

No. 141.

"NO MORE".

An Address by Mr. P.W.Heward

At St. Mary Axe, E.C.

3rd October 1913.

OUTLINE:

1. Iniquities Remembered No More. Heb. 8:12; 10:17.
2. "No More Consdience of Sins". Heb. 10:2.
3. "No More a Servant, but a Son". Gal. 4:7
4. "He shall go No More Out". Rev. 3:12.
5. "No More Sea". Rev. 21:1.
6. "No More Death". Rev. 21:4.
7. "No More Curse". Rev. 22:3.

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This evening, beloved friends, we have a subject that is intensely heart-searching and practical. It is not a subject as to which we need to have differences of opinion; ah, we need not have differences of opinion as to anything, for Truth is one, and God's Holy Spirit is real, but here we have a subject that, though often misunderstood, though often unrealized, is a subject which appeals to the very hearts of God's dear blood-bought people. The words keep on recurring in the Later Scriptures, "No More". The first point which I have mentioned concerns the verse that I suppose comes first to many minds, where God, twice over in the Epistle to the Hebrews, speaks about sins and iniquities being entirely put away, remembered no more! Oh, what wonderful love is hereby suggested! Remembered no more, we could render it "no longer" implying they were once remembered, but they shall in no wise be remembered any longer! And why is this? Let the context explain. "I will be propitious to their unrighteousnesses and their sins and their lawlessnesses I will in no wise have remembered any longer". A propitia-

tion, atonement, is the basis. It is the new covenant of which these chapters speak, and in the new covenant, through the life and death of the Lord Jesus Christ there is God's gracious provision, God's gracious dealing with His people in their lost condition. Therefore in mercy they are able to say without boasting but with a holy confidence that God has blotted out their sins, covered them, drowned them as it were, in the depths of the sea! Yea, He has removed them as far as the east is from the west. Here is the setting forth of infinite grace coupled with infinite power. Human ideas falter, how can God remember no more? How can He cast out sins behind His back? We can understand God remembering, but how can God remember no more? Ah, dear friends, if it needs the Almighty God to remember all, it equally needs the Almighty God to remove from remembrance the sins and iniquities which we have done. Herein is love, and if, by grace, we can say this is our wonderful privilege, if we can say that our sins are remembered no more, that not one will rise up in judgment - for there is no judgment against those which are in Christ Jesus - if we can testify, without boasting, that Christ has legally met our judgment once and for ever, how happy we are, how blessed we are, how high is the dignity of children of God by faith of Jesus Christ. Well may they enter into their privileges, and possess their possessions with thanksgiving.

In Hebrews 10 we read something of this, "For the law having a shadow of good things about to be, not the very image of the things that are made, could never with those sacrifices, (or rather with the same sacrifices), which they are presenting year by year, continually, have made perfect those who are coming thereunto. Since then would they not have ceased being presented, because the worshipping ones, having once been purged, would have no more conscience of sins". How beautiful is this passage, "No more conscience of sins". The Scripture is dealing

*the Levitical sacrifices and then by contrast of the sacrifice of Christ*

with our position before God, it is speaking first of <sup>the Levitical sacrifices and then by contrast of the sacrifice of Christ</sup> The Levitical sacrifices always left a consciousness of sins. Let me illustrate what I mean. A man did a wrong, he brought the animal, the animal died, six months went by, the Day of Atonement arrived, on that day the sin came up once more, for then there was an atonement for ALL the sins, so the first sacrifice could not have taken away the sin. There was no resting place. Let me illustrate again. The high priest brought an atonement for the people. How could we know God would accept him? He had already been received, his sins had been blotted out, he had brought a sacrifice of a bullock for his own sin. Could not he have offered for the people unless his own sins were taken away? Of course not! Why not? Because God will not accept one who is imperfect. Then how could he first offer for himself? The law of Moses leaves you in that problem. It was never meant to give rest, it was meant to point forward to Christ, only a perfect Priest and a perfect Sacrifice can meet the sinner's need. The worshippers once purged in Christ's work have no more conscience of sins. Why should they? To have conscience of sins after He has removed them is to deny the finished character of the work of Christ. Oh, says a believer, I feel that I am still a poor, miserable, wretched sinner, and I may be eternally lost. Is that humility? It is pride, because it is doubting the work of Christ. The work of Christ is a finished work, and those who are saved by grace have a wonderful assurance, unless they remove themselves from the position of the normal enjoyment of their blessings. You cannot undo God's gift, but you can undo the enjoyment of God's gift, nevertheless the NORMAL position for a child of God is no more conscience of sins. To feel that there is nothing legally between him and the Father. We have peace toward God, simply peace, nothing in between, peace toward God through our Lord Jesus Christ. God has no fury toward us, He sees us in the Son of His love. Does He

feel angry, so that one day He may cast us off? Not at all, Our standing is in Christ. Oh, you say, this may make a believer careless? The MISUNDERSTANDING of it may make a believer careless, but the true understanding will point the other way. I grant that if you preach to the flesh such assurance, the flesh will use it to produce license, but if you preach to the new nature - assurance, and if the believer identifies himself with the new nature, the believer will use that part of God's doctrine to draw away yet more from his own way, for he will think "Did God love me so much, and do I love Him so little?" SHAME is the greatest power, or at least, one of the preatest powers in the believing life. If we are ashamed of ourselves, we shall walk with God. And so we have the Scriptural stress here upon "No more conscience of sins". The word "Conscience" is literally "knowledge together", "inner knowledge", and we may render if you will, "No more inner knowledge of sins". Now this is blessed. It is possible to say many things we do not feel, there is a vast amount of hypocrisy, and we often fall short of what we want we want to feel. Happy is the man whose feelings and whose doctrine are on a level. Some have their feelings beyond what they know of Truth, and others have their knowledge of the Truth beyond their feelings, and if there is not an equality of these two things, one finds a certain out of joint position spiritually, and there is not so much progress as there would be otherwise. It is l blessed to have feelings in accord with true doctrine, to feel "my sins are all blotted out", to feel no shadow of thought, "Oh I may be lest", but to know "My sins are dealt with", I am made right before God, I am accepted in the Son of His love, I am CERTAIN of His own grace toward me, and I desire to live to please Him". "No more inner conscience of sins". The true worshipper has been once purged, the sins do not rise up again, they do not float on the surface, they have sunk like Babylon will sink. And I believe that God's dear people can apply this to all their sins, and so they can realize that their sins are

entirely dealt with, by grace, through the work of the Lord Jesus. The special thought here is, I am convinced, that when once we have confessed sins there should not be the rankling thought "Are they forgiven?" I have taken the passage in the wider sense first, but I do believe that this practical aspect is a special thought, for it is dealing with sins being brought up twice over in the law, and God says they are not brought up twice over in the Gospel. So that with regard to the legal aspect, Christ's work has completely removed them; and with regard to our appreciation of His work, it is written, "If we confess our sins He is faithful and righteous to forgive us our sins", and we are to have no uncertainty as to that, but to know that there is a completeness, a fulness. I do not want to press either of those two interpretations, (they are closely linked) to the exclusion of the other. I believe that "legally", i.e. so far as concerns law by the work of the Lord Jesus Christ only, the worshippers have been once purged, but oh, dear friends, our enjoyment of this is AS we are worshippers, and, therefore, only when we are in a right spiritual condition. It is possible to be alive, but to be feeling very unwell. A believer never dies as to his spiritual life, yet he often has serious weaknesses, and though by the grace of God these are not constitutional, they cause a large amount of trouble unless he seeks by the grace of God to live beyond these spiritual illnesses. It is possible for a healthy man to receive some complaint through putting himself in a sphere where he catches it, and believers catch many illnesses spiritually through foolishness. How much at the present time depends on contact. How much depends upon association, the Lord give us grace to live up to our position. No more conscience of sins! The Father absolutely well-pleased with Christ for us, our life hid with Christ in God. Once purged, sin is all dealt with, nothing shall separate us from the Love of God which is in Christ Jesus our Lord. And so as to each individual sin, if we realize what it is to come to God and confess it, and experience that the Blood of Christ

has dealt with that sin, why should we imagine it may rise again? ah, you say, this will make a person careless, he will say "I have only to confess my sins and then it is alright, I can forget all about them". Nay, let it be repeated, a realization of such wonderful love will not cause carelessness. It is possible for us to remember our failures aright without feeling them come up in judgment. Paul remembered his sins that he worked out when Saul of Tarsus, and was sorrowful even on account of his sins before salvation - concerned long afterwards, but not with a trouble that interfered with enjoyment of grace! He humbly realized how worthless he was, and what wonderful grace had been shown to him. Rom. 7, is not against Heb. 10, you can only rightly live in one as you live in both. Some people talk of getting out of Romans 7 into Romans 8, but, beloved friends, we do not want to get out of one good experience into another good experience, when we can have the two together. The blessing of children of God is to enjoy the various privileges all at once in Christ Jesus our Lord. Some of them may be painful privileges, but they are real privileges.

We pass next to consider a few passages which have not been put down on the outline. I have spoken of sins no more, first as to God's remembering, secondly as to consciousness. In Gal. 2:20 the apostle says, "The life which I now live in the flesh I live by the faith of the Son of God". How is this? "I have been crucified with Christ, but I live, no longer I (no more I, it is the same word) Ah, dear friends, there is too much of the "I" with us. "No more I" is a precious word to take out of the verse. I do not want to rob the context of one of its jewels, but this is precious merely as a collection of three words "No more I". In connection therewith, we notice in the 7th chapter of the letter to the Romans, the apostle has a parallel passage with Gal. 2. He speaks about his falling short, and he says "No more I" in Rom. 7:17. It is very rarely that Rom. 7:17 is connected with Gal. 2:20. Some think that Rom. 7 is the experience of being vanquished

and Gal. 2 the experience of being victorious, but if we have two parts there will be a twofold experience. Again as to sin, we read in 1 Peter 4 of another practical "No more". It is blessed to have no more conscience of sins, but we need to have no more excusing of sin. Verse 2 - "That he should no more go through the remaining time in the flesh to the desires of men but to the will of God". No more the desires of men, what are men? Sinners, what are their desires? Sinful. "No more", an entire change, "for if anyone is in Christ there is a new creation" - That is grace. "Old things passed away", - that is earth's judgment. "Now things have come to pass" - there is responsibility. While speaking of the wonderful change that grace has brought about, explained in the work "no more", may I call attention to Mark ~~18~~ 9:25 where the Lord in turning out the evil spirit says, "Come out...and enter no more". We WERE those who walked according to the course of this age, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience". An evil spirit is working in a sinner by nature; - Go out and no more enter in. It is a blessed thing to be delivered from Satan's possession. The strong man has been bound, and his goods have been spoiled. We are not our own, all belongs to the Lord. Again, the Lord Jesus Christ when speaking to one to whom He had granted great grace said in John 5, "Go, and sin no more". Now I think those "no moreS" come beautifully together. Sins remembered no more, that is God's aspect. No more conscience of sins, - that is the worshipper's aspect. Go and sin no more, do not keep on sinning any longer, is the practical aspect. Thus we have the three blessedly entwined. The wages of sin is death. Our Lord Jesus took the wages of our sin, and, having taken them, He will not go under them again. Acts 13:34 says "Now no more to return to corruption". How can He return to corruption? It would undo His work, in the words of Rom. 6:9, "Knowing that Christ having been raised out from dead ones, no more is dying, death over Him no more hath lordship". Death

had a seeming victory once. He became dead, but NO MORE. Why? He finished the work and He was raised again because of His finished obedience which is our "righteousness" if we may so render that precious word of Rom. 4:25.

Now we pass to our third point "No more a servant but a son". Galatians is very suggestive in connection with its "no more's". In chapter 3:25, we read "We are no more (rendered, I think, no longer) under a pedagogue". Now the pedagogue in the east in the Scriptural language is not the same as the pedagogue over here. The pedagogue here is the one who instructs. The pedagogue in Scripture language means the one who leads a child to the instructors. The pedagogue was a slave, and the arrangement were made for the slave to take the child to the school, and to look after these arrangements, afterwards there would be the instructions in the school. Well, the apostle says, when faith came, we are no longer under a pedagogue, no longer under a slave to lead us to school. I have no doubt it is quite true that in Christ we are at school, we are not on the journey there, but I think the passage goes further. You do not go to school in the natural sense, all your lives. One gets BEYOND THIS, ALBEIT not beyond learning, and the argument is "For ye are all sons", and the word "son" is a term of dignity. The child was as much loved as the son, and the child was as closely related to the Father as the son, but the child was sent to school. The son had a responsible position ~~at~~ beyond being merely at school. That seems the view. So the Holy Spirit says here, but when faith has come ye are no longer under a pedagogue, no longer under a slave leader, you have grown up! It is true you belong to the same family as the old time saints, but God is dealing with His people now as sons no more under a pedagogue. The whole arrangement of the Scripture is built up on this. In the law there are a large number of pictures. In the Later Scriptures for the Lord's people, we do not find the similar types. There is no tabernacle, there is no ritual, the pictures are largely removed. No longer a baby, but grown

up. In like manner the Lord gave His laws in books containing codes, if I might so express it, in the earlier Scriptures; epistles are found in the Later. A child needs definite instruction; one who is grown up will learn more from a HINT than the child from a sentence. And the more we are grown up spiritually, the more we shall know the fulness of God's hints. There are some people, who in connection with the Lord's arrangements for His own in the present dispensation, say, Where can you find a verse that expresses the command in the way we should like it expressed? That is what their actions say, albeit they do not put their objection into so many words. They do not want to compare Scripture with Scripture. They ask you in one breath for a code of laws, and the next breath, because you say you are guided by God's hints, they say you are too legal. This shows there is something unhealthy in the heart. They ask you for legal arrangements. When you tell them God has not expressed it so, but has appealed to His sons hearts, then they find some cause of complaint thereby. Be sure of this, a wandering heart will always find a cause of complaint or at least an excuse for complaint. Gal. 4 goes on to say, "No more a servant, but a son". Here is a precious change of terms. We read in the first verse that the infant does not differ from a servant, though he is lord of all. We know that is true in an earthly ~~why~~ sphere; in a royal family a prince may be put under the control of servants. When the prince has added twenty years of his life and the servant has added twenty<sup>years</sup> to the life, the servant will not have advanced in influence as the prince. At first it is necessary that the child should be put under those who will finally be under him, thus the child is treated as a servant, and the Lord says His people in olden times were as servants, and adds "Thou art no longer a servant, but a son", and Eph. 2 says "No more strangers and foreigners, but fellowcitizens with the saints and of the household of God". Here we have a wondrous entwining. No more strangers, you are friends; no more foreigners, you belong to the one nation

you belong to the one household indeed, and you cannot have two nationalities among brethren. Here is the closest tie, no longer strangers but fellow-citizens of the saints. In this connection we might notice the words of John 15, the Lord says, Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends. The word here is just the same, and I believe Gal. 4 refers to it. No more do I call you bondservants! This implies you were bondservants BEFORE. Now the mark of the bondservant is he does not know what his lord doeth, but you I have said to be friends, for I have made everything known to you! Ah how beautiful the new names! No more under a pedagogue, SONS; no more slaves, SONS; no more ~~knave~~ slaves, FRIENDS. How bright is the prospect. Oh that we might live in the light of it. I think we have a wonderful illustration of it in Philemon 16. Here we have God's dear servant Onesimus. You recollect that he was a bondservant at the beginning, a bondservant to Philemon, and he ran away, and Paul says, Receive him as myself, put all his debts on my account, I have begotten him in my bonds. Now the Lord Jesus Christ has thus dealt with all the Onesimuses who are brought to believe in Him. He has now begotten them, all their sins have been put on His account, and He says of each, Receive him as Myself. Observe the description - "My very inward affections", so we get it in verse 12. Now mark, what is Onesimus to be in the future? Read verse 15, "For perhaps because of this he was separated with a view to an hour (or upon an hour) that thou mayest have him back everlastingly, and no longer as a bondservant, but above a servant, a brother, beloved especially to me, but how much rather also to thee both in the flesh and in the Lord. If therefore me thou hast as one in fellowship receive him as me". Here we have brought before us the wonderfulness of grace, no longer as a bondservant but above a bondservant. The prodigal son on coming back says "I am unworthy to be called a son, make me a hired one, but the Lord's grace thrusts the objection aside and graciously alters

the words of the one who came back. He has the first robe instead of being placed among the hired ones. There is something that we have in Christ and we little realize in its fulness. No more a servant but a son. Oh, you say, then we can do as we like? True, it all depends on who the "we" are. If the "we" are the Lord's "we", WE can do as WE like. As by grace we enjoy the Lord, we shall know Him as the One Who changed the WE, Who changed the LIKE and therefore will change the do. A son is undoubtedly more free than a bondservant, but hearken to what Paul says, concerning service of sons; I have no man like Timothy, he says. Why not? All seek their own. The servant says, So much work, so much pay; not so the son "As a child with the father so he labored with me with a view to the Gospel". "I have no one likeminded" says the apostle, he took more interest than anybody else, he worked as hard as a son would work. So here we have a stress upon the blessedness of relationship and the wondrous effects of relationship.

In the future, there is glory. Rev. 3 says, "Shall no more go out", why not? The Lord speaks of the one who overcomes in these words: - "I will make a pillar in the temple of MY God, and he shall no more go out". What a contrast with Absalom's place! What a contrast too with the pillars in the temple court that were taken down by the Babylonian king, but this pillar is not in the court, it is in the temple. Shall no more go out. A pillar suggests fixity. A pillar implies that which stands. Here we have God's temple with pillars. We think of old of Solomon's work and his porch of pillars, but here are pillars in the inner temple, and they will not go out. How could they? They are part of the temple itself. Here then we see that grace has arranged a wonderful work, through eternity we shall be with the Lord, and so Rev. 7 words it, adding another "no more", the book of Revelation being full of these: - "They shall hunger NO MORE, and they shall thirst NO MORE, neither shall the sun have fallen on to them nor any scorching heat". Hungering no more, thirsting no more, go no more out, - eternal

blessedness. In the 17th verse we read the Lamb which is in the midst of the throne" (that is partly a mistranslation; ~~we~~ it loses force - "The Lamb THE ONE in the midst", that is to say, He is named "The in the midst One of the throne") shall shepherd them and shall lead them on the way on to living ~~f~~ountains of water, and God shall wipe away all tears from their eyes". Beloved friends, we sometimes have changeable feelings. We feel enjoyment of the Lord just now, and we realize His interceding for us, and our Father is deeply interested in us, and then something comes along across our path which crosses out our plan, and there becomes a tendency to a crossness of disposition. Ah, the need is that we should live above circumstances. Above the sun there cannot be clouds; beneath the sun there are plenty, and if we say that our life is very cloudy it is because we live too low. There are blessings on high and we need to enjoy our possessions. In that Day we SHALL have them. Go no more out, hunger no more, thirst no more, no more of anything to distract, only blessedness for ever, ~~forever~~ Sometimes we have enjoyed ~~meeting around the~~ <sup>a little piece of service</sup> to the Lord, at other times we have enjoyed meeting around the things of the Lord, on other occasions we have enjoyed a little prayer by ourselves - combine all these blessings, compress them all, and you have put some reflection of the glory.

Rev. 21 says "No more sea", no more judgment - of which the sea speaks. Rev. 22:4 adds "No more death", "No more curse". Ah, how precious the "no more's" that are brought before us. Eternal blessedness for the redeemed, think of what it means to eternally see our Lord. Ah, some of us have seen many today who do not love Him; they laugh now, they trifle, but they are on the way to judgment, and for them there is death, and the curse, and for us no more death, no more curse - only glory. Oh, how we ought to pity the ruined world, it is only grace that we see beauty in Christ to desire Him. By nature we were children of wrath even as others. and if God had seen fit to leave us to our own way, we should have found

the end thereof are the ways of death. God is not a man that He should lie, and He must punish sin, but He was pleased to count with Christ all who are brought by His Holy Spirit to draw near to Him. Because of Christ, their sins are righteously dealt with, and blotted out, and they are saved with an everlasting salvation. Surely the subject comes back to that which is intensely practical. And this context Eph. 4 brings before us "no more's" that are practical, which we must not overlook. In the 17th verse the apostle says "That ye no more walk as the Gentiles walk", but that ye walk as those who learned Christ. The same chapter says, no more be babes! This fits Gal. 3. Further, "Let him that stole, no more be stealing". I do not think that the apostle means merely that there were some thieves at Ephesus and in the other assemblies. Scripture goes further than mere pilfering, "Let him that stole steal no more" must be understood in the light of the added words, "But rather let him labor". Stealing therefore is viewed as the opposite of laboring. The apostle implies that laziness is robbery, and thus the Lord's people are here brought before us as those who are to be industrious, no longer as the Gentiles, no longer as they used to be, but with a wondrous communion that can be seen and marked. This is only possible as we enjoy our relationship to Christ. This will be fully realized when we enter into that home, the home of all who are born from above, for we read of the bride with the bridegroom, they are no more twain but one, and the Lord's people when they are presented to Himself a glorious church not having spot nor wrinkle nor any such thing will have such identity with His wishes, and His standpoint, that they will be entirely free from all failures that now mark the present. But beloved friends, we ought to grow in grace now. In John 6:66 we read that some went back and walked no more with Him. May it be ours by grace to walk yet more with Him, and as we hear what some say to be a hard saying, may we rather characterize them as Peter of old, and say with the joy of the

Holy Spirit, Thou hast the words of eternal life!

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Question as to the sea in Revelation:

A. The sea is not only connected with Babylon's commerce in Revelation, but we read of God using it in His wrath. Accordingly we are told that when Babylon is destroyed the sea comes up over Babylon. Nations are like unto seas. The wicked are like the troubled sea that cannot rest. God destroyed the old world by water, He will destroy the present by fire, and in the future earth there will be no more sea, and instead of fire dwelling inside it there will be righteousness. A river is a symbol of blessing, we have the river of the water of life. The sea is a symbol of judgment, in the general way. I know it can be used as a picture of that which is vast "Then shall thy peace be like a river, and thy righteousness as the waves of the sea". But we find a particular hint of Satan's connection with the sea. It is evidently a prison-house of demons at the present time.

Question concerning righteousness contrasted with sin rather than fire:

A. I quite agree with you as to the moral aspect. It has struck me more than once that in 2 Pet. 3 we have that God has stored the earth with fire and that the earth will be burnt up, and the Holy Spirit adds at once "Nevertheless we according to His promise look for new heavens and new earth IN which righteousness has its fixed house". Now the IN has struck me in connection with the way in which God stored the earth with fire, with a view to judgment of ungodly men. But as there will be ONLY righteousness upon the new earth there will be no need to have a prison-house in it. At the present time ungodly ones are in the centre of the earth being punished, and will be as long as the earth exists. Therefore in this earth now dwelleth unrighteousness, the fire is there which will destroy the earth in a

future day.

Q. "Go no more out"?

A. I suppose that we should read with the other parts of the context: The Holy Spirit says in the letter before, I will not blot his name out of the ~~bk~~ book of life. Then, he shall no more go out is in the address to ~~the~~ the angel of the church at Philadelphia. Thou hast a little power, says the Lord, and thou hast not denied My Name. Then there comes the wondrous promise, I will keep thee out of the hour of the testing which is coming on the inhabitable earth, I will make the overcoming one a pillar in the inner shrine of my God, and outside he shall in no wise have gone any more. This does not meant that the Lord is intending to keep His people in a fixity of position that they cannot be useful in service, but the faithful redeemed one will be for ever in the inner presence of God. The expression "Their angels do always behold the face of your Father which is in heaven" speaks of a nearness. We read about the king's servants, kings' princes in Persia who stood in the king's presence, saw the king's face. "I am Gabriel that stand in the presence of God". It may be noted, "Not to go out" implies a continual nearness to God: the pillar sets forth fixity. The High priest of Israel went into the temple, the inner shrine once a year, and once went out. "No more go out" is the contrast with the Day of Atonement.

Q. Are the names of the apostles in the wall?

A. No, I think that would be "I will appoint for him a pillar", here it is "I will appoint him TO BE a pillar. How wondrous is the grace of God: and the permanence of His work is precious indeed.

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