

No. 124.

THE BELIEVER'S RELATION TO THE LAW.

An Address by Mr. P.W.Heward  
At 65, St. Mary Axe, E. C.  
7th March, 1913.

OUTLINE:

1. Law in General.
  2. The Mosaic Law.
  3. Law and Righteousness.
  4. Are we "Under the Law" as a Rule of Life?
  5. "The Law of Christ".
  6. "Using the Law Lawfully".
  7. The Day of the Lord, and Prophetied Laws.
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Our subject is the Believer's Relation to the Law. The believer, being related to the Lord, does well to consider what is his position as to the Law, whether with a view to the general principle of law, or the Mosaic Law in particular. Our subject is a vast one, a solemn one, a spiritual one, and a deeply practical one. We begin with law in general. Law is something laid down, laid down by one in authority. The Hebrew word signifies not only that which God sends forth, but that which God marks out, the way within which people should walk. The Greek word implies an arrangement, an appointment, a distribution, that is to say a giving of certain things, to certain persons with certain objects. All definitions imply that law is fixed. But we are not this evening considering primarily the believer's relationship to a number of different laws. I may say at the outset, his position with regard to the law of the land in which he is found is to obey it, to obey it as unto the Lord, unless that law calls upon him to disobey what God has commanded. We think, furthermore, of the necessary laws of a home, of a business in which a child of God may be found, and his attitude toward those is an exaltation of God by a recognition of

authority. But we are especially considering now, laws which peculiarly have the Name of "The Law of God". Our position in connection with Adam comes first up before us. Adam was created upright. He was under a covenant, a covenant of works. Obedience was to bring a continuance of blessing, disobedience to involve a forfeiture of blessing. Hoses 6:7 refers, as the margin shows, to Adam under a covenant, and we are viewed as in Adam before we are viewed in Christ, in CERTAIN connections, though we bless God that in another way we were chosen in Christ before the foundation of the world, although even in connection with that choice in Christ we were viewed as of the same mass as those who remained under judgment. Hence we were chosen fore-viewed by God as fallen creatures, chosen in spite of our fall, chosen though we deserved Hell. Hence in a fuller sense we were first in Adam. That is not first which is spiritual, but that which is earthly, afterward that which is spiritual. In Adam therefore we broke the law, and as such came under Adam's sentence, for it is Divinely said that death reigned even from Adam to Moses. Aye, more than that, we read the added words; - Even over them that had not sinned after the similitude of Adam's transgression. Death reigned, for death passed upon all men, and every time we think of a believer's death, or of the death of an unbeliever, we have a reminder of a relationship to Adam, which was ours, and would over have remained ours, were it not that grace has brought us out from Adam into Christ. But though men are viewed as in Adam, and though they owe obedience to God, for all are His subjects, nevertheless we shall find that the term "law" is particularly used in a narrowed sense, I have said just now that all are not only viewed as in Adam, but as personally responsible to God. Isa. 24:5 reminds us that the earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Now though the context here may specially refer to the land of Israel, surely it is true

that men throughout the world have changed God's arrangements. We read of Antichrist that he will strive to change times and seasons, and the mark of every man is rebellion against God. All men are lawbreakers, for sin is lawlessness, but nevertheless Romans 2 shows us that there are those who have sinned without law. That is to say they are not viewed as being linked with the Mosaic law. Of those similarly regarded, Rom. 5 speaks, (the wording of Rom. 5 is very striking), for we read, "Until the law sin was in the world, but sin is not imputed when there is no law, nevertheless death reigned from Adam to Moses, EVEN (or also) over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come", Two classes are before us; those dying in infancy, and men generally. We see here that not only was there death in the world, but there was sin in the world from Adam to Moses. It is not viewed as imputed except where there is law, but there is the principle of sin, and hence in a wider sense of the term, all men are under A law inasmuch as they set aside God's general authority.

But the Mosaic law is brought before us in Scripture as the beginning of a fresh <sup>NOT IN BIBLE</sup> dispensation. "Until the law" implies this. We know how God spake to Moses. We recollect the Mosaic law because it is so often associated with his name. "Moses commanded us a law", says Deut. 33:4. Again we read, "This is the law which Moses set before the children of Israel". Yet further in Joshua 8, (so very soon after the time of Moses) we are distinctly told of the law of Moses, and this expression appears again and again and again. Not that Moses is glorified against God, but that Moses is mentioned as the instrument through whom God gave a fresh law, in that there was in the law altogether a fresh arrangement. Matt. 22 reminds us that the law and the prophets alike hang on two of the commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind", and "Thou shalt love thy neighbour as thyself". These two commandments are the basis of the law, yet the law, though not fresh

altogether in principle was fresh in the manner of its promulgation, and fresh moreover in connection with its national position, and the attachment of certain blessings to its fulfilment. It was a covenant, not simply a general vague principle, but a covenant which came more than four hundred years after the promise to Abraham, and did not, as the apostle shows in Gal. 4, nullify that, nor was it contradictory to that, but it was necessarily contrasted with it. The Mosaic law brings before us GOD'S right to command; MAN'S accountability to obey. In other words God in the Mosaic law dealt with man over again; just as He made a covenant with Adam, so He was pleased to make a covenant in Sinai. Now a covenant implies those who are VIEWED AS capable of carrying it out. Israel were fallen creatures, yet their ORIGINAL sin was not for the time being brought into prominence. They, as it were, had a new beginning. They were treated as men in the flesh brought into covenant with God, and in the ten commandments we find no mention of a sacrifice. There is the thought of men carrying out God's arrangements. God would show once more the failure of the creature. It is important to realize this, for in view of it we can understand the position of men BEFORE Sinai and also the general position of the Gentiles now. We must not view the Gentiles as being entirely free from God's authority. When we read of them sinning without law, we never forget that they have a relationship to the law, but God does not make a covenant with fallen creatures VIEWED AS fallen creatures. He made a covenant with Adam and it was broken. After that He could not deal with man IGNORING that fact unless He put the fact on one side from the standpoint THEN taken. In the case of Israel that fact was thus put on one side. God dealt with men AS IF they had no original, no past sins. They were to be regarded awhile as if they could have a fresh start, a fresh beginning. Those who are not of the nation of Israel are of necessity in a similar position to Israel before Sinai, or perhaps we can express it more accurately to that

of the nations in between the time of Adam and Moses, except that a man becomes responsible for his light, and also is dealt with according to his claim, as many of the parables of the Lord Jesus show; and Christendom has not only come somewhat into the position of Israel by dispensational privileges, but it claims to be in the New Covenant, and as such those who are in Christendom are viewed as MORE LAWLESS than the heathen nations, with a heavier doom waiting them, for their awful and increased iniquity.

We come now to consider "Law and Righteousness". Says Deut. 6 in the last verse "It shall be our righteousness if we observe to do all these commandments before the Lord our God as He hath commanded us". In other words, law rightly valued leads to RIGHTEOUSNESS. Absolute obedience in quantity and quality alone can secure this. Deut. 24:13 illustrates the same principle. God gives a certain command, and says to Israel that if it is obeyed, it shall be RIGHTEOUSNESS unto them before the Lord their God. Righteousness is not simply innocence, it is not simply an absence of evil, but a positive obedience with award for that positive obedience, You follow what I mean, dear friends, the word "righteousness" has TWO significations. Obedience AND the award for obedience. It may be a description of the act, or a description of the judge's statement in accord with the act done. A man is righteous if he does everything right. A man is righteous if the judge pronounces him righteous. The word signifies both the activity AND the declaration of a satisfactory character. Law therefore demands a righteousness and if obeyed, with it there is connected the award of righteousness. "The man that doeth these things shall live in them". The man that doeth these things shall be righteous. Righteousness is legal life, if I might so express it, for the time being; life in the eyes of the law. In Psalm 24 we read, "He shall receive the blessing from the Lord, righteousness". In Psalm 133 "There the Lord commanded the blessing, life, - life for evermore", and life for evermore seems to be the promise

of the law. "The man that hath done these things, shall live in them". There is no thought of death coming AFTER this. No thought of death coming to interrupt such a life. I take it therefore that the promise in the Mosaic law is dealing with resurrection, and that no man could ever enter into what it meant, and that we can only understand it in the light of Christ's finished work. It is another of the Messianic passages IN ITS INFERENCE, for He alone was the One Who could live as the Obedient One; But, dear ~~my~~ friends, the expression, the man who hath done shall live, implies, apart from Christ a certain contradiction, for if he hath done, he is beyond law, but he cannot get beyond law in his earthly life, yet if he hath done, why should he die? Therefore he cannot get beyond his earthly life. Christ is the Only Key to that passage. In accord with this, we find in Rom. 10, not that Christ is the End of the Law FOR righteousness, but that Christ is the End of law into righteousness. A Doorway at the end. Christ is the End of Law, law's end. The preceding verse says "They being ignorant of God's righteousness" - Christ, "and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God". How blessed to realize, as we shall a little later, the blessed contrast between being under the law and under the righteousness of God. Submission to Him is a blessed position that believers have, but men by nature are not subject to the Law of God, nor are they subject to the Righteousness of God, WHICH IS CHRIST. As we read in Isa. 42:21 "The Lord is well pleased for His Righteousness' sake (you can spell it with a capital "R") He will magnify the law and make it honorable", - namely Christ Who is the Righteousness of God, Christ is Law's End, as Rom. 10 goes on to say, into Righteousness. ■ The end of law must be righteousness, but Christ is that. Christ is viewed as law's End, for He came to fulfil all righteousness, as Matt. 3 shows us. He came not to destroy but to fulfil, as Matt. 5 informs us, and having magni-

fied the law and made it honorable, by His Own wonderful sacrificial work, He bare the sins of sinners, that is resurrection-union with Himself His people might possess His wonderful and everlasting merits. The promise of law could reach no one, for first of all, no one was perfect at the start. Secondly no one was perfect in the climax; but in Christ we can enter into the wonderful blessings that God has hinted at in the Earlier Scriptures. Life and incorruption are now brought to light through the Gospel, and we see that we have all things in Him. Christ is law's End, law's completion, law's fulness into righteousness, and you cannot be in law and righteousness at the same time. There must ever be the working out or the work accomplished. Do not misunderstand me. Christ was always personally the righteous One, even when He was CAUSING a righteousness. But He had not caused that righteousness till He fulfilled it at Calvary. He was obedient unto death even <sup>a</sup>(the) death of <sup>a</sup>(the) cross, and the work was not finished till He said, "It hath been finished". The Person was always gloriously finished, but the work was not finished, He was personally righteous, in that He had never broken the will of the Father. But He had not made a righteousness in its fulness till by His Own declaration all the appointed work was done. In this connection shall we turn to Gal. 2 There are many dear children of God who are afraid of thinking that we have anything to do with law, in connection with our blessings in Christ. Let us see what this Scripture declares. Gal. 2:16, "Knowing that a man is not being declared righteous out from works of the law, but through faith of Jesus Christ, even we into Christ Jesus had faith, in order that we might be justified out of faith of Christ, and not out of works of the law, because there shall not be justified out of works of the law any flesh". Here we read that a man is not being justified by works of the law but through faith of Jesus Christ. It has therefore been said by many that the righteousness of God which He gives unto His people cannot be the obedi-

ence of Christ. Surely the passage is clear. There is a dealing with the works of law by a man. A man is not being declared righteous out of works but through faith. Note the contrast: - Out of works of law, - Faith of Christ. Works and faith are contrasted. In like manner - Law and Christ, Law does not bring about the works. The works whereby we are made righteous not by our efforts. There is faith in the work of another, namely the work of our Lord Jesus Christ, - His life and death work being one obedience, as Rom. 5 makes clear. It has been said, If Christ in His life made a righteousness, why then did He need to die? The objection shows that there is no true perception of what a sacrifice is. A sacrifice is a sacrifice, because it is that which is appointed by vicariously, as possessing a righteousness. Furthermore, Christ had worked out the righteousness but not any of it was available till He had died. How could the beautiful robe be put on the filthy sinner still allowed to be such? How could the beautiful robe be put on a condemned sinner? To put righteousness before there is an acquittal, is an absurdity. Christ's life and death work was one. Its two parts are inseparable. Life led up to the death, and death was the fulness of life. Neither is ours in life or death, but both in resurrection, in vital union with Himself; quickened by the Holy Spirit we possess both, not as two separate things, and not barely as things at all but as HIMSELF. For there is not merely a transfer of something to us, but there is actually a transfer of us unto Him, for WE have become the righteousness of God IN Him, even as He has become unto us righteousness. Every type falls short, but the sacrificial skin could not be transferred till the animal was sacrificed. It was not available till there was death. Christ's obedience unto death did not touch us till He died. Except the Corn of Wheat fall into the ground, it abideth alone, but if it die, (still alone), it bringeth forth much fruit (no longer alone) The beginning of the much fruit is not life, is not death, but resurrection.

We are reckoned with Christ in His death, we are associated with Christ in His resurrection. In Gal. 2, it declares that if righteousness came through law, Christ died in vain. Undoubtedly. Then it must mean, If righteousness came by our works of the law (May I put it this way?), the context-argument that is here used by the apostle would have NO x FORCE at all against the interpretation that we have the obedience of Christ reckoned to us. If the apostle is attacking THAT, then the argument has no force. So we have this dilemma, either the apostle is not attacking that, or he is writing faultily. Every believer necessarily takes the first alternative. The apostle is not attacking the fact that our righteousness now is the award of the Father unto His Beloved Son, Who was obedient unto death. The point is that we are not justified by works of the law, but that the justification does not spring out from those works, as in Heb. 11 the things that are seen have not come into existence out of things that do appear, but from God; and so our justification is not out from works of the law but from God. It is not from works, it is not from law, it is from Christ; and Christ is here in this passage the contrast with law. Christ the One Who does not command the dead to obey, but Who gives. Oh what a contrast with the condemnatory law is a saving Saviour. Turn to Gal. 3:21, "Is therefore the law against the promises of God? Let it not have come to this, for if a law was given which was able to make alive": - notice that word, the important point that the apostle is bringing out is that the law could accomplish nothing for a DEAD man. Rom. 8, works out the same thing. What the law could NOT do, in that it was weak THROUGH THE FLESH, as much as to say, it would not be weak except through the flesh. I venture therefore to say that though our beloved Lord was made under the law, the law was not weak in connection with Him. On the authority of Rom. 8 it was a force in connection with Him, and Christ was made under the old covenant, that we, delivered from

the old covenant might have the salvation of the new covenant. To Him there was not grace, there was law; to us there is not law but grace. To Him there was not the new covenant, but the old; to us there is not the old but the new. Because saved by the grace of our God and realizing what we have in Him, we understand that brought into Christ we are no longer associated with the old covenant, the old law; but beloved friends, God does not deal with men in two ways at the same time so as to contradict Himself. If a covenant is made with a person, a fresh covenant cannot be made till the first covenant has been honored. Christ honored the Law that it might be removed from us, as it is written, "Ye became dead to the law through the body of Christ", and I beg you to notice that is addressed to Gentile believers. Rom. 7 plainly is an epistle to Gentile believers. All believers are therefore viewed as natural in relationship to the law, but by grace no longer associated with the law, being new creatures in Christ Jesus. We come next, therefore, to realize in a brief statement the two positions. One, under law, there can be no righteousness; the other, in righteousness, against such there can be no law. Law does not touch righteousness. You follow what I mean. If we have got beyond the end of law into a fresh sphere, law can have nothing to say to us. The believer is entirely freed from the law, as Rom. 7 shows, VIA death. Any attempt to bring about salvation apart from DEATH is viewed as a most terrible sin, in Rom. 7. The woman which hath a husband is bound by the law to her husband as long as he liveth, but if her husband is dead she is loosed from the law of her husband. If while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead she is free from that law, so that she is no adulteress though she be married to another man, wherefore my brethren ye also are become dead to the law by the body of Christ. Now you see the force of it. If it were not for the death of Christ, we could not be associated with Him, for by nature we are married to the law, and unless death comes

in, there would be adultery. Death must come in, then there can be a new arrangement, and we are no longer viewed as under law.

But the question arises, "Are we under the law as a rule of life?" The expression "under the law" is interesting. In Gal. 4, we are told Christ was under the law. Luke 2 shows this, and Psalm 37 reminds us how the law of God was in His heart, and none of His steps (did slide). Psalm 40 reminds us He delighted in the law of God, delighted to do the will ~~of~~ of God, the law was in His heart. But it may be said, did not Christ do something more than keep the law? Did He not go beyond the law? "Thou shalt love the Lord thy God with ALL thy heart" is surely comprehensive, but how about the second commandment which is like it "Thou shalt love thy neighbour as thyself". Our beloved Lord certainly loved us with an exceeding love that He put Himself on one side. Are we then to say that He did more than the principle of law. In one sense we must say that all that He did was not only more than man could do, but more than could be thought of doing, - for Christ was the God-Man, yet in another, the very demand of the law was perfection, and perfection is perfection. I think <sup>w</sup>we are apt to fail to understand the words "Thou shalt love thy neighbour as thyself". The "AS" is connecting the thought with the naturalness and spontaneousness of our care for ourselves. You do not THINK about looking after yourself, you do it naturally. That is probably much of the force of the "as"; and it was blessedly natural with our beloved Lord to love man, even in accord with the fact He loved such with an everlasting love. Rom. 13 tells us that the law is COMPREHENDED in this saying, "Thou shalt love thy neighbour as thyself", and how is it explained? "He that loveth the CONTRARY one hath fulfilled the ~~the~~ law", that is just what Christ did, for He loved enemies ungodly ones, loved the "contrary" ones with a love that was contrary to their lovelessness. In 1 Cor. 9:20, we read that

the Jews are viewed as under the law. Gal. 3:21, speaks of those who were UNDER the law, in the old dispensation, though believers before faith came were kept UNDER the law, shut up unto the faith which should afterwards be revealed. Again we read of some who desire to be UNDER the law in Gal. 4:21. That passage implies that believers are not under the law, else could they not DESIRE to be under it. And Rom. 6:14-15, with Gal. 5:18 definitely says, "We are NOT UNDER the law", for "sin shall not have dominion over you, for ye are not under law but under grace", "What then, shall we sin, because we are not under law, but under grace? Let not my reasoning come to this". Here LAW is contrasted with GRACE, - elsewhere with faith. Again, it is contrasted with the OATH in Hebrews. Moreover, it is contrasted with power, "Not ~~at~~ after the law of a carnal commandment, but after the power of an endless life". Again it is contrasted with spirit, for we read "If ye are led of the Spirit ye are not under law". These contrasts struck me as very helpful. We see that law gives nothing, and demands everything, but that grace tells of God's perfect giving. We are not under law. Does this mean then we are not under law as a rule of life? Certainly, we are not under the Mosaic law. To us Sabbaths do not belong, our special gathering day to break bread is the first of the week. What then, are we not under a principle of law as a rule of life? We lack Scriptural authority for such a statement, that is to say for any statement that we are under law. Hence not having Scripture authority, why should we use the words? I prefer the Divine statement in 1 Cor. 9 "IN a law to Christ". It is rendered "UNDER a law", but the Holy Spirit varies the term, We are IN a law to Christ. There are wondrous arrangements for those who are believers, but instead of finding "ВОРОН" we find "ВОЛН" as some of us saw recently, "Shall go in and out and find PASTURE". We are not shut up in a prison. The law was a child-leader to bring us unto Christ, Scripture says. But now that faith has come we are

no longer under a child leader. In other words, law as a master is no longer viewed as exercising the authority over us as subjects. We are not viewed as the subjects of a king, but as the disciples of our Lord, yes linked with Himself, and loving that which He loves, for the law of the spirit of life in Christ Jesus, (Ah, here is a law) has made us free from the law of sin and death. We have not a taskmaster's pressure, we have not a master's whip, but God, with the anticipatory blessings of the new covenant, has written His laws upon our hearts that we might delight in the law of God after the inner man. As many as are led by the Spirit are not under law. Leading is contrasted with driving. The horse and the mule are under law. "I will guide thee with Mine eye" explains to us a contrasted position, and that is ours by grace. Grace is a stronger tie to a rightly regulated heart than bare restrictions and compulsions. Our hearts affection will do more than mere duty will ever accomplish. The love of a parent to a child, and a child to a parent in a well regulated home, are beyond the respect of a subject to a far off king, and a parent will do more out of affection for a child than the most enterprising business man with a view to earthly success. Love is the strongest tie, if rightly understood. It is only when we wander that a principle of law acts (I had almost said) automatically, to bring us back from the wandering to that affection which should characterise our lives. We have been called into liberty. We are not to use that liberty for an occasion of the flesh. "Bear ye one another's burdens, and so fulfil the law of Christ" implies that though not under a law, we are under precious burdens, we are UNDER grace. And these burdens we would bear gladly. The "UNDER" passage of Matt. 11 puts us in a blessed relationship to our Lord. "Take My yoke upon you and learn of Me". There is an "under", but the bearing of the yoke with Him which is a contrast to the unequal yoke of 2 Corinthians, implies a FELLOWSHIP as well as a SUBMISSION. We are to regard ourselves as about

to be judged by the perfect law of liberty. It is the law yet it is the law of LIBERTY, there is no mere control with it, but something deeper. There is no WRATH within it, for the law was given by Moses, but grace and truth came <sup>to</sup> through Jesus Christ.

A word as to using the law lawfully. 1 Timothy 1 reminds us that the law is to be used for those who are profane and evil. Against believers, says Gal. 5 when they walk with God there is no law. (I do not mean that a believer can lose his grace position, (but yet in experience) he can fall from grace, and if he falls from grace he goes back to law. Many live legally, indeed God permits that they get back into a legal position as a chastisement, and also at times to prevent a still further wandering. Not that it is an ideal position. The ideal is that of living communion, walking in the light, beyond the sphere of law, in conscious experience, of a righteousness and a link indissoluble with the Lord Jesus. If we use the law lawfully we shall use it against sinners, to remind them of their curse. If we use the law lawfully, we shall use it to believers, not to judge and rule them, but to remind them of the wonderful blessing that they are delivered from the law. We cannot mix law and Gospel in salvation, nor can we mix law and Gospel in a saint's walk with God.

Lastly, we come to the subject of the Day of the Lord and Prophesied Laws. Isa. 2:3, and Micah 4 remind us that out of Zion shall go forth the law. In Ezek. 43:11-12, we are told in connection with the temple, of the law of the house. In that future day Israel will say exultingly, when God will again deal with an earthly people, - Israel will say exultingly, "The Lord is our Lawgiver, the Lord is our King". Blessed is the prospect; and then though they will be viewed as an earthly people, the new covenant will be made with the House of Israel and the House of Judah. Laws shall be placed in their hearts. From the nation the stony heart shall be taken, and to them shall be given a heart of flesh, that they may recognize the

Lord, from the least to the greatest. Nor will He turn His eyes from them, nor they from Him. For on this earth, where Christ was rejected, and even at Jerusalem where He died, there shall be made manifest before all that His work was not in vain; and that God's plans, that to men appear tangled, in the history of this earth, that God's plans will yet reach a fruition which will cause His people to praise Him, - ah, a fruition that causes His people now to praise Him in anticipation, for He hath done, and doeth ALL things well! Oh that we may give thanks to His Name even now.

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Q. The words "THE man that doeth these things shall live in them" have a primary reference to Christ? The "THE" singles it out.

A. It seems that in Gal. 3:12 no one else could answer the description. Notice the tenses. The ONE That hath done these things is an individual. HATH DONE, - a finished action. SHALL LIVE, after having done them. IN THEM<sup>^</sup>, as though they make a sphere in which He lives, Our position is shown in Eph. 2, "Created in Christ Jesus UPON good works which God before made ready that we should walk in them", which plainly shows we walk about in the sphere of the righteousness of God, which is the obedience of Christ, recognized. I would object to the expression as a general one. "The righteousness of Christ". Scripture rather says "The righteousness of God", but the righteousness of God is the acknowledgment and acceptance of the OBEDIENCE of Christ.

Q. Without grace is there possibility of salvation?

A. Oh no, dear Mr. -- how could there possibly be? Law could only lead us to doom. All are born sinners and live sinners, and will die sinners unless vitally united to the Lord Jesus.

Q. (?)

A. When men are judged according to works there will be differences of PUNISHMENTS, but the sentence of death comes first.. All are under the

sentence of death. Degrees of punishment beyond death are a different matter. Judgment according to WORKS is God's revelation of His righteousness governmentally, and furthermore a witness against annihilation.

Q. The language of some seems to indicate that they believe that the Jews will be saved in a different way to what believers are saved now. A kind of mixture of law and grace?

A. I have heard the expression that those who "Washed their robes and made them white in the blood of the Lamb" could not have been a heavenly people, because THEY washed their robes. The argument cuts very strongly against the truth of grace. If there is any expression there that is contrary to grace, then some are to be saved apart from grace. How can this be?

Q. What about heathen?

A. As many as have sinned without law shall perish without law, in the day when God shall judge the secrets of men, "Shall not the Judge of all the earth do right?"

Q. (?)

A. No, but the invisible things of God from the creation of the world are clearly seen being made manifest by the things that they behold in nature, and also by God's providential dealings, to say nothing, just now, of His individual sovereign workings.

Q. Yes, that is right, they are living according to what they see of God in nature, but they have never heard about God.

A. Never has a man lived up to his light.

Q. That is quite right.

A. But what shall we say, will they be for eternity in the wrath of God? MUST be, MUST be.

Q. Take for example, Africa, - three quarters are in darkness,

they have never heard about Christ, and so on?

A. Dear Mr. -- the difficulty is not greater than that of those in this land, because when God was pleased to permit them to be born into this land, He knew what they would become, and therefore the incidental fact that from OUR position ~~we~~ some SEEM to have a better chance than another, does not touch the point at all. We have to realize that we see but parts of His ways, and that the Judge of all the earth SHALL do right.

Q. Will there be any election among them?

A. God can work in His mighty power and save where He pleases. He can bring before heathen if He will, ~~we~~ even in their last moments the Gospel of His grace, just as He saves those who die in infancy by the precious blood of the Lord Jesus; but we are not governed by His secret workings. We know that the whole world lieth in the wicked one, and that the fact of a man being in Africa or in England does not affect this utter ruin. The ruin is everywhere. God knowing all things is pleased that one is born ~~in~~ ~~in~~ in Africa, and another in England. In one sense it is more terrible to be born in England unless one is called by called by grace, for increased privileges mean increased doom, yet God with full foreknowledge of everything, is pleased to arrange in providence that which would make the mind stagger, did we not rest on His sovereignty and His wisdom.

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