

No.

195.

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

T I T U S II. 11 - 15.

An Address (revised) at

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by

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An Address by Mr. P. W. Heward,

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"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly desires, we should live soberly, righteously and godly in this present age; looking for That Blessed Hope, and the appearing of the glory of our great God and Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all lawlessness, and purify unto Himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee".

If we have been saved by grace, we enjoy the words "The grace of God that bringeth salvation". If we have been saved by grace, we ought to enjoy the words "Teaching us". It is a wonderful privilege to be saved. It is a wonderful privilege to be taught. But O how slowly we learn, when we realise the gracious compassion of our gracious Teacher. We misuse His love, instead of being broken down. We sometimes take "advantage", as men say, of that love. Nay, it is to take a disadvantage when we misuse the love to obey slowly. The love that loves his love delights to obey quickly. The grace of God alters EVERYTHING. The word "FOR" beginning verse 11 shows this. All the encouragements to employees to please the Lord even in little things, - not answering again, for example, - are all wrapped up in the words "The grace of God hath appeared". BECAUSE that grace of God has appeared, the employee is a changed employee. He has a responsibility of adorning the doctrine of God in ALL things. He is not to live two lives, and to say "When my ordinary work is done, I can start pleasing the Lord", but he is to take pleasing the Lord into everything, and the most trivial details of daily duty are to be opportunities of adorning the doctrine of God, in the enabling of ~~the~~ ^{the} Holy Spirit. Need I say that the subtle flesh must not be allowed to take advantage of this. If a believer should say, I can pray without ceasing, therefore I

have no set times of prayer, this would contradict Scripture; and if another should add, I can please God in daily business, therefore I do not go to a meeting, this would ignore God's varied appointments. We are called to an all-round life, but nothing is too small for prayer, nothing is too small for the Lord to use it to adorn His doctrine. "For the grace of God hath appeared".

My mind was drawn particularly to the words "That He might purify unto Himself a peculiar people, zealous of good works". This is a beautiful climax. But I cannot at present reach it, as a subject for meditation. I hope we shall reach it in every way. When I thought of speaking on this passage, I almost wondered why it seemed to come from the Lord; and I found that if we are to reach the end of verse 14, we must walk through verses 11 to 14. We must not pass lightly over that which is in between. The Lord desires purity. GRACE has appeared, and we look for the GLORY. He gave Himself to purify unto Himself a peculiar people. Ah yes, it is all wondrously true. The thought begins with grace and ends with glory:- that is the message of verses 11 - 13. God's beloved Son begins with giving Himself, and ends with purifying to Himself, - that is 14. But in between the two thoughts we have the real difficulty. The needed instruction as to the denying of ungodliness comes in verse 12, and we reach glory by a painful path. In the middle of verse 14 we read "that He might redeem us from all LAWLESSNESS", and reach the presenting to Himself by a path of a holy strain. In both cases we have God's work at the beginning, and God's glory at the assured end. But the path is the problem, and possible only by His power. Sometimes the mind would almost wish to depart and be with Christ, to escape the problem of the DAILY strain. I do not mean exactly the daily strain physically, but rather the daily strain of warring against the flesh, and resisting Satan's subtle attempts to trip us up; and the more we are

brought together, the more complex are the problems. Let there be one saint, - he has a real problem in himself. Let there be two saints, he has his brother's problem as well as his own. Let there be three, and with the blessing there is the increase of the problems. Let there be more, and the problem increases, and every blessing is entwined with trials. O what does it mean to deny ungodliness? It means SO much. God does not call us to a half-hearted love, but to a deliberate "NO". DENYING ungodliness. God deigns to emphasize before us the spiritual steadfastness of those who are saved. There is no room for compromise in the Scripture: - "I would thou wert cold or hot". And let another Scripture ring out its message - "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace". The enemy with twenty thousand is our enemy. We are outnumbered. We must fall in the conflict. Satan will win a victory. We have lost the battle. He will not always defeat us by a direct frontal attack, but we SHALL somehow fall in the conflict, because we are outnumbered, IF ordinary means are taken. We sit down to ponder. Can we, though in the minority, win the victory? There is only one answer. If we have the whole armour of God, Yes. If not, we are defeated. Our life will be a life of defeat. Well then, we sit down to count the cost. Are we prepared to take that whole armour? It means a life of strain. We cannot sleep with our armour on! It means a life of unworldliness. If we are not willing, says the Lord Jesus Christ, if we are not prepared for all that it means, the natural thing is to send and demand conditions of peace. The enemy is ready to make peace! One of the most remarkable statements that the Lord Jesus ever made - He desires "conditions of peace". The Devil will give you a more

peaceful Christian life. You can purchase it at the expense of compromise. The devil is waiting to make peace, and you may say, "O what a happy life it is", because the Devil makes peace, and slows down from the conflict, if you are willing to give up some of the whole armour, and willing to stop the resisting. Make a few steps toward worldliness, and the Devil can give happiness. But it is the deadly happiness of a false peace, and there is many a one who had professed the Name of the Lord who has found happiness purchased by compromise, but it is the happiness of a lulled sleepiness instead of the peace of God, and the Judgment Seat of Christ will show the sad result. But the Lord's answer is that if a man does not forsake all that he has, he CANNOT be the Lord's learner. He may profess a great deal, but he cannot be the Lord's LEARNER. If he cannot be the Lord's learner he will misunderstand everything. He may think he is growing in grace when he is actually wandering, because he is not the Lord's learner. There must be the surrender of all. The life is a strain, but the Lord is the Same to day as of old. So we read the unchanged invitation to trust Him. "Teaching us that DENYING ungodliness". Ungodliness has a loud voice, and the believer must say a firm "No" to the flesh. If we ~~do not~~ ^{do not} deny ourselves, we cannot be the Lord's learners. To deny is to "say No". The flesh has an attractive way of seeking to lead us to give a half a "Yes", but the Lord calls for a complete "No". If we stop to parley, the battle is lost. To say "No" to the flesh is the only safe course.

"Denying ungodliness and worldly lusts". If there is any translation in the whole of Scripture, which in present-day English I regret, it is this. The word "lust" in twentieth century does not mean anything like that which the Holy Spirit here sets forth. I suppose thousands flatter themselves that they deny worldly lusts, because "lust" is a horrible word. But the word which the Holy Spirit uses here is a pretty word.

It only means "desires"; and the term "worldly" has a twofold meaning:- it suggests "worldliness" AND "adornment". The Holy Spirit therefore shows that if we are to have the path which pleases God, we are to say "No" to worldly DESIRES, and to all desires of ADORNMENT. This is not my statement. The Holy Spirit says so. One almost feels inclined sometimes to avoid speaking on this subject; but there are certain times of the year, and perhaps one feels this the more at the present season, just before the summer, when it is needful to encourage saints to be brave enough to be separate from the world. Even when ministering God's word before a gathering of God's people, a strain can come over a child of God. The opened eyes of one ministering God's truth should always be encouraged in looking upon God's dear people, to see they are becoming nearer their Lord, through their very faces, and their very separation from the world's habits and clothing. But it is not always so. Alas, it is not always so. Thanks be unto God for every child of God brave enough by mercy to risk the change of "bondage" by boldly separating from the world's efforts, brave enough not to wound and weary the consciences of others who would seek to emphasize this simple word of God's will. But not every saint seems brave enough thus to stand. And therefore one feels a problem, especially when realizing that some who do not know the Lord appear at times to be more separate from the world's attractions than those who have known Him many years. Moreover, when one journeys forth, we may have to realize perhaps, that there are those who have not had the privileges which we have, who are drawn to separation from that which the Holy Spirit forbids - more, it may be, than any of us who have stepped forth from Egypt but have a longing lingering glance back. It is a costly thing to look back to Sodom. It is a costly thing to depart even with one heart-thought toward Egypt again!! The attractive word of the Lord rings out in all its precious fulness - "DENYING desires of ADORNMENT".

We have a precious adornment that the Lord emphasizes, which in 1 Peter 3 He shows to become a background/^{for}power in united prayer; as well as a power in witness; but the Devil would cripple prayer by a contrast. Denying these things, we have room, says the Holy Spirit, for godliness in this present age. I know something of the temptations around and WITHIN, and so do you, beloved friends. If I speak with grief, it is not because unmindful of the power of the "temptations" - temptations stronger against some than against others, and wrapped up in the subtlest attractions, wrapped up in the guise of spirituality, or appearing as if it were only an ordinary and natural course of events: - and so dear children of God are easily ensnared. But in this PRESENT age, says the Holy Spirit, we are to deny desires of adornment. He knew what the age would be. He knew what the snares would be, and the victory must be a real one. Nor does this only apply to some. It is true that in Peter 3, the passage to which I have alluded, the Holy Spirit particularly refers to believing sisters; but the responsibility is equally for brethren, not only regarding their personal responsibilities for others committed to their charge, but also as to themselves. Every child of God ^{is} subject to Satan's temptation to be drawn aside to the snare of worldliness, and unless we search ourselves, we shall find one day that we have been more deluded than we thought. LOVE NOT the things of the world, WAS a Divine command, and it IS a Divine command to EVERY saint. The Holy Spirit did not say, You who are wandering believers, love not the things of the world. There is not the thought that some special child of God is to be drawn from worldly lusts because he has lived a life mixed up with outward iniquities. Not at all. The holiest saint is subject to very subtle temptation toward the things of the world. There is no believer free from the cleverness of Satan's temptation. SOMETHING in the world will appear in SOME way attractive to invite our LOVE, and take our love off Christ. It will not be ugly. The Devil does not tempt, as a rule, by ugliness. The

world is beautiful. The VERY WORD used in Scripture suggests a beautiful arrangement in Scripture. There is everything to attract. It is not that open iniquity is our great snare. The Holy Spirit does not say "Denying ungodliness and rebelliousness, and so forth". Nay, Denying "ungodliness" is one part, but "worldly desires" are the other part. The ungodliness is the world's abominations. The worldly desires - the world's beautiful attractiveness. Nothing openly ungodly in it. What harm is there in this? says the unthinking mind, It is beautiful, it is attractive; and the fact that it has nothing openly sinful in it is the greater power. If all sin were openly sinful we should rebel against it. But the Holy Spirit does not say "Be drawn away from open sins", but something far more perplexing, something far more overpowering. We are to be drawn away from things which are not sinful in themselves, as men speak of sins, but are simply desires of ADORNMENT. The HOLY SPIRIT has used the word. I did not. ONLY "desires", not "lusts". If our mind can be directed to the thought that we are to be free from lusts, we blunt the edge of the sword of the Spirit. "Honey" as well as "leaven" was to be excluded from the meal offerings. The words of God pierce and search us. Let us be thankful for His faithful wounds.

In like manner, in Titus 2. 14, we want to reach the position of the peculiar people. "A people around Him". Ah, that is one meaning of it, and the other aspect suggests a people who have a wonderful position of a superabounding advantage, and we shall have it in that day. A people of wealthy glory, - for that is the meaning of the word. A people of peculiar treasure. We are to be decorated with a glorious body. But how do we reach this? "That He might redeem us from all LAWLESSNESS". Here is the same precious painful thought in-between. From all LAWLESSNESS. Oh, says one, I like to feel I am free, not I am bound by this or that. The cry against BONDAGE is a cry of lawlessness, and the Lord died to save us from all lawlessness, because He died to bring us into a godly

love of His godly ^{law} love. O for the joy of being bound because one's heart-love responds to a controlling Lord, Who brings down self will and gives a precious privilege of continual restraint. The fruit of the Spirit is love -- and then we read the word "HOLDING IN" as "temperance" means. Our beloved Lord died to save from all lawlessness, and to bind on every hand with the glorious binding which attracts to His own embracing love! - Ah, O to be bound from our own self-pleasing, bound from our own desires, bound from our own worldliness, conscious how easily we are led astray! Purified, redeemed, released, from all lawlessness. We shall love to read this word, if we have some view of a measure of the glory. RELEASED from lawlessness. Lawlessness itself is a horrible bondage. OBEDIENCE to the law of God, and restraint on every hand should henceforth be seen as a blessed freedom. "The LAW of the Spirit of life in Christ Jesus has made me free from the law of sin and death". O the precious deliverance from DESIRES. For corruption is in the world through a desire, so says 2 Pet. 2, and the will is to be brought to the harmony of the Lord's will - that is the joy (2 Cor. 10. 4,5). The unity of a body is not of units, but with love's entwining. The members act on ONE ANOTHER - One Life animates, one Head controls. If anyone will ^{to do} know His will, he shall know of the doctrine, yea, and adorn the doctrine. And so we reach the appearing of the glory, and the privilege of that day with the good works which will mark that day.

Beloved friends, the next verse says, "THESE THINGS SPEAK" - that is the first thing. They are to be spoken, sometimes without a comment, that the Holy Spirit may apply them in many ways. "AND EXHORT", - there is to be true ENCOURAGEMENT in passing on these refreshing words. "AND REBUKE" - they are not only to be spoken, not only to be used as encouragement, but to be used as rebuke. I need a rebuke. You need a rebuke. We all need a rebuke, if we would "grow in grace" and grow up unto Christ in all things. We must not stop

at that word "Exhort". The same message is to be spoken, used as an exhortation, used as a rebuke, **WITH ALL AUTHORITY**: for it is not a human suggestion, but a Divine warrant. The Holy Spirit knew that **SUCH** an attitude would provoke an uprising in many a mind - "I do not like that". Hence yet further the added words, "**LET NO MAN DESPISE THEE**". The ministry or rebuke must sound forth in the Lord's enabling. The result must be left with the Lord. The Lord's precious words either draw us to Himself, or "offend" us. If they offend us, the Judgment Seat of Christ will bring a sure reply and a heavy loss. If, in our Lord's love, they attract us, and we learn to know Him more, and value the ~~precious~~ ^{priceless} message of 1 John 1. 9, the Judgment Seat of Christ will bring not only precious gain, but delight in His joy. For His sake let us enjoy His words to-day, and let us love Him more.
