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***“IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH
ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD.”***
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**SOME OF “THOSE THINGS
WHICH ARE SURELY BELIEVED
AMONG US”.**

An Address (revised) in

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by

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Some of "Those Things Which Are Surely Believed Among Us."

An address by Mr. P. W. Howard. April, 1917.

INTRODUCTION.

To the glory of God, beloved friends, I want to seek His enabling for a brief outline of some of "the things which are most surely believed among us." Not that a creed may be issued, not that we may become tied to human language, but that we may illustrate the Divine words whereby believers are encouraged to be joined together in the same mind and the same opinion. It is precious to know **WHOM** we have believed, but because of that it is well to know **THAT WHICH** we have believed, that we may be able to give an answer to those who ask a reason of the hope within us, and that we may fulfil the exhortation to hold fast the form of sound words. I suppose it is possible, and more than possible, for dear children of God to come to a gathering week after week, month after month, and yet to remain in some measure hazy and confused respecting certain portions of God's own revelation. The *fact* that **HE** has revealed anything makes it important, and it is not an encouraging feature of a believer's experience if that believer is careless as to a **CLEAR** understanding of Truth, or its absence. I do not want to suggest that mental knowledge is, of itself, any value, but God has been pleased to give us **MINDS** which we are to use for Him, and if we have received power to understand what He has set forth, we sin against Him if we are not concerned to find out what, for example, is His teaching as to Salvation, **HIS** teaching as to Sanctification, or whatever part of the One Truth it may be. The **ONE** Truth, for the plural is unusual—"doctrines of God." Let us be clear upon this point. Weaken one stone of a building, you are endangering the whole, though unwittingly.

THE NEED AND TRUTH OF REVELATION.

In the mercy of God, we confess our own ignorance. We confess, moreover, that though

nature contains beautiful parables, nature does not reveal the character of God in its fulness, nor the salvation in which our hearts rejoice. At the outset, therefore, we turn away from ourselves viewed naturally, we turn away from nature, in the wider sense of the word, we turn from human instruction and human reasoning to the Scriptures of Truth, and before we can deal with the things that are most surely believed among us, it is well that we should set forth by grace and with full confidence, our fixed reliance upon the authority of that precious Book which we receive as God's own gift to our hearts. "All Scripture is" to us, and in our experience, "given by inspiration of God," and thus "profitable for doctrine, for reproof, for correction, for discipline that is in righteousness" (2 Tim. 3. 16). We do not regard the Scriptures as a human compilation. We do not consider we have here the words of Moses, there the words of David, and in another passage the suggestions of Paul, and nothing beyond, but rather that God, though He was pleased to use holy men, was also pleased to bear them along by the Holy Spirit, so that what is set forth is not the opinion of a godly servant, but the revelation of the Lord Himself. We do not, in so saying, trust to any human translation. Transcription and translation, being of men, must fail, but our rejoicing is this, that the Scriptures **AS ORIGINALLY GIVEN** were without error, and that they were complete. No word was unnecessary, no word was omitted, no word misplaced. God was pleased in His loving condescension to take human language, but the words of the Lord, though "words of earth," are purified seven times, so that there is no dross within them (Ps. 12. 6), and we are bold to assert that that which is against Scripture **MUST** be wrong, and that which has, it may be, but one testimony from Scripture, as far as we can see, **MUST** be right, because the Word of our God shall rise for ever, though men may seek to tread it down. I have referred to "translations." That which we possess, known as the Authorised Version, is precious and generally accurate. For the overruling of God in this we are grateful, but our resting place cannot be a translation. If there is any difficulty we seek to go back to the original words, and, comparing Scripture with Scripture, to find what God means by His own expressions. We acknowledge, further, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him" (1 Cor. 2. 14). Hence, though the Scriptures are God-breathed, though the testimony of Truth is living, yet

man in his deadness cannot appreciate truth, hence we feel the need for a Divine quickening, and for a Divine leading, that we may perceive "the things which are freely given us of God." With these thoughts in our mind, and dependent upon Him, shall we come to consider the Truth which Scripture sets forth.

GOD'S REVELATION OF HIMSELF.

First, as to God Himself. We acknowledge that by searching none can find out God, or realise the Almighty to perfection. It is true the heavens declare the glory of God, and the firmament sheweth His handiwork (Ps. 19. 1), but Scripture unveils Him more fully in His attributes, and in His wondrous Triune Personality. First, as to His attributes. We rejoice to agree that God is INFINITELY glorious, and possesses every attribute in unchangeable perfection. From eternity to eternity He is altogether powerful, that "none can stay His hand or say unto Him, What doest Thou?" (Dan. 4. 35). We confess that His attributes are beyond our full comprehension. If we begin to enumerate them, they seem more than can be numbered. With HIM there is not only the absolute wisdom and power which I have mentioned, but absolute knowledge. All things are naked and laid bare to the eyes of HIM (Heb. 4. 13). There is absolute holiness. "Holy, Holy, Holy, is the Lord of Hosts" (Isa. 6. 3). A holiness that is both positive and negative, for He hates sin. It is "that abominable thing which He hates" (Jer. 44. 4). He is of purer eyes than to behold iniquity, He cannot bear that which is evil (Hab. 1. 13). Thus linked with His intrinsic holiness there is His wondrous righteousness. A righteousness that cannot deviate from any principle of Truth, either to save or to judge. All His actions must be in accord with perfect righteousness. From the standpoint of judgment this means that God has the attribute of wrath, though many deny it. Wrath which must be carefully distinguished from human caprice and human malice, and human temper. God has wrath against sin, because of the perfectness of His glory, and the wondrous contrast which He must be with all that is evil (Rom. 1. 18). We rejoice to agree that God is a God of Truth (Deut. 32. 4). We rejoice in the fact that God, among His many attributes, has the attribute of wondrous love (1 John 4), infinite forbearance (Rom. 2. 4), compassion which is past finding out (Ps. 107. 13, 14; John 4. 10). These, however, will rather come before us with respect to the out-working in the covenant of grace.

I have referred to His eternity. I would only add that He is a Spirit (John 4. 24), and though He may describe Himself in human language that we may understand something of Him, yet "heaven and the heaven of heavens cannot contain Him" (1 Kings 8. 27). He in His absolute glory, inhabiteth eternity, and dwelleth in the high and holy place, yet at the same time with those who are humble and of a contrite spirit (Isa. 57. 15).

THE TRIUNITY OF GOD.

We pass next to notice His Triune Personality. We do not attempt to explain this by human reasoning, or even human parallels. THINGS cannot be compared with God. Finite persons cannot be compared with God (Ps. 89. 6). We are dependent upon revelation, but there the opening words, which do not attempt to argue, assert that "God (in the plural) created (in the singular) the heavens and the earth" (Gen. 1. 1). "Hear, O Israel, the Lord our God (plural) is one Lord (singular)" (Deut. 6. 4). "A Holy One, A Holy One, A Holy One, is the Lord of hosts" (Isa. 6. 3), and so there is "the Name (not the NameS) of the Father and of the Son and of the Holy Spirit" (Matt. 28. 19). In Proverbs we read of "the knowledge of the Holy OneS" (Prov. 30. 3) and the word "CreatorS" is used in the plural. This is in accord with the whole of Scripture. We have brought before us the glory of the Father of Whom are all things. Then His Own Son Who was from eternity, and Who is viewed as "over all God Blessed for ever" (Rom. 9. 5), is not a creature, not the Highest of created beings, but equally God with the Father. "In the beginning was the Word and the Word was with God, and the Word was GOD" (John 1. 1). And also we see the Divine testimony to the Holy Spirit Who is marked out as a Person. "Now the Lord God and HIS SPIRIT hath sent Me" (Isa. 48. 16). The lying to the Holy Ghost is lying to God in Acts 5. And, as we have already seen, there is the One Name of the Father, and the Son, and the Spirit. We confess, without any hesitation, and without any attempt to explain with human language, the Triune Personality of our glorious God.

(If the Lord will, to be continued.)

God is fully faithful, have faith: He is wholly reliable, let us rely on Him: He is perfectly trustable,—O that we may trust Him more simply and wholeheartedly. Let our life be a response to His character.



Some of "Those Things Which Are Most Surely Believed Among Us."

An address by Mr. P. W. Heward, April, 1917.

(continued)

CREATION A DIRECT WORK OF GOD.

We are deeply and solemnly interested in the covenant of grace, and the manner in which our own hearts have been led to a Saviour Who will not lose us, but we must not become selfishly occupied with the love which has abounded toward us. It is well, therefore, to realize that before we were created, before man was created at all, "in the beginning God created the heavens and the earth." "By the Word of the Lord were the heavens made, and all the host of them by the Breath of His mouth" (Ps. 33. 6). We rejoice to attribute all creation to God. We totally deny all theories of the eternity of matter, and equally all theories of evolution, for God has marked out in the very first chapter of Genesis how He made things after their kind, and that man was a distinct creation; and in the epistle to the Hebrews He has reminded us that "things that are seen did not come into being out of things which do appear" (Heb. 11. 3). We confess, therefore, the work of God in creation as well as in a present providence. He is not, as some ancient philosophers described *their* conception of Deity, one who is far away and indifferent to the concerns of men. Having created, He is interested in all things. He "upholds all things by the Word of His power" (Heb. 1. 3). We look on the heavens above and we see their host which He brings forth by number, He calleth them all by names, for that He is great in power, not one faileth (Isa. 40. 26). The sun knoweth his going down; the laws of nature do not bind their Creator. He is able to vary any general principles if He so pleases, as when He hearkened to the word of Joshua in that remarkable day. But He is a God of order, and thus we find stamped upon nature reminders of the fact that He is not the Author of confusion, and as we look around on God's

creative work, from the wondrous stars to the tiniest forms of life, our hearts are bound to say, "O Lord, how manifold are Thy works, in wisdom hast Thou made them all." "The earth is full of Thy riches" (Ps. 104. 24). And again, "The works of the Lord are great, sought out of all them that have pleasure therein" (Ps. 111. 2).

THE CREATION OF MAN AND HIS FALL.

Whereas respecting God's work in nature, He speaks of the ancient mountains and reveals a distant past; as to man a definite period of time is given. We totally reject the thought that man was a development, or that different men were formed or evolved in different parts. We believe that God made one man, Adam, on the sixth day of a literal week. That there was no pre-adamite man, and that all nations descend from the original Adam and Eve whom God placed in the Garden of Eden. We thus sorrowfully confess there is a sad brotherhood of humanity, a brotherhood out of which by grace we have been brought. But God did not make man sinful. He made man upright, but man found out many inventions (Ecc. 7: 29). Adam was placed in the garden under a covenant. Eve, having been deceived, took the forbidden fruit. Adam was NOT deceived (1 Tim. 2. 14), but by an exercise of free-will chose to follow his wife's suggestion rather than the direct statement of God. The result was that through one man sin entered into the world and death by sin (Rom. 5. 12). On that very day his relationship to God was severed. He had been made in the likeness and image of God, apparently arrayed in light, and characterized as belonging to God in the genealogy of Luke 3. But, being mutable, he fell from this position, and physical death (which probably took place on the appointed sacrifice the same day) ensued as to his body within "the thousand years day" of which Psalm 90 speaks. Thus, at the present time, men are no longer children of God. They are creatures belonging to God. We confess that He has a right to their obedience; but by nature all are children of wrath, and by practice sons of disobedience (Eph. 2. 2). Many words are employed in Scripture to set forth man's ruined condition. Shapen in iniquity, they are only evil continually. Corrupt, they do abominable works, there is none righteous, no not one. There is none that understandeth or that even seeketh after God. They are all gone out of the way, they are lost, they are far off. Scripture never hides this

fact. Man has been a fallen creature ever since the iniquity of Adam. True, there have been further steps in the path away from God, for we acknowledge the development of iniquity; even as increasing violence covered the earth until God sent a literal and universal flood.

THE RUIN AND UNIMPROVABILITY OF MAN.

We likewise confess that different languages were brought about by God's judgment of man's wicked attempt to deny the words of Truth and to assert the unity of the race, and the glory of man, in a way which dishonoured the Creator. We do not attribute the diversity of language to diversity of creation, for as we have seen, ALL are from one man—Adam; but we attribute this to a direct appointment of God in judgment, which took place with respect to the literal building of a literal tower in the plain of Shinar, which has from early times, and will be, Satan's Babylonian centre. We see no hope for man in man. Centuries pass, but man remains in his sins. We regard the thought of a crowning race to be evolved from the present as a lie, and diametrically opposed to every testimony of Scripture. Man is hurrying on to a climax, but the climax will be transgressors coming to the full, and there will not be the bringing in of "the Christ that is to be" by human development, but of the Antichrist. Man's darling, man's hero (Rev. 13. 4) will have the number of man (Rev. 13. 18); he will war against God, and show defiance of God's righteous authority. Hence we view all human efforts to raise up humanity as utterly doomed to failure, and suggestive of minds quite contrary to God's revelation of the unimprovability of man. Yet when we assert *absolute depravity* we do not mean to imply that all sinners are equally lacking in what may be termed "moral qualities" with respect to one another. There are those who shew kindness to fellow-creatures. There are those who practice a measure of common business honesty. We recognise these diversities, but man at his heart IS A SINNER, and his best is unrighteousness. Thus while not asserting absolute depravity before one another, we must confess that the creature has nothing but sin before God.

GOD'S RIGHTEOUS CLAIMS UPON MAN AND ETERNAL JUDGMENT.

Yet in his moral, and willing, inability to carry out the righteous law of God, we do not see any abatement of God's holy claim. God has a right to demand still the obedience of the

sinner. God has a right to view men as those who ought to fulfil His law, and consequently we acknowledge that in the future every ungodly one whose sins have not been removed by the precious blood of Christ will be judged for ever, whether he has lived in this land or in an openly heathen land. God's judgments will be according to works, and He the Judge of all the earth will do right, (Rev. 20. 12). As many as have sinned without law shall perish without law, those who have sinned in the law shall be judged by the law, (Rom. 2. 8-12). Thus there will be diversities with respect to the judgment, but not with respect to its length. It shall be more tolerable for Sodom and Gomorrha, that is, a less heavy weight of judgment will be upon those wicked cities than upon the cities which rejected the testimony of Christ (Matt. 10. 15; 11. 24). But all will have an eternity of judgment, an eternity of separation from God. We do not find in Scripture any thought of a restoration after death. There is no "larger hope" than the hope which we shall see to be in Christ for guilty sinners who are saved while now it is the day of salvation. Those who die in their sins will know the awful position of eternal destruction away from the presence of the Lord and from the glory of His power, (2 Thess. 1. 9), where their worm dieth not and the fire is not quenched (Mark 9. 48), for he that hath not the Son of God shall not see life, but the wrath of God abideth on him (John 3. 36), in everlasting fire prepared for the devil and his angels (Matt. 25. 41), where he that is filthy will be filthy still (Rev. 22. 11). The wondrous unveiling of Luke 16 shows, moreover, that amid judgments there may be a feeling of remorse, and desire for others to escape, but no real repentance before God. Men will be compelled to bow in the Name of Christ. Even things under the earth must ACKNOWLEDGE Him, but there is no thought that they will be brought to that loving obedience which is the result of "a new creation." In this connection it is well to set forth that while we see no hope for man in man, our recognition that man has a duty toward God, compels us to use the law lawfully and to show men what they ought to be, though we make this a background for the display of God's grace. We have no thought that the guilty sinner dead in sins will produce a living faith. As we shall shortly realise, there is a faith beyond "duty-faith," even as there is a repentance which Christ is exalted to give (Acts 5. 31), and which in the merciful working of the Holy Spirit so many of us have experienced. But there is also a natural and

national repentance even as there is a natural and national faith, of which the sinner is capable, and for which the sinner is accountable (cf. John 3). While we regard God's work as a work of saving poor guilty sinners OUT FROM this ruined world, and OUT FROM this evil age, we do not imagine that He has forsaken the earth in the sense of leaving it without any attention. He maketh His sun to rise upon the evil and upon the good and sendeth rain upon the just and on the unjust (Matt. 5. 45), and men owe a natural gratefulness to God for the many blessings which He grants to them.

(If the Lord will, to be continued.)



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(continued)

DISTINCTION OF HEAVENLY AND EARTHLY SPHERES.

In like manner, we see that the Lord Jesus Christ is the world's rightful King, but yet God has been pleased to appoint a sitting down at His right hand awhile, and therefore God recognizes in ONE sphere, the governments of earth (Rom. 13. 1-7). We therefore confess that the powers that be are ordained of God, and that God's governmental arrangements of earth are entirely distinct from His spiritual working to call out a heavenly people, who in a NEW sphere are enabled to render spiritual service. Men will never do that which is acceptable in the new creation while they are in the old creation, nor will they do that which comes up to the standard of God's inflexible law, but governmentally they may provoke God, or they may hold back from certain actions of provocation. They may have Nineveh's repentance which will bring earthly blessings, even as Nebuchadnezzar, if he had been humbled, would have enjoyed a prolonging of his tranquility. Thus we feel a concern as to men with respect to their natural relationships to God though our attitude is not to improve them that they may fulfil these natural relationships, but rather to tell them of that precious Saviour in Whom we are brought into a spiritual and eternal relationship.

THE COVENANTS OF GRACE AND OF WORKS.

We confess that God in His wonderful grace has a way of salvation. Were it not for this, there could be no hope for a single person, but before the foundation of the world God was pleased, in His love and without any predisposing cause outside Himself, to choose a great number whom no man can number out from every kindred and tongue and people and nation, for in front of Him was all history (Eph. 1. 4). Their names, totally apart from merits or fore-

seen faith, were inscribed in the Lamb's Book of Life (Rev. 17. 8). We acknowledge the disliked word "predestination," (Eph. 1. 5). Election can harm none. It is the only hope of those brought to rejoice in the salvation of God. God was pleased, and it seemed good in His sight, and we would earnestly and unitedly bear this testimony, not as a mere fact to believe, but also as a stimulus to our praise. As soon as God's electing love is brought into the arena of controversy there is a grave danger. Keep it in the atmosphere of praise where God has placed it, and there will only be the breath of the new life in adoration and thanksgiving. In accord with this wondrous plan, God was pleased, in the fulness of time, to send His beloved Son, Who had been prophesied and prefigured as the One Hope for guilty sinners, in this *covenant of grace* (Gal. 4. 4). Man had been on this earth about four thousand years when this fulness of time arrived. We acknowledge with 1 Cor. 15 that the natural is before the spiritual and though, in the purpose of God, we were chosen in Christ before the world's foundation, we, as all others of God's elect, were born in sin. During the four thousand years God was dealing with men in perfect wisdom, though in different ways. There are various dispensations brought before us. When Adam sinned he was driven forth from the garden. Up to the time of the flood God dealt with men in a period which was somewhat marked by the absence of special laws. Man proved himself an utter failure. From Noah to Abraham God manifested something of His power, of His right to command and of His mercy, but when He took Abraham He was pleased to have a NATION upon earth which was to be HIS as a peculiar treasure, and therefore four hundred and thirty years after the promise He brought out Israel from Egypt by Passover blood, and led them through the wilderness. At Sinai they thrice declared they would be obedient to all the Lord's commandments. They were thus placed under a *covenant of works*. They failed, they broke the law under Mount Sinai itself. We confess that God has a right to make different arrangements at different times, and that to Israel of old He gave laws and statutes from Sinai which included the execution of justice, the Sabbath Day, priestly arrangements, and sacrificial ordinances. We were not in the covenant of works from Mount Sinai, but we are linked with Adam to whom a covenant of works was first given. Thus all by nature are guilty as to a broken law, and the covenant of grace brings to another sphere and experience.

Secondly, though in the purpose of God *the covenant of grace is first*, the order in human and personal history is worked out in Gal. 3, where we see that the law coming after the promise could not alter the promise.

CHRIST THE MEDIATOR OF THE COVENANT OF GRACE.

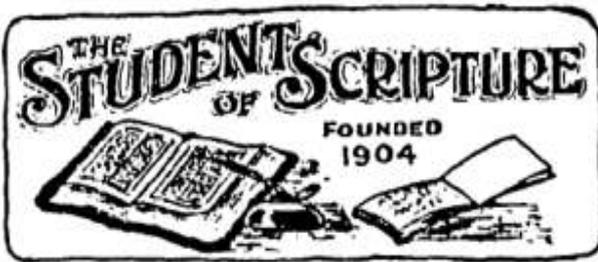
Therefore in the fulness of time Christ came. He was made under the law, for though He was over all God Blessed for ever (Rom. 9. 5) He took upon Him the form of a servant, and was made in the likeness of men. We recognize the reality of His humanity, though He knew no sin, and did no sin. We read in Scripture of the body of His flesh, but not the body of sinful flesh, only the LIKENESS of sinful flesh (Rom. 8. 3). He had no original sin. The prince of this world came and found NOTHING in the Lord of Glory (John 14. 30). He stood amid all the attacks, not one word or wish of evil was ever part of our perfect Lord Jesus Christ. Having been born of a virgin to fulfil the prophecy of Isa. 7. 14, He, after a wondrous preservation and going down to Egypt, was brought up at Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene." "He was despised and rejected of men" (Isa. 53. 3). He was known as the Carpenter when they spoke disrespectfully of Him, and the thought with many was, "Can there any good thing come out of Nazareth?" We rejoice to acknowledge how our beloved Lord humbled Himself. When about thirty years of age, that He might be made manifest to Israel, John came baptizing in water, and our adorable Lord, when the people were baptized, came and was baptized in Jordan, uttering these significant words, "THUS it becometh us to fulfil all righteousness." Afterwards for three and a half years He went about doing good and healing all that were oppressed of the devil (Acts 10. 38). Never man spake like This Man. He was thus revealing Himself as the tested Lamb of Exod. 12. He was accomplishing an obedience of which we are told that "He was obedient UNTO death" (Phil. 2. 8). Having been made under the law, He filled the law, illustrating the words of Psalm 40, "I delight to do Thy will, O My God, yea Thy law is in the midst of Me." We rejoice in that wondrous life. We rejoice in His wonderful teaching but we confess that man in His corruption can have no part with Christ in His life nor take Christ for his example till he has been brought to rest on Christ's finished work on Calvary.

CHRIST'S SUBSTITUTIONARY WORK.

If the Corn of Wheat had not fallen into the ground and died, it would have still been abiding alone (John 12. 24), but we acknowledge that having finished the work which was given Him to do, and having gone through sufferings which we can hardly comprehend in any measure, at the appointed Passover time He was delivered because of our offences (Rom. 4. 25). The death of the Lord Jesus Christ was not only a martyrdom, He did not die merely because men were spiteful against Him, but the Lord made to meet on Him the iniquity of us (Isa. 53. 6). In that wondrous transaction we see a definite work for a definite people, for Christ loved the church and gave Himself for it (Eph. 5. 25). We have no thought that He suffered to make men saveable, but that His Name is called Jesus, for He shall save HIS people from their sins (Matt. 1. 21). We acknowledge the wondrous testimony which He gave, "Those that Thou gavest Me I have kept and none of them is lost." "He bare our sins in His own body." Having lived that wondrous life, in which He came not to be ministered unto but to minister, He gave His life a Ransom for many, and carried out His own prediction—"The Good Shepherd giveth His life for the sheep." An indefinite atonement is to us a slur on the work of the Lord Jesus. If His work was sufficient, but not efficient, He failed, but we delight to confess that He shall see of the travail of His soul and be satisfied (Isa. 53. 11), and that those whose names were in the LAMB'S book of life by eternal election were redeemed by the blood of the Lamb, however long afterwards they were born. When He was hanged upon the cross at Golgotha He cried, "It has been finished." He was buried, that prophecy might be fulfilled, and rose the third day according to the Scriptures. Delivered for our offences He was raised again BECAUSE of our justification (Rom. 4. 25). Our vital link is with Him on resurrection ground, and we are made the righteousness of God in Him, for having fully met all law's demands, it was a necessity that the prophecy should be fulfilled—"The Man Who hath done these things SHALL LIVE." He had done and He lived, but He is our Life. Hence we live IN HIM, and rejoicing in His finished work we own that all His merits are ours; and that His obedience has been imputed to us as the righteousness of God. Linked with Adam we were accounted sinners. By the disobedience of ONE man, many were made to stand as sinners, but by

the obedience of ONE many shall be made to stand righteous. It is written in the prophecy "The Lord is well pleased for His righteousness' sake, He will magnify the law and make a robe (Isa. 42. 21)—one literal rendering. Our beloved Lord, having thus fulfilled His work upon earth, ascended into glory, and is now sitting at the right hand of the Father. We acknowledge Him there as our Representative, our Forerunner, our Interceding High Priest. We rejoice that He ever lives to make intercession (Heb. 7. 25), and our confident hope is that He will soon return.

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(continued)

THE GOSPEL OF THE GLORY OF CHRIST.

But before we consider the precious future of the work of the Lord Jesus let us ponder what we believe by grace respecting the Gospel. All who were saved under the old dispensation were saved by reason of the work of the Lord Jesus, which was sure before it was accomplished. There is NO hope outside Christ (Eph. 2. 12). We do not see salvation by law for those who lived under the law. David said, "Deliver me from bloodguiltiness"—the law did not provide for this—"And my tongue shall sing aloud OF THY RIGHTEOUSNESS." How can he sing of God's righteousness unless God imputes a righteousness? And where is the righteousness to be imputed unless it be the accepted work of the Lord Jesus? Those who are saved now, and those who will be saved in the future, though dispensationally distinct, are saved because in ONE Book of Life. They must therefore be in eternity linked with the One Lord Jesus. In Him is life, and outside Him there is death. God will carry out the words of Eph. 1. 10, and "HEAD UP" all things in Christ. In the present time we rejoice to believe we have a Gospel to declare and that Gospel is the Gospel of the GRACE of God, though in another aspect it is this Gospel of the Kingdom. In that Gospel is revealed the righteousness of God from faith to faith, as it has been written, "The righteous by faith shall live," but the law is not of faith. We cannot blend law and Gospel. The law is good if a man use it lawfully, but the law worketh wrath. The Gospel does NOT work wrath. The Gospel is not a modified law. The Gospel declares that Christ is the End of Law into righteousness for everyone that believeth (Rom. 10). It is not a cheap Gospel, but a free Gospel. Christ Jesus came into the world to completely save sinners (1 Tim. 1. 15). It is not of man's merits or

man's preparation, it is only by grace that any are saved. In connection with this wonderful Gospel we acknowledge that God quickens poor guilty sinners to believe in the Lord Jesus. We cannot regard spiritual faith as a natural effort. He that believeth HATH BEEN BEGOTTEN (1 John 5. 1). Life expresses itself in faith. So is it with repentance. We cannot accept the teaching that repentance is an earthly work; since repentance is from DEAD works, how can it be the product of a dead sinner? While we acknowledge that nations should nationally repent, and that men should naturally repent, repentance unto life is, as Acts 11 says, what God grants. Christ is exalted to give repentance, in the words of Acts 5. 31, and thus we delight to set forth that the whole salvation is by grace, through faith, and that not of ourselves, it is the gift of God, not of works lest any man should boast, for we are His workmanship having been CREATED in Christ Jesus (Eph. 2. 8-10).

THE NEW CREATION AND ITS EVIDENCES.

Man by nature is marked out as having both soul and body against God; Jude describes man as naturally "not having spirit," but when any are born from above, that which hath been born of the Spirit is spirit (John 3. 6) and man becomes tripartite—spirit, soul and body. The new nature which we receive, the new life which is given, is not a development, not a growth, but a gift. We acknowledge that those who receive this wondrous gift of a new life, and with it faith and love which are in Christ Jesus (1 Tim. 1. 14), are in a new sphere of responsibility. They are no longer under law. Law has no terrors for them. They have been brought, not to innocence but to righteousness, and there is no judgment against those who are in Christ Jesus. But if they are not under law they are UNDER grace. Not only IN grace, for the grace of God which has appeared TEACHES us that we should live soberly and righteously and godly in this present age. We believe that though our holiness contributes NOTHING to our salvation, and though our obedience adds NOTHING to our gift of life, yet it is Divinely written, "By their fruits ye shall know them," and it is the responsibility of those who are born from above to seek to walk worthily of the calling wherewith they are called (Eph. 4. 1). Indeed, Scripture sets forth that if anyone have not the Spirit of Christ he is none of His, that if the branch is fruitless it has never been vitally joined to the Living Vine. The believer therefore will in

every case produce godliness, but the measure of godliness is a matter of personal responsibility before God, and we believe that Scripture shows it is the privilege of children of God to partake of the appointed food in the prayerful study of Scripture, and to carry out the arrangements of the Lord, and through these means of grace to enjoy the privilege of bringing honour unto His Name, for which in His marvellous love they will receive reward "in that day."

THE HEAVENLY CALLING AND GODLY SEPARATION.

We confess that at the present time believers are partakers of a heavenly calling, that God has revealed that they have been called not only out from darkness, but delivered out from the present evil age. Christ has said, "They are not of the world, EVEN AS I am not of the world." In the present dispensation while Christ is sitting at the right hand of God we would stedfastly maintain the good confession which He gave before Pontius Pilate (John 18. 36). Till He arises in judgment we have no authority for executing any judgment at all. We can take no part in earth's politics, government or vengeance. We have gone forth to Christ without the camp, as those who have no continuing city, and who have no citizenship except of "the city which hath foundations whose Builder and Maker is God." As freemen thereof we are content to be pilgrims and strangers wherever we are found in this earth, and with the psalmist our hearts cry, "I am a stranger in the earth, hide not Thy commandments from me." We do not regard this matter as unimportant. The law of Christ is emphasized on those who are in a law to Christ, and though the purpose of God according to election cannot be changed, it is a grievous matter if the child of God allies himself with the world—for "what fellowship hath light with darkness?" Those who are redeemed from the earth are to be a separated people, willing to be the offscouring of all things, bound gladly by His authority and refusing to make light of His will. This they confessed in baptism, which we acknowledge to be the immersion of believing disciples who have gladly received the word (Matt. 28. 19, Acts 2. 41); this should follow quickly upon their realization of having passed out of death into life; but, if it has been delayed, the reproach should be rolled away in accord with the parallel of Joshua 5.

CORPORATE TESTIMONY.

Those who have been baptized have a responsibility to remember the further words of Matt. 28. 19, "Teaching them to observe all things whatsoever I have commanded you." It is thus their duty to be gathered with like-minded believers for the fulfilment of their Lord's appointments. We confess that corporate testimony has been opposed by the evil one, and that at the present time believers are in weakness; yet we cannot agree that the Word of God is ruined, or that His arrangements are set on one side. We find that when failure was brought before Israel in Josiah's day, Josiah's answer, when his heart was stirred, was to keep the Passover, and AFTER the failure of 2 Timothy, we notice the book of Revelation was written to the same district showing that assemblies had been RE-established in accord with the still-instructive appointment of God. Consequently we believe it is the will of God that His people should seek to be gathered in accord with His arrangements. To us every national organisation is one of the daughters of the Mystery, Babylon, found in Rev. 17 and is linked with the governments of earth. Though we rejoice to acknowledge that there are those whom the Lord knows as His, found in various denominations, yet in the light of 2 Tim. 2. 22-26, we are compelled to say that every company which does not seek to be a pillar and ground of THE truth (1 Tim. 3. 15), and to keep the will of God, is "a snare of the devil." It is the duty of every child of God to be outside sectarian systems, remembering the testimony of 1 Cor. 1. 10 and that human arrangements, and thus "sects," are called works of the flesh in Gal. 5. 20 ("heresies"). The believer being gathered with those who call upon the Lord out of a pure heart has responsibilities respecting all that concerns HIM.

(If the Lord will, to be continued.)

"A little sleep:"—and one rises too late for communion with God ere going forth to daily work. And what about the Lord's Day? Because it is *His*, should we rise so much later, that everything is delayed, or rushed, or prayer reduced to a minimum, should the inference be "Because it is the Lord's Day, I will have a long indulgence in bed?" I am *not* referring to those who are aged or ill. A word to exercised saints should be very fruitful in these matters.



Some of "Those Things Which Are Most Surely Believed Among Us."

An address by Mr. P. W. Heward, April, 1917.

(continued)

A HOUSE OF GOD

Such a believer, therefore, has responsibilities respecting a "House of God" where spiritual sacrifices are to be offered up, where there is the breaking of bread on the Lord's Day EVENING (Supper, 1 Cor. 11. 20) with UNleavened bread of which He said "THIS do," and the fruit of the vine, for He never used the generic word "wine," nor is there ANY authority for ferment, but strong evidence against it. The believer is responsible to be gathered in the carrying out of this precious command, and in the light of the Lord's emphasis it is a very serious matter for one who loves His Name to be absent at any time from this gathering; or indeed, from a continual meeting together, inasmuch as we believe that Scripture sets forth our weakness more than we realise, since we are encouraged to exhort one another DAILY lest any be hardened through the deceitfulness of sin; we are stimulated not to forsake the assembling of ourselves together, but to exhort one another, and so much the more as we see the day approaching (Heb. 3. 13; 10. 25). We confess that in us, that is in our flesh, dwelleth no good thing, and therefore it is our responsibility to mortify the deeds of the body and to mortify our members that are upon the earth (Col. 3. 5). We have no thought of perfectionalism in the flesh, but we have an earnest desire to press toward the mark, and to go on from strength to strength with increasing victory over the flesh, and the world, and the devil. We believe that children of God should be earnest in their daily lives as to prayer and the study of the Scriptures, that they should seek to be consistent in home and in business, that they should beware of "little" things which grieve and dishonour their Lord.

MINISTRY AND DISCIPLINE.

Further, with respect to the assembling of God's people we find in Scripture OPEN prayer and praise even in days of weakness, but a somewhat restricted ministry. Restricted as God grants gifts (Eph. 4. 11) or as He enables those who by maturity are able to teach (Heb. 5. 12); if there is departure from the principles which God sets forth we believe that in accord with 1 Cor. 5, His people should mourn. In accord with Matt. 18 they should seek to remove the evil that a brother may be "gained," but if there be a defiance of the Lord's authority there must be a sorrowful exclusion, "Let him be unto thee as a heathen man and a publican." The discipline of one assembly of God is the discipline of all assemblies of God. It is therefore important that individualism and selfishness should not assert themselves. God has been pleased to provide for fellowship in these matters. First, by the working of His Holy Spirit, and secondly, He marks out servants of His Who will have fellowship in the arrangements of different gatherings in different localities that in holy harmony His will may be carried through. The failure around may prevent our immediate realisation of all which this means, nor do we see the elders who must have certain high qualifications, but we confess before God that they are desirable, though not necessary, for the carrying out of the Lord's arrangements as to breaking bread and Christian discipline. We cannot accept substitutes for the Lord's plan, or lower His standard to suit emergencies.

The ministry of sisters in an assembly of God we believe to be set aside definitely in 1 Cor. 14 as to word of mouth. But their ministry in other respects is of deep importance. There must be no rivalry between children of God in respective spheres. Many brethren are not called to public ministry; likewise as to preaching the Gospel of the grace of God there are diversities of Divine arrangements. We acknowledge that the Gospel must be preached and that the special opportunity is in the open air, where the testimony is to be made not with man-attractive and flesh-pleasing accompaniments, nor linked with worship which belongs to a gathered praising assembly, but that there should be the definite declaration of man's sin, and God's grace through the finished work of the Lord Jesus. As to believers' pilgrim-like position we believe this includes a separation from laying up of treasure on earth; from membership of trade unions, and co-operative societies; from gaudy attire, from elaborate

homes, and from any arrangements of the same character.

OUR HOPE AS TO THE FUTURE.

We believe, as to the future, that this dispensation will soon close, that the circumstances around us are heading up to a climax, and lawlessness will be followed by the revelation of the lawless one. But we are not occupied with signs of the times, though we acknowledge them. We look for a Saviour Whose sign will appear in the heavens immediately AFTER the tribulation, and in accord with His promise His blood-bought people will be kept OUT OF THE HOUR of the testing which, with the last vials of wrath, FOLLOWS the period of the tribulation. Our hope therefore is not death, nor is it the improvement of the world; rather That Blessed Hope and the Appearing of the glory of our Great God and Saviour Jesus Christ. We totally reject the thought that Christ came at the Siege of Jerusalem. We totally reject the thought of any secret coming of Christ in the last century, or any idea of a secret coming to receive His people unto Himself in the future. When He catches up His people, it will be at the appointed time of Matt. 24, and in manifested glory. They will be present at the Marriage Supper of the Lamb, and rejoice. They will be at the Judgment Seat of Christ in regard to their works. Everyone will receive praise of God (1 Cor. 4. 5), every believer will have SOME fruit, (John 15). If there is no fruit there is no life. But there will be diversities of reward. The Lord Jesus will descend to the earth. Judgment which has been held back in the time of God's forbearance, like as in the days when the ark was preparing, will then be manifested, and He Who, when on earth, said, "Man, Who made Me a Judge and a Divider?" will then judge among the nations, and divide the spoil among His people. For a thousand literal years He will reign upon this earth, with Jerusalem a praise in the earth, His capital city, where the temple will be erected on the exalted mount, and from which living waters will go in both directions. All who are blessed in that millennial dispensation will be blessed WITH Israel. However, some will yield feigned obedience, and at the end of the thousand years when Satan is released, they will march against the camp of the saints, and the beloved city (Rev. 20. 7, 8). But there will be the fulfilment of the declaration as to the day of the Lord, fire shall descend from heaven, yea the earth shall be burned up, and the elements

shall melt with fervent heat. The redeemed of all dispensations including those in the millennial age will then realise the words, "New heavens and new earth wherein dwelleth righteousness" (2 Pet. 3. 8-13), but those who know not God, and obey not the Gospel of our Lord Jesus Christ will enter into the solemn judgment standing before the great white throne. Death and Hades (which is now in the centre of the earth) will be cast into the lake of fire; there will be no change, no release, either by restoration or by unconsciousness. An eternity of woe is contrasted with an eternity of bliss, and as God's people view this solemn climax of all that has gone before, their hearts are compelled to say, "Oh the depth of the riches both of the wisdom and knowledge of God." How wondrous too that He should save any, and that those who deserve to be for ever sent away from Him should in Christ Jesus be for ever made near to share glories beyond all parallel, and beyond all thought, which God has prepared for those who love Him, and which he will not take away!

"I will yet for this be enquired of by the house of Israel, to do it for them"

Ezek. 36. 37.

God loves to make known His ways to those who dwell in His secret place, for the secret of the Lord is with them that fear Him. He seeks those who can listen to His wisdom, who are not too busy for worship and communion, who are desirous of His standpoint, and who understand, in some measure, Himself. Such, by grace, we long to be.

The natural man receiveth not the things of the Spirit of God, and the apostle could not speak to those who were carnal of the deep things of God. But those who would be spiritual have the mind and viewpoint of Christ. May the desire for such experience be your heart-concern and mine! Intellectual advance is vain, feverish activity is empty. Our heart-need is to know, love, and please our Father and to walk in His will. O that all ministry may be meat in due season, and applied by the Holy Spirit, and also be used to bring forth much fruit.

P.W.H.

Saints are possessed, dressed, blessed, and caressed by the Lord Jesus.