
He will hold thee by thy hand,  
Giving as the moment needeth  
What His faithful love hath planned.

A. W. H.



### Words of Encouragement.

"And as thy days, How often I have these  
so shall thy strength words refreshed the souls  
be." Deut. 33. 25. of saints, and rightly so.

Although primarily a prophetic word to a tribe of Israel, they are spiritually applicable to the children of God in any age. "As"—"So," a combination frequently found in Scripture, reminds that God's purpose will be fulfilled. "Thy days" are numbered, for "there is a time to be born and a time to die." Exactly what each day may bring forth is fore-known and fore-ordained, and it is this Divine Omniscience that makes the promise so precious.

† "Thy days" means all the days of thy life: strength is promised for every day. And is not this true, dear fellow-saint, in your experience? The fact that you are alive at this moment, with still a love for the Lord Jesus, and the desire of your soul toward Him and the remembrance of Him, is a proof of the veracity of these ancient words. "They have been fulfilled for you, though you have not always realised this, nor have you always thanked your God and Father for His loving kindness. But He is faithful, and "will not suffer His faithfulness to fail."

The words preceding show that the way is rough and dangerous. Strength is promised for the daily walk, which must be trodden; yet each day's close brings the pilgrim nearer to his home, and he can trust the promise, "As thy days, so shall thy strength be," until he reaches "perfect day."

Poem to Help Christian Experience—197.

#### "Examine Yourselves."

You have trusted your Lord  
You have faith in His Name,  
And your sin, so abhorred,  
You remember with shame;  
But your love—doth it grow and increase,  
Doth it burn an unquenchable flame?

You may affable seem,  
And much kindness may shew,  
And God's children esteem,  
In their company go.  
Is it love to the One Who begat;  
From within doth it fervently flow?

If you love only those  
Who are showing you love,  
While your heart you may close  
To the rest, from above  
Do such "wisdom" and "choosing" descend?  
Nay, the Father must such disapprove.

May the sepulchre white,  
Hiding death, be abhorred!  
O for living delight  
In the law of the Lord  
O for love that is fervent and free.  
To His own. Let Himself be adored!

At the Bema of Christ  
You must surely appear,  
And your way shall be "priced"  
Is it truly sincere?  
Shall you, spotless and blameless, be found,  
And in peace when He comes? He is near.

### The Kingdom and the Law.

Luke 16. 16-18.

At first glance, the connection and the sequence of these verses may not be apparent; but, since they are among the utterances of Him Who spake as never man spake, and Who is Infinite Wisdom, they must have the closest association in His mind, and demand our reverent attention. The language is partly parabolic and partly forensic, and is infinitely rich in doctrine.

Those to whom it was addressed were Pharisees, who "justified themselves in the sight of men," ignoring the fact that, "that which is highly esteemed among men is abomination in the sight of God." They were walking, not by faith, but caring only for a reputation among fallen fellow-creatures. "But God knoweth your hearts," said He Who knew what was in man.

These men claimed to have kept the Law of Moses. Outwardly, it may have seemed to the un-discerning that they were "not as other men." But again and again they were convicted of "omitting the weightier matters of the Law." Did not the preceding parable (if it was a parable and not true history) fit them exactly? They, by lowering the standard of God's righteous requirements, (Mark 7. 9-13) were thus robbing Him. They may have ingratiated themselves with men—God's debtors—but how terrible their sin against Him! For sins of omission are as guilty as positive acts of disobedience. Notice the "nots" in the latter verses of John, chapter five. "These ought ye to have done and not to leave the other undone" (Matt. 23. 23). What an indictment, too, of professed "ministers of the gospel," who whittle down the demands and penalties of the Law, and fail to bring men face to face with the stern reality of transgression and the ultimate eternal doom of the unrepentant!

The Kingdom of God had some attraction for these "religious" men, but the Lord reminds them that, "the Law and the Prophets were until John, since when the Kingdom of God is preached," (evangelised, for it was a gospel message). It is not to be inferred that the Gospel is antagonistic to the Law, even though it be true of saints, "Ye are not under Law." The words following make this clear, "It is easier for heaven and earth to pass, than one tittle of the Law to fail." Indeed, there would no Gospel to preach had not One fulfilled all law's claims substitutionarily and died beneath its penalty vicariously (Gal. 3. 10-13, 4. 4, 5). He "restored that which He took not away," for He was the True Trespass-offering. "He bare the sin of many," for He was the True Sin-offering. It is because of His work that men are justified; that is to say are accounted righteous before God. Self-justification will be exposed in the terrible "Day of God," when such as these self-righteous ones will be put to shame in all their moral nakedness, and "shall go away into everlasting punishment."

The Kingdom as conceived by the Pharisees was purely earthly. They could not enter into the words of the Lord Jesus, "My Kingdom is not of this world," nor of the apostolic definition, "The Kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost," (John 18. 36. Rom. 14. 17). Themselves being earthly, they could rise no higher in their thoughts than of a worldly dominion in which they were ambitious to have a prominent part. "Every man presseth into it," that is, taking by force or violence—a **wrong** taking. Compare Matthew 11. 12.

Men, like to secure that upon which they set their heart, and will use force, intellectual or physical, to achieve their ambition. Often they are disappointed, yet often succeed, even though there be a falling short of the aim. Hence the expressions, "force of character," "might is right," and so forth. But the Kingdom of heaven is not thus secured, even by those who would take it by force, as something within their rights. For the entrance into the Kingdom of God is by "birth from above." Indeed, in its true view, it cannot even be seen by those who are in the flesh (John 3).

Further, as the law must stand, and be fulfilled, entrance into the Kingdom cannot be apart from obedience thereto. But every man has "come short," and an **unlawful** "forcing" can result in nothing but a discovery of being without a wedding garment ("How camest thou in hither?"). Thus is emphasized afresh the need of atonement

and imputed righteousness, "the best robe," for returning penitents.

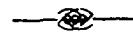
The Lord then went on to speak of "putting away." In what way is this connected with the preceding context, which has to do with the inflexibility of God's holy Law? Turning to Romans, chapter seven, language is found there very similar to that of the Lord Jesus. His was spoken to Jews, that of the apostle was written to Gentiles, such as **knew the law**.

The Lord's words are very plain. Divorce is wrong, and is associated with "hardness of heart." Moreover, it is out of harmony with what was "from the beginning" (Matt. 19. 3-9). God "hateth putting away" (Mal. 2. 14-16) because it mars the symbolic import of that which typifies the union of Christ and His Church. So the apostle, in speaking of this holy "marriage" (Rom. 7. 4); shews that it could not come about until the elect had "become dead to the law by the body of Christ." And since not "one tittle of the law can fail," none can be released from its authority and penalty unless Another fulfil it as a Substitute. Any attempt to obtain the blessings of the Gospel other than through Him Who died and rose from the dead is:

- (a) Spiritual adultery.
- (b) Forcing one's way wrongly into the Kingdom.
- (c) Misusing the Law of God.

It is sometimes said that Paul evolved a theology which went beyond what was taught by the Lord Jesus Christ, but here is an example of how exactly the servant followed in the steps of his Lord. There can be no contrast between what the Lord Jesus taught and that which the Holy Spirit, Whom He promised, would bring to the remembrance of His disciples, and Who would also take of His and shew it unto them.

Let us bow the head and reverently worship, with thanksgiving for the written words of God—their inspiration and their wondrous unity.



## YOUNG PEOPLE'S COLUMNS

**Old Clothes and Mouldy Bread.**

There were once some men who acted a lie to save their lives. They were Hivites, one of the tribes that lived in the land which God said He would give to His people. They had four cities, of which Gibeon was the greatest, but they were to be driven out to make room for Israel.

When the men who were living in the land at the time that Joshua and the children of Israel overcame Jericho and Ai, they made up their minds to fight and drive out God's leader and people, "with one accord." But the Gibeonites wanted to be at peace with Israel (Joshua 9. 2, 11. 19) and this is how they worked. They came to Joshua, said they came from a far country, and shewed their old shoes and clothes, their dry and mouldy bread, and torn wine-skins. These became old, dry, and torn, they said, because they had been a long time on their journey. "Now therefore make ye a league with us," they asked Joshua and the men of Israel. At first Joshua and his people wished to make sure that they were not being deceived, but at last agreed to make peace with them, "to let them live."

Three days later, "they heard that they were their neighbours, and that they dwelt among them," but because of the oath which the princes of Israel had sworn to the Gibeonites, they could not touch them. "We will let them live," the princes said, "lest wrath be upon us." "Let them live, but let them be hewers of wood and drawers of water." Then Joshua called them, and told them how wrong they were to lie, and asked why they had done so. They answered Joshua, "Because it was certainly told thy servants, how that the Lord thy God commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were sore afraid of our lives because of you, . . . now . . . as it seemeth good and right unto thee to do unto us, do." But Joshua did not let them be killed; for he made them that day "hewers of wood and drawers of water for the Congregation, and for the altar of the Lord, even unto this day, in the place which He should chose."

But now they were at peace with Israel, was it all well with them? No! The nations round about hated these Gibeonites, and joined hands to fight them. So the Gibeonites sent a message to Joshua, "Come up to us quickly and save us, and help us." At the word of God, therefore, Joshua came suddenly and won a great victory, "for the Lord fought for Israel." It was at that

time that God cast great hailstones upon the enemy. Also, He heard Joshua's prayer, and caused the sun and the moon to stand still until the battle was over.

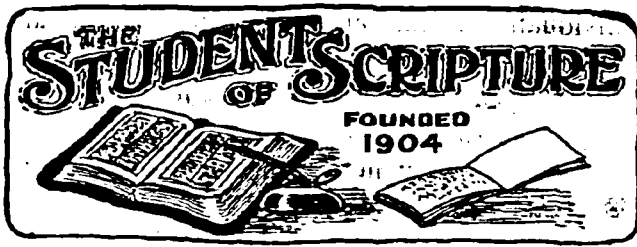
Thus, the Gibeonites were not only let live, but were at "peace with Israel and were among them." Nay, more, they had all the power of God on their side.

Now, this true record is a picture of the gospel message; because,

- (a) The Gibeonites were a doomed people like the rest who dwelt in the land.
- (b) They heard what God had done for Israel (Joshua 9. 9. 10.) and what He would do (Joshua 9. 24).
- (c) They believed what they heard.
- (d) Their hearts were not hardened like the other nations (Joshua 11. 19. 20).
- (e) They wished to be saved from death.
- (f) They did wrong in acting a lie, but were right in putting themselves in the hands of Joshua.
- (g) Therefore they saved, and that because of an oath.
- (h) But they became, not Israelites, but Israel's bondmen, for they were to serve the "congregation," "the house of my God" and "the altar of the Lord."
- (i) And God was for them when their former friends, now their enemies, were against them.

The name "Joshua" is the same as "Jesus," and means "Salvation of the Lord." He only can save. By nature we are enemies, and deserve to be sent away from God like all others. If you believe this, and know what you deserve, and humbly place yourself in the Saviour's hands, will He turn you away? He has said, "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out" (John 6. 37).

The Gibeonites feared death, but there is something after death—the judgment. Should not this be feared? Dear boy or girl, if you come to the Lord Jesus, you will not come into judgment, but you will be saved and become His servant for ever. Moreover, all the power of God will be on your side, to give you victory over all your enemies, that is, over sin and evil habits. You will be at peace with God and "among" His people. Is not this something to be longed for?



## God's Dispensational Dealings in Harmony with the Covenant of Grace.

Percy W. Heward

(continued)

### 1. The Position of Old-time Saints

Some will hesitate, and say, You will take away their unity with the saints of the present day, and thus bring in a fundamental distinction. If we introduce an **eternal** distinction, it would be so! But is it not quite clear that certain things which were mentioned then the prophets themselves were not even able to understand? "Unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven" (1 Pet. i. 12), and there **was** a difference in their position, and are we not reminded that now "we have not received the **Spirit of bondage** (servitude) again to fear; but we have received the **Spirit of sonship**" Rom. viii. 15)? "The heir, so long as he is a child, differeth nothing from a servant," until the time appointed by the Father (Gal. iv. 1). Here we have a most illuminating setting forth of God's plan. The fact that we were told these earlier saints were **heirs** implies that they belong to the same family, but they were **dispensationally** in the position of servitude. We have now "come to the heavenly Jerusalem, and to the spirits of just men **brought to the goal**" (Heb. xii. 22-23, lit.). Such were not **brought to the goal when they fell asleep**. The dispensational dealings were transitory. We do not find the "kingdom of the heavens" then; it was still future in the preaching of John the Baptist. Yet we read in Matthew viii. 11, that we **shall** see Abraham and Isaac and Jacob in the "kingdom of the heavens." To this they did **not** come at death. "David is not ascended into the heavens" (Acts ii. 34). The English word "is" suggests another tense which the Holy Spirit carefully avoids here. He says, "David did not ascend into the heavens," which is quite clear, in that God is simply referring to what took place **when** David died. Nothing is said of the subsequent transfer, of which Hebrews ii. 15 speaks. And so throughout. How

could old-time saints have possessed the fulness? One may ask, Why? Is not Christ to be the **First fruits** from among the dead? Could they possess **union** with Him before He had first died, and had been **raised up**? They could be and were chosen in Him; but redemption had not taken place until the fulness of the time had come; and **union** with Himself could not take place till He was raised up. Possibly there will be a difference of thought when I add that to me the statement "Upon this Rock I will build My Church" (Matt. xvi. 18), does not mean "continue building," but the bringing in of a "new thing" of which we are reminded, when at Pentecost there was a new **meal offering**. Those were **types** of the Church in the Old Testament. I rejoice that the Church which is His Body must include the old-time saints brought into living union when the fulness of time came. But, I repeat, can we make the Church, which is His Body, exist till He had first, and in His own Body, died and risen again, that there might be this living relation to Himself? In other words, God, as Sovereign Lord, gave to previous saints **life** because of the absolute assurance of the finished work of the Lord Jesus, and in the appointed time they received this in union with Him. **Then in the future will they be further blessed with us**—"God having provided some better thing," which embraces us too, "that they, **without us**, should not be brought to the goal" (Heb. xi. 40)—of **resurrection glory** (Rom. viii. 23). Here is the consummation, the absolute eternal unity of the redeemed with their Lord.

### Resurrection in Union with Christ

I do not know, beloved fellow believers, how we all view this. I am convinced that the Old Testament, yea, the first five Books are full of Resurrection. The Sadducees made a grave mistake. Abraham died with faith in the promise of God. "To give thee this land." Four hundred years of sojourning and servitude must elapse, so he knew he could not possess it then; he claimed the resurrection fulfilment, and a raising in glory always implies union with Christ.

"We have types in the tabernacle." Where there is gold alone, there is union. There is no union with the wood, which portrays the earthly humiliation of Christ. But gold **by itself** sets forth resurrection. The mercy seat contained **no wood**. The cherubim are not joined to the ark, but to the mercy seat. The branches in the lampstand are joined to pure gold (cp. John xii. 24).<sup>11</sup> Leviticus xviii. 5, has no "if" in the Hebrew. "The Man shall do" is a prophecy of Christ, and Romans x. 5 is literally, "Having done" (earthly life), "He shall live" (resurrection).

One having completed obedience cannot die for himself (sin's wages). He must be a Substitute, and, because obedient, He cannot be holden by death. He must live, without further death (Rom. vi. 9). Because He lives, those for whom He died as Substitute must live also in union with Him, else substitution fails. Thus it embraces living union with Christ. There cannot be two grades of the substitutionary death of Christ. He could not die to make some half-saved, and blessed in a lower degree. Thus old-time saints and we are finally united, and millennial saints too, in the oneness of the redeemed. Our dispensational waiting in this body of flesh is no hindrance to His complete work. The dispensational waiting of others was prefigured by men in the cities of refuge, of preservation and yet limitation. Such could not go out to possess until the high priest died. Everything is in Divine harmony.

### 2. The Position of Israel

So with respect to Israel as a nation, God was pleased to choose them as His; the only nation that had a special and approved priesthood. Is there a blessing for Israel in the future? Yes, Isaiah xiv. 1. Though the fig-tree aspect is removed (Matt. xxi. 19), i.e. privilege, and ordinary nationalism (cf. Matt. xxiv. 32), the pardoned and reserved ones (Jer. L. 20), are grafted into their own olive, of which Christ has become the Root (Rom. xi. 17, 18), a living union. The concluding in unbelief is the background of mercy of exactly the same character as towards Gentiles. The two lines of prophecy: (a) individual election, and (b) a nation, i.e. of elect individuals, will coincide in the blessing to Israel. But their bodies will not reach the glory until the climax of eternity. In the old dispensation we had one picture anticipatory, of the earthly Millennial authority of Christ. In the present we have rather a foretaste of the heavenly Kingdom of Christ in the Millennium. The two aspects, the heavenly and the earthly, will be brought together in the thousand years, to reach afterwards the final fulness of Ephesians ii. 7 and Revelation xxi. 1-7. There we behold beyond the past, and beyond the present, the elect from Israel, and all nations brought into that glorious completeness of the Lamb's Book of Life, which His substitutionary work guarantees. Thus God's dealings with Israel are a temporary out-working of a perfect plan, revealing the nature of man, and God's long-suffering. But in the millennial age there will be one wondrous step forward, the converging of two lines of prophecy. And afterwards all His redeemed, whatever their temporary position, will be glorified together, with a perfect inner union, though

individually distinct in their consciousness and eternal blessed experience.

### 3. The Giving of Rewards

The suggestion is that the covenant of grace takes away all thought of rewards. If it is according to works, then it is no more of grace. That is perfectly true. As a complete deliverance from judgment, the fulness of God's loving kindness shines out, when we are brought into the family blessed by God. Then He appoints rewards in the new sphere according to faithfulness. This is not the blessing that is secured by covenant love, but in connection with the different positions that He appoints, that there may be a manifestation of His righteousness, to give to every man according to his works (Rev. xxii. 12, cf. 2 Cor. 5. 10), within the limits of the family, for His obedient people. And so, dear fellow believers, there is no contradiction. Rewards never encroach on grace. And just as we could not do a single work if we did not first receive grace, so we could not be present to receive a reward at the Judgment Seat, were it not for absolute grace from above. It is true we have the responsibility, but grace brings us into the position to exercise that responsibility in the Spirit. In the new sphere it is not a question of salvation or eternal judgment, but a question of pleasing the Lord.

### Practical Results

If we once lose sight of God's dispensational dealings and the harmony of His working, we have a threefold hindrance. If we see no dispensational change introduced at Pentecost, we easily think of earthly planning, and believers taking part in earthly politics and warfare and arrangements of men. But when we see our heavenly calling, everything becomes transfigured. Ours is not an earthly city, or earthly temple, or earthly kingdom. Our worship is above; we enter into the holiest of all. This makes the path of the redeemed ones clear. Secondly, the realization of the dispensational dealings affords a beautiful view of obedience. There is the response of love. As we see the Church called out from among all nations, in view of the Judgment Seat, we are not inclined merely to say, "Christ has secured all, and we can now settle down." No, we "press toward the mark." We shall not misuse rewards then; there will be no self-centredness. Every reward will be used to ascribe glory to Him. What an incentive to us now to realize this! Thirdly, a right dispensational view enables us to recognize the truthfulness of God, and to pray more for Israel. There are many who virtually say, God made a promise to Israel,

and does not keep it to them; He made a promise to Jerusalem, and takes it away; He speaks of occupying the throne of David, but that will not exist. If the thought be, this is the throne in the hearts of the redeemed, the promise can be explained away, and the unbeliever may almost doubt our honesty. God's dispensational and final dealings bring everything into harmony. And though we cannot yet see the blending of all the lines of His purpose, we find them usually to be two-fold. The Deity and Humanity of our Lord, Divine sovereignty and human accountability illustrate. Now we know but in part, but then shall know more fully. We are content to wait for the further unfolding. We know Him Who has come and will come; we are looking indeed for that Blessed Hope. We rejoice in His absolute faithfulness to carry out the plan for Israel also, and when those who have suffered with Him shall also reign with Him on the earth (Matt. v. 5). We look beyond once more to "the ages to come" when He will show the riches of His grace, and when His redeemed ones, known from eternity, will be known to eternity, with no intrusion of sin, or sorrow, or fear, or possibility of loss, their joy will transcend all human measure—His joy their joy, and His will their will. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things. To Him be glory for ever. Amen."

### Inspired Words, Inspected.

No. 23

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."

1 Peter 3. 21. 22.  
This passage is one of those presenting certain difficulties in translation. The order following is that of the words as they occur in the Greek Text.

WHICH (ho); Relative pronoun, neuter, nominative, referring back to "water," a neuter noun.

ALSO (kai); conjunction, usually translated "and."

YOU (humas); personal pronoun, accusative, plural. Object of "save."

LIKE FIGURE (antitupon); adjective, neuter,

from "antitupos," composed of "anti" (over against, or corresponding to) and "tupos" (a print, mark, figure, or type). Translate, "a corresponding figure (or type)." The word occurs elsewhere, and only, in Hebrews 9. 24 (figures). The water of the flood and that of baptism are similar in their typical significance. The waters above and beneath the ark did not reach those within, yet the world perished in and by them, for the flood was God's judgment. Eight souls were saved "through water." The water of baptism would drown, and represents the Divine judgment endured by Christ as the substitute for His elect. Hence the believer who obeys his Lord in baptism, is "saved" "through" (not "by means of") the water, for there is an emersion as well as an immersion. By being thus immersed, the believer sets forth his faith in his Saviour's atoning work, confessing his deserving of wrath, but acknowledging salvation therefrom. He is identified with Christ in His death, but will be also a partaker with Him in resurrection, (see Romans 6), even as now he is spiritually raised to "walk in newness of life." "Antitupon," being neuter qualifies "baptisma."

NOW (nun); adverb of time, referring to the present, and comparing it with a past event—salvation by the ark.

DOTH SAVE (Sozei); verb, indicative, present tense, active, from "sozo" (I save).

BAPTISM (baptisma); Noun, neuter, nominative, being the subject of, "sozei." From "baptizo" (I immerse).

NOT (ou); simple negative, denying a fact.

OF FLESH (sarkos); Noun, feminine, genitive, from "sarx" (flesh), used here in the sense of physical uncleannesses with which the "carnal ordinances" of the Law had to deal.

THE PUTTING AWAY (apothesis); noun, feminine, nominative; no article in the text, from "apothithemi" (I put off or away).

FILTH (rhupon); noun, masculine, singular, genitive. Filth, or uncleanness contracted by contact with death or disease. Used also of moral pollution (Rev. 22. 11). Translate, "Not the putting away of flesh's filth."

BUT (alla); a strong adversative conjunction, "on the contrary."

OF A CONSCIENCE (suneideseos); noun, feminine, genitive, from "suneidesis" (conscience); composed of "sun" (together) and "oida" (I know). "A knowing together with oneself."

GOOD (agathes); adjective, genitive, feminine, qualifying "conscience" from "agathos, -e, -on."

THE ANSWER (eperotema); noun, neuter, nominative. No article in text; from eperotao" (I ask, request). The word scarcely means an

"answer," but rather a "request" or "expressed desire."

**TOWARD** (eis); lit. "into"; translate "unto."

**GOD** (Theon); Noun, masculine, accusative because following "eis."

**BY** (di); preposition "dia" followed by the genitive case; (through, by means of); the 'a' is omitted because the next letter is a vowel.

**THE RESURRECTION** (anastaseos); noun, feminine, genitive, from "anastasis"; composed of "ana" ("up" or "re-" in the sense of "again") and "histemi" (I stand). "A standing up," "rising again," "resurrection."

**OF JESUS** (Iesou); Proper Name, masculine, from "Iesous" (Jesus).

**CHRIST** (Christou); the "Messiah." Noun, Masc. Genitive, to agree with "Iesou."

**WHO** (hos); Rel. Pronoun, Masc. Nominative, looking back to the word "Jesus Christ."

**IS** (estin); Present Indic. third person, sing., from eimi (I am).

**ON** (en); lit. "in," a preposition governing dative. Christ is seated with His Father in His throne (Rev. 3. 21).

**THE RIGHT HAND** (dexiai); Adjective, dexios, -a, -on. Feminine form, the word "hand" (understood) being feminine. See Hebrews 1. 3 for the phrase "en dexiai."

**OF GOD** (Theou); Masculine Noun, Genitive.

**IS GONE** (poreutheis); "having gone" (see verse 19).

**INTO** (eis); Preposition governing acc.

**HEAVEN** (ouranon); Masculine Noun, Singular, Accusative.

**AND** (not in text).

**BEING MADE SUBJECT** (hupotagenton); Aorist Passive Participle, Genitive plural, from "hupotasso" (I subject, I put in a lower rank—a military term); Composed of "hupo" (under) and "tasso" (I put in its place, I arrange). This with the three genitive nouns, forms a genitive absolute.

**UNTO HIM** (autoi); Personal Pronoun, masculine, dative.

**ANGELS** (aggelon); Masculine Noun, Genitive Plural. There are evil angels (Matt. 25. 41) as well as good.

**AND** (Kai); Conjunction.

**AUTHORITIES** (exousion); from "exousia," a feminine noun, Genitive Plural. "Authorities" may be good or they may be evil ("powers" in Eph. 6. 12). But all subject to Christ, who has all authority (Matt. 28 18).

**AND** (kai).

**POWERS** (dunameon); noun, feminine, genitive plural, from "dunamis" (power). Power belongs to God, but there is evil power (Rev. 13. 2. 2 Thess. 2. 9).

## THE BRIDES OF GENESIS.

### SARAH

Since Eve, as the bride chosen of God for Adam, brings before us the thought of Divine Sovereignty, as expressed by God's "I Will"; and Noah's wife that of election to Salvation by a finished work, Sarah shews forth a practical separation shared with her "lord." This order accords with God's purpose and plan for His elect, who were chosen in Christ before the foundation of the world, were redeemed through His work on the cross, and who, in the hour appointed, hear the voice of God calling them out of the world to go on pilgrimage with Him during their sojourn on earth.

As a type of the Church, the betrothed of Christ, Sarah shews forth this in several particulars.

- (a) Her relationship to Abraham, first a sister, then a wife.
- (b) Her continuance with Abraham when he left home and kindred to go on pilgrimage at the command of God.
- (c) Her sharing in the promise made by God to her husband.
- (d) Her personal beauty.
- (e) Her subjection to Abraham, calling him "lord."
- (f) Her distinction as the "free-woman" contrasted with the "bondwoman."

Each of these shadows forth some aspect of the relationship borne by the Church to her Lord Jesus Christ.

Abraham described Sarah, both when they were in Egypt and when they were in Gerar, as his sister. She was beautiful in appearance, and he feared that his life might be taken by some who would covet her. "Behold, now," he said, "I know that thou art a fair woman to look upon." How are these words echoed in the Song of Songs: "Behold, thou art fair, My love; Behold thou art fair . . . Behold, thou art fair; My beloved, yea, pleasant," speaketh the Heavenly Lover of souls to His betrothed—His chosen church.

But HE did not bring her into danger of defilement through fear of death. Yea, He went down into death and tasted its full bitterness to rescue her from this present evil world, and that He might sanctify and cleanse her for His Own peculiar possession. (Gal. 1. 4. Eph. 5. 25-27). The Lord Jesus wants His people to be wholly for Himself, never to disown Him, as He will never disown them. Abraham, however, said to his wife, "When the Egyptians shall see thee, that they shall say, This is his wife, and they will kill me and save me alive." His fears were

neither justified nor realised\*, yet it is beautiful to see how Sarah, though the "half-truth" cannot be condoned, was obedient and willing to risk much for her "lord." Herein we see a faint picture of how a saint, in loving obedience to Christ, should be willing to risk reputation and loss for the glory of his Lord (I Cor. 4. 9-13. Phil. 3. 7. 8).

When Abraham said, "She is my sister," he uttered a "half-truth," for there is a **measure** of truth in those words spoken to the people of Gerar. Abimelech's reproof was merited, although God was caring for the pilgrim pair in all their sojournings and over-ruled their mistakes for His glory and their good (Rom. 8. 28). In seeking to justify himself, Abraham said, "And yet indeed she is my sister: she is the daughter of my father, but not the daughter of my mother; and she became my wife." In the light of the Song of Songs and Hebrews 2. 11, these words are prophetic in the type. In the former are the words uttered many times, "My sister, my spouse." Since they are collective names of the Church, the first speaks of relationship by BIRTH, the second by ACQUISITION. The first speaks of a multitude of "brethren," the second of a multitude of "virgins" (Rom. 8. 29. Heb. 2. 10. Rev. 14. 4). "For both He that sanctifieth and they who are sanctified are all of ONE, for which cause He is not ashamed to call them brethren." God has One Only-begotten Son—"The Son of the Father" (2 John 3)—but He has purposed to "bring many sons to glory," and has predestinated all whom He foreknew to be conformed to the Image of His Son. In this sense He—the Only-begotten—and they—"born from above"—are all of ONE, and so the redeemed are "brethren" of the Lord Jesus (see John 20. 17). Collectively, then, the "Holy brethren" (Heb. 3. 1) may be called, His "Sister."

But are they not also named, "The Bride, the Lamb's wife" (Eph. 5. 32. Rev. 19. 7)? And shall He not, in that day of the manifestation of the sons of God, declare, in the words of Abraham, "She is indeed My sister, the daughter of My Father, and she became My wife"? Blessed Truth! May our hearts feed thereupon with deep satisfaction and may they long for His appearing.

It is also encouraging to observe the wifely subjection of Sarah to Abraham. "Even as Sara obeyed Abraham, calling him lord." (I Pet. 3. 6). The allusion is to Genesis 18. 12. No mention is made of her incredulous laughter. The Holy Spirit inspiring Peter, led him to call atten-

tion only to the respect for her husband. It may be here remarked that Abraham was worthy of such respect. Can that be said even of Christian husbands? And do wives, particularly in the presence of their children and their friends, treat their husbands with becoming and loving respect? It is to be feared there is cause for much heart-searching in this matter.

But how much more should the believer reverence the Lord Jesus Christ! "He is thy Lord and worship thou Him" (Ps. 45. 11). "Jesus Christ is Lord" (Phil. 2. 11. Rom. 10. 9) "And why call ye Me, Lord, Lord, and do not the things which I say (Luke 6. 46). Not only reverence but obedience He requires. "Sara obeyed," and the Holy Spirit delights to record it. Should we grieve Him by failing to obey Him of Whom He testifies to our hearts?

This glad recognition of "lordship" led Sara to go with Abraham on pilgrimage and to **continue**. No separation did they know, except when there was failure in Egypt and Gerar, until the day of her death. All his gladness and all his sorrows she shared, and that without a murmur, so far as the record goes. Abraham was a voluntary exile, knowing, loving, and doing the will of God, and his wife was content with learning from him and doing his pleasure. A lovely picture of what a saint should be, since he has "come UNTO CHRIST without the camp, bearing His reproach (Heb. 13. 13).

Thus it was she became a partaker of the blessing promised to Abraham, for she was the mother of the promised seed. "In Isaac shall thy seed be called."

Yet Sarah was not faultless. She did not trust God fully (Gen. 18. 9-15). Hence her failure when she gave to Abraham a "secondary" wife in the person of Hagar her bond-maid, supposing the bond-maid's son would be reckoned hers. But in the over-ruling wisdom of God, this portion of history was used by the Holy Spirit as an allegory. In Galatians 4. 22-31 Sarah is set forth as a type of the heavenly Jerusalem, "which is free, which is the mother of us all." In this connection it is interesting to observe that the Bride, the Lamb's wife, is said to be the heavenly Jerusalem in Revelation 21. A city may be thought of as a place and also as the assembly of its citizens. This twofoldness is pictured in Sarah, first, as the wife of her "lord," and secondly, as the type of the city—Jerusalem which is above. She is also called the "free woman," a type of those justified and liberated by Christ (Gal. 5. 1).

\*He assumed that the fear of God was not in Gerar, but Abimelech seems to have recognised the voice of God.

(Continued on page 35)

## NOTHING.

A strange subject! And yet if this subject were rightly understood, it would be well. So long as men think they are "something", when they are "nothing" (Gal. 6. 3), they are in peril. But he who realizes that "all nations" before God, "are as nothing" (Isa. 40. 17), and that he personally is "nothing," and has "nothing," a true hope begins.

The Lord Jesus strikingly said, "The flesh profiteth **nothing**" (John 6. 63); whatever a man does, or says, he cannot make himself fit for God and heaven. Deep down in the heart there is pride that will not confess the facts of the case. How few have seen themselves in God's sight. Stripped of all tinsel, the soul has "nothing" in God's sight. He who has this experience may well be alarmed.

And it is important to remember something else. Ecclesiastes 5. 15 reminds us that a man can "take nothing of his labour" when he dies. He must leave everything! It is strange indeed that men are willing to go on in a world of uncertainty, a world of "nothing," nothing real, nothing permanent, nothing to satisfy the heart, when all the time there is a certainty, there is a security, there is a blessedness, "in Christ Jesus."

Let a sinner take his right place, and own himself a sinner, let him cry out under the burden of sin, let him feel his need of a Saviour—what will happen then? Scripture is not indefinite as to the answer, and the Holy Spirit is not slow to apply it to the heart of one awakened. When the load of sin seems too heavy, the Saviour's "Come unto Me" (Matt. 11. 28) is music to the heart. When the debtor realizes he has "nothing to pay," the Lord speaks of frank and full forgiveness (Luke 7. 42). Yes, it is for such that the Gospel has been graciously provided. It is an impressive fact that the Bible has not a single word to encourage the self-confident; all the invitations are worded to show grace to the unworthy. Think of a few Gospel declarations. "He hath sent Me to bind up the **broken heart**, to proclaim liberty to the **captives**, the opening of the prison to them that are **bound**" (Isa. 61. 1). "Bring in hither the **poor**, and **maimed**, and **halt**, and **blind**" (Luke 14. 21). Could anything be more repulsive and distressing to the one who vainly thinks he has "something." But could anything be more refreshing to the one who knows he has "nothing?" Truly, in this sense "He hath filled the hungry with good things; and the rich He hath sent empty away" (Luke 1. 53). Reader, if you are rich in your own self-righteousness, you too will be sent empty away.

Read Psalm 107, and you will find each part speaks of God's wonderful works to those who are in dire need, and none others. First we have the hungry and thirsty, then those that sit in darkness and the shadow of death, next those that draw near to the gates of death, and lastly those who are at their wit's end. The great peril today is that sinners do not see their utter need, and thus do not see the precious necessity of the death of Christ if any are to be saved. When we own, and feel, we are nothing, and can do nothing, Christ is the only Hope. Everything is a blank without Him. Ah, dear reader, how is it with you? Have you been brought to recognise this, and to seek Him?  
P.W.H.

## Question and Answer

No. 156.

Please explain 1 John 5. 16.

This difficult verse may not appear so hard to understand if it be taken simply as it stands. It is in a context dealing with prayer (verses 14 and 15). Here the word "ask" is "to make petition," as also in the verse before us, while in verse 15, the words, "we desire" are literally, "we have petitioned."

Here in verse 16, we have a case of two brethren in Christ, one of whom sees the other sinning, that is, continuing in a sin which is described as "not toward death." "Sin when it is finished, bringeth forth death" (James 1. 15). And again, "If ye live after the flesh, ye are about to die." (Rom. 8. 13. Lit.). Also some Corinthians actually "fell asleep" through failure (1 Cor. 11. 30), and we remember Ananias and Sapphira. All sin tends towards death, but the continued intercession of the Lord Jesus prevents.

Apparently, the brother in 1 John 5. 16, is either unconscious of his sin or in a low spiritual condition, or perhaps, even ignorant. A concerned brother "asks" (see above) and in answer to his prayer, God gives life. That assumes perhaps that a continuance in sin might lead to death if the brother is not prayed for, that he might repent.

Solemnly, though, there is sin unto death, that is, definitely toward death. But no one can actually know, in any particular case. The words, "pray for it," are more exactly, "ask (questions) concerning it," that is, "be inquisitive about it."

The general teaching is, be concerned about a brother's sin, but be careful not to assume that his sin will not be repented of. "Judge not."

The words of James 5. 14-16 are important in this connection.

**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.

**Suggested Daily Readings**

"IF THE LORD WILL."—MAY, 1953.

Day	READING		LEARNING	
	Isaiah	Galatians	Nehemiah	Philippians
1	45. 1-13	5. 13-26	9. 1	2. 1
2	45. 14-25	6. 1-18	2	2
3	46. 1-13	Eph. 1. 1-23	3	3
4	47. 1-15	2. 1-22	4	4
5	48. 1-22	3. 1-21	5	5
6	49. 1-12	4. 1-16	6	6
7	49. 13-26	4. 17-32	7	7
8	50. 1-11	5. 1-10	9	8
9	51. 1-8	5. 11-21	9	9
10	51. 9-23	5. 25-33	10	10
11	52. 1-15	6. 1-12	11	11
12	53. 1-12	6. 13-24	12	12
13	54. 1-17	Phil. 1. 1-14	13	13
14	55. 1-13	1. 15-30	14	14
15	56. 1-12	2. 1-13	15	15
16	57. 1-21	2. 14-30	16	16
17	58. 1-14	3. 1-11	17	17
18	59. 1-21	3. 12-21	18	18
19	60. 1-10	4. 1-11	19	19
20	60. 11-22	4. 12-23	20	20
21	61. 1-11	Col. 1. 1-15	21	21
22	62. 1-12	1. 16-29	22	22
23	63. 1-10	2. 1-12	23	23
24	63. 11-19	2. 13-23	24	24
25	64. 1-12	3. 1-11	25	25
26	65. 1-12	3. 12-25	26	26
27	65. 13-25	4. 1-18	27	27
28	66. 1-13	Thos. 1. 1-10	28	28
29	66. 14-24	2. 1-20	29	29
30	Jer 1. 1-19	3. 1-13	30	30
31	2. 1-13	4. 1-18	31	3. 1

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

3. Isa. 6. 1-4. Matt. 17. 1-8. John 1. 1-3, 14. 2 Cor. 4. 6. Rev. 4. 8-11.
10. Isa. 6. 5-10. Matt. 13. 10-17. John 12. 37-43. 2 Pet. 1. 9-11, 16-18.
17. Isa. 7. 14-15. Isa. 9. 6, 7. Matt. 1. 21-23. Gal. 4. 4-6. Acts 10. 36-43. Rev. 21. 3.
24. Isa. 8. 18. John 6. 37-40, 44, 45. John 14. 1-3. Rom. 8. 14-21. John 17. 1-11, 20-26. Heb. 2. 10-13.
31. Isa. 9. 1, 2. Matt. 4. 12-17. Acts 26. 18. Eph. 5. 8-13. Col. 1. 12-19. 1 Pet. 2. 9, 10.

**The Brides of Genesis—SARAH.**

(Continued from page 33)

Allusion has already been made to her personal beauty. This feature characterizes many of the brides of Scripture, and reminds of Psalm 45: "So shall the king greatly desire thy beauty." The saints are comely in the sight of God, but only because of the work of Christ. Soon shall come the time when they shall be manifestly like Him and bear His very image—the Image of Him Who is "Altogether Lovely."

Notes on Memorized Verses

NEHEMIAH, 9.

The wall of Jerusalem had been built, and the people had gathered "as one man" to hear the reading of the book of the Law, which deeply affected them and led to separation, confession, and acknowledgement of God's mercies.

1, "This month" the 7th month (see Lev. 23). A self-humbling. 2, Separation. A distinction between "the seed" and "strangers," which holds good today. 3, The word and worship. These are, or should be, inseparable. 4, 5, "Standing" to praise—reverence for the Name. 6, The Creator, the Preserver, the One only worthy of worship. 7, Divine election, calling, and giving. 8, A faithful heart, and a promise realised (cf. Rom. 4. 21). 9, Divine Compassion, and 10, Divine Might, for His own Name's glory. 11, God "for" and "against" (cf. Rom. 8 31). 12, Divine leading. 13, 14, Right, good, and true are God's judgments, laws, precepts and statutes (see Ps. 119 for these words). God gave. In this act of worship, all giving is ascribed to Him, though the recipients were so unworthy. 15, A gracious provision, and promise of possession. 16, Pride, hardness, deafness. Solemn sequence! 17, Stubbornness and discontent, yet God ever gracious, forgiving, and long-suffering. This God is our God. 18, 19, Idolatry under Sinai! Yet God, so provoked, was patient, continued to guide, and forsook not the people. 20, God gives what is needful for the whole man. 21, They lacked nothing. 22, 23, God keeps His promise. (see Gen. 15, 5). 24, 25, Victory, possessions, needs, all the gift of God, to their delight. He loves to bless (see Deut. 6. 10-12). 26, Disobedience, rebellion, rejection, a "down-grade movement." Turning against God is seen by a turning against His servants. 27, Chastisements, among His manifold mercies, with a view to bringing to repentance. 28, 29, Ingratitude. Man's heart, incurable. 30, Many years; God waits to be gracious. 31, Grace and mercy; therefore not consumed (see Lam. 3. 22). How humbling to a child of God! 32, Past mercies a plea for present pleading. 33, Just and right is God. Man is wicked. Herein He is justified (Rom. 3. 4). 34, All classes indicted. 35, Sin confessed, ingratitude mourned. 36, The possessors (verse 25) become servants. 37, The increase of the land transferred to the overlords. 38, The covenant written and sealed (see ch. 10. 28-39). Sad to say, Israel failed even in this, as subsequent history shows. Such is man!

JOB, 1.

Satan is still the accuser of the brethren. (Zechariah 3: 1. Revelation 12. 10). He has certain powers, but cannot exert them without the permission of the sovereign God. Satan is a creature, subject to the Creator. 1, "Perfect and upright." God's testimony (see v. 8) yet he failed, and should not we, under such testing? 2, 3, Family and possessions. Earthly greatness, yet, 4, 5, he had heavenly desires and a good conscience. 6, A solemn thought that Satan approaches God. 7, "To and fro," "up and down," restlessness; yet "in the earth," tempting men, and sometimes in heaven, slandering. How we need the Lord's intercession! 8, 9, A Divine question; the Satanic answer, so characteristic. 10, Yet Satan can speak truth 11, and lies. 12, A solemn permission, beyond our finite understanding, but God has an end (James 5. 11). 13-15, Domestic animals stolen, domestic servants slain, but Job hears the news, for one is spared to tell him. 16, 17, Painful

repetitions of violence and loss. 18, 19, A crowning blow—a climax—his loved family destroyed. Why was Satan allowed to use a wind? Is there not a parallel in Mark 4. 35-41? 20, Grief was sore, but he worshipped. 21, He Who gave is He Who takes away. His Name is blessed. 22, In all this. What a testimony by the Spirit!

Suggested Daily Readings.

"IF THE LORD WILL."—JUNE, 1953.

Day	READING		LEARNING	
	Jeremiah	1 Thesaalon'ns	Nehemiah	Philippians
1	2. 14-26	5. 1-28	9. 32	3. 2
2	2. 27-37	2 Th's 1. 1-12	33	3
3	3. 1-10	2. 1-17	34	4
4	3. 11-25	3. 1-18	35	5
5	4. 1-10	1 Tim. 1. 1-20	36	6
6	4. 11-18	2. 1-15	37	7
7	4. 19-31	3. 1-16	38	8
8	5. 1-13	4. 1-16	Job 1. 1	9
9	5. 14-31	5. 1-25	2	10
10	6. 1-17	6. 1-21	3	11
11	6. 18-30	2 Tim. 1. 1-18	4	12
12	7. 1-16	2. 1-13	5	13
13	7. 17-26	2. 14-26	6	14
14	7. 27-34	3. 1-17	7	15
15	8. 1-13	4. 1-22	8	16
16	8. 14-22	Titus 1. 1-16	9	17
17	9. 1-11	2. 1-15	10	18
18	9. 12-26	3. 1-15	11	19
19	10. 1-15	Philemon	12	20
20	10. 14-25	Heb. 1. 1-14	13	21
21	11. 1-13	2. 1-18	14	4. 1
22	11. 14-23	3. 1-19	15	2
23	12. 1-17	4. 1-16	16	3
24	13. 1-14	5. 1-14	17	4
25	13. 15-27	6. 1-20	18	5
26	14. 1-12	7. 1-17	19	6
27	14. 13-22	7. 18-28	20	7
28	15. 1-9	8. 1-13	21	8
29	15. 10-21	9. 1-14	22	9
30	16. 1-9	9. 15-28	2. 1	10

SPECIAL READINGS FOR THE LORD'S DAY.

- 7. Isa. 11. 1-3. Matt. 1. 1, 3. 13-17. John 1. 32-34. John 3, 31-36. Acts 10. 38.
- 14. Isa. 11. 4-9. Ps. 72. 1-8. Heb. 2. 14. Jer. 23. 5, 6. 2 Cor. 5. 24-28. 2 Thess. 2. 5-8.
- 21. Isa. 12. Ps. 21. 1-6. Luke 1. 67-89, 2. 25-32. Heb. 9. 24-28. Rev. 5. 8-13.
- 28. Isa. 14. 12-15. Prov. 18. 12. Luke 14. 7-11, 10. 17-20. Phil. 2. 5-13.

Correspondence from any Believers and Enquirers:— 61 Upton Lane, Forest Gate, E.7. Phone: Grangewood 4198. 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

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JULY, AUGUST, 1953

FREE

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**"The Lord will give strength unto  
His people; The Lord will bless  
His people with peace." Ps. 29. 11**

"Take no thought (be not anxious) for your  
life . . . Behold the fowls of the air . . .  
Consider the lilies of the field."

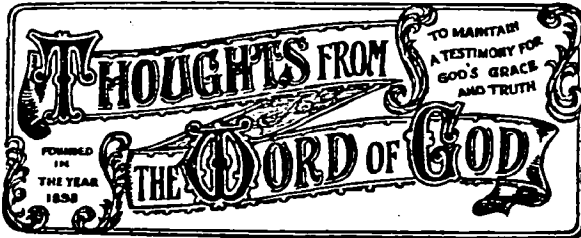
Matthew 6. 25-28.

Free from all worry and burdensome care,  
Free as the birds as they fly in the air;  
Bounteous, our Father in heaven doth feed,  
Giving to each of them daily its need.

Free as the flowers that bloom in the field,  
Beauteous in colour, sweet fragrance they yield.  
So we, our Father, in Thee would confide;  
Thou wilt not fail us, nay, Thou wilt provide.

Why should Thy people be troubled, downcast?  
He Who hath saved us will still hold us fast:  
Love that hath given will give to the end.  
Well may our praise to Thee ever ascend.

A.W.H.



### Words of Encouragement.

“I will bless the Lord at all times. Ps. 34. 1. “I,” who sought the Lord ; who, out of my poverty, cried to Him, and not in vain, for He heard and saved. O my soul, hast thou not abundant cause to say, “I will bless the Lord”? A broken heart and many afflictions may be thine, but He is nigh thee. “I will bless,” nor will I in fleshly indolence, keep silence. Shall I wait until I feel in a right mood? Nay, I will not depend on “frames and feelings,” but will seek to render that which is due unto the Lord. Whom else should I bless? Is it not He Whose eyes are upon me and Whose ears are open unto my cry, Who saveth, keepeth, redeemeth. “I will bless the Lord at all times,” whether it be summer or winter in my experience, whether I be in adversity or prosperity, when circumstances are trying and faith is sorely tested. “I will bless the Lord at all times.”

Poem to Help Christian Experience—198.

“He that loveth not knoweth not God, for God is love . . . Beloved, if God so loved us, we ought also to love one another.” 1. John 4. 8. 11.

My soul, what art thou giving  
In life, at home, abroad,  
Each day? How art thou living  
In sight of man—and God?

Say, is it love thou givest,  
Who hast received such love?  
In loving much, thou livest  
Like God, for God is love.

The Father is not sparing  
In love. Abundantly  
He loveth, all forbearing  
And patient is with thee.

For over thee His banner  
Is love. Love overflowed  
To thee. O see what manner  
Of love He hath bestowed.

Let fervent love outreaching  
Be shown at home, abroad;  
Thereby thou wilt be preaching  
Your perfect Father, God!

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matt. 5. 48.

## “LOVE”

In the first epistle of Peter

“Jesus Christ, Whom having not seen, ye love, in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.” (ch. 1. 7, 8)

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” (ch. 1. 22)

“Honour all men. Love the brotherhood. Fear God. Honour the king.” (ch. 2. 17)

“Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.” (ch. 3. 8)

“And above all things have fervent love among yourselves: for love shall cover a multitude of sins.” (ch. 4. 8)

“Greet ye one another with a kiss of love. Peace be with you all that are in Christ Jesus.” (ch. 5. 14)

The love of the Lord Jesus is the spring of love to the brethren, for “he that loveth Him that begat loveth him also that is begotten of Him.” Moreover, though He is at present unseen, yet through the faith of a believer, the eye of his soul—Christ is a Reality to Him, and the object of His heart’s love, and that love overflows to the saints. “For he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?” (1 John 4. 19. 20, 5. 1)

The love of the Lord Jesus is coupled with unspeakable joy, and that of the saints with peace (see first and last quotations above). Having dwelt upon the faith of the saint, which leads to the love of his Saviour, the apostle goes on to shew the need and nature of love to the brethren. That love is commanded by the Lord Jesus, and He expects His wishes to be regarded. He is the Great Example—“as I have loved you.”

The evidence of having obeyed the truth is not only the purifying of ones own soul, but of having “un-hypocritical” love of the brethren. I am not alone in possessing salvation; there are many beside me—a “brotherhood,” not of men as men, but of those “having been born again—by the word of God” (1. 23).

The command is to love (a strong imperative here) one another out of a heart “outstretchingly.” Isaiah (58. 10) uses a beautiful expression, which

may illustrate. "If thou draw out thy soul to the hungry." Not only does the Lord desire and command such love, but saints are hungry for it.

Honour men, honour the King, but fear God. This is all due from believers and will not be questioned. Any dispute can be left to "the men of this world." The behaviour of a saint will thus be seen by "them that are without." But there is a "within" and that is the believing "brotherhood," in other words, assemblies of saints. The command is "Be loving" or "continue to love" them, and is binding on each brother and sister.

This is something "above all things," an "out-stretching" love "unto yourselves." It has great power, for it can "cover a multitude of sins." Not to hide in a sinful way, for "he that covereth his sins shall not prosper," but love in action will prevent sins coming forth. One is ashamed to do or say wrong in the atmosphere of love such as should surround a body of believers. If sin breaks forth in a Church, it is probably because love is not in the ascendant, or is not "unfeigned."

Finally, having noticed the frequency of the expression, "one another," believers are instructed as to the manner of their greeting. The "kiss" is something "loving," indicative of true friendship, and is to be made up, as it were "of love." Where this state of things exists, will not the peace the apostle desired be with "all that are in Christ."?



### **He sat down on the right hand of the Majesty on high.**

**Hebrews 1. 3 ; 8. 1 ; 10. 12.**

What do these words imply concerning our Lord Jesus Christ? Of one thing we can be certain. There could be no higher exaltation.

He was called to this honour by His Father in resurrection, "Sit Thou on My right hand until I make Thine enemies Thy footstool," (Heb. 1. 13). And the second Psalm links this calling with the inheritance, the possessing of all nations, the possessing of the uttermost parts of the earth.

The previous expressions in this verse where the Lord is spoken of as being the effulgence (out-shining) of God's glory, and the express image of His Person (Substance), and upholding (sustaining) all things by the word (utterance) of His power, refers to His pre-existent glory; that which He was essentially in His Deity; the glory which He had with the Father before the world was, and

before He took upon Himself the form of a servant, and was made in the likeness of men.

This exaltation was on account of His redemptive work on the Cross, as the verse continues, "When He had by Himself purged our sins, or when He had made purification of sins (RV), He sat down on the right hand of the Majesty on High.

The Lord did not glorify Himself in this respect, He was found worthy (Rev. 5. 12), because He had finished the work which the Father gave Him to do (John 17. 4 ; 19. 30), and as it is also written, "After He had offered one sacrifice for sins for ever, sat down on the right hand of God." (Heb. 10. 12.)

Was it this exaltation that Lucifer, son of the morning, coveted when he said, "I will ascend into heaven," "I will exalt my throne above the stars of God," "I will sit also upon the mount of congregation," "I will ascend above the heights of the clouds," "I will be like the Most High," (Isa. 14. 12-14.)

The right hand is the place of honour and executive, all authority in heaven and in earth having been given unto Him (Matt. 28. 18-20). All judgment also, that all men should honour the Son even as they honour the Father (John 5. 21-23).

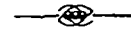
The expression, "the Majesty on high," emphasises the greatness and glory of God.

Such then is the exaltation of our Lord Jesus Christ, the One Who in love and pity came to seek and to save the lost, and for their redemption emptied Himself laying aside the glory and prerogatives of Deity, taking the form of a servant, and becoming obedient unto death even the death of the Cross (Phil. 2. 5-11).

Much more could be written, but words would fail to tell, for who can declare the glory and majesty that belong to the Lord?

Happy indeed are those who have been enlightened by the Spirit of God, to realise the condescension, and also the exceeding greatness of the Lord Jesus Christ; for as the Prophet reminds us, He dwells not only in the high and holy place, but with those also who are of a contrite and humble spirit, and who tremble at His word.

*R.L.W.*



Man's rejection should not encourage dejection—when cast out be not cast down—removal of worldly support may be a sign of God's approval.

To draw back from God's will is to draw away from Him—to desert Him is to assert self—to doubt grace is to flout grace.

*P.W.H.*

## YOUNG PEOPLE'S COLUMNS

**David the Shepherd.**

David looked after "those few sheep in the wilderness," as his brother called them. His father trusted them to his care, and David did not put his father to shame. He loved the sheep, and risked his life to save them from the claws and teeth of wild beasts. It was not for money, nor just as a duty, he did his work so faithfully. It was for love. So, when a lion and a bear took a lamb out of the flock, David "went out after him and smote him" and saved the lamb "out of his mouth." This was a brave thing to do, for he might have been killed; but David said, "The Lord delivered me out of the paw of the lion and out of the paw of the bear" (1 Sam. 17. 34-37).

Surely, you can see in David a picture of the Lord Jesus; Who said, "I am the Good Shepherd; the Good Shepherd giveth His life for the Sheep" (John 10. 11). Why did He die in place of the sheep? And who are the sheep? They are sinners, who are brought, by God's grace, to say, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53. 6). Now this dread weight of sins fell upon the Lord Jesus when He died on the cross. "Who His Own Self bare our sins in His Own body on the tree" (1 Pet. 2. 24).

David risked his life for love of his father's sheep. The Lord Jesus truly died because He loved His Father's sheep. They do not look like his sheep when they are in their sins; but when, by God's grace, they turn from their sins, and look to the Lord Jesus as the One Only Saviour (Acts 4. 12), they become part of the "one flock" (John 10. 16). Do you belong to this flock of Christ? Are you in His safe keeping?

**"The Shepherd and the Sheep."**

A message to the very young,

Young David kept his father's sheep,  
Fed them in pastures fair,  
And never would he fall asleep -  
So tender was his care.

He kept his watch and when, one day,  
A lion and a bear  
Came out and snatched a lamb away,  
Then did he bravely dare.

He ran upon those cruel foes,  
And saved the little lamb;  
And when against him they arose,  
He stood and overcame.

'Twas God Who made his arm so strong,  
His loving heart so brave,  
And filled his lips with thankful song  
To Him who loves to save.

David was like the Saviour dear,  
But HE once really died  
For all His sheep, to bring them near,  
Close to His Father's side.

All we, like sheep, have gone astray;  
'Tis true of lambs as well;  
Each loves to have his wilful way -  
A way that leads to hell.

And more than that, a cruel foe  
Would keep us in the road,  
That leadeth on to endless woe  
And far away from God.

But Christ, when Satan 'gainst Him fought,  
Stood firmly in the strife.  
Ah! what a precious gift He bought,  
'Tis everlasting life.

Would you not love, dear little child,  
To know this Shepherd strong,  
So pure and spotless, undefiled,  
And to His flock belong?

Only His precious, precious, blood  
Can make you pure and clean,  
And fit you for a holy God,  
And for the heavenly scene.

Come, then, and tell Him all your sin;  
Ask Him to bring you near,  
Make you a loving heart within,  
Filled with His love and fear.

Think not, when you for mercy call,  
That He will never heed  
The cry of one so very small,  
Ah! Yes! He hears indeed.

Then you shall truly know and say,  
"The Lord my Shepherd is,"  
And trust His leading day by day,  
On to the heavenly bliss.



## The "Alls" of Scripture.

Percy W. Heward

Children of God graciously made willing for all His revealed will, can indeed marvel at His love, and, owning themselves deserving of eternal punishment, yet beholding the infinite grace that has made them members of Christ for ever, may well rejoice to tell the glorious gospel of Christ. They see something of the awfulness of sin, and humbly, reverently, and solemnly, speak of that which God will do in judgment. A brusque manner, a mechanical accuracy, a cold indifference, a seeming lightness when dealing with eternal punishment,—how unholy are such characteristics, and how our hearts long to have fuller likeness to Christ in the handling of His truth.

Undoubtedly there will be saved a great number whom no man can number. Election is not a plan to save two or three. But universalism is not found in Scripture, and to declare it is to misrepresent God, and to delude men. We dare not speak or act or pray against the words of God nor can we find in the new life, and its desires, a rebellion against Him, but only a holy confidence in His perfect purpose. It is the flesh that rises up against God's judgment. The flesh may be disguised as universal love, but it is a self-assertiveness, that underestimates sin, and undervalues the precious work of the Son of God. As soon as our "feelings" take the place of God's own revelation, we have need to examine ours ways very earnestly.

Many who, by grace, accept Scripture readily and loyally, find their need for more prayerful study of the Holy Spirit's words "all" and "every." And the following thoughts may help them. When we read in the beginning of Scripture, "I have given you every herb bearing seed"—the same word as "all"—we realize that God refers to every kind of herb. When we come to the words near the opening of the later Scriptures, "He was troubled and all Jerusalem with Him," and again, "There went out to him . . . all Judea," we realize at once that there was not an untroubled

part of Jerusalem, and that all districts of Judea were represented. And thus one could go through the concordance. We reject the thought that expressions are mere hyperbole. The Holy Spirit uses the word rightly. The theory that "all" necessarily means "without exception" is a fiction: it signifies the completeness of that of which the context speaks. To explain a word without its context is to deny the full inspiration of Scripture. Who would object to the verse "God is a Spirit," because we read Christ cast out the spirits with His word," or oppose the expression "God is light," because it is written "I form the light," and "Thou hast prepared the light"? Indeed, God Himself has warned us against a universalizing of the word "All"—"When He saith, all things are put under Him, it is manifested that He is excepted, Which did put all things under Him" (1 Cor. 15. 27). This is the more remarkable, because the context there has been misused to spread universalism, and further, because we should have naturally said "Superfluous, when the word 'things' is added," ignoring the Greek idiom of verse 28 ("All thing; in all"). In like manner, when we find references to "all" as sinners, we never include the Lord Jesus. Universalism is based on a fictitious theory that a signification of a word in one context must be the same in every other. This is more evidently erroneous when a term is adjectival or pronominal, as the word "all."

And it may help readers to realize a related thought. If I say "I see you," I do not mean "your life"—I see your face. If it be said, "The English rule that country," not every Englishman is involved; or again, "The nation was steeped in iniquity" would not imply that there were no believers. Almost all words are used to describe the whole or a part or all sections of the whole, according to the context. "All nations" are blessed in Abraham's seed, i.e., representatives of all nations, as it is written, "out of every kindred, and tongue, and people, and nation" (Rev. 5. 9). We must compare Scripture passage with Scripture passage, and find, after prayerful meditation, the Holy Spirit's dictionary and commentary, if I may so express it, in the Scriptures themselves. It is easy to hurry, and have no time for humble thought, in the presence of God. Hence the spread of many saddening misinterpretations, often fascinating to the flesh. The meek are those whom God guides in judgment, and if we have no time to wait, and ponder His precious words, it is manifestly our own sinfulness that leads to misunderstanding. God is still graciously ready and willing to teach. Are we ready to be teachable?

Our beloved Lord went about the whole of Galilee, healing all manner of sickness (the usual word for "all") and they brought unto Him all sick people, i.e., all manner of sick people, and no disease baffled Him. The teaching is clear and we are praiseful (Matt. 4. 23, 24). So in 8. 16, the "all" that were brought to Him were healed, and He gave His disciples power over "all manner of sickness" (10. 1). Chapter 10. 22 does not signify that every individual would hate God's people: but all manner of men have shown their enmity (cf. 24, 9, all nations, and John 15, 19, the world). Matthew 17. 11 indicates "all manner of things." Thus we have no doubt as to the Holy Spirit's usage of the word elsewhere. Why should we alter it in this connection?

Many of the most "universal" expressions are employed of Israel—"all Israel shall be saved." It is therefore the more striking that the Holy Spirit emphasizes "The remnant shall return, even the remnant of Jacob, unto the mighty God" (Isa. 10. 21), and again, "I will pardon them whom I reserve" (Jer. 50. 20, Amos 9. 10). It is of this nation, too, that the Lord marks out one very definitely for eternal judgment (Matt. 26. 24, John 17. 12), and maybe Antichrist is of Israel (Ps. 50. 16-21, Dan 11. 37).

The "all" of Romans 3. 23 is definitely and grammatically linked with "being justified freely," and though others have sinned, only those believing into Christ are mentioned in this passage. Nor is it otherwise in 1 Corinthians 15. 22; only the death in Adam of those who become children of God is there before us. "As in Adam all die" is universally true, but 1 Corinthians 15 does not deal with the ungodly in this connection. "The dead" of verse 42 are not the unsaved dead, no limiting word is needed, the context gives the limitation. There is not a syllable about the resurrection of judgment (John 5. 29).\*

To read Acts 3. 21 without the descriptive words "which God hath spoken by the mouth of all His holy prophets since the world began," is to alter what He has written. And so is it throughout. Prayerfully read the context, and the answer will be graciously given again and again. We observe the words of Psalm 91. 11 "in all thy ways," and notice that they are missing in the record of Satan's quotation (Luke 4. 10). Thus we not only see the marvellous unveiling of the difference between faith and presumption, but also the Holy Spirit's witness against omitting certain words from a verse, and then misusing it. As to no other subject is this gracious warn-

\* Leaflets on Kindred Subjects gladly sent.

ing more needed than with respect to the error of universalism. And let an earnest exhortation be added against putting natural inclinations and feelings in the place of God's words. His arrangements in past history and present providence are a holy test for simple faith. The heart that says, "I would not do thus" as to the future will soon say, unless restrained by mercy, "I would not have done this in the past," or act thus in the present. But God is wiser than we are, infinitely wiser, and self's standard is altogether lower than His (Isa. 55. 8, 9). The contrast with infidelity is full faith, and there is no logical resting place in between.

Some may feel one hesitation still. If the word "all" is thus explained, what about "all" in such verses as Colossians 1. 16, and Hebrews 1. 3, or again in Philippians 4. 19? The heart may again find its resting place in the words of the Holy Spirit. There is no limiting context. So in 1 Corinthians 15. 51, the "we" gives the only restriction. The word is in the singular in John 6. 37, and there is nothing to explain EXCEPT that the Father giveth." So in Romans 10. 12, "That call upon Him" is the Holy Spirit's limitation: there is none else. Our hearts may well rejoice and be glad. Thus we can cast "all our care" (1 Pet. 5. 7) upon the Lord, for He is "the God of all grace" (verse 10), and He has given us all things that pertain to life and godliness (2 Pet. 1. 3), nor will He fail. The important point for each believer is this:—Dictionaries do not decide the meaning of a word but register it: the Holy Spirit's own use of words must be found by comparing Scripture with Scripture (1 Cor. 2. 13), prayerfully, humbly, quietly. Then will Divine light and blessing be granted, and those who have said, "Who shall roll us away the stone?" will look and see the stone has been rolled away—to the praise of the glory of God's grace.



**Inspired Words, Inspected.**

No. 24

**“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”**

2 Timothy 2. 24-26.

**AND (de);** but; conjunction; second word in sentence.

**THE SERVANT (doulon);** no article; noun, masc., accusative, being the subject of the infinitive verb “strive.” Lit. “a bond servant” such as Paul delighted to describe his relationship to Jesus Christ.

**OF THE LORD (kuriou);** no article; Genitive singular of “Kurios” (lord or master), a name of Christ.

**MUST (dei);** third person, present, singular, from “deo” (I bind). An impersonal form, meaning “it is binding on” (compare “doulos,” above), and so, “it is necessary.”

**NOT (ou);** negative particle, preceding “dei.”

**STRIVE (machesthai);** present infinitive from “machomai” (I fight). Translate, “It is necessary for a servant of the Lord not to fight.” Compare “strifes” in verse 23, where the word is from the same root—“machas.”

**BUT (alla);** strong adversative conjunction, meaning, “on the contrary.”

**BE (einai);** pres. infin. from “eimi” (I am); translate, “to be.”

**GENTLE (epion);** adjective, from “epios” (gentle). For the only other occurrence see 1 Thess. 2, 7.

**UNTO (pros);** lit. “towards,” a preposition.

**ALL (pantas);** adjective, “pas, pasa, pan,” (all); masc. plur. acc. form. “men” not in text. “Pros” with accusative has the thought of motion. Gentleness is to be a positive “going forth,” as it were, towards its objects.

**APT TO TEACH (didaktikon);** adjective, masc., sing. accusative, because qualifying “servant”; from didaktikos (able to teach), derived from “didasko” (I teach).

**PATIENT (anexikakon);** adjective, masc. singular, accusative, qualifying “servant”; from “anexikakos” (enduring, or patient with evil). Compounded of “anechomai” (I endure) and “kakos” (evil).

**IN (in);** preposition governing dative case.

**MEEKNESS (prauteti);** from “prautes” (meekness); dative, singular, feminine noun.

**INSTRUCTING (paideuonta);** present, participle, masculine, sing. acc. agreeing with “servant.”; from “paideuo” (I educate or instruct children), “pais” meaning “a child.” Opposers oft act as children, not properly brought up or trained.

**THOSE THAT OPPOSE THEMSELVES (tous antidiatithemenous).** Pres. participle masculine, acc. plural. Compounded of “anti” (against), “dia” (across) “tithemi” (I place, I set); therefore meaning, “I set myself against and across” or “I am adversely affected against.” The simple form of the verb is “antidiatithemai.”

**IF (me pote);** lit, “lest at any time,” but here having the sense, “whether perhaps.”

**GOD (ho Theos);** Masc. Noun and article. Nom.

**PERADVENTURE (the “perhaps” as above.)**

**WILL GIVE (doie);** Aorist optative, from didomi (I give); translate, “may give.”

**THEM (autois);** personal pronoun, dative plural, masculine; trans. “to them.”

**REPENTANCE (metanoian);** Noun, Feminine, Accusative, from “metanoia” (repentance); compounded of “meta” (after) “nous” (mind); “an after mind,” that is, a change of mind, indicating a fresh outlook, one in accord with God. This meaning—a change of mind—is seen in Romans 11. 29, where, however, the word is compounded of “meta” and “melomai” (I care for).

**TO (eis);** preposition, “into” or “unto.”

**THE ACKNOWLEDGING (epignosin);** noun, fem. Accusative because following “eis.” Compounded of “epi” (upon) and gnosis (knowledge); “a full or grounded knowledge.” No article.

**OF THE TRUTH (aletheias);** noun, fem, gen. no article.

**AND (kai);** conjunction.

**THAT (not in text).**

**THEY MAY RECOVER THEMSELVES (ananepsosin);** Verb, aorist subjunctive, from “ananepho” (to become sober again, to recover sobriety of mind). Error intoxicates, as does a love of being different, and opposing oneself to generally received truth.

**OUT OF (ek);** a preposition, governing genitive

**THE (tes);** Genitive, sing. fem. article.

**SNARE (pagidos);** fem. noun, genitive, singular from “pagis,” derived from “pegnumi” (to fix, fasten, make fast or firm). A snare is that which holds fast. One lexicon gives its meaning as “a snare for catching birds, perhaps a net thrown over one.”

**OF THE (tou);** gen. masc. article.

**DEVIL (diabolou);** Noun, gen. masc. from

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## THE BRIDES OF GENESIS.

### REBEKAH

#### Genesis 24

It has been remarked that the chronological order in which the six brides appear in this part of the Scripture shews a Divine arranging. The last three may each be paired with the first three, respectively. There are similarities, for example, between Eve and Rebekah, and these will be observed as we proceed. Briefly, Rebekah is one who was:—

- (a) Sought by a father,
- (b) Taught by a servant,
- (c) Brought to a son.

Isaac was the son of his father's love. "Take now thy son, thine only son, Isaac, whom thou lovest," were the words of God when He commanded Abraham to offer him as a burnt sacrifice. Who can conceive the Divine emotion accompanying the utterance of these words, so wounding to the heart of a father? Would not God, Himself the Father, feel deeply for Abraham, foreseeing the sacrifice of His Only-begotten, the Son of His love, in the fulness of time? He spared not His Own Son, but delivered Him up for us all (Rom. 8. 32). Who can measure the love of the Father in giving His Son, or that of the Son in His willingness to endure the cross, and to be numbered with the transgressors?

Obedient Isaac was all but slain by the hand of his loving father. The Lord Jesus "became obedient unto death, even the death of the cross." Abraham accounted "that God was able to raise up his son, even from the dead; from whence also he received him in a figure" (Heb. 11. 19). Likewise Adam, as we have seen, passed through a symbolic death and resurrection in his deep sleep and awakening. But the Lord Jesus was raised up from the very grave, in which He lay three days. "Christ died for our sins, according to the Scriptures, and . . . He was buried, and . . . He rose again the third day, according to the Scriptures" (1 Cor. 15. 3. 4).

Further, Abraham committed everything he had to Isaac, twice begotten—from death, as well as by birth (Gen. 24. 36). So God "The Father loveth His Son, and hath given all things into His hand." He sought a bride for his son from his own kindred, being determined not to take a wife from the daughters of the idolatrous Canaanites, among whom he dwelt. The Lord Jesus dwelt amid myriads of holy angels, yet He did not come to redeem them or take them to be His holy bride (Heb. 2. 16). The Church is above angels, for she is to be united for ever to the Lord of Hosts. Abraham therefore sent his

trusted servant a long journey in order to fulfill his purpose and his choice. Women of Canaan were set aside, and the thought of Isaac going back to Mesopotamia was abhorrent to Abraham. The "help meet" for his son must be willing to leave "all" for his sake. To experience his love and to share "the all" that Abraham had given him, she must go to him, not he to her. So also must the soul that would be saved go to the Lord Jesus, leaving the world behind, in the moral and spiritual sense. None who continue "in the world" can hold communion with the Holy One of God, the risen Lord and Redeemer; and a looking back thereto, as Israel to Egypt or Lot's wife to Sodom, will only result in coldness of heart toward Him Whose sacrificial love should beget a fervency of affection to Him. The faith of Abraham here shines out very brightly and was fully justified, but the Heavenly Father, **All-Knowing**, chose the church in Christ before the foundation of the world, to be the Bride, the Lamb's Wife, to share with Him "the all things" freely given (Rom. 8. 32) and to know His love (John 17. 23-26).

In the sending forth of the servant the work of the Holy Spirit would seem to be typified. The Lord Jesus indeed came to seek and to save that which was lost, whence is elected His church. But now, He having gone into heaven, the Holy Spirit has been sent forth by the Father to take out of the nations a people for HIS NAME (Acts 15. 14).

The charge of Abraham's servant, and one that was faithfully fulfilled, was to bring home a wife for the father's son. He was abundantly provided with gifts for her, as yet unseen and unknown by him. To him was committed the dispensing of them. Though apparently he was at one time Abraham's heir, yet he was in such full sympathy and fellowship with his wishes that he neither thought or spoke of, or acted for, himself in any way. One object he pursued, and that for the satisfaction of the one who had sent him. On arriving at the place where Abraham's kindred dwelt, he prayed, "O Lord God of my master Abraham . . . shew kindness unto my master Abraham." What unity of purpose is revealed in those words. His delight was the father's pleasure and the comfort of his son. Here is a faint picture of the Tri-une God acting in a wondrous harmony, perfect because of the eternal love subsisting between the Holy Persons of the Godhead. What encouragement to the heart of a believer to know a Tri-une, Omnipotent God is for him and that He has promised a perfecting of the good work begun in him! (Phil. 1. 6).

The Lord prospered the servant's journey.

Rebekah was marked out as the bride for Isaac, but she had yet to be won. The elect will be saved, but the experience of salvation is via a path predestinated by God. She must learn from the servant all that he could say about him, and in such language that her heart would assent to the truth told to her, yea, that love to the unseen one might be kindled. He would not eat until he had told his errand (v. 33). He spoke of the greatness of the father and his possessions, of his son and only heir, and of his oath to Abraham. He spoke of his prayer and its answer by means of a seemingly small incident—the kindness of Rebekah. God was sovereignly working, as the words of verse 50 declare, “The thing proceedeth from the Lord.”

The servant did more. He shewed and bestowed on Rebekah costly gifts, yet these were but an earnest of what awaited her should she heed the call to go with Eliezer to Isaac. Nor did he lay down his appointed task until he had brought Rebekah face to face with Isaac.

Is there not, in all this, a foreshewing of the work of the Holy Spirit? Ponder these words of the Lord Jesus, quoted fully, and the servant's obedience will be perceived as symbolising the operations of the Holy Spirit. “But the Comforter, Which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John 14. 26). “The Spirit of Truth, Which proceedeth from the Father, He shall testify of Me.” (John 15. 26). “Howbeit when He, the Spirit of Truth is come, He will guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will shew you things to come. He shall glorify Me: for He shall receive of Mine and shall shew it unto you. All things that the Father hath are Mine; therefore said I, that He shall take of Mine, and shall shew it unto you.” (John 16. 13-15).

Observe how the “all things” belong to Deity, in Tri-une blessedness; how the Holy Spirit takes a subordinate position for the accomplishing of the Divine purpose in this present age, even as the Lord Jesus was sent by the Father for the work of redemption “at the end of the age”; how the Spirit testifies of Christ, and does not speak of (or from) Himself; how He takes of the things of the Son and shews them to the elect; how He leads and guides them. It is through His gracious offices that souls are led to the Saviour. It is He Who presents Him to the eyes of the heart, and causes the longing to know and love and trust Him.

We read further that the Holy Spirit of promise is the Earnest of our inheritance, and in Him we are sealed until the day of redemption (Eph. 1. 14, 4. 30). Herein also may be recognised a certain parallelism between the work of the Spirit of God and that of Abraham's servant. It is interesting, moreover, to read in the parable of Luke 14, that one Servant was sent forth to call bidden ones to the great supper. That One could compel to come in (v. 23), for it is only the Holy Spirit Who can draw with “blessed compulsion.”

Continuing our meditations, having seen how the father sought, and the servant taught, let us see how Rebekah responded. She was a fair one, a virgin, but was she preserved for Isaac? That could only be proved by her answer to the question, “Wilt thou go with this man?” Recollect she had only heard about his master (v. 65), although she had received visible tokens of his greatness. To take a long journey with such an object set before her, and in company with a man she had not previously met, required purpose of heart and complete confidence. Did she possess these? The simple reply, “I will go” overcame all objections from others and revealed a heart free from doubt. Such faith was amply rewarded. The journey was undertaken and the desire of her heart was attained. “Isaac lifted up his eyes and saw” and “Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.” The servant made him known in answer to her question, “What man is this?”, and “told Isaac all things that he had done.” And there we leave him, for his work was accomplished now that he had brought the two face to face. We hear no more of him. The persons before us are a bridegroom and his bride. “And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.”

How this recalls the words of Song 1. 4. “The King hath brought me into his chambers: we will be glad and rejoice in thee: we will remember thy love more than wine.” But since a sense of His love is such a comfort to His saved ones, is their love to Him as refreshing to His loving heart?

We have now traced something of the delightful allegory to be seen in this true historical record of a bride sought and brought to a father's only son. We have seen how the work undertaken by the servant was not forsaken, but was consummated in the holy union of a predestinated bride with a bridegroom. Thus, it is the Holy Spirit's loving will to effect the union of an elect soul to

(Continued on page 47)

## The Coming of Christ.

The most glorious coming and appearance of the Son of God may well be reckoned in His people's glory. For their sake He came into the world, suffered, died, rose, ascended; and for their sake it is that He will return. To this end will Christ come again to receive His people unto Himself, that where He is, there they may also be. The Bridegroom's departure was not upon divorce. He did not leave us with a purpose to return no more. He hath left pledges enough to assure us to the contrary. We have His word, His many promises, His ordinances, which shew forth His death till He come; and His Spirit, to direct, sanctify, and comfort, till His return. We have frequent tokens of love from Him, to shew us He forgets not His promise, nor us. We daily behold the forerunners of His coming, foretold by Himself. We see the fig-tree putteth forth leaves, and therefore know that summer is nigh. . . . Let the saints lift up their heads, for their redemption draweth nigh. Alas, fellow Christians, what should we do if our Lord should not return? What a case are we here left in? What! Leave us in the midst of wolves, and among lions, a generation of vipers, and here forget us? . . . This is like our unkind dealing with Christ, who, when we feel ourselves warm in the world, care not for coming to Him; but this is not like Christ's dealing with us. He that would come to suffer, will surely come to triumph. He that would come to purchase, will surely come to possess. . . . Our abode here is short. If He had staid on earth, what would it have been to enjoy Him for a few days, and then die? . . . What a day will that be, when we who have been kept prisoners . . . by the grave, shall be fetched out by the Lord Himself!

And now, Christians, shall we not put up that petition heartily, "Thy Kingdom come"? The Spirit and the bride say, Come; and let him that heareth, and readeth, "Say, Come." Our Lord Himself says, "Surely, I come quickly, Amen: even so, come, Lord Jesus."

Richard Baxter, 1615-1691

## Question and Answer

No 157.

Please explain Ezekiel 37. 19.

On the death of Solomon and the accession of his son Rehoboam, there became a division between the two tribes of Judah and Benjamin and the rest of the nation. The former are usually

described as "Judah," and the remaining ten tribes as "Israel," and sometimes "Ephraim." There was antagonism between them until Israel was taken captive by Assyria (2 Kings 17. 5, 6). Later came the captivity of Judah. There has been no united kingdom since, but God has decreed that all Israel; scattered over all the earth, will be gathered (Jer. 31. 10) and their kingdom restored (Ezek. 37. 22) as one.

As the two sticks, placed together and grasped by the hand of the prophet, that the exact place of union could not be seen, so will it be when God takes in hand the restoration of His earthly people.

A warm, living grip ensured the one-ness of the sticks. So the mighty grasp of the hand of a living, loving God, will ensure the unity of the saved nation.

There is a lesson for believers also in this. Their "one-ness" may not be apparent, but since "all His saints are in Thy hand," the unity is a fact. May there be a manifest unity, as saints are brought to a more real experience of the living power of God's right hand. Observe, the seven stars, symbolising the seven messengers of the church, were in the risen Lord's right hand. The assemblies were in separate cities, but in doctrine and practice regarded as in unity.

## Inspired Words, Inspected. No. 25

(Continued from page 43)

(diabolos); compounded of "dia" (across) and "ballo" (I cast or throw). The meaning is one who casts across, that is, places a stumbling block in the way or otherwise hinders progress by obstructing the path.

WHO ARE TAKEN CAPTIVE (ezogremeñoi); perfect passive participle, masculine, nom., plural, from "zogreo"; compounded from "zoe" (life) and "agreuo" (to take in hunting). Hence the word means, "the ones having been captured alive."

BY (hup'); preposition "hupo" (lit. "under") but used to express agency or instrumentality when followed by genitive.

HIM (autou); personal pronoun, masc. gen. sing.

AT (eis); preposition, "into."

HIS (ekeinou); demonstrative pronoun, masc., gen. singular, meaning "That One."

WILL (to thelema); Neuter article and noun, accus. Translate, "out of the snare of the devil who have been taken alive by him into the will of That One." (Lit.)

**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.



**The Brides of Genesis—REBEKAH.**

(Continued from page 45)

Christ, and of the whole church to Him, to the glory of God the Father (Gal. 1. 4. 5).

Of the servant we hear no more, but of the Holy Spirit we read, "That He may abide with you for ever." May each saint, young and old, know more and more of His power in the life. "But ye have an Unction from the Holy One and ye know all things . . . But the Anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the Same Anointing teacheth you of all things, and is Truth, and is no lie, and even as It hath taught you, ye shall abide in Him." (1 John 2. 20. 27).

**Suggested Daily Readings.**

"IF THE LORD WILL."—JULY, 1953.

Day	READING		LEARNING	
	Jeremiah	Hebrews	Job	Philippians
1	16. 10-21	10. 1-14	2. 2	4. 11
2	17. 1-18	10. 15-27	3	12
3	17. 19-27	10. 28-39	4	13
4	18. 1-12	11. 1-16	5	14
5	18. 13-23	11. 17-29	6	15
6	19. 1-15	11. 30-40	7	16
7	20. 1-18	12. 1-13	8	17
8	21. 1-14	12. 14-29	9	18
9	22. 1-12	13. 1-14	10	19
10	22. 13-30	13. 15-25	11	20
11	23. 1-12	James 1. 1-12	12	21
12	23. 13-27	1. 13-27	13	22
13	23. 28-40	2. 1-12	28. 1	23
14	24. 1-10	2. 13-26	2	Col. 1. 1
15	25. 1-14	3. 1-18	3	2
16	25. 15-26	4. 1-17	4	3
17	25. 27-38	5. 1-9	5	4
18	26. 1-11	5. 10-20	6	5
19	26. 12-24	1 Pet. 1. 1-12	7	6
20	27. 1-11	1. 13-25	8	7
21	27. 12-32	2. 1-12	9	8
22	28. 1-16	2. 13-25	10	9
23	29. 1-14	3. 1-12	11	10
24	29. 15-32	3. 13-22	12	11
25	30. 1-11	4. 1-8	13	12
26	30. 12-24	4. 9-19	14	13
27	31. 1-14	5. 1-14	15	14
28	31. 15-26	2 Pet. 1. 1-11	16	15
29	31. 27-40	1. 12-21	17	16
30	32. 1-15	2. 1-22	18	17
31	32. 16-29	3. 1-18	19	18

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

5. Isa. 22. 20-25. Zech. 9. 9, 10, 10. 4. Luke 1. 32, 33. Rev. 3. 7. 1 Tim. 6. 13-16.
12. Isa. 25. 6-9. Hos. 13. 14. Acts 2. 29-37. Rev. 1. 17, 18, 6. 17, 21. 4.
19. Isa. 35. Mic. 5. 4. Luke 7. 19-22. Acts 3. 18-21, Rev. 21. 3-5.
26. Isa. 40. 3-11. Mark 1. 1-11, 13. 28-37. 1 Pet. 1. 23-35. Rev. 22. 12.



**Notes on Memorized Verses**

**JOB 2**

2, Satan is the adversary. (Zech. 3. Rev. 12). "Up and down," "to and fro"—a restless spirit. 3, "Hast thou set thine heart." God's unchanged testimony to, "My servant." 4, Satan's challenge contained a slander. Thus he traduces every saint. 5, "He will curse Thee." Satan pretends to know hearts, but only God *Knows*. Satan's is often a guess and a wish (cf. Luke 22. 31). 6, God is Sovereign—Satan is subject. 7, Not God's hand, but Satan's, dealt the blow. 8, Dreadful irritation of the skin—head to foot; no rest or peace. 9, His wife's lack of sympathy—an added burden

from one who should be a "help meet." 10, A mild reproof. "He sinned not with his lips," but was there some failure within? 11, Three friends come to "be-moan" and "comfort", but 12, are deeply distressed at his disfigurement. 13, "None spake a word." Sympathy often hinders words.

## COLOSSIANS I

1, God's will. How deeply Paul realised the sovereignty of the Divine will. 2, "In Colosse," but "In Christ." 3, Thanksgiving for saints makes prayer for them the sweeter. 4, 5, Faith, hope, and love—"these three." The Gospel is Truth, but is proclaimed that is may be heard. 6, Not only "to you," but "in all the world." It is "present," "fruit bearing and increasing"; the same words occur in verse 10. 7, Heard and known through "a faithful minister of the Christ." 8, *Spiritual* love, see v. 4. 9, Prayer and petition; His will (v. 1); *spiritual* understanding. 10, The Walk. (cf. 1 Thess. 4, 1) Fruit and increase (v. 6). In all power being empowered. For what? Patience, long-suffering, and joy. 12, *The Father* hath made us "sufficient." 13, The kingdom is of "*The Son* of His love. Saints have been rescued and transferred from darkness to light. 14, "We have," not hope to have, redemption and forgiveness (see 2, 13). 15, "The Image of the Unseen God" (cf. John 14, 9) "Firstborn of all creation." He is not hereby described as a creature, for, 16, In Him all things were created, through Him and with a view to Him. 17, Before all—He is God. "All things have stood together," in Him. Clearly His Deity shines forth. 18, He is Head of the Church. The Creation and the new Creation are His. 19, "All the fulness was pleased to dwell in Him" (Lit.) (cf. 2, 9). 20, "The blood of His cross" the cause of peace and reconciliation, even for, 21, aliens and enemies in mind. 22, "The body of His flesh"; v. 20 tells of His blood (see Heb. 10, 10 and 13, 12). 23, If ye continue (cf. Heb. 3, 6, 14). Our salvation does not depend on our continuance, but the proof and enjoyment thereof does. 24, The suffering of Christ vicariously was His alone, but His sufferings are a legacy, to be "filled up" by His saints. (see Phil. 1, 29 and 3, 10). 25, "I became a minister" (see v. 23). 26, The mystery (see Rom. 16, 25, 26 and Eph. 3, 1-10). 27 "God willed" (see v. 1). 28, "We preach a Person". Warning, teaching, with a view to "perfection" or bringing to a goal. 29, Wearisome toil and agonising. Paul's ministry was no light task.

## COLOSSIANS 2

1, It is well that saints should realise the travail of the souls of ministers, but how rare is such "conflict." 2, Comfort of heart, assurance of understanding, grounded knowledge. 3, All . . . hidden away in Christ. We have no lasting treasure elsewhere. 4, Lest . . . a "reasoning-aside" by "persuasive reasoning." 5, "Order" or arrangement. There should be nothing haphazard in a "House of God." 6, "As . . . so," that is, by faith. 7, Rooted, because a plant; founded, because a building (cf. 1 Cor. 3, 9. Eph. 3, 17). 8, "Spoil," that is, lead away as booty. Philosophy, empty deceit, tradition of men, elements of the world. Beware! A needed exhortation today. 9, Bodily-ly. "God was in Christ." The word became flesh." 10, "And" joins "ye" to "Him." 11, *Spiritual* circumcision is of "the body of the flesh". 12, Baptism is the burial of the whole body, but there is an emersion as well. 13, "Quickening" and "forgiveness" go together. 14, The Law's claims fully met. 15, Satan

and his hosts were triumphed over by the Cross. 16, The ordinances were dealt with by the work on the cross. (v. 14). 17, We have the Substance of which the ordinances were a shadow. 18, "Let no man" (see vv. 4, 8, 16) "Beguile" is rather "arbitrate against." Here is a warning against human or demonic religion. 19, Apart from the Head no nourishment and no increase. Are we holding to Christ?

## Suggested Daily Readings

"IF THE LORD WILL."—AUGUST, 1953.

Day	READING		LEARNING		
	Jeremiah	1 John	Job	Colossians	
1	33.	1-11	1. 1-10	28. 20	1. 19
2	33.	12-26	2. 1-17	21	20
3	34.	1-11	2. 18-29	22	21
4	34.	12-22	3. 1-12	23	22
5	35.	1-11	3. 13-24	24	23
6	35.	12-19	4. 1-9	25	24
7	36.	1-13	4. 10-21	26	25
8	36.	14-32	5. 1-21	27	26
9	37.	1-10	2 John	28	27
10	37.	11-21	3 John	32. 1	28
11	38.	1-13	Jude	2	29
12	38.	14-28	Rev. 1. 1-20	3	2. 1
13	39.	1-18	2. 1-17	4	2
14	40.	1-16	3. 18-29	5	3
15	41.	1-18	3. 1-13	6	4
16	42.	1-22	3. 14-22	7	5
17	43.	1-18	4. 1-11	8	6
18	44.	1-10	5. 1-14	9	7
19	44.	11-19	6. 1-17	10	8
20	44.	20-30	7. 1-17	11	9
21	45.	1-5	8. 1-13	12	10
22	46.	1-12	9. 1-21	13	11
23	46.	13-28	10. 1-11	14	12
24	47.	1-7	11. 1-19	15	13
25	48.	1-17	12. 1-17	16	14
26	48.	18-35	13. 1-18	17	15
27	48.	36-47	14. 1-20	18	16
28	49.	1-13	15. 1-8	19	17
29	49.	14-27	16. 1-21	20	18
30	49.	28-39	17. 1-18	21	19
31	50.	1-16	18. 1-10	22	20

## SPECIAL READINGS FOR THE LORD'S DAY.

2. Isa. 40. 12-17, 25. 26. John 1. 1-5, 10-14, 17. 5. 22-24, Heb. 1. 1-4.  
 9. Isa. 42. 1-4. Matt. 12. 14-21, 17. 1-8. 2 Pet. 1. 16-21. Heb. 3. 1-6, 12. 1-3.  
 16. Isa. 41. 4, 48. 3, 5, 12. Ps. 90. 1, 2. John 1. 1-8. Rev. 1. 8, 17, 18, 20, 13, 16.  
 23. Isa. 45. 20-25. Ps. 22. 27, 28. Rom. 14. 10-12. 1 Cor. 15. 20-28. Phil. 2. 5-11.  
 30. Isa. 49. 1-6. Matt. 1. 20-23. Luke 2, 25-32. John 13. 31, 32, 17. 1-5.

Correspondence from any Believers and Enquirers:—  
 61 Upton Lane, Forest Gate, E.7.  
 Phone: Grangewood 4198. 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. 53. Nos. 9 & 10

SEPTEMBER, OCTOBER, 1953

FREE

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“For Thou art great, and doest wondrous things: Thou art God alone.”

Psalm 86. 10.

“There shall come in the last days scoffers

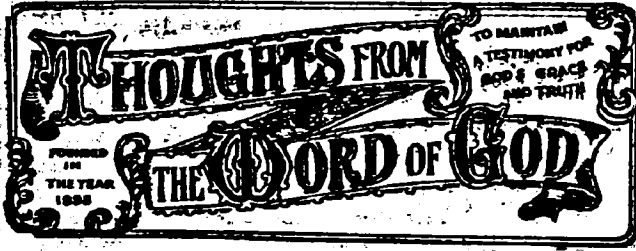
2 Peter 3. 3.

The heav'ns God's power and might proclaim,  
The earth His wisdom shows:  
Great is His glory, great His name;  
No man by searching knows.

And will not seek the Lord.  
Exalt themselves, though weak and frail,  
Deny His precious word,  
God is so great, yet men assail,

O let us all, who know His love  
Show daily forth His praise,  
As we His lovingkindness prove  
Through all our earthly days.

A.W.H.



## Words of Encouragement.

"My heart trusted in Him . . . my heart greatly rejoiceth."

The child of God whose heart reposes in simple faith upon his Heavenly Father will experience a like simple heart-joy in Him. God is his Strength; that is inward (Eph. 3. 16. Col. 1. 11). God is his Shield; that is outward, and this twofoldness of the Divine energy is known by faith, which can say, of God, my strength and my shield. "I am helped; therefore . . ." When there has been the consciousness of heavenly encouragement, should it not be gladly acknowledged? "And with my song will I praise Him," the Comforter.

Further, the saint is not alone in his experience; he rejoices that others also know "the Lord is their strength," yea, "the strength of salvations." (v. 8, margin) and that of His Anointed. All that comes to the believer is through Christ. Let our "hearts greatly rejoice."

Poem to Help Christian Experience—199:

"Rooted and grounded in love."

Eph. 3. 17.

I was once but dry and rootless,  
 Ah unlovely, death was reigning.  
 Could I other be than fruitless,  
 My Creator's will disdaining,  
 Going on to doom,  
 Everlasting gloom?

By His Sovereign mercy granting  
 Grace, and heav'nly life supplying,  
 I am now the Father's planting,  
 Rooted, living, never dying,  
 Rising in "that day."  
 And to live for aye.

Let me as a palm tree flourish,  
 Ever fruitful, ever vernal.  
 May the living waters nourish  
 Still His plant. It's streams eternal  
 Rise in heaven above—  
 God's unchanging love!

"And whosoever liveth and believeth in Me shall never die. Believest thou this?"

John 11. 26.

## Righteousness and Salvation in Isaiah.

"In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." (26. 1, 2)

"The Lord is exalted; for He dwelleth on high: He hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times and strength of salvation; the fear of the Lord is His treasure." (33. 5, 6)

"Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." (45. 8)

"My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and on Mine arm shall they trust . . . My salvation shall be for ever, and My righteousness shall not be abolished . . . But My righteousness shall be for ever, and My salvation from generation to generation." (51. 5, 6, 8)

"Thus saith the Lord, Keep ye judgment and do justice, for My salvation is near to come, and My righteousness to be revealed." (56. 1)

"And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloke." (59. 16, 17)

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (61. 10)

"For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." (62. 1)

"Who is This, That cometh from Edom, with dyed garments from Bozrah? This That is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, might to save." (63. 1)

## “THE LAMB OF GOD”

### In The Book of Revelation

Of the thirty-one occurrences of this Name of the Lord Jesus—“The Lamb”—in the New Testament, twenty-nine are in John’s writings; once it is mentioned by Peter, and Luke quotes Isaiah 53, and the verse read by the Etheopian eurch (Acts 8. 32. 33).

John records the witness borne by John the Baptist. “Behold the Lamb of God, which taketh away the sin of the world” (John 1. 29) “And looking upon Jesus as He walked, he saith, Behold the Lamb of God.” In this twofold testimony, The Great Antitype of the Sin-Offering, and of the Burnt Offering is seen. The order is that in which the anxious sinner apprehends his Saviour; first, as His Substitute—“Who His Own Self bare our sins in His Own Body on the tree” (1 Pet. 2. 24); and, secondly, as His Righteousness—“As He walked”—for the legs of the burnt offering were washed in water, so shewing forth the purity of the Saviour’s pathway on the earth.

Peter emphasises the redemption effected by the Lord Jesus. “Ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a Lamb without blemish and without spot.” (1 Pet. 1. 18. 19). The testimony of two men is true, and it is significant that these two apostles, who were so much together, should be one in their witness to the vicarious atonement of the Lord Jesus Christ.

The remaining twenty-seven references are also by John—in the Book of Revelation, and therein we find the Lamb in the midst of heavenly glory—“A Lamb as It had been slain,” and yet living, though bearing the marks of the sufferings, marks which were visible (ch. 5, 6). Does it not gladden the heart to know that Such an One, Who redeemed by His blood, is in the midst of the very throne of God? Shall any elect one, then, ever come into condemnation, or the saved ever forget what it cost their Saviour to redeem them? The throne of God is a “throne of grace.”

Four times is He spoken of as the Lamb slain (chs. 5. 6. 9. 12, 13. 8), and in heaven holy beings speak of His precious blood, as redeeming (ch. 5. 9) as cleansing (ch. 7. 14) and as being that by which the saints overcome the Evil one (12. 11), such power is there in the blood that speaketh better things than that of Abel. Eternity will never efface or erase its memory, for did not Christ, “by His Own blood enter into the holiest,” “into heaven itself now to appear in the presence of God for us?”

Thrice is the Lamb seen in marriage relationship to His church (chs. 19. 7. 9, 21. 9), for she is His,

first by eternal choice, and then by redemption. Hence, she is the bride, the Lamb’s wife. As Ruth was purchased by Boaz, so Christ, the Lamb of God, has acquired a Bride for Himself. (see Ephesians 5). But the Church is composed of individuals, each being dear to Him, and so twice are there certain ones spoken of being “with Him,” the Lamb (ch. 14. 1, 17. 14). They are redeemed (ch. 14. 3. 4), and are “called and chosen and faithful” (ch. 17. 14).

Perhaps the most important point to notice is that the Lamb is seen in closest association with God and His throne. Six times is this connexion stressed. The saved multitude cry, “Salvation to our God Which sitteth upon the throne, and unto the Lamb.” The redeemed are “firstfruits unto the Lamb.” “And I saw no temple therein; for the Lord God Almighty and the Lamb are the Temple of it.” Notice, “temple,” not “temples.” “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the Light thereof.” “And He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” “And there shall be no more curse: but the throne of God and of the Lamb shall be in it.” (chs. 7. 10, 14. 4, 21. 22. 23. 22. 1. 3).

From all these Scriptures, surely but one inference can be drawn. The Lamb is equal with God. **He is God.** Redemption, salvation, and future glory are procured by the sovereign mercy and acting of the Triune God.

And how solemn to think of the wrath of the Lamb, and His triumph over all His enemies! (chs. 6. 16, 14. 10, 17. 14). But shall not believers bless Him for the precious prospect before them in chapter 7. 17? “For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”

Truly, “The Lamb is all the glory of Emmanuel’s land.”



## FOUR HUNGRY MEN

Samaria was the chief city of the Kings of Israel. These kings were often very bad men, led their people astray, and "made Israel to sin." Sometimes God let their enemies come upon them to punish them, and once the King of Syria came with many soldiers and camped all round Samaria so that the people could not get out. As the siege lasted long, there came a time when there was nothing to eat. All "this evil was of the Lord" as His prophet said, but God was full of pity for their misery, and in a wonderful way saved them from being starved.

Just outside the city gate sat four lepers. They, too, were very hungry. "Why sit we here until we die?" said they one to another. It was no use going into the city, for they would only die; and if they stayed where they were, they would die. "Let us fall unto the host of the Syrians. If they save us alive, we shall live; and if they kill us, we shall but die." How sad their state, and how hopeless! And all because they did not know there was food in plenty near by.

Yet to their great surprise, where they thought to see enemies, "Behold, there was no man there," but they found very much food, and clothes, and treasures. How was this? Because God had been there with His army, and the Syrians heard the noise, though they did not see God's horses and chariots. "Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life."

Now, these four hungry men had plenty to eat and drink, and when they had enough, they went into two of the tents, and took for themselves gold and silver and clothing, "and went and hid it."

But all this while, the people in Samaria were hungry, for they knew nothing of the plenty that was close at hand. Then these four lepers "said one to another, We do not well: this day is a day of good tidings, and we hold our peace: . . . now therefore come, that we may go and tell the king's household." They did so, and no one believed them; but one of the servants said, "Let us send and see." Then the king said, "Go and see," and the servants found that what the lepers had told them was true. So all the people went and shared in the food and other good things left by their Syrian foes.

Now God's servant, Elisha, had told the King and people the day before, there would be much food for them the next day, but one of the King's "lords" did not believe and mocked Elisha. His end was sad. The man of God had said to him, "Behold, thou shalt see it with thine eyes,

but shalt not eat thereof. And so it fell out unto him: for the people trod upon him in the gate, and he died."

What an interesting story! True, but are there not some lessons for us to learn about God's way of Salvation? Yes! Let us put them down in order.

1. The people inside, and the lepers outside the city were nearly starving, and that because of their sins against God. They were in great misery and death seemed near.
2. They did not know that all they needed was at hand, and free, by God's mercy.
3. They thought their enemies were still around them, and feared to go outside the city.
4. The good tidings brought by the lepers were :
  - (a) Their foes were gone.
  - (b) There was food and drink in plenty.
  - (c) There were clothing and riches to be had freely.
5. When the good news was believed, the people enjoyed these good things. They had nothing to do but take freely what God had provided.

Now the "Gospel" means "Good Tidings," because it tells us that the Lord Jesus, by dying on the Cross, has overcome all that was against His people, and has put away their sins by giving His precious blood.

Sinners, such as you and I by nature, are like those lepers, hungry and hopeless. They are unclean through sin, and in need of food and clothing for their souls. Many do not feel this need, and do not believe the words of the Gospel when they are spoken. If they go on thus, they will find that, after death is the judgment.

Dear young friends, these lepers did nothing to save themselves. **All was done for them.** They went forth not knowing how they would fare, but God had mercy on them, and met all their need.

So may you have faith in God, believing the glad tidings, and come to the Lord Jesus. In Him there is all you need, food for your soul, a robe of righteousness, and riches in glory. The lepers did not lose their leprosy, but the blood of Jesus Christ, God's Son, cleanseth from **all** sin. But, when you are saved, dear child, you can, like them, tell others about the Saviour, and that is "good news" indeed.

There are many, in lands far away, who are hungry and thirsty in their souls, but know nothing of the Saviour, Who alone can satisfy them. Perhaps, some who read these words and find the Lord Jesus as their own Saviour and Lord, may be led to say like the lepers, "This is a day of good tidings . . . Now therefore come, that we may go and tell." God grant it may be so!



**“The Love of Christ”  
“The Fullness of God”**

Ephesians 3. 19.

These two phrases may be regarded as key-notes of this Epistle. All God's word is precious, but it may be the Holy Spirit will be pleased to make these familiar words a particular blessing to readers and writer in meditating on them.

Think of the love of our God. In Chapter one, it is **predestinating love**, the love of the Father having marked out a great multitude whom no man can number, with a view to sonship and to the partaking of all spiritual blessings in the heavenlies in Christ. The Father's loving will cannot be turned from His gracious purpose, that is to “grace” us in the “Beloved.” Yes, in the Beloved, His own glorious Son, His only Son. How much it cost the Father to give His only-begotten Son, that the world through Him might be saved!

In chapter two, it is **quickenning love**. Again, it is the **Father's love** that is before us. We were **dead** in trespasses and sins, yet **actively engaged** in fulfilling the desires of the flesh and of the mind and were by nature the children of wrath, even as “the rest”—the “left ones.” Who could meet the deep need of such sinners and cause them to live? Only He who is rich in mercy, for His great love wherewith He loved us. He has not passed us by, but has spoken the word in power, “Live.” As to Israel, “I said to thee when thou wast in thy blood, “Live.” Yea, I said unto thee, . . . “Live”; and this when polluted, and cast out to the loathing of the person. But God Himself passed by and said, “I looked upon thee, and behold, thy time was the time of love.” None else pitied—None else had compassion, but only the God of Infinite Grace. Truly, “God so loved” and He loveth.

In chapter five, it is the **Sacrificial or Atoning love** of Christ. A love that gave—not gifts only—but HIMSELF an offering and a sacrifice to God for a sweet smelling Saviour. Note the order of the words, “offering and sacrifice.” None but Christ could so approach the Father. He had no need, as Aaron, to offer a

sacrifice, first for Himself, for He had no sin, He did no sin, He knew no sin. He was holy, Whom the Father sanctified and sent into the world. The precious blood that redeemed us was that of Christ, as of a Lamb without blemish and without spot.

And, although, as the Sin-Offering, He experienced the hiding of the Fathers' Face when dying on the Cross, yet even there He was precious to the Father, wholly precious, as the whole burnt-offering. What fragrance ascended to the Father from the suffering Saviour! And yet it was love to “us,” that led Him to give Himself for “us.”

The same chapter tells us that “Christ loved the Church.” This is **sanctifying love**. He gave Himself for her with that very object—to “sanctify and cleanse.” To remove every spot and wrinkle, to make her holy and without blemish. The Father has given the elect to Christ. “Thine they were and thou gavest them Me.” They were given Him to redeem—to sanctify—to present to Himself in glory.

Thus the beginning is with glory, for the plan was laid before the foundation of the world, and the goal is glory.

“Whom He did foreknow, He did also predestinate to be conformed to the image of His Son. Moreover, whom He did predestinate, them He also called and whom He called, them He also justified and whom He justified, them He also glorified.”

Before considering the prayer of the apostle that the saints might “Know the love of Christ,” dwell for a moment on the “fulness of God,” to be filled into which was also the apostle's desire.

Many are the words used by the Holy Spirit to convey to us the inexhaustible treasures of God's grace, and the fulness of His love and power.

Are we blessed? It is with **all spiritual blessings**.

Has He shewn grace? He has abounded therein toward us in **all wisdom and prudence**. Have we redemption and forgiveness through the blood of Christ? It is “according to the riches of His grace,” “the exceeding riches of His grace.” He is “rich in mercy” and manifold is His wisdom.

Will He meet every need of the child of God? Twice we read of “the riches of His glory,” and that “He is able to do exceedingly abundantly above all that we ask or think.”

Yes. His is the Fulness “that filleth all in all, and you who were dead in trespasses and sins.”

Oh that the saints may be filled into all “the fullness of God.”

### The Love of Christ

But to experience this, the believer must "Know the love of Christ." True, it passeth—or surpasseth knowledge. Only in eternity shall be known that wondrous love in its fulness, and that will be eternal employment for the redeemed.

Yet they are now, as the apostle prayed, "to Know the love of Christ." Is not the contemplation only of such love overwhelming. Do not "heart and voice sink oppressed" under the precious weight of even a partial realisation of His love? "The Son of God loved me and gave Himself for me."

'Tis no marvel that the Apostle prays that the believers might be strengthened by power through God's Spirit in the inner man, that Christ might dwell in their hearts by faith, that they might be rooted and grounded in love." How else could there be a comprehending, or "a laying hold" of the breadth and length and depth and height? To what do these words refer? It would seem that, as "love" is mentioned before and after, the immeasurable as well as "knowledge-surpassing" love of Christ is before us.

We read of "length, breadth and height" in connection with the ark made by Noah. Here was a life work of a chosen man, commanded and enabled by God, who by this means was able to save himself and His family—a limited salvation truly, but typical of the finished work of Christ, amply sufficient for the need of every poor burdened sinner wherever such may be found.

Then we read of length and breadth and height of the holy city in Revelation 21. That is the future home of the redeemed, "the city which hath the foundations, whose builder and maker is GOD, and for which city we look. Here there is an equality, a symmetry, a beauty designed by the Eternal Mind, a fulfilling of the purpose of eternal love. The glory of the City is God and the Lamb, Who are the Light thereof.

Again, in Proverbs 25, are read, "The heaven for height and the earth for depth, and the heart of Kings is unsearchable." Height and breadth and length come before us again in Psalm 103.

"As the heaven is high above the earth, so great is His mercy toward them that fear Him."

"As far as the east is from the west, so far hath He removed our transgressions from us... the mercy of the Lord is from everlasting to everlasting upon them that fear Him."

"Behold, what manner of love!" Love surpassing knowledge! And yet it is ours, by the Spirit, to Know, to apprehend that love—the love of Christ.

### Think of its Breadth

Not confined to a single nation, for "God so loved the world, that He gave His only-begotten Son." Not to a cultured few, "Not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen "foolish things, weak things, base things, despised things, things which are not—mere nobodies—for salvation to His own glory.

"And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God." (1 Cor. 6. 11).

The love of Christ to His Father was a delighting in His will, by the which will we are sanctified through the offering of the body of Jesus Christ once for all. And that will has embraced within its eternal purpose a great multitude whom no man can number." How wide, how broad is the love of Christ!

### Think of its length

He came from God and went to God. From the bosom of the Father, from heavenly glory—to a sin-ruined world—to "endure such contradiction of sinners against Himself." For, "having loved His own which were in the world, He loved them unto an end." Christ the Son of God went the whole way of obedience, and on our behalf, at last laid down His life. "It hath been finished" was His Cry on the Cross. The Roman legions, after a victorious war, would come back shouting such a word as this. But what were their victories compared with that of the Son of God?

Truly the love of Christ cannot be measured for length. It is "from everlasting to everlasting, and His joy will not be complete until the last of His sheep has been gathered in and all are around Him in that day.

### Think of the Height of that Love

Ever set upon His Father, for though He walked this earth, even then He was in the bosom of the Father. And He died that He might lift us to the Father's house. "Christ also hath once suffered for sins, the Just for the Unjust, that He bring us to God.

"He raiseth up the poor out of the dust," and "lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

"He hath raised us up together and made us sit together in the heavenlies in Christ"—us who were dead on trespasses and sins. Now are we "no more strangers, but fellow-citizens with the

(Continued on page 58)

**Inspired Words, Inspected.**

No. 25

“ For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in a better hope did, by the which we draw nigh unto God.”

Hebrew 7. 18. 19.

FOR (gar); Conjunction, third word in sentence.

THERE IS (ginetai); verb, pres. indic. from “ginomai” (I become); translate, “there becometh.”

A DISANNULLING (athetesis); noun, fem. nom.; compound of “a” (not, a deprivative, as in atheist) and tithemi (I place); hence “a displacing.” Translated “reject” in Mark 7. 9, for man was “laying aside (v. 8) the Divine Commandment, and thus making it of no effect. In the verse under examination, the displacing was of God.

VERILY (men); Conjunction, meaning “indeed.”

OF THE COMMANDMENT (entoles); Noun, fem., genitive, from “entole” The verb is entelomai” (I enjoin upon, command, charge with) and occurs in Matthew 28. 20. Both noun and verb occur in the Lord’s discourse in John 14-16.

GOING BEFORE (proagouses); present participle, fem. genitive, to agree with “entoles”; from “proago,” a compound of “pro” (before) and “ago” (I lead, conduct, bring); hence “I lead on before, I precede.” Interestingly, the word “schoolmaster” (Gal. 3. 24) means, “a child leader,” for it was “eis Christos,” with a view to Christ.

FOR (dia); a preposition; with accusative, as here, it signifies “because of.”

THE (to); article, neuter, accusative.

WEAKNESS (astheves); adjective, neuter form, compound from “a” (the deprivative, see above) and sthenos (strength); hence strengthless.

AND (kai); conjunction.

UNPROFITABLENESS (anopheles); adjective, neuter form; compounded of “a” (deprivative) and “opheleo” (I help or profit); hence, helpless or profitless. It is not to be inferred that the law of God is, of itself, weak and profitless, but is so because “it is weak through the flesh” (Rom 8. 3); so in the epistle to the Hebrews, this fact is constantly affirmed by the use of such words as “can never,” “not possible.” The two adjectives here linked by “kai” are used as nouns,

and mean, literally, “the weak and unprofitable thing,” that is the effect of the law because of man’s natural inability.

THEREOF (autes); personal pronoun, feminine, genitive, to agree with “commandment.”

FOR (see above).

THE LAW (ho nomos); noun, masc., with article; therefore, the law given through Moses.

MADE PERFECT (eteleiosen); verb, aorist, indicative, from “teleioo” (I perfect, or bring to an end or goal)

NOTHING (ouden); adjective used as noun; neuter.

BUT (de); adversative conjunction.

THE BRINGING IN (epeisagoge); noun, nom. fem., compounded of “epi” (over or upon), “eis” (into) and “ago” (I lead, conduct, bring); (see above in verse 18); hence, “a leading in upon” or “an introduction.” See remarks above, on “going before.”

OF A BETTER (kraittonos); adjective, comparative of “agathos” (good). Genitive (masc. or fem.) because qualifying “hope.”

HOPE (elpidos); noun, feminine, genitive, from “elpis” (hope).

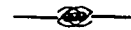
DID (not in text). The thought here is that the law brought nothing to a goal, but was a leading in on to a better hope.

BY (di); preposition dia, with genitive, signifying “through,” or “by means of.”

WHICH (hes); relative pronoun, genitive; fem., to agree with “hope,” to which word it looks back. For “the hope,” see ch. 3. 6, 6, 11. 18, 10.23.

WE DRAW NIGH (eggizomen); verb, present, indic. from “eggizo” (I come near, I approach)

TO GOD (toi Theoi); Masc. Noun and article, Dative. Christ is the Hope, and He is the End of the Law.



## THE BRIDES OF GENESIS.

### RACHEL

As the history of Noah's wife is recorded in Scripture solely because of Noah himself, so Rachel is before the reader of Scripture as one dearly loved but not, so far as is written, shewing love in return. In each case the man is prominent, for types of Christ are seen in them, and the brides derive their allegorical significance from their union with their husbands. The church is only what she is because of Christ.

Noah by his life-work procured salvation for his house. Jacob by his long service as a shepherd purchased for himself a bride, one chosen and loved years before she became his very own. Thus is presented a two-fold view of the Lord Jesus and His finished work, wrought out in the behalf of His elect, loved and chosen in Him from everlasting. In the season of the Divine appointing, each member of His body is brought into union with Him, and in that future "Day of Christ," the whole church will be raised in glory and manifestly displayed as the Bride, the Lamb's wife. And is He not the Good Shepherd Who laid down His life for the sheep?

Rachel is a type of the church for the following reasons, though others may occur to the minds of readers:—

1. She was the first object of Jacob's affection (Gen. 29. 18) although Leah was given to him before Rachel.
2. She was beautiful and well-favoured (29. 17).
3. She was a shepherdess (29. 9) a keeper of sheep.
4. She was won by patient service, and that of a shepherd of sheep.
5. Her intense longing for children of her own, a desire, apparently unheeded, but granted by God in His own time.

Rachel was the object of the tenderest and deepest affection; so fervent was the love of Jacob that he was willing to give years of arduous service to secure the right to her hand (Hosea 12. 12). What that work entailed is learned from his own words. "These twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." (Gen. 31. 38-40). The anticipated joy of possessing Rachel enabled him to endure seven long years of

such toil, and those succeeded by seven further years, owing to Laban's deception. The first period "seemed unto him but a few days, for the love he had to her." Beautiful words, faintly reminding of the love of the Good Shepherd! Jacob's faithfulness and care are seen also from his words to Esau. "My lord knoweth that the children are tender, and the flocks and herds with young are with me, and if men should overdrive them one day, all the flock will die . . . I will lead on softly, according as the cattle that goeth before me and the children be able to endure" (Gen. 33. 13. 14).

Have we not here a lovely picture of the tenderness of Christ toward His flock? As Jacob was sent by his parents to take a wife from their kindred, so the Lord Jesus was sent by His Father into the world to purchase a bride already given to Him by the Father, but also the object of His heart's love (Eph. 5. 25). Divine Providence led Jacob along a right path, but the Lord Jesus walked ever gladly in the path foreordained of the Father. Jacob suffered and sorrowed, largely through his own sins and selfseeking, but "The Man of sorrows and acquainted with grief" was hated without a cause. He "endured such contradiction of sinners against Himself" (Heb. 12. 3) and "when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously: Who His Own Self bare our sins in His Own body on the tree" (1 Pet. 2. 23. 24). He was the Good Shepherd Who, far from fleeing and leaving the sheep to be scattered by the wolf, laid down His life for them (Lit. "placed His soul over the sheep"). Even on the cross, it was given to Him "to see seed, to prolong days," and, "He shall see of the travail of His soul and shall be satisfied" (Isa. 53). "For the joy that was set before Him endured the cross" (Heb. 12. 2), and was not His joy, at least in part, that of having His peculiar people around Him, zealous of beautiful works? (Titus 2. 14)

Rachel probably, being in her father's house, did not enter into a realisation of all that Jacob suffered out of love for her; nor can the believer enter, in full intelligence, into what the Lord Jesus went through for his redemption. The richness of that Offering will be the subject of ever increasing admiration in glory. The saved one, even now, can only admire and adore.

Rachel was eventually won, but Leah was given first to Jacob. Herein we see dispensational truth in type. The Church was chosen in Christ before the foundation of the world, yet was not manifestly formed until Pentecost. "I will build My

church," said Christ, and Himself is that great Rock Foundation—yea, a once-smitten Rock. In the meantime, Israel was chosen, called and redeemed from Egypt, and taken into covenant union with God. Leah is therefore, like Hagar, a type of Israel under a covenant of law. Of her were born Jacob's eldest son Reuben ("see a son"), subsequently set aside and his place taken by a younger brother; Simeon, Levi, Judah, Issachar, and Zebulon. Thus, half the tribes of Israel have Leah for their mother.

All this time, Rachel seems to have been forgotten, but 'twas not so, for "God remembered Rachel, and God hearkened to her." Joseph was born, destined to be a remarkable foreshadowing, in type, of the sufferings of Christ and the glories after these. None of the sons of Leah was said to have meekly endured suffering for righteousness sake. Even Leah herself seems have known no form of sorrow, such as her sister experienced. She who agonised in prayer and was given Joseph, did not live to bring up her second son, for her soul departed in giving birth (Gen. 35. 16-20). Benoni (son of my sorrow) she named him. And though his father changed this to Benjamin (son of the right hand) yet even he was brought into danger, in the view of his conscience-stricken brothers, when in the presence of the exalted Joseph.

Sorrow and suffering were strongly characteristic of Rachel and her sons, and is not this typical of the church in this present evil age?

As Leah was the first to be joined to Jacob, so Israel is first in God's plan historically. But Rachel was first in Jacob's affections, though joined to him afterward. And in this she symbolises the church. The new covenant is older than the old covenant because it is the everlasting covenant, and the old has passed away.

The beauty of Rachel is remarked in the inspired narrative, but as loveliness seems to characterise all the brides who symbolise the church (see Ps. 45. 11) there is no need to write anything further on this point, except to say that the church is fair because she is in Him Who is "Altogether lovely."

Rachel, being a keeper of sheep, prefigures the flock of Christ with its under shepherds—"pastors and teachers." She was joined to one who was a shepherd, even as the church is united to Christ, and is in fellowship with Him in service (John 21. 15-17. Acts 20. 28. 29, 1 Pet. 5. 2-4).

Finally, the intense longing expressed in her words, "Give me children or else I die" illustrates the yearning that should fill the hearts of saints to see souls "born from above."

It is well, however, to pause here and think of

Jacob's anger against the wife he loved so well. It was justified, for he was, as he said, not in God's stead, to Whom all life belongs and from Whom all life proceeds. Allowing for her bitter disappointment, it was most unjust and provoking. In a previous part of these meditations occasion was taken to reflect on a husband's possible unworthiness of his wife's regard and obedience. Here we see how unreasonable a wife can be, even to provoking a loving husband to anger. Let both husbands and wives take the Divine gracious warning, in view of the judgment seat of Christ.

Returning from this digression, it is the church's responsibility to make known the Gospel and to "travail in birth" for souls. It is to be feared that there is much apathy in regard to the Lord's words (Matt. 28. 19, 20, John 20. 21, 22), and that there are not many "fathers" (1 Cor. 4. 14, 15). Many an earnest servant of the Lord, however, has uttered the words of Rachel, longing to see fruit resulting from his ministry. The church lives when its message is living and given in dependence on the Holy Spirit, for souls are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."



## IS YOUR LIFE INSURED ?

What is your "expectation of life ?"

Elaborate "Insurance tables" calculate a premium from tables to decide the **PROBABILITY** of your earthly existence, and then arrange for your **DEATH** insurance. It is just because **DEATH** is the **SURE** expectation (Heb. 9. 27) that they have been founded.

But we have far better news. Have you a **life** insurance, i.e., to **ensure life** for ever ? We rejoice in that which is firmly founded, and its security can never fail. There are ample resources, and there are **no premiums**—all is **A GIFT**.

"The Gospel of the grace of God" is the greatest reality, and the **GIFT OF GOD** is **ETERNAL LIFE** in **CHRIST JESUS OUR LORD**."

Is this true ? Yes, I repeat, a reality ! Proved ? Praise God, yes, and experienced to-day. No elaborate forms to fill up, no uncertainties. The glorious

### DEATH

of the Lord Jesus ensures everlasting life for all who come to **Him**, each one personally as a lost sinner. Here is the stumbling block to many, "We are all sinners" men say. But a **personal sense of sin**, and a broken heart because of it are rare.

What keeps a man away from the gospel ? **PRIDE**. The natural heart is unwilling to acknowledge—I deserve judgment, and hell for ever. Sin is not **felt** to-day. The tendency is to extenuate it as a psychological necessity, or the result of physical and mental conditions and of circumstances. Sin is not realized and confessed as "my guilt" that brought the Son of God to the tree with its curse (Gal. 3. 13), as **MY** Substitute.

A vague and empty sense of sin makes a vague and empty gospel, and so there is a moral deterioration as well. There is no real repentance. Men seek to build up a new world on improved houses, appliances, sanitation, reforms, old age pensions—with the Lord Jesus Christ left out, or regarded as a Figurehead. To return to our title You are insured for £100—£300—£500 or more as the case may be, not for "**LIFE**"—for **MONEY**, to be paid out at **DEATH**. The words "life insurance" are only a **fair description** for a solemnising but absolute contrast. Death is in front. Your expectation of life is said to be "30 years," your work fellow makes his "25 years." That is expectation of death in plain English. It means "You cannot **expect** to live more than 30 years," but you may die tomorrow.

It is only a calculation of averages to lead up to—not **life**, but **DEATH**.

So, dear reader, do not be deceived by words. Seek the **Lord** while He may be found. The only real life is in the Lord Jesus.

He is still the Way and the Truth and the Life (John 14. 6). O that you may come to Him today. The gospel of Christ is still the power of God unto salvation (Rom. 1. 16). The matter is urgent. **Do not put it off**.

P.W.H.

## "Love and Fullness"

(Continued from page 54)

saints and of the household of God." "Ye are come unto Mount Sion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant and to the blood of sprinkling." How high is the love of Christ !

### But think also of its Depth

How He condescended ! Yes ! **Con-descended**. As though coming to sojourn upon earth were not sufficiently low for the Son of God to come, He knew deep poverty ; pain, sorrow, hunger and thirst were His experience here. "Foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head."

Deeper still did He go in fulfilling the will of His Father. For He "became obedient unto death—even a death of a Cross." "They pierced my hands "and my feet." "Sitting down, they watched Him there."

Yet still deeper did He go. For He descended into the lower parts of Earth. And then it was that He "delivered them who through fear of death were all their lifetime subject to bondage."

For "His soul was not left in Hades, neither did His flesh see corruption." And "He that descended is the Same also that ascended up far above all heavens, that He might fill all things."

O the depth of that love. It is an un-sounded ocean, an unfathomable sea. We know something of that love. We love Him because He **FIRST** loved us."

O may we "walk in love, as Christ also hath loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour."

**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.

**A SIMPLE PARABLE**

Not many days since, on one's way home, it was noticed how wet were those parts of the pathway overshadowed by trees. There had been rain, but when the sun shone, and where its warm rays fell freely, it was both clean and dry.

The saints cannot go through life without the falling of "the dews of sorrow." They come from the Father for His children's good.

But there is no need to hug the shadows, and so dampen the spirit. Having sought to learn the lesson the Father is teaching, for "aye the dews of sorrow are lustred with His love," let us get into the sunshine. "But ye, beloved . . . keep yourselves in the love of God."

**Suggested Daily Readings.**

"IF THE LORD WILL,"—SEPTEMBER, 1953.

Day	READING				LEARNING	
	Jeremiah	Revelation	Job	Colossians		
1	50. 17-32	19. 1-21	33. 1	2. 21, 22		
2	50. 33-46	20. 1-15	2	23		
3	51. 1-16	21. 1-16	3	3. 1		
4	51. 17-33	21. 17-27	4	2		
5	51. 34-48	22. 1-21	5	8		
6	51. 49-64	Matt. 1. 1-25	6	4		
7	52. 1-16	2. 1-23	7	5		
8	52. 17-34	3. 1-17	8	6		
9	Lam. 1 1-11	4. 1-11	9	7		
10	1. 12-22	4. 12-25	10	8		
11	2. 1-12	5. 1-16	11	9		
12	2. 13-22	5. 17-32	12	10		
13	3. 1-21	5. 33-48	13	11		
14	3. 22-46	6. 1-18	14	12		
15	3. 47-66	6. 19-34	15	13		
16	4. 1-12	7. 1-14	16	14		
17	4. 13-22	7. 15-29	17	15		
18	5. 1-22	8. 1-17	18	16		
19	Ezek. 1. 1-14	8. 18-34	19	17		
20	1. 15-28	9. 1-13	20	18		
21	2. 1-10	9. 14-26	21	19		
22	3. 1-14	9. 27-38	22	20		
23	3. 15-27	10. 1-22	23	21		
24	4. 1-17	10. 23-42	24	22		
25	5. 1-17	11. 1-15	25	23		
26	6. 1-14	11. 16-30	26	24		
27	7. 1-15	12. 1-13	27	25		
28	7. 16-27	12. 14-30	28	4. 1		
29	8. 1-18	12. 31-40	29	2		
30	9. 1-11	12. 41-50	30	3		

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

6. Isa. 49. 7-10. Acts 2. 36, 8. 13, 19-21, 2 Cor. 6. 2. Rom. 13. 11-14. Rev. 7. 9-17.
13. Isa. 50. 4-6. Ps. 40. 6-8. Matt. 26. 36-46, 67, 27. 26-31. Heb. 12. 1-3.
20. Isa. 50. 7-10. Ps. 70. 1-5. Luke 9. 51-56. Heb. 5. 6-10. Rom. 8. 31-34.
26. Isa. 51. 1-3. John 8. 52-59. Rom. 4. 1-3, 13-18. Gal. 3. 6-9. Heb. 11. 8-10.

**Notes on Memorized Verses**

**COLOSSIANS 2**

21, 22, These prohibitions are human "ordinances," "commandments" and "doctrines." Yet see 1 Cor. 9. 21. The believer is not antinomian. 23, Attractive to certain minds, and "flesh-satisfying."

**COLOSSIANS 3**

1, Ye were raised, but keep on seeking. "Above" is where Christ is. 2, Keep on minding (same word in Phil. 2. 5) 3, Ye died . . . hath been hid. With Christ (verse 1). 4, Our life. Our being manifested (Rom. 8. 19) linked with His being manifested. 5, Ye died (v. 3) yet "put to death" and that without delay. On earth (v. 2) 6, 7, You are now what once you were

not. 8, Now "put off"; as above the tense suggests "without delay." 9, "Having put off," a definite transaction. 10, "Having put on." "Being renewed." The image of the Creator (2 Cor. 5. 17) of the new man. 11, Christ in the saints (ch. 1. 27) should mean a "one-ness." 12, "Put on." Thus your "election" may be proved. 13, Forbearing "one another" and forgiving "yourselves." 14, Love a "binding to gether." Is it that these virtues may be kept in place as by a girdle? 15, The peace of Christ the "arbiter" continually in the heart. One body. "Become ye thankful ones." 16, "In you," "in your hearts." 17, "Everything . . . whatsoever," "all." Even what you *do* in *word*.

## JOB 33

1, Hear, hearken. Job seemed silent now. 2, 3, Elihu was sincere (see ch. 32. 17-22) and appears to have spoken by God's enabling. 4, Humble dependence (see end of v. 6) 5, "If," but Job eventually answered the Lord, not man (40. 3, 42. 1) 6, Perhaps an allusion to ch. 9. 33. 7, Fitting words from a *young man* (32. 6). 8, Elihu seems to have been a silent listener. 9, 10, 11, What Job had said, wrongly about himself and about God. 12, 13, You are not just. It is futile to strive with One so great. 14, The patience of God with one whom He purposes to save. 15, The sovereignty of God. 16, Teaching when a man is helpless. 17, His purpose (doing) his pride. But God brings both to nothing. 18, Nothing can touch one whom God will save. 19, But physical pain may be an appointed pathway to peace. 20, 21, Food no attraction to the troubled soul. 22, Wasting away brings near to death. The language describes a case of very deep conviction of sin. 23, One among a thousand. (Eccl. 7. 8. and Song 5. 10) Is not this the Saviour? He alone has uprightness. 24, Grace delivers because of atonement. 25, A new creation. 26, Prayer now accepted. The face of God seen, by faith, with Joy (2 Cor. 4. 6., 1 Pet. 1. 8). The righteousness of God imputed. 27, Confession and testimony before men. The unprofitableness of sin. 28, Lit. "He hath ransomed my soul . . . and my life on the Light looketh." 29, This is God's work. 30, to save a soul. 31, 32, 33, Job has something to think over, but has nothing yet to say.

## JOB 34

1, 2, Elihu's words are to others besides Job. 3, The ear to try, as the mouth to taste. 4, A right choice, a right knowledge. 5, A wrong claim to righteousness. A wrong view of God. 6, Should I act as a liar? Job mistakenly thought he had right which God should recognise. 7, 8, Harsh words, not *literally* applicable, but true because of what he had said. 9, See ch. 9. 22, 23. 10, A word to "men of heart." Elihu would justify God (Rom. 3. 4). 11, Man reaps what he sows here (Gal. 6. 7. 8) and hereafter (Rev. 20. 12. 13) 12, looks back to v. 10. 13, Who? See Rom 11. 34-36. 14, 15, Who can stay His hand? 16, Stress on hearing. 17, 18, A parallel argument in Mal. 1. 6-8. 19, God is no respecter of persons. 20, The people and the mighty "die," "pass away," and "remove." (Heb. 9. 27). 21, God sees "the ways of each" and "all his steps." 22, Nothing can cover a sinner and his sins, except the precious atoning blood of Christ. See also Isa. 28. 17. 23, "For He needeth not further to consider a man." (R.V.) God knows him (see John 2. 24. 25). 24, "The Most High ruleth in the kingdom of men. 25, He

knoweth, He overturneth, they are crushed. How helpless is man! 26, An open shew. Compare a greater triumph (Col. 2. 15). 27, "Because." God's judgment is righteous. 28, The wicked (v. 26) cause the cry, but God heareth, and thus over-rules for His glory and the good of His poor and afflicted.

## Suggested Daily Readings

"IF THE LORD WILL."—OCTOBER, 1953.

Day	READING		LEARNING	
	Ezekiel	Matthew	Job	Colossians
1	10. 1-22	13. 1-17	33. 31	4. 4
2	11. 1-12	13. 18-30	32	5
3	11. 13-25	13. 31-43	33	6
4	12. 1-16	13. 44-58	34. 1	7
5	12. 17-28	14. 1-21	2	8
6	13. 1-23	14. 22-36	3	9
7	14. 1-23	15. 1-14	4	10
8	15. 1-8	15. 15-28	5	11
9	16. 1-14	15. 29-39	6	12
10	16. 15-34	16. 1-12	7	13
11	16. 35-43	16. 13-28	9	14
12	16. 44-63	17. 1-13	9	15
13	17. 1-10	17. 14-27	10	16
14	17. 11-24	18. 1-14	11	17
15	18. 1-13	18. 15-36	12	18
16	18. 14-32	19. 1-15	13	Ph. 1, 2
17	19. 1-14	19. 16-30	14	3, 4
18	20. 1-14	20. 1-19	15	5
19	20. 15-26	20. 20-34	16	6
20	20. 27-38	21. 1-18	17	7, 8
21	20. 39-49	21. 17-32	18	9, 10
22	21. 1-17	21. 33-46	19	11
23	21. 18-32	22. 1-14	20	12
24	22. 1-16	22. 15-30	21	13, 14
25	22. 17-31	22. 31-46	22	15
26	23. 1-35	23. 1-22	23	16
27	23. 36-49	23. 23-39	24	17, 18
28	24. 1-14	24. 1-13	25	19
29	24. 15-27	24. 14-28	26	20, 21
30	25. 1-17	24. 29-39	27	22
31	26. 1-14	24. 40-51	28	23, 24, 25,

## SPECIAL READINGS FOR THE LORD'S DAY.

4. Isa. 52. 7-10. Luke 1. 76-79. Acts 10. 34-43.  
Rom 10. 8-15. Eph. 2. 14-17.
11. Isa. 52. 13-15. Acts 2. 22-36. Phil. 2. 5-11.  
Heb. 1. 1-3.
18. Isa. 53. 1-3. Ps. 22. 6-8. Luke 9. 18-22.  
Acts 3. 13-15. Heb. 2. 6-9.
25. Isa. 53. 4-5. Matt. 8. 18, 17. 1 Pet. 2. 21-24.  
1 Pet. 1. 9-12. Luke 22. 19, 20.

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. 53. Nos. 11 & 12

NOV., DEC., 1953

FREE

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**"Oh that men would praise the LORD  
for His goodness, and for His wonder-  
ful works to the children of men!"**

Psalm 107. 8.

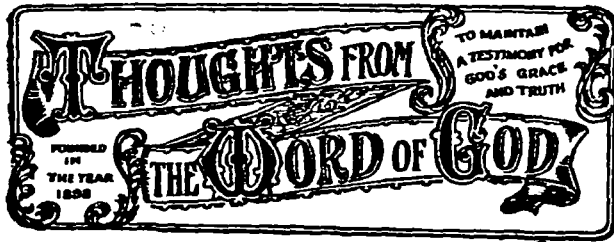
### "OUR INHERITANCE"

Ephesians 1. 11, 14., Peter 1. 1-5.

We shall, O Lord, inherit  
Life full, eternal, free:  
For nothing of our merit  
Have we this gift from Thee.  
Nay, 'tis Thy love's bestowing,  
Thine everlasting grace,  
E'en now, Thy joy o'erflowing  
Till heaven's abiding place.

The earnest of this blessing  
Doth thrill each saved one's heart,  
With joyful lips confessing  
Thou our Redeemer art:  
And soon, with joy unending,  
We shall behold Thy face;  
Thy grace, all else transcending,  
Our grateful hearts shall trace.

A.W.H.



### Words of Encouragement.

**"Even he shall live by Me."** Eternal life is the gift of God, never to be withdrawn from those upon whom it has been bestowed. Apart therefrom

there can be no knowledge of the Only True God and Jesus Christ Whom He has sent (John 17. 3). But its possession is proved by a continuance of simple faith in God, for, "the one believing hath life eternal." Further, he who hath the life of God hungers and thirsts after Him—the Living God. Nothing in this moral wilderness can satisfy his heart-longings. 'Tis thus he has and feels a kinship with the Son of the Father, Who sent Him into the world.

**"As the Living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me."** The world afforded no nourishment to Him, "a root out of a dry ground"; the Living Father was His all-sufficiency. **And in just such a manner are His "brethren" encouraged to feed upon Him, and so live by Him. Blessed be the Father for the "Bread of God . . . Which cometh down from Heaven" . . . Bread "that one may eat thereof and not die."**

Poem to Help Christian Experience—200.

#### Retrospect

When thou, my soul, wast brought to life  
By pow'r and mercy from above,  
And ceased thy vain and sinful strife  
In glad surrender to God's love,  
That love was, by His grace, outpoured in thee;  
But do thy life and His dear will agree?

Hast thou in grace and knowledge grown  
Of Christ, Who gave His precious blood?  
Are former longings overthrown,  
And liv'st thou to the praise of God?  
Or must thou sadly, sighingly confess  
That thou art growing cold, thy love is less?

Then hasten to thy Lord alone,  
And fix on Him thy steadfast gaze;  
Behold Him on His Father's throne  
Amid all heaven's highest praise;  
And, O remember, He is still the Same;  
Pour out to Him thy sorrows and thy shame.

And will He turn away from thee?  
Ah! No, He never will despise  
The contrite soul's deep agony  
In effort from the dust to rise.  
'Tis He Himself Who giveth this desire,  
Kindling again in thee the holy fire.

Rest on Him wholly, O my soul,  
Commit thy keeping to His care.  
He maketh, and will keep thee whole,  
Preserving for that country where  
Sin shall not be, and tears be wiped away,  
Where there shall dawn for thee an endless day.

### "At Home with the Lord"

Dear Readers,

Some of you know that the Lord has, in His loving wisdom, called my dear wife to Himself. Saved when quite a young woman, she was helpful in quiet ministry, particularly amongst younger sisters in the Lord. For several years she was in fellowship at Upton Lane, and held in great esteem Mrs. Heward, mother of the founder of this periodical, and was some help to her.

We were married in 1943, and my dear one proved a "help meet" indeed, and fellowship in the things of God was precious, and is now much missed. Her health was affected during the past three years owing to a slight stroke, but a more severe one, occurring on May 13th, this year, resulted in complete paralysis of the right side and loss of speech. The last words spoken clearly were immediately after she was stricken, "Let us have a quiet word of prayer." Her illness, borne with much grace and patience, was without pain, in God's tender mercy, and the end, blessedly peaceful, came on the Lord's day evening, 24th May.

The path for me is thus made a lonely one, but grace has been given to say with sincerity, "The Lord gave and the Lord hath taken away. Blessed be the Name of the Lord," albeit the sorrow remains.

Valuing your prayers for me, and for the continued usefulness of the magazine,

Yours to serve in the Gospel of God's Son,  
by grace,

E. KIRK.

The Holy Spirit never leads to wavering, or worrying, but to simple childlike assurance that rests in God's will, and never mistrusts His alteration of our plans and expectations.

above other creatures, and making social life possible and delightful. It is the audible expression of his reason, affections and desires, and yet alas, this choice gift is universally degraded and abused more than any other gift that God has given to man.

The tongue, as Scripture says, is an unruly evil, a member which no man can tame. Swearing, uncleanness, and the taking of God's Name in vain, is common among all classes and nations. Education and culture do not lessen this besetting sin. Rich and poor, educated and illiterate have a fellowship of impiety in this respect.

Some who thus indulge say that they do not mean anything by their words, or say that it is merely a habit, but this is only Satan's deception, and God has declared that He will not hold guiltless those who take His Name in vain. We need to remember also the words of the Lord Jesus when He said that it was out of the abundance of the heart that the mouth speaketh.

Christians also need warning with regard to the use of the tongue (Col. 4. 6). The Lord Jesus said to His disciples, "Let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil." (Matt. 5. 37). These words with their context teach us that our speech should be characterised by simplicity, truthfulness, and sincerity under all circumstances, without consorting to the use of oaths or strong expletives to back up our sayings.

Christians, quite unaware as to the meaning involved, for words have a history, often use what is known as minced oaths, where God's Name is taken in vain in a veiled sort of way, less offensive to the ear, but nevertheless, as James the apostle says, bringing the Christian into condemnation, (James 5. 12). We are to bridle our tongue, (James 1. 26) remembering also that every idle word that men speak they shall give account thereof in the day of judgment (Matt. 12. 36, 37).

The Psalmist however in the Scriptures above, in contrast to the impiety of the ungodly, and the idle and unbecoming words (see Eph. 5. 1-5), would use his tongue in its noblest employ, even in the high praises of God, "To the end that his glory might sing praise unto Him and not be silent (Psa. 30. 12). "His heart was fixed, he would sing and give praise even with his glory." Psa. 108. 1).

And may we aspire to like devotion, and with the Psalmist may our earnest prayer be, "Set a watch, O Lord, before my mouth: keep the door of my lips." (Psa. 141. 3, 4) for "if any man offend not in word the same is a perfect man, and able also to bridle his whole body." (James 3. 2).

R.L.W.



## **"AWAKE UP, MY GLORY"**

**"To The End That My Glory May Sing Praise Unto Thee."**

Psalm 30. 12. Psalm 57. 8. Psalm 108. 1

To what does the Psalmist refer in these somewhat strange words? He refers to the tongue, to the faculty of speech which so distinguishes man from the animal or brute creation.

With regard to our senses, and in many ways, the animals often excel us. In hearing they are more acute, in smelling and feeling more sensitive, in sight keener, and in taste more discerning.

But speech is God's distinctive and special gift to man, conferring upon him a dignity and honour

## YOUNG PEOPLE'S COLUMNS

**THE KINDNESS OF GOD**

(2 Samuel, 9)

David and Jonathan loved each other very dearly, but Jonathan died in battle whilst he was yet a young man, to David's great sorrow.

Jonathan was the crown prince, for he was the son of King Saul, but he knew that David was chosen by God to be King of Israel when Saul died (I Sam. 23. 16. 17) and he was glad. One might think he would be jealous of David, seeing that he himself was, by birth, the heir to the throne, but he was not so. He believed God and loved David. So deep and true was this love, that it has become almost a proverb, since two friends deeply attached to one another are sometimes called, "A David and a Jonathan."

When David was King, he remembered his beloved Jonathan and what he had said in days gone by, "And thou shalt not only while yet I live, shew me **the kindness of the Lord**, that I die not, but also thou shalt not cut off thy kindness from my house forever."

Jonathan was dead, but he had a son whose name was Me-phi-bo-sheth. When he was a small child, only five years old, the news came that the enemies of Israel had fought against them and Saul and Jonathan had died in the battle. The little boy's nurse was so alarmed, that she "took him up and fled: and it came to pass, as she made haste to flee, that he fell and became lame" (2 Sam. 4. 4).

Now David did not know where he was, so he sent for a man named Ziba, a servant of King Saul, who was looking after Me-phi-bo-sheth. And the King said, "Is there not yet any of the house of Saul, that I may shew **the Kindness of God** unto him?" When he was told about the lame son of Jonathan, he asked, "Where is he?" "Then King David sent and fetched him out of the house of Machir, the son of Ammiel, in Lodabar." The lame man came to David, and "fell on his face, and did reverence."

Saul, his grandfather, was very unkind to David, and tried more than once to take away his life, but David was never bitter against Saul, nor did he ever try to take away his life. He

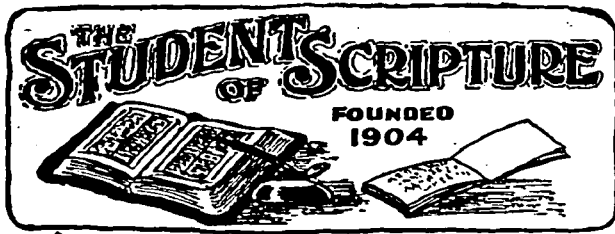
waited God's time, when God would bring Saul to his end, and make the way clear for David to be King. Saul died under God's anger (I Chron. 10. 13. 14), and Jonathan, though a godly man, died with him. Me-phi-bo-sheth, therefore, belonged to a doomed family. Well might he fear lest David should punish him for all the harm his grandfather did, but David only shewed grace. And why? Only for Jonathan's sake (verses 1 and 7) not his own.

Me-phi-bo-sheth was very humble before David and called himself "a dead dog." Not a nice name, for a dog was an unclean animal, and a dead one doubly unclean! But that is how he felt, and wondered how David should be so kind; for David had called him by name, and said, "Fear not." Also he promised to restore him all the land of Saul. Best of all, this poor man, lame on both feet, was **always** to eat bread at the king's table (verses 7. 10. 11. 13). Me-phi-bo-sheth said, "Behold thy servant," but David said, as one of the King's sons," just like the father in Luke 15. 19. 24. David could not heal his lame feet, but he brought him near to himself, and that is called, "the kindness of God."

No doubt, some of you can see in this true story a lovely picture of God's love. All belong to a doomed family, that of Adam, and are under judgment because of sin. All deserve to be sent away from God forever, for they are not fit even to be His servants. "Dead dogs" are they all, even boys and girls, whilst still unsaved, before God. All are unclean, dead in sins, and lame—a very sorry state.

But "**the kindness and love of God our Saviour** toward man appeared" (Titus 3. 4-7). Salvation is not by what "we have done," but "according to His mercy"; and when God saves a sinner, He brings him into His own family, not "**as** one of the King's sons," for He says to such, "**Ye are sons**" (Gal. 4. 6). Think, too, how rich a table God has, and how His saved people can feed there continually. The Lord Jesus is the Food of His people, saved by His precious blood, and they have also His words (Jer. 15. 16).

Those who come to God, come because they are fetched, as David "sent and fetched." The Lord Jesus came, and suffered, "that He might bring us to God" (I Pet. 3. 18) and the Holy Spirit draws to Christ. Such are very humble, feeling themselves quite unfit for Him, because of their sins, but He is kind, and calls them by name. Has he called you, my dear friend?



## THE MINISTRY OF SISTERS

Marked Out by the Lord's Own Arrangements  
on The Day of Resurrection

Percy W. Heward

All believers are **one** in CHRIST, and should seek to be of one heart and soul and mind manifestly (Acts 4. 32, 1 Cor. 1. 10). But all believers have not the same functions, any more than all members of the body (Rom. 12, 4, 1 Cor. 12). Jealousy often rises through failure to recognize this. The right principle is set forth in 1 Cor. 12. 26 "**OR IF ONE MEMBER BE HONOURED, ALL THE MEMBERS REJOICE WITH IT.**" Such fellowship is necessary, and beautiful, and GOD-glorifying. The world is full of a false idea of "equality," full of rivalry, full of an attempt to ignore the distinctions which GOD has made. One cannot exactly "compare" the work of the eye and the ear, but **both** are needful: and the **hidden members** are sometimes the most powerful. Without the lungs, how could we continue? The exaltation of that which is "**seen**" beyond that which is unseen, is idolatry.

When the LORD was pleased to choose apostles, He chose **men**. All His plans are perfect: He is not limited: He **could** do other things. The fact that He has **not** done so makes evident His will. There were parallels in His arrangements for Israel, both as to Aaron's line and David's. **Athaliah** denied GOD'S appointment. "**Oversight**" in the early assemblies is likewise marked out, though the labours of older sisters, aged widows and **Scriptural** deaconesses must be noticed with joyous interest. Yet assembly-over-sight was **not** entrusted to such. "As for GOD, His Way is perfect," and we would delight therein. Who can measure the power of a child of God in the **appointed path**? If we try to vary His Will, we shall lose reward for obedience, and **also** receive loss for **disobedience**. **Two** sins are usually linked. It is worthy of notice that on the first day of the week when our beloved LORD was raised, He appeared first to Mary Magdalene (Mark 16. 9). And **EVERY** gospel emphasises believing **women** in **similar** peculiar prominence. What a definite privilege is suggested, and thereby we find a holy witness against the sin of any brethren

and sisters in the LORD, who rise late on the LORD'S Day morning. Be it remembered too, that the blessing on the Day of Pentecost was likewise early in the morning, for after prayer and empowering and gathering of multitudes, it was only nine o'clock.

And both the LORD and His angels spoke **encouragingly** to the women, that they might rejoice, and **become an encouragement in their turn** to others. How definitely is His meeting of such contrasted with Satan's work in Eden. The tempter said in the garden "Ye shall not surely die," but in another garden He Who was supposed to be the gardener, said "My FATHER and your FATHER":—a message of life because of His **death**: and a striking witness in view of John 8. 44 and the serpent's seed of Gen. 3. 15. Earnestly observe other words also of John 20. 17 "Go to My brethren, and say unto them," and those of Matt. 28. 7 "Go quickly and tell His disciples that He is risen from the dead," and of Matt. 28. 10. "Go, tell My brethren that they go into Galilee, and there shall they see Me." How real is the stress on the privilege of doing **something for Him**. How real is the further contrast with Genesis 3. The woman "**saw**" the tree, and gave to her husband: **Satan's** message was borne: but here the LORD'S message is delivered, and it concerns the "**seeing**" of Himself (a twofold emphasis here, verse 7, also note Mark 16. 7, John 20. 18). Nor can we overlook another contrast "As He said unto you" (Mark 16. 7), spiritually opposed to "Yea, hath GOD said?" Throughout we find an emphasis on His words. In like manner, sisters are told **what** to do. They are not led to do what they think best. And brethren also are to receive their instruction.

Believing women are to be marked by definite **devotion** to the LORD. It is worthy of notice that they were **together**. Though His death and resurrection bring brethren and sisters to a **oneness** in Himself, yet sisters are together, and a **brethren's meeting is appointed**: instead of envying as to this, they are the messengers for the arrangement of such a gathering. If a sister ignores the principle of being with sisters she often loses, though in the general gatherings of the saints all are assembled. But fleshly forwardness and preference for being with those of another sex are out of place. Discretion is still much needed in a house of God. Let **godly** sisters be together in love unto the LORD, not to criticize some one else's home or neat dress. The so-called "small" talk of those who bear the Name of CHRIST is large in its evil: the LORD has told **believing sisters of WHAT and of WHOM they are to speak!** Let them be carefully earnest to

illustrate these words, and provide a holy opposition to 1 Tim. 5, 13.

Further, though the LORD definitely gave His encouragement to brethren, through sisters, He did not say to them, "It is for you to go into all the world and preach the gospel." He did not say to such "Teaching them to observe all things whatsoever I have commanded you. Accordingly in 1 Cor. 15 where "witnesses" of the resurrection are brought before us (cf. Acts 10. 40-42), His appearance to sisters is designedly and entirely left out. Is this an accident? Sisters had their privilege, and with love's promptness they sought to fulfill it, and the HOLY SPIRIT has recorded this holy enthusiasm in every gospel.

If then we find the LORD'S stress on the devotion, and fellowship of sisters, with "one another," and the way in which "they remembered His words" (Luke 24: 8) our hearts ask, "Are there not some of like heart today?" Are there not those sisters who will stimulate other children of GOD by their living, loving, and loyal faith in Him? Lois and Eunice did not take charge of GOD'S work at Ephesus, but where would Timothy's work have been if theirs had not been first? GOD uses means, background means, "means," that fill years of strain, of consistency, and of love to Him.

Do your actions say, "I want publicity": "I desire immediate results," or is it your desire simply to be in the LORD'S will, without jealousy, without fretfulness, without impatience, willing in the enabling of the HOLY SPIRIT, to do anything for the LORD? Believing sisters may thus be a great help, and background, as to assembly unity, and gospel witness. But are they always so, or is there sometimes friction coupled with worldliness? Oh that this may not be! GOD is able to save from our besetting sins, whether we be brethren or sisters, that we may LIVE FOR CHRIST!



## THE INFLEXIBILITY OF LAW

### Daniel 6

It is interesting to discover illustrations of the fixity of law in those laws made by man. Such laws are needful, for human nature is essentially wilful, and inherently rebellious.

Laws of men, though oft imperfect and needing revision, have their basis in Divine Law. For example, there is the law of the home, intended to guard family life, the husband and father's word being that which is, or should be, law to loving and obedient children. Disobedience unchecked leads to grievous disorder and discord,

and may affect the community; and if widespread, will threaten even national existence.

Laws are necessary in schools and colleges; but it is disturbing to learn that, even in such spheres, the lawless notions of theorists have intruded, as if the young had no need to be under authority. There has always existed a certain type of mind that resents being bound by rules and regulations, but this moral disease is spreading. Lawlessness is on the increase.

And what would a nation become were it not for the restraint of governmental laws, with accompanying penalties for their infringement?

In the case of Nebuchadnezzar, his bare word was law. "Whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down." (Dan. 5. 19) The succeeding "world ruler" was "inferior," inasmuch as the power of the king was, to some extent, limited by the "counsellors" and other dignitaries. Yet, in Daniel 6, in that kingdom, there is an example of law as being inexorable.

Daniel, in whom was "an excellent spirit," was trusted by King Darius, and placed in a position of authority only inferior to himself. Of this the "presidents and princes" were jealously resentful, partly because of Daniel's origin, being of Israel, and partly because of his character, which would tolerate no unfaithfulness on the part of others.

These men set to work to bring about his downfall through the application of law, intended to neutralise "the law of his God." They "came tumultuously" (v. 6, margin) to the king with a proposed "decree," forbidding any person to "ask a petition of any God or man for thirty days," except of the king; the penalty for disregarding this law was to be cast into a den of lions. The king was trapped into signing this decree, which meant that "it be not changed, according to the law of the Medes and Persians, which altereth not."

But when the laws of man clash with the law of God, the course of a believer is clear. God must be obeyed at all costs. Daniel, as his three friends before him (ch. 3) put God first, knowing—and who would know so well, being so near the King?—how serious would be the consequences. Therefore, "When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." The habit he had formed in prosperity continued in adversity, a salutary example to believers today.

His faithfulness was known; his enemies found what they expected. Like Judas, who "knew the place" where "Jesus oftentimes resorted with His disciples," they assembled (note this word in vv. 6, 11 and 15) at his house, observed his devotions, and accused him before the King. Not that they had any love for their ruler, but hatred for the Hebrew exile, whose blameless life shamed them. Their behaviour resembled that of the scribes and pharisees toward the Lord Jesus in its hypocritical zeal.

The king "laboured" to deliver Daniel, but his own law was inflexible. The penalty must be paid and paid it was. By his command, Daniel was cast into the den, "and a stone was brought, and laid upon the mouth of the den, and the King sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel" (v. 17).

But Daniel's life was preserved. He "was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." Moreover, his enemies were rewarded, like Haman, with the judgment they had purposed for Daniel.

From this record can be traced certain analogies with Divine Law. If human laws are steadfast, how much more God's law (Heb. 2. 2). If the one has inescapable penalties, how much more the other! Further, judgment was inflicted on Daniel, the law was vindicated in his person, to the satisfaction of the King, who himself decreed he should bear its penalty.

The Lord Jesus became under law (Gal. 4. 4). He obeyed it fully, and thereby merited justification. But God had eternally decreed the elect should also be justified. Therefore, the Father "spared not His Own Son, but delivered Him up for us all." Darius "passed the night fasting . . . and his sleep went from him," on account of Daniel, but what the Father felt when He gave His Only Begotten Son will never be known by the redeemed.

Both the law, and the decree that the Son should become the Lamb of God, "altereth not." The Divine "purpose" could not be "changed." Righteously has God justified. Freely has He justified, and that without abrogating His law or excusing sin.

Truly, the justified are on a firm foundation, since mercy and truth are met together, and righteousness and peace have kissed each other. What beautiful lives should saints live, what lovely characters they should bear, to the glory of their Redeemer!

## Inspired Words, Inspected.

No. 26

"And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood.

Hebrews 9. 15-18.

AND (kai); conjunction, joining the previous sentence.

FOR THIS CAUSE (dia touto); lit. "because of this thing," that is, the work of the Lord Jesus in the atonement by "His own blood."

HE IS (estin); Verb, present tense, from eimi (I am).

THE MEDIATOR (mesites); noun, masc. nom; compound of "mesos" (midst) and eimi (I go); "one who goes between," that is, a mediator. (see ch. 8. 6, 12. 24, and Gal 3. 19. 20). There is no article, "the."

THE NEW (kainse); adjective, genitive, fem., qualifying "testament."

TESTAMENT (diathekes); noun, gen. fem., translated "covenant" in ch. 8. The verb is "diatithemi," compounded of "dia" (through or across) and tithemi (I place or set). Thus, "I put through," an expression used today to denote an arranging. Thus, a covenant or testament concerns something arranged or disposed in a certain order.

THAT (hopos); relative adverb, here used as a conjunction, "in such manner that."

BY MEANS OF (genomenou); lit., "having become"; aorist participle, genitive, masculine; from "ginomai" (I become).

DEATH (thanatou); noun, masc., genitive. These last two words form a "genitive absolute." Translate "death having come to pass, or taken place."

FOR (eis); lit. "into," a preposition governing accusative. Often has the thought of "with a view to."

THE REDEMPTION (apolutrosin); noun, fem., accusative, compound of "apo" (from, away from) and "lutrosis" (a redeeming, a letting go free, because of a ransom (lutron) paid). No article "the."

**OF THE TRANSGRESSIONS** (parabaseon); noun, fem., gen., plural; "parabasis", compound of "para" (aside or beside) and "baino" (I go); "a going aside," hence "transgressions"; ton: Gen. plur. article, has the words, "under the first testament," between it and its noun.

**THAT WERE** (not in text).

**UNDER** (epi); preposition, "upon." One use of this preposition with the dative, as here, is to denote time. The word "on" in English is sometimes used with the thought of "when." It might here be translated "during." So also it might be rendered in 2 Cor. 3. 14 (during the reading) and in 2 Cor. 7. 4 (during all our tribulation).

**THE** (tei); article. dative. fem.

**FIRST** (protei); numeral adjective. dat. fem.

**TESTAMENT** (see above); here it is in the dative case.

**THEY WHICH ARE CALLED** (hoi keklemenoi); perfect passive participle, with nom. article, from "kaleo" (I call). Translate, "the ones having been called."

**MIGHT RECEIVE** (labosin); verb, aorist, subjunctive, from "labano" (I take or receive). Translate, "shall have received."

**THE PROMISE** (ten epaggelian); noun, fem., accusative, from "epaggelia" (a promise), compounded of "epi" (upon) and "aggelos" (a message); hence "to bring a message to or up to." Such are God's promises, messages brought to His children from Himself.

**ETERNAL** (Tes aioniou); Article and Adjective, Genitive. "The eternal." It is strange the A.V. omits the article here, and inserts it in several places above.

**INHERITANCE** (kleronomias); noun, fem., genitive; from "kleronomia" (an inheritance) compounded of "kleros" (a lot or portion) and "nemomai" (I deal out, or apportion). The word is used concerning Israel in Acts 7. 5, but the word in our text has to do with that which is heavenly and eternal.

**FOR** (gar); conjunction; second word in sentence.

**WHERE** (hopou); relative adverb of place.

**A TESTAMENT** (see on verse 15); this word—diatheke—often translated "covenant," its strict meaning in chapter 9—is found in many instances in the "papyri" to signify a will or testament: seeing that the last word in verse 15 is "inheritance," it seems not inappropriate that the word "testament" is used by the A.V. translators.

**IS** (not expressed, but understood).

**THERE MUST BE** (pheresthai); verb, present infinitive passive, from "phero" (I bear, bring); here the thought is of something being brought in, alleged. Lit. translation, "to be brought in."

**ALSO** (not in text).

**OF NECESSITY** (anagke); noun, fem. nom. translate, "a necessity." (see also v. 23, where the nominative again occurs, and the genitive in ch. 7. 12). In Rom. 13. 5 it is rendered "needs be."

**THE DEATH** (thanaton); see on verse 15. Here the case is accusative, and may be regarded as the subject of the infinitive verb "pheresthai." There is no article "the."

**OF THE** (tou); article, masc. gen.

**TESTATOR** (diathemenou); verb, aorist participle, genitive, from "diatithemi" (I arrange according to my own mind, I make a disposition, I make a will, I settle the terms of a covenant). translate, "of the one having made a will," that is, the testator.

The whole sentence may be rendered, "To be brought in the testator's death (is) a necessity" (Lit.)

**FOR** (gar); see above.

**A TESTAMENT** (diatheke); see above.

**IS** (not expressed but understood).

**OF FORCE** (bebaia); adjective, fem. to agree with "testament"; "bebaios,-a,-ov" (steadfast, firm, sure).

**AFTER** (epi); preposition, "upon": here with dative. "On," in English is sometimes used in the sense of "after," that is, immediately after; such as the sentence, "On reaching the house, he rested."

**MEN ARE DEAD** (nekrois); noun, masculine, dative, plural, from "nekros" (a dead person; hence the translators using the word "men.") The previous part of the verse shews that the death of a Person is its subject, so that the thought to be conveyed is that, on the death of a person, a will becomes valid.

**OTHERWISE** (epei); conjunction, meaning "since" or "inasmuch as."

**IT IS OF STRENGTH** (ischuei); verb, present, indicative, singular, third person; from "ischuo" (I am strong or efficacious).

**NO, AT ALL** (mepote); negative particle, meaning "not even" or "never," "in no supposable case."

**WHILE** (hote); adverb of time, meaning "when."

(Continued on page 71)

## THE BRIDES OF GENESIS.

### ASENATH

Genesis 41. 45. 50. 51.

Adverting to the thought of a Divinely arranged structure in the historical sequence of these outstanding brides, the name of Sarah, the bride of Abraham, the last of the first three, may be coupled with that of Asenath, the last of the second three.

Sarah shared her husband's wanderings and pilgrim life, never living in a house, but dwelling in tents. He looked for the city which hath foundations, for here he had no continuing city. He experienced no earthly exaltation, as Joseph, but lived a life of faith and humble dependence on God, possessing no land but a grave only, and its field. The Lord Jesus was even more a stranger on the earth, having not where to lay His head, and at the end was laid in a grave not His Own, so deep was His humiliation.

Joseph, on the other hand, suffered alone. No one was with him in the painful experiences and afflictions he endured. Rejected by his brethren, falsely accused by the world, he shadowed forth Him Who was despised and not esteemed by His brethren, "despised and rejected of men, a Man of sorrows and acquainted with grief" (Isa. 53).

The lonely Joseph was type of the lonely Man Christ Jesus, (John 16. 32), but as Joseph was brought out of prison to reign, so the Lord Jesus was released from the prison of the tomb by the mighty power of God, and ascended to the right hand of the throne of God. As the "King of Glory," He has passed through the everlasting doors, having triumphed over all the power of the enemy. Said Pharaoh to Joseph, "Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." (Gen. 41. 40). But to the Lord Jesus, God has said, "Sit Thou at My right hand, until I make Thine enemies Thy footstool . . . Rule Thou in the midst of Thine enemies" (Ps. 110. 1. 2). Mediatorially, the Lord Jesus has **voluntarily** taken a subordinate position in regard to God the Father, yet, "All authority is given unto Me in heaven and in earth" (Matt. 28. 18), are His Own words.

In his exaltation, Joseph received a new name, Zaphnath-Paaneah, meaning "Saviour of a world," and has not the Lord Jesus received a name which is above every name, since God hath highly exalted Him Who humbled Himself and became obedient unto death? And is He not the only Saviour? (Acts 4. 12).

Joseph was not only given a name, but a bride from among the gentiles. She was an Egyptian, bearing a name—Asenath—which, some say, combines the names of two Egyptian "goddesses." So that by name and nature she symbolizes the gentile world that is estranged from the True and Living God. Nothing is said of her conversion, only that Joseph took her into union with himself.

Asenath did nothing to merit being the bride of Joseph. She was given to him just as she was. "To him that worketh not, but believeth on Him that **justifieth the ungodly**, his faith is counted for righteousness." (Rom. 4. 5). What glory she had was derived from the man exalted by Pharaoh. So with the church. Apart from Christ she is nothing, she has nothing. But since she is in Him, and with Him, she has all things (Rom. 8. 32), even glory, for He has said, in His prayer to the Father, "And the glory which Thou gavest Me I have given them." (John 17, 22).

And what comforting assurance it is to sinners, saved out of the Gentiles, who in time past were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise "to know that they are "now in Christ Jesus . . . made nigh by the blood of Christ." (Eph. 2. 12. 13): Asenath, as can be seen in the light of this further revelation, was a true type of undeserving Gentiles caused to partake of the exceeding riches of God's grace and destined to share for ever the glory of Christ in fellowship with Him.

The fruit of that earthly union was two sons, Manasseh and Ephraim, "Forgetting" and "Fruitful" (Gen. 41. 51. 52). Joseph was Divinely led to bestow these names upon them. "For God hath made me to forget all my toil, and all my father's house," and "God hath caused me to be fruitful in the land of my affliction." Said that father, "God hath shewed me also thy seed." But a Greater than Jacob has given to a Greater than Joseph "a seed" which shall serve him; it shall be accounted to the Lord for a generation" (Ps. 22. 30). "When Thou shalt make His soul an offering for sin, He shall see seed, He shall prolong days, and the pleasure of the Lord shall prosper in His hand." (Isa. 53. 10). The saints are both His bride and His seed.

Moreover, though the suffering can never be forgotten by the Lord or His redeemed, yet the glory and the joy which are His shall surpass and overflow all. Yes, and He shall be "fruitful in the land of His affliction," for even here—on this earth—He shall have fruit in a restored Israel.

And while speaking of Israel, it cannot pass unnoticed that the union with a Gentile bride came before the reconciliation with Jacob's sons, a truly symbolical representation of dispensational truth.

Joseph died, but we read not of his wife's death. The Lord Jesus died, but rose again "out from dead ones," and liveth for evermore. "Because I live, ye shall live also." (John 14. 19).

There is no record of Asenath helping Joseph in the work of storing food and nourishing the people, resulting in their earthly salvation, but we read concerning the Bride, the words of the Lord, "I Jesus . . . I am the Root and Offspring of David, and the Bright and Morning Star. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The Lord refresh the hearts of His saints as they remember how close a union has been everlastingly effected between Christ and His church!



## Question and Answer

No. 158

Is it correct to say that the Holy Spirit dwells in the "old man"?

The Holy Spirit dwells in each believer, according to the promise of the Lord Jesus, "He shall be in you" (John 14. 17). So also the apostle alludes to this indwelling in Romans 8. 9. 11. The believer, however, though said to be "not in the flesh, but in the spirit," yet knows well, and is painfully conscious that the flesh is in him.

What does this word "flesh" signify? In some scriptures it is but another word for the body, as, for example, "The Word became flesh" (John 1) which means that the Lord Jesus became a Man taking a human body. From this we infer that flesh in this sense is not, in and of itself, sinful. Moreover, if it were so, how could one present his body a living sacrifice, holy, acceptable to God? (Romans 12. 1).

In other scriptures, the term "flesh" means the "old man" as contrasted with the "new man." So, in Romans 7. 18, a godly man declares, "I know that in me, that is in my flesh, dwelleth no good thing." Both terms are used in connection with the believer's "crucifixion." "Knowing this, that our old man is crucified with Him" (Rom.

6. 6). "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5. 24).

In the saint, there are two principles present, called by the names, "old man" and "new man" or "flesh" and "spirit." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3. 6). They are contrary the one to the other, that is, antagonistic. There can be no truce between them (Gal. 5. 17).

The saint is bidden to reckon himself to be dead (Rom. 6. 6-11). He may be sadly aware of the struggle of the flesh to dominate, but since "the old man is corrupt according to the deceitful lusts," he is to "put it off," and "put on the new man." In other words, he is to be what he is **legally reckoned**, "dead to sin and alive to God"; that is to say, there is to be an increasing correspondence with what he is through grace, in his daily experience of victory.

Can it truthfully be said therefore that the Holy Spirit dwells in "the flesh" or the "old man"? It might be said that the words, "In my flesh dwelleth no good thing" are a sufficient refutation of such an assertion; but seeing that the words, "corrupt," "dead," "contrary," "enmity," are used of the "flesh" or the "old man," such an expression should be avoided. Let the actual words of Holy Scripture be adhered to, and nothing added thereto. "His Spirit that dwelleth in YOU" (Rom. 8. 11).

Flesh is flesh, and can be nothing else. "They that are in the flesh cannot please God." It cannot be improved nor taken into the service of God. To assert that the Holy Spirit dwells therein is plainly contrary to truth. It implies that "flesh" can be sanctified, the logical conclusion being that sin can be eradicated whilst the believer is still in the body. Some indeed claim a "sinless perfection" in a practical sense this side of glory. But most believers, the nearer they draw to God, in experience, have such a sense of His holiness, that, in themselves, they can see and feel nothing but imperfection.

Let us beware of false logic in the reading of Holy Scripture. Rather let us depend upon the Holy Spirit to inform and enlighten our minds and strengthen our hearts to obey moment by moment.



Faith in God is the (living) fruit of a real knowledge of Himself, with confidence in His words, and affectionately reverent realization of His love, power, and willingness.

**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 (Argentina 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.



**INSPIRED WORDS INSPECTED**

(Continued from page 68)

**THE TESTATOR** (ho diathemenos); masc. aorist participle, with article, from "diatithemi" (see above).

**LIVETH** (zei); verb, present, indicative, from "zao" (I live).

**WHEREUPON** (hothen); relative adverb, meaning "whence" or "wherefore."

**NEITHER** (oude); conjunction denying absolutely and objectively. "Not even."

**THE FIRST** (he prote); see above.

**COVENANT** (not in text, but understood).

**WAS DEDICATED** (egkekainistai); verb, perfect, indicative, passive, from "egkainizo" (I renew, dedicate, or consecrate); the word occurs in ch. 10. 20. translate, "hath been consecrated."

**WITHOUT** (choris); preposition or adverb; meaning "apart from."

**BLOOD** (haimatos); noun, neuter, genitive; from "haima."



**Suggested Daily Readings.**

"IF THE LORD WILL."—NOVEMBER, 1953.

Day	READING		LEARNING	
	Ezekiel	Matthew	Job	Titus
1	26. 15-21	25. 1-13	34. 29	1. 1
2	27. 1-18	25. 14-30	30	2
3	27. 19-36	25. 31-46	31	3
4	28. 1-15	26. 1-16	32	4
5	28. 16-26	26. 17-30	33	5
6	29. 1-12	26. 31-46	34	6
7	29. 13-21	26. 47-56	35	7
8	30. 1-15	26. 57-75	36	8
9	30. 16-26	27. 1-14	37	9
10	31. 1-18	27. 15-26	35. 1	10
11	32. 1-16	27. 27-38	2	11
12	32. 17-32	27. 39-49	3	12
13	33. 1-16	27. 50-66	4	13
14	33. 17-33	28. 1-20	5	14
15	34. 1-16	Mark 1. 1-15	6	15
16	34. 17-31	1. 16-31	7	16
17	35. 1-15	1. 32-45	8	2. 1
18	36. 1-15	2. 1-17	9	2
19	36. 16-27	2. 18-28	10	3
20	36. 28-38	3. 1-12	11	4
21	37. 1-14	3. 13-21	12	5
22	37. 15-28	3. 22-35	13	6, 7
23	38. 1-13	4. 1-20	14	8
24	38. 14-33	4. 21-41	15	9
25	39. 1-16	5. 1-20	16	10
26	39. 17-29	5. 21-34	36. 1	11
27	40. 1-12	5. 35-43	2	12
28	40. 13-23	6. 1-13	3	13
29	40. 24-34	6. 14-28	4	14
30	40. 35-49	6. 29-44	5	15

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

1. Isa. 53. 6. Ps. 53. 2, 3. Rom. 3. 21-26. 1 John 4. 7-14.
8. Isa. 53. 7-9. Matt. 26. 62-63, 27, 12-14. Luke 23. 50-53. Acts 13. 29-37.
15. Isa. 53. 10. Ps. 22. 1-8, 30, 31. Ps. 89. 14, 19-21. 26-39. Rom. 8. 32. Heb. 7. 26-28.
22. Isa. 53. 11. Ps. 16. 8-11. Micah 7. 18, 19. Bom. 3. 20-26. Heb. 2. 10-15.
29. Isa. 53. 12. Lev. 17. 10-14. Luke 22. 14-23. 37, 23. 34. Heb. 9. 24-28. 1 Pet. 1. 17-21.

## Notes on Memorized Verses

## JOB 34

29, God is sovereign. He can give rest or He can hide His face. 30, He is concerned for nations—the peoples. 31, Hath he said, (presumably Job)? What he should say, that is in submission to God. 32, If one would be Divinely taught, he must forsake sin. 33, “By thee shall He recompense?” Job refused, and he chose, without judgment (see verse 35). 34, Men of heart (margin) to speak, men of wisdom to hear. (see James 1.19). 35, But Job failed in both. 36, “His answers after the manner of evil men.” 37, Rebellion against God. But let present-day believers beware, who have not suffered like Job. (1 Cor. 10. 12).

## JOB 35

1, 2, (compare ch. 34. 34) Job's self-justification amounted to this. 3, What is the profit to Thee? What do I profit from my sin? 4, 5, Elihu bids an upward look. 6, Sin grieves God, but man harms *himself* thereby. 7, God is not enriched by anything man offers Him (cf. Psalm 50). 8, But sin may harm others as well as oneself. 9, 10, The oppressed may cry out, but do they think of God? 11, God is the True Teacher. 12, Follows from verse 10. Pride hinders answers to prayer. 13, Not only pride, but vanity. God will neither hear nor see. (see James 4. 1-4). 14, The invisible God, yet He *will* judge. “Wait for Him.” 15, 16, Although He *will* visit in anger, because it is not so now, Job speaks vainly and foolishly.

## JOB 36

1, 2, Elihu seems conscious he has a commission from God. 3, From afar—from heaven? My Maker (see ch. 32, 22, 33. 4) 4, Compare 1 Thess. 2. 3-5. 5, Though mighty, God despiseth not. 6, In this age, however, the wicked *seem* to thrive, and the righteous to suffer, but in a future day, 7, they (the righteous) shall reign (Rev. 20) 8, God chastens His sons, and, 9, shews them why, and 10, teaches and calls to repentance. 11, 12, Solemn words. Do they apply now? The words of I Cor. 5. 5 and 11. 30 come to mind. 13, 14, Hypocrites, a contrast with the righteous, past feeling (see Eph. 4. 19) 15, “He draweth out the afflicted in his affliction” (Lit.) 16, Job had yet to understand God's way with him. 17, 18, He had used words unbefitting, and needed the “Beware,” just as saints do today. (cf. Col. 2. 8. 18). 19, What man has cannot enrich God. 20, A trying day may lead to desires for the night, yet may be only impatience. 21, Affliction is better than sin. 22, By affliction God teacheth. 23, God is independent of His creatures. 24, 25, God's work (cf. Ps. 19). 26, Great, incomprehensible, eternal. Elihu had a sense of the Divine majesty. 27, 28, “For He draweth up the drops of water: they distil in rain from the vapour which He formeth” (New Trans.) 29, Noises, apparently thunder, as the clouds are mentioned. 30, *His* light. God covereth Himself with light. The waters cover the sea. In such manner will the earth be covered by His glory in a coming day. 31, By His workings in creation, God both judges and blesses. 32, The lightning strikes as God wills (see R.V.). 33, The thunder accompanying tells of Him. The cattle are aware of the impending storm.

## JOB 37

1, God's thunder is meant to awe. 2, Man should heed His voice, for thus He speaks. 3, The display of His glory is widespread in the storm.

## Suggested Daily Readings

“IF THE LORD WILL.”—DECEMBER, 1953.

Day	READING		LEARNING	
	Ezekiel	Mark	Job	Titus
1	41. 1-11	6. 45-56	36. 6	3. 1
2	41. 12-16	7. 1-13	7	2
3	42. 1-12	7. 14-23	8	3
4	42. 13-20	7. 24-37	9	4
5	43. 1-12	8. 1-13	10	5
6	43. 13-27	8. 14-26	11	6
7	44. 1-16	8. 27-38	12	7
8	44. 17-31	9. 1-13	13	8
9	45. 1-12	9. 14-23	14	9
10	45. 13-25	9. 30-40	15	10
11	46. 1-12	9. 41-50	16	11
12	46. 13-24	10. 1-16	17	12
13	47. 1-12	10. 17-31	18	13
14	47. 13-23	10. 32-52	19	14
15	48. 1-14	11. 1-11	20	15
16	48. 15-22	11. 12-23	21	John 6. 1
17	48. 23-35	11. 24-33	22	2
18	Dan. 1. 1-21	12. 1-17	23	3
19	2. 1-18	12. 18-27	24	4
20	3. 19-30	12. 28-44	25	5
21	3. 31-49	13. 1-13	26	6
22	3. 1-18	13. 14-23	27	7
23	3. 19-30	13. 24-37	28	8
24	4. 1-18	14. 1-16	29	9
25	4. 19-37	14. 17-31	30	10
26	5. 1-16	14. 32-52	31	11
27	5. 17-31	14. 53-72	32	12
28	6. 1-17	15. 1-15	33	13
29	6. 18-28	15. 16-32	37. 1	14
30	7. 1-14	15. 33-47	2	15
31	7. 15-28	16. 1-20	3	16

## SPECIAL READINGS FOR THE LORD'S DAY.

6. Isa. 54. 5-17. Luke 2. 25-35. Eph. 2. 3-8.  
Rom 8. 35-39. Heb. 8. 6-13.
13. Isa. 55. 1-5. Ps. 63. 1-5. John 4. 5-14. John 7. 37.  
Rev. 22. 1, 2, 17.
20. Isa. 55. 6-13. Matt. 7. 13, 14. Rom. 10. 8-17.  
Eph. 2. 14-18. 2 Cor. 5. 14-19.
27. Isa. 56. 1, 6-8. Ps. 65. 2-4, 66. 18-20. Mark 11. 15-18;  
John 10. 15-17. 1 Pet. 2. 5.

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Phone: Grangewood 4196. No telephoning on Lord's Day.

Please note:

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