

# 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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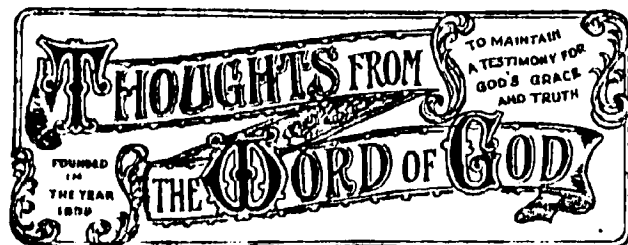
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"Thy testimonies are very sure; holiness becometh Thine house, O LORD, for ever." Psalm 93 : 5.

"THEY WHICH ARE WRITTEN IN THE LAMB'S BOOK OF LIFE." Rev. 21 : 27.

Am I written in God's book,  
For therein I cannot look—  
Written from eternity,  
Though my name I cannot see?

He assures me it is there;  
Witness doth the Spirit bear  
With my spirit, so I cry  
"Father" to my God on high.



### WORDS OF ENCOURAGEMENT

"God . . . giveth grace unto the lowly." Proverbs 3:34 tells us that "He giveth grace unto the lowly." We would naturally suppose that

the lowly had not much need of grace, seeing their lowly spirit testified to the grace already theirs. True; yet this is just one of the strange things in the kingdom of grace—strange to the natural heart, but in no wise strange to those who know something of the mysteries of the kingdom. "He giveth grace unto the lowly" is just another way of saying, "To him that hath shall be given." But why to him that *hath*? Simply because the one who hath—who has received, and is using, the grace that God gives—shall find, in thus honouring God, that there is never a scarcity in His Kingdom. The supplies of heavenly power never fail, at least as regards those who value these supplies aright. But he who despises, or sets lightly by the heavenly supplies, failing to feed on the heavenly provision—caring not to drink at the heavenly fountain, shall find "taken away" that which he seemed to have.

*Selected.*

Poem to Help Christian Experience—No. 264.

"WE HAVE FOUND HIM."  
"GRACE THAT IS TO BE BROUGHT UNTO YOU AT THE REVELATION OF JESUS CHRIST."

I have found a wondrous Saviour,  
But 'twas He Who sought me first  
When my soul within me fainted  
In my hunger and my thirst;

Like a foolish sheep I wandered,  
I was lost and in despair,  
But He sought me in the desert  
And His mercy found me there.

O, I knew not how He loved me  
Till mine eyes were caused to see—  
By the faith His Spirit worketh—  
My Redeemer on the tree.

Then, in love beyond conceiving,  
He enabled me to grasp  
His salvation; this receiving,  
I am held within His clasp.

And He liveth, interceding;  
To the uttermost He saves,  
Knowing all my heart is needing,  
All my longing spirit craves.

But my highest expectation  
Is to see Him face to face  
And to know the consummation  
Of His overflowing grace.

### "GOD FORBID"

"For what if some did not believe? Shall their unbelief make the faith of God without effect? *God forbid*; yea, let God be true, but every man a liar."

"Is God unrighteous Who taketh vengeance? (I speak as a man.) *God forbid*; for then how shall God judge the world?"

"Do we then make void the Law through faith? *God forbid*; yea, we establish the Law."

"What shall we say then? Shall we continue in sin that grace may abound? *God forbid*. How shall we, that are dead to sin, live any longer therein?"

"What then? Shall we sin, because we are not under the law, but under grace? *God forbid*."

"What shall we say then? Is the Law sin? *God forbid*. Nay, I had not known lust, except the Law had said, Thou shalt not covet."

"The Law is . . . good. Was then that which is good made death unto me? *God forbid*. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

"As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? *God forbid*. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

"I say then, Have they stumbled that they should fall? *God forbid*; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy."

"Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? *God forbid*."

"But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? *God forbid*."

"Is the Law then against the promises of God? *God forbid*: for if there had been a law given which could have given life, verily righteousness should have been by the Law."

(Romans 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14, 15; 11:1, 11:1 Corinthians 6:15; Galatians 2:17; 3:21.)

This expression, "God forbid," occurring thirteen times in the epistles of Paul, is not a true translation of the words of the Holy Spirit. Literally, it consists of two words (*me genoito*) meaning, "May it not have become," equivalent to the English phrase, "May it never come to this?"

Doubtless, the translators of the Authorized Version desired to convey Paul's deep feelings to the readers, but a believer would hesitate to use this expression in ordinary speech, though it is heard from the lips of men of the world, who so often take the Name of God in vain.

However, what is thus brought before us is:—

(a) The apostle's jealousy for the honour of God and of Christ.

(b) His concern to uphold the righteousness and holiness of the Law.

(c) His desire that the saints should live as those justified and sanctified by grace.

(d) His conviction that God has a purpose for Israel in the future, despite their present state of unbelief.

### The Honour of God and of Christ

There is no unrighteousness with God, whether He take vengeance (2 Thess. 1:8) or whether He set His love upon some and not upon others. In all His dealings with man, He worketh all things after the counsel of His Own will. That will is good and perfect, and *should* be well-pleasing to His creatures. To question His wisdom or His working is folly in vain man.

It is God That justifieth the *ungodly* (Rom. 4:5). Christ came to call sinners, not "righteous" ones. Through His work comes justification. But the justified one knows and feels himself a sinner. Justification in and of itself does not change his nature. Regeneration and sanctification are necessary to that. Some might argue that, therefore, "Christ is the minister of sin," because justification means, not making, but reckoning, the subject of grace, righteous, though he be personally found a sinner. To this Paul says, "Far be the thought," for justification is "through the redemption that is in Christ Jesus" (Rom. 3:25), Who is also a propitiation because of His having borne the sins of His elect, and put them away for ever.

### The Righteousness of the Law

Through the Law is the knowledge of sin, the abounding of sin, its becoming exceeding sinful and appearing what it really is. Moreover, it pro-

nounces and works death to the sinner. Thus the Holy Spirit uses the Law to cut away all hope in a man's self-righteousness. Yet the Law is not sin, nor ordained to death, for it is "holy, and righteous and good," and the preaching of justification by faith does not make void, but rather establishes the Law. For Christ has satisfied Law by His life and death. Law is not abrogated, but is honoured. Hence, God is righteous and declares righteous the one "who believeth in Jesus."

### The New Life of a Believer

Because grace overflowed where sin abounded this gives no warrant to continue in sin with the expectation "that good may come." This is anti-nomianism, more strongly expressed by the idea that sin may be indulged because one is no longer under law, but under grace. This would be "turning the grace of God into lasciviousness," and one who expresses such sentiments could not be regarded as a regenerate person, but one still in bondage to sin (Rom. 6:1-6).

Solemn, too, are the words of the apostle in 1 Corinthians 6:15, for "God hath not called us unto uncleanness, but unto holiness." The principle goes farther than as regards physical sin. There is an uncleanness of spirit as well as of flesh (2 Cor. 7:1, and see the preceding verses). The Lord calls His people to come out and be separate. Separation is not an attractive word to the professing believer, yet the call is to "go out to meet the Bridegroom," in virgin-like character, and with lamps trimmed and burning. May God by His Spirit so revive His blood-bought people!

### God has a purpose for Israel

Strangely, not a few godly persons, well acquainted with Holy Scripture, and used of God in leading souls to Christ, and building up the saints, personally sound in doctrine and godly in walk, cannot see in the promises and prophecies any future blessedness on the earth for a revived and regenerated nation of Israel. The names, Israel, Jerusalem, Zion, are applied to the Church. There is a heavenly Jerusalem, a Sion, and an "Israel of God" (Gal. 6:16), but the distinction between the heavenly and earthly counterparts is carefully maintained. In Romans 11:25, this distinction is clearly seen. Hence verse 26 must not be interpreted other than as of the nation, especially as it is also described as "Jacob," by which name the church is never designated.

Continued on page 9

## YOUNG PEOPLE'S COLUMNS

## ZACCHAEUS

Who was he? A publican, that is, a man who collected taxes for the Roman emperor, who ruled over the land of Israel in the days when the Lord Jesus was living there. They were not loved by the Jews, because these publicans were also Jews, and were sometimes not honest; also because the Jews hated the Roman rule, and would like to be free of it. They also spoke of "publicans and sinners," so that Zacchaeus belonged to a company of people who had a bad name. He was a chief man among them, and he may have been more just than some in his dealings (Luke 19:8).

This man was rich, and yet he needed something better, for riches do not make one's heart contented or happy. "He was seeking to see JESUS Who He was." As he was a very short man, the crowds hid the Lord from his sight. So "he ran before and climbed up into a sycamore tree." He had heard about the Lord Jesus, and made up his mind he must see Him, for he knew that the Lord "was to pass that way."

Let us stay awhile and ask ourselves if we have a longing within us to know HIM. We may have many things to make us happy, and perhaps, have many friends; but *things* do not satisfy the heart, and *friends* may be like the crowds that hid the Lord from that man's eyes. You may be young, and yet feel yourself to be rich, because of many earthly blessings, and yet, if the Lord Jesus is not known and loved, you are really very, very poor.

This man had to get away from the crowds into a place *all by himself*, so as to be able to "see JESUS Who He was." Best of all, the Saviour "looked up and saw *him*." He knew where Zacchaeus was, and must have been glad he was so earnest. Three things the Lord told him:— (1) "Make haste," (2) "And come down," (3) "Today I must abide at thy house."

The Lord Jesus has a right to command, and knew He would be obeyed, for did not God put it into the man's heart to seek to see Jesus, and then to obey Him Who is LORD? Yes, and these three things he did. "He made haste." Not a moment's delay, for the Lord was the very One he longed for. Then, "he came down," just where the Lord was, and "he received (welcomed) Him joyfully" into his own house. There it was the Lord Jesus spoke those lovely words, "This day is Salvation come to this house." We do not know how long the Lord stayed there, but we are sure that He Who came into a house made with hands dwelt for ever in the heart of Zacchaeus. Has the Saviour a home in *your* heart, dear reader?

Ask yourself, "Am I like this man, seeking the Lord in earnest? Is the Lord Jesus the One for Whom I long more than all others? Am I willing to leave the crowds and their earthly joys, and be where the Lord shall call me? And if I should hear His voice, should I make haste and come to Him?."

## WINSOME WORDS FROM WATSON

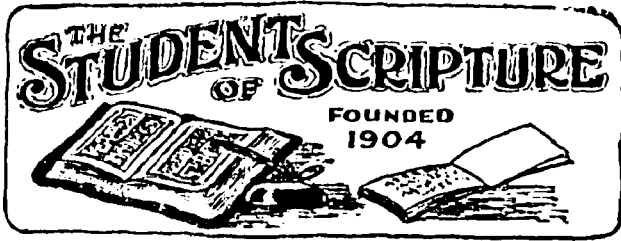
How do the promises work for good? They are food for faith; and that which strengthens faith works for good. The promises are the milk of faith; faith sucks nourishment from them, as the child from the breast. "Jacob feared exceedingly" (Gen. 32:7). His spirits were ready to faint; now he goes to the promise "Lord, Thou hast said Thou wilt do me good" (Gen. 32:12). This promise was his food. He got so much strength from this promise, that he was able to wrestle with the Lord all night in prayer, and would not let Him go till He had blessed him.

The promises also are springs of joy. There is more in the promises to comfort than in the world to perplex. Ursin was comforted by that promise, "No man shall pluck them out of My Father's hand" (John 10:29). The promises are cordials in a fainting fit. "Unless Thy law had been my delights, I should then have perished in mine affliction" (Ps. 119:92). The promises are as cork to the net, to bear up the heart from sinking in the deep waters of distress.

The saints' graces are weapons to defend them, wings to elevate them, jewels to enrich them, spices to perfume them, stars to adorn them, cordials to refresh them.

Christ's prayer takes away the sins of our prayers. As a child, says Ambrose, that is willing to present his father with a posy, goes into the garden, and there gathers some flowers and some weeds together, but coming to his mother, she picks out the weeds and binds the flowers: thus when we have put up our prayers, Christ comes, and picks away the weeds, the sin of our prayers, and presents nothing but flowers to His Father, which are a sweet-smelling savour.

As the hard frosts in winter bring on the flowers in the spring, as the night ushers in the morning star: so the evils of affliction produce much good to those that love God.



### NAPHTALI

"And Rachel said, With great wrestlings (wrestlings of God, margin) have I wrestled with my sister, and I have prevailed: and she called his name NAPHTALI."

"And of Naphtali he said, O NAPHTALI, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south."

"NAPHTALI is a hind let loose: he giveth goodly words."

"And leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim (Naphtali, see Isaiah 9:1): that it might be fulfilled which was spoken by Esaias the prophet, saying, the land of Zabulon, and the land of Nephthalim (NAPHTALI), by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Gen. 30:8; Deut. 33:23; Gen. 49:21 Matt. 4:13-16).

#### Foreword

Without seeming to be unduly mystical, yet accepting the Divine statement that, "All Scripture is given by inspiration and is profitable for doctrine . . ." the writer pens the following words, yet perhaps unknowingly giving expression to thoughts which have occurred to others. But it may be, indeed is hoped, the people of God may be profited, and, above all, God Himself be glorified.

#### *The Circumstances of Naphtali's birth*

Rachel, in her anguish, had said to Jacob, "Give me children or I die." Her husband reminded her that children were God's gift. Following a precedent, she gave her maid to Jacob, thinking to be "built" by her. Naphtali was the maid Bilhah's second son, but Jacob's sixth. On the occasion of this birth, Rachel spoke of the "wrestlings of God," implying a deep sorrow and exercise of heart. It is well at the commencement of our meditation, to have this thought of intense longing and mental suffering in association with the beginning of a new life. For we are reminded of Him Who said, "My Soul is exceedingly sorrowful,

even unto death;" Who "began to be sore amazed and very heavy;" Reaching the garden, He prayed, "and being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground."

It was there, in the garden, He was dreadfully assaulted by Satan, who would have hindered His going to the cross. The fearfulness of that three-fold temptation (as in the wilderness so in the garden) no mortal will ever comprehend. 'Tis something known only to the Father and the Son. Truly there were "wrestlings of God," but there also was a prevailing. He, the Son of God, went on to endure the cross, to look down upon the shame, and is now seated at the right hand of God. Now, blessed be God, as the fruit of that glorious transaction, He can say, "Behold I and the children which God hath given Me."

#### *The Blessing of Moses the man of God*

The words of Deuteronomy 33 may next be fittingly pondered. "satisfied with favour, and full with the blessing of the LORD." This word "favour," signifying God's good pleasure and His will, is that used by the Lord Jesus, when He said, "I delight to do Thy will, O my God." But it expresses the Divine disposition toward His people. "For Thou, LORD, wilt bless the righteous; with favour wilt Thou compass him as with a Shield" (Ps. 5:12) "In His favour is life" (Ps. 30:5) "LORD, by Thy favour Thou hast made my mountain to stand strong" (Ps. 30:7). Do we not read also of "the good pleasure" of God, often in regard to His people (Eph. 1:5, 9, 11)? But there is not only favour and blessing. There is a satiation and a fulness. God "hath blessed us with ALL spiritual blessings in heavenly places in Christ." "In Him dwelleth all the fulness of the Godhead bodily, and ye are complete (having been filled) in Him" (Eph. 1:3; Col. 2:9-10). The desire of the apostle for the saints is, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19). Such fulness could not be theirs, unless God is infinite, possessing all things, and rich in mercy, willing to impart, and making each elect one a vessel able to receive of His riches. "Of His fulness have all we received and grace for grace." "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7).

The man of God continues his blessing in the words, "Possess thou the west and the south." A

glance at the map reveals that Naphtali's portion was northerly, but west and south of the Sea of Galilee. The Septuagint renders, "Sea and streams," and his inheritance appears to have been a richly fertile land. "Possess thou"—take possession of what God has ordained for thee; thou shalt find abundant provision therein. Thus we have a further stress on the bountifulness of God, Who alone can, and does satisfy the longing soul and fill the hungry soul with goodness.

#### *The prophesy of Jacob*

"Naphtali is a hind let loose: he giveth goodly words." The hind is a swiftly moving creature. Three times we read, "He maketh (or will make) my feet like hinds' feet," that is swift and sure. The words are accompanied by such expressions as "and setteth me upon my high places," or "He will make me to walk upon mine high places." Further, "let loose" means "to send forth or away." Hence, there is a twofold thought—exaltation and apostolic service. "He giveth goodly words" adds force to this conception, and reminds of the prophetic utterance, quoted by the apostle, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15).

#### *The Lord Jesus in the Land of Naphtali*

The words last quoted seem to lead on to Matthew 4:13-16, for who gave such "goodly words" as He Who was "sent forth" of His Father, called "the Apostle and High Priest of our profession, Christ Jesus." Long before His first advent, Israel had gone into captivity, and the boundaries of the tribes' inheritance had disappeared. Yet the prophet foretold the coming of Messiah to that very land allotted to Naphtali (Isa. 9:1-2). Who would, however, have understood that he spoke of Christ by the figure of "a Great Light"?

The captivity of Israel by the Assyrian was quickly followed by the colonizing of their land by strangers. Hence Naphtali's portion became "Galilee of the Gentiles." Yet to that despised district of the Lord's land came the Lord Jesus. "Can any good thing come out of Nazareth?" asked one. Nevertheless, there was the Lord "brought up," and much of His ministry was in Galilee, the land of Naphtali. So that all the prophecies and other statements in Scripture seem to have been headed up in the coming of Messiah into the world. That world was indeed in darkness, particularly Galilee, but it pleased the Father that His Son should be born of a virgin of Nazareth, and spend no less than thirty years of His short life there.

Thus have we sought to trace the connection between these early prophecies and the fulfillment by the coming of the Lord Jesus. He it is of Whom "Moses, in the Law, and the prophets did write, Jesus of Nazareth." May we see Him ever more clearly as we read the Scriptures daily, and, being "let loose," may every saint "give goodly words."

### INSPIRED WORDS INSPECTED

**"And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."**

Ephesians 2:1-3

No. 59

AND (kai); conjunction.

YOU (humas); personal pronoun, accusative plural; object of the verb "fillet" (ch. 1:23).

HATH HE QUICKENED (not in text).

WHO WERE (ontas); present participle, accusative plural, from "eimi" (I am). Literally, "ones being." All that follows is descriptive of "you."

DEAD (nekrous); adjective, accusative, plural; from nekros, -a, -ov (dead); compare "necropolis" and "necromancer."

IN (not in text).

TRESPASSES (tois paraptomasin); noun, with article, dative, plural, neuter gender, from "paraptoma," a compound of "para" (aside) and "ptoma" (from "pipto," "I fall"), meaning "a fall," and sometimes used, (Matt. 24:28) of a dead body. Hence, our word means, "a falling aside," plural ending. "In" or "by" is implied by the use of the dative case.

AND (kai).

SINS (tais hamartiais); noun, with article, dative, plural, feminine, from "hamartia" (sin, aberration from the truth, missing the mark). The use of the article refers back to verse 7, where "paraptomata" occurs.

OF YOU (humon); personal pronoun, plural.

WHEREIN (en hais); preposition "in," and relative pronoun, feminine, plural, dative, from "hos, he, ho" (who or which); hence translate, "in which."

IN TIME PAST (pote); adverb, meaning "when, at some time, once."

YE WALKED (periepatesate); verb, aorist, from "peripateo," compound of "peri" (around) and "pateo" (to tread with the feet); hence "tread around, or walk about."

ACCORDING TO (kata); preposition, meaning "down," or "down along" (with accusative) and so "according to," since accusative case follows.

THE COURSE (ton aiona); article and noun accusative, from "aion" (an age). The present time, up to the coming of the Lord, is spoken of as "this age." Hence our word denotes a cycle of time. We use the expression, "in course of time."

OF THIS WORLD (tou kosmou toutou); article noun and demonstrative pronoun, genitive, singular masculine. From "Kosmos" (world) and "houtos haute, touto" (this).

ACCORDING TO (kata); see above.

THE PRINCE (ton archonta); article and noun, masculine, singular, from "archon" (ruler, governor, leader).

OF THE POWER (tes exousias); article and noun, genitive, singular, feminine; from "exousia" (authority).

OF THE AIR (tou aeros); article and noun, genitive, masculine; from "aer" (air). Note reference to "principalities (rules) and powers (authorities) in heavenly places." (chs. 3:10; 6:12).

THE SPIRIT (tou pneumatou); article, and noun, genitive, neuter, from "pneuma" (spirit) Translate, "of the spirit."

NOW (nun); adverb; contrast "pote," above. At one time the believer was "of this spirit," but, having been saved, is no longer so. Yet the same spirit is NOW at work in others.

WORKETH (tou energountos); present participle, genitive, singular, neuter; from "energeo," a compound of "en" (in) and derivative of "ergon" (work); hence, "to in-work," (to be active, to produce effect); we recognise our word "energy." The evil spirit is indeed energetic.

IN (en); Preposition governing dative case.

THE CHILDREN (tois huiou); noun, with article, plural, dative, from "huios" (son).

OF DISOBEDIENCE (tes apeitheias); article, and noun, feminine, genitive, from "apeitheia," compound of "a" (deprivative) and peitho (I persuade); (I am persuaded, passive); hence, "I trust." The word signifies, therefore, "not being persuaded, and so not trusting, that is, unbelieving disobedient; the form, "sons of disobedience" may be compared with "son of perdition," "Steward of unrighteousness."

AMONG (en); literally "in."

WHOM (hois); relative pronoun, dative plural.

ALSO (kai).

WE (hemeis); personal pronoun, nominative, plural.

ALL (pantes); adjective, qualifying "we;" from "pas, paea, pan."

HAD OUR CONVERSATION (anastrophemen); verb, aorist, passive, from "ana" (up) and "stropho" (I turn or turn about); hence, our word means, literally "I turn up or overturn." Middle Voice, "I turn myself about." Passive, "I am turned round." In English, we say, "I turn myself, or turn my hand, to anything." The best rendering of the word before us is, "our manner of life."

IN TIMES PAST (pote); see above.

IN (en).

THE LUSTS (tais epithumiais); article and noun, feminine, plural; dative because following "en;" from "epithumia," compound of "epi" (upon) and "thumos" (mind or soul as the seat of the will, desire, emotions) the word "desires" may better express the meaning, since "lust" today is used to denote the baser passions. "Desires" may be comparatively "good," though only of the flesh or natural man.

OF THE FLESH (tes sarkos); article and noun, feminine, genitive; from "sarx" (flesh, physically or morally).

OF US (hemon); personal pronoun, genitive, plural.

FULFILLING (poiountes); present participle, from "poico" (I do or make); "ones doing," characterised as such.

THE DESIRES (ta thelemata); article and noun, neuter, plural; from "thelema" (will, or thing willed). The ending "ma" denotes a thing made.

OF THE FLESH (see above; clearly the flesh morally).

AND (kai).

OF THE MIND (ton dianoion); article and noun, genitive, plural, feminine; compound of "dia" (through) and "noio" (from "nous," mind); hence, "to see with the mind, perceive, understand;" our word therefore means "thinking through," mature thought or perception. It seems clear that what is intended to be conveyed by these last words is that one still in the flesh and with his natural mind, exercises his will perversely. The plural of the words, "will" (see Acts 13:22) and of "mind" suggests intensity, and is almost Hebraic.

AND (Kai).

WE WERE (emetha); verb, imperfect, from "eimi" (I am).

BY NATURE (phusei); noun; feminine, dative; from "phusis" (nature, kind, innate disposition). Not merely habit or custom, but the "make-up" of the natural man.

CHILDREN (tekna); noun, neuter, plural; from

"teknon" (a child as born, from tikto, I bear). Distinguish from "hulos" above.

OF WRATH (orges); noun, feminine, genitive, from orge (anger, with the idea of punishment). Doubtless, this is Divine wrath, which, by nature, "we" deserved and would have endured everlastingly, but for grace and that God is rich in mercy. The phrase, "children of wrath" is almost a Hebraism.

EVEN AS (hos); relative adverb, meaning "as."

ALSO (Kai).

OTHERS (hoi loipoi); article and noun, nominative, plural, from "loipos" (left or remaining) from "leipo" (I leave) Translate "the rest." The elect are ones "taken out."

## FREEMASONRY AND THE LORD JESUS CHRIST

PERCY W. HEWARD

An opportunity was given to speak with a Scotch freemason on an American ship. He owned there were those in the craft who had unworthy motives, but felt that if a man only lived up to its principles, what more could be expected? Masonic temples were, in his opinion, religious centres, exalting God.

I had no call from God then to deal with the esoteric character of masonry, and its "Babylonian" origin: God graciously impressed just two or three things on the heart, and a brother present at the conversation thought they might be used to help others. The exact words are not remembered, but we commend the thoughts to all who are truly concerned.

What is the essential relationship of freemasonry to the Lord Jesus Christ? The belief in God, without belief in the way He has marked out, is not sufficient. The devils (demons) "believe" (James 2:19), but their faith is vain. We cannot come to God as FATHER except by the Lord Jesus (John 14:6), and if we cannot come thus, we only meet Him as our Judge.

Freemasonry definitely welcomes, into its brotherhood, those who do not believe in the Lord Jesus, neither in His Deity, nor in salvation by His precious blood. Hence, whatever be the private thoughts of members, when a lodge has prayers, its chaplain must not pray in the Name of the Lord Jesus nor plead and rejoice in His atoning blood. If he does so, he violates the principles of freemasonry. The one with whom we spoke said "You cannot know all," but when definitely asked, he did not, and could not, contradict whatever was set forth.

It is not enough to speak of "the Great Architect of the universe," He has *another* building, and, with regard to this, He has said, "Behold, I lay in Zion for a Foundation a Stone, a tried Stone, a precious Corner Stone, a sure Foundation: he that believeth shall not make haste" (not be confounded, Isa. 28:16; 1 Pet. 2:6). This is the all-important Building of which God is the Architect, and He ever emphasizes His beloved Son. Christ is both the Foundation and the Topstone, and it is written "The Stone which the builders refused is become the Head stone of the corner" (Ps. 118:22; Matt. 21:42). This is what the Jewish builders actually did, and remarkably, the masons, who regard themselves as builders, are doing the very same thing. This is crucial. One may ask, what if the passage is a prophecy of such builders, and of God's displeasure in their building, even as in Isaiah 66:1-2 He says of some, "Where is the house that ye build unto Me? And where is the place of My rest?" But He adds that He looks to one who is "poor and of a contrite spirit, and trembleth" at His word. It is noteworthy that both Isaiah 28:16 and Psalm 118:22 are alike found in the Old and New Testaments. Thus God doubly emphasizes these passages concerning the Stone, Which is ever the Lord Jesus. Freemasonry is erecting a building without the Topstone, without the Keystone, without the Lord Jesus. We cannot forget the first builders in Genesis, who thought of a city and a tower, and spoke of heaven, but it was left unfinished, a tower without a headstone. The tower of Babel and its failure have been copied by many since. Since freemasonry leaves out Christ, Who is the Alpha and the Omega (Rev. 22:13), it can only bring confusion.

The one who spoke with us urged that all the system was in the Bible. We do not accept such a statement, but if it were partly true this would not prove anything, unless *all* Scripture is accepted. Freemasonry leaves out the parts that tell of salvation by the blood of Christ. It was pointed out that a clock *without* the mainspring would be emptied of value. Judaism has many Scriptural quotations in its services, but leaves out the same vital matter. It is evident that this is, as God Himself says, the Stone of Stumbling (1 Pet. 2:8), and the marked consensus against the work of the Lord Jesus illustrates His solemn warning contained in such words. We recollect that Mohammedanism speaks well of Christ, but denies His Deity and Atonement. Judaism, as we have seen, falls at the very same Stumbling Stone. And when we find such diverse systems as Freemasonry and Modernism likewise break down here, the importance of God's fore-warning is more fully seen. The Holy

Scriptures are written to reveal beforehand where man will try his vain strength against God's own one way of blessing. O that the reader may not continue this dangerous road, but seek the Lord while He may be found (Isa. 55:6), and rest, as a guilty sinner, on the poured out blood of the Lord Jesus Christ. Thus will he himself become a living stone in God's own building, and be included in the temple of which 1 Peter 2:5 so beautifully speaks.

Somewhat remarkably, we had been speaking earlier with young men trained in Roman Catholicism, and it is worthy of notice that though that system is poles apart from Masonry, the two unite in taking away from the Lord Jesus the glory of being the One Rock on which God's building is raised up (Matt. 16:18). This extraordinary coinciding cannot be a mere accident. The adversary (1 Pet. 5:8) knows that everything depends on relation to the Lord Jesus, and His precious atonement. Ah, dear reader, are you *in Him*?

Freemasonry refers to Solomon's temple, but that, even as the tabernacle which preceded it, was full of sacrificial types of the Lord Jesus Christ. It is the method of the enemy in the present dispensation to take part of truth (the fine flour), and to leaven it. Here we see this very attitude, which deceives many. We do not know if the prophesied temple, yet to be rebuilt in unbelief at Jerusalem, according to Isaiah 66, and other at present unfulfilled Scriptures, will be erected by a combination of Judaism and Freemasonry, but this would not be surprising. Their principles alike emphasize God *without* His own appointed way. Now it was this attitude that put the Lord Jesus to death. The Scribes and Pharisees boasted of a belief in GOD and of knowing His will. Ominous, in like manner, is the fact that the first "worshipper" was Cain, who acknowledged GOD, but came to Him without a sacrifice, without a type of the Lord Jesus Christ. We know the dread sequel. "The way of Cain" is seen in Jude 11. History will yet repeat itself, and Antichrist will be the fruit.

Any who own Jesus Christ as Lord should be deeply moved by this, in loyalty to Him, and, if they are found, though with a sleeping partnership, in Freemasonry, they should, at all costs and risks, seek first the kingdom of God, and His righteousness, and refuse to remain even a few days, in any fellowship except the fellowship of God's Son (1 Cor. 1:9). Surely those who have been brought to be members of Christ, should cease membership of every mixed society, and indeed of every *secret* association, ill befitting ~~those who thereby cut themselves off from their~~

brothers "in Christ," and approve that which cannot commend itself to "every man's conscience in the sight of God." The Holy Spirit has graciously emphasized in Scripture how much God loved the world, and the *gift*, by the Father, of His Beloved Son is a call to take His standpoint, and to exalt the Name of the LORD JESUS. But freemasonry degrades Him by leaving Him out. Its attitude as to *sin* is therefore quite opposed to that of God. HIS testimony is that sin deserves wrath, and that the only hope is His Own costly gift of the One Who was infinitely dear to Him, to redeem poor lost souls. So dreadful is the sinner's doom, so full is God's *mercy* and so rich is His *Gift*. But Freemasonry definitely and systematically slights that matchless Gift, and deliberately puts in the background that which God has done to save sinners. Here is effrontery against Him, however the sad, sad fact is concealed.

Surely everything emphasizes the immediate call to children of God to come out from all that does not acknowledge His own way of salvation. Such He tenderly calls, "Ye are the temple of the Living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a FATHER unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6:16-18), and so the words ring out once more where the Lord Jesus said to Thomas, "I am the Way, and the Truth, and the Life: no man cometh unto the FATHER, but by Me" (John 14:6).

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*Continued from page 3*

Israel "stumbled," and that particularly when they rejected the Messiah, "for they stumbled at that Stumbling-stone" (John 9:32-33). But "have they stumbled that (in order that) they should fall?" "Let it not be," says Paul. The "stumbling" was not thus to terminate, but the Divine purpose is being effected through this sad failure. Was not the "determinate counsel and foreknowledge of God" worked out thus? "Salvation has come unto the Gentiles" as a result, but salvation will come to Israel. "Blindness in part has happened" to them (Rom. 11:25) but only "until the fulness of the Gentiles be come in." Then shall they know a "fulness," which will mean "riches" and "life from the dead" for the nations (Rom: 11:12-15).

"O the depth of the riches both of the wisdom and knowledge of God . . . for of Him, and through Him, and to Him, are all things; to Whom be glory,

## THE PURPOSE OF SCRIPTURE

### *Concluded*

(d) The Scriptures are God's appointed *means of imparting knowledge*. (Prov. 22:20; 2 Tim. 3:16). In the first mentioned passage is included also the purpose of enabling to furnish an answer (see also 1 Pet. 4:5; Luke 1:3-4). Israel did not respond to God's kindness (Hosea 8:12). It should be observed that the giving of an inspired writing is not intended by God to be a *substitute* for the Holy Spirit's teaching, but as the appointed means by which the Holy Spirit instructs His people. It is He by Whom men of God spoke and wrote, and it is He Who causes the words to live in the experience of the saints. (John 14:26; 16:13-15; Heb. 10:15-16; Rev. 2:1-8).

(e) The Scripture is written to *keep fresh the memories of God's people*. (2 Pet. 3:1.) Written, because "traditions" become distorted and so are no help but a hindrance. This may be a reminder that "learning by heart" is good and acceptable to God.

(f) The purpose of Scripture is to *lead to faith in Christ*. (John 20:31; 1 John 5:13) including an assurance of Salvation. Faith in Christ is *living*—a gift of God, and such faith reposes in absolute confidence upon God's written and unchangeable words.

(g) The Scriptures are a *guide to practical obedience* (Ezekiel 43:11).

(i) "That he may run who reads" (Heb. 2:2), see Psa. 119:32 and compare Heb. 10:36-39, from which it is clear that this "running" is with a view to "that day". May we not labour in vain or run in vain!

(ii) "For our admonition" (1 Cor. 10:11). In this context the call to obedience is very clear. Warnings against disobedience are also clear. "Warning" is also the subject of 1 Cor. 4:14 and 1 John 2:4.

(iii) To preserve from "seduction" and from "slipping" (Psalm 17:4; 1 John 2:26; Phil. 3:1). The word "safe" in the latter passage means "not slipping". See also Psalm 110:11.

(iv) As an encouragement to spiritual warfare (Jude 3; Matt 4:4; Eph. 6:17).

(v) As a call to repentance (Jer. 36:2). (Compare also 2 Pet. 3:9.) Such is illustrated in 2 Chron. 34:27 and Neh. 8.

(h) The Scriptures are intended to be "*food*" for His people, in *spiritual enjoyment*. (Psalm 119:103; Jer. 15:16). Thus it was to the Lord Jesus (Matt. 4:4) and a "fulness of joy" for the believers was the object of John in writing (1 John 1:4).

(i) The last words of Scripture (Rev. 22:20-21) suggest that they are given with a view to prayer, not only as providing subjects on which to pray, but giving us the very words (Hosea 14:2). Meditation is a proved help to power in prayer.

(j) The Scriptures are given with a *view to the unity of the saints* in practical fellowship (Rom. 15:4-7). If there were a common and united obedience to the commands of the Lord Jesus, as they are given in the Gospels and Epistles, on the part of all the saints, would not there be a manifest unity, such as the Lord Jesus asked? (John 17). In this connection, it should be remembered that separation from the world will result from the inward reception of God's words (John 17:14).

(k) "*That the man of God may be perfect, thoroughly furnished unto all good works*" (2 Tim. 3:17). Though the expression, "man of God" is not applied universally to the saints, yet the principle remains, inasmuch as it shews that "good works", and these in spiritual abundance cannot be brought forth apart from the right use of the words of God. (See John 15:1-8.)

May every reader of these notes be quickened to a greater and ever-increasing love of God's precious gift of His words and seek the promised guidance of the Holy Spirit as he or she diligently "searches the Scriptures daily," "receiving the word with all readiness of mind" (Acts 17:11).

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## SALVATION AND WHAT IT MEANS

It is a great privilege to be saved. How thankful those are, at least for a time, who have been in a burning house or in a sinking ship, and have been rescued. This is only a very faint picture of what God's eternal salvation is, from His righteous wrath. It is terrible to be under wrath, and to be "DEAD IN SINS" though physically alive (Eph. 2:1), and far off from God. When this is realized, through the gracious working of the Holy Spirit, by His word of truth, there must be concern about the NEED of salvation, and often much trembling. Yet how few, even among younger ones, as well as the older ones, REALIZE their sad condition and blindness to-day. For Satan deceives and seeks to hinder; but, when God begins to work, the sinner cannot be at rest till he, or she, has real rest in knowing that sins are forgiven, and put away for ever. And this is through the precious work of Him, of Whom it is said, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). The Lord Jesus said, "I came not to call the righteous (those who THINK they are all right), but sinners to repentance" (Matt. 9:13). It is easy to say, as King Saul

did, and others, "I have sinned," and not really mean it. How different are the words of the tax-gatherer in Luke 18:13, who felt his sins a burden, and cried to God, saying, "God, be merciful to me, the sinner." How graciously God answers SUCH prayers. But, alas, how few have a deep sense of their sins, and so they go on and become more and more careless and indifferent.

Yet the Scriptures are so plain as to the only way whereby any, young or old, can and must be saved. "Salvation is of the Lord," said one of old: and, when he said this, we read, "And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." What a wonderful deliverance physically. How much more wonderful is salvation from the dreadful and eternal doom of sin.

How terrified people are if they are in a burning house, as they see the flames, and they know that unless rescued they are cut off from escape, and will be burnt to death. But, sad as this may seem, and it is solemn, the fire of wrath, is far more solemn.

What about the flames of hell, and the second death, the separation of body and soul for ever? Then we think of the one in Luke 16 who said, "I am tormented in this flame" (verse 24). These things are REAL, even as everything else in the word of God is real, and we dare not hide any of God's truth, even from the younger ones. 'Tis blessed to KNOW that "Salvation is of the Lord," and that He, in mercy, has made a way of salvation for those who see that they are lost. Notice Acts 4:12, with Rom. 1:16. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." The Lord Jesus is the Way to God. It is through the precious blood shed by Jesus Christ that sinners, young or old, are saved. We cannot explain ALL it means to be saved. But we KNOW that when God saves, He will never lose one in whom He graciously works, and whom He brings out of darkness into His marvellous light (1 Peter 2:9). Those who are privileged to possess God's wonderful SALVATION will never perish, but eternally live with the Lord Jesus, and behold His glory.

'Tis wonderful to be saved, and to have SUCH a glorious future in view. Yet, in spite of all, few are troubled about their sins, and most remain ignorant of the solemn future of those who live and die without hope (Eph. 2:12). Salvation is from God's ETERNAL wrath. Heaven will be full of praise and unending joy; hell is a place where there is weeping and gnashing of teeth (Matt. 22:13). How we would lovingly and earnestly bring the truth of God's wonderful salvation before

others, and pray that God may work, even as this message is being read. God will save, even now, those who are "heavy laden" and broken in heart. Are you such? Then the salvation of God is for you,—free and ready for you. P.W.H.

## NOTES ON MEMORIZED VERSES

### REVELATION 21

21. "Pearls . . . one pearl." The "one" reminds of Matt. 13:46, and suggests unity and purchase. 22. The negatives here and in subsequent verses tell of the all-sufficiency of the Holy City, because of the Divine Presence. No temple, 23, no need of sun and moon, 24, 25, no shut gates, no night, 26, 27, no defilement. Note that God Almighty and the Lamb are frequently mentioned together, implying the Lamb's Deity.

### REVELATION 22

1. Cf. Ezek. 47. There the river issues from the earthly sanctuary. Here it is from God's throne in heaven. The believer's heart is a miniature of these (John 7:38). 2. The tree of life again given to man (but see chs. 2:7 and 22:14). Sustaining and healing. 3, 4. No more curse (see Gal. 3:13). Serving, Seeing, Sealing. 5. No night, no lamp, no sunlight. They shall reign. Cf. v. 3, the throne of God. 6. The Lord, the prophets, His angel, His servants. True and Faithful Sayings (cf. ch. 31:14). Imminent things (cf. ch. 1:1). 7. Obedience in view of His coming. 8, 9. "I saw . . . I heard . . . worship God." 10. Seal not (contrast ch. 10:4) "time" is "appointed season." 11. "Still," denoting permanency. "Whatsoever a man soweth, that shall he also reap." 12. Emphasizing the previous words, and the nearness of "that Day." 13. The Lord Jesus the speaker (cf. ch. 1). 14. "Wash their robes" according to preferred manuscript. 15. "Outside" are "liars" in company with gross sinners. Solemn are "religious" lies. 16. "Mine angel" may be "My messenger." Was John the messenger to the "churches"? "Root and Offspring." The Lord is God and Man. 17. "Come." Is this a prayer to the Lord? The Spirit, the Bride, the hearing one (cf. ch. 1:3).

Happy unity, whether the word is to the Lord, or an invitation to the thirsty! 18. "Adding" (cf. Deut. 4:2; Prov. 30:6). 19. "Book of Life." Rather, according to preferred manuscript, "Tree of Life" (see v. 14). Sins of omission are as serious as those committed. 20. A promise from the True Witness. The expected response from believers. 21. "The grace of the Lord Jesus be with the saints," according to preferred manuscript.

ROMANS 1

This is an epistle which may well be committed to memory, emphasizing, as it does, the principle of grace. 1. A "bondman," yet "called" and "separated." He knew a twofold "calling," to salvation (Gal. 1) and to apostleship. 2. The Gospel is not an afterthought. 3. "Became" a man, yet 4, "declared" (marked off) Son of God in power. Note the "according to," and the twofold nature of Christ. "Seed of David" yet "Son of God," "according to flesh," according to "Spirit of holiness." David has died. Jesus is living. 5. Grace and apostleship, both (ch. v. 1) through Christ. Faith linked with obedience (cf. ch. 16:26 and Heb. 5:19). 6. Saints ARE in Rome, the great city—beloved and called. 7. Notice Paul's usual salutation, manifesting his prayerful desire. 8. A

wide report of faith calls forth thanks to God, Who is the Author thereof. 9. Spiritual worship and spiritual concern. 10. "In the will of God." Ultimately, that will brought about that desired visit. 11. Yearning over the saints, "imparting" what God had taught him for their establishing. 12. Yet realizing the mutual need of them and himself. 13. A right purpose, but "providentially" hindered. 14. "I am debtor." 15. "I am ready." 16. "I am not ashamed." 17. God's righteousness is revealed in the Gospel. This must be "imputed," because the Law shews what is required of man to suit His righteousness of character. 18. Wrath is because unrighteousness cannot be excused. Men "hold down" the truth. 19, 20. (cf. Psalm 19). Creation declares His eternal power and God-head. 21. "Neither were thankful"—a climax sin, and universal. 22. The foolish heart (v. 21) professes wisdom, but the owner of such a heart "becomes" a fool. 23-25. Their folly is shewn in their "changing" the glory of God and the truth of God. 26, 27. "Religious" sin leads to gross carnality. 28. "God gave them up" (cf. Hosea 4:17). Awful end of persistent rebellion! 29-31. "Filled"—solemn description of those times! But are they not being repeated in these times? 32. Fearful "fellowship" in evil. Sinners take pleasure in sinners.

SUGGESTED DAILY READINGS  
"IF THE LORD WILL"—MARCH, 1960

SUGGESTED DAILY READINGS  
"IF THE LORD WILL"—APRIL, 1960

Day	READING		LEARNING		Day	READING		LEARNING	
	Nehemiah	Acts	Job	Revelation		Job	Romans	Job	Romans
1	8 1-18	25 13-27	38 1	21 21	1	9 1-18	14 1-9	38 33	1 1
2	9 1-12	26 1-18	2	22	2	19-35	10-15	34	2
3	13-25	19-32	3	23	3	10 1-22	16-23	35	3
4	26-38	27 1-44	4	24	4	11 1-20	15 1-7	36	4
5	10 1-30	28 1-31	5	25	5	12 1-25	8-16	37	5
6	31-39	1 1-15	6	26	6	13 1-28	17-24	38	6
7	11 1-19	16-32	7	27	7	14 1-22	25-33	39	7
8	20-36	2 1-13	8	22 1	8	15 1-19	16 1-16	40	8
9	12 1-26	14-29	9	2	9	20-35	17-27	41	9
10	27-47	3 1-18	10	3	10	16 1-22	1 Corinthians 1 1-18	39 1	10
11	13 1-14	19-31	11	4	11	17 1-16	19-31	2	11
12	15-31	4 1-12	12	5	12	18 1-21	2 1-16	3	12
13	Esther 1 1-22	13-25	13	6	13	19 1-29	3 1-23	4	13
14	2 1-23	5 1-11	14	7	14	20 1-29	4 1-21	5	14
15	3 1-15	12-21	15	8	15	21 1-16	5 1-13	6	15
16	4 1-17	6 1-12	16	9	16	17-34	6 1-20	7	16
17	5 1-14	13-23	17	10	17	22 1-14	7 1-16	8	17
18	6 1-14	7 1-12	18	11	18	15-30	17-31	9	18
19	7 1-10	13-25	19	12	19	23 1-17	32-40	10	19
20	8 1-17	8 1-13	20	13	20	24 1-25	8 1-13	11	20
21	9 1-15	14-27	21	14	21	25 1-6	9 1-14	12	21
22	16-32	28-39	22	15	22	26 1-14	15-27	13	22
23	10 1-3	9 1-16	23	16	23	27 1-23	10 1-14	14	23
24	Job 1 1-22	17-33	24	17	24	28 1-28	15-33	15	24
25	2 1-13	10 1-10	25	18	25	29 1-25	11 1-16	16	25
26	3 1-26	11-21	26	19	26	30 1-15	17-34	17	26
27	4 1-21	11 1-12	27	20	27	16-31	12 1-13	18	27
28	5 1-27	13-24	28	21	28	31 1-23	14-31	19	28
29	6 1-30	25-36	29	—	29	24-40	13 1-13	20	29
30	7 1-21	12 1-21	30	—	30	32 1-22	14 1-13	21	30
31	8 1-22	13 1-14	31, 32	—					

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# 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. 60, Nos. 3 & 4

MARCH—APRIL 1960

FREE

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"The LAMB shall overcome them: for He is LORD of lords, and KING of kings: and they that are with Him are called, and chosen, and faithful."

Rev. 17:14.

"OUR SUFFICIENCY IS OF GOD"

"KEPT BY THE POWER OF GOD"

Not sufficient of myself

E'er to do, or even be,

Am I, yet in Thee, O God

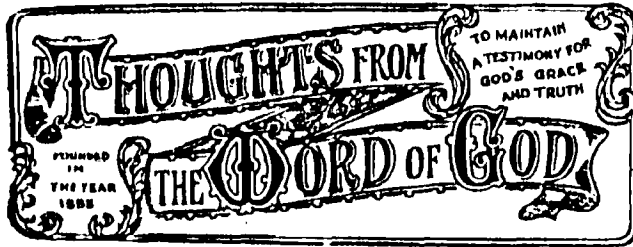
Have I all sufficiency.

Neither can I keep myself

Day by day, or hour by hour,

Yet, through faith, O gracious God,

Thou dost guard me by Thy pow'r.



### WORDS OF ENCOURAGEMENT

**"Unto you therefore which believe He is precious"**  
(1 Pet. 2:7.)

It is an unspeakable privilege, by faith, to be in line with God's thoughts about The Son of His Love. The Lord Jesus was ever precious to the Father. He was, and is, and never ceased to be "in the bosom of the Father." But God has laid "in Zion a Chief Corner Stone, elect, precious." He sent Him first to Israel. He will yet be the glory of His people Israel, even though that nation "disallowed" Him. They stumbled, being disobedient, but through their "fall" salvation has come to us Gentiles. God's thoughts of Him were not shared by Israel, because they did not believe.

"Unto you, therefore, which believe He is precious." What a fruit of faith! 'Tis not merely that we admire His character, as portrayed in the Gospels, but the Son of God has been revealed in us. We have beheld beauty in Him that we desire HIM. And we long that increasingly HE may be to us "a living, bright, reality"; in a Word, "precious." O that we may "shew forth the virtues (v. 9 margin) of Him Who hath called us out of darkness into His marvellous light."

Poem to Help Christian Experience--No. 265.

"For other foundation can no man lay than that is laid, which is Jesus Christ . . . Know ye not that ye are the temple of God." 1 Cor. 3:11, 16.

"If any man"; how oft these words are written  
Upon the holy page; they speak to all  
With ears anointed! How the heart is smitten  
Whene'er is heard, by grace, the inward call.

Save Jesus Christ there is no sure foundation  
That hath been laid, and yet is laid whene'er  
The Word is preached, The Gospel of Salvation,  
When God-sent men the Truth of God declare.

But let each one take heed how he erecteth  
And what thereon he buildeth, for "The Day"  
Shall shew it, when the Righteous Lord rejecteth  
Both Babel's stubble and Egyptian hay.

For in that house by Salem's king once builded,  
Gold, silver, costly stones, and precious wood,  
Were found, and neither metal base nor gilded;  
But all were lovely, pure, and true, and good.

The palace was for God alone, "exceeding Magnificent" it was, and "wondrous great"; Not that the LORD, Who owneth all, was needing A dwelling Did He not all things create?

'Tis not in temples made with hands He dwelleth  
No.v. In a house raised on the Living Stone  
He chooseth to abide. That far excelleth  
The noblest edifice that man has known.

That holy house is partly now in being—  
"Ye are God's building"—Ah, what dignity  
Is yours, ye saint, but is your life agreeing  
Therewith? What doth the Holy Master see?

"Behold, I quickly come"—hear thou thy Saviour—  
"And My reward is with Me, to bestow  
On each according to" his life-behaviour  
That marked him in his ways and words below.

Lord, grant us grace to build, in solemn prospect  
Of Thy great day, for surely it is near—  
Work to endure the fire, without a defect,  
When Thou, O Master-Builder, shalt appear.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is."

1 Cor. 3:13.

### THE ARGUMENTS OF SIN RECORDED AND REFUTED IN THE EPISTLE TO ROMANS

Percy H. Heward

A child of God must hate sin. Sin is such a fearful thing against his Father; and so foolish, for none can stay *His* hand or say unto *Him*, "What doest Thou?" Sin has so many forms and varieties, not the least dangerous and contagious being those which take the form of subtle *argument*, whether linked or not linked with the outward iniquities mentioned in chapter 1:29-31.

In this connection we might notice, in passing, that wickedness which is described in chapter 2:1, 17-20; it is so easy to speak against sin in order to make a cover for sin, and to direct attention away from oneself. This effort may be successful with men, but not with God, Who seeth not as men see. His eyes are as a flame of fire, and penetrate: none can hide in secret places from Him before Whom all things are naked and laid bare.

In Chapter 3:5-8, the apostle places before us, with holy loathing, an awful illustration of sin in the mind leading to sin in the life, and *proudly excusing* it. The sinner says, "My lie only demonstrates God's truth: I must not be punished." The writer has had this very reasoning suggested when conversing with some of Israel:—"Was not salvation brought about by the death of Him Whom Jewish rejection sent to the cross?" Ah, "the

determinate counsel and foreknowledge of God" in no way warranted the action of "wicked hands" (Acts 2:23). His over-ruling was not, and never can be, His approving. In ignorance the sin was then done, (Acts 3:17); there was no submission to God or desire to please Him; man has *no credit*. God's grace shines out the more on the dark background, but it is *contrasted* therewith. A striking parallel is found in the words of Isaiah 10:5-7, 12, which is a prophecy of the Antichrist, and humbles man to the dust.

A sad argument, closely linked with that thus sorrowfully considered, is next recorded—"Let us do evil that good may come" (ch. 3:8). *This is rarely stated*, but the principle that the end justifies the means is often *illustrated*. Human methods of "Christian work" are frequently adopted, but the Lord is not well pleased. We are not left here to seek popularity, or applause, or great things for ourselves, but, if bought by the precious blood of Christ, it is to do *His will*, to His glory.

The *same* wickedness is again noticed and dealt with in chapter 6:1: it is always asserting itself. Sin *has* "caused" a wondrous manifestation of grace: "where sin abounded, grace did much more abound" (ch. 5:20). If, therefore grace is turned into lasciviousness, and the wicked heart says, "We are delivered to do all these abominations" (Jer. 7:10), so will not the gloriousness of God's love shine out in forgiving *all* the iniquities? Expressed thus *boldly*, the proposal seems most hateful. But it can be glossed over, and when disguised as an angel of light, can make headway. Emphasis on grace, *with forgetfulness of responsibility*, will soon lead to this. If the solemn "judgment-seat of Christ" is half ignored, if privileges are unduly and disproportionately pressed, a liberty that is not to God's glory will result. There will be no tender conscience as to sin, a carnal feeling that all will come right will be secretly cherished. Hence the needed "*Hereby we know*" of the first epistle of John: if we wander from God, we are not entitled to assurance. Delivered from law, we are in a law to Christ. How precious humbling is the sin-hating attitude manifested in Romans, Chapter 7.

And the Holy Spirit's sternness with the subtle reasoning of chapter 9:19 must never be put aside. The ways of God are past finding out, and secret things belong unto Him. Mere curiosity, and an expectation that *all* will be clear to the human mind, ill befits a creature—and manifestly is more inappropriate in one *saved* from ruin and deserved wrath, by the wondrous grace of God. It is *for us* to accept God's revelation, and to rejoice in HIS

hidden and perfect wisdom, and not to exercise ourselves in things too high for us (Ps. 131:13). The book of Job has many lessons in this connection. We all need to be *humbled more* under our gracious God. His Word and Works are arranged and revealed as *a test for faith*. If all were easy to be "naturally"\* understood, Christians would be "man-made." But "it is the Spirit that quickeneth." Yes, God saves whom He will save. None can stay His hand. Yet if He *leaves* a sinner, no blame can be attached to Him Who is glorious in holiness. For vessels of mercy which *He* has prepared for glory, we praise Him. Concerning vessels of wrath, which have been fitted to destruction, we can only say "Man is corrupt"—"Shall not the Judge of all the earth do right?"



## YOUNG PEOPLE'S COLUMNS

### Three Good Men

In the Bible we read, "There is not a just man upon earth that doeth good, and sinneth not" (Eccl. 7:20) "All have sinned, and come short of the glory of God" (Rom. 3:23). Indeed, as we read through the Word of God, we shall find that it never speaks of any one as being good by nature, however young or old. That does not mean there are no kind people in the world who do good to others. But when we try to think how good and holy God is, we are sure, from what we know about ourselves, that our "goodness" can never be what will please Him. To a young man who came running to the Lord Jesus and called Him, "Good Master," the Lord said, "Why callest thou Me good?" There is none good but One; that is God." So, if the Bible speaks of anyone as good," it must be because of a work of God for, and in, that one. For the "goodness" of the Lord Jesus is reckoned to all who are forgiven because He died and put away their sins by the giving of His own precious blood. If, then, the Bible speaks of "a good man," it must be because he belongs to God and is saved by His grace. That is God's work FOR such; but there is also a Work of God IN them, giving a clean and true heart. To such the Lord Jesus says, "Thou art all fair . . . there is no spot in thee." The good men we are to think about are Joseph of Arimathea, Barnabas, and Ahimaaz.

#### *A Disciple of Jesus*

Joseph belonged to "Arimathea, a city of the Jews." He was a rich man, and had hewn out of the rock a grave for himself, for he knew he would die when his work here was finished. This grave was in a garden. He was not only rich, but he was a great man, for he was a member of the council of the Jews. This was the council that "tried" the Lord Jesus, and gave Him over to Pilate, that He might be crucified.

Joseph was "a disciple of Jesus, but secretly for fear of the Jews." But when the council condemned to death the Lord Jesus, Joseph stood out against them, and so could no longer hide from his fellow-councillors what were his thoughts about the Lord. It is in the gospel of Luke we read that "he was A GOOD MAN and a just," that is, "righteous."

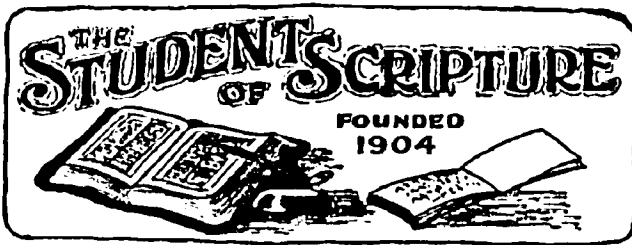
Another thing we read about this Joseph is that "he also himself waited for the kingdom of God." He knew the Bible spoke of the coming of Messiah,

which means "Christ," and it seems he knew that the Lord Jesus was That One, and so became a follower of Him. He, like many others who trusted in Jesus that He should be the Redeemer of Israel, was sad about His being put to death, but his love for his Lord did not cease. The Kingdom of God did not come as he and they expected, yet now he was no longer a "secret disciple." We read that he "came, and went in *boldly* unto Pilate, and craved the body of Jesus." So it was, when all had turned away from Christ because of the cross, that Joseph was one of those who let it be known that he was on the side of the rejected Lord. Pilate allowed him to take down the body of the Lord from the cross. Then he had the help of Nicodemus, "which at the first came to Jesus by night." He, who seems also to have been a secret disciple, now is bold enough to share with Joseph in the burying of their Lord. He also "brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury," and laid Him in Joseph's own new tomb. So these two men, one "an honorable counsellor," and the other "a ruler of the Jews," were one in their loyalty to Christ, and were not ashamed to be reckoned among His disciples.

What are we to learn from this true history, since God has caused it to be "written for our learning?"

First, that the death of the Lord Jesus was needful for our salvation, and we ought not to be ashamed of Him because of the shame of the cross. Secondly, the death of the Lord brought two secret disciples together, to have fellowship in loving service to His dead body. We might remember, too, that such "one-ness" of believers is shewn when they partake of the Lord's Supper, for then they shew forth the Lord's death." Thirdly, all Christians should be waiting for the kingdom of God, and although the world around us does not think of Christ as a Living One, we know that He is coming to take His great power and to reign. Again, partakers of the Lord's Supper do so "until He come."

How many of our readers value the death of the Lord Jesus, how many are awaiting His coming again, how many are confessing by their words and actions that they are His and not ashamed to be amongst those who are on the side of a once-crucified Saviour? May some who read this page be brought to put their whole trust in Him.



### THE HOLINESS OF GOD

"I am holy." "I the Lord your God am holy." "I the Lord am holy." (Lev. 11:44, 45; 19:2, 20, 26). So God speaks of Himself to Israel. He also tells them, concerning His Name, that it is holy (Lev. 20:3; 22:2, 32). Thus early in their history, the chosen nation is taught the awful purity of the Eternal Being. Observe, too, how often the words "holy" and "holiness" are used continually in regard to the Tabernacle and all persons and things connected therewith. So, also, the gatherings of His people were to be "holy convocations" and His sabbaths "holy sabbaths," (Neh. 9:14), with separation from earthly business (Isa. 58:13).

The root meaning of the word has rather the thought of separation, a "being set apart," so that approach or access to God is impossible, because of the sin of man. In his innocent state, Adam, formed by God in His own likeness, held communion with His Maker, for his own character was pure, suited to the Holy God. When sin came in, there was pollution, resulting in separation from God, expulsion from the place prepared, and prevention from re-entry because of the flaming sword which turned itself every way to guard the way of the tree of life.

Thus God cared for His holiness, and, in all His dealings with men, it is made clear that there was no way into the holiest to sinful man. Particularly is this seen in relation to the nation of Israel, whom God took up with the express purpose of shewing, first, how infinitely high above man is the Holy One of Israel, and secondly, how He would Himself in due time make a way to Himself—even for the vilest of sinners—into the Holiness of all.

Blessed as Israel were, in the grace of God, even under law, and that law holy, they learned how easy it was to become unclean personally, how it was sadly possible to pollute even the sacred things, and how iniquity attached even to their holy exercises. In all this there was the constant reminder of the vast moral distance of even the elect nation from God Who had chosen them (see Hab. 1:13). Thus is illustrated the root meaning of the word, namely "separation." Moreover, the phrase, "Holiness to the Lord," inscribed on

the golden plate secured to Aaron's head-covering, taught not only the holiness of God, but the separatedness to Him, required of one brought near for service to the Lord. In a future day, such separation to God will be the national condition and position of Israel, that is, when they are restored to His favour (see Zechariah 14:20).

Flowing from these thoughts is the secondary meaning of "holy," that is "to be morally and physically pure and clean." Both ideas are conveyed in the various laws and instructions to the children of Israel, particularly those contained in the Book of Leviticus.

The Eternal God has many attributes, but His holiness, though it may be regarded as one of these for the purpose of our meditation upon His glorious Being, is, in reality, the sum total of His transcendent character, for holiness belongs to all that He is and does and has. The Father is Holy (John 17:11). The Son is Holy (Psalm 16:10; Luke 1:35; Acts 3:14). The Spirit is Holy, and is called "Holy Spirit," "The Holy Spirit," and "The Spirit the Holy One." The holiness of the Triune God is the theme of Isaiah 6 and Revelation 4:8. Many times in the book of Isaiah, God is spoken of as "The Holy One," shewing that He is *alone* worthy of such description. "There is none holy as the LORD" (1 Sam. 2:2), for He is "glorious in holiness" (Exodus 15:11). His Name is holy (Psalm 99:3-9 and 111:9). So is His dwelling place (Isaiah 57:15). He is holy in all His works (Psalm 145:17). Notice how in this verse, and indeed in many verses of Scripture, holiness and righteousness are coupled. In His holiness God speaks (Psalm 60:6), and once He hath sworn by His holiness (Psalm 89:35).

As has already been mentioned, Israel were made aware, by solemn warnings and by yet more solemn actings, of the Sanctity of God. But probably in no other way was this holiness impressed upon them—at least such of them as had any spiritual longings after God—as by the yearly day of atonement. Then, under circumstances ordained by God to guard jealously His Holy Presence from the unholiness of men, the high priest alone, having offered for his own sins, entered the holiest in the tabernacle with blood of a sacrifice. The blood having there been sprinkled, he came out, and the way into the holiest was closed for twelve months. The Divine comment in Hebrews 9:8 is, "The Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."

The wondrous saving work of the Lord Jesus is the means, and the only means, whereby a Holy-

God justifies and cleanses polluted and guilty sinners. Christ is sanctification to His people as well as redemption and righteousness, so that sinners become "saints" or holy ones through His finished atoning work. Not only have they that name, but the redeemed are called, "an holy nation," "a holy temple" (1 Pet. 2:9; Eph. 2:21) for "holiness becometh His house" and they should "worship the Lord in the beauty of holiness." In the future, there will be a perfecting in holiness, so that in glory, all the redeemed will be in full harmony with that Holy One "Who inhabiteth eternity."

Now the individual believer is exhorted to "Sanctify the Lord God in his heart" (1 Pet. 3:15) especially in view of that word, "For such an High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 8:26). "Become ye holy, for I am holy" (1 Pet. 1:16). "Without holiness no man shall see the Lord" (Heb. 12:14).

## INSPIRED WORDS INSPECTED

No. 60

**"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."**

Col. 2:18.

Gnostic opinions were beginning to invade the church in these early days, and some of the phrases used in this epistle allude thereto, without "advertising" the errors. Hence the warnings in ch. 2:4-8; 3:18-20.

**NO MAN** (medeis); from "me" (not) and "heis" (one); not only man, but Satan. Lit. "no one."

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

**LET BEGUILÉ OF YOUR REWARD** (katabra-beucto), compounded of "kata" (against) and "brabeuo" (I decide, arbitrate). This word is used in ch. 3:15, translated "rule." The peace of Christ is the arbiter in the believers' hearts. There is a noun, "brabeion" (prize), used in 1 Cor. 9:24; Phil 3:14. Hence our word signifies to "decide or arbitrate against one receiving a prize," and seems to be parallel with the exhortation of Rev. 3:11.

**VOLUNTARY** (thelon); present participle from "thelo" (I will).

**IN** (en); preposition governing dative.

**A HUMILITY** (tapeinophrosunei); noun, feminine, dative, from "tapeinos" (low estate, poor, meek). This word, which formerly was used in a contemptuous sense, has been ennobled by the Lord Jesus, Who used it of Himself (Matt. 11:29); "phrosune," the second part of the word, is from

"phren" (mind). Hence the word means, "humble-mindedness," such as is used in Eph. 4:2 (lowliness). This heavenly virtue was, however, *imitated* by heretics, and that is the sense in which it is used in Col. 2:18-23. The phrase, "willing in a humble-mindedness," implies, not that which is fruit of the Spirit, but of the un-renewed human will, with the intention to deceive, and attract to error. Compare the words, "will worship," "ethelothreskeia," in v. 23.

**AND** (kai); conjunction.

**WORSHIPPING** (threskeiai); noun, feminine, from threskeia (worship as expressed in ritual, religion, James 1:26-27). Dative because following "en."

**OF ANGELS** (ton aggelon); noun, masculine, and article, "of the angels." Gnosticism accorded to them greater power and reverence than Scripture warrants. They are but creatures, and not to be worshipped or supplicated.

**INTRUDING INTO** (embateuon); verb, present participle, from "en" (in) and "bateuo," from "baino" (I go); hence, "going in" or "intruding." Souter states, "it is a technical expression, connected with the pagan mysteries (I enter, I set foot on) that is, the inner shrine after the first initiation. It indicates the final act in mystic ceremonial, the entrance on a new life in presence of the god." If this is so, the creeping in of these semi-pagan heretics was serious.

**THOSE THINGS WHICH** (ha); relative pronoun, neuter, plural; lit., "what things."

**HE HATH SEEN** (heoraken); verb, perfect, active, indic., from "horao" (I see). Possibly alluding to visions, the misuse of what is seen in nature, and the antithesis of faith.

**NOT** (not in text).

**VAINLY** (eike); adverb meaning "without plan or purpose."

**PUFFED UP** (phusioumenos); participle, present, singular, masculine, passive, from "phusioo" (I inflate (puff up)). It occurs in 1 Cor. 4:18-19; 5:2; 8:1; 13:4, from all which references it will be seen that the word has no good sense.

**BY** (hupo); preposition, lit., "under"; when used with genitive, as here, it signifies agency.

**HIS** (autou); personal pronoun, genitive, meaning "of him."

**MIND** (tou noos); noun and article, neuter, genitive, from "nous" (the mind).

**FLESHLY** (tes sarkos); noun and article, feminine, genitive, from "sarx" (flesh) used sometimes in the physical, sometimes in the moral, sense.

Translate the whole phrase, "the mind of the flesh." Such, therefore, is not a mind renewed and informed by the Spirit. Compare Romans 8:6,

where it reads, literally, "the mind (phronema) of the flesh." The satisfying of the flesh is mentioned in Col. 2:23. The Gnostics, while professing to chasten the flesh, and boasting of knowledge, were entirely unspiritual, and without true knowledge of the only True God. They were fleshly, not having been born from above. They have many imitators today, particularly in pseudo-Christian religions.

## THE COMING OF THE LORD IN THE THESSALONIAN EPISTLES

(concluded)

There is a five-fold mention of the second advent of the Lord in the first epistle, each chapter closing with a reminder that He is coming again. The several contexts stress not only the fact, but the kind of behaviour that should characterize saints in view of "that day."

Coming to the second epistle, the "parousia" of Christ is before us in Chapters 1 and 2. Chapter 3 has a verse, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." Actually the word "waiting" is not in the original, which reads, "the patience of Christ," yet it is in view of His Coming that saints "remain under," and "endure unto the end."  
*"The Lord Jesus shall be revealed from heaven."*

These words occur in Chapter 2:7, and in a context harmonizing with the preceding thoughts. The saints were "enduring" at the time of Paul's writing "persecutions and tribulations" and bearing all in patience and faith." But the apostle encouraged them with the thought that they were suffering for the Kingdom of God." That Kingdom would seem to be its future manifestation, for two things are to take place "when the Lord Jesus shall be revealed from heaven: First (verse 6) God will "recompense tribulation to them that trouble (tribulate) you." "It is a righteous thing with God" to inflict punishment in accordance with what the sinner has done. Compare Revelation 18:6. Sinners unrepentant shall eat the fruit of their own doings, and because of their ignorance and disobedience, "shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power."

It is at that time ("when") that the suffering Church shall be given "rest" (verse 7). There is no suggestion that the saints will be removed from this scene prior to the Lord coming from heaven with His mighty angels. This word "when" is repeated in verse 10, and confirms the fact that punishment of the godless and the glorifying of

the saints are at the same time, that of the Lord's unveiling. Thus the Apostle, by the Holy Spirit's teaching, would comfort the hearts of his tried and tempted brethren, turning their thoughts away from themselves to Him Who is coming quickly for their final salvation.

### *"The Brightness of His Coming"*

This is the Holy Spirit's description of that glorious appearing of our Lord and our God, in Chapter 2:8. Much has been written on this chapter, and more has been read into the words, "the day of the Lord" (v. 2. lit.) than is warranted. It had not then "stood in," but was still future, contrary to the false teaching of some.

It is made quite clear in the context that there are to be intervening events. These are (i) "a falling away" and (ii) a revelation of the Man of Sin. The "falling away" is "apostasy," that is a standing off from truth once professedly held. This is obviously going on now, and has been for several decades. But its consummation is yet future—near future, it may indeed be—and is apparently closely associated with the blasphemous claims and behaviour of the Antichrist.

There is Some One and some thing holding down and hindering the manifestation of "That Wicked;" compare (*what withholdeth,* v. 6) and (*He Who now letteth,* v. 7).

The words, "until he be taken out of the way" are literally, "until he shall have become out of the midst," Zechariah chapter 5 and Matthew 13:33 have a bearing upon this Scripture. The latter is evidently the apostasy of Christendom in process. The former the completion of the departure from truth, for the Ephah (three measures) has no meal at all, but only the woman (outside in Matt. 13) now inside; that is, "lawlessness" replacing the "meal" of sound doctrine. The *system* of lawlessness will be replaced by "the Man of lawlessness" (2 Thess. 2:3. lit.) when the leaden cover is removed, whatever that cover may symbolize.

The "Man of Sin" is to have a "parousia" (v. 9) but it will be only for a short time, for he will be "destroyed by the epiphany of Christ's parousia."

Thus again the saints are encouraged to be looking for their Lord. They are to "let no man deceive" them. The Lord is yet to come, not secretly, but as the lightning shineth under the whole heaven. They know that persecution will be the portion of saints when Antichrist rules, but they have had experience of tribulation, so would not be taken by surprise should they live to endure "the great tribulation." Events must intervene, as they have been warned, but 'tis not these for which they are looking; 'tis for the Lord Himself. "Even so, come, Lord Jesus."

### "THE ANOINTING WHICH YE HAVE RECEIVED"

1 John 2:27

The words "unction" (v. 20) and "anointing" (v. 27) are the same in the original language, and are among those addressed by John to "little children." The saints were dear to him, but above all they are "beloved of God" (v. 18). True it is that "fathers" and "young men" are mentioned previously, and these represent more matured believers as compared with "children" in the context. But all the believers are included in the term here, "Little Children," so it may be rightly inferred that the "Anointing" was a gift of Divine Sovereignty, not depending upon spiritual attainment, but upon regeneration. It is a gift conferred upon believers, as those made near, and belonging, to God.

How definite is the statement! "Ye have an anointing . . . Ye know all things." Here are a *present possession* and a *present perception*. And this "having" and "knowing" were an evidence that these saints were "of us," that is, they continued in fellowship with the church, though some "went out" and thus manifested that they were not "of us." Moreover, not only were there many "antichrists," but there were "them that seduce you," apparently nominally in the church (v. 26). The fact of their existence calls forth further instruction in regard to the "anointing." "And the anointing which ye received of Him abideth in you."

"Ye have" because "ye received." It is not said that they sought for this gift, much less that they merited it, or attained thereto. It seems clear that, as mentioned already, the "anointing" is of sovereign grace; "ye received," therefore "ye have." It is from Him—"the Holy One" (v. 20), from both the Father and the Son, and is surely the Holy Spirit. We think of the words of 1 Corinthians 4:7. "For Who maketh thee to differ from another? Or what hast thou that thou didst not receive? Now, if thou didst receive, why dost thou boast, as if thou hast not received?" Again, "Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2) Truly, fellow-believers, we have no cause for self-congratulation; only is there room for self-abasement; since God not only gave, but disposed us to receive.

Further, this "anointing . . . abideth in you." That is to say, it continues from the time of receiving; "for the gifts and calling of God are without repentance." Not that any believer, realizing he is still in, and has, the flesh, will claim to be

always joyously conscious of the Divine Power. Nevertheless, the Gift is continued, for God is kind, and, if not teaching in a manner of encouragement, will instruct in a chastening manner to draw closer to Himself.

Again, "ye need not that any man teach you." This does not mean that "pastors and teachers" can be dispensed with or ignored. Does not the Holy Spirit through Paul testify that the ascended Christ has provided such gifts for the benefit of His own? "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "Let him that is taught in the Word communicate unto him that teacheth in all good things." "The things that thou hast heard of me . . . the same commit thou to faithful men, who shall be able to teach others also" (Eph. 4:11, 12; Gal. 6:6; 2 Tim. 2:2). The gift of teachers has not been withdrawn, but they do not teach of and from themselves. They follow their Lord Who said, "My doctrine is not Mine, but His that sent Me;" and, "For I have not spoken of Myself; but the Father Which sent Me, He gave Me a Commandment, what I should say, and what I should speak." The teacher does not, indeed, speak by inspiration, but by the Spirit's enabling, for he has now the written words of God, to which nothing is to be added, and from which nothing is to be taken away.

"Ye need not that any man teach you." The emphasis is on *the need*, not on the independence. This latter word characterizes some believers. Others have a tendency to "run after" men, often travelling long distances to hear outstanding preachers, who may be true men of God. "Sermon-tasting" may not be lastingly profitable, for the saint learns, not with his eye and mind on the messenger, but with heart and ear open to the Divine message (Hag. 1:12). We learn nothing truly but that which God Himself makes good to our souls.

Is it not clear, then, that the "anointing" or "unction" is the power of the Divine Spirit—perhaps a symbolic expression of the Holy Ghost Himself? "Now we received, not the spirit of the world, but the Spirit Which is of God, that we might know the things that are freely given us of God; which things also we speak, not in the words which man's wisdom teacheth but which the Holy Ghost teacheth" (1 Cor. 2:12, 13).

"But"—here is a very strong adversative—"as the Same Anointing teacheth you concerning *all* things." These words express a definite contrast with mere human teaching, however orthodox or

otherwise. The teaching is going on (teacheth) continuously, and is about all things. That is why "Ye know all things." "Ye know," because ye are *taught*—"all things" necessary for us in God's wisdom, "things that accompany salvation." As we have seen, the Anointing "abideth" within, so that learning is a deep inward experience. "Who teacheth like Him?" There can be nothing within the realm of salvation that is outside the view and care of an Omniscient and Omnipresent Creator. "All things are yours and ye are Christ's, and Christ is God's. God's will for His saints is that they may know "all things," to which end He has sent the Comforter, "that He may abide with you for ever." "He dwelleth with you, and shall be in you," was the promise, now fulfilled, of the Lord Jesus ere He went to the cross.

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

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### THE CALL OF GIDEON

Although Gideon has a place in the roll of the faithful in Hebrews 11, we find, in tracing up his history in the Old Testament, that he had no natural advantages fitted to make his name a rallying-word in Israel. In his case, the flesh had nothing whercof to glory. It was *faith in God* that made him great. Humanly speaking, he was about the most unlikely man in Israel to stand forth as the leader of God's people in a dark and trying time. He was conscious of this himself; for when the angel of the Lord came to call him to the work of deliverance, we hear Gideon saying, "O my Lord, wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house" (Judg. 6:15) Manasseh was not a distinguished tribe in Israel, and even in that tribe Gideon's family was poor. Added to this, he was the *least* in his father's house. Yet this was the



## THE PERILS OF SCIENCE

The child of God can restfully accept Scripture whatever men say. Their ever-changing and contradictory theories are strengthless against the abiding Word of our God. The perils of science, falsely so-called, when it dares to criticize God's revelation must ever sadden the humble believer. He hates error, and grieves over those who are decoyed. Renowned names, fair speeches, and great swelling words of vanity lead many astray. Faith is simple.

But there are other perils of "science." We think of its use to make warfare an extermination of non-combatants, entirely apart from any thought of Divine authority. Thus we realize the cruelties to which scientific research can be prostituted, and we stand aghast. What will man's climax be? The head, without the humbled heart, can only lead to doom.

Not only so, but under the guise of improvement, man can gradually destroy himself and his fellow-creatures. Are there not diseases unknown to uncivilized nations, occasioned by the scientific treatment of God's gift of food? There are more perils here than man realizes.

The principle of 1 Timothy 4:5 is important that we may escape: "For every creature of GOD is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified BY THE WORD OF GOD AND PRAYER." And what if human methods of dealing with the body substitute one trouble for another, and cause effects that are less noticed at first, but not less dangerous? The peril is greater if the consequences are not immediately manifest.

Man to-day is intruding proudly into every sphere with irreverent independence and he is in danger of harming himself at every turn. How blessedly the child of God can look away from these things, and, look forward also to the Coming of the Lord; meanwhile desirous to present his body to the Lord, and to live a simple life, with more and more dependence on Him, and more willingness to learn His loving lessons from everything physical. Bodily pain is not permitted that Gods people may aim PRIMARILY at ITS removal, but rather that the SPIRITUAL lessons may be learnt, and that God's glory may be central. Nothing comes by chance, and nothing is to be viewed only in itself. "In EVERYTHING give thanks," and "in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

P.W.H.

## NOTES ON MEMORIZED VERSES

## ROMANS

## Chapter 1

31. All the words here describe men by what they are not, yet ought to be. 32. Yet they know (cf. v. 21) but do wrong, and have pleasure in those like themselves.

## Chapter 2

"O man"—an individual matter cf. v. 3 and ch. 9:20). 2. We are sure (lit., we know). Paul is speaking for himself and God's called ones (cf. ch. 8:28). 3. To declaim against sin, yet secretly practise it, will bring no mitigation of wrath. 4. "Goodness" is "kindness" (as in Tit. 3:4). "Ignorance," despite certain "knowledge." 5. A fearful "treasure," to be displayed openly in a day of wrath. 6. Every man, even "you, O man." 7. "Patience of good work" (lit.) Right seeking rewarded (the *obedience of faith*). 8. Obedience (cf. Heb. 5:9) or a wrong obedience. 9. God's anger the soul's anguish, and that for ever; eternal death (not extinction) as we learn from other scriptures, contrasted with eternal life (v. 7). 10, 11. Every man, Jew and Gentile; and note stress on works and obedience, the result, not the cause, of faith (see ch. 1:5 and 16:26). 12. Sin will be judged according to the sinner's being under the law or being without the law; God's judgment (see v. 2). 13-15. These verses are seemingly parenthetical, Jews are apparently in verse 13. Gentiles certainly in vv. 14, 15, but judgment is sure. 16. "A day" in which "secrets" (hidden things) in the life will come to light. "My gospel" included a stress on coming wrath. 17. The great privileges of a Jew. 18. Resting in (v. 17) and instructed out of, the Law, and having a form of its truth (v. 20). 19. Yet proudly "confident," 20, of being qualified to teach, instruct, and guide. 21. All who teach and preach must be first taught. 22, 23. Boasting of the Law, yet breaking it. Professing Christians fail as much as Jews, though having greater "light." 24. Thus they *did*, and we believers *may*, bring dishonour on God's Name and cause. 25. Circumcision makes one a debtor to do the whole Law (Gal. 5:3). 26, 27. A believing Gentile, obeying God, will be reckoned as a true Israelite, and condemn thereby a fruitless Judaic orthodoxy. 28, 29. "The Israel of God" (Gal. 6:16) and Abraham's seed (Gal. 3:29) are they who are Christ's. Note the contrast of "inwardly" and "outwardly," and "letter" and "spirit" (see John 6:63 and 2 Cor. 3:6).

## Chapter 3

1, 2. The superior advantage of the Jew, in having Scripture, "the oracles of God." 3. The unbelief of some cannot "render inactive" the "faith"—the doctrine of God and His truth. 4. Man presumes to judge God, that is a "liar" setting himself against Him Who is true. The quotation agrees with the LXX, being from Psalm 51.4. David acted rightly, confessing his sin. 5. The righteousness of God displays itself against the dark background of man's sin. 6. But this cannot deflect the purpose of God to judge according to His Own standard, even though sin afforded an occasion for the manifestation of grace. 7, 8. Thus some may presume to argue, as that false "religious" maxim, "the end justifies the means." 9. Yet "we" were no better, for we were all under sin, both Jews and Gentiles. 10, 11, 12. "No, not one" is good or *does* good. "All" out of the way. 13, 14, 15. The members of the body used in the pursuit of evil. 16, 17. "Their ways," many and miserable, contrasted with the one way of peace. 18. A Climax Sin—no fear of God. 19. "The Law

saith," it has a voice, but man is speechless when accused thereby. 20. Law, whether formulated or as a principle within the mind, makes sin to be known and felt. 21. The righteousness is that revealed in the Gospel (ch. 1:17). 22. By faith, not by man's keeping the Law, but a righteousness because of Christ's perfect obedience. 23, 24. These words describe saints. They sinned, personally and in Adam, are still "coming short," yet are justified freely. 25. "Propitiation" is the same word as "mercy-seat" (Heb. 9:5), the place where the blood was sprinkled on the day

of atonement, and so a type of Christ. "The passing over of sins that are past" refers to those of old-time saints awaiting the Redeemer's advent. 26. Justification of a sinner is not by God lowering His standard of righteousness. 27. Faith in One Who has done all that is needed for salvation gives no room for boasting. Faith itself is God's gift. 28. An inevitable conclusion. 29, 30. Whether Jew or Gentile, circumcision or uncircumcision, "faith" (by or through) is the one way, designed by "One God". 31. Thus Law is not "annulled," but "made to stand."

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

May, 1960

Day	Text	Paralell	Sidelight	Contrast
8	1 Pet. 1:6-2	2 Cor. 16:10-2	2 Cor. 7:10-Matt. 5:11-12.	
15	1 Pet. 1:7 (a)-Jas. 1:12-Heb. 11:6-1		1 Pet. 4:12-13.	
22	1 Pet. 1:7 (b)-1 Cor. 4:5-Isa. 2:12-Matt. 13:12.			
29	1 Pet. 1:8-Rom. 8:24-25-Num. 24:17-1		John 1:4.	

June, 1960

Day	Text	Paralell	Sidelight	Contrast
5	1 Pet. 1:9-Phil. 1:6-Matt. 25:30-1		Cor. 13:10.	
12	1 Pet. 1:10 (a)-Heb. 11:13-Job. 21:14-15-John 8:56.			
19	1 Pet. 1:10 (b)-Isa. 49:6-Rom. 2:9-Isa. 65:1.			
26	1 Pet. 1:11-Isa. 53:10-Jude 19-Matt. 8:17.			

**SUGGESTED DAILY READINGS**

"IF THE LORD WILL"—MAY, 1960

**SUGGESTED DAILY READINGS**

"IF THE LORD WILL"—JUNE, 1960

Day	READING		LEARNING		Day	READING		LEARNING	
	Job	1Corinthians	Job	Romans		Psalms	Ephesians	Job	Romans
1	33 1-33	14 14-25	39 22	1 31	1	18 1-24	3 1-21	40 23	3 1
2	34 1-17	26-40	23	32	2	25-50	4 1-32	24	2
3	18-37	15 1-15	24	2 1	3	19	5 1-33	41 1	3
4	35 1-16	16-32	25	2	4	20	6 1-24	2	4
5	36 1-21	33-44	26	3			Philippians		
6	22-33	45-58	27	4	5	21	1 1-17	3	5
7	37 1-24	16 1-24	28	5	6	22	18-30	4	6
		2Corinthians			7	23	2 1-16	5	7
8	38 1-15	1 1-12	29	6	8	24	17-30	6	8
9	16-41	13-24	30	7	9	25	3 1-21	7	9
10	39 1-30	2 1-17	40 1	8	10	26	4 1-11	8	10
11	40 1-24	3 1-18	2	9	11	27	12-23	9	11
12	41 1-17	4 1-18	3	10			Colossians		
13	18-34	5 1-21	4	11	12	28	1 1-15	10	12
14	42 1-17	6 1-18	5	12	13	29	16-29	11	13
		Psalms			14	30	2 1-12	12	14
15	1	7 1-16	6	13	15	31	13-23	13	15
16	2	8 1-24	7	14	16	32	3 1-11	14	16
17	3	9 1-15	8	15	17	33	12-25	15	17
18	4	10 1-18	9	16	18	34	4 1-18	16	18
19	5	11 1-33	10	17			1 Thess.		
20	6	12 1-21	11	18	19	35	1 1-10	17	19
21	7	13 1-14	12	19	20	36	2 1-9	18	20
		Galatians			21	37 1-19	10-20	19	21
22	8	1 1-24	13	20	22	20-40	3 1-13	20	22
23	9	2 1-21	14	21	23	38	4 1-18	21	23, 24
24	10	3 1-29	15	22	24	39	5 1-13	22	25
25	11	4 1-14	16	23	25	40	14-28	23	26
26	12	15-31	17	24			2 Thess.		
27	13	5 1-26	18	25	26	41	1 1-12	24	27
28	14	6 1-18	19	26	27	42	2 1-10	25	28
		Ephesians			28	43	11-17	26	29
29	15	1 1-12	20	27	29	44	3 1-9	27	30
30	16	13-23	21	28	30	45	10-18	28	31
31	17	2 1-22	22	29					

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# 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. 61, Nos. 5 & 6

MAY — JUNE 1960

FREE

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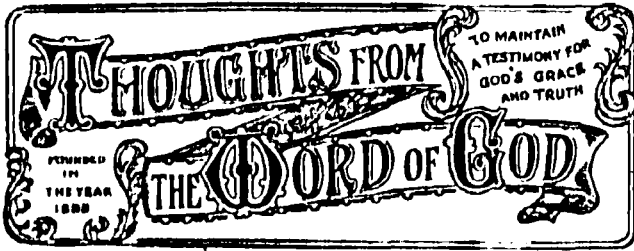
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"Though HE was crucified through weakness, yet HE liveth by the power of GOD. For we also are weak in HIM, but we shall live with HIM by the power of GOD."

2 Cor. 13 : 4.

"CASTING ALL YOUR CARE UPON HIM FOR  
HE CARETH FOR YOU"

Casting ALL your care upon Him,  
For it matters to your Father  
All the burden you are bearing:  
Lay ALL at His feet, yea, rather  
Roll your heavy load upon Him,  
Who doth tenderly behold you.  
He Who made all, all sustaining,  
Will He not Himself uphold you?  
Then look upward; He is there,  
Bowing now to hear your prayer.



### WORDS OF ENCOURAGEMENT

**"Peace, Peace."** In a world such as we find Isaiah 26:3; 57:19. ourselves today, how little meaning these words seem to have. If there is anywhere a semblance of peace, it is but uneasy. Men's hearts fail them for fear, and yet, paradoxically, there never was professed such false optimism. The believer, however, while grieving over the fearful growth of lawlessness, is not taken by surprise. The LORD has warned him that "iniquity shall abound." "In the world ye shall have tribulation," is the word of Christ to His own. Let it be confessed, all the same, that some saints are unduly alarmed at the trend of affairs, and, it may seem, not altogether without reason. Some find their incomes not as they could wish; others are suffering in body and mind; yet others are faced with residential problems. What shall we do then? God has said, "Peace, Peace, to him that is far off and to him that is near," words that are re-echoed in Ephesians 2. "He is our Peace;" "and came and preached peace to you which were afar off, and to them that were nigh; for through Him we both have access by One Spirit unto the Father." Shall we then be anxious, having such a precious privilege? "Thou wilt keep him in peace, peace, whose mind is stayed on Thee; because he trusteth in Thee." O what a promise to rest our weary selves upon! "Trust ye in the LORD for ever; for in the LORD JEHOVAH is everlasting strength."

Poem to Help Christian Experience —No. 266.

O my Saviour, none has ever  
Suffered like to Thee,  
When upon the tree Thou diedst  
E'en for me.  
All Thy life a Man of Sorrows  
Wert Thou, knowing grief;  
Yet didst Thou, mid all, to others  
Give relief.  
Righteous was the wrath deserved  
By the human race;  
Yet Thou didst for myriads bear it—  
Such Thy grace.

Dread the load Thou bowedst under  
Ere Thy side was riv'n  
So a host no man can number  
Be forgiv'n.

Let me never cease to wonder  
At Thy sacrifice—  
That Thou gavest for the worthless  
Such a price!

Should I then refuse to suffer  
With Thee, Saviour mine?  
How can such as I e'er murmur  
Or repine?

For the sorest tribulation  
Never can compare  
With the glory, gracious Saviour,  
I shall share.

### THE CALL BY GRACE

*Illustrated in the First Chapter of the Gospel according to John*

God is Sovereign. He uses whatsoever means He pleases for the accomplishment of His purpose, for He giveth not account of any of His matters. "Where wast thou," He demands of Job, "when I laid the foundations of the earth?" And what is true of His work of and in creation is true concerning the "new creation." He is not confined to a particular method of drawing men to himself. He may speak to a soul in saving power through the lips of one ill-taught in the Truth, or even through an unconverted person. Because salvation has reached some, however, through "missions" and "campaigns" marked by a measure of human planning, this affords no reason for adopting such methods. We can but rejoice with Paul, "What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." (Phil. 1:18).

The writer, when but a babe in Christ, read Bunyan's "Grace Abounding," and was impressed by the deep and painful experiences through which he passed ere he reached the happy position of being at "peace with God through the blood of the cross." Failing to discern in his own experience a similar deep "law-work," he began to question the reality of his own conversion, and made known his doubts to an older believer who gave wise counsel, by pointing out that it was not God's way to deal exactly in the same manner with every one of his elect people. Two young women were led to the Saviour through the instrumentality of a sister in Christ known to the writer. One had been under deep and painful conviction of sin ere she entered into assurance of

salvation; the other received the truth with the simplicity of a little child. Both were called by grace, but the latter expressed the wish that she had had the deep experience of the former, but in His wisdom and grace this was not permitted. It is often the case, however, that strong convictions of sin follow, when they do not precede conversion.

In the first chapter of John's Gospel, is recorded the "call by grace", of five persons. They all came, or were brought, to JESUS, yet in no two cases were the details of Divine dealings exactly similar. It is interesting and encouraging to trace the actings of God's grace as here set forth.

#### *Andrew and his Companion*

These two heard the testimony to the LORD by one "sent from God." Such is God's usual way of causing the message of the Gospel to reach the ears of His elect. How many professedly "ministers of the gospel" are plainly not sent of God, for they neither know, nor have the ability to proclaim, "the gospel of God." Like "the unjust steward," they lower the standard of God's requirements, nor can they administer the consolations of the Gospel. John's testimony was simple,—“And looking upon Jesus as He walked, he saith, Behold the Lamb of God.” The word was with power, for was not John the Baptist “filled with the Holy Ghost, even from his mother's womb?” “And the two disciples heard him speak and they followed Jesus.” Happy result! But that was not the end. They were to look into the face of the Lord, Who turned round to them. To His question, “What seek ye?” they answered, “Rabbi, where dwellest THOU?” They were not seeking *things*, but a *Person*, concerning Whom they had heard He is “the Lamb of God.” Further, they would be *where* He dwelt. Their request was granted, “Come and see.” Their response was an echo of this invitation, “They came and saw.” Ah! do we always respond so exactly to our loving Lord's commands? “Seek ye My Face; my heart said unto Thee, Thy Face, LORD, will I seek” (Ps. 27:8). These two seekers were blessed, for “they came and saw where He dwelt, and abode with Him that day.” There is no record of the discourse that must have occupied the time, but it surely was a stepping stone to that discipleship to which they were eventually called. In any case, the joy and privilege of being *with Him* Whom they called “Rabbi” was doubtless ever to be remembered.

#### *Simon Peter*

This man did not hear the message as it fell from John's lips, yet he was “brought to JESUS” by one who had heard, and who would have his own brother, “according to the flesh,” share the blessing he had received. We may well pause and ask ourselves the question, “Am I seeking, and praying for, and witnessing to, my relatives by nature, testifying by word and behaviour to my Saviour and Lord?”. The unregenerate heart may say, “Am I my brother's keeper?”. But not so one who has been called by grace into the fellowship of God's Son. We can only do what Andrew did. After that memorable day spent with the Lord, “he first findeth his own brother Simon, and saith unto him, We have found . . . the Christ.” The Lord, “in the days of His flesh,” could be approached and conversed with, face to face. Hence Andrew “brought Peter to JESUS,” Who “beheld him,” and received him, and shewed that He knew his origin, his name and his father's name. But a new life was beginning for Peter, and he received a new name, significant indeed, for he was to be built on the Living Stone, to which fact he alludes in his first epistle, chapter 2. So, although he had not, as his brother, heard the truth directly from the lips of the “man sent from God,” the goal he reached was the same; he was brought to JESUS, and became His disciple and servant.

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

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Vanity manifests itself in a thousand ways. It shews itself when we are acquiring knowledge in order to pass as clever, instead of seeking to learn in order that we may the better serve the Lord Christ. It shews itself in an eagerness to be the first to tell any piece of news, in order that, for a little time, we may be the centre of attraction. Vanity leads to such an overweening opinion of self, that the homage due to the Lord is paid to ourselves. Paul's motto, “Not I but Christ,” becomes a dead letter; and—however little it may be suspected—the energies of the whole man are prostituted at the shrine of self. The doctrine that, “I am crucified with Christ,” must be a reality in my experience, if self is to be kept under.

Selected.

“While the saint is a dove in the eyes of God, he is only a raven in the estimation of men.”

Ah, how intolerable will the punishment of those professors be, who have appeared as burnished gold to men, and are found only base metal

*(Continued on page 35)*

## YOUNG PEOPLE'S COLUMNS

## Three Good Men

Last time, in these columns, we thought of one who is spoken of in the Bible as "a good man." He was good because he shewed it by what he did. And yet what he did was because of what he was. Like all of us, he was by nature a sinner, but like some of us (and I could wish it were true of all who read these words) he was as Paul described himself—"By the grace of God I am what I am." How many of our readers have "tasted that the Lord is gracious?" How many are good in God's eyes because His "goodness" is counted to them because of what His dear Son, the Lord Jesus, did in His life and death, in obedience to God, and in love to poor sinners? Joseph loved the Lord Jesus, and though once he was a "secret disciple," because he feared the Jews, he was bold for his Lord at the time when the Jews turned against Him, and brought about His death on the cross. We read in the Scripture of "the offence of the cross," and Joseph was one of the first to stand by the One Whom the people "hated without a cause." Now let us think of another "good man" whose name was—

*Barnabas*

We read of him in Acts, chapter 11. This was not his name when we first meet with him in the pages of our Bible." And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The Son of Consolation) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet" (Acts 4:36,37). He had a lovely name, and it must have fitted him, or it would not have been given him. At the very beginning we find him giving up what he owned for the good of God's people. Next we find him doing a kind act, and living up to his new name. When Saul of Tarsus (who was known afterward as Paul) was converted to God, he tried to join himself to the Christians at Jerusalem, "but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the Name of Jesus. And he was with them coming in and going out at Jerusalem" (Acts 9:26-28). Paul and Barnabas became friends, and served the Lord together.

What Barnabas was doing until we read of him again we do not know, but from what is recorded in Acts, Chapter 11, we are sure he was a great help to the believers. Some men of Cyprus (Barnabas' country) and of Cyrene came to Antioch and "preached the Lord Jesus." A large number of those who heard "believed and turned to the Lord." When the church in Jerusalem heard this, they sent forth Barnabas to Antioch, and it is because of his loving care of the newly-converted people that he is spoken of, as "a good man."

Let us see, if we can, why he was thus spoken of:—

(a) *He rejoiced to see the grace of God.* He had not been used of God in the bringing to Christ of so great a number of people in Antioch, yet he was not jealous of those who had been so used. It was a work of God, and he was glad to be a help. What a lesson is this for us all! Let us never be envious of others being used of God instead of ourselves. Of course, no one who is not "saved by grace" can work for God, so these words are meant for those who do know the Lord Jesus as Saviour and Lord.

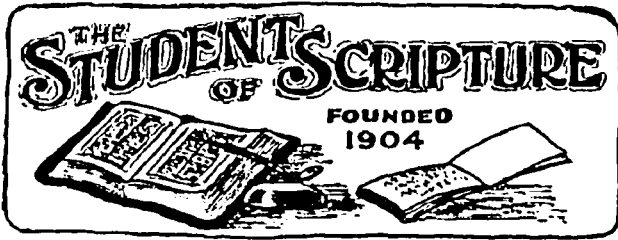
(b) *Barnabas encouraged the saved ones.* He "exhorted them all that with purpose of heart they would cleave unto the Lord," and it seems that, as a result of his ministry, "much people was added unto the Lord."

(c) He was not only "a good man," but he was "full of the Holy Ghost and of faith." He could not have served God otherwise. As we read through the book of Acts, we see how that all the blessing recorded therein is because of the presence and power of the Holy Spirit, and that God honoured the faith of His servants.

(d) *Barnabas loved to have others working with him.* He delighted in fellowship, and so went "to Tarsus for to seek Saul." When they both came to Antioch, there was a strong "church" or "assembly," ready to be taught more about the things of God. So these two devoted servants "assembled themselves with the church and taught much people." The church was much blessed, and later had the great joy and privilege of sending forth, at the command of God, Barnabas and Paul on a missionary journey.

Let us then try to gather up our thoughts about this "good man," Barnabas. He was a generous man, and glad to see the work of God carried on by others. He was ready to help in that work, and did so by the power of the Holy Spirit and the

(Continued on page 35)



### THE GODHEAD OF GOD

PERCY W. HEWARD

Many, apart from the wicked one of Psalm 50, seem to treat *God* as if He were a *man*. This is a tremendous and increasing present-day peril: it invades the whole order of God's creative work and providence, and brings utter confusion. The authority of Scripture is undermined, the gospel is robbed of its glory, and there is discord instead of majestic harmony. Unless God is acknowledged as *God*, everything is in disorder, all is disintegrated. Isaiah asks with holy zeal, "To whom then will ye liken God?" and God Himself repeats the searching question, "To whom then will ye liken God? Or what likeness will ye compare unto Him?" "To whom then will ye liken Me, or shall I be equal? saith the Holy One" (Isa. 40: 18, 25). If there were more reverence for God, and realization of His glorious majesty, how different everything would be! God is perfect in His attributes, perfect in their completeness, both individually and collectively. Not one is missing, not one is defective. Do we think of knowledge? He knows *all*. I cannot learn completely even a small portion of one branch of knowledge: *He* cannot be ignorant of anything in all time and space. *We* all *forget* very much: *He* can never experience this failure. Nor is it that He has gradually attained knowledge: from eternity He knew the names of all His people, and all their future, their wishes, their circumstances. Their sins were laid on Christ before they were born, not one being left out.

In relation to Him all our thoughts of time fall short: past, present, and future were all equally before Him, or ever the earth was formed. Such knowledge is too wonderful for us (Ps. 139: 6), but any *other* conception would be foolish and infringe on His Godhead, and revelation of Himself, and involve contradiction and impossibilities. And not only does God know all that *is* and *shall be*, but also what would have taken place under *other* circumstances (Matt. 11: 21). The inner thoughts of all, and their reactions to all that comes, or could come, across their minds are before Him.

As soon as we realize that each *present* action of each man is partly affected by his temperament, by his environment, and by expected and unexpected actions of others, and that the temperament has been itself moulded by thousands of circumstances, each of them equally modified by countless activities of others, and that a man's environment has been, from birth onward, the result of Divine providence, acting upon myriads of unrealized details, we arrive at an infinity of problems, *unless we fully recognize the perfect and unlimited knowledge of One Who is absolutely God*. For all these influenced, or influencing, circumstances, and "related" causes, affect the degree of each moral quality of disobedience and thereby of punishment. Human judgment is inevitably based on results and approximations. One man kills another, and is a murderer: another does not kill because he restrains himself by fear of punishment: yet another is hindered by the superior force of an officer of law, or of the one who would have been his victim. How then can human judgment rightly apportion guilt?

But you say, "A near approximation is sufficient." Yes, for *man*, but not for absolute righteousness. If we decide that anything is correct to one millionth part mathematically, the uncertainty is negligible, but with God everything must be absolute, or it is not "righteous and true" (Rev. 15: 3): the *smallness* of a variation does not enter. Two thousand million persons acting in millions of ways, and themselves influenced by millions, in the past nigh 6,000 years, as well as the present, and likewise by unseen forces, angelical, and demoniacal, are an impossible problem for *all but God*. His perfect knowledge is entwined with perfect wisdom, and perfect judgment in righteousness, and thus we behold the necessary "harmony" of *all* His attributes. Not one of these can be isolated from another. We stand amazed, and adore. We realize, too, the absolute Deity of Christ, to Whom all judgment is committed (John 5: 22, 23).

It is this *blending* of attributes that solves our problems. The history of mankind and the inequalities beheld would overpower, and bring unrighteous confusion as a *finality*, if there were not One of infinite knowledge, and equally infinite wisdom, justice, and power, knowing the bent of each hidden mind and the potentialities of each heart, in each possible environment, and bringing a perfectly *right* goal in each case, causing all things to work together, either for His people's good, or a just retribution, so that even the wrath of men must praise Him.

The remarkable fact is that anything short of absolute Godhead would neither harmonize with true Deity, nor eliminate errors as to justice and proportion, which, *accumulatively*, would be able to subvert all. A recognition of absoluteness turns every ward of the lock, and fits with the full Godhead of God, and thus solving both problems *at once*, demonstrates yet more clearly its appropriateness. And the Book that alone reveals this must be the only consistent Book. The very inspiration of Scripture is thereby Divinely illustrated. All thoughts converge so exactly, and we have an unveiling that is *spiritually* fitting all, in the awe, worship, and gratitude to which it awakens and draws each humble and believing heart. The more we see of the theme the more we realize that everything comes in line, and is focussed on the *same* point of harmony, and that which glorifies God aright leads man to the true and right attitude, which alone is rich with blessing. Here is the fullest test of truth, which knows no contradiction.

Nature illustrates the need for God's absoluteness. Nothing therein is essential: God made all in wisdom. The moon depends on the earth, the earth on the sun, the sun depends on—what? When I walk across a room, how many *other* motions are involved, unknown to, or, at least, unfelt by me? But God has decreed the *inter-*relation of each and all, so that appointed laws of nature, known and unknown, act and re-act to prevent disintegration, and this is the more marvelous since nature bears, in varied spheres, evidence also of an invasion by sin, yet the ravages are restrained, else there would be the undoing of the whole. "Hitherto shalt thou come, but no further" (Job 38:11).

Anything of mere evolution would involve lack of harmony, and thereby civil war in nature, and thus its dissolution; the very complication of *myriads* of forces making this the more self-evident. To conceive millions of blind powers in nature acting, and re-acting, inherently without personal direction, or superintendence, or design, or co-ordination, (so that physical events could be foreknown to a minute), would be a greater strain on *credulity* than all else. Nor could a limited Godhead, or a polytheism of opposing divinities, meet the case. The one solution is so appropriate, that it manifests its reality.

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

### INSPIRED WORDS INSPECTED

**"And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."**

Luke 16:8, 9.

In parsing the words of these verses, the order as in the Greek will be followed. These verses have proved difficult to be understood by most of us when first read; perhaps the following notes may be of some help in explaining their import.

AND (kai); conjunction.

COMMENDED (epeinesen); verb aorist, from "epaineo," compound of "EPI" (upon) and "aineo" (praise); hence, lit., "to praise upon." It is used of praise to God (Rom. 15:11) and of praise of men (1 Cor. 11:2; 17:22) where, as here, it is better rendered "commend." It is found in the LXX (Eccl. 8:15; Gen. 12:15) as the rendering of two different Hebrew words.

THE LORD (ho kurios); article and noun, masculine. Not the LORD, but the master of the unjust steward; nominative case, because subject of the verb.

THE STEWARD (ton oikonomon); article and noun, masculine, accusative; from "oikonomos," compound of "oikos" (house) and "nomos" (law); hence, one who has law over a house, so "steward."

UNJUST (tes adikias); article and noun, feminine, genitive; from "adikia," compound of "a" ("un," a deprivative, as "a" in atheist) and "dike" (rightness, just); hence "unrighteousness." The sentence is lit., "the steward of unrighteousness;" it was his "make-up."

BECAUSE (hoti); conjunction.

WISELY (phronimos); adverb, derived from "phren" (mind, including intellect, feelings, disposition); "phronimos" is the corresponding adjective.

HE HAD DONE (epoiesen); verb, aorist, from "poieo" (I make or do).

FOR (hoti); see above.

THE CHILDREN (hoi huioi); article and noun, nominative, plural, masculine, from "huios" (a son).

OF THIS WORLD (tou aionos toutou); article,

noun, and demonstrative pronoun, from "houtos" (this) and "aion" (age). In such a phrase as this, the article is always next to the noun, though the pronoun may sometimes come first.

WISER (phronimoterai); adjective, plural, masculine, to agree with "sons." It is comparative form.

THAN (huper); preposition, meaning "over," but having the sense of "beyond" or "excess."

THE CHILDREN (tous huious); article and noun, masculine, accusative, plural; from "huios" (son).

OF LIGHT (tou photos); article and noun, neuter, genitive; from "phos" (light). "THE Light," as contrasted with "THIS age."

IN (eis); preposition, meaning "into," but often having the thought of "with a view to."

THEIR (ten heauton); article, accusative, and genitive plural of reflexive pronoun; lit., "the of themselves," which form is often found in Greek; that is, the noun with the article following or followed by the qualifying adjective with the article.

GENERATION (ten genean); article and noun, feminine, accusative; from "genea" (generation). The whole phrase, having reference to their natural wisdom, may be rendered, "with a view to the generation which is of themselves."

ARE (eisin); verb, present, from "eimi" (I am). It is placed at the end for emphasis.

AND (kai); conjunction.

I (ego); personal pronoun.

UNTO YOU (humin); personal pronoun, dative, plural, from "su" (singular) and "humeis" (plural).

I SAY (lego); verb, present tense. The "I," included in the verb, is emphasized by the preceding personal pronoun. "I, even I, say to you." The Lord's word, as contrasted with that of the steward's lord.

MAKE (poiesate); verb, aorist, imperative, plural. This form has somewhat a peremptory force. Translate, "make ye."

TO YOURSELVES (heautois); reflexive pronoun, dative, plural.

FRIENDS (philous); noun, accusative, plural, from "philos" (a friend). The verb is "phileo" (to love, and to shew it in a friendly way).

OF (ek); preposition, meaning "out of" or "out from;" having, in certain usage, an instrumental force, "by means of," which is the sense here.

THE MAMMON (tou mamona); article, genitive, and noun, from "mamonas," an Aramaic word, meaning "riches, money, possessions, property."

OF UNRIGHTEOUSNESS (adikias); see above, as used of the steward. Riches and possessions are so often used wrongly that they merit this general description. Compare "filthy lucre." But Christians are to use all to God's glory and for the good of others, and thus make "friends" to themselves.

THAT (hina); preposition, "in order that."

WHEN (hotan); adverb, a compound of "hote" (when) and particle "an" (soever), this latter imparting the idea of uncertainty or possibility. "Whenssoever" or "whenever."

YE FAIL (eklipsei); verb, aorist, subjunctive, from "ekleipo" compound of "ek" (out of) and "leipo" (to leave); hence, "to leave out or off." "Leaving off" life is death, which is the sense here intended. The words following confirm.

THEY MAY RECEIVE (dexontai); verb, aorist, subjunctive; from "dechomai" (to welcome, receive kindly). May be rendered, "they shall have welcomed you." The "they" are apparently the "friends" made through the godly use of possessions.

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

INTO (eis); preposition, always followed by accusative case.

EVERLASTING (tas aionious); article and adjective, from "aionios" (perpetual, everlasting, eternal); the same form is used for masculine or feminine; here it qualifies a feminine noun, plural, hence the article is feminine plural.

HABITATIONS (skenas); noun, feminine, plural; from "skene" (tent or tabernacle) "The everlasting tabernacles" are contrasted with the earthly "houses" of the steward's "friends."

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## THE CLIMAX OF JOB'S SUFFERINGS

### Job 19:13-27.

Job's sufferings were not only in his flesh, and in the loss of all he possessed, terrible and bitter as these must have been, but we find that the whole community among whom he dwelt was against him. The above scriptures detail further of

his sufferings which he had to endure and which were even harder to bear than outward distress and bodily affliction.

His brethren, relations and familiar friends were set against him (verses 13-14). Even the three friends who came especially to comfort him, as we know, really reproached him and insinuated that he was wicked. In verses 15-16 we find that his household ceased to hold him in respect. Even when he called his servant, he obtained no reply; an insult indeed to an eastern ruler, and even personal entreaty was unavailing. In verses 17-20 his wife and those whom he especially loved, were estranged from him, and even young children despised him and spoke against him. He was their song and derision. He had become an abhorrence unto all around. There was none to pity, there was none to understand and in the climax of his sufferings and grief he cries out in bitter lament (verse 21) "Have pity on me, have pity on me, O ye my friends, for the hand of God hath touched me."

Why, he asks in verse 22, do they persecute him as God has done, why bite and devour him and add to his sufferings?

And so despairing of being understood by those around, despairing of obtaining justice in this life, he desires his words to be indelibly recorded (verses 23-24), to be printed in a book, to be graven as lead in the rock for ever, so that they might be preserved until the day of judgment. His thoughts go forward to the future, and to resurrection, and out of his deep lonely affliction are born those words pregnant with assurance and hope which have been an encouragement through the ages to many suffering servants of the Lord, (verse 25). "Yet I know that my Redeemer liveth, and that He shall arise in the latter day upon the earth;" to vindicate and justify his servant from all the sufferings and calumnies heaped upon him. Although his skin would be no more, and his poor diseased body would be dissolved, (verse 26) yet from his flesh, from his renewed body in resurrection glory he would see God. Yea, whom he would see for himself, that is, for his own profit, delight and eternal blessing. In contemplation of such a fulfilment his longing desire for that blessed consummation is expressed in the words (verse 27) "my reins he consumed within me."

Such was Job's patience and faith. He will be one of those to whom the Lord will not impute iniquity, and of whom it is written, "and they shall be mine saith the Lord of hosts in that day when I make up my jewels." Much more has been

revealed in the Holy Scripture since Job's day concerning the resurrection and the life to come, but have we who bear Christ's name today, like piety and godliness as this honoured servant of God, of whom the Lord said, that there was none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil!

R.L.W.

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### "YE HAVE AN ANOINTING"

The Anointing "is Truth and is no lie." The Lord Jesus spoke of Him as "The Spirit of Truth," but why the further emphasis, "and is no lie"? Surely, "because many false prophets are gone out into the world" (ch. 4:1). We are apt to imagine that the present period of time is marked by heresies and false doctrines in a way never before known. True it is, that there has been an increase of strange sects and evil religious philosophings. But there were many in John's day, so much so, that he wrote, "It is the last time" (literally, "a last hour"). The latter part of the present age is to be characterized by the presence (parousia) of Antichrist, who, it would seem, is named, "The Lie" ((2 Thess. 2:11); for in that dread season—and how near it may be!—God will send men "strong delusion that they should believe the Lie."\* And why? "Because they received not the love of the Truth, that they might be saved." So plausible will be "the Lie," and supported by such great signs and wonders through the energizing of Satan, that, "if it were possible, they shall deceive the very elect (Matt. 24:24). Let us, fellow-believers, thank God for this excepting phrase of our Lord Jesus. It will not be possible, because the indwelling, instructing, inworking Holy Spirit is Truth, and bears witness against "every false way."

And, if we carefully listen to His voice, we shall be conscious that He testifies against all that lacks truth and sincerity in ourselves. It is He on Whom we depend to maintain within us a tender conscience, yet at the same time a responsibility rests upon His saved ones to exercise themselves "to have always a conscience void of offence toward God and toward men" (Acts 24:16). It is the Holy Spirit who creates and maintains in the saints a reverence for truth and an awareness of what is contrary. Moreover, He witnesses ever to Christ, Who is the Truth. Through Him we know that Jesus is the Christ. But, "who is a liar but he that denieth" the record? "He is antichrist that denieth the Father and the Son."

"I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth" (verse 21).

Proceeding, our text continues, "and according as IT hath taught you." The Anointing *did teach* in the past, and *teacheth* still, and between these there is no contradiction. What "the Holy Ghost teacheth" or taught has never to be unlearned. His first lessons may be simple, but they are essentially of a piece with all His educative work upon our souls. We grow in grace and in the knowledge of God. Our increase in spiritual stature may be imperceptible to ourselves, but others will see and will recognize the effect of His gracious influence. "Abide in Him (verse 28), "Continue in the Son and in the Father" (verse 24). Here is a Divine command, associated with the near coming of Christ. In view of that approaching advent, should we grow weary of "abiding"? That would be shameful, and would lead to our "being shamed away from Him," though "in His presence." May we, by the Holy Spirit's enabling "abide in Him" here.

The Anointing of which the apostle speaks is inward and spiritual, but it is symbolized in the earlier part of Scripture by an outward and visible act, as when prophets, priests, and kings were appointed and anointed. Perhaps the most instructive passage is Exodus 30:22-23, wherein is found the Divine command for the compounding of the holy anointing oil. That fragrant ointment, consisting of "principal spices" and olive oil was, said the LORD, "holy unto Me," and, "It shall be holy unto you." God set limitations as to its preparation and as to its use. It was prepared as God commanded and was not to be imitated. Disobedience entailed the penalty of being "cut off" from the people; which penalty was also incurred should the holy oil be poured on "man's flesh" or "upon a stranger." In the context, it is Aaron and his sons who were anointed, for they were to minister unto God "in the priest's office." They had already been *chosen* by Him for that service. They had been *washed* and *robed*, so that, typically, they were not "men in the flesh." In all this can be seen very plainly symbolized the position of believers in Christ. To such come the words, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." None can be "anointed," who is still "in the flesh," that is, unregenerate. There may be attempts to imitate the work of God, as in spiritism, and some manifestations of so-called "gifts" in certain religious circles. In some evangelistic and "revivalist"

campaigns, even though God, in His sovereignty, may call many by His grace, yet a proportion will be emotionally affected only, and a "change" may be "psychical" and not spiritual. Satan will always produce his counterfeits, for even he can appear as "an angel of light." Imitation is artificiality, and even a true believer may deceive himself by imagining he is speaking by the Holy Spirit, but he will not deceive others. The sheep of Christ know His voice when He speaks by His Spirit through His chosen instruments.

(If the Lord will, to be continued)

\* Antichrist is "the Lie," as opposed to Christ the Truth. But he will be the incarnation of antichristianism, which is growing, and fed by that monstrous delusion—Evolution, which itself may be called, "the Lie."

## THE RIGHTEOUSNESS OF GOD

"Righteousness belongeth unto God" (Dan. 9:7.) "I will," said Elihu, "ascribe righteousness to my Maker" (Job 36:3). In its absolute and all-comprehensive sense, this attribute is possessed exclusively by the Creator. It is not a quality which can be considered apart from Himself, for He is personally the standard—the only standard—of what is *right*. He is the "righteous" or "just" God (Ps. 7:9; Isa 45:21). And this attribute is also coupled with His personal, glorious Name (Ps. 11:7; Zeph. 3:5). The Father is righteous (John 17:25). The Son is righteous (Isa. 53:7; Jer. 23:5; Zech. 9:9; 1 John 2:1; Acts 3:14). And although we do not find the expression, "Righteous Spirit," yet He proceeds from the Father and Son, and is associated with righteousness in such Scriptures as, "He shall convince the world . . . of righteousness" (John 16:8), "Righteousness . . . in the Holy Ghost" (Rom. 14:7).

Seeing that God is eternal, His righteousness is an everlasting righteousness (Psalm 119:142). Therefore His Law is the Truth. This eternal law of righteousness is enshrined in God Himself, for He is Truth (Deut. 32:4), and therefore precedes and outlasts the law on tables of stone, given through Moses. That law was added (Gal. 3:19) and was fulfilled in Christ (Rom. 10:4). That law, however, "which is holy and righteous and good" (Rom. 7:12) reveals very wonderfully the character of God in His righteous relation to His creatures. It is perfect (Ps. 19:7-11) and shews not only what He requires of them but what is for their highest good. He Who gave such laws *must* Himself be infinitely just and "right;" this word "right" correctly expresses the meaning of both Hebrew (*tsadaq*) and Greek (*dikaios*) rendered in our bibles

as "just" or "righteous." (See Ps. 17:1; 119:75 where the word is translated "right"). Remarkable to say, the first ascription of righteousness to God by a man is the word of Pharaoh the oppressor, "The Lord is righteous and I and my people are wicked." And the last in the Old Testament is in Malachi 4:2, where the allusion appears to be to the Lord Jesus Christ.

All the saints of God have gloried in the personal righteousness of God. For example, see Ezra 9:15; Nehemiah 9:8; Daniel 9:14. In all these instances it is beautiful to observe how the utterers of these remarkable prayers recognise the fitness of God's judgments on His own people as well as His own just character. Indeed, any who are taught of God must become of the same mind, for there is a spiritual realisation of their own unrighteousness and a consequent worshipping of One to Whom they say, "Righteous art Thou, O Lord, and upright are Thy judgments" (Ps. 119:137). The questioning of God's righteous dealings (as the denial of the eternity of punishment both of those who have sinned "in law" and "without law"—Rom. 2:12) springs from the fleshly nature and will certainly lead to failure in the personal spiritual life. "The Lord is righteous: He hath cut asunder the cords of the wicked" (Ps. 129:4). The righteous God trieth the heart and reins . . . God is a righteous judge (see margin) and God is angry with the wicked everyday" (Ps. 7:9, 11). And in eternity, the judgment upon the unsaved will be "according to their works," for all sins will be brought into judgment (Eccl. 12:14). We must not, however, suppose that judgment upon sinners is a mere arbitrary act of God's will. He has no pleasure in the death of the wicked. When He is wroth, it is said to be "His strange work . . . His strange act" (Isa. 28:21). "The righteous Lord loveth righteousness" (Ps. 11:7) and if this is withheld, how can the sinner but expect the penalty of disobedience! Christ spoke of coming judgment upon Jerusalem yet He wept over the city that foolishly and wickedly denied "the Holy One and the Righteous."

In His acts, in His works, in His ways (Judg. 5:11; Dan. 9:14; Ps. 145:17) God is righteous. He could not be otherwise, for He cannot deny Himself or act in a manner contrary to Himself. "He is in one mind and who can turn Him?" He also speaks in righteousness (Isa. 45:19) not only in the giving of the law but in the pronouncement of judgment. Yes, and in the giving of Salvation, because the saving of a sinner through the work of His Beloved Son is an entirely righteous way, for "He is a just God and a Saviour" (Isa. 45:21; Rom. 3:36). God does not break His

law in order to manifest His grace. There is nothing in Him of the nature of "indulgence." Long-suffering He truly is, but this is to give space for repentance. God "passed over" sins during the time He was dealing with Israel (Rom. 3:25) yet this was temporary and until the Redeemer should come Who would make a sacrifice of Himself for sinners. The child of God can rejoice in that finished work in which "mercy and truth have met together, and righteousness and peace have kissed each other." "Gracious is the Lord and righteous. Yea, our God is merciful" (Ps. 116:5).

## "I WILL RAISE HIM UP AT THE LAST DAY"

### John 6

The Lord Jesus spoke of "the Last Day" five times, as recorded in the gospel according to John. Once the phrase is used by Martha, from which it may be inferred that it was an integral part of the Lord's doctrine. On one occasion, He reminded the Jews, "The word that I have spoken, the same shall judge him in the last day" (12:48). The other four occurrences are in His discourse to the Jews the day after He had fed "the five thousand" (ch. 6). In the first of these, the neuter word "it" is used, but in the others the personal pronoun "him." Taking the sentence by itself, there are brought before us—

(a) The Lord's PROMISE—"I will."

(b) The Lord's POWER—"I will raise up."

(c) The Lord's PROSPECT—"The Last Day."

There is a glorious certainty about all these, for the LORD Himself has spoken; and indeed He is expecting "That Day," a day peculiarly His own—"The Day of Christ." And is there not a twofold thought, namely, that there is one particular day known to Him when He shall come again to receive His own unto Himself? Also that "that day" will usher in the last millennial day? Resurrection—the first resurrection—cannot take place before. "The last day" means the last day.

The context of each occurrence of this saying of the Lord is interesting and important. They bring before us the Lord Jesus honouring the Father, which He ever did. He shews us—

(i) The Father willing (verses 39, 40).

(ii) The Father drawing (verse 44).

(iii) The Father Living (verses 54-57).

#### *The Will of the Father*

The Son subordinated His will to that of the Father. "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (verse 38). So that, when He says, "I will," it is

absolutely in line with the Father's purpose. "And this is the will of Him that sent Me, that of all which He hath given Me I should lose nothing, but should RAISE IT UP AGAIN AT THE LAST DAY." The Father loveth the Son and hath given all things into His hand. Hence it is impossible for *anything* or *anyone* given to Him to perish. There is to be a resurrection of those given to Him (John 10:29) for none of them can perish or be lost (17:12). There is also to be "times of restitution of all things" (Acts 3:21). Again, "That in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. 1:10). Not, be it noted, "things under the earth." The restoration does not mean "universalism." Many Scriptures (for example, Rev. 20:15; 21:8; 22:11) forbid such an idea. "All things," then, has a limited meaning, and relates to "all that the Father has given to His Son. The Father wills what the Son saith, "I WILL raise up . . . in the last day."

Moreover, it is the Father's will that *every one* beholding the Son and believing into Him may have eternal life. The Lord had said just before, "But I said unto you, That ye also have seen Me and believe not" (verse 36). It must have grieved Him to utter such reproving words. And how hurtful to His tender heart were the words of those Jews, "What sign shewest Thou then that we may see and believe Thee?" Had they not fed freely from His hand? Or were they ignorant of the miraculous nature of that meal in the desert? Or was it sheer ingratitude? Whatever was at the back of their ungracious minds, they ought to have believed Him for the very works' sake.

There were some who would not believe without seeing. Not only Thomas, who was open in his scepticism, but all the disciples were guilty of such unbelief. "Blessed are they that have not seen and yet have believed." The sight preceding the believing (verse 40) must surely be a spiritual seeing—the opening of "the eyes of the heart." It is of grace—of the Father's will—that any behold beauty in Jesus that they should desire Him. Such can say of "Him Whom their soul loveth," that "He is altogether lovely." These are they who HAVE eternal life—a life that will animate their very bodies when they are "raised up in the last day."

#### *The Father drawing*

How opposed is the will of man to the will of God. He invariably, whatever his character in the

eyes of his fellows, uses his "free will," not in seeking to know and do God's will, but his own pleasure, even religiously. The words of the Lord Jesus do not declare an arbitrary decree, but a solemn fact. "No man can come to Me, except the Father Which hath sent Me draw him." Natural powers do not avail, either in knowing or obeying the truth. Divine teaching must precede. God takes the initiative. "It is written in the prophets, And they shall be all taught of God." Such teaching is effective, for "who teacheth like Him?" The taught one learns. "Every man, therefore, that hath heard, and hath learned of the Father, cometh unto Me." The Father's testimony is to His dear Son. His teaching is a revelation of the Son in him (Gal. 1:16) resulting in a coming to Christ. And the promise to all such is—"And I will raise him up in the last day. As soon as a soul has been brought to Christ, so soon should his heart and mind be directed to "That day." It is never too early in the Christian life to "live . . . looking for That Blessed Hope."

*If the Lord will, to be continued*

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*(Continued from Page 28)*

strength of his faith. Also he loved to serve God in company with others. These are all the marks of a "good man," and are an example to us, but let my readers ever bear in mind that the Lord Jesus must be known as Saviour and Lord before He can be served rightly. Then may there be such delight in His service and readiness to help others that one may be called "a good man" and even, "a son of consolation!"

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*(Continued from Page 28)*

in the sight of God! What will it profit, to put off the old manners, and not put off the old man? A snake may change its skin, and yet preserve its sting. The gospel professed, may lift a man unto heaven; but it is only the gospel possessed, that brings a man into heaven. To profess piety, and yet to practice impiety, will be so far from advancing a man's commendation, that it will assuredly heighten his condemnation. "And why call ye Me, Lord, Lord, and do not the things that I say?"

THOUGHTS FROM THE WORD OF GOD

SPECIAL READINGS FOR THE LORD'S DAY

July, 1960

Day—Text—Parallel—Sidelight—Contrast

- 3. 1 Pet. 1:12; Eph. 3:10; Matt. 15:24; Matt. 13:17.
- 10. 1 Pet. 1:13; Luke 12:35-36; 1 Thess. 5:3; 2 Tim 4:8.
- 17. 1 Pet. 1:14 (a); John 15:10; 2 Thess. 1:8; Rom. 13:5-7.
- 24. 1 Pet. 1:14 (b); Rom. 12:1-2; 2 Pet. 2:10;  
1 John 2:15-16.
- 31. 1 Pet. 1:15-16; Lev. 11:44; 2 Tim. 3:1-2; Heb. 12:14.

SPECIAL READINGS FOR THE LORD'S DAY

August, 1960

Day—Text—Parallel—Sidelight—Contrast

- 7. 1 Pet. 1:17; Gal. 6:7-8; Isa. 5:23; James 2:1-4.
- 14. 1 Pet. 1:18-19; Rev. 1:5; Heb. 10:4; Ps. 49:7.
- 21. 1 Pet. 1:20; Eph. 3:11; Jude 4; Gal. 4:4-5.
- 28. 1 Pet. 2:21; Acts 3:13; Phil. 2:6-8; John 7:39.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—AUGUST, 1960

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—JULY, 1960

Day	READING			LEARNING		Day	READING			LEARNING	
	Psalms	James		Isaiah	Romans		Psalms	1 Timothy	Job	Romans	
1	78	26-49	1 1-12	40 9	5 7	1	46, 47	1	41 29	4 1	
2		50-72	13-27	10	8	2	48	2, 3	30	2	
3	79		2	11	9	3	49	4	31	3	
4	80		3	12	10	4	50	5	32	4	
5	81		4	13	11	5	51	6	33	5	
6	82		5	14	12	6	52	2 Timothy			
7	83		1 Peter	15	13	7	53, 54	1	34	6	
8	84		1 1-12	16	14	8	55	2	42 1	7	
9	85		13-25	17	15	9	56	3	2	8	
10	86		2 1-12	18	16			4	3	9	
11	87		13-25	19	17						
12	88		3	20	18			Titus			
13	89	1-28	4	21	19	10	57	1	4	10	
14	89	29-52	5	22	20	11	58	2	5	11	
15	90		2 Peter	23	21	12	59	3	6	12	
16	91		3	24	6 1	13	60	Philemon	7	13	
17	92		1 John	25	2	14	61	Hebrews	8	14	
18	93		1 1-14	26	3	15	62	1	9	15	
19	94		15-29	27	4	16	63	2	10	16	
20	95		3 1-13	28	5	17	64	3			
21	96			29	6	18	65	4	11	17	
22	97		3 14-24	30	7	19	66	5	12	18	
23	98		4 1-11	31	8	20	67	6	13	19	
24	99		12-21	41 1	9	21	68	7	14	20	
25	100		5	2	10	22	69	8	15	21	
26	101		2 John	3	11	23	70	9	16	22	
27	102		3 John	4	12	24	71	9 1-14	17	23	
			Jude			25	72		18		
			Revelation	5	13	26	73		19		
28	103		1	6	14	27	74		20	5 1	
29	104	1-18	2 1-17	7	15	28	75		21	2	
30		19-35	18-29	8	16	29	76		22	3	
31	105	1-22	3			30	77		23	4	
						31	78	1-25	24	5	
									25	6	

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# 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. 60, Nos. 7 & 8

JULY — AUGUST 1960

FREE

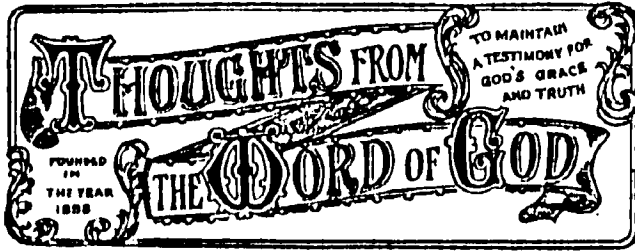
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"The Great, the Mighty God, the LORD of hosts, is His Name, Great in counsel, and mighty in work."

Jer. 32: 18, 19.

The High and Lofty One—  
Thrice holy is His Name—  
Inhabiteth eternity,  
Unchangeably the Same.  
The High and Holy Place  
His habitation is,  
Delighting yet in humble hearts  
To dwell. What mercy this!  
Grant me, O God, a contrite heart  
That I in this may have a part.



### WORDS OF ENCOURAGEMENT

**"When the evening was come, He saith unto them, Let us pass over unto the other side."**

Mark 4 : 35.

Every action and each word of the Lord Jesus are marked by a moral perfectness and spiritual power found only in their fulness in Him. Sometimes He spoke and acted sternly, but how often encouragingly! These words of His should awaken in His people feelings of grateful praise and adoring gratitude; "Let US pass over unto the other side." Not, be it noted, "Convey Me"; though had He spoken thus, gladly would His disciples have acknowledged His lordship and obeyed His command. But He links Himself with them—"Let us." He Whose "delights are with the sons of men." is "not ashamed to call His brethren," those whom He has sanctified. The Lord delighted in the company of His chosen ones. Oft was He refreshed in the home at Bethany. Is not this joy in fellowship seen in the words, "Ye are they who have continued with Me in My temptations"?

The other side—"the beyond"—was His objective for Himself and them; a foreshewing, in type, of His purpose to have them with Him in that place whither He was going. The time is significant, for in the evening of life, will He not, by His Spirit, remind us of the "beyond," so glorious, even though death, as a sea, lies just ahead? As the Forerunner, He anticipated glory when death for Him was close at hand. He was alone when dying, but not so His saints. He will be with them. "Let US go over."

Poem to Help Christian Experience—No. 267.

**"ONE BEATEN WORK OF PURE GOLD."**

Pure gold—pure precious gold—and yet  
It doth not all the beauty shew  
That God hath willed, nor could it get  
Such, save by many a hammer-blow.

Like to the golden cherubim  
That shadowed o'er the mercy-seat—  
A holy thing—a type of Him  
In Whom all truth and mercy meet.

Nor could the lampstand, golden, pure,  
Shining with sevenfold brightness so,  
A glory of itself procure;  
It needed many a hammer blow.

"One beaten work," and formed by one  
In whom the Holy Spirit dwelt,  
Completing all the work begun;  
The gold his skilful handling felt.

And there within the holy place  
Their beauty met the eye of Him  
Who planned the pattern in His grace,  
Who dwelt between the cherubim.

O Father, let me ne'er despise  
The chastening of Thy loving hand;  
In all Thy working Thou art wise;  
Perfect I would before Thee stand.

Thou wouldst Thy beauty see in me,  
And Thou in wisdom, Thou alone  
Canst fashion me, that I may be  
Worthy a place before Thy throne.

It may mean many a hammer blow,  
But if in all Thy hand I trace,  
What is it, if thereby I shew  
My Saviour's loveliness and grace?

### BRIEF COMMENTS ON THE LORD'S FAREWELL DISCOURSE TO HIS ELEVEN DISCIPLES John chapters 14, 15 and 16.

R. L. WHEELER

We know that the Lord Jesus spoke to His disciples in a very personal and intimate way just before He suffered, as recorded in the above chapters of John's gospel.

The disciples needed this encouragement. Their faith was about to be sorely tried. He was the One in Whom they had trusted, and for Whom they had forsaken all things. They had trusted that it was He Who would redeem Israel, and yet alas, they were shortly to see Him taken by wicked hands and crucified and slain. (Acts 2 : 23).

They also needed this encouragement in view of what they were shortly to suffer for His Name's sake, when He would be no longer personally present with them. Persecution and suffering even unto death were to be their appointed lot. As the Lord told them, "the servant is not greater than his Lord, if they have persecuted Me, they will also persecute you" (John 15 : 20). They were to drink of His cup, and to be baptised with the baptism wherewith He was baptised (Matt. 20 : 23).

The chapter starts with the delightful words, "Let not your heart be troubled," and ends with

the words, "Be of good cheer, I have overcome the world" and in between these two expressions we have the Lord's intimate discourse of tender counsel and instruction to sustain them in their future christian pathway and conflict.

The Lord speaks to them of His love and of all that which is His:

*"My love"*

The love that was so soon to prove itself stronger than death, and which will bring many sons to glory (Heb. 2:10). He desired that they should abide in His love, and love Him unreservedly in return. To continue in His love is our responsibility. "Keep yourselves in the love of God" (Jude 21), for the Lord can be left for other affections, and love cannot brook any rival. Love is all embracive. It is the one essential without which all other things can become unprofitable (1 Cor. 13:1-13).

*"My peace"*

I give unto you. Outward conditions were going to be turmoil and distress, but they were not to let their heart be troubled, neither to let it be afraid. His whole discourse was to this end, that whatever outward conditions prevailed, in Him they might have peace. And the foundation of this peace, as we know, was due to His making peace through the blood of His cross (Col. 1:20).

*"My joy"*

That it might remain in them. Sorrow would often fill their hearts, but it would be, "as sorrowful yet always rejoicing." A paradox of the christian life. They were to rejoice inasmuch as they were partakers of Christ's sufferings, that when His glory is revealed they may be glad with exceeding joy (1 Peter 4:13).

*"My words"*

That they might abide in them. His words were to be the joy and rejoicing of their hearts. The Lord told them that if they loved Him they would keep His words. "Me and My words." Both are needed. Love to Christ without His words can drift into sentiment, and similarly, keeping His words without love and devotion to the Lord can become mere legality.

*"My commandments"*

That they might keep them, and thus be guided aright and not left to their own feelings or opinions. How many look askance at the word "commandment." It is in the warp and woof of this personal discourse. The Lord said that He had kept His Father's commandments (v. 10). It is our

highest dignity to be under command, and in the eternity to come His servants shall serve Him, and see His Face (Rev. 22:3).

*"My friends"*

"Ye are My friends if ye do whatsoever I command you." Friendship is conditional. Henceforth He would not call them servants. Had they not continued with Him from the beginning and kept His words? And thus they were called to this precious intimacy of friendship, and all things that He had heard of His Father He had made known unto them (v. 15).

*"My Name"*

That they might draw near to God with confidence and full assurance of faith. Thus teaching us that prayer should normally be to God in the Name of our Lord Jesus Christ. How great the privilege. We have priestly service in worship and intercession (Heb. 13:15; 1 Peter 2:5; 1 Tim. 2:1-3).

*"My Name's sake"*

The worthy cause for which all suffering was to be gladly endured. The apostles rejoiced that they were accounted worthy to suffer for His Name's sake (Acts 5:41). All such are blessed and told to rejoice and be exceeding glad for great will be their reward in heaven (Matt. 5:41).

*"My Father"*

Who Himself loveth you (John 16:27). What manner of love is this? (1 John 3:1). As one has said, Can we be nearer or dearer than children? And if God so love us we ought also to love one another.

*"My Father's house"*

That they might live together with the Lord, to be forever with Him, to behold His glory (John 17:24; 1 Thes. 4:13-18). Here we have no continuing city (Heb. 13:14). It is the consummation of pilgrimage. "Rest of the saints above," when the Lord Jesus is revealed from heaven (2 Thes. 1:7). Our light affliction which is but for a moment, says the apostle who suffered so much (2 Cor. chs. 8 and 11), worketh for us a far more exceeding and eternal weight of glory (2 Cor. 4:17; Rom. 8:18). And all this because of the exceeding riches of God's grace in His kindness toward us through Christ Jesus (Eph. 2:7).

May we indeed count our blessings, live in them, delight in them, and reach out unto others. For the liberal soul shall be made fat, and he that watereth shall be watered also himself (Prov. 11:24-25).

## YOUNG PEOPLE'S COLUMNS

### Three Good Men

The Scripture describes Joseph of Arimathea as a "good man." He shewed his love to the Lord Jesus by not joining those who wished for His death, and by being "bold" for Him when He had hung on the Cross. So the Scripture speaks of Barnabas, "the son of consolation," a name which tells his kindly nature and generous character. Of course, it was the grace of God within them that made them what they were, for no one is "good" by nature, that is, with the "goodness" God requires and which He gives to those who realise they are sinners and need to have their sins forgiven and the righteousness of God reckoned to them. Such are they who came to the Lord Jesus as needy sinners, and He will not turn them away.

Now I want us to turn to an earlier part of the Bible, namely, 2 Samuel 18, where we read about—

#### *A-hi-ma-az*

First of all, let us call to mind how King David's son, Absalom, rose up against his own father, and drew many of Israel after him. It was the plan of one who had been David's friend, and had now joined Absalom, to kill David. It sounds very terrible in our ears, that a son and a friend should so turn against the King, but we remember a Greater than David, who was betrayed by one who had been His "familiar friend."

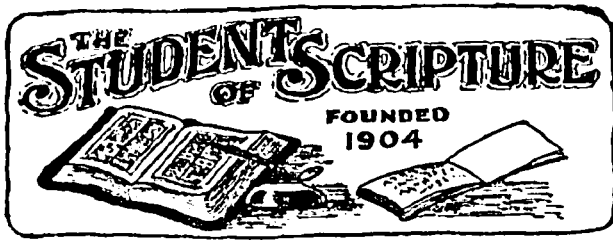
David and the people left the city Jerusalem in the hands of Absalom and those with him, and it seemed as though all was going against David. But he was God's servant and God would bring him back to the city, where he would once more join his people in the worship of God. As we read on, we are told of a battle in which David's men gained a great victory, and Absalom was slain.

Now who was to bring the news to David? Then said A-hi-ma-az the son of Zadok, "Let me now run, and bear the King tidings, how that the LORD hath avenged him of his enemies." But Joab, David's General, refused to let him go, "because the King's son is dead." "Then Joab said to Cushy, Go tell the King what thou hast seen. And Cushy bowed himself unto Joab, and ran." Then Ahimaaz pleaded with Joab to let him run also, and at length the General allowed him. He took another route and over-ran Cushy and got to David first. In the meantime, a watchman saw the two men running, and told David that the first looked like Ahimaz, because he could tell by the way he ran. "And the King said, He is a good man, and cometh with good tidings." "All is well,"

said this runner, and added, "Blessed be the LORD thy God, Which hath delivered up the men that lifted up their hand against my lord the King." He could not tell the whole story, but Cushy came and repeated what Ahimaaz had said. He did not, however, mention the death of Absalom until the King asked him.

Perhaps you are wondering what lessons there are for us in this piece of true history. First, there is a great stress on "tidings," a word used nine times. "Tidings" is "news," and "good tidings" is "gospel." The two young men were bearers of good "good news." And that is the meaning of the word tidings, and "ran" to take the message of a great victory. Now the Lord Jesus has won a great victory, and overcome sin and death by His own death. To us who are saved the news of such a death is a great comfort, for the Saviour died in the place of sinners. The news of victory was "good" to David, but not so the death of Absalom, who died because of his own sin. He was under a curse, for "cursed is he that hangeth on a tree." (see 2 Sam. 18:9, 10). But the Lord Jesus was "made a curse for us," for He too, was nailed to a tree (see Gal. 3:12).

How God's saved people, then, should "run" to bring the "good tidings" of Salvation to people far and near, but "good tidings" can be brought only by "good men."



## SONSHIP

PERCY H. HEWARD

It is a wondrous thing to know that Christ has died for us, that we have been saved, and are "in Christ Jesus." Beloved readers, is this your experience? Do not lightly say "yes." Unless we have seen ourselves as lost, we cannot rightly enter into this experience.

But many who *have* passed from death unto life do not enjoy their birthright, do not possess their possessions. It may be some who read are in such a condition, and God will use this message to shew them more of the wonderful completeness of His love, that they may exalt Him, and walk worthy of their high calling.

In one sense, Christ is the Only Begotten Son, for He is God. But in a way that is not fictitious, though we cannot claim to know all about "the deep things of God"—in a way that is real and certain, we have been linked with that precious Saviour (if we have been drawn to Him for salvation), and we have become children of God. "The Spirit Itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16, see also verses 17, 21) "Now we, brethren, as Isaac was, are the children of promise (Gal. 4:28) "In this the children of God are manifest" (1 John 3:10). The same word—*children*—occurs in John 1:12, Philippians 2:15, and 1 John 3:12, though differently rendered, and it ever emphasizes our exceeding privilege—to be born again!

But—such is the greatness of God's love—He uses another term, which denotes dignity, and has a dispensational fulness. This word is "son" (*huios*); surely the very name of the Lord Jesus is called upon His redeemed, and we cannot be too praiseful. Oh, how miserable the low life of wandering from God, and of forgetting Him, appears in view of all that He is, and all that He has done. This title of dignity appears in many scriptures (see list at the end\*). In every passage our high calling is suggested, and such words as, "the sons of light" (Luke 16:8) make us ashamed of not shewing it. Others lay stress on corresponding responsibility, as, "Blessed are the peacemakers for

they shall be called the sons of God": "That ye may be the sons of your Father" (Matt. 5:9, 45); "Ye shall be My sons and daughters" (2 Cor. 6:18). The last named particularly shews the difference from the ordinary word, "children," which is neuter, and has no feminine. The word "son," being a masculine word, brings out the thought of *might* and *inheritance* more definitely. The dispensational aspect is illustrated by the words of Galatians 3:26 with 4:6: "For ye are all the sons of God by faith in Christ Jesus"; "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father." Note the contrast in chapters 3:24 and 4:1. "Wherefore the Law was our schoolmaster (child-leader) to bring us to Christ"; "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." In both verses "children" are before us, but there is nothing of manifest dignity or possession. The old-time believers were dignified in one sense, and some, like Abraham, were much blest in advance, through the exercise of spiritual faith, but there was the appointed tutelage—they were all their lifetime subject to servitude (Heb. 2:14), and many of the Psalms reveal this, by Divine inspiration.

But we "have not received the spirit of servitude again to *fear*" (see 1 John 4:18), but "the Spirit of Sonship, in Whom we cry, Abba, Father" (Rom. 8:15). How wondrous are our privileges, now that God has brought this, and life and immortality, to light through the gospel. May we "rejoice with joy unspeakable and full of glory."

The word "adoption" helps in this connection; it denotes "placing as sons." We have already received the Spirit of this, but wait for it, as to the body (Rom. 8:23). There is a twofold aspect, as with life, which is shewn to be both present and future: "And every one that hath forsaken . . . for My Name's sake . . . shall inherit eternal life"; "In hope of eternal life"; "He that hath the Son hath life" (Matt. 19:29; Tit. 1:2; 1 John 5:12): the future aspect referring to the body which is now dead because of sin, and would, if we passed away, go to corruption. But this shall not be for ever. How bright is the assured prospect! We can well understand why this term of dignity, and not the one that rather refers to the new birth, is used in relation to the glory of "that Day." Probably, in the words of Galatians 4:5 and Ephesians 1:5, both the present and future are before us.

Let us then be grateful for what we have in Christ, though never becoming unbalanced or disproportionate in our study of the Word. We are

servants because sons (Phil. 2:22); the apostle delighted in both names. The Lord's love is not to be used against His commandments. "We have access with confidence," yet we fall before the Lord, and groan within ourselves. Everything harmonizes. While we look for "that Blessed Hope," and take the *heavenly* position, we would realize the need for a holy strangership in *earthly* details, lest when the solemn "judgment seat of Christ" is set, we find that we are to suffer loss, albeit saved by that wondrous mercy wherein we were chosen before the foundation of the world.

If, by grace, we seek to keep a right emphasis on *all* truth, God will be glorified, and we, living in enjoyment of our great blessings, shall make manifest that we are not our own. Like Enoch, though he had not all our privileges, we shall walk with God, and, in the Holy Spirit, set our mind on things above, "until the day dawn," and "the shadows flee away."

\*Matt. 5:9, 45, 17:26; Luke 5:34, 6:35, 16:8, 20:36; Rom. 8:14, 19; 2 Cor. 6:18; Gal. 3:26, 4:6; 1 Thess. 5:5; Heb 2:10, 12:5-8.

## INSPIRED WORDS INSPECTED

No. 62

**"And He said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."**

Mark 4:26-29.

AND (kai); conjunction.

HE SAID (elegen); verb, imperfect, from lego (I say). Lit., "He was saying"; the tense has the thought of continuance.

SO (houtos); adverb meaning "thus," and modifying the verb "is."

IS (estin); verb, from eimi (I am); the word "is" seems in contrast with "whereunto shall we liken" in v. 30.

THE KINGDOM (he basileia); article and noun, feminine, nominative case.

OF GOD (tou Theou); article and noun, masculine, genitive case, from Theos (God).

AS IF (hos); relative adverb, meaning "as."

A MAN (anthropos); noun, masculine, nominative case.

SHOULD CAST (balei); verb, subjunctive, aorist, from ballo (I cast or throw). May be rendered, "shall have cast."

SEED (ton sporon); article and noun, masculine, accusative case; from sporos (seed); from speiro (I sow); hence "seed" or "a sowing." Note the use of the article, probably to stress its uniqueness, the "seed" in this case being persons, as in the parable of "the tares." "A Man" is therefore the Son of Man, the Divine Sower (cf. Psalm 126:6).

INTO (epi); preposition meaning "upon"; followed in this instance by genitive case; hence the general sense is of "rest upon, on, or in."

THE GROUND (tes ges); noun, with article, feminine, genitive; from ge (earth, soil, ground, land). This is the "ge" of geology, geography, and other words.

AND (kai).

SHOULD SLEEP (katheudei); verb, present, subjunctive, from katheudo, a compound of kata (down) and heudo (I sleep, lie down to sleep, rest, be still or hushed). Our word therefore would mean being thoroughly, or fast asleep. It is the same word as is used in v. 38.

AND (kai).

RISE (egeiretai); verb, present, subjunctive, middle voice (I rise, rouse myself, rise up, awaken).

NIGHT (nukta); noun, accusative, from nux (night); feminine.

AND (kai).

DAY (hemeran); noun, feminine, accusative, from hemera (day).

AND (kai).

THE SEED (ho sporos); article and noun, masculine, nominative; see above.

SHOULD SPRING (blastai); verb, present, subjunctive; from blastano (to sprout, germinate, spring up).

AND (kai).

GROW UP (mekunetai); verb, present, subjunctive, passive; from mekuno (to lengthen); passive (to be lengthened); therefore "to grow," if used of plants. Translate, "should grow." The word is only used here in N.T.

HOW (hos); relative adverb (see above); it has the thought of "in what way or manner"; hence is rendered "how."

NOT (ouk); negative particle, denying absolutely; in simple form, ou, the "k" being added because the net word begins with a vowel.

KNOWETH (oiden); verb, present, indicative; from oida (to know); derived from obsolete verb, eido (to see); hence the idea of mental perception, that is, to know

HE (autos); personal pronoun. The verb contains the pronoun in itself. The addition of autos emphasizes the person. Of an ordinary person, it may be said that "growth" is something "he does not know," though he observes the gradual increase in length. The Master-Sower, though, knows all.

FOR (not in text).

THE EARTH (he ge); article and noun, feminine, nominative: see "ground" above.

BRINGETH FORTH FRUIT (karpophorei); verb, present, from karpophoreo (to bear fruit); compound of karpos (fruit) and phero (to bear).

OF ITSELF (automate); adjective, feminine, to agree with "earth." It has the forms -os, -e, -on. Compound of autos (he, it, or self) and maō, obsolete (to strive for); hence meaning "to exist or act of oneself," that is, "spontaneous." This does not imply that the earth yields wheat apart from a previous sowing, but it does mean that *even then*, man cannot cause growth. He still has to depend on Him. Who said, "Let the earth bring forth" (Gen. 1:11).

FIRST (proton); adjective, -os, -e, -on; here the neuter form is used as an adverb of time.

THE BLADE (chorton); no article here; the noun is masculine; accusative, because the object of "bringeth forth"; from chortos (grass, pasture, herbage). The green shoots of wheat have the appearance of grass; hence the rendering, "blade."

THEN (eita); adverb of time or order.

THE EAR (stachun); noun, masculine, accusative; no article; from stachus (an ear of grain).

AFTER THAT (eita); see above.

THE FULL (pleres); adjective, but no article; the same form is used with masculine or feminine nouns.

CORN (sitos); noun; masculine, nominative, but some MS., have "plere siton," that is, accusative case.

IN (en); preposition, always having the dative case.

THE EAR (toi stachui); article and noun, dative; from stachus, as above.

BUT (de); conjunction.

WHEN (hotan); adverb; "hote" (when) and "an" combined, the latter particle denoting possibility or even uncertainty; render, "whenever" or "whenever."

THE FRUIT (ho karpos); article and noun, masculine, nominative.

IS BROUGHT FORTH (paradoi); verb, aorist, subjunctive, from paradidomi, compound of para (beside, aside) and didomi (to give); hence, "to give up or over to, to give near or with, to deliver up or over to." Thus is suggested the thought of fruit being "yielded" to the Sower.

IMMEDIATELY (euthus); adjective, meaning "straight," but here used as an adverb, because the reaper goes *straight away* to his work, without wasting time.

HE PUTTETH IN (apostellei); verb, present, from apostello (to send forth) Interestingly (and significantly) it is used in Matthew 24:41. In Revelation 14, another word is used for "send" (pempo) verses 15 and 18.

THE SICKLE (ro drepanon); article and noun, accusative, neuter. It is used several times in Revelation 14.

BECAUSE (hoti); conjunction.

THE HARVEST (ho therismos); article and noun, masculine, nominative.

IS COME (paresteken); verb, perfect, from paristemi, compound of para (aside, beside, alongside) and histemi (to stand, cause to stand). Hence, "to cause to stand near or by, to stand near or by, to be present; and thus, to have come."

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## THE GODHEAD OF GOD

(Concluded)

PERCY W. HEWARD

Well may we, like Job, realize our nothingness, and confess our sin (Job 42:1-6), if we attempt to argue, and so we come to feel that all complaint at our trials would be questioning God, and thus attacking His wisdom. *It is sin.* Let us live in our appointed spheres as worshippers and obedient children, nor seek vainly to get out of our depths. We are limited, God is unlimited. We can trust Him implicitly. This is what the natural man will not do. He thinks of God as such an one as himself, and boldly criticizes. The redeemed heart is lowly, and adores. How blessed to be in this condition. Here is the only wisdom. God is: God knows all: God upholds all: God will arrange all perfectly: our imperfect judgment and inferences can only bring confusion, and worse. Sin should make us ashamed to argue, grace silences selfish wishes, and Divine quickening leads to true wisdom, that sees the folly of presumption.

May I, in this connection, mention a fundamental fallacy?—"I should not do this, therefore God would not." Such words are often heard as to future punishment, but they would apply equally to past judgments, and to the very entry of sin. This brings us to the *essential* difference between God and man, so that in certain attributes, as *knowledge* and *judgment*, to imply a parallel with ourselves is usurpation of His throne. It is only in revealed and *appointed* spheres (e.g. kindness) that we have the *appointed* imitation (Matt. 5:45), and in love to saints (Eph. 5:1). But in knowledge, authority and righteous government, we cannot, and are not meant to be those who imitate. It is for us to realize God's place and reverently to keep our own. He is over all: we are, by nature, His creation, and His subjects—by infinite grace, His children.

In this unveiling of God's glory, all chance and fatalism are set aside. As in nature there are varied and different movements of the same heavenly bodies, at the same time, but ordained and controlled, that chaos does not reign, so God has entwined the outworking of His purpose, and the activities of the will of man, within its permitted sphere, and He deals with each, and all, in perfect wisdom and rightness. No other solution is possible. Philosophy must fall as far short in explaining as science falls short in knowing, but the believer has the restfulness of *God's own key*, and there the truth stands impregnable. This is the only logical position, but, beyond logic, we have faith in a Person—"Shall not the judge of all the earth do right?"

And here is the explanation of the activities and power of prayer. Indeed it was a question regarding this that was used of God to lead to these meditations:—Do our prayers change God's will, or do they only affect the one praying subjectively in his spiritual condition. The latter would be a precious "only," but neither question fully deals with the mystery of prayer. Not only are we in praying *brought to* a blessedly new standpoint, where God shows and gives us what would *not* have been ours in our earlier standpoint before the praying, but He still hearkens to the voice of a man, and *answers* prayer remarkably. Yet He does not answer with surprise, re-arranging His purpose, but from eternity He knew all, and incorporated the prayers of His own in the working out of His purpose. *Limited* knowledge would make this impossible: the question comes up through a *natural* tendency to interpret everything from *our* standpoint of *our* limitations. As in other matters, the realization of the absolute Godhead

of God removes the difficulty. The problems are caused by explaining God in terms of ourselves. How then will this affect our praying? First, it will increase our confidence. If we thought we could change *God's* will, we should be afraid to pray. But our prayer acts as our moving in a room, without *our* thought of the *other* complex movements of the universe, in many of which we are sharing. We are concerned with crossing the room and responsible for *that*: so in prayer likewise we are responsible to pray according to the *revealed* will of God, and shall receive His answers as we are intensely in earnest. His many workings, secret to us, are safe in His authority, wisdom, love and might. They are never a hindrance to heart-prayer and holy importunity, any more than other movements of the earth, and of the solar system make us sit still, or careless as to our activity in walking wherever it is God's will to go. To say "I will simply let the earth move me," or to wait till we understand all, would be impossible madness for a normal living man: so in the matter of prayer, for one alive in Christ Jesus.

And thus we reach the unveiling of God's sovereignty and human accountability. These are entwined by One Who has *absolutely* perfect attributes to comprehend and entwine them. From the *human* standpoint we should mutilate one or the other, and conceive of contradictions; and the present tendency of the religious world is to exclude God and make man central. But the Divine and supernatural standpoint is vastly different. We are not to occupy ourselves with all the prior and unseen movements of God, whether we (to revert to the appointed parallels of nature) walk across a room, or bring the Gospel of Christ to a lost soul. To know *how* all motions are co-ordinated is NOT OUR RESPONSIBILITY. We *cannot* grasp all: the human mind *cannot* explain all: nor are we meant so to do. But we are privileged, and responsible, to worship and pray, and work, and speak, and live to lead souls to Christ. Are we in *earnest* as we should be? We would be much more earnest. Yet it is a joy to rest on One Whose boundless mercy has reached us, and Who has included the fruit of such mercy, manifested in our loving obedience, to bring others to the same knowledge of the same Saviour. We give thanks for electing grace: it never hinders our godly intensity: rather we are stimulated not to be discouraged for "He shall not fail nor be discouraged" (John 6:37). His sovereignty in command impels us: His sovereignty in promise refreshes us: His sovereignty in all satisfies us.

The theory that prophecy of man's actions, (as of Judas or Antichrist), relieves such of accountability is a strange misunderstanding. Prediction of what *shall* be has no necessary *effect* on its occurrence, for He Who declares knew it *would* occur, in any case. Any questioning of this criticizes His Godhead. And if His overruling of the permitted actions of men is His controlling of the results of the will which is theirs in His wisdom, and he knows exactly what proportion of choice, and relation of every pre-disposing cause and attendant circumstance, there is in every action, to deny *His* perfect declaration of their accountability is presumptuous infringing of His Godhead. And it is the more manifestly wrong so to do, for the one who criticizes is confessedly quite ignorant of the proportion of personal choice. Thus a little reflection will bring us to see that the recognition of God's unlimitedness in *every* attribute prevents any conflict of different parts of His ways, and causes a possibility of harmony which the believing heart realizes is more than a possibility, even a certainty. Then, with God's servant of old, moved by the Holy Spirit, we shall say, "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 to him again? For of Him, and through Him, and to Him are all things: to Him be glory for ever. Amen." And then the added exhortation fills our heart and lips, as those redeemed by the precious blood of Christ, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 11 : 33-36; 12 : 1).

then, are these words to be understood? To eat the flesh of any creature necessitates taking its life; and surely this is one of the lessons taught by means of this figurative language. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; **THAT THROUGH DEATH** He might destroy him that had the power of death, that is, the devil." And again, we read that, "He by the grace of God should taste death for every man." Yet again, "Christ died for us;" and many such Scriptures shew plainly that Christ came to die. "The Bread that I will give," He said, "is My flesh, which I will give for the life of the world" (verse 51). Hence, unless it is accepted as Divine Truth that the Son of God must die to make an atonement for sins, one cannot begin to be in line with the mind of God. Moreover, it is not enough to give mental assent to the truth. There needs to be a personal consciousness of the awfulness of sin, and a spiritual appropriation of the death of Christ on the part of one who realizes his sin is so great that it needed the death of a sinless One to put away that which is a barrier between God and His creatures.

Hence must be understood thus, the words, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (verse 53). These are solemn words; they deny all hope of salvation to those who deny the need of expiation by the blood of Christ

It has been remarked already that mental assent is not enough. The words of the Lord are literally, "The one *eating* My flesh, and *drinking* My blood, in Me he abideth, and I in him. According as the LIVING FATHER hath sent Me, and I, even I, live by the Father, also the one *eating* Me, that one also shall live through Me" (verses 56, 57). The present participles suggest character and continuance. Where true faith is, the cross will be ever in the thoughts, and affect the whole life, from conversion to the coming of the Lord. It is to those thus characterized the Lord promises, "I WILL RAISE HIM UP IN THE LAST DAY."

These Scriptures emphasize the Sovereignty of the Father's will, that all drawn to Christ by abounding grace shall have everlasting life, be sustained by Christ, the Living Bread, be preserved for ever, and not be lost. These are they who shall have part in the first resurrection and on whom the second death shall have no power.

Beloved fellow-believers, "what manner of persons ought we to be in all holy conversation and godliness?"

## 'I WILL RAISE HIM UP AT THE LAST DAY'

(Concluded)

John 6

*The Father Living*

"Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up in the last day." Such words as these are, as the Lord Himself described them, "spirit and life." To "carnalize" them is both sinful and foolish. Such misuse of the holy words of Christ has had most sad results, dividing the professing church, grieving the spiritual, and leading directly to persecution and martyrdom to this very day. How

**"YE HAVE AN ANOINTING"***Concluded*

There is a typical teaching in the earlier part of Scripture, concerning the work of the Holy Spirit. The Meal Offering (Lev. 2) in its various kinds, was never presented without oil. Sometimes it was "poured out," sometimes "mingled." In another instance, it "anointed," and in others, it is simply "with" or "put" or "given." This offering symbolizes the holy personal character of the Lord Jesus, so that it is easy to perceive the relation of the Holy Spirit to the blessed Son of God thus set forth in type. Never was the Holy Spirit away from Christ. Conceived by the Holy Ghost, and anointed with Him, He was ever "in" and "with" Him, and "given without measure" to Him.

All that the Son of God said and did was by the commandment of the Father, and in the power of the Spirit, as His Own gracious words testify (for example, Matt. 12:28). "And Jesus, being full of the Holy Ghost . . . was led by the Spirit into the wilderness." There He overcame each temptation by His use of the words of Scripture, upon which He lived. Hence, Jesus returned in the power of the Spirit into Galilee." "And He taught in their synagogues, being glorified of all." He knew the power that was upon and in Him, and that "the sword of the Spirit is the Word of God." Hence, in the synagogue at Nazareth, He declared, "The Spirit of the LORD is upon Me, because He hath anointed Me" (Luke 4) and in so doing claimed to be the One fulfilling the prophecy of Isaiah 61.

It is singularly humbling to the believer to have before him the example of Christ, living here as a dependent Man, doing and saying nothing except as His Father willed. Yet His Very Deity is seen in the fact that He did what man could never do, humble Himself to a depth man could never reach, in deigning to "become flesh," so as to live a life of perfect obedience and die a perfect Substitute for "a great multitude which no man can number." Humbling it is to realise we needed such a Saviour, and still more so that we follow Him so falteringly, depending so much on our own initiative and so little on the Holy Spirit.

The Book of the Acts is a continuation of the record of "all that Jesus *began* both to do and teach." He had promised, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." (John 14:12). As the gospel as recorded by Luke shews the work of the Holy Spirit in the ministry

of the Lord, so the continuing narrative by the same writer's hand shews the work of the same Spirit in the ministry of His chosen servants. That Holy One has not been withdrawn. Still it is true, "Ye have an Anointing."

But where is the practical realization of this truth in the lives of the saints both individually and corporately?

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## NOTES ON MEMORIZED VERSES

## ROMANS 6

17. "Ye were . . . but," all of grace (thanks), "obeyed" (cf. ch. 1: 5). 18. "Freed," yet "bondservants." 19. "Just as," "so now." Energy for sinful pursuits to be expended now on holy activities. Paul knew this by his own experience. 20. There can be a wrong "freedom" as well as a wrong "servitude." 21. 22. Evil fruit ending in death. Good fruit tending to life eternal. Not to procure life, but as evidence of its possession. 23. Wages to be earned, or a grace-gift apart from personal works and merit. It is only "in Christ Jesus."

## ROMANS 7

1. Life-long dominion of Law. What need then of deliverance! 2. Only death can bring release in the natural sphere. 3. Another union apart from death is a breaking of law. 4. The spiritual parallel, but it is the death of Christ that frees, through which the believer becomes dead to the law, so that the union with Christ is according to righteousness. 5. "In the flesh" (cf. Rom. 8:8, 9). Fruit-bearing to the death (cf. 7: 21). 6. "But now," having "died," there is for saints a "newness of spirit." 7. But the Law, though its inworking makes a sinner sin-conscious is not itself sin. 8. But the evil nature of man is awakened by the coming in of the Law. 9. Hence, one who is "alive" (note stress on "life") without a sense of the Law's demands, will have the experience of a "revival" of sin and of personal "deadness." 10. 11. Obedience to law entitles to life. Hence, non-obedience must lead to death. 12. But there is no fault in God's Law. 13. The "good" law itself does not become death. But it makes sin appear what it is actually. 14. Spiritual or carnal (see next chapter) "Having been sold under sin." (cf. verse 18). Sinless perfection here is a dream. 15. The inner conflict of a Saint. 16. This deep experience of Paul is not known by all saints. He cut away the fruit and laid bare the root—"sin that dwelleth in me." 17. "But now no longer I." Compare Galatians 2: 20, "Yet not I," a similar construction in Greek. 18. Paul does not disclaim responsibility for his actions, but knows and feels the flesh is in him, though, as a saved one, he is "not in the flesh." 19. How important is the will of the saint. 20. Indwelling sin, the principle. Or the root as distinct from, though producing the fruit. 21. "I find," because he searched for the cause. "Present" is literally, "lying alongside." 22. Notice the use of the present tense. 23. 24. How many of us have discovered the working of these two "laws" in ourselves, leading to that confession of failure and longing for that liberty of the next chapter? We take things too easily. 25. "I thank God." Literally "grace be to God." "My mind" and "my flesh." Note, not "sin," but the law of sin."

## ROMANS 8

1. "Now"; not to be relegated to the future. 2. Two "Laws." "spirit of life," "sin and death." 3. "The impossible thing of the Law" (lit.) Why? Because of flesh weakness. But not so to Christ, Who fully obeyed. 4. The righteousness of the Law a blessing to us, not because we obeyed, but because Christ obeyed. 5. Two classes differentiated by the bent of the mind. Are we "walking according to the Spirit?" 6. "Death" the natural state. "Life" the spiritual, but do we all enjoy the "peace." 7. 8. Enmity, insubjection, unpleasing. 9. Ye . . . in the Spirit . . . the Spirit of God in you. A test whether we are Christ's. 10. The body is dead (not physically of course) but in the sense of Romans 6: 6, 7: 4. Notice, it is not "the Spirit is living," but "the Spirit is life, and that "because of righteousness," which is of God. 11. Our

THOUGHTS FROM THE WORD OF GOD

resurrection is by the same hand as that of Christ, His resurrection is a pledge of ours. 12. Living "according to flesh" is not the debt we owe to our Lord. 13. "Ye are about to die"—a phrase which may apply to believers on a low level of Christian Experience. 14. Being sons of God is proved by being led by His Spirit and mortifying the flesh by the Spirit. 15. 16. The same Spirit is the Spirit of sonship; is also a witnessing Spirit within. The word "children" is used here, as "sons" in verse 14, for children address God as "Father." 17. The relationship implies an inheritance, but only Christ's "fellow-sufferers" are said to be "joint heirs." 18. A glory about to be unveiled, so sure was Paul. 19. The creation is awaiting this glory. 20. The creation, not willingly, subjected to vanity, a result of the fall. The words, "in hope" (or "upon hope") may be intended to follow at the end of verse 19, inter-

vening words being in parenthesis. 21. The very creation (see Ps. 72) will rejoice at the coming liberation—a Jubilee indeed. 22. 23. A groaning, in which saints share, until their bodies are redeemed. 24. 25. "For by the hope we were saved" (lit.) Christ is our Hope. There is the hope of salvation (1. Thess. 5 : 8). But because our hope is not seen, we neither despair nor grow slack, but wait with patience. 26. The Spirit "taketh hold, together with, over against" (lit.) our strengthlessness. 27. Surely, it is the Spirit of God Who is here spoken of, because of His interceding for saints. 28. "We know." Was this something peculiar to Paul? Surely, every saint, called by God, and loving Him, can say "Amen" to these words. 29. "We know" what is past. God "foreknows." His predestination is that His chosen shall be fitted for eternal fellowship with His Son.

SPECIAL READINGS FOR THE LORD'S DAY

September, 1960.

Day—Text — Parallel — Contrast — Sidelight  
 4 1 Pet. 1:12—Eph. 3:9-10—Matt. 15:24—Matt. 13:17.  
 11 1 Pet. 1:13—Luke 12:35-36—1 Thess. 5:3—2 Tim. 4:8.  
 18 1 Pet. 14 (a)—John 15:10—2 Thess. 1:8—Rom. 13:5-7.  
 25 1 Pet. 14 (b)—Rom. 12:2—2 Pet. 2:10—1 John 2:15-16

October, 1960.

Day—Text — Parallel — Contrast — Sidelight  
 2 1 Pet. 1:15-16—Lev. 11:44—2 Tim. 3:1-2—Heb. 12:14.  
 9 1 Pet. 1:17—Gal. 4:6-7—Isa. 5:23—Jas. 2:1-4.  
 16 1 Pet. 1:18-19—Rev. 1:5—Heb. 10:4—Psalm 49:7.  
 23 1 Pet. 1:20—Eph. 3:11—Jude 4—Gal. 4:4-5.  
 30 1 Pet. 1:21—Acts 3:13—Phil. 2:5-8—John 7:39.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—SEPTEMBER, 1960

Day	READING		LEARNING	
	Psalms	Revelation	Isaiah	Romans
1	105 23-45	4	41 9	6 17
2	106 1-15	5	10	18
3	16-31	6	11	19
4	32-48	7	12	20
5	107 1-15	8	13	21
6	16-31	9	14	22
7	32-43	10	15	23
8	108	11	16	7 1
9	109	12	17	2
10	110	13	18	3
11	111	14	19	4
12	112	15-16	20	5
13	113	17	21	6
14	114	18	22	7
15	115	19-20	23	8
16	116	21	24	9
17	117	22	25	10
		Matthew		
18	118	1	26	11
19	119 1-16	2	27	12
20	17-32	3	28	13
21	33-48	4	29	14
22	49-64	5 1-16	42 1	15
23	65-80	17-32	2	16
24	81-96	39-48	3	17
25	119 97-112	6 1-18	4	18
26	113-128	19-34	5	19
27	129-152	7 1-14	6	20
28	153-168	15-29	7	21
29	169-172	8 1-17	8	22
30	120	18-34	9	23

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—OCTOBER, 1960

Day	READING		LEARNING	
	Psalms	Matthew	Isaiah	Romans
1	121	9 1-19	42 10	7 24
2	122	20-38	11	25
3	123	10 1-15	12	8 1
4	124	16-25	13	2
5	125	26-42	14	3
6	126	11 1-15	15	4
7	127	16-30	16	5
8	128	12 1-13	17	6
9	129	14-33	18	7
10	130	34-50	19	8
11	131	13 1-23	20	9
12	132	24-43	21	10
13	133	44-58	22	11
14	134	14 1-21	23	12
15	135	22-36	24	13
16	136	15 1-20	25	14
17	137	21-39	43 1	15
18	138	16 1-12	2	16
19	139	13-28	3	17
20	140	17 1-13	4	18
21	141	14-27	5	19
22	142	18 1-20	6	20
23	143	21-35	7	21
24	144	19 1-15	8	22
25	145	16-30	9	23
26	146	20 1-16	10	24
27	147 1-9	17-34	11	25
28	10-20	21 1-16	12	26
29	148	17-27	13	27
30	149	28-46	14	28
31	150	22 1-22	15	29

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# 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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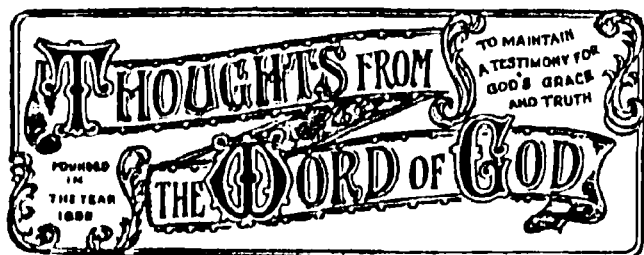
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"What man is he that feareth the  
the LORD? him shall HE teach in the  
way that HE shall choose."

Psalm 25:12.

I am a debtor, for I owe  
To preach a Saviour strong and fair;  
For do I not that Saviour know,  
And must I not His Name declare?  
Yea, to the cultured and the rough  
The Gospel must a message be.  
Redeeming grace is strong enough  
To set e'en long-bound pris'ners free  
To men of mental might and such  
As scarcely can a thought retain  
I am a debtor. May God touch  
And loose, through me, from sin's domain.



### WORDS OF ENCOURAGEMENT

**"I will perform that good thing which I have promised."**  
Jer. 33:14.

These words of the LORD were spoken to Jeremiah concerning the house of Israel at a time when Jerusalem was desolate, and the aspect of all things utterly dreary. The apostasy of the elect nation was reaching—or had reached—a climax. The prophet himself was "shut up." Something similar characterises these present days. Truth as to future judgment is not believed, and in some instances God's servants are "shut up," figuratively, and in places literally.

Yet, as in Jeremiah's day, "the Word of God is not bound." It will yet run and be glorified. At a time when all the outlook seemed bleak, God chose to tell Jeremiah "hidden things which thou knowest not" (v. 3 margin). "I will bring it (Jerusalem) health and cure." His word was fulfilled seventy years later and will be fully fulfilled when the Messiah returns—the Lord our Righteousness. The God Who made and kept, and will keep, His promise "is our God for ever and ever." Does any reader feel "desolate," is the prospect "dreary"? He Who will make the desert blossom as the rose can deal with the "light affliction" of His own, and bring health and cure and "reveal unto them the abundance of peace and truth," and "procure" for them "goodness" and "prosperity" (vv. 6, 9). Let us trust Him. "He is faithful that promised."

Poem to Help Christian Experience—No. 268.

O bless the Lord, my soul;  
Let all within  
Bless Him Who makes thee whole,  
Forgives thy sin;  
Bless Him Whose grace hath cancelled all thy debt;  
And all His countless blessings ne'er forget.

'Twas Thee, O Saviour mine,  
Who died for me,  
To make me wholly Thine  
Eternally  
Ah! What a load was Thine that Thou didst bear  
At Golgotha, when Thou didst suffer there.

What shall I render then  
To Thee, my Lord,  
For that which voice or pen  
Can ne'er record?  
I would the cup of full salvation take,  
Call on Thy Name, and suffer for Thy sake.

And when Thou shalt again  
Come in Thy might,  
To take Thy pow'r and reign,  
To my delight  
Thou wilt unveil to me Thy holy face,  
And I shall praise the glory of Thy grace.

### "WHICH IS DESERT"

Acts 8:26

PERCY W. HEWARD

The will of God is not always, by any means, on the line of human success, nor always in accord with human anticipations, reasons and reasonableness. Heart-love is tested by real giving up. To give up the ties of land and kindred was God's appointed means and blessing for Abraham: and the after-test was of the same searching character: his beloved son was not to be first, but God! The first Adam failed through love to his bride; the last Adam loved and loves perfectly. Misdirected, selfish love is full of harm. It is so natural to be swayed by temperament, feelings, wishes, surroundings, instead of seeking to be open-hearted to the Lord. But when natural inclination aims at a throne in the heart, there is utter confusion.

Even delight in activity for the Lord may become turned aside, and thus we may misuse that which is precious. Satan is subtle. If he cannot draw us to love evident sins, he will seek to make us love obedience itself, with a wrong love and from a wrong standpoint, and to work hard for the Lord with selfish pride and fleshly energy. The remedy is not idleness: to escape from one sin by another is not victory. Has not our God all power, to enable and effect a twofold deliverance? Let us be concerned that work for the Lord may be the work of the Lord for us (1 Cor. 15:58), and that it may be *in* the Lord. Thus will He be glorified.

How surprising was God's arrangement for Philip! Unquestionably he had been much used of God in Samaria. Nor is there any trace of disappointment, or irritation, at the way in which God had chosen others for another part of His one work there. Jealousy is hateful in Christian service. Yet suddenly Philip is sent south toward Gaza, and the words are added, "which is desert." Whether this was mentioned to him then, or is added by the Holy Spirit in the record, we do not

know. Both thoughts would intensify the message of God to our hearts—Do not let us become occupied with *our* idea of an “open door.” Are we willing to go aside at God’s call, and apparently to lose for Him an opportunity? Doubtless, there are dangers of every kind. Some will argue from this record a defence of their changeableness; and because the will of the Lord has sometimes arranged that which is unusual, others may infer that their unusual caprice *must* be the will of the Lord. This is a real and grievous peril, but the fact that many mistake God’s guidance is no argument against that guidance. Rather is it a call to more quietness before Him, and more whole-hearted devotedness, for only as we walk with God can we expect to know His will.

“Which is desert.” How painful to the flesh. And the time would seem to be thrown away. “To what purpose is this waste?” is often the question of some. But God’s ways are perfect. Moses became *great* in Egypt when forty years old (Heb. 11:24 lit.) and, as one learned in all the wisdom of the Egyptians, seemed such a suitable leader there and then “He *supposed* his brethren would have understood.” One would have anticipated their delight in such a unique deliverer, one from the palace, and in the prime of life. But he was *led* to the backside of *the desert* (Ex. 3:1), and there he learned not to “suppose,” but to be “sent.” The forty years there was not lost. In the light of Psalm 90:10 and Deuteronomy 34:7, they seem more than added on! And the words ring out in Acts 8: “which is desert.” Are you, and I, willing to have our plans altered, or rather, to rejoice in God’s plan? No reason was given, the after-blessing was not prophesied, as far as we are told. The will of God was enough. We recollect the shutting of door after door in Acts 16:6-8—“Forbidden of the Holy Ghost,” “The Spirit suffered them not.” Contrastedly, Jonah *found* a ship starting for Tarshish (the very place was in his mind) when going his own way (Jonah 1:3). “Which is desert”: O how wonderful is God’s purpose, for *one soul* is precious to Him (Luke 15:7-10). Nor would we forget how many may be saved *through* one.

Moreover, God seems to have intended an encouragement to Philip after Simon’s awful condition had been revealed: an Ethiopian would fill the gap: “one” instead of “one.” The apostles had appointed some to serve tables; the Lord took the first who was faithful in such “detail-labour,” and privileged him, after witness in Jerusalem, to be a blessing (largely through prayer and suffering) to *one* Hebrew of the Hebrews, who became

apostle of the Gentiles. And He took the second, who was likewise faithful, and privileged him, after witness in Samaria, to be a blessing to *one* Ethiopian! Could anything be more remarkable? The very districts of Acts 1:8 seem definitely before us. In themselves, Paul and the Ethiopian were entire contrasts, as Philippians 3:5 will shew. Manifestly, the man who asks, “How can I (understand) except some man should guide me” (Acts 8:31) is quite different from the learned scholar; but the Lord Who blessed Nicodemus and the woman of Samaria, as precious recorded in *adjoining* chapters, saved both these men. And both had “treasures” of earth naturally; we know what things were gain to “Saul of Tarsus” and call to mind the words of Acts 8:27.

We have noticed that the Lord did not tell Philip, so far as we can see, anything of the blessing, or of the witness “unto the uttermost parts of the earth.” Let us apply the principle personally; it is so easy to see it for old-time saints. The Lord does not wish His people now to act simply because of a promise, but in dependent love. Philip was made to be willing for God’s further encouragement as he obeyed (note Heb. 11:8). Observe the definiteness: “And he arose and went” (Acts 8:27). At once we have the Lord’s “Behold”—“And, behold a man of Ethiopia.” The Lord did not carry him away as on the return (v. 39); he must be ready for the strain and for the test of the journey—a test of continuance first. Nor is there any syllable implying he was unwilling. Thanks be to God! Oh to be like-minded! Oh that you and I may be glad for the Lord’s own methods, and be cheerful when our arrangements are broken. Love delights to *follow* Him. The Lord emphasises the word “follow.” Let us be concerned, in the power of the Holy Spirit, to illustrate its meaning every day.

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## YOUNG PEOPLE'S COLUMNS

### FILLED HOUSES

Sometimes, when a person has a large number of visitors, he will say, "We have a house-full." More than once we read in the Bible of houses being filled, but not always with persons. Indeed, the first place wherein we reach of such is in Exodus 10:6, and that is—

#### A HOUSE FULL OF LOCUSTS

Before the king of Egypt would let the children of Israel go free, he had to learn some hard lessons, for his heart was very hard. He had already known what it was for his house, and the homes of his people, to be filled with frogs, but he did not repent, so he had one plague after another. One of these was swarms of locusts (Ex-10:6), filling their houses, and eating up everything in the fields, or the orchards, till there "remained not any green thing." How desolate and bare was the outlook everywhere, and yet the king did not repent. Repentance means a new mind, a mind that thinks rightly and feels sadly, about sin. The fruit of repentance is telling out one's sin to God and asking for forgiveness, in the Name of the Lord Jesus.

#### HOUSES FULL OF SPOIL

In Proverbs 1, we read of those who were greedy, and coveted that which belonged to others. They not only wished to take away the lives of others for the sake of gain, but they enticed people to join them in their evil ways, with the promise, "We shall fill our houses with spoil." "Come with us," they say, and there are those who will try to draw you, dear reader, into their sinful ways. But listen to the voice of God in this same chapter—"My son, if sinners entice thee, consent thou not," for riches gained wrongfully will bring sorrow here, and judgment hereafter.

#### HOUSES FULL OF GOOD THINGS

God's purpose in *bringing Israel out of Egypt* was first, that they might serve Him, and secondly, that He might *bring them* into a good land. If we read carefully Deuteronomy 6, we shall see that the people owed everything to God. Notice the word "not" in verse 6. All was His gift in love to His people. Are we not reminded of the words, "By grace are ye saved, through faith, and that NOT of yourselves; it is the gift of God: NOT of works (Eph. 2.. How refreshing to turn from those who wanted to fill their houses by means of their own evil works, and to think upon God Who saves those who work not for salvation, but believe on Him Who justifies the ungodly (Rom. 4)!

## HOUSES FULL OF PEOPLE

In Judges 16 and 2 Kings 1 we read of a large company of people gathered in a great house, but it was in order that they might be punished by death. In both cases they were enemies of God. The Philistines were a great trial to Israel, and Samson was raised up to deliver his people from the hand of this Gentile nation. But, sad to say, the children of Israel made themselves God's enemies by worshipping idols, and Jehu was raised up by God to punish the worshippers of Baal. You and I may not be amongst those who bow down to images, but we are no better if God is not first in our thoughts and words and actions. How many can say: "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee" (Ps. 73)?

#### "THAT MY HOUSE MAY BE FILLED"

It is with relief and joy we turn from these records of the punishment of sinners, to think of God's house. In Luke 14, the Lord Jesus spoke a parable concerning One Whom He called, "The Master of the house," and Who invited some people to a feast. But these were so taken up with their own affairs that they would not come. The Master then sent His Servant to gather in all kinds, "poor, maimed, halt, blind." Then came the Servant, and said: "LORD, it is done as Thou hast commanded, and yet there is room (a place). And the LORD said unto the Servant, Go out into the highways and hedges, and compel to come in, that My house may be filled." The word "them" is in italics, and so may be left out, and as the word "room" means "a place," we learn that there was one place unfilled. And the LORD's will was that every place in His house must be occupied. How very gracious was the Lord Jesus in speaking to "one" (see John 3 and 4). Has He spoken by His Spirit to each reader? It will be noticed that the writer has spelt the word "Servant" with a capital. That is because many can see in His work the action of the Holy Spirit. The writer can testify of Christ Jesus to his readers, but only the Holy Spirit can "compel" to come to the Lord Jesus. Can you say that the Lord Jesus has gone "to prepare a place for you"?



## TIME PAST PRESENT AND FUTURE IN THE FIRST EPISTLE OF PETER

### TIME PAST

"Which in *time past* were not a people . . . which had not obtained mercy."

"Ye were as sheep going astray."

"For the *time past* of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."

"As obedient children, not fashioning yourselves according to the *former* lusts in your ignorance." (2:10, 25; 4:3; 1:14).

### "NOW"

"But are *now* the people of God . . . *now* have obtained mercy."

"But are *now* returned unto the Shepherd and Bishop of our souls."

"*Now*, for a season, if need be, ye are in heaviness through manifold temptations."

"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."

"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."

"And if ye call on the Father Who without respect of persons judgeth according to every man's work, pass the *time of your sojourning* here in fear."

"He that hath suffered in the flesh hath ceased from sin, that he no longer should live *the rest of his time* in the flesh to the lusts of men, but to the will of God."

"The like figure whereunto even baptism doth *now* save us (not the putting away of the filth of the flesh, but the answer (request) of a good conscience toward God) by the resurrection of Jesus Christ."

"For *the time* is come that judgment must begin at the house of God." (2:10, 25; 1:6, 7, 8, 12, 17; 4:1, 2; 3:21; 4:17.)

### LAST TIME AND TIMES

"Who are kept by the power of God through faith unto salvation ready to be revealed in the *last time*."

"Redeemed . . . with the precious blood of Christ . . . Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God."

(1:5; 1:18-21.)

### OTHER REFERENCES TO TIME

"Searching what, or *what manner of time* the Spirit of Christ which was in them did signify, when It testified beforehand the sufferings of Christ, and the glory that should follow."

"For after this manner in *the old time* the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands."

"Humble yourselves therefore under the mighty hand of God, that He may exalt you in *due time*."

"Be ready *always* to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

(1:11; 3:5; 5:6; 3:15.)

The foregoing extracts from the first epistle of Peter may help in the preparation of a lesson thereupon. But a few comments may help.

Those to whom the apostle (1 Pet. 1:1) wrote were "strangers of the dispersion," that is, to Jews who had been brought to know Christ. They are described as "elect according to the foreknowledge of God," and, as Israelites by birth, would know the meaning of the "blood of sprinkling," and that of redemption by the precious blood of Christ. They were not "sinners of the Gentiles," yet in *time past* they had "wrought the will of the Gentiles," and were, by nature, even as they.

The apostle takes their mind back to Hosea, chapter 1, particularly verse 10, which actually prophesies the restoration of Israel at the end of this age. Yet, just as Paul quotes the same passage when, in Romans 9:25, he applies it to Gentiles as well as to Jews, so does Peter. Thus is illustrated the two-fold-ness of some prophetic utterances. The church, composed of saved ones out from Israel and all the nations, has entered beforehand into the blessings of the New Covenant, which God "will make with the house of Israel and the house of Judah" (Jer. 31).

What the Jewish believers "were," "in *time past*" has been changed by the sovereign grace of God. The "now," three times repeated, is an assurance of the reality of that change. Yet it is to be shewn practically. The "time past" of sin, and the "former lusts in their ignorance," are to be renounced. There is to be a clean break with the

"old man." They are called to be holy, and to follow "the Shepherd and Bishop of their souls." The means used to bring them to the knowledge of God, His salvation, and His will, was the preaching of the Gospel, based on the prophetic Word, just as Peter did on the Day of Pentecost (ch. 1:10-12).

The "now" of the believer's life is "a time of your sojourning," reminding him or her that Christians are "strangers and pilgrims" (ch. 2:11). It is a period of walking by faith, for the Saviour Whom they love, and in Whom they rejoice is as yet unseen. Moreover, it will be marked, to a lesser or greater degree, by suffering, but that is only "just now," "for a little while" (ch. 1:6; 5:10) and there is "a needs-be," namely, the trial of faith.

This "little while," however, will terminate in the "revelation of Jesus Christ," and the "salvation about to be revealed in the last time." Suffering is to be replaced by glory to be revealed. Thus, again and again, those who suffer for Christ's sake are encouraged by the promise that "The Chief Shepherd shall appear" (ch. 5:4). So then, "Sanctify Christ as Lord in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." And, "gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

## INSPIRED WORDS INSPECTED

No. 63

**"So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou has commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."**

Luke 14:21-23.

This is part of a parable, yet the words, Master, Lord, and Servant, could be spelt with the initial letter of each in capitals. Do we not see the grace of the Father—and the power of the Holy Spirit in the calling of sinners to partake of Gospel blessing?

SO (kai); lit. "and," a conjunction.

THAT SERVANT (ho doulos); article and noun, masculine. "the servant." Lit. "bondservant," but to God only, not of man.

CAME (paraginomenos); participle, masculine, from "paraginomai" (I become alongside or near); render, "coming near."

AND (not in text).

SHEWED (apeggeilen); verb, aorist, from "apagello," a compound of "apo" (from, away from) and "aggello" (I announce, tell, bring tidings or a message). The "apo," as prefix, denotes that which is full or complete.

HIS (autou); personal pronoun, masculine, genitive, from "autos" (he).

LORD (toi kurioi); article and noun, masculine, dative, from "kurios" (lord). Render, "To his lord," lit., "to the lord of him."

THESE THINGS (tauta); demonstrative pronoun, neuter, plural, from "houtos, haute, touto" (this).

THEN (tote); adverb, modifying "said."

THE MASTER OF THE HOUSE (ho oikodespotes); article and noun, masculine. The word is a compound of "oikos" (house) and "despotes" (master, as opposed to servant, LORD, as denoting supreme authority; used of God. (Luke 2:29; Acts 4:24, etc.).

BEING ANGRY (orgistheis); verb, participle, masculine, aorist, passive, from "orgizo" (to make angry or provoke). Passive, to become angry; may here be rendered, "having become angry."

SAID (eipen); verb, aorist, as from an obsolete word "epo" or "eipo."

TO THE SERVANT (toi douloi); article and noun, dative, from "doulos."

HIS (autou); see above.

GO OUT ("exelthe); verb, aorist, imperative, from "ek" (out) and erchomai (to come).

QUICKLY (tacheos); adverb, modifying the verb above; from "tachus" (quick, swift); hence, "quickly, speedily."

INTO (eis); preposition always followed by accusative case.

THE STREETS (tas plateias); adjective used as noun, and article, feminine, plural, accusative, from "platus, plateia, platu" (wide, broad); hence, "the broadways."

AND (kai).

LANES (rhumas); noun, feminine, plural, accusative; from "rhume" (lane or alley) of a city as distinct from broadways.

OF THE CITY (tes poleos); noun, with article, feminine, genitive, from "polis" (city).

AND (kai).

**BRING IN** (eisagage); verb, aorist, imperative, from "eisago," compound of "eis" (into) and "ago" (to lead, conduct, bring); hence, "to lead or bring in or into." This word is the last but one in the sentence.

**HITHER** (hode); adverb, used here as of place. This word is last in the sentence.

**THE** (tous); article, masculine, plural, accusative. Notice, one occurrence of the article for all the four following words, suggesting that each one brought in was in a fourfold condition of need. This, of course, is true in a spiritual sense.

**POOR** (ptochous); adjective, masculine form, used as noun, from "ptochos, -e, -on" (poor or beggarly); derived from verb "ptosso" (to cower, crouch); thus suggesting great need and humility.

**AND** (kai).

**MAIMED** (anapeirous); adjective, masculine form, used as noun, accusative, plural, from "anapeiros" (sometimes written "anaperos") meaning "maimed, deprived of some member of the body or the use of it." Hence, there is the idea of imperfection or coming short; suggestive in regard to the interpretation of the parable.

**AND** (kai).

**HALT** (cholous); adjective, masculine form, used as noun, plural, accusative; meaning "lame, crippled in the feet, or even the loss of a foot." Hence, suggesting helplessness and dependence. From "cholos, -e, -on."

**AND** (kai).

**BLIND** (tuphous); adjective, masculine form, used as noun, accusative, plural; from "tuphos, -e, -on." Used of moral blindness also (see John 9:39-41, etc.). The fact that all these words are joined by "and," taken in conjunction with the single occurrence of the article preceding, emphasises the thought of a fourfold condition of needy sinners. The words occur in verse 14, where there is neither article nor conjunction.

**AND THE SERVANT SAID** (see above for all these words).

**LORD** (kurie); noun, vocative case, from "kurios" (Lord). This word represents "Jehovah" in quotations from the Old Testament.

**IT IS DONE** (gegonen), verb, perfect tense, from "ginomai" (to become); can be rendered, "hath become."

**AS** (ho); relative pronoun, nominative, neuter gender, from "hos, he, ho" (which, who, what); here it means "what" or "that which."

**THOU HAST COMMANDED** (epetexas); verb, aorist, from "epitasso," a compound of "epi" (upon) and "tasso" (to order, set in order, arrange, appoint). Lit., "To arrange upon," from which is derived the thought of an injunction, enjoining upon, and so commanding. Translate, "Thou didst command."

**AND** (kai).

**YET** (eti); adverb, meaning "yet" or "still."

**THERE IS** (estin); verb, present, from "eimi" (I am).

**ROOM** (topos); noun, masculine, nominative, meaning a "spot, place, or room." It does not signify unlimited space or room for a large number, but rather one place occupied or to be occupied. We may render the word, "a place."

**AND THE LORD SAID** (kai eipen ho kurios); see above for these words.

**UNTO** (pros); preposition, meaning "toward." This may be followed by all the oblique cases. Here the accusative case follows.

**THE SERVANT** (see above).

**GO OUT** (exelthe); see above.

**INTO** (eis); see above.

**THE HIGHWAYS** (tas hodous); article and noun, feminine, plural, from "hodos" (a way, highway, road, street). This is one of the few feminine words ending in -os.

**AND** (kai).

**HEDGES** (phragmous); noun, masculine, accusative, plural, from phragmos (a fence or hedge, as enclosing anything); (see Matt. 21:33; Mark 12:1; and Isa. 5:2, 5. The word here may signify the narrow hedged ways in the vineyards. In any case, it is a contrast with "highways." In all localities the Servant made his search.

**AND** (kai).

**COMPEL** (anagkason); verb, imperative, aorist, from "anagkazo" (to compel or constrain).

**THEM** (not in text); hence, we may infer there was a last place, which must be occupied by the one remaining as yet outside. 'Tis the Holy Spirit only by Whom the sinner is "sweetly forced in." He alone can "compel."

**TO COME IN** (eiselthein); verb, infinitive, aorist, from "eiserchomai" (to come into, or enter).

**THAT** (hina); conjunction, meaning "that, in order that."

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

**HOUSE** (ho oikos); article and noun, masculine, This is the last word in the sentence.

MAY BE FILLED (*gemisthei*); verb, aorist, subjunctive, passive; from "gemizo" (to fill).

Some readers may find these particular columns uninteresting, but even if there is no acquaintance with the Greek of the New Testament, some thoughts expressed above may be found profitable.

## ENLARGEMENT AND DELIVERANCE

Esther 4:14

These two words are in themselves interesting. The first, both as to the Hebrew original and the word that translates it, occurs only here in the whole Bible. The marginal alternative is "respiration," and is appropriate, for it is derived from one meaning "to breathe." One can a little appreciate why it is rendered "enlargement," when it is remembered that the Jews were at this time under great pressure. From this they were subsequently relieved, having been given, as we say, "breathing space" or "room to breathe." So will it be at the time of Israel's final deliverance, "when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

The second word, "deliverance," too, is appropriate, for it denotes "rescue, a snatching away"; which exactly describes the "salvation" of the Jews from the dire peril to which they were exposed.

The Book of Esther brings the Jews prominently before its readers. "Mordecai the Jew" is mentioned eight times, and "the Jews" forty-three times. Only two other books of Scripture exceed in mention of "the Jews"; these are the Gospel of John and the Acts of the Apostles. Despite the contrasts between "Esther" and "John," there is, beside the parallel prominence of "the Jews," a certain other similarity. Almost central in the former is "a gallows," whereon a man is "lifted up" and hanged. In the latter are recorded the words, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life," spoken by the Lord. "Then said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I am He." "And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die." But, as so often was the case, these words were not understood, for "the people answered Him, We have heard out of

the Law that Christ abideth for ever: and how sayest Thou, The Son of Man must be lifted up? Who is this Son of Man?" (John 3:15; 8:28; 12:32-34). The Lord Jesus thus, being hanged on a tree, bore a curse on behalf of sinners (Gal. 3:13). In the "Esther" narrative, it is recorded that "the king's wrath was pacified," when Haman was hanged on the gallows he had erected for the execution of Mordecai (Est. 7:10). And when the believer looks at the Cross of Christ, he sees there One who took his place beneath the wrath of a greater than the Gentile King, even that of the LORD God.

The great *contrast* between "Esther" and "John," however, is that in the former there is no mention of the Divine Name, whereas, in the latter, there is a wealth of teaching concerning the Triune God, the Father, the Son, and the Holy Spirit. But who can read through the book of Esther, without perceiving that a controlling Hand was working on behalf of the people "beloved for the fathers' sakes"?

The Jews at this time were not all in their land, but were scattered through the one hundred and twenty-seven provinces of the Persian Empire, extending from India to Ethiopia. The statement of Haman that "their laws are diverse from all people" was true, for they had the Law of God, and retained their racial distinctness. And is not this true of Israel today? That is why the Book of Esther has a contemporary interest. Haman, however, went too far when he added, "Neither keep they the king's laws" (Est. 3:8), for, if we may judge from the character of Mordecai and Esther, the Jews were "rendering to Caesar the things that were Caesar's." There is no reason to assume they were anything but law-abiding, as they have been in their dispersion, even though maligned and ill-treated. Had not God told them how to behave in the city of their captivity? "And seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the LORD for it" (Jer. 29:7). Haman, however, secured from the King a *legal* enactment for their extermination. "The Law of the Medes and Persians altereth not." The decree stood, and even the King could not expunge it from the statute book. We may see here a faint picture of the inexorability of the Law of the King of kings, which condemns every member of the human race. Hence we read of "the law of sin and death" from which a sinner can only be freed by the coming in of another law—that of "the spirit of life in Christ Jesus." Herein is the wondrous wisdom and grace of God, whereby He is at once just (righteous) and

yet the One Who pronounces righteous him that believes in Jesus. This coming in of another law is faintly pictured also through the king enacting another decree by the hand of Mordecai, which, when put into operation, annulled the power of the first law without that being rescinded.

The deliverance of the Jews was, however, preceded by their deep distress. "And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes." Mordecai likewise was one with his people (Est. 4:1-3), who were brought into this plight through his action; that of refusing, as one of the nation of Israel, obedience to the representative of an hereditary enemy. Haman was an Agagite, and therefore of Amalek, not only "the Jews' enemy, but opposed to God. The people were suffering with, and for him, though he desired it not. Again we see a dim foreshadowing of the oneness of Christ with His people. "If they have persecuted Me, they will also persecute you" (John 15:20); but "if we suffer with Him, we shall also reign with Him."

The only hope—and it seemed a desperate hope—for the Jews, lay in the intercession of Esther with the King. She realised the danger, from which her rank could not render her immune. Mordecai was firm and faithful. "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" (Est. 4:13-14). We seem to hear an echo of these words in those of the Lord Jesus, "He that loveth his life shall lose it" (John 12).

What is so striking in this charge of Mordecai is his superb faith. "There SHALL arise enlargement and deliverance"; yet he seems to have been persuaded that it would come through Esther. Hence, use of means must be added to faith. But faith was then evident in Esther, though she would not act presumptuously. She and her companions humbled themselves by three days' fasting. We are not told of prayer, but, as one of Israel, she surely was not a stranger thereto. Her faith was marked by firm *resolution*. And what is that "faith" worth which is weak and vacillating? Abraham was not "weak," but "strong" in faith. Like Daniel, she sought the *fellowship* of others in preparation for her venture into the king's presence. From the natural standpoint there is always an element of

*risk* in the exercise of faith. Hence the natural mind regards it as unwise. How noble were Esther's words, "If I perish, I perish"! For if she had perished, the saving of her people could not have been achieved. Here is an encouraging example of *faith overcoming fear*, and having its *reward*. "The king held out to Esther the golden sceptre that was in his hand, . . . What wilt thou, Queen Esther, and what is thy request?" What a contrast is here presented, with the boldness that a believer may exercise in approaching the throne of grace! He does not need a lesser reverence, but rather a godly fear as he draws near to GOD. May both readers and writer have grace to exercise a like faith, in the power of the Holy Spirit.

In the providence and over-ruling of God, the Jews were spared, and are with us today, still "beloved for the fathers' sakes," and yet to know the hatred of a greater enemy than Haman. But, again they will know a deep distress of soul ere their deliverance, and they shall be cleansed at the fountain opened for sin and for uncleanness. May this narrative exercise the hearts of God's people, and lead them to "pray for the peace of Jerusalem," that they may enjoy the fulfilment of the promise, "They shall prosper that love thee."

---

**AN OLD DISCIPLE**

Acts 21:16-17

Very little is told about Mnason—it is all in these two verses—but what is said brings encouragement to those of our readers who, like the writer, have passed the “threescore years and ten.”

The meaning of his name is of uncertain origin; yet the first three letters thereof are those of a

word meaning, "to call to mind, to recollect, to remember." Whether there be any connection or no, we are sure that Mnason was one in the mind and memory of a gracious God. "The Lord thinketh upon me" said the psalmist.

Mnason was a "disciple" that is, a "learner." "It is written in the prophets," said the Lord Jesus, "And they shall be all *taught* of God." Every man therefore that hath heard, and hath *learned* of the Father, cometh unto Me" (John 6:45). And when one does come, the learning does not cease. To such as the Lord invites, He says, "Take My yoke upon you, and learn of Me." Thus is the disciple characterised. Not all who professed faith in Christ were true. "Then said Jesus to those Jews that believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32). As the dialogue between the Lord and His hearers proceeded, it became clear that the truth was resented, so that they even took up stones to stone Him.

But Mnason was "an old disciple." How he became a child of God we are not told. He was of the same district as Barnabas, who belonged to Cyprus, and may have been used of God or his blessing. Some have thought he was one of those converted to God on the day of Pentecost, because the word "old" (archaios) signifies that which is "original, primitive, or ancient." In any case, he had continued by the grace of God, and was still among the "learners." The very word emphasises his humility. "An old disciple," he was still willing to learn, that is, to listen to the voice of God, directly or through the lips of His servants. We may here pause, and ask ourselves, have we "continued in His words" to this very day, and proved ourselves to be "His disciples indeed"?

Mnason was no longer living in Cyprus. He had a house in Jerusalem. Presumably, he was in fellowship with saints in the assembly there. When Paul, with Luke as his companion, travelled from Ephesus to Jerusalem, he touched at several places, and where he found believers, stayed a while. He remained several days at Caesarea, and from thence, accompanied by disciples from that city, he arrived in Jerusalem. He was brought by them to Mnason, for so the words should be read. Here we see the practical side of Mnason's faith in his Lord. He was truly an elder, for he was "given to hospitality." In his house, Paul and those with him were to "lodge." One can only imagine the happy fellowship and discourse during their stay at his house.

"When we were come to Jerusalem, the brethren received (welcomed) us gladly," that is, with joy and delight. Surely, Mnason was among them. He not only counted it a privilege to "entertain strangers," but did so with joy, for he delighted in his fellow-saints. Ah! yes, his years had not meant a diminishing of his love. He was bringing forth fruit in old age. The Lord, by His Spirit, enable us to do likewise.

---

## NOTES ON MEMORISED VERSES

### ROMANS 8

30. Foreordination to ultimate glory; nothing less than this. 31. "God for us" the answer to all our "saying." 32. The Unspeakable Gift infinitely greater than all our needs. 33. "Who shall call in" (lit.) question or into a law court? God, the One declaring righteous? 34. Who is the one condemning? Christ that died? No! He is risen, is at God's right hand, interceding. 35, 36. It is assumed that sufferings may come, but union and communion with Christ are not thereby destroyed. 37. Paul speaks from experience. 38, 39. "I have been, and remain, persuaded." Such is the idea conveyed. No separation from God's love.

### ROMANS 9

1. Paul's deep feelings. Truth, no lie, a good conscience, the witness of the Spirit. 2. Great sorrow, unceasing pain of heart. 3. "I was wishing," or "I used to wish to be anathema, away from Christ." Not Paul's present experience, but, as once in his judaizing zeal, he felt regarding Christ (Acts 26:9) as his Jewish "brethren" still were in their ignorance. 4, 5. Wondrous privileges, the greatest being that the Messiah was "of them." 6. God's word cannot fail. It is men who fail. 7. There are Israelites in name only. Isaac, not Ishmael, was the seed (see John 8:37-40). 8. The "flesh" outside the promise. New birth alone constitutes "children." 9. A son according to promise, not according to nature. 10, 11. God's choice independent of "works" of man. 12. He chooses not as man would. 13. God loves unlovely ones. But who can understand the word "hate" to do with God? 14, 15. God can, consistently with His righteousness, shew mercy, and that, 16, despite man's perverse "will" or his vain "running." 17. Pharaoh a "signpost" of Divine warning. 18. The same word of God may melt or harden. 19, 20. What is man that he should question God? It is as if the earthen vessel should complain to its maker of its shape or use. 21. God's power (lit. authority) beyond the understanding of man. 22, 23. There are "vessels of wrath" and "vessels of mercy." The former fit themselves for judgment. The latter owe all to sovereign grace. 24 to 26. A promise through Hosea, to be fulfilled when Israel is restored, is made good to Jews and Gentiles today, thus illustrating the twofoldness of prophecy. 27-29. Isaiah, too, prophesies the salvation of a "remnant." 30. "What shall we say"—a frequent expression in the context. 31. Paul seems to answer his own question. By faith Gentiles are blessed, but Israel by works are not. 32. Faith and works again contrasted. 33. All depends on the attitude to Christ the Corner Stone.

## ROMANS 10

1. Believers (Jew or Gentile) in Rome were his "brethren." Heart-desire and prayer. 2. Zeal is often joined to ignorance. "My own righteousness" or "the righteousness of God." Which? 4. "End." Christ having obeyed law opens the door into righteousness for the believer. The word "end" may also suggest that, in giving the Law, Christ was in the Divine Mind, for 5, "The Man, having done them shall live in it." Christ alone was entitled to life, because He alone perfectly obeyed. 6. 7. "The Word of faith" does not question the coming of Christ or His resurrection. 8. The word is so near as to be in the mouth and in the heart. This is experience, not specula-

tion. 9. Experience expresses itself. 10. 11. Heart-faith precedes mouth-confession, but whilst justification is by faith, "salvation" is evidenced by confession. "Not ashamed" (see Luke 9:26, etc. 12. No difference (cf. ch. 3:22). 13. "Calling on the Name," for He has authority and power. 14. 15. Such "calling" depends on "hearing" and "hearing" on "telling" and "telling" on such as are "sent." These words should exercise the hearts of all believers in regard to the millions not yet reached with the gospel. 16. The gospel heard is to be believed and "obeyed" (see ch. 1:5) but not all do so. 17. Faith, hearing, "a word (spoken) of Christ." 18. No, excuse. The wide proclamation should have been heeded.

## SUGGESTED DAILY READINGS

"IF THE LORD WILL"—NOVEMBER, 1960

Day	READING		LEARNING	
	Proverbs	Matthew	Isaiah	Romans
1	1 1-33	22 23-46	43 16	8 30
2	2 1-22	23 1-12	17	31
3	3 1-20	13-26	18	32
4	21-35	27-39	19	33
5	4 1-27	24 1-14	20	34
6	5 1-23	15-35	21	35
7	6 1-19	36-51	22	36
8	20-35	25 1-13	23	37
9	7 1-27	14-30	24	38
10	8 1-18	31-46	25	39
11	19-36	26 1-19	26	9 1
12	9 1-18	20-35	27	2
13	10 1-32	36-56	28	3
14	11 1-31	57-75	44 1	4
15	12 1-28	27 1-18	2	5
16	13 1-25	19-32	3	6
17	14 1-18	33-49	4	7
18	19-35	50-66	5	8
19	15 1-33	28 1-20	6	9
20	16 1-33	Mark 1 1-15	7	10
21	17 1-28	16-31	8	11
22	18 1-24	32-45	9	12
23	19 1-29	2 1-13	10	13
24	20 1-30	14-28	11	14
25	21 1-31	3 1-19	12	15
26	22 1-29	20-35	13	16
27	23 1-18	4 1-13	14	17
28	19-35	14-29	15	18
29	24 1-16	30-41	16	19
30	17-34	5 1-17	17	20

## SUGGESTED DAILY READINGS

"IF THE LORD WILL"—DECEMBER, 1960

Day	READING		LEARNING	
	Proverbs	Mark	Isaiah	Romans
1	25 1-28	5 18-29	44 18	9 21
2	26 1-16	30-43	19	22
3	17-28	6 1-13	20	23
4	27 1-27	14-29	21	24
5	28 1-14	30-44	22	25
6	15-28	45-56	23	26
7	29 1-27	7 1-16	24	27
8	30 1-17	17-37	25	28
9	18-33	8 1-21	26	29
10	31 1-31	22-38	27	30
11	Ecclesiastes 1 1-18	9 1-13	28	31
12	2 1-11	14-32	45 1	32
13	12-26	33-50	2	33
14	3 1-22	10 1-16	3	10 1
15	4 1-16	17-34	4	2
16	5 1-20	35-52	5	3
17	6 1-12	11 1-19	6	4
18	7 1-14	20-33	7	5
19	15-29	12 1-17	8	6
20	8 1-17	18-34	9	7
21	9 1-18	35-44	10	8
22	10 1-20	13 1-23	11	9
23	11 1-10	24-37	12	10
24	12 1-14	14 1-21	13	11
25	S of Songs. 1	22-36	14	12
26	2	37-54	15	13
27	3	55-72	16	14
28	4	15 1-20	17	15
29	5, 6	21-32	18	16
30	7	33-47	19	17
31	8	16 1-20	20	18

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# 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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NOVEMBER — DECEMBER 1960

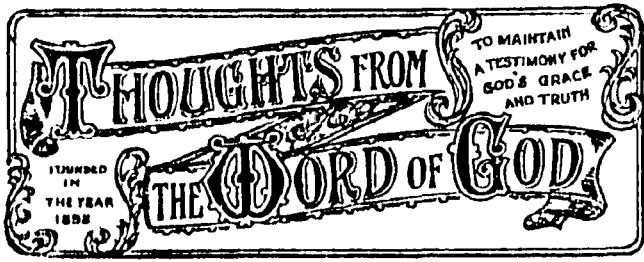
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"Let all those that seek Thee rejoice  
and be glad in Thee; and let such as  
love Thy salvation say continually, Let  
GOD be magnified." Ps. 70 : 4.

O Thou Who hast abounding grace,  
Of life eternal art the Fount,  
Thee would I know, yea, "face to face,"  
As Thy blest servant on the mount,  
There, in Thy grace, Thou didst descend,  
And "mouth to mouth" wast pleased to speak—  
As doth a man toward his friend—  
With one beyond all others meek.  
So would I have such lowliness,  
Without hypocrisy or pride,  
My true possessions now possess,  
And in Thy presence e'er abide.



### WORDS OF ENCOURAGEMENT

"And He led them on safely."  
 "I will lead on softly."  
 Ps. 78 : 53;  
 Ex. 33 : 14.  
 Gen.

Safely and Softly. 'Twas God Who did the first. Jacob who spoke the second. Weak and failing as was Jacob, his skill and care as a shepherd are beyond question. In this respect he reminds us of "the Lord Jesus, That great Shepherd of the sheep." That One, The Son of God, combines in Himself both these qualities of leadership, and 'tis He with Whom we have to do; and through Him the Father mediates all blessings to men.

When Israel was brought out of Egypt, God overthrew their enemies, so that not one of them was left. Israel saw them no more for ever. But God led on His chosen safely. On the cross the Lord Jesus "spoiled principalities and powers and made a show of them openly, triumphing over them in it." He has blotted out that which was written against His elect, and has forgiven them all trespasses (Col. 2). "Not one shall rise to doom them in that day."

Further, He of Whom it was said, after His resurrection, "He goeth before you into Galilee," still leads on safely, for He is the Good Shepherd, and will not only lead forth by a right way (Ps. 107) but will bring to the desired haven. And how gentle is His guidance! "I will lead on softly, according as" they "are able to endure" (Ex. 33:14). "I have many things to say unto you," said the Lord, "but ye cannot bear them now." And what is true of the instruction He purposes to give, is true also of the experience He permits His chosen to pass through. "The meekness and gentleness of Christ" are as true as the guidance, of the skilfulness of His hands."

Poem to Help Christian Experience—No. 269.

O Great Creator, Thou alone couldst plan,  
 Foreseeing all things ere all things began,  
 A way of saving men of Adam's race,  
 And ever to the praise and glory of Thy grace.

For man deserveth for his sin but hell—  
 Its ceaselessness of anguish who can tell?  
 Salvation from that doom could only One  
 Accomplish. 'Twas none else but Thy beloved Son.

He bore their sins, and yet this was not all  
 He did for lost ones ruined by the fall;  
 A perfect righteousness for such He made,  
 Whose "goodness" was as filthy rags, as leaves that fade.

Strengthless, ungodly, sinners, enemies,  
 With nought that could their Holy Maker please;  
 Yet these He loved. Well may such love amaze,  
 To Him be all the glory, His th'eternal praise.

He Who redeemed for all iniquity  
 Will have around Himself eternally  
 A people for His Own possession, there  
 In heaven. Doth not That Living One a place prepare?

He hath ascended to the Father's house,  
 Where there are many mansions for His spouse,  
 The Church made ready for eternal bliss,  
 To bear His Image, and to see Him as He is.

### PARTICULAR REDEMPTION AND CHRIST'S SATISFACTION ENJOYED IN THE FUTURE

PERCY W. HEWARD

We come as worshippers. God's centre of old was the tabernacle, with the blood-sprinkled mercy seat, not a scholastic academy, nor a Grecian debating college. And He condescends to "seek" worshippers still.

We are helpfully reminded that Doctrine and Prophecy are entwined, even as Doctrine is the source of godly *Practice*. Indeed, all truth is one we do not read in Holy Scripture of "doctrines," except in condemnation of errors. And we should speak of "the doctrine of grace," not the doctrines, and likewise of truth, rather than truths.

Many propound *theories* of atonement, and a philosophy of salvation: we desire neither, for we have the Fact and the Fruit, and rejoice in the Reality of God's atonement, and His Revelation thereof, and, by His grace, our Realization. May this be ever deeper, fuller, richer, and characterized by praise!

#### Covenant Redemption

The Scriptures set forth a particular or (if I may vary the wording) a covenant Redemption, and set it forth positively. "Christ loved *the church* and gave Himself for it," "He bare the sin of *many*," "To give His life a ransom for *many*," "My blood of the New Covenant, which is shed for *many*." Compare "*the children*" and "*the people*" in Hebrews 2:14, 17. Such words would be nullified if there be not a definiteness in our Lord's

work for His chosen ones, the "Mine" and "Thine" of John 17:10.

But it may be asked, honestly and earnestly, "Are there not other verses which emphasize another aspect?" We would not avoid, but welcome, difficulties. God has expressed everything in the best way. Difficulties thus viewed must be fruitful and blessed. A firm belief in verbal inspiration is inseparable from this expectation.

#### Some Difficulties Met

The twofold unveiling of truth is often misused, but thereby God lovingly draws us from all pride and harshness through the onesided and over-balanced tendency of man. Just as we rejoice in the Deity and Humanity of our adorable Lord, and own the harmony of "he cannot sin, because he is born of God," and "In me, that is in my flesh, dwelleth no good thing," so is it with redemption. Take the "widest" passages in their *context*. Israel misused "particular" blessings to despise the nations. Hence the witness, "Behold the Lamb of God (beyond Israel's passover), Which taketh away the sin of the world," and "As Moses lifted up the serpent in the wilderness (for Israel), so must the Son of Man be lifted up, that whosoever believeth in Him should not perish." The types were for Israel, the Antitype is for "all nations" blessed, as the Gospel before preached unto Abraham declared, "in thee," and "in thy Seed," Which is Christ. No one misunderstands such language in other connections. "All nations" indicate those of all nations, as Revelation 5:9 sets forth, with adoration, "Out of every kindred, and tongue, and people, and nation." "All Judea . . . were baptized." (Matt. 3:5, 6) does not suggest every individual, but all manner of persons, of every class and kind, even as "all sickness and all disease" is rightly rendered "all manner of," in Matthew 4:23.

1 Timothy 2:1-2, explains the "all" by enumerating varied classes, and the "all" in verse 4 is at once elucidated by "men" in 5, and the "all" of 6 is immediately linked with "the Gentiles" or "nations" of 7, as the words "to be testified in due time, whereunto I am ordained" make clear.

If we come to John 12:32 we have the context of Greeks desiring to see the Lord Jesus (20-22) in the days when He was among Israel, as a Minister of the circumcision (Rom. 15:8). Hence He speaks of the "much fruit," of His approaching death, and thereby the judgment of the world, and the drawing all, not only Israel, unto Himself (cf. John 11:52). Let it be noticed that these passages make the result as large as the provision. If the redemption is universal, so is the salvation, and none

would be lost. But that is not the teaching of Scripture.

2 Corinthians 5:14, 15 shows a covenant "all," to whom, as the "we all" of verse 10 (cf. Isa. 53:6) the chapter applies. Its true rendering is "If One died for all, then all died" (not "were dead"). They died with Him, hence His redemption cannot be wider than those who are thereby delivered from judgment.

#### The Divine Plan Harmonises

Further, the unveiling of all God's plan harmonizes with covenant redemption, and this alone is secure. What is God's teaching as to the law in one of the misunderstood verses of Holy Writ? "The Man (i.e. a prophecy of the Lord Jesus) Who hath done (not who doeth) these things shall live" (i.e., after having done, in resurrection). But the Perfect One under law could not die, except by the guilt of others being laid on Him. Any vagueness would be injustice. Substitution is the only righteous principle set forth, and this must signify a covenant people, not those who will afterwards suffer for the same sins!

The theory of universal redemption would not add to the redeemed, but rather rob us of all real redemption. It would make the blood of Christ like to the blood of bulls and goats, and associated with long-suffering, and the temporary putting aside of sins, instead of with eternal grace, and their changeless putting away. A redeemer who does not redeem would be no redeemer at all.

Again, the book of life, is the Lamb's book of life, and we read of those "given" to Christ. But if all were thus given, such words lose their meaning: if He, Who came to do the Father's will for those given to Him (John 6:39), redeemed those not given, His perfect service would be marred.

Moreover, the blood is that of "the New Covenant," and thus contrasted with the old "which they brake" (Jer. 31:32), and including a glorious "I will" of the writing in the hearts, and the sins and iniquities remembered no more for those embraced within it. How could this be true if the redemption did not essentially redeem?

We call to mind the words, "Raised because of our justification" (Rom. 4:25, literally). If the justification were then settled before God for "us," how could it be, or become, indefinite and uncertain? Either we were justified, or not? The work of Christ was not to make men savable but to save. Those for whom He died are viewed as having died with Him. Is not this particular redemption?

*If the Lord will, to be continued*

## YOUNG PEOPLE'S COLUMNS FILLED HOUSES

*concluded*

### Houses full of doleful creatures

In Isaiah 13:21, we read of what will be the state of Babylon, when the Lord Jesus comes again from heaven to punish this place of great wickedness. It will become so bare and so barren that no shepherd will lead his flock there. And, though it will for a time be "the glory of Kingdoms," it shall become like Sodom and Gomorrah. Even the houses will be full of creatures that will frighten people by their howlings. Sin must, and will be punished. Babylon cannot escape, nor will any sinner be saved from God's anger, except through the Lord Jesus Christ. Babylon will be in league with Satan, and so will have no hope. But, my dear reader, if you turn from your own way, and call on the Lord Jesus to save you, He will not hide His face from you, for He came into the world to save sinners. Then will your heart be full of praises to God, such a contrast to the "howlings" in Babylon's houses.

### A House filled with smoke

The same Isaiah who foretells the doom of Babylon is he who once saw the glory of God. "I saw the LORD sitting upon a throne, high and lifted up (Isa. 6:1). The posts of the temple door moved at the voice of the holy beings that worshipped Him, and "the house was filled with smoke." I cannot tell whence came the smoke, but there was an altar with burning coals upon it, for one was placed upon the prophet's mouth, because he felt he had sinned by his words, and needed forgiveness. We know, too, that on the day of atonement (Lev. 16:12-13) the "holy of holies" was full of smoke from the burning incense. And that was to hide from the high priest's eyes the glory of God's presence. So we are taught the great lesson of God's holiness, and the need of our being forgiven. The altar spoke of blood shed for the putting away of sin, and looked forward to the time when the Lord Jesus should appear to put away sin by the sacrifice of Himself.

### A House filled with the glory of God

"Solomon built Him an house." It was "exceeding magnificent" and "wonderful great" (1 Chron. 22:5; 2 Chron. 2:9) These words truly describe the beautiful temple which God commanded Solomon to build for His Name. In 2 Chronicles is begun the account of how Solomon obeyed God. When it was in building, there was no sound of axe or hammer, because everything was made beforehand. On the day it was completed Solomon

prayed a long prayer to God, and when he had finished, "the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house" (2 Chron. 7:1-2). God is building a house now, not of stones and wood, but of persons who come to Christ (1 Peter 2:4-5). Some day—it may be in your lifetime—that house will be finished, and the glory of God will fill that building of living stones (see also Ephesians 2:20-22). Shall you be a part of that temple?

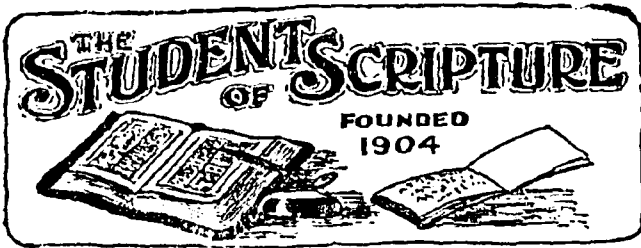
### A house filled with a mighty Wind

The Lord Jesus told His disciples to wait "not many days," and then they would "be endued with power from on high." After ten days, there came the Day of Pentecost, and the disciples were all together, when "there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting." They, too, became, we might say, temples of God, for "they were all filled with the Holy Spirit." The word "wind" also means "breath," so we may say they were in the breath, and the breath was in them. They were in the Spirit, and the Spirit was in them. So Peter was able to speak from the Scriptures with such power that many were "pricked in their hearts," feeling the burden of their sin, and wanting to know what they were to do that they might be saved. Three thousand people turned to God on that day. They gladly received the word which the Holy Spirit brought to them by the mouth of Peter, and were baptized. Have you, dear reader, heard and believed the message of God? He says, "Repent and be converted," also, "Repent, and be baptized."

### "The house was filled with the odour of the ointment"

In what has been already written, the desire of the writer has been, first, to shew the sinfulness of sin, and then to point to the Lord Jesus as the only Saviour, willing and able to save sinners, but in the record of John, chapter 12, we are told of the love which Mary of Bethany had for her Lord, Jesus Christ. She had a pound of very precious ointment. It was scented with sweet-smelling herbs. It was liquid, more like an oil, because, Mary was able to pour it upon the feet of Jesus, and then to wipe His feet with her hair. Her hair must have been long to enable her to do this, and she must have stooped very low to do this loving deed.

*Continued on page 80*



**THE PROPHETIC WORD  
INTERPRETATION AND APPLICATION**  
Illustrated in Ezekiel 36

**Foreword**

The believer should not be ignorant concerning the unfulfilled prophecies of Holy Scripture. But his acquaintance with these, or his desire to understand, must be accompanied by—

- (a) A desire for the glory of God, necessitating an absence of curiosity.
- (b) A restful joy in the knowledge that God is faithful to all His promises.
- (c) An application of truth to his own heart and conscience.

The passage before us declares and illustrates the unchangeableness of God Almighty in His purpose and principles; also the truth that, "where sin abounded, grace did much more abound." Israel was chosen by God to be worshippers of Him only, to be "a peculiar treasure" to Him, to "be a kingdom of priests and an holy nation" unto Him. Though "above all people," they were yet to be a witness to the nations. Forbidden to make any form of alliance with the peoples around, they were meant to manifest a character in keeping with the Holy God Who had chosen them. Their obedience to "the statutes and judgments" given by God and which should come to the ears and be "in the sight of the nations" should have procured for them such a testimony as this, "Surely this great nation is a wise and understanding people" (Deut. 4:5-8).

Alas! They quickly turned aside from the good way, even under Mount Sinai, even though they had seen and heard awe-inspiring revelation of the Divine Majesty. The "up and down" experience of the nation, declension and revival, followed again by apostasy, is most saddening to the godly readers of Holy Scripture, and he would be moved to indignation, did he not perceive that, in his personal experience, he has oft thus acted ungratefully toward his gracious God and Father.

There came a point in Israel's history, however, when their apostasy was so flagrant that God declared, "There is no remedy." "Therefore He

brought upon them the King of the Chaldeans" (2 Chron. 36). They remained in captivity seventy years. But how long their present captivity has continued! For they are not yet "free" with the freedom that only their Messiah could effect. The sin of rejecting and of mocking God's messengers which brought Divine vengeance upon them through Nebuchadnezzar was small compared with their rejection and mockery of the Son of God. Hence the lengthening of their dispersion, to be terminated only by the advent of Messiah, the Lord Jesus.

In the culpable behaviour of Israel, we may see an analogy with Christendom. The humble and useful "herb" has developed into a "tree" shooting out great branches (Mark 4). The "leaven" of "humanism" has permeated the pure truth of God, so that what is called "Christianity" is either emasculated or over-loaded with traditions, legend, and ritual. It cannot be denied that apostasy has advanced. Nothing can stay its progress but God-given revival. Can we expect this? Has the apostasy advanced so far that there can be no turning back? Only God knows, but, as individuals, each believer needs to be watchful, and to be preparing for the Lord coming. Spiritually, there is no hope for the world from Christendom, which is but part of the world. Thanks be to God, there are still some devoted men and women taking the message of the Gospel to the "regions beyond"; but, as the hope of God's elect is the Coming of their Lord, so the hope of the world, unrealized and perhaps derided and ignored by the many, is the restoration of Israel. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? (Rom. 11:12, 15).

**Sin Abounding**

It is with such thoughts as these in mind, we approach the study of Ezekiel 36. The first part of the chapter is an address to the mountains of Israel, "to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken." All this has come about by God's permission, because, "when the house of Israel dwelt in their own land, they defiled it by their own way and by their *doings* . . . the blood that they had shed upon the land, and for their idols wherewith they had polluted it" (vv. 17,18). And yet, when God had scattered them among the heathen and dispersed them through the countries, they still polluted His Holy Name among those

to whom they had entered. Divine chastisement did not improve them, even though their sin was brought to mind by the words of the heathen, "There are the people of the LORD, and are gone forth out of HIS land" (v. 20). What an opportunity thrown away! Hence, as the previous section of the prophetic message declares, they were bearing the shame of the heathen.

Before considering the grace abounding over this flagrant sin and sinfulness, let it be realized that the whole chapter relates to the nation of Israel. It cannot be explained or interpreted as of the Church. The physical features of "HIS land" are to be literally regarded, whatever *spiritual* lessons may be derived. Hence, that which follows, foretelling a restoration, must also be taken *literally*. Otherwise, confusion is caused. So, as in Romans 11, the "Israel" of verse 25, which is the nation, is the "Israel" of verse 26, especially as the name, "Jacob" is used synonymously.

#### "Grace did much more abound"

The sovereignty of Divine grace is most clearly illustrated in God's purpose of future blessing for Israel. It is all of and from Himself. "I the LORD have spoken and I will do." The "I wills" of God occur at least eighteen times. And not only is emphasized the Divine determination, but all He does is for His holy Name's sake (vv. 21, 22, 23). "Not for your sakes" (vv. 22, 32), will God act for them. 'Tis all of sovereign grace from beginning to end.

#### "I will take you"

Were they dispersed then? In Mordecai's time (Esther) they were found in the one hundred and twenty-seven provinces of the Medo-Persian Empire. Still, today, although the State of Israel is a fact, the majority are away from their land; and, doubtless, they will so remain until they see and receive the returning Messiah. Many scriptures tell of the re-gathering of Israel out from the lands (see Ezek 11:17). Not all are willing to return now, but in "that day," God will "set *HIS hand* again the second time to recover the remnant of His people" (Isa. 11:11). "I will bring you into your own land" (v. 24).

#### "I will cleanse you"

God does not speak of any intermediary, though Scripture reveals He will do all through the mediation of His Son. Hence, the water of purification which He will sprinkle upon them is of His own providing. "From *all* your filthiness and from *all* your idols I will cleanse you." "I will forgive their iniquity, and I will remember their sin no more"

(Jer. 31) "He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast *all* our sins into the depths of the sea" (Micah 7:19). "Who is a God like unto Thee? . . . He delighteth in mercy" (Micah 7:18).

*If the Lord will, to be continued*

## INSPIRED WORDS INSPECTED

No. 64

**"And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, Which before was preached unto you: Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."**

Acts 3:17-21.

AND (kai); conjunction.

NOW (nun); adverb.

BRETHREN (adelphoi); noun, plural, masculine, vocative case; from "adelphos" (brother). Peter, an Israelite by birth, is addressing Israelites. Compare Paul (ch. 23:5).

I WOT (oida); verb, from "eido" (I see, or perceive); the form is in the perfect tense, but has a present significance. Translate, "I know."

THAT (hoti); conjunction.

THROUGH (kata); preposition, meaning "down." Governed either by genitive case, or (as here) by accusative, and having the thought of "according to" or "through" or "because of."

IGNORANCE (agnoian); noun, feminine, accusative, from "agnoia," derived from "agnoeo," a compound of "a" (deprivative, equivalent to "un-") and "noeo" (to see or perceive).

YE DID (epraxate); verb, aorist, from "prasso" (I do, with reference to action repeatedly, or continuous, or not yet completed); as this form of the verb inserts "S" between the stem and the personal ending, "sss" is replaced by "x." Peter seems to imply that the act of rejecting the Messiah is continued by their present attitude. Hence the call to repent.

IT (not in text).

AS (hosper); adverb; from "hos" (as) strengthened by "per," and so meaning "just as." "wholly as."

ALSO (kai).

DID (not in text).

YOUR (humon); pronoun, genitive, plural, meaning, "of you."

RULERS (hoi archontes); article and noun, masculine, plural; from "archon."

BUT (de); conjunction.

THOSE THINGS WHICH (ha); relative pronoun, from hos, he, ho (who, which). This is in the neuter, plural, and can be rendered, "what things."

GOD (ho Theos); article and noun, nominative, masculine. This word often, has the article. "The God" would emphasize His uniqueness and Personality. Absence of the article does not necessitate the rendering, "A God," but would rather stress His essential Godhead.

BEFORE HAD SHEWED (prokataggeilen); verb, aorist, from "prokataggello"; compound of "pro" (before) "kata" (down, but in composition gives an intensive force, in the sense of thorough, or throughout), and "aggello" (to announce, give a message); hence, the meaning of the verb is "to announce before," or "proclaim beforehand." So that prophecy is implied. Translate "announced before."

BY (dia); preposition, meaning "through"; here followed by genitive case, and so having the thought of "through" in the sense of "by means of." It is sometimes followed by accusative case.

THE MOUTH (stomatos); noun, genitive, from stoma (a mouth); no article here. In English, the phrase is used, "by word of mouth." Hence the stress is on the spoken word, subsequently written.

OF ALL (panton); noun, genitive, plural, from "pas, pasa, pan."

HIS (not in text).

THE PROPHETS (ton propheton); article and noun, genitive, plural from prophetes.

THAT CHRIST (ton Christon); article and noun, accusative, masculine; "The Christ" or The Messiah, Anointed One.

HIS (autou); personal pronoun, genitive, from "autos, aute, auto." Literally, "of Him." Though not in A.V., it is in the Greek text.

SHOULD SUFFER (pathein); verb, infinitive, aorist; meaning "to have suffered." This word precedes "ton Christon." The accusative with an infinitive verb is an idiom in Greek. The noun is the subject and the verb the predicate.

HE HATH FULFILLED (eplerosen); verb, aorist, from "pleroo" (to fill).

SO (houtos); adverb, "thus."

REPENT YE (metanoesate); verb, imperative, aorist, from "metanoeo" (to repent); a compound of "meta," a preposition meaning "with, amid,

among" when used with genitive, but "after or behind" when used with accusative case. The other part of the verb is "noeo" (to perceive, understand, have in mind). Hence, our word means "an after understanding or mind." It signifies therefore a condition of mind which a man has not by nature; actually a new mind, one that has a right understanding and feeling about sin and its rebellion against God.

THEREFORE (oun); conjunction.

AND (kai).

BE CONVERTED (epistrepsate); verb, aorist, imperative, from "epistrepheo," a compound of "epi" (upon) and "strepheo" (to turn, turn about); hence "to turn about on to".

THAT (eis); a preposition meaning "into," or "unto," "with a view to."

YOUR (humon); personal pronoun, genitive, plural, meaning "of you."

SINS (tas hamartias); article, and noun, feminine accusative, plural, from "hamartia" (sin).

MAY BE BLOTTED OUT (exaleipthenai); verb, infinitive, passive, aorist; from "exaleipho," a compound of "ek" (out) and "aleipho" (to besmear or anoint). Hence "to smear out, blot out or expunge." Here is another case of an accusative noun with a predicate in the infinitive. The whole sentence may be rendered, "with a view to your sins having been blotted out."

*If the Lord will, to be continued*

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## "THERE IS NO NEW THING UNDER THE SUN" (Eccles. 1 : 9)

R. L. WHEELER

Our first thought on reading the above Scripture may be that there are many new things under the sun, that is, on the earth, especially in connection with these latter years. What about modern inventions it may be asked? Yes truly, although we need to remember that King Solomon also referred to those in his day who sought out many inventions (devices). Necessity has always been the mother of invention, and one new thing leads to the need of another.

God in His mercy and providential dealings with mankind has kept back to within comparatively recent years the finding out of many inventions and discoveries whose terror, by bringing fear and uncertainty, as well as destruction to human life, can so quickly outweigh their benefit.

There is no reason, as far as man's innate capabilities are concerned, why these modern inventions were not found out, say a thousand years

earlier in human history. We should not think because of late developments, crowded into recent years, that man's mind is inherently greater than those who lived aforesaid. We are apt to forget this because of the spectacular, and overlook the fact that former generations have passed their findings on to succeeding generations. Rather should we recognise God's overruling hand in history, as well as in the geographical dispositions of the earth, for the working out of His purposes and mercies and judgments.

But our verse, as indeed the theme of this inspired book, has mainly to do with that which concerns the happiness and pursuits of mankind, that which his soul and body craves, and in this sense there is nothing new under the sun.

Chapter two is fairly comprehensive in this respect, and enumerates what men desire and seek after today, namely, riches, mirth, pleasure, houses, gardens, great works, peculiar treasures, music, etc. There are no other sources of happiness, and that which Solomon sought after in his wisdom—for his wisdom remained with him (v. 9)—are still eagerly pursued and sought after by mankind today.

In this sense therefore, as well as in his reference to the continual round and repetition of nature, the preacher asks, "Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us."

The object of the book of Ecclesiastes is to teach men to evaluate rightly the things under the sun. The brevity and uncertainty of life, the inequalities of life, are all dwelt upon by the preacher. Only by relating everything to God, and by walking in His fear and obedience, Who will bring everything into judgment, is wisdom to be found, the vanity of life banished, its sorrows sanctified, and the days of prosperity enjoyed.

It is even so today, though the full light of the gospel now shines, for God's truth is one, and in all ages, "the just shall live by faith."

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### FILLED HOUSE

*Continued from page 76*

We may learn how very costly this precious ointment was, because one thought it could have sold for three hundred pence. A penny a day was what a labourer earned (Matt. 20), so Mary's gift was worth a whole year's wages.

This story has been left to the last, because it shews the love of a saved one for her Lord. She

gave of that which cost her much, and yet how humble she was. But the sweet smell of the oil filled the house, and because we are told this, it is to encourage all true believers that gifts which are from the heart are very pleasant to God. Read Phillipians 4:18.

I wonder what I and my readers are like in the houses where we live. There are houses where there is plenty, but may be full of strife. Let us all, if we are among God's saved ones, be careful that our homes are full of fragrance, that of loving words and deeds.

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### NOTICE TO READERS

The pages of the September-October issue were wrongly numbered, for which the editor was responsible. Hence this issue is page-numbered from 73 to 84. Attention is called to this, as some may think that pages 49 to 60 are missing. There are six issues, each of twelve pages, in the year.

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### NOTES ON MEMORIZED VERSES

#### ROMANS 10

19, 20, 21. Divine sovereignty. Favoured Israel rejects and ignores mercy. Grace enables such as are "not a people," "a foolish nation," and those not naturally seeking, to find God.

#### ROMANS 11

1. Paul, one of "His people," an example of God's love to Israel. 2, 3, 4. Elias was not "alone," as he thought. God had His "hidden ones." 5. "This present time" is still "now." 6. The elect among Israel will be saved by grace alone. 7. "Natural" seeking proves "natural" blindness. 8. Judicial result of continual rejection of God's testimony. 9, 10. Fearful consequence of light spurned. 11. The "fall" is not final nor irremediable, but is over-ruled in the meantime. 12. Over-ruled for blessing to non-Jews. The "fall" will yet give place to "fulness." 13, 14. In preaching to Gentiles, Paul hoped their conversion might awaken the hearts of his "brethren" (my flesh). 16. "Casting away" for a period, but there is to be a "receiving," with world-wide results. 16. Divine logic! Holiness is the result and fruit of what is holy. 17. The root of "the olive tree" is mentioned, but not of the "wild olive." 18, 19. Gentiles are "grafted in" (contrary to nature, verse 24). There is no room for boasting. 20. Faith needs to be accompanied by godly fear (cf. Heb. 4:1). 21, 22. Goodness and severity. A need for self-examination. *Do I continue?* 23. God is able. Therefore "they shall be." 24. "If" . . . how much more." God's covenant He will keep. 25. Only in part, for some are being saved now. 26. But they shall *all* be saved, that is, the whole nation when it has passed through the fires of testing. 27. My covenant (see Jer. 31). 28. Election is because of love (cf. Eph. 1:4). 29. "Repentance" means "a change of mind." God has no "after-thoughts." 30. Unbelief led to the crucifixion. Hence their sin was over-ruled for Gentiles to obtain mercy through the cross. 31. Mercy even to such as now do not believe. Such is sovereign grace. 32. "Concluded" is "shut up." Hence no

escape except through mercy. 33. A doxology most fitting to close the wondrous "reasoning" of the preceding verses. How ignorant and poverty-stricken is man and how utterly feeble. God alone knows His Own Mind, and "giveth not account of any of His matters." "To Him be glory into the ages."

ROMANS 12

1. "Therefore," in view of all that has been written. 2. A sacrifice (that which is laid on the altar) yet living, holy, well-pleasing. We are to be "well-pleasing" to God, and His will "well-pleasing" to us. To Christ (see the end of each Gospel) the Father's will was "good, and acceptable, and perfect." 3. "Not to think highly" (cf. ch. 11:20). Others have a measure of faith also. 4, 5. Also, we are all members in the "one body," and therefore of "one another." 6. "Every man" has "a measure of faith" (verse 3) but gifts differ according to grace (that is, as God wills). 7, 8. Grace is needed to use wisely and rightly

"grace-gifts." 9. "Abhor" means to shrink from (with horror). "Cleave" means to be "glued to." How contrasted these words. 10. "Kindly affectioned" means to love strongly and warmly. 11. A negative and a positive, yet with a view to serving the Lord (compare verse 2). 12. All these words are present participles, and imply character. 13. Others are to be in our thought and care, practically. 14. "Bless" means to speak well of, a heart-searching thought. 15. Why? Because we are members one of another (v. 5). 16. The same thing minding (cf. Phil. 2:1-5). "Condescend" means literally, "to carry along with." "Men of low estate" may be "humble persons" or "lowly things." In any case, there is to be a marked contrast with pride. 17, 18. How comprehensive the command! "No man" and "all men." 19. "Give place to THE wrath, that is, await God's time (cf. 1 Pet. 2:21-23). 20. This is underlining the Lord's words in Matthew (5:44). 21. Not "overcome," but "overcomers."

SPECIAL READINGS FOR THE LORD'S DAY

JANUARY, 1961

DAY	TEXT	PARALLEL	CONTRAST	SIDELIGHT
1	1 Pet. 1:22(a)	1 Cor 6:11	Prov. 26:11	Titus 1:15
8	1 Pet. 1:22(b)	Lev. 19:18	Titus 3:3	Matt. 5:22
15	1 Pet. 1:23	Eph. 2:5	Jude 19	Ezek. 36:26-28
22	1 Pet. 1:24	Isa. 40:6-8	Ps. 49:11	James 4:13-15
29	1 Pet. 1:25	Matt. 5:18	Ps 36:3	Isa. 2:22

SPECIAL READINGS FOR THE LORD'S DAY

FEBRUARY, 1961

DAY	TEXT	PARALLEL	CONTRAST	SIDELIGHT
5	1 Pet. 2:1	Col. 3:8	Ps. 5:9	Ex. 20:20
12	1 Pet. 2:2	Ps. 119:97-98	Heb. 5:12	Heb. 5:13-14
19	1 Pet. 2:3	Ps. 34:8	Col. 2:21-22	Rev. 10:10
26	1 Pet. 2:4(a)	Eph. 2:20	Matt. 21:44	Zech. 3:9

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—JANUARY, 1961

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—FEBRUARY, 1961

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