

# The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"He endured, as seeing Him Who is invisible." Heb: 11. 27.

"Looking unto JESUS, the Author and Finisher of our faith: Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of GOD." Heb: 12. 2.

"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor: 4. 18.

## A Word of Introduction.

**A** *GAIN* are we privileged to send forth a testimony unto the **LORD**. These are materialistic days, and if any regard the **LORD** in their daily life they are esteemed mad! "What would happen if all were like you?" we are asked. Scripture gives no prophecy of such universal fellowship in seeking to please the **LORD**, but rather the reverse.

Just now, however, we would consider the underlying denial of **GOD**. Can the questioner say what would happen, without he assumes that **GOD** is as nothing! We are urged, it may be, to talk reasonably, and to ponder things as they are; but we would rejoice to live knowing the **LORD** is as He is, and therefore, that whereas unbelief is illogical and ruinous for a child of **GOD**, faith is reasonable and resultful for such. Hence we would speak of **CHRIST**, and of the words of truth, which were never more needed than they are **TO-DAY**!

**"A Great Door . . . is Opened, AND . . ."**

1 Cor: 16. 9.

**I**F the **LORD** encourages, we need not be surprised at difficulties. There is no cause for alarm. "**GOD** is faithful." The **LIVING GOD** will more than meet every problem, every emergency. Our

trials are overruled to cast us upon Him, to keep us from confidence in ourselves. It is delightful to have the opened door of the steward, as a comparison of Rev: 3. 7, 8 and Isa: 22 will suggest, and also the opened door for witness to an ungodly world. But what grace we need to use each unto His glory.

Paul, a servant of JESUS CHRIST, was not above his LORD. He found "many adversaries" at Ephesus. The rich and prosperous town was not turned to the SAVIOUR of worthless sinners. True, GOD worked in grace, but how many, like Demetrius the silversmith, saw, even as multitudes to-day, that the SPIRIT of CHRIST and the spirit of the world are ever in antagonism. Those who want what earth can give, in this present evil age (Gal. 1. 4) turn aside from the despised gospel. "Many adversaries:" some manifest, some hidden: some Jewish, some Gentile: some clever, some ignorant—but all united in one thing. They were against the LORD. The devil had, and has, many instruments. What a mercy to be contrasted instruments of our adorable LORD.

### Who Can Draw Near to God?

IN olden times GOD was pleased to have a tabernacle on earth. When any sought to approach His presence in their own way, as Nadab and Abihu, He judged severely. And the words of Num: 18. 4, 7 are striking, "a stranger shall not come nigh unto you—the stranger that cometh nigh shall be put to death." We little realize how glorious GOD is:—"glorious in holiness, fearful in praises, doing wonders."

In these days, life and incorruption have been brought to light through the gospel. Those who were strangers from the covenants of the promise have become near, in the blood of CHRIST. Believers out from all peoples, are no longer strangers and foreigners. It is, indeed, marvellous to have boldness to enter into the holiest by the blood of JESUS.

But is GOD less glorious? Nay, "all sinned and are coming short of the glory of GOD." He is still stainlessly holy, and will not excuse one sin nor one sinner. The gospel contains no compromise, but a wonderful and free salvation, because of a complete satisfaction of every demand of law.

Hence, though seated in heavenly places in CHRIST JESUS, we should be very humble, and serve with reverence and godly fear. We should have no confidence in the flesh, but much confidence in the LORD. Only as we appreciate the standing which grace has given, and live correspondingly, can we experience a spiritual drawing near. The words of John 3. 21 assert a general Divine principle:—"He that doeth truth cometh to the Light." Jas: 4. 8 is in a wondrous context. The drawing nigh to GOD cannot be with hands full of evil, cannot be while we overlook what dishonours Him. The HOLY

SPIRIT draws us away from this sin, and thus is there spiritual blessing, to the praise of the glory of the grace of our GOD and FATHER.

### "That Blessed Hope."

The Hope of the LORD'S Coming is set before His own, as their bright prospect, in their lifetime, throughout the present dispensation, and anything which tends to obscure it hinders well-pleasing service unto Him. 1 Thess: 4. 13-17.

Differences of those who bear the Name of CHRIST cannot be denied or ignored: their common existence, markedly in this connexion, should humble us, that in the SPIRIT of GOD, and without any confidence in the flesh—whether in our own opinions or another's—we may be brought to know and own and love the mind and will of the LORD.

1 Cor: 1. 10 is not a dead letter: the LORD is sufficient for His people's needs, as they count on Him, and not on history.

It is important we should realize the absolute authority of truth, and humbly seek to have "readiness of mind" for its acceptance, though we cannot assume that this entirely exists. Such expressions as "I am perfectly willing to yield to any Scripture evidence," may betoken pride.

"Our opinions" are worse than valueless, if they contradict any testimony of GOD. Not only will they hinder us now, but mislead others and cause real loss at the Judgment Seat of CHRIST. The spirit of debate is not spiritual: we must never excuse *obstinacy*: brotherly love tends to remove differences, and longs for love's correction of oneself, that GOD in ALL things may be glorified.

"A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15. 1). A wrong *manner* may do even more harm than wrong matter. "Let your speech be alway with grace." These thoughts need our spiritual realization in spiritual conversation, which the flesh will seek to turn to unspiritual controversy.

Tribulation is the portion of the LORD'S saved ones (John 16. 33, Acts 14. 22, 1 Thess: 3). There is nothing in the words "the great tribulation" to exclude saints of the present dispensation, nor to imply wrath, nor to suggest that those who do pass through it, and wash their robes, are saved by anything but unmerited and unmingled GRACE.

"GOD hath not appointed us to wrath" (1 Thess. 5. 9), but it is possible for present-day believers to be on the earth while He is manifesting His displeasure against *others* in various ways (1 Thess. 2. 16, Luke 21. 22, 23, 24, Luke 14. 16-24, Heb. 10. 27).

Nevertheless, in the wondrous wisdom of GOD, two definite Words for GOD'S wrath (*θυμος* and *ὀργη*) are limited, in the Revelation, to a period after the Tribulation (*θυμος*, 14. 10, 19; 15. 1, 7; 16. 1, 19; 19. 15, *ὀργη*, 6. 16, 17; 11. 18; 14. 10; 16. 19; 19. 15), as if to suggest that the tribulation is not *the* period of His wrath, but rather of Satan's indignation (12. 12).

In the fifth unsealing (Rev: 6) we find a definite reference to a time of tribulation on earth, and *GOD is not yet avenging*. The saints are still under the altar, not yet raised (cf. 6. 9 and 20. 4) nor are believers viewed as *personally* in glory *anywhere in the Book*, till *after* this (7. 9 is plainly *after* 6. 11).

If any should say, "You look for events and signs, not for CHRIST," we plead with them not to judge our heart-attitude, nor to bring down the heavenly hope to the level of mental logic, reminding them, that such an "argument" would not only have deprived one of the apostles of the blessed Hope, and for years, since he was to become old (John 21. 18, 19), but acted seriously as to his testimony in this matter, and the confidence of any acquainted with the Divine appointment for him. Nor can we forget such words as Acts 9. 15, 16, 23. 11. Did they prevent the true and spiritual emphasis of the LORD'S NEAR Coming?

### Boasting Shut Out.

Rom: 3. 27.

ANY theory of salvation which does not exclude boasting is only a theory. GOD'S way of mercy glorifies *Himself* alone. We dare not exalt any *man*. Man is an utter failure. "The law of faith" is beautifully and holily stern, and unbending, upon this matter. *Boasting is a denial of grace*, and though saved ones sometimes show pride, their pride is a *verbal* rejection of what GOD has done. It is a wondrous privilege to realize that He does not hold us to the consequences of our words in such a connexion, but often we have a painful "howbeit," because we have spoken unadvisedly with our lips which should have glorified Him.

Our title is, both as to doctrine and practice, of the greatest importance. Test doctrine by it, and consider practical growth in grace by the light of this Divine utterance. Alas, if the doctrine and practice differ, there is a GOD-dishonouring failure. Those who preach free grace should live free grace, in the power of the HOLY

### How To Speak.

"LET your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4. 6). The great aim of life should not be talk. Publicity should not be the attraction. To please GOD is our privilege, and everything else is a failure.

In conversation among those we often meet, and among those we rarely meet, it is our privilege to honour our Heavenly FATHER. We should never be anti-spiritual, never excuse being unspiritual. Grace has delivered us from the law of sin and death, that we may serve the LORD even in *details*. Little things belong to Him. Moments are His. And the members of our bodies should be instruments, and weapons, of righteousness. James 3 is very solemn.

"Grace" was poured over *His* lips (Ps. 45. 2, Prov. 22. 11), and we are to follow *Him*. Moreover, the word may imply "gratitude," and, in the power of the HOLY SPIRIT, we should ever avoid the SIN of grumbling. But grace is NOT mere affability. There must be a true seasoning with *salt*. Honey was NOT permitted in the offerings: salt was EVER present. But if the *food* be made too salt, (and the reference in Col: 4 to a meal is *most* helpful, see Prov: 10. 21) there will be a hindrance! Surely we need the LORD'S own fellowship, nor will this be withholden. How vast are our privileges!

### The Teaching of God in 2 Thess: 3. 14.

"HAVE no company with him": concerning whom does the LORD command thus? The language is forcible,\* but it has a *context*. The *object* is set forth "That he may be ashamed."† And an accompaniment of heart-attitude is clear:—"Yet count him *not* AS AN ENEMY (negative), but admonish AS A BROTHER" (positive). Hence these commands are NOT concerning the believer's separation from the *world*, NOR as to those who, though they were once named "brethren," have been rightly put out from Christian fellowship (1 Cor. 5. 11). 1 Cor: 5 (in verses 9 and 11) contains the only other use of this word, almost the same as that found in Hos: 7. 8 (Sept):—"Ephraim, he hath *mixed himself* among the people."

Every sin contains within it the seed of death, and consequently the germ of exclusion. It is a mercy that GOD prevents His own children from *finishing* that which grieves Him (Jas. 1. 15). All sin should be hated, even as Israel were bidden to have no leaven *seen* with them. We cannot be too concerned as to that which grieves the SPIRIT of GOD.

The primary reference in 2 Thess: 3. 14 may have been to one walking "disorderly" (11) with respect to laziness. He was a busy-

\* Lit: "do not be mixed up with" or "do not mix yourselves up with."

† Lit: "turning": "that he may be ashamed" is "that he may have been turned in."

body. Apparently the teaching in Thessalonica that a secret Coming of CHRIST had taken place was producing this evil fruit. But the words of Scripture always deal with much more than we might expect. Hence the word "such" in verse 12, and "if any man" are comprehensive. Whenever there is a setting aside of GOD'S words, there must be wholesome discipline *with a view* to restoration, and there is *not* the added thought of 1 Cor: 5. 11 "NOT to keep company . . . NOR TO EAT with such an one." There we have the climax of exclusion, not so here. The suggestion is that the LORD grants repentance, through a godly illustration of the principle of Lev: 19. 17 "Thou shalt not hate thy brother, in thine heart : thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him" (see verses 16 and 18). Hence the beautiful addition "The LORD of peace Himself give you peace always by all means."

### The Living God.

Salvation is linked with the knowledge of the Living GOD,  
Acts 14. 15, 1 Thess. 1. 9.

Our fellowship and worship are in holy realization of the Living GOD, 2 Cor. 6. 16, 1 Tim. 3. 15, Heb. 12. 22.

Our difficulties are met by the same glorious power. 1 Tim. 4. 10.  
Hence the warning of Heb. 3. 12.

How awful the thought of Heb. 10. 31.

A concordance of above, and other passages may help :—

The SON† of the Living GOD, Matt. 16. 16.

The SPIRIT of the Living GOD. 2 Cor. 3. 3.

Those linked with CHRIST are made sons of the Living GOD,  
Rom. 9. 26.

Temple of the Living GOD, 2 Cor. 6. 16.

Church of the Living GOD. 1 Tim. 3. 15.

City of the Living GOD, Heb. 12. 22.

To serve the Living GOD, 1 Thess. 1. 9, Heb. 9. 14.

We trust in the Living GOD, 1 Tim. 4. 10.

An evil heart departing from the Living GOD, Heb. 3. 12.

The seal of the Living GOD, Rev. 7. 2.

It is a fearful thing to fall into the hands of the Living GOD,  
Heb. 10. 31.

Similar Names :—

The Living FATHER, John 6. 57.

The Living BREAD, John 6. 51, see 4. 10, 11.

A Living STONE, 1 Pet. 2. 4, hence verse 5.

Well may the LORD'S people rejoice, all because of a new and living Way into the very presence of GOD, Heb. 10. 20.

† Note emphasized article, contrast Rom: 9. 26. Somewhat remarkably the article is often omitted before "Living God," to emphasize His *characteristic*. The language and the context in such a case prove there can be no other. Hence the article is *not needed*.

## Otherwise Grace is No More Grace.

Rom. 11. 6.

Is *mercy* a reality? Is it true that GOD has no reason outside Himself, and His own love for our salvation? If the answer be "yes," as it surely must be from all humble believers, we must realize the right of election. "Oh," say some, "*that* is not fair." Such opposition assumes *merit* in the ruined sinner. Has not GOD a perfect right to do that which He wills with His *own* free bounty? If *my* salvation, in wondrous grace, necessitates that another must have the same "opportunity," the sovereignty of GOD is *denied*, and He is no longer acknowledged as absolutely unconstrained. This thought is solemn. Can GOD be bound by anything except His own truth? Can He be limited as men are limited? Our hearts shrink from such a thought. There was *no* necessity for GOD'S grace to us. It was only in mercy that He provided everything for our present and final acceptance before Himself. Oh how wondrous is His lovingkindness.

The verse quoted above from Rom: 11 attacks human theories which set aside "Grace," in another slightly different way. If there be anything in the saved one before he is quickened which is well-pleasing to GOD, in the sphere of His righteousness, "dead works" are not so repulsive after all, and repentance from them is unsatisfactory (Heb. 6. 1). Let our pride be laid low at once. Why are we children of GOD? Why are we now believing? Did we do anything first? What was it? Oh how hateful the very suggestion should be.

But salvation by grace has a train of precious inferences. Redeemed by the blood of CHRIST, His people are in Him for ever. Their obedience is not merely an earthly effort, but an expression of a new life. Thus praise and holiness are shut in and boasting is shut out. May it be our joy to acknowledge this, to the praise of the glory of GOD'S grace.

### A Companion of Those Fearing the Lord.

WE are often known by our friends. It is written of some that "being let go, they went to their own company" (Acts 4. 23). The psalmist's declaration in Ps: 119. 63 aptly follows verses 61, 62. We should not go in with dissemblers (Ps. 26. 4). The LORD JESUS has said, "Ye are My friends, if ye do whatsoever I command you" (John 15. 14). How can we enjoy His friendship if we go our own way? How can we, if enjoying His friendship, delight as to that wherein He does not delight. Only our LORD'S friends should be ours. Mal: 3 reveals two companies. Of the second, the HOLY SPIRIT saith, "They that feared the LORD spake often *one to another*." We think of Heb: 10. 25, "Not forsaking the assembling of yourselves together." But who are "yourselves?" There is no Scripture which allows carelessness in this matter. We

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are told to come out from some, and to be separated from them, and not touch the unclean thing. Then shall we have the privileges linked with the family of which 2 Cor: 6. 17 speaks, and shall end with Ps: 66. 16.

### MATTHEW 25. 1-13.

**YES**, they were all *virgins*, all apparently; we should say—separate from the world. They all had lamps (*suggesting* preparation, devotion and a knowledge of earth's darkness), and all seemed to believe in and long for the Coming of the Bridegroom. Moreover, to the eyes of men, all *acted* on this belief, when they *went out* because of Him. But, alas, some had

#### NO OIL.

Such, though they looked in earnest, and though they had good companions, and though they had lost and suffered much, were definitely and unalterably shut out from the Marriage Supper.

#### SO IS IT NOW,

in measure: many may *look* like Christians, who are not, having never been born from above. The delusion of imagining oneself saved, while yet far off, is especially easy in a religious land. Are you among the **DECEIVED**? What are your evidences of life—of a *new creation*, as 2 Cor: 5. 17 puts it? Beware, beware, dear reader "Be not deceived." A personal knowledge of **CHRIST**, shown in personal spiritual obedience, must be the emphasized proof that one is truly "in **CHRIST JESUS**."

### Hymn for Believers.

We praise Thee, O our gracious God,  
That we are saved through poured-out blood,  
Made nigh to Thee, for ever blest,  
Since on Christ's finished work we rest.

We praise Thee for such wondrous love,  
That brought our Saviour from *above*,  
For all in Him we now possess,—  
How vast Thy grace, and righteousness.

We praise Thee, Christ will never lose  
Those saved by grace, whom Thou  
didst choose,

We bless Thee that the choice Divine  
Was all of Thee, and Thy design.

We praise Thee we shall never die,  
But dwell with Christ our Lord on high,

We bless Thee for eternal joy,  
Which sin shall nevermore destroy.

We praise Thee for Thy sovereign grace,  
For Him, our Sure and Hiding Place,  
We bless Thee, O our God, on high,  
For Him Who laid His glory by.

We praise Thee for Thy constant care,  
And for the privilege of prayer,  
We bless Thee for the Scriptures too,  
And praise Thee for that Day in view.

We praise Thee Thou wilt undertake,  
And never more Thine own forsake,  
But every moment keep and bless  
Through Christ the Lord, our Righteousness.

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"**CHRIST JESUS**, Who of **GOD** is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption: that, according as it is written, he that glorieth, let him glory in the **LORD**," 1 Cor: 1. 30, 31.

### A Word of Introduction.

*THE privilege of "knowing GOD" seemed a VERY great one, to His servant (Gal. 4. 9, cf. Jer. 9. 24), and it is! Who can over-estimate this? Who can over-value ANY of His blessings? Among them would we quickly count the gift of His truth to guide His children in this world's maze. But it is in HIS light we see light (Ps. 36. 9). It is so easy to take a wrong step, so natural to walk in the paths of human wisdom, Some would never change from old traditions, others ever want something newer (Acts 17. 21). We turn aside from both, to the precious unchanging Words of the Living GOD, in which there is always a fulness of suitable teaching, in which there is His gracious unveiling of His will for His blood-bought people, applied by the HOLY SPIRIT to our hearts and consciences.*

### "On Whose Side?" Thoughts on a Profane Question.

**A**T such a time as this, a time of international strife and agony, those who know not the **LORD** oft-times dare make the solemn struggle an argument against HIM. The child of **GOD** while seeking to be kept in peace of heart, even though the earth be removed (Isa. 26. 3, Ps. 46. 2) is found in this evil world, and hears the

solemnizing talk of those who even triflingly despise salvation. He need not listen to this, he is not called to be a debater, and nothing should attract him from spirituality of manner, thought and conversation. Often it is well to say little, very little, about the changing and passing things of earth, and to speak of the LORD JESUS, or be silent and prayerful. So may we put to silence the foolish men.

Yet is well that the young believer should be personally fortified, by the power of the HOLY SPIRIT, against the insinuations of those who assume GOD *cannot* interfere, because He *does not* intervene. We only know parts of His ways (Job 26. 14), yet the very Scriptures which men ignore largely explain *why* GOD waits in silence (Ps. 50. 3, 21, 115. 15b, see Hos: 5. 15), and when and how He will arise to judgment. The difficulty of the sceptic is only more *manifest* now. From the time of Adam's *sin* there has been ruin, there has been trouble. Sin is an awful factor in earth's problems. GOD has not made men machines, but accountable, and what they sow they reap. Hence, directly and indirectly, there comes all—not only one phase of—the world's agony. And yet the majority do not turn unto Him (Amos 4. 6) and so the repeated words of Isa. 9. 12, 17, 21 are to be illustrated, when transgressors come to the full,—but the LORD alone shall be exalted in that Day (Isa. 2. 17).

A very subtle form of hatred to GOD is shown in the mockery of multitudes at prayer. They refer to those on "both sides," and say such are alike praying to "to the same GOD" for victory. He cannot answer both: therefore it is wrongly inferred true prayer is vain. But the fact that not very many can *really* pray, as new creatures "in CHRIST JESUS," is overlooked. The natural man receiveth not this revelation of the SPIRIT of GOD. And, secondly, the character of prayer itself is not understood. Prayer is in, and for, *the will of GOD*. Even if I am robbed, I should not boldly ask for the recovery of my goods, but for the will of the LORD, whatsoever it be, and my learning of lessons from His permission of this trouble and loss. (Notice Lev: 10. 3, Deut: 3. 26, Acts 21. 14). To the man of earth, this is mysterious. The believer naturally, and rightly, seeks the peace of the land where he is, but, whether for individual and collective advantages, he must gladly acknowledge GOD'S sovereign will, whatever it is, however painful it is. GOD has a purpose behind, and beyond, and above, earth's tangle. The heavens do rule."

Moreover, who can say that many devastations have not been held back, with the awful circumstances of war, even for non-combatant aged and infirm ones, and infants (see Jon: 4. 11), throughout the earth! The dismal gloom might have been yet greater! To say *otherwise* is a mere assumption. "Oh," replies one, "you assume the power of prayer." Nay, we know it, but we do not ask you even to assume; just refrain from assuming the opposite. YOU started the attack on supplication unto GOD! Do not mock at the resting of His people, which you can neither dispose nor overturn.

Joshua 5. 13 came before me as a ground work for these meditations. Joshua at once inferred that that the warrior seen was on

one side *or* the other. He had to be brought down to realize the greatness of the LORD *above* the things of the world. To the "Art Thou for us, or for our adversaries?"—the answer was given "Nay; but as CAPTAIN of the host of the LORD am I now come." Here we have a view of the LORD JESUS, which is most humbling. We live in a dispensation different from that of Joshua, but the helpful thoughts remain:—

(a) GOD works out His purposes, unseen by man.

(b) *Our* position is worship, "Loose thy shoe from off thy foot."

With regard to these inferences, it is well to notice how even in that dispensation GOD preserved Israel *through* obedience, not through human might, whatever was appointed. Not a blow was struck to lay low Jericho. The CAPTAIN of the host of the LORD was stronger than men and munitions. Moreover, He, Who was above *every* human standpoint, allowed chosen, yet disobedient, Israel a defeat at Ai. To level the LORD of hosts to taking *sides* is effrontery. In His providence He can and does work, but He is *above* men. In the days of Joshua, He had *one* earthly nation, yet He could not be dragged down to follow the lead of men. Israel were, soon after, often sold into the hands of *enemies*. And now the problem is greater, for the *minority* of His true people can be found out of all nations. He has prophesied certain events, and, in accord with these, we may look for the triumph of the kingdoms which will compose the revived power of which Dan: 2 speaks, and in which England will be found. But, alas, we cannot say that Scripture promises even here a national repentance. The end of the successful nations is NOT marked out as devotion to GOD. The believer prays earnestly for those in authority, recognizing that GOD has ordained such. He is more than loyal, but he cannot hide his eyes from the prospect even for this long-privileged land.

The prospect of "success" in itself may seem to many ideal, and some will *therefore* acquiesce in the prophecy, but what if the success be proud, and the thought be "we are strong," and the climax be an overflow of pleasure and business, to drown men in destruction and perdition? Thanks be unto GOD, there are *His* people now, and will be then, and He is *STILL* saving sinners, but the majority will not turn unto the LORD in this evil age (Gal. 1. 4). He, Who is glorious in holiness, meanwhile, is accomplishing that which will yet glorify Him, and we would be conscious that His mighty hand shall not fail, His loving care shall not be removed, His words and works of warning shall not return unto Him void. How trustful can the believer be amidst all which would otherwise distract. What a mercy it is to have Scripture applied in the power of the Personal HOLY SPIRIT. May this be our daily, our present, our humbling and quieting experience, unto the praise and honour of our gracious and glorious GOD.

Believers' Meeting Rooms:—61, Upton Lane, Forest Gate, E. 43a, The Broadway, Waltham Green, London, S.W. Also "Rosemound," Bede Burn Rd, Jarrow-on-Tyne.

## **"But now, without Law, the Righteousness of God hath been manifested."**

Rom: 3. 21.

THE above words are often in the minds of many of GOD'S dear people. The tone of triumph is peculiarly encouraging. How we should *rejoice* in our dispensational, and in our eternal privileges. It is not enough to know *about* the Truth. The believer's continual need is a spiritual and continual acquaintance with Him Who is the Truth, in such a way that holy concern for His glory, holy praise, and holy joyfulness, will be increasingly evident, and He will be honoured thereby.

The connective word "but" implies a contrast, and a similar thought is wrapped up in the emphatic "now." The precious *unveiling* of righteousness was not always granted. The people of GOD before CHRIST came were often perplexed, for though their transgressions were passed over (Rom. 3. 25 marg:), a necessary incompleteness remained in *types*. Hence they were all their life-time subject to servitude (Heb. 2. 15). "But now," life and incorruption have been brought to light by the gospel (2 Tim. 1. 10) and saved ones can rejoice in the realization of eternal security by an absolutely finished and perfect work.

The term "*Righteousness of GOD*" (containing no article, that the character of this glorious blessing may be emphasized the more) is often found in Scripture. It is not simply GOD'S intrinsic and governmental righteousness, for we are told that it is "*into all those who have faith*" (Rom. 3. 22, Phil. 3. 9), and that such are made the "*righteousness of GOD*" in the LORD JESUS (2 Cor: 5. 21)! The earlier portion of GOD'S book *witnesses* to this, although the *unveiling* was not then granted. For example we read "Surely shall one say, *In the LORD have I righteousness and strength.*" Such a testimony has *now* been explained. What then is this precious blessing, this amazing privilege? Law is not dishonoured (Rom. 3. 31, Isa. 42. 21), but nevertheless, guilty ones are declared righteous, and all in absolute and sovereign grace. "Being made righteous freely by His grace" is the definite statement of the HOLY SPIRIT. What *can* this righteousness be?

It is evidently GOD'S way of salvation in the *gospel* (Rom. 1. 16, 17) by the perfect merits of His dear SON, which become His people's, in a spiritual union with Himself, *IN* Himself,—on what we may call "resurrection ground" (2 Cor. 5. 21). His work has perfectly satisfied all law's demands, hence the language of 2 Pet: 1. 1. He caused a righteousness (Isa. 53. 11). He said "I delight to do Thy will, O My GOD," and these words were the utterance of Him Who was the Truth (John 14. 6). Indeed, we may almost see a name of CHRIST in Rom: 10. 3, 4.—"They have not submitted themselves unto the *RIGHTEOUSNESS OF GOD*, for CHRIST is Law's End into righteousness." Ps: 22. 31, 24. 5, Isa: 61. 10, 64. 5 may be among the passages to which the apostle alludes when He says

"Being witnessed by . . . the *prophets*," as well as by the *law*, in which latter the *typical* suggestions are very clear (e.g. Gen. 3. 21). Yes, "GOD imputeth righteousness without works" (Rom. 4. 6), because of the finished work of the LORD JESUS CHRIST. Ps: 24. 5 with 133. 3 is very beautiful: He was raised again because of our "righteousness" (Rom. 4. 25). Hence there is no bare pardon. We are beyond *possibilities* nor can there be merely temporary or partial mercy. Everything is certain, settled and complete, and everlasting. If we have really been brought to believe in the Name of the LORD JESUS, if we have been truly quickened, eternal life is *rightly* and unalterably ours, else CHRIST would lose and fail. Nothing of GOD'S righteous law is damaged in this gift. Everything of GOD is honoured (Rom. 3. 31) yet the lawless are blessed with all spiritual blessings, because *in CHRIST JESUS Himself*. Law cannot touch them there!

The same holy and precious gospel testifies our natural *unrighteousness*. Surely this is *part* of the thought. 'Tis the righteousness of GOD unveiled; and MAN is altogether laid low. Let US therefore, make manifest, with loving humility, what GOD has made manifest, for it is only by mercy that we ourselves are not under judgment now! Let us own human depravity. Let us boldly declare what GOD Himself has declared, and, ascribing all glory to Him, remember that though our full acceptance is "not of works," yet GOD has before prepared good works, that we should *walk in this sphere*.

It has been written, in the power of the same HOLY SPIRIT, Who enables obedience to-day, "This is a faithful saying, and these things I will that thou affirm constantly, that they which *have believed in GOD* might be careful to *maintain good works*. These things are good and profitable unto men" (Tit. 3. 8). Oh that such words may sink deeply into our affections, for all truth should be precious to the redeemed of the LORD, as they await the Coming of Him Whom their souls love.

## **The Value of Godly Accuracy.**

THE believer is a marked man. He either adorns or disgraces the doctrine of GOD. Those who do not see his LORD judge of the LORD by him. Hence a peculiar call to walk *circumspectly* (Eph: 5. 15). There is a real need for accuracy as to teaching and practice alike. Not that orthodox teaching, and a dread of certain wrong *actions* will suffice. Nothing can take the place of an attitude of spiritual devotedness. We should seek after *all the things* which glorify Him, but only in relation to Himself can we seek aright. Our accuracy should be the expression of personal communion with GOD. The HOLY SPIRIT still indwells, and He leads those who have a heart-desire for this self-denying privilege. May we not be too self-exalting to know His guidance!

Accuracy in belief has been mentioned, and this includes accuracy of language. We should not speak confusingly of the work of the FATHER and of the SON in redemption. The FATHER loved and gave, the SON of GOD loved and *died*. Nor should we imply that the ungodly can give their ruined hearts to a holy GOD,—grace is from Him, the sinner's works and merits are nothing. It is the SPIRIT That quickeneth. We love because He loved. Any wording which tends to strengthen the idea that salvation begins with the creature is a serious attack on GOD'S sovereignty and GOD'S glory. He is so often belittled. Shall we not be more concerned to magnify Him and to remember Rom: 11. 33-36?

Accuracy in other ways is likewise to His honour. We should avoid the human love of exaggeration. Ours should be the "yea, yea," and not even extravagant use of inappropriate adjectives should be excused. Our arrangements, though qualified by the precious thought "if the LORD will," should be more reliable than those of the ungodly. Our business details should be marked by order, and fullest honesty. An employer's time should not be stolen because others act in this manner. We should not characterize goods in a way that pleases men, on the understanding that a large percentage must be taken off the praise awarded. Christian truthfulness is sacred, and far-reaching. A man of *the Word* should be a man of his word. If we learn the Scriptures, or either language used by GOD, with a view to His glory in the deeper knowledge thereof, our work should not be careless and slovenly. There should be a holy diligence. Oh that we may trust GOD more with our memories, for the whole being should be a living sacrifice, and Phil: 4. 6 shows the comprehensiveness of prayer.

Need I say these are only a *few* ways in which accuracy should be prayerfully emphasized? The tiny things of daily life, met in the power of the HOLY SPIRIT, bring most blessing, and these are most closely noticed. And, in any case and condition, we serve the LORD CHRIST, and are expected to be spiritual in our unseen actions as well as in those which are manifest. Just as the one whose speech is *ALWAY* with grace may claim the promise to know how to *answer*, so any who, by grace, please GOD in secret will exalt Him in public. We often prepare actions before others, but the real preparation is the whole life, and it is a privilege and responsibility for believers to glorify GOD in the *WHOLE*. Oh that this may be our experience of the enabling of the HOLY SPIRIT, and that we may grow thus quickly, and that "little" sins may seem, as they really are, large and hateful to us, because an abomination before our Heavenly FATHER, Whom, by grace, we love with a heavenly love.

Does some one say "This will bring legalism into my life?" There is an equal danger of lawlessness. If *accuracy* is sought for its own sake, and with our eyes on *things* instead of on Himself, there will be failure. But *possible* sin should never drive us from appointed obedience, rather should we seek the grace of our GOD for victory, even over that fleshly attempt to hinder godliness by calling

it, and seeking to make it "LEGALITY." Satan's devices are many, the flesh is subtle, but the LORD Himself is equal to every emergency, and every need should be viewed as His invitation to count more fully on *Himself*.

### The Book of Jonah.

**B**RIEF, but full. Historical (Matt. 12. 39-41) AND typical. GOD'S sovereignty and power over all, His mode of government *before* the personal reign of CHRIST, His hatred of sin, even in His people, His forbearance, His use of means—are all set forth.

Four aspects of "prayer" are striking:—The Gentile mariners and Nineveh's throngs acknowledge Him as GOD (hence animals included, mark—after this—4. 11). Contrast Jonah's prayer as a child of GOD in 2, and also his sinful words in 4.

The overruling is beautiful, to show the LORD JESUS, in antithesis, bearing the sins of others (wrath removed 1. 15), then raised, and in resurrection proclaimed more fully to Gentiles (1 Tim. 3. 16) Jonah was first a prophet of Galilee (2 Kings 14. 25).

Also we see Israel, disobedient, and laid low, but yet to serve the LORD in the third day (Hos. 6. 2), among the heathen (Isa. 66. 19). Notice meaning of *names*.

### The Eternal God.

**I**T is our joy to rest upon the Eternal GOD. Circumstances may alter, trusted friends may pass from this changing world, but GOD abides. He is eternal, and eternal in His love and care. We do not look to man, but unto Him. Eternity is very real, but GOD will not, in any wise, be removed from His sovereign glory in the ages to come. For ever and for ever, His saved people will be saved.

How restful and quiet His redeemed should be in view of such power, all on their behalf. No creature deals with us so freely from his limited resources, as the altogether Glorious GOD from His unlimited fulness. We can count on GOD in every emergency, if we are His, and walking with Him. What is man? And, hence, what is the opposition of man? What is our weakness with regard to His strength? It is our privilege to consider our own body now dead, as it were (for this seems the true translation of Rom: 4. 19: a copyist appears to have been surprised at faith, and inserted the word "not") and then against hope to hope, and to judge ourselves, but not to doubt Him.

These meditations may cheer forward some tried saint, and it is our heart's desire that all these pages may be used to help such. For mental knowledge of Scripture, and orthodox accuracy, are in vain, unless there be a living acquaintance with GOD, and a growth in living communion with Him.



## The Everlasting Arms.

OUR gracious GOD will not let His people fall. The message of Deut: 33. 27 is not only a death-bed comfort. It is a present reality, in its spiritual application, for it would be unlike the LORD to vary in His love. The words are plain, "I am the LORD, I change not." He rests in His love, and we may well be kept from sinful anxiety. It is right to doubt ourselves, but never to doubt Him. The message of Deut: 33. 3 is forceful "Yea, He loved the people; all His saints are in His hand." We call to mind John 10. 28, 29. And what is the added inference of responding love—"They sat down at His feet." We think of Luke 8. 35 "They . . found the man, out of whom the demons were departed, sitting at the feet of JESUS, clothed and in his right mind." "Mary . . sat at JESUS' feet, and heard His Word" (Luke 10. 39). Here is the place of humility, instruction, power.

## The Privilege of Service.

WHO can rightly estimate the privilege of pleasing the LORD Himself? It is wonderful that we, by nature so small, by practice so wicked, before we were born again, and, by grace, still so dependent, should be permitted to glorify Him, and to do His precious will. The tiniest act is not menial, if done unto Him. There is a dignity in everything that is wrought in the Name of the LORD JESUS. Now that our bonds have been loosed, let us REJOICE to be the LORD'S servants, aye bondservants, with a holy devotedness, never desiring a holiday from this wondrous occupation, till He shall come. How blessed to be delivered in measure FROM THE TYRANNY OF SELF, but oh that we may know this victory over the flesh more and more, that our GOD and FATHER may be glorified, as we manifestly live by the HOLY SPIRIT'S power.

Cleverness is not the object of a *believer*: but if any who love the LORD desire help—spiritually—in the languages He used in the verbally inspired Scriptures, we shall be glad to hear from them, and to help, unto His glory.

### Hebrew Alphabet.

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת .ך ם ן ף ץ  
ts p n m c .t s sh r k ts p \* s n m l s c y t kh z v h d g b, v \*  
Finals. \* Varying according to vowel points. § Hard.

### Greek Alphabet.

Capitals. Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω  
Small. α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ ς τ υ φ χ ψ ω  
English. a b g d e z ē t h i k l m n x o p r s t u p h c h p s o

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# The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"In that night did GOD appear unto Solomon, and said unto him, Ask what I shall give thee." 2 Chr: 1. 7.

"If any of you lack wisdom, let him ask of GOD, That giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

Jas: 1. 5, 6.

## A Word of Introduction.

UNTO our Heavenly FATHER would we give ALL the glory. Have we spiritual life? Have we a wish to tell of His love? Have we health and strength? Have we opportunity to print and circulate? He has supplied, and still supplies, every need, and causes all that is well-pleasing unto Him (Jas. 1. 17). If, therefore, you are helped through these pages, give praise unto HIM. But if there are errors, the fault is ours. There is no dishonour to Him.

So would we send this messenger forth, with praise and with prayer, and looking up for all continued grace, and help and enabling, "to the praise of the glory of His grace" (Eph. 1. 6).

## "A Poor, Wise Man" Eccl. 9. 15.

THE language of Scripture is uniquely forceful, and ever applicable. The Book of Proverbs is plain-spoken against sin, and its brevity and holy irony should never be overlooked. Ecclesiastes, though written definitely from the standpoint of "under the sun," records, by Divine inspiration, the feelings and experiences of one who was, indeed, advantaged with all earthly prosperity. If he found earth unsatisfying, how can any one hope to meet his heart-need therein? Truly the language of despondency affords a back-

ground for earnest emphasis on the LORD JESUS, and His wondrous salvation. Those who receive out of His fulness and according to His fulness, shall never thirst.

Further, Ecclesiastes makes evident that, even from the standpoint of "under the sun," "wisdom excelleth folly, as far as light excelleth darkness" (Eccl. 2. 13). It is vain to look at things superficially, yet how commonly is this done. Many a verse in this humbling book has what we may call a "much more" aspect, from the holy standpoint of "above the sun." To the LORD'S people Eccl. 9. 15-18 may not only suggest what the LORD JESUS would have been to Israel (cf. 7. 28), but the general principle, which Scripture emphasizes, that believers are more valuable than all else. Gen: 18. 23-33 reveals this. GOD often spares a land, or a city for His elect who are therein. It will be an evil day for Judæa, and for rebuilt Babylon, when children of God are urged to flee thence (Matt. 24. 16-21, Rev. 18. 4). The LORD Who gave Egypt for the ransom of His own, and gave Ethiopia and Seba (Isa. 43. 3) is still the Same—i.e. He will, by no means, allow His people to be forgotten. They are often tried and chastened for their spiritual profit, but His constant love and care are very real, and we would rest and rejoice therein.

"The fear of the LORD is the beginning of wisdom," but this is not esteemed as of commercial or military value. The plans of this age are extolled. Strength and money are highly esteemed. The poor wise man is not "remembered" (15). "Wisdom is better than strength, nevertheless the poor man's wisdom is despised, and his words are not heard" (16). "One sinner destroyeth much good" (18): the internal enemies of a country are those who blaspheme the GOD of heaven, who put their confidence in themselves, and who, as Nebuchadnezzar and Belshazzar, speak proudly. Let not such persist in their mockery of the LORD'S people, for He has not forgotten His pledge in Psalm 12. Unvalued, uncounted, unacknowledged, the praying believers of a land are often its protection, for in Him they find their protection (Ps. 9. 13), and pray for those who scorn to pray themselves, and who indeed, have no "right of way" into the holy presence of GOD. Oh that some may consider, in this time of national, and international, stress and strife, the reality of GOD, yea, as poor, guilty sinners find in Him a personal SAVIOUR and LORD, even though the aggregate of men, composing a nation, heed not GOD'S call, (see Isa: 22. 12, Mic: 6. 9, a strikingly emphatic passage in connexion with Eccl. 9), but solemnly illustrate His description of Israel in Amos 4, cf. Hos: 7. 10. May the words of warning sound in many hearts, "Yet have ye not returned unto Me, saith the LORD."

## Our Only Relationship to the Court of the Lord's House.

WE have before pondered, by GOD'S grace, Scriptural reasons for avoiding expressions which imply that believers are NOW bidden to enter into GOD'S courts with praise. Such beautiful language fitted, and will fit, Israel's EARTHLY calling. On the Day of Atonement there was first the bullock for the HOUSEHOLD, then the goat for the NATION, and we would not forget HOW near we are brought to our Heavenly FATHER in the present time. Rev: 11. 1, 2 must be suggestive to a believing heart, quietly meditating upon it. We are partakers of the HEAVENLY calling (Heb. 3. 1). I do not mean that Jews and Gentiles ARE being saved in different ways. GOD is NOT dealing with Israel nationally. The one gospel is to men of ALL races and classes. Nor would I suggest a final and eternal distinction. Surely salvation is "in CHRIST," and there must be living union with Himself. Hence it is written in Eph: 1. 10 that the FATHER will head up (lit.) all thing in CHRIST: not, be it noticed, the things UNDER the earth—there is no universalism. These thoughts may be used to guard against many misinterpretations. The *dispensational* position of believers is now before us.

How often is one helped by the epistle to Hebrews who of old trusted in CHRIST. The message of Heb: 13. 11, is clear in connexion with the Day of Atonement (Lev. 16. 27, 28), but I have been much impressed by the allusion to Leviticus 4 as well. There we have FOUR sin-offerings, but only in TWO cases was the blood taken into the holy place (6, 18). This fact, with Lev: 6. 30, may help to show the precious fulness of Heb: 13. 10. And what were the sin offerings thus marked out, for only in those cases do we read of the burning without the camp (14, 21), and, therefore, only in those cases does Heb: 13. 12 apply! They were for a PRIEST, or for the whole CONGREGATION. Have we not here a reference to the saints of the present day, individually and collectively? The UNITED aspect may also include Israel's elect who are to be blest, for we are in the new covenant *in advance*, and would not forget them. But the twofold division of the Day of Atonement is found in Lev: 4, only there are two examples in each case. Israel pictured by the ruler (with an earthly position), and the "people of the land" (verse 27 margin), have no parallel with "outside" the camp in that day. They WILL be GOD'S camp. The *order* too is deeply suggestive. The priest and assembly, as the bullock in Lev: 16, are FIRST.

And what is the HOLY SPIRIT bringing in front of us? Surely that CHRIST has once died in the court (Rev: 11. 2 with Luke 19. 33—the place of His legal, albeit unlawful, condemnation), and has been accepted by GOD as the well-pleasing Sacrifice (welcomed in heaven itself), but has also remained the One rejected "out" from Israel's state (Matt. 21. 39, in three gospels there is a similar emphasis), and so is the dishonoured One of earth—even of a

religious world—to this day. Sad illustrations of Matt: 23. 29 in no wise alter the fact. 1 Peter 2. 4 is not merely "disallowed of *Israel*;" Herod and Pilate, as well as the chief men of the favoured nation, set at nought the LORD of glory, and *Christendom* is *Babylon's legal heir*.

Hence WE, His people, have two positions. The disciple is not above his MASTER. We are made to sit together in heavenly places (Eph. 2. 6), and, therefore, having boldness, may draw near (Heb. 10. 20, 21). The two "rooms" of the house are one, because of the rent veil (Eph. 2. 14, omit italics). Our worship is NOT in the court. "Public worship" does not belong to the present dispensation. Mark, in this connexion, the stress on "houses" with regard to "the breaking of the bread" even in Acts. The food of Heb: 13. 11 is to be eaten in an holy place (Lev. 6. 26: the COURT was then such, but now it is cast out). Hence there is no mention of court-worship for children of GOD in Hebrews 13. As to earth, we must be outside the camp, which was the residential, and social counterpart of the court, where the *nation* worshipped. WE have no governmental position, no continuing city, no identification with man's religion. We must be willing to be esteemed the offscouring of all things (1 Cor. 4. 9-13), as lepers, rejected by those who belong to this age. Are we thus willing?

But have we nothing in the camp? I would suggest the thought that we have only that which presents A CONTRAST WITH HUMAN IDEALS. Our sacrifice, being one of prayer and praise, belongs to the golden altar, inside, before the LORD, on which no other sacrifice was permissible (Ex. 30. 9). Romanism plainly denies the heavenly calling in opposing this, and adds many sins. Our relationship to the antitypical altar of CHRIST'S earthly life is partaking of the food, not repeating His work (Heb. 13. 11, the "breaking of the bread" pictures this, and John 6. 53, 54 will emphasize\*). But was there not one other large vessel in the court? Yes, and it was copper, just as the altar, and brightly reflecting (Ex. 38. 8) the former. This was the laver. Does it not set forth the position of saints, a united and distinct people in this earth, a receptacle for the water of the Word, and individually being cleansed in that Word? The laver was NOT for the nation but for the priests. They acknowledged defilement while walking this earth, and so would we. The LORD of glory was not so. There was no laver before the altar: He was altogether perfect. But we falter, and would confess this, yet not with BARE emotion. The truth purifies. Our feet need washing oftentimes (John 13. 14), and we would not count this waste time, before every act of worship (Cf. how Israel's priests were instructed to wash whenever they entered the tabernacle).

It is marvellous to be in GOD'S dwelling place. Salvation is very precious. What manner of persons ought we to be! "In heavenly

\* This passage does not refer to the Lord's Supper, but the Lord's Supper refers to this. A precious type must never be exalted against the Antitype (2 Kings 18. 4).

places" we have no conscience of sins, as to our earthly walk we see that we fail, and therefore would be humbled even before the world by setting this forth. We lay no claim to fleshly perfection. We want to use the words of GOD'S truth, as the religious world never use it, to cleanse. Let me repeat it, the laver was not linked with the nation. How much this aspect of truth simplifies. Separation from worldly politics and arrangements is appropriate for believers. How can we join with those who are not walking with GOD, in their worship and philanthropic societies? Our position is "inside" the house. Israel's priests were in harmony with the nation, but the nation was then acknowledged, and the priests were not without the camp. Our primary position is thus twofold—quite inside and quite outside, and Ex: 33. 7 may give an anticipatory suggestion of the life which pleases GOD. I do not want by the reference to the laver to hinder the thoughts which the HOLY SPIRIT so plainly sets before us, but rather to suggest to the people of GOD that while, regarding worship, we are NOT of the court, the laver-type has a hint which actually emphasizes our separation as His family all the more. May our hearts respond to truth, and our lives illustrate it, and so will His Name be exalted. What other object can redeemed ones cherish?

### "The Beauty of Holiness."

THE worship of the LORD is thus characterized e.g. in Ps: 29. 2.

Do we sufficiently remember the UGLINESS of sin, and the MAJESTY of pleasing GOD? We have not grand earthly buildings as Israel of old, but "a house of GOD," with its LIVING stones, is a precious building in His sight, and there is a true GRANDEUR when worship is "in Spirit and in truth (John 4. 23, 24), whether individually or collectively. None can over-estimate the privileges that the redeemed have in CHRIST, which include the privilege of coming boldly to THE THRONE of grace. The type was not so glorious as the ANTITYPE. How often we fail to "possess our possessions," and fail to thank our Heavenly FATHER for ALL His super-abundant love to us, the unworthy. Elaborate forms, stained glass windows, a parade of musical instruments—these, though costly, are of little cost, yea, less than nothing and vanity before Him, Who does not despise a broken and a contrite heart, nor abhor the afflicted. The words of Isa: 66. 1, 2 should yet again be taken to heart. The GOD of glory Who looked to Abel, not to Cain the first-born, has respect to those who tremble at His Word to-day, but the proud He knoweth AFAR OFF. Oh that we may realize more how important holiness is, and how serious it is to grieve the HOLY SPIRIT. And as the word "beauty" signifies the "majesty" to which we have referred, let us ever seek the dignity in manner which befits a child of GOD, and the holy dread of that lightness which brings one, Divinely placed in heavenly places, almost down to the level of those

who know not our SAVIOUR and LORD! Not only in worship is this a danger, in daily life we are too often like those who are dead in sins, whereas the line of separation should be most distinct, and our whole being should be a prayer (Ps. 109. 4 without italics), as we *dwell* in the secret place of the MOST HIGH, and enjoy the fellowship which is *only* in the light (1 John 1. 7).

### "It is Time for Thee, Lord, to Work; For They Have Made Void Thy Law." Ps. 119. 126.

WE cannot, at any time, look around, and find happiness in the things of earth. Not only are they transitory. Sin has marred all. We can little realize the *effects* of sin. Before the strain of conflict came to this nation, pleasure-loving was rampant, nor has it ceased. Business-devotion was, and is, evident. GOD is largely forgotten, and, when He is remembered, it is religiously rather than spiritually.

We dare not complain of the providences of GOD. Our LORD does not delay His Coming. His purposes are very real, and will have their fruit. We acknowledge His wisdom, but we would plead with Him. Indeed He overrules the very ruin to awaken our prayerful enthusiasm for His glory, our prayerful concern that He may stir up His people and save sinners. We feel the need, and we pray. Nor is our gracious GOD unwilling for our prayers. Our LORD JESUS is expecting that Day, for which we ask when we cry, "Even so, come LORD JESUS," Surely He still says "Let Me hear thy voice" (S of S. 2. 14) and then will His work appear unto His servants (Ps. 90. 16).

### The Last.

A Name of GOD, Isa. 44. 6, 48. 12, Rev. 1. 17, 2. 8, 22. 13 (The GODHEAD of CHRIST emphasized).

A Finality: No Further Way of Salvation, 1 Cor. 15. 45 cf. Mark 12. 6 (see Luke 11. 26, 13. 59).

Contrast 2 Sam. 23. 1, 1 Chron. 23. 37, even with 2 Chron: 9. 29 a striking silence. (The same solemn reference to the record of all actions is given regarding Rehoboam, Asa, Jehoshaphat, Uzziah etc: we know how Uzziah "was marvellously helped till He was strong;" let us beware. Rev: 2. 19 warns that activity is not a proof of spirituality, though inactivity is of unspirituality. To wait on GOD is *not* inactivity).

Solemn Heart-searching Suggestions, Matt: 19. 30, 20. 8, 12, 14, 16. The Last days or Times, Heb. 1. 2, 1 Pet. 1. 5, 20, 1 Tim. 3. 1, Jas. 5. 3, 2 Pet. 3. 3, Jude 18, see 1 John 2. 18, 1 Pet. 1. 5 (The Climax, Rev. 15. 1, 21. 9).

The Last Day, John 6. 39, 40, 44, 54, 11. 24, 12. 48. (Note Hos. 6. 2, 2 Pet. 3. 3. 8).

### The Grace of God.

"WHAT is grace?" we are sometimes asked. It is sad to realize the common lack of knowledge in this matter. GOD'S grace is His own, free, undeserved mercy to guilty sinners, whereby He has blotted out their sins, and now welcomes, quickens, and changes them, supplying every need in the new life which He graciously causes.

"Grace" must be carefully distinguished from "forbearance." "Grace" is sovereign, omnipotent, eternal. "Love" may depend on something in the one loved: "grace" is to the unlovely. Human philanthropy affords no illustration: GOD'S "grace" is to those who have set themselves against Him, and who have earned His righteous wrath.

Yet though grace is so free and so bounteous, there is a holy recognition of GOD'S law in all its operations. In other words, the law stands (Rom. 3. 31): CHRIST has met all its demands that the channel of grace might righteously reach to lost sinners.

My friend, have you experienced this grace? or are you content with respectability, honesty, religiousness? The NEED is a new creation in CHRIST JESUS. GOD welcomes those who have nothing, and are nothing. Do not take a higher position, else you deny His testimony regarding you.

### "Cheap" or "Free?"

THERE is nothing "cheap" about the gospel of the grace of GOD. Thousands would like a cheap gospel. But such a message would deny GOD'S gospel, since it would imply the sinner's ability to do or pay something. Not the tiniest fraction will GOD accept, not the tiniest fraction can be acceptable, the sinner's righteousnesses themselves are worthless (Isa. 64. 6), and the invitation is to "him that hath NO MONEY" (Isa 55. 1).

The gospel provides that which is very costly,—there is nothing "cheap" in *this* sense about it—but supplies on one arrangement only, as a gift (Rom. 6. 23). You cannot make terms of your own. You cannot alter GOD'S definite statement, "without money and without price." Hence that which is beyond price is actually with-

out price. A strange fact indeed, but GOD SO loved (John 3. 16).

Such a gospel appeals to the helpless, and to no one else. It speaks to the wretched and worthless, but the proud sinner will have nothing to do with it. He does not think it respectable to be saved on the level of "the dying thief," the criminal, the imbecile, the cannibal. But grace makes no distinctions, and if you want a special door into heaven, my friend, you will find yourself hurrying on the way to hell. No flesh can glory in GOD'S presence (1 Cor. 1. 31). The work of CHRIST is free. Do you confess your need of this? Do you take your place as a condemned and lost soul. Then to you is the word of GOD'S salvation sent. To you is the precious word of redemption by the blood of CHRIST.

### "What Hast Thou That Thou Didst Not Receive?"

THE believer has no warrant to boast. Regarding salvation, he can humbly say, "Even so, FATHER, for so it seemed good in Thy sight." With respect to service, the words of the LORD JESUS in John 15 apply, "I placed you" ("ordained," 16). The principle of 1 Cor. 12. 11 is solemn—"as He will." But not only does this precious and Divine teaching lay low pride and fretfulness; it calls forth "praise." When the LORD JESUS referred to grace, He rejoiced in SPIRIT (Luke 10. 20, 21), and He not only meant what He said but gave to us an example. We have received CHRIST JESUS the LORD, and the GIFT of eternal life. We earned nothing, merited nothing. If we had been allowed our own way, we should have gone to our own place (Rev. 21. 8, cf. Acts 1. 25), but He saved us in His way, and so there is His place prepared for us (John 14. 2, 3). We cannot *despise* the ungodly, for we were children of wrath even as others. We cannot look down on children of GOD who have fewer "gifts," as it would seem, for we have been privileged beyond measure, and have not rendered for the benefits done to us. We have forgotten the principle that—even men will ask the more from those to whom they commit much. The grace of GOD should be enjoyed and illustrated (1 Cor. 15. 10), we must beware lest our response is "empty" and ungrateful (2 Cor. 6. 1). Our Heavenly FATHER has met our every need. Shall we not, in the HOLY SPIRIT, live and walk and serve to the praise of the glory of His grace?

### "Strength and Gladness are in His Place."

THE glory of GOD's presence was emphasized among Israel of old; and though at the present time He does not always show His majesty in the same way, He is still, "Glorious in holiness, fearful in praises, doing wonders" (Ex. 15. 11). And there ARE continual miracles for those whose eyes are opened to see, and whose mouths are opened to declare "the mighty acts of the LORD." There must be "strength" in His place, nothing is too hard for the LORD, and the salvation of one dead soul from eternal judgment is, indeed, a miracle.

And "gladness" is in His presence (cf. Ps. 16. 11). GOD puts gladness in the heart (Ps. 4. 7), and a new song in the mouth (Ps. 40. 3), that His people may rejoice in Him (Ps. 85. 6). This thought is contrary to many opinions, but it is truth, and we delight to make it known, longing that you may have this gladness, the joy of the LORD (Neh. 8. 10), which is beyond measure. WE do not boast of it, but we do boast in the glad restfulness which our Heavenly FATHER causes, to those redeemed by the blood of His dear SON, and are praiseful that we have experienced it already to some extent, so that we long to know Him, and His joy, more and more.

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# The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Then Job answered the LORD, and said, 'I know that Thou canst do every thing, and that no thought can be withholden from Thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not.'" Job 42. 1-3.

## A Word of Introduction.

"*BY the grace of GOD*" can never become a mere heading, to a thankful believer. It is only and altogether by the mercy of our GOD that we live spiritually, as well as physically. Boasting would have a place if there was anything of human merit. O what mercy that we are not in hell, what mercy that we know the LORD, and can have true fellowship with Him,—what mercy that we shall never perish.

Our desire is that all our studies might be with this attitude, for if any self-esteem, if any bare reasoning, if any merely "duty-full" searching occupies our minds, these pages will be barren, and their issue will not be "in the SPIRIT" of GOD. Heart-gratitude is the background for all profitable and Scriptural labour. Nor will our Heavenly FATHER fail those who TRUST Him.

## "To Walk and to Please God." 1 Thess. 4. 1.

THE believer has been brought into an entirely new sphere (Rom. 10. 4). In that sphere it is a constant *privilege* to do the will of GOD (Rom. 12. 2). New capacities have been granted, and it is appointed to him to use his new life, and to appropriate the many blessings which GOD has made so freely available. The natural man only produces natural actions. The child of GOD has been *born* of the SPIRIT, and spiritual activities are expected, in the power of the HOLY SPIRIT Himself.

This is not a theory of salvation, nor of sanctification. It sets

forth a wondrous *fact*, an amazing change that has actually taken place, an unexampled privilege and opportunity. If we are among the called of JESUS CHRIST, let us lay these things to heart, and seek His glory.

The apostle *beseeches* and exhorts children of GOD, but yet he uses the solemn word "*ought*." It is a holy *duty* for SAVED ones to act correspondingly. Love does not remove, it intensifies the word "*ought*." And the plural "*you*" is significant, for believers are encouraged *together*, to walk *together*, to please GOD *together*. GOD saves individually, but He does not save that we may remain merely units. Many Scripture commands of the present dispensation are definitely in the plural, and one alone cannot fulfil them, though *this* is no excuse for remaining in disobedience. Rather it condemns the two extremes—one of sinful fellowship, the other of sinful isolation unto oneself. CHRIST must be the Centre whether of few or many: else is there confusion.

We return to 1 Thess: 4. 1. "To WALK": it is not enough to TALK. "The talk of the lips tendeth only to penury" (Prov. 14. 33). GOD has ever appointed and approved a right walking. We call to mind Gen: 17. 1 and Acts 9. 31, passages dealing with different dispensations, people, and circumstances. True walking implies the manifestation of life, uprightness, firmness, the possession of an object in view, and right energy in progressing toward it. Here we have the opposite of backsliding, and also recollect the words of the HOLY SPIRIT in Ephesians, where saints are bidden to walk circumspectly, in love as CHRIST hath loved, and so forth.

The word thus commonly translated signifies to walk *around*, and this implies a *centre*. We know Who has become the Centre of His own. Everything went wrong with Adam and Eve when a new and false centre was acknowledged. How important that the people of the LORD JESUS should walk around Him, Who still loves them so well, and Who holds them by His mighty grasp, yea, Who is still in the midst, where saved ones are rightly walking and rightly gathered.

The next word, "to please" is equally suggestive. The verb does not stand absolutely. We want to know *Who* is the One to be pleased. And thus we have a stress on pleasing GOD. Selfishness is laid low. We are NOT to please ourselves, nor men: we are to *fit in with* (this is the underlying thought of the root used),—we are to fit in with the holy Will of GOD. It is not that believers are to seek to persuade Him, as if He could rightly alter. It is OUR privilege to confess our mistakes and to alter, and to be harmonized with His holy purposes. How precious and exalted is this position. How wondrous that WE can please GOD, though He is so great and glorious. We think of Rom: 8. 8 and Heb: 11. 6, and are deeply grateful for the change which GOD, in grace, has wrought within us. We are preserved from a *multitude* of objectS. We are not to satisfy *this* man, and to conciliate *that* man, but simply to please GOD, and to leave the rest with Him. But is this our aim and object in life? If not, we are failing and He is being dishonoured. Oh

that there may be a gracious reviving to His glory. Let this be in front of us, by the power of the HOLY SPIRIT.

### The Attitude of the Lord Jesus Regarding Worship.

INDIRECTLY testimonies are very precious, and I think we shall find how He, Whom His blood-bought people love to honour, is exalted by this study. May it be so! He is WORTHY of all praise (Rev. 5. 8, 12), and we should, and would, sorrow that we have loved, served, and magnified Him so little.

Again and again was the LORD JESUS worshipped, and He definitely received this devotion. Each passage only emphasizes this solemn thought the more, and we have an encouraging pledge of that future time when all will be caused to acknowledge that JESUS CHRIST is LORD (Phil. 2. 11).

When He was an Infant in Bethlehem, He was not *only* an Infant. Though we do not draw pictures of His nativity, or indulge our imagination regarding His cradle and the circumstances of His infancy, though we realize that His death, not His incarnation, has made a way for us into the presence of the FATHER, we nevertheless rejoice in those early days. The HOLY SPIRIT has, for the most part, put a veil over them (John 2. 11), and we dare not intrude, but we confess His perfectness throughout, and deplore, as most sinful, the awful error of those who connect His wondrous Personality only with the time of His public ministry. Hence we are not surprised that He was worshipped at Bethlehem itself (Matt. 2. 2, 11). Gentile wise men rendered this homage *first*. How unexpected is the mercy in which such an event was appointed. So after His resurrection His *first* appearance was to a woman, and not to an apostle, and that woman one out from whom seven demons had been cast! How wonderful is grace!

A leper, an outcast, worshipped Him in Matt: 8. 2, and, on the other hand, an esteemed ruler in Matt: 9. 18. A miracle was used to lead several of Israel so to worship in Matt: 14. 33, but again a Gentile is before us in Matt: 15. 25. Those who knew Him most worshipped (Matt. 20. 20, cf. John's own attitude in Rev: 1). There was no mere display of ignorant zeal by heathen, and the references just given present Him as the One to be worshipped *before* resurrection, as well as after. Matthew 28 (verses 9, 19) adds to the glorious view of His Deity and dignity.

Yes, His Deity is set forth, and this must never be overlooked. For this are we deeply thankful. Nor should it be forgotten that the very book before us emphasizes HIS OWN PLAIN TESTIMONY against the worship, even of an exalted creature (Matt. 4. 8, 10). Satan's greatness is seen in Jude 9. The refusal of worship was not said to be merely because of the devil's wickedness, but expressly because GOD *only* should be worshipped, i.e. by reason of Satan's creature-hood. Hence CHRIST'S CONTINUED *acceptation* and *ap-*

*proof* of worship stands out. Had He been but a man of GOD, He would have shown the attitude of Peter (Acts 10. 26). And it is remarkable that we have refusal by "elect angels" (Rev. 19., 10, 22. 9), showing that BOTH classes of GOD'S servants reject this, and that the reception thereof is a mark of evil by *any* except GOD. It is the more remarkable that Satan, evil spirits (1 Cor. 10. 20) and Antichrist, the man of sin (2 Thess. 2. 4, Rev. 13. 8) *claim* worship. This was part of Satan's attraction in the garden (Gen. 3. 5 with 2 Thess. 2. 4), and into this the son of perdition will readily enter. The other Gospels confirm Matthew (Mark 5. 6, Luke 24., 52, John 9. 38), and in Hebrews 1. 6 we see that *all* angels of GOD are called on to recognize CHRIST in worship. Thus *all* created ones who are holy are expected to worship Him. The universality in EACH case is remarkable. Oh that we may illustrate the appointed attitude, and remember that the last prayer of Scripture is to the LORD JESUS (Rev. 22. 20).

One difficulty may be in some minds. It cannot alter definite witness, but it may hinder a restful enjoyment of the truth, whereas, rightly understood, it will only intensify this. What is the meaning of CHRIST'S answer to the ruler in Luke 18. 18, 19? See also Matt: 19. 16, 17, Mark 10. 17, 18. We recollect how He spoke mysteriously "Destroy *This* Temple": "Upon *This* Rock." Did He deny He was SON of David in Matt: 22. 45? By no means. The stress is on the word "How?" So there is a wondrous hidden thought here through the word "Why?" CHRIST does NOT deny His Deity. He deals with the *underlying* thought of the enquirer—as in other passages. The wish was plainly to secure a holiness by works. He thought CHRIST as a *man* had attained this. In other words, as Nicodemus wished to have CHRIST for Teacher rather than Sacrifice, and those before us in John 6. 14, 15 wished Him to be Prophet and King rather than Priest, so their ruler was seeking an Example, not a SAVIOUR. The LORD JESUS will not accept part-recognition. Either He must be acknowledged aright, or He is not acknowledged at all. The principle of Ezek: 20. 39 applies.

Finally, may we realize more the perfectness and preciousness of Him to Whom many names are given, and let us, saved by Him, enjoying Him, and abiding in Him, live, as those made nigh, to the praise of the glory of GOD'S grace. So shall we understand more fully the fellowship of our TRIUNE GOD in our eternal and fully secured salvation.

"There is none righteous, no, not one." Rom. 3. 10.

"This is His Name, whereby He shall be called, The Lord our Righteousness." Jer. 23. 6.

"That . . (all who are His blood-bought people) should live soberly, righteously and godly." Tit. 2. 12.

We believe it is spiritually helpful to be interested—with prayerful love—in Israel (Isa. 62. 6, 7): may these gospel messages, to be circulated, the Lord enabling, at this year's "Passover" (so-named), help His people's supplication.

### A Passover, In Name or In Fact. Which?

TRUTH is very precious, and anything else is AGAINST the GOD of truth. Saul, and the men of Ziph, used the Name of the LORD when they were wandering far from His will. A certain Micah vainly boasted, "Now know I that the LORD will do me good, seeing I have a Levite to my priest" (Jud. 17. 13). Most plainly did the prophet witness, "Trust ye not in *lying words*, saying, The temple of the LORD are these" (Jer. 7. 4). In the lips of rebellious ones such words were NOT RIGHT (*cf.* Ps: 50. 16). But some reader may ask, "What has this to do with the Passover?" Bear with me, my friend, when I suggest that it is quite possible even for Israel now to be trusting in lying words when they speak of פסח, פסח.\* "Oh," you reply, "we have ALWAYS kept the Passover: how can it be that WE are wrong?" I rejoice that GOD appointed at first the feast, but do you observe it AS He marked out? If not, IS it actually the Passover at all? Historical continuance will not satisfy the searching judgment of GOD. Hear ye the words of Scripture:—"Go ye now unto My place which was in Shiloh, *where I set My Name at the first*, and see what I did to it for the wickedness of My people Israel" (Jer. 7. 12).

GOD'S approval in the past does NOT involve His approval in the present. Of old, He said concerning Jerusalem, "She hath CHANGED My judgments into wickedness" (Ezek. 5. 6). And this plain speaking in the HEBREW Scriptures, yes, in the תנ"ך, witnesses against many. Do not lightly assume that men are better to-day. GOD looketh at the HEART. Be warned, dear Jewish reader, now, and if you cannot honestly say that YOUR passover is exactly HIS appointment, do not imagine all will be well, do not untruthfully excuse yourself.

Where is the passover lamb? Where is the blood? GOD said

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy, when I smite in the land of Egypt." Ex. 12. 3.

He is still the Same. He changes not in His holiness. Where is the blood? Where is the door, or where is the altar, with the sprinkling of the blood? Do not say that the LORD will take something else instead. Do not ask Him thus to change. But, humbled before Him, seek to find out WHY the long favoured nation remains without priest, temple, sacrifice, feast, land, king, prophet—all these wondrous gifts of GOD in days long past. Is there not a cause? And is it not that the people of Israel have missed their way, and forgotten their Resting place? (Jer. 50. 6). But it is on



such a dark, sad, painful background that the message sounds forth "O Israel, return unto the LORD." Do not boast. The LORD waits to be gracious (Isa. 30. 18). He healeth the broken in heart (Ps. 147. 3). Behold now is the acceptable time, behold now is the day of salvation. YOU are welcome to THE Passover, if you feel your need of HIM! MESSIAH is GOD'S appointed Protection from GOD's own righteous wrath.

## Two Beautiful Pictures, and One Who Excels Both.

A great crowd could be seen one Passover time, near the sea of Galilee. Doubtless their gathering was in connexion with going up to the feast. GOD had said:—

"Three times in the year all thy males shall appear before the LORD GOD." Doubtless many among them thought of מצות,\* and of פסח† too, for the temple was then standing, it was

### ABOUT FORTY YEARS

before its destruction under Titus. One, Who beheld the crowd with wondrous love, said to a Jewish man near by Him, "Whence shall we buy bread that these may eat?" The answer soon showed surprise, but when some small barley loaves were brought, all the multitudes were filled and there were twelve baskets over. We think of the miracle in 2 Kings 4. 42-44, but THIS was on a vaster scale. Those who were thus fed soon desired further meals, they thought of Israel's

### FORTY YEARS IN THE WILDERNESS

and of the manna. There seemed an intense longing for the meat that perishes. Even the manna bred worms and stank (Ex. 16. 20). The One Who fed them directed their minds to spiritual concerns, and to the solemn thought, "Your fathers did eat manna and are DEAD." Something more was needed. Of such the carcasses fell in the wilderness, although they had the daily provision.

Beautiful, indeed, were the arrangements of GOD in both passover and manna, the latter being first given at the time which was afterwards the second-month passover (cf. Ex: 16. 1-4 with Num: 9). But these were pictures of something greater, rather—of

### SOMEONE GREATER.

And He, after feeding 5000 men, revealed Himself as the Bread of Life, and as One Whose blood should be poured out. MESSIAH is the True Passover, He is the Real Manna, and those joined to Him will never die under GOD's judgment. The pictures were earthly, and hence were followed by earthly death after all. The Antitype is heavenly, and if He has taken my place under the

\* Unleavened bread. † Passover.  
Any who would like to read John 6 in חזקת בריית are invited to ask for a copy of the Gospel.

wrath of GOD'S holy law, I am for ever free, and I am welcomed to enjoy Him, and to feed on Him. As the Passover, He died; as the Manna He came from heaven, was brought to the very ground, was despised, yet graciously made an atonement (notice Ex: 16. 14 דק ככפר: a precious type).

### FORTY YEARS WENT BY

after this incident. Israel did not see GOD'S teaching, did not receive His MESSIAH, did not repent, and at last their place and national strength were taken away. Will you follow in their steps? Oh let it not be so, dear concerned Jewish reader. GOD has His way of salvation still: do not vainly seek your own.

## "We Preach Christ Crucified." (1 Cor. 1. 23).

IT is a wondrous joy to have a personal SAVIOUR of Whom we can speak without hesitation. "Is that religion?" is a question asked when a tract is offered, and we can thankfully reply how it tells of much more, even GOD'S way of salvation by the finished work of CHRIST. "Religion" has, alas, many suggestions of a hypocritical profession, and religion, or binding back, as the word signifies, must come *after* salvation, or it is a failure. "Religion," in the common acceptation of the term, begins from the *outside*, and fails to reach the *inside*. CHRIST deals with the outside because He has dealt with the inside first (Matt. 23. 26). Thus we delight to preach CHRIST, as One Who has been crucified, that He might fully meet all of law's demands, that law might have NOTHING to say against us, so that, accepted in the LORD JESUS Himself, we might "walk in newness of life." And this joy we long to be yours, dear troubled reader. Our precious SAVIOUR is able, and waits, to save such as you.

## Israel's Failure.

"THREE times in the year shall appear every one of thy males before the LORD thy GOD, in the place which He will choose:—in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles, and he shall not appear before the LORD empty." Deut. 16. 16.

These words are disobeyed, dear Jewish readers, not only in that you have NOT the place of GOD'S choice, through sin, but in that SINNERS ARE ALL EMPTY BEFORE GOD, AND DO NOT KNOW IT. The law was to convict of SIN, and yet you boast of the law, which is a very death-warrant! We know of ONE, Who died for SINNERS, and out of WHOSE FULNESS believers have received, but you, alas, despise Him! Isa: 53. 3. And shall this be so STILL? Do not cast this question aside with carelessness and indifference, and yet profess to be pleasing GOD.



"We all, with unveiled face, beholding, as in a glass, the glory of the Lord, are being changed."

"We shall not all sleep, but we shall all be changed."

2 Cor. 3. 18 ; 1 Cor. 15. 51, 52.

HOW encouraging, albeit solemnizing, is Scripture. There we behold our natural condition, our past, our awful prospect (apart from CHRIST), and on such a background see grace abounding that praise also, in the HOLY SPIRIT, may ever be abounding. We have been saved (Eph. 2. 8), are being saved (1 Cor. 15. 2) and shall be saved (Rom. 5. 9, 10). Well may we in everything give thanks. Pride, grumbling, envy, selfishness are out of keeping with the wondrous position granted to those who are made new creatures in CHRIST JESUS.

It is our privilege to grow in grace, we cannot grow too quickly : we cannot become too strong *spiritually*. Self-esteem will not flourish when we actually go forward. If we behold our LORD more, we shall become like Him. The precious words "we all" in these two verses are refreshing. The weary believer, the weak believer, the young believer :—these are not forgotten by our loving LORD. Those who follow after vanity become vain. Those who follow after the LORD become like Him. Moses personally is the type to which the HOLY SPIRIT refers in 2 Cor. 3. His face shone, and he wist not the fact. May our *hearts* shine (for an internal work is here set forth), and may we be less and less conscious of "ourselves," and more and more lowly. Dear Christian reader, you are not urged to some "great thing" before men, but to keep your eyes on CHRIST (Heb. 12. 2). This is *not* laziness, this is not mere *mysticism* : it is connected with true obedience, as the context shows. Deliverance from law does not mean lawlessness.

If CHRIST is in us, the body is dead. We do not seek to educate but to mortify the flesh, and, moreover, we feel the weakness of our physical body. Yet we would present the latter, with *all* its members (Rom. 6. 19) a living sacrifice (Rom. 12. 1, note reference at once to a spiritual transforming, 2), and please Him. But the redemption of the body is future (Rom. 8. 23). Then shall we serve perfectly Him Whom our soul loveth. Oh that we may love Him enough to long for such a time, yet to long patiently, as we read in the Song of Songs "I charge you . . . that ye stir not up, nor awake love, till He *please*" (2. 7, 3. 5, 8. 4). His will and time are perfect. Then shall we all—all saints—be changed. The word is different, but the thought completes the former. Now a spiritual transforming, then a bodily change, that body, soul and spirit may be kept blameless in the Day of JESUS CHRIST (1 Thess. 5. 23), "Even so, come, LORD JESUS."

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# The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Let your moderation be known unto all men. The LORD is at hand. Be careful for nothing ; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto GOD." Phil. 4. 6, 7.

## A Word of Introduction.

AGAIN we are reminded that our times are in GOD'S hand (Ps. 31. 15), but that we have a privilege and responsibility to use the passing moments for Him. We are not our own, and therefore our possessions are not ours. Oh for grace to illustrate a holy stewardship, in the power of the HOLY SPIRIT. Thus will there be blessing and encouragement, but, beyond all, praise unto our GOD.

Everything would distract, were not the LORD'S people invited to have minds stayed on Him. Not only so, they are commanded to be anxious for nothing. In view of HIS abounding love, we send forth this messenger of HIS truth, praying that He may use it to the reviving and humbling of Christian readers and writers alike, and also to the salvation of souls.

## The History of Lot, and Its Lessons for us.

WE cannot praise GOD too much for "ALL Scripture." He has arranged for every need. But it is our privilege to read prayerfully, to ponder carefully, and to obey lovingly. If there be an absence of *feeding* on truth there will be an absence of lasting spiritual profit, and nothing is given us simply for ourselves. We should be a blessing to "one another," and live unto the glory and praise of our Heavenly FATHER, to Whom we would *return* the fruit of each blessing in spiritual worship, caused to overflow from devoted and

thankful hearts. The name "Lot" may suggest "one concealed," and, alas, his TRUE character was often concealed. May WE not be ashamed of a pilgrim walk, in the path our GOD has marked out! But to some children of GOD there may be a difficulty, because Lot was not "called" (See Gen. 12. 1), but apparently taken by Abraham (Gen. 12. 5, contrast Jos. 24. 3) in mistake (Isa. 51. 2). How solemn is the thought, lest we excite any to act with OUR faith beyond THEIR own. However, in the PRESENT dispensation there ARE definite commands addressed to all "in CHRIST JESUS," and, therefore, we may, and should, encourage them to please Him by humble separation (e.g. 2 Cor. 6. 14-18), otherwise we help them in evil.

When, however, Lot HAD stepped forth he was, in measure, held to his profession. So Israel were caused to spare the Gibeonites. The Pharisees were judged according to their claims. Likewise is it in the parables of the wicked "SERVANTS." Evidently Lot made a real choice. Three times we read "Lot went *with him*" (i.e. Abraham (Gen. 12. 4, 13. 1, 5).

Hence we are prepared to weigh his actions very thoughtfully, *not* imputing motives with human criticism, but careful to notice the LORD'S hints. When strife existed between the herdmen, Abram gave Lot, though his nephew, the choice. One would almost have expected the expression of an unselfish desire not to be first, but, (solemn word), "Lot lifted up his eyes and beheld" (Gen. 13. 10). After Gen: 3. 6, and noting the contrast with Gen: 13. 14, where GOD COMMANDS the lifting up, we feel there is something wrong. Prayerful dependence on GOD seems lacking, and THAT did not need any special precept. "Then Lot chose him all the plain of Jordan": we think of Ps: 47. 4, and the thought comes with power, —Let us not decide where we will be, for EARTHLY advantages: business and home comforts are secondary to spiritual profit: the Will of GOD is important (note Jud: 21. 25, Ps: 25. 9). John the Baptist was trained in the wilderness, and Philip was sent thither, from populous Samaria, for the "one" Ethiopian eunuch. Let us not look at the outward appearance, but wait on GOD. Human wisdom errs.

And what is the NEXT statement as to Lot? He "dwelled in the cities of the plain, and pitched his tent toward Sodom." Further, the verse implies a contrast with Abram. And actually there are two statements about Lot. How could he dwell in cities, yet still have a tent? It would seem he lived in *his business*. We are not surprised that the tent of faith and separation (Heb. 11. 9) was soon lost (see e.g. Gen: 19. 2). Is not Gen: 13. 13 clear? We need very definite warrant before choosing to be WITH ungodly ones. All are sinners, but when sin becomes more defiant we should be especially aloof. If "Sodom" suggests "their fraternity," it is in antithesis to "Hebron" (18), which signifies "Fellowship." Oh to wait for GOD'S counsel (Ps. 106. 13).

Lot's experience in Gen: 14 was a warning, and Abraham's atti-

tude might have spoken to him (23), but instead of finding evidence of this we note that he passes off the Scripture record in *four* chapters, wherein GOD reveals Himself and His covenant to Abram, whose name is changed to Abraham. Should he not have learned GOD'S lessons from bitter experience, and been stedfastly minded as Ruth (1. 18)?

The contrasts between Gen: 18 and 19 are clear, though GOD often draws part of the picture lightly, lest the ungodly should mock too much at those whose reputation is dear to Him (cf. Matt: 11. 7-11). Three came to Abraham, but only two—angels or messengers—to Lot. THE LORD did not enter Sodom (Hos. 11. 9). Readily was food accepted in the tent, not so at the house. To Abraham was granted a promise respecting a family: Lot's family is before us and the angels refer to it with heart-searching indication that he was mixed up with evil ones (19. 12, see another hint that trouble started at home in Ps: 83. 8, cf. 1 Sam: 3. 13). The LORD revealed His workings more fully to Abraham, and deigned to wait for the intercession of that man of faith. Can there be any doubt as to *what* GOD is teaching here? The witness becomes ever clearer.

But if Lot was plainly in error when he sat in the gate, as a magistrate seeking, perhaps, to reform the city (19. 1, 9, cf. Deut: 21. 19, Ruth 4. 1-10), how about Joseph and Daniel, occupying high positions after? GOD opened their ways, and He Himself has SHOWN this, though their offices would not give warrant for any similar exaltation to-day, since the LORD JESUS said "NOW is the judgment of this world" (John 12. 31). Distinguish between self-seeking and GOD'S arranging (Gen. 45. 7, 50. 20). Further, GOD appointed to Egypt and Babylon a sovereignty as to *Israel*, and hence arranged His servants in both. It was not so with Sodom. Here was a compromising fellowship (Gen. 19. 7) against which GOD had warned in several ways, and which seemed unsatisfactory even to men (9). A judge or divider must be APPOINTED (Luke 12. 14). Lot had no authority from GOD for his action. We know that he was personally righteous by grace, and that he was weighed down by the evil around him (2 Pet. 2. 7, 8). But the same passage remind us that he himself was tormenting his righteous soul. He caused himself the trouble. Sorrow is not enough! We live as pilgrims in an evil world: there is no reason to plunge *into the midst* of the fullest profanity, and pray for grace to be kept out of temptation. It is sinful so to trifle with dangers. The sin of tempting GOD is linked. Let us obey 2 Tim: 2. 19-22.

I have been asked of whom Lot is a type. It seems to me the HOLY SPIRIT alludes to Gen: 19. 16, 23, 24 in 1 Cor: 3. 15, Rev: 18. 4. We read of "believing Abraham," but "just Lot." Those who are the LORD'S people, yet in large measure failing to keep themselves "unspotted from the world," can still be characterized by what His grace has done for them, but they are not illustrating "faith" in a way bringing Him honour. Oh how solemn to be children of GOD and yet to dishonour HIS Name! Let us be concerned. I

do not suggest that Lot had no acts of service. Matt: 13. 23 would imply that every believer is, in some degree, obedient. John 15 shows that living union with CHRIST must mean "fruit," and 1 Cor: 4. 5 is definite. But how much he lost, and how much shall we lose "in that Day" if we are unwilling to go forth to our beloved LORD "without the camp" of "religion," comfort, prosperity and reputation, constrained by His attracting love alone. The pairs of Scripture are forceful, and *Abraham* is set forth as a man of GOD who had faith and obtained promises, whereas LOT is never mentioned thus. The omission in Heb: 11 is instructive, and, as Noah is prominent there, may not Noah and Lot be another Scripture pair? See Luke 17. 26-30.

It is true that the troubles which came upon Lot are hardly evidence of his unfaithfulness *by themselves*. Redeemed ones who walk with GOD are to take joyfully the spoiling of their goods. BUT the mode of record of the HOLY SPIRIT implies chastisement. Whereas Job's family was removed by Satan, under GOD'S permission, Lot lost in a moral sense those near and dear to Him. When he was first with Abraham, we do not read of Lot's wife, whom we are solemnly bidden to "remember": was she from Sodom? If so, his children were born there, and comparatively young at the terrible time of destruction. How often, for earthly friendships and marriage, there is a "broadening," or, at least, a manifest denial of seeking the Kingdom of GOD FIRST (Mstt. 6. 33). Yet many are apt to be offended if approached on this subject! Why? Is not a lack of heart-love to the LORD, in the attitude chosen, at the root? But let US be careful. We may be free from one sin because free from temptation thereto, yet failing and falling in something similar. None can boast, except in CHRIST.

We must not misuse the gracious emphasis on Lot's righteousness, his reverence, and holy hatred of evil around him. 1 Cor: 4. 5 shows, as we have seen, that every believer will have "praise," and the LORD'S delight in mentioning what He can commend shines out in Rev: II, III. So GOD'S servant Paul commences 1 Cor:; albeit many rebukes were needed. The *wish* to complain is not manifested. We need to beware of such a spirit, though the seeming contrast—affable excusing of sin—is easier with most of us, and very, very common. When Abram deceived, the LORD did not at once deal with him accordingly (Gen. 20. 7). "He hath not dealt with us after our sins" (Ps. 103. 10). The *wrongly* smitten rock brought forth water in Num: 20. The faith of Rahab is commended without excusing her unmentioned lie in Heb: 11, and Samson is before us in verse 32. Let us never misuse the LOVE and tenderness of the LORD, never overlook the lessons from comparing Scripture with Scripture, that we may be enabled in the power of the HOLY SPIRIT to see the mind of the LORD, and to hate the evils which surround us, and to glorify His Name by escaping them more and more, as we grow in grace and in the knowledge of our LORD and SAVIOUR JESUS CHRIST (2 Pet. 3. 18).

### "Under the Sun."

ECCLESIASTES is Divinely written to shew us the vanity of earthly things. How empty is this world's best. What a contrast with "THE SONG OF SONGS." In Ecclesiastes we have "VANITY OF VANITIES." If "chosen in CHRIST," let us choose the riches of CHRIST, yea esteem the reproach of CHRIST greater riches than the treasures in Egypt. It is, indeed, painful to see those who profess the Name of the LORD striving after the wind, which can ONLY disappoint. If believers acted like believers, and gladly gave up the things of this age, there would be a wondrous witness. DOES CHRIST SATISFY? Oh how solemn it is to feel that we often dishonour His Name! Let us possess our possessions. If the LORD is not enough for His people, we may be sure the REAL reason is that they strive to blend Him with something else, and so do not have enough of Him!

The expression "under the sun" is in solemn opposition to Eph: 2. 6 where children of GOD are described as those made to sit together in heavenly places, or in "upon-heavenly" places, in CHRIST JESUS. No storm clouds intrude there. The changing day and night of earth cannot hinder there. The tribulation which is pictured by the scorching of the sun does not penetrate there: hence if we lose our earthly life, our life is still hid with CHRIST in GOD. How glorious is the height of blessing. May we walk worthily, in the power of the HOLY SPIRIT.

The first occurrence of "Under the Sun" is in Eccl: 1. 3. The question is suggestive: we think of Mark 8. 36, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" "In all labour there is profit" (Prov. 14. 23), but even riches profit not in the day of wrath (Prov. 11. 4). The "advantage" is VERY LIMITED. Not so with spiritual labour (1 Cor. 15. 58). "Their works do follow them."

Eccl: 1. 9 is the next passage. How we praise for the "new creation" from above the sun, for except a man be born *from above*, he cannot see the Kingdom of GOD." Human movements begin with failing persons and end in failure: GOD'S saving work is from and to HIMSELF. That will not fail. The man of earth wants "something" new: he would renovate the world, but he only changes the outside, patches up the rags of self-effort with rags, and urges onward the circle of "falling short," with its awful goal.

In 1. 14 we have the testimony of one who had tested everything. Nothing to satisfy! Solomon looked for good "under the heaven" (cf. 2. 3, 3. 1) but no good came, on which men laid hold with their "doing": but, blessed be GOD, He has brought down a good thing. He has laid hold of us (Acts 4. 12), and raised us up.

But in Ecclesiastes the record of weary disappointment continues. Again the word "all"—more than once—in 2. 11, and yet again in 2. 17, only to be repeated in the dirge of 2. 18, and to find a further climax in 2. 19, with a repeated "all" in 20, and the solemn

question of 2. 22—"For what hath man of ALL his labour, and of the vexation of his heart, wherein he laboured UNDER THE SUN?" Oh, how MAN fails, but One Greater than man shall see of the labour of His soul and be satisfied (Isa. 53. 11), and in Him, and with Him, we are and would be satisfied. Poor world! Happy child of GOD!

Eccl: 3. 16 reminds us that men turn judgment and righteousness to wickedness and iniquity. Psalm 82 tells the ruin of earth. Hence GOD must "overturn, overturn, overturn." Ruin is stamped everywhere (Amos 5. 7). Chapter 4 goes on with the same mournful tale:—"oppressions under the sun" (1): the evil work that is done under the sun" (3), "vanity under the sun" (7). Again we notice the emphasis on the word "all," (15). Here is no partial investigation, but a complete searching out "one by one" (7. 27), and an acknowledgement of complete failure! And we could proceed with 5. 13, and in 5. 18 see how small are the good and comely things outside CHRIST. Happy are those who can say "The LORD is my Portion" (Lam. 3. 24, Ps. 119. 57). In 6. 1, 12 moreover, nothing better is reached "under the sun" than the gloom felt already. There is a treadmill of agony, 8. 9 reminds of 5. 13: advantages become disadvantages in the midst of ruin. And so twice in 8. 15, and in verse 17, as well as in chapter 9 six times (3, 6, 9, 11, 13) we find no resting place. And if the wise man is overlooked, folly is praised, and this is the dire climax of "under the sun" (10. 3).

Among all classes there is nothing better, in all circumstances it is the same. "O earth, earth, earth, hear the Word of the LORD," sounded forth the prophetic testimony of old. Evil and disappointment are written everywhere. About 30 times, in the words before us, GOD lays a stress on this. If Solomon failed, thou shalt not succeed, O young man, though thou rejoicest in thy youth (11. 9). But will not SOME who read these lines be humbled to turn aside from vanity? CHRIST still waits to welcome sinners. "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 106. 9). Our desire too is to know HIM (Phil. 3. 10). In GOD'S presence is FULNESS of joy, and at His right hand there are pleasures FOR EVERMORE (Ps. 16. 11). Even now His redeemed are encouraged to rejoice with joy unspeakable, and full of glory (1 Pet. 1. 8), for He will not fail, He will never forsake the work of His hands. Well may His blood-bought people be FILLED with praise, and live expectantly to the praise of the glory of His grace!

Questions are welcomed from *any* who own the Lord Jesus Christ as "God, Blessed for ever" and who rejoice in free salvation for guilty sinners, brought to God the Father, by Christ's precious, finished work alone (John 14. 6).

Believers' Meeting Rooms:—61, Upton Lane, Forest Gate, E. 43a, The Broadway, Walham Green, London. S.W. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

## "Every Priest Standeth," "This One . . . Sat Down"

Heb: 10. 11, 12.

CHRIST is the glorious Contrasted One, ALL Israel's priests sinned and died. He was without sin, and death did not interrupt His work. As Priest He ever liveth. Surely the words "standeth" and "sat down" must ring in our ears. There was no chair in the Tabernacle: there was no chair in the Temple. The types were beautiful, yet only as types: as realities they failed and disappointed. An animal sacrifice cannot give me a righteousness which it possesses not. There were two, and more, sacrifices for the same sin: each showing the incompleteness of the other which was joined unto it.

In the light of this, we see how forcible Ps: 110. 1 really is, and should value more the precious finished work of our adorable LORD JESUS. Because He lives, we shall live also. He is accepted, and we are accepted in Him. Hence the words of Eph: 2. 6, "made to SIT TOGETHER in heavenly places in CHRIST JESUS." We are free from eternal wrath. Law has been righteously met, and has nothing to say against us. Hence we are encouraged by the stress on our LORD'S position in glory (Mark 16. 19). His session involves His intercession, and this He ever lives to make (Heb. 7. 25).

But will He never stand up? Yes, He will stand up to judge. The words of Luke 13. 25 will come true. He will never stand up to add unto His death. He will never repeat His atonement. "Once . . . hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9. 26). He will rise as King, and drive His enemies away. Then shall He sit as King also, exercising His holy authority (Zech: 6. 13). The true Priest-King, the Antitype of Melchisedec, shall be enthroned at restored Salem—the place of peace.

## "We Love Him Because He First Loved Us."

1 John 4. 19.

IT is a precious thing to know and experience and delight in the love of GOD. We were, by nature, quite undeserving of any mercy. If GOD had condemned us for ever, what could we have said? Nothing, nothing at all. But He has been RICH in mercy. Yes, the word "rich" is needed here. He loved the unlovely and unloving, and so we have been caused to live by the death of His dear Son, and to love Him with a new, a heavenly love. How marked is the change, for in Scriptural language, we were "hateful, hating one another" (Tit. 3. 3). Ah, how many refuse this testimony as to the natural man. They speak and think of his "kindly nature," his "better self," and so forth.

But Scripture is clear. Love worketh NO ILL. If I do not lead a man to CHRIST, I am working ill to him, and every unsaved sinner is UNKIND. 'Tis only when GOD'S quickening is granted that we love. Love is of GOD. The word "Him" in 1 John 4. 19 seems to have been inserted by some copyist, and weakens the Divine comprehensiveness. We have the power to love, we love Him AND His people, and feel true interest in lost sinners, all because He loved and loveth us.

### "Our Sufficiency is of God."

2 Cor: 3. 5.

IN 2 Cor: 2. 16 we have a question, in 3. 5(a) a negative, but at the end of the verse a glorious contrast contained in the next. The apostle, guided by the HOLY SPIRIT in his WISHES, as well as verbally inspired, felt the danger of pride, the danger of argumentativeness, the danger of natural anger in dealing with the unrepentant ones at Corinth (2 Cor. 12. 21). They accused him of lightness (1. 17), and of craftiness (12. 16). Such an attitude was painful to bear, but he only turned from men and from himself, to the Living GOD. "Our sufficiency," he said, "is of GOD."

In some respects only have times changed. Man is the same—against the LORD, dead in trespasses and sins. Professing Christianity is the same—and more manifest in its hollowness. Our gracious Heavenly FATHER is the Same. We have living confidence in Himself. Oh that we may have no confidence in the flesh. If we lead a soul to CHRIST, if we help one in the pilgrim path, the glory is not ours.

Moreover, we look ahead. Darker days are Scripturally set forth. Shall we despair? By no means. Hath GOD forgotten to be gracious? Resting in Him, and waiting for SON from heaven (1 Thess. 1. 10), we would not be anxious for the morrow, but in everything give thanks, and, as we step forward, our hearts, enabled by the HOLY SPIRIT, would say, "our Sufficiency is of GOD."

Only "IN CHRIST" is there security. If I begin the work of salvation, what assurance have I of its continuance? But if the LORD of Glory, fully knowing my unworthiness, died that I might live, and if the SPIRIT of GOD quickened me when I was dead in sins, any loss of salvation would be even more HIS loss than MINE, and here my soul would rest. A Divine word and a Divine work are true arguments for peace of mind, and faith can ever enjoy what the LORD has done and has said and IS. Do not be occupied with religion, and activity; CHRIST as SAVIOUR and LORD should occupy the mind.

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# The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb: 10. 24, 25.

## A Word of Introduction.

THE days pass by, and remind us that THE Day is near. Darkness is around, The Word of the LORD is neglected, but that Word is precious, and when the Scripture comes in the HOLY SPIRIT'S power to our hearts, what a privilege we receive. That believers may be "built up" and their Heavenly FATHER exalted, we send forth this messenger of His truth. If in any part we misrepresent His will, or vary the proportionate emphasis, how thankful shall we be for correction, however He is pleased to grant it. But if His own purposes for His people are shown, how important that such should be drawn closer together, in the holy realization of John 13. 34, 35. And may poor, lost sinners be drawn unto Him for the first time, quickened by the HOLY SPIRIT, because of the eternal redemption that is in CHRIST JESUS, and through His ever-precious blood. Correspondence welcomed—Percy W. Heward, 61, Upton Lane, Forest Gate, where this, and other FREE literature, to His glory, is printed and published.

## The Carcase and Eagles. Luke 17. 37.

THE solemn utterance of Luke 17. 37 alludes to Job 39. 30. It is also found in Matt: 24. 28 where we read "carcase" for "body," a plain witness that something evil is before us. Every theory which sees in this a reference to the catching up of the

LORD'S dear people is thus removed, and we have the reverse of catching up, even a swooping down in judgment, comparable with the supper of the Great GOD in Rev: 19. 17.

The question of the disciples may help us. The LORD JESUS had just said, "One shall be received aside" (cf. John 14. 3) and the other of another kind shall be sent away? They ask "Where?" probably meaning, "Where shall this take place?" The answer implies "Wheresoever such a dead body of mere profession is found." Further, it suggests *where* the false claimant to salvation will be sent, even under the righteous wrath of GOD. In Matthew the word "for" in verse 27 prepares for the two contrasted statements. "Do not believe," the LORD JESUS says, regarding those who expect a secret coming, for

- (a) as the *lightning* . . . thus shall be the Parousia, i.e. the being alongside, of the SON OF MAN (blessing to His own).
- (b) wherever the carcase is, there shall be gathered the eagles (judgment to those who are not truly His).

The teaching is solemn: there will be a visibility of His coming, but those who attend to human rumours will be left on earth, and unmasked, instead of being caught up, they will be laid low by eagles of vengeance. Those who listen to the doctrines of men and join the societies of men, go to a carcase not to CHRIST, and, as part of that carcase, they will be, unless mercifully delivered, the opposite of the church which is His body. Do not let me be misunderstood. Many dear children of GOD are NOW in error as to prophetic teaching, and one would love them heartily, although not always able to tell whom to love as really His. But when the promised reviving takes place, believers will be brought to oneness of mind. To those looking for Him, CHRIST will appear. Those who *continue* in denying His truth will thus, and then, be manifested as none of His. Surely it befits us in these preparatory days to bring all we believe to the touchstone of the Truth, lest we have embraced anything on the authority of a man or a wish. Godly heart-searching should accompany all Scripture searching, and so GOD will be glorified. Similar warnings are found in Revelation, e.g. 3. 3, "If therefore thou shalt not watch, I will come (on thee) as a thief, and thou shalt not know what time I will come upon thee." May we be humbled to-day before our GOD, and be caused to please Him by true repentance, and definite devotedness unto our LORD for Whom we wait and long.

### Revelation 4. 1.

EVERY word of Scripture is precious. John was greatly privileged to enter this opened door. We rejoice in the fact, and in what he tells us that he saw. GOD is so lightly regarded to-day. Hence we are thankful for this stress on His glorious majesty, and on the realization of the precious blood of CHRIST in the wondrous worship around the throne. There is much food for thought, and we would seek to apply its principles to our own reverent wor-

ship, as His blood-bought people, in the enabling power of the HOLY SPIRIT.

But when we are told, without fear of contradiction, that this pictures the rapture of "the church," and is evidence that children of GOD linked with the present dispensation will not be on the earth during the unsealings or trumpets, we ask, "Where does GOD teach this? What proof, from Scripture, is there of this interpretation?" It may be added, "Is John always thus viewed as a type of the Church in his movements, e.g. in 17. 1, or can we pick out?" There is a great danger if wishes decide meanings, and if we fail to test any thoughts which seem to suit our prior belief. Loving TRUTHFULNESS is not helped forward unless there is godly care in this matter. At present, I cannot but feel that John was *personally* called up to see "things which must be hereafter," and that this no more describes the taking of the redeemed than the "weeping" of 5. 4 or the apparent ignorance of 7. 14 picture circumstances in that Day of rejoicing and knowledge.

It may be replied that the twenty four elders *are* the Church, and that we do not have the Church on earth after ch: 3. If John is, as it were, the church, why the twenty four? And where does the HOLY SPIRIT show we must thus interpret them, beloved friends? Where, moreover, is the word "church" in chs: 1—3? I find "churches" but the aspect is surely distinct. I do not deny that chs: 1—3 belong to the present dispensation, (otherwise how could John have fulfilled his instructions and sent his message?), but we must beware of our hasty inferences that the LORD'S people in the present age are absent from (e.g.) ch: 13 because the word "church" is omitted.

"Elders" are "representative," it may be said. Yes, this is true, but they are *real*. And if we do not see the saints as a large company *personally* in glory till after the sixth unsealing (succeeding the tribulation of the fifth, and reminding in 6. 12-17 of Matt: 24), why should we assume they *must* be PERSONALLY there? What if there is an anticipatory representation as in Matt: 18. 10\*? Can we declare the saints are caught up before Scripture says that they are caught up, and before we behold them depicted in the glory? Let us not add to the words of GOD, nor take from them.

To sum up,—we need to be *quieter* in our study of the Scriptures, to be less subject to human opinions, to be the reverse of subject to them because subject to the teaching of the LORD Himself. Till GOD shows us His raised people in glory, we must not assume they are there, any more than assume by the presence of the "four living ones" (mistranslated beasts) the presence of those whom they represent. Indeed, the probability is they are pictured because NOT there themselves. The *absence*, yet nearness, of the saints of GOD in 6. 9 is illustrative of this thought, and we commend it to the prayerful meditation of the people of GOD.

\* The writer would suggest an allusion to 1 Chron: 24, and thus a representing of the "Kingdom," the "priests" of whom Rev: 1. 6 speaks.

### Two Denials.

"Let him deny himself."

"Before the Cock crow thou shalt deny Me thrice."

Matt: 16. 24, Matt: 26. 75.

IT is a privilege to confess the LORD. Confession is the opposite of denial (John 1. 20), and confession speaks "plainly" (Heb: 11. 13, 14). And, just as love includes hatred (Heb. 1. 9), confession involves denial. The confession of CHRIST is an acknowledgment of one's own unworthiness, and of a definite, prayerful desire not to be led by the flesh, or by the things of the flesh. This pleases GOD. All else must grieve His HOLY SPIRIT.

Do we deny ourselves? It is not easy, it is not natural to say "No." It is easy to say "yes," and easy to be wavering. But firmness is Divinely appointed. The crucified flesh must be mortified and buffeted. We cannot serve GOD and mammon: "Him ONLY shalt thou serve."

It is not enough to overlook *certain* fleshly desires: the *whole* of self must be judged, and there must be a holy abhorrence of "ALL" its abominations (cf. Ezek: 9. 4). The flesh can choose *some* acts of seeming obedience, and *some* parts of sin.

If we fail to deny self, we shall soon deny our LORD. It is remarkable that Peter's sad mistake in Matt: 16 just precedes CHRIST's precious but solemn utterance. Surely He means us to link the two passages. Do they not speak to our hearts as to Satan's methods?

I have often felt the force of the fact that the same word is used, in Hebrew, for "praise" of the LORD, and "confession" of sin. Is this strange? We have, too, the confession of the LORD JESUS, and of our failures, with the *same* word in 1 John (1. 9; 4. 2, 3, 15). Is not our view of His perfectness in proportion to our view of our own natural unworthiness and personal weakness? Any other thought is pride, and at the root of much sinfulness. May we be blessed by the Divine record of Peter's failures, for after this record we should be wandering yet more, if we denied our LORD in apparently smaller degree. A "little" sin, as men say, is a "beam" if in our own eye. Oh that the searching power of truth may be valued more, and that we, in the HOLY SPIRIT, may walk with GOD.

### SALVATION IS A GIFT.

NOT a reward, else none would receive it. NOT to be sold cheaply, but given freely. Man fails if one fraction is demanded from him: so full of sin is he. How marvellous then is the grace of God, which exactly and fully meets the need. The gospel is perfectly suitable to a dead and condemned sinner. Nothing else is suitable. But, my friend, have YOU received this gospel, or are you without your greatest necessity? Oh that the gift of God may be yours, because of the precious blood of His beloved Son.

"They Covered Him with Clothes, but He Got no Heat."

1 Kings 1. 1.

"ALL Scripture is given by inspiration of GOD and is profitable." This brief record of David's PHYSICAL weakness is full of SPIRITUAL teaching. We remember how active and mighty he had been, and now he was only seventy years old (2 Sam. 5. 4), yet this was "a good old age" (1 Chron: 29. 28) when we see how much was accomplished. Nevertheless there is a solemn reminder of Ps: 90. 10. Sad indeed are the results of sin. "By one man sin entered into the world, and death by sin; and so death passed upon all men" (Rom. 5. 12). Not even Methuselah reached 1000 years. But CHRIST will reign on earth for that period, "the Day of the LORD." No man has yet passed through one such "day."

It was right to take care for one aged. And, as he was in authority, yet another argument could be Scripturally found for the earnest attention of many. Yet such could not give health. How helpless are men. The clothing which was put *upon* David did not alter the weakness *within*. Vitality was needed, and this was failing. The thought comes with heart-seaching power that many still seek to raise those who are dead in sins by *outward* means. Except a man be BORN FROM ABOVE, he cannot see the Kingdom of GOD" (John 3. 3 marg.). Human devices are insufficient. And so is it with respect to the LORD'S people. Thanks be unto Him, they shall never perish, but often some who bear His Name are weak. There is a need for strong, robust Christians. Why should not the words of Ps: 92, 13-15 apply? There is no Scripture to approve loss of *spiritual* power with advancing age. But what if there are signs of failure. Shall we seek to restore the power by *OUTWARD* methods? Nay, vital fellowship with the LORD is needed, that in the power of His risen life we may be fervent in spirit, and glorify our Heavenly FATHER. It is so easy to become colder. A reaction after faithfulness is often Satan's attempt. May we in the power of the HOLY GHOST, be victorious. We need reviving: the LORD *does* revive us. Clothes and Christian service and accompaniments of a life which pleases GOD are useful in their place, but we would not trust to them. Have we the HEART within? Are we in holy health because of communion with the LORD? It is well to ask this question, and let us not be content with an evasive answer.

If these words are helpful to our souls, may it not be that others, which we have often overlooked as "merely historical" have similar parallel instruction, and do we not feel anew the power of the words of truth? Surely we have much neglected the Scriptures. But there is forgiveness with our gracious Heavenly FATHER, because with Him is plenteous redemption. He deigns to hear our confession of sin, and will not fail those who wish to glorify His Name.



### "We Know."

MORE than once in 1 John—e.g., 3. 2, 5. 13—this definite statement is used. There are many who tell us that believers *cannot* know they are saved. But Scripture testimony is very different. Moreover, those who have experienced the change, and know that they have passed from death unto life (1 John 3. 14) can give a powerful witness against any whose opinion is only negative, and who, by their own confession, are ignorant of the eternal life of which they speak, and who deny and dispute what they can never *disprove*. But the witness of the HOLY SPIRIT in Scripture must ever remain the climax, ever remain *final*. Man should be silent. To refuse it is to attack GOD'S own truthfulness, and such an attitude is more than perilous.

Some who read these lines may, however, be *wishing* they could say that their position was "in CHRIST." They are always hoping and longing, but they do not *know*. It may be that in such GOD is graciously working now, and we would seek to turn their thoughts away from themselves and their attempts or "accomplishments" to His worth. The LORD of glory died for sinners, He came to seek and save that which was lost, and we know that His work is not in vain. Heavy laden ones are welcome to Him, and He never disappoints. If any heart-broken ones rest on Him, all Scripture declares their safety. Doubt yourself, troubled reader, but *never* doubt CHRIST, His Word or His work.

### Worshippers.

JOHN 4. 23 shows that GOD does not only seek worship but worshippers. This, indeed, we might expect, for unless a *worshipper* brings the worship, there is only mere form and ceremony. But the language used by CHRIST has further fulness. Our Heavenly FATHER delights in the personal love of His personal people. We do not emphasize an abstract religion, but tell of the grace of GOD. He has brought His people into a living fellowship with Himself. Moreover, we see that only those who are *characterized* by this attitude, and who continue pleasing GOD, can really present that which honours Him. Oh that it may be ours not only to talk of this, but to illustrate the praise and devotion, in spirit and in truth, wherewith the FATHER is well pleased. By the striking words of John 4 the LORD JESUS puts aside ALL Judaism during the present dispensation, and ALL man-made ceremony (Gentilism), and thus we see Jew and Samaritan alike shut out as such, but true worshippers out from Jew and Gentile more than welcomed!

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship in spirit and in truth. John 4. 23, 24.

### "That I May Know Him." Phil: 3. 10.

THE word "I" may sound too prominent, but it is not so in the language GOD'S servant used. The preciousness of the utterance, moreover, is intensified by the context, for so earnest a heartfelt desire is not merely a sentimental wish, but linked with the words before—"I count all things to be loss because of the excellency of the knowledge of CHRIST JESUS my LORD, because of Whom I was caused the loss of all the things, and I count them refuse . . . to have known Him." Would we seek this knowledge in an easier way? Oh that it may not be so.

Further, we may see another "link." Having . . . the righteousness through faith of CHRIST, the righteousness out from GOD, on the faith—on purpose to have known Him." "This is life eternal THAT they may know Thee" (John 17. 3). Life with a view to heart-knowledge, righteousness that we may be acquainted with the LORD! His wondrous gifts now are not a goal, He does not save us from wrath and leave us! Oh how full is the plan of grace.

"But do I want to know Him?" This question may, and should, come with heart-searching and humbling might. What have I given up to-day with such an object, and without pride of giving up, for is not HE beyond all else?

The added "knowledge" must not be put instead of the LORD Himself (see 2 Pet: 3. 18). His blessings are with HIM, realized by the HOLY SPIRIT'S inworking. Therefore, we notice *next* "the POWER of His resurrection," not only the fact of it, but the experience of living strength in a sinful world. And still more, AFTER this, "fellowship of His sufferings." We cannot enjoy the SOLEMN privilege of the latter except on resurrection ground. Any other aspect would be proud or mournful, barely emotional or ritualistic. And mark the plural "sufferings." In the suffering of death for guilty sinners He was alone (Heb. 2. 9). The words apply, "Thou canst not follow Me now." But we do have the rejection of the world with Him. His reproach is ours. May it be so.

### NEAR.

WHAT a privilege to be made near to God (Eph. 2. 13). Who can estimate what it means? We may use the word glibly, but this is dangerous. Happy are they who value their real blessings and see in the nearness Divinely caused, a token of God the Father's love, an evidence of the completeness of Christ's work, and an encouragement to walk in the Holy Spirit—befitting those made nigh, who should be "far off" from the evil which they once loved. For "if any one is in Christ, there is a new creation," and those who are a people near to Him (Ps. 148. 14), are encouraged to live in a fellowship which the world cannot cause, nor understand, nor remove (1 John 1. 7).



## Hymns for Believers.

How precious is the grace made known  
To those who only ill had shown,  
To those who never sought the Lord,  
To those deserving dire reward.

Yes, grace is reigning, and we joy,  
In grace so pure, without alloy,  
Such bounty earth can never boast,  
To sinners ruined, dead and lost.

How gratefully our hearts would praise,  
Since drawn to walk in heavenly ways,  
Apart from grace we soon had borne  
The wrath of God, for aye forlorn.

'Twas all in love He deigned to save,  
'Twas all in love His Son He gave,  
Free mercy we, in mercy, tell,  
Complete deliverance from hell.

And now eternal life is ours,  
A wish to serve with heavenly powers,  
And all we need, so well supplied—  
And all because our Saviour died,

How can we pride and sin allow  
Redeemed by wondrous mercy now?  
Oh that, awakened, we may show  
The lovingkindness which we know.

Lost by nature, lost for ever  
Doomed to judgment for our sins:  
Saved by grace, with nought to sever,  
God completes what God begins.

Lost by nature, sin pursuing,  
Hurrying on the downward road:  
Saved by grace, and gladly viewing  
Now, by faith, our bright abode.

Lost by nature, evil choosing,  
Never seeking God or grace;  
Saved by Christ, Who, never losing,  
Leads us to His heavenly place.

Lost by nature, darkness nearing,  
Held by chains of sin and ill:  
Saved by grace, Christ's presence  
cheering,  
Guided in His holy will.

Such the contrast! Mercy reigning  
Calls for daily joy and praise:  
Oh that life, His love explaining,  
May be ever in His ways.

Eternal life so freely now bestowed,  
Though God to man no grace or good-  
ness owed;  
'Tis all in love that we are quickened  
now,  
Nor will our God His mercy disallow.

We chose our way, but He had first  
made choice,  
And we are His, and in His love rejoice.  
He will not lose the objects of His love,  
He will not kill a life from heaven  
above.

What wondrous grace that Christ for  
sinners died,  
The Holy One for rebels crucified,  
The Righteous Saviour for th' unright-  
eous bore  
The wrath that was our due,—and we  
adore.

Saved by His grace, how gracious we  
should be,  
Until in glory we Himself shall see;  
Then to eternity our praise will sound  
For love that did, and doth, and will  
abound.

Grace is our joy, that we in Christ are  
blest,  
All things possessing since in Him  
possessed,  
Covered by mercy, made His very own,  
Redeemed by blood, and soon to share  
His throne,

Such is the fulness of God's love, its  
height  
No man can tell, but we in grace de-  
light,  
We cannot doubt His condescending  
care,  
We cannot doubt that He will hear our  
prayer.

He ne'er has changed, and never will  
He change,  
His love remains, no man can disar-  
range,  
Praise from our hearts should ever  
overflow  
Though all His love we never, never  
know.

His are we now, and His we still shall  
be,  
When in a bright and blest eternity,  
For ever His, for ever loved and kept,  
He never slumbers, never has He slept.

And so each day, a day of joy and  
praise,  
Should find us *pressing* on our Saviour's  
ways,  
Until in glory we our Lord behold,  
And joy that not one half His love was  
told.

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# The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto GOD. And the peace of GOD, which passeth all understanding, shall keep your hearts and minds, through CHRIST JESUS." Phil: 4. 6, 7.

## A Word of Introduction.

*It is a joyful privilege to have the same gospel for each issue. I do not mean we would write the same words (though this may be needful) but we would thankfully tell of the same glorious SAVIOUR, and LORD, and emphasize the same path of consistent obedience along the graciously revealed will of GOD. Truth does not vary or wear out, and the people of the LORD should be untiring, and affectionate, in their zeal for the Truth. Circumstances and opinions change, but GOD'S words are not to suit the times. It is for His children to correspond with Him: they dare not try to alter what He has said (Gal. 1. 10), to fit their arrangements and wishes. If you desire, by grace, to walk with GOD, it is prayerfully hoped that these pages will prove GOD'S blessing to the heart. If you desire something else, oh, that you may be disappointed, with godly sorrow working repentance. In either case we shall be glad to hear from you.*

## A Reply to a Question asked concerning "Exclusion,"

I would wish to answer humbly, and to the glory of GOD. But how solemn it is for those who bear the one worthy Name of the LORD JESUS to realize that exclusion is sometimes necessary, and also that an exclusion which is not of GOD, but rather of Diotrephes, has sometimes prevailed. The LORD'S appointments have not al-

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43a, The Broadway, Walham Green, S.W., and "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

ways been honoured, but there is forgiveness with Him, and we desire not to be conformed to this age, but attracted to CHRIST, that in His light we may by His mercy see light, and know, more and more fully, "what is that good and acceptable and perfect will of GOD."

We need not, just now, show at length from Scripture that the LORD has emphasized the manifest oneness of His people,\* or that saved ones should be gathered together†, even in days of weakness§. It is acknowledged, by grace, that the Scriptures are perfect, authoritative, and sufficient, being applied by the HOLY SPIRIT Himself, to suit our every emergency.||

Are not many of our difficulties through a too hasty and man-made "inclusion," and an unwillingness to *limit* reception by the principle of Rom: 15. 7? A lack of frankness, or an agreeing to differ, can never illustrate CHRIST'S receiving of His people. Nor can such unholy broadness be "to the glory of GOD." "What part hath he that believeth with an unbeliever?" But, it may be said, we do welcome believers only. Is there loving and prayerful caution on this point? You cannot see belief, but *discipleship*. The words of the LORD JESUS e.g. in Matt: 7. 21, 13. 20, 21, John 14. 15, are not fully emphasized. Profession is accepted at face-value. All seem to have more concern not to offend than to be jealous for the holy Name of the LORD (Ex. 34. 14). It is easier to "put off" testing, to hope all will be well, and to settle down. But is there not a measure of laziness and compromise in such an attitude? Ezra 2. 63 with 2 Tim: 2 may show special "slowness" in days of departure, and of "a little reviving," when we cannot discern, as apostles, and when the confession of CHRIST is respectable and easy, and not so definitely an evidence of love unto Him. "The LORD added" in days gone by, and if WE build "hay and stubble"—as Babel's "bricks"—into GOD'S temple, let us not be surprised by problems afterwards.

May I suggest that godly discipline in a gathering of saved ones is NOT with a view to exclusion, but with a view to GOD'S glory in its holy prevention! Matt: 18. 15-20 will show this. We should not be "expecting" troubles, but what shall be done if they arrive? In what cases is exclusion Scripturally demanded?¶ May we emphasize the condition of GOD'S servant in Phil: 3. 18 while we ponder this subject! See also Ezek: 9. 4. An academical discussion is as out of place as being "puffed up for one against another" (1 Cor: 4. 6). Love to CHRIST is sorrowful as to sin.

\* John 17. † Acts 2. 41, Mal: 3. 16. § 2 Tim: 2. 22, Heb: 10. 25.

|| 2 Tim: 3. 16, 17. ¶ Distinguish withdrawing (1 John 2. 19, Heb: 10. 38), which may often relieve of the responsibility, if there is an attitude of concern for God's glory in an assembly. The withdrawing of those who appeared to be believers is very painful (2 Tim. 1. 15), but in the transition period the ATTITUDE of all, and the ACTIONS of those who have responsibility, are set forth in 2 Tim: 2. 25. Many problems will be avoided *via* true prayer. Difficulties are often a chastisement, in grace, but also in reproof.

Matt: 18. 15-20 has already been mentioned. It witnesses against national churches and other arrangements of men. Strikingly, moreover, it explains that an "assembly" consists of more than "two or three." While referring to this passage, we acknowledge, with shame, that its very principles have been doubted. GOD has not been *trusted* to maintain, on lines of His will, the discipline of His house. Furthermore, we own our collective weakness, and the man who thinks he can, hurriedly, and with self-satisfaction, apply these words at such a time, has little knowledge of the failure as to his own walk with GOD. But the LORD'S will is clear. *Every* sin contains within it the germ which will grow till there be exclusion, unless grace intervenes. The testimony of Jas: 1. 15 is clear. "Sin, *when it is finished*, bringeth forth death." What mercy that believers' sins are not finished (Gal. 5. 17). They have an "hitherto . . . but no further," because of Him Who said "I have finished the work which Thou gavest Me to do," and again, "It is finished."

Matt: 18 also forbids the first rebuke of a brother in a way which rouses his self-defence before others, and it shows how individual children of GOD have no authority, in this or in *different* matters, for cutting themselves off from the judgment of their Scripturally united brethren, and for acting independently. "A church of GOD" must never be "*despised*" (see 1 Cor: 11. 22). And this word ("*despised*") contains a crucial point. Exclusion is here marked out\* as linked with an *attitude* rather than an *action*. If one is overtaken in a fault (Gal. 6. 1), he should be spiritually restored! 'Tis only when there is an apparent *state* of sin that there can be godly exclusion (Tit. 3. 10, 11).

1 Corinthians 5 will now help us, if applied by the HOLY SPIRIT. I feel the last clause of verse 10 is mistranslated. Should it not rather be—"Since it was obviously your duty to have come out of the world!" Thus verse 11 contains a solemn thought that one may be *named* a brother, (*his* reality is rightly doubted, if exclusion is contemplated), and yet be characterized by certain departures from uprightness. Those who use this passage to defend sin are dangerously like to those who, with infidel hatred, lay hold of Gen: 19. GOD calls sins which we think "little" by solemnizing names (Matt. 5. 22, 28), and we are privileged beyond the Corinthians, in possessing the record of their failure etc.:. It will be noticed that the *six* names here describe *persons*, i.e. they do not deal with one *act* but with *persistence*. Confessed sin is never a ground for exclusion (Matt: 18. 21, 22). There cannot be shutting out of one who manifests a tender heart. Thus a *state* and *attitude* of evil are again before us, and these make one doubtful as to salvation, since "whosoever is

\* The words "as an heathen man and a publican" can surely mean no less. To break bread, for example, with one so regarded is quite contrary to 1 Cor: 10. 17, and all Scriptural thought of "fellowship." Further, he has sinned against the church by resistance, and "to thee" does not say *only* to thee. Surely it rather suggests "Let him *not* be so to thee, till after the assembly has stepped in."

born of GOD doth not commit sin," or as we might render "is not doing sin" (1 John 3. 9). A "keeping on" is set forth. The tense is different in 1 John 2. 1 denoting an *act* of contrariness to GOD'S holy will. Among Israel, exclusion was on the same ground. The "high hand" Num: 15. 30 (marg.) and the stubborn disobedience of Deut: 21. 20, 21 revealed a condition alienated from GOD. Hence we do not only have the removal of mingling together in 1 Cor: 5. 11, which can exist in the preparatory discipline of 2 Thess: 3. 14 ("that he may be ashamed"\*) but also of all eating together, whether at home, or in the LORD'S Supper. HERE is a marked inability to acknowledge position in the "covenant."

Are there any other thoughts in 1 Cor: 5, and any allusions to the earlier Scriptures which will help us? Leprosy and leaven seem two types set forward: leprosy rather suggesting persons (Num. 5. 1-4), and leaven indicating deeds. Believers need twofold separatedness, *viz* from persons and things. They *are* unleavened ones, and it is important to live up to this character. To exclude others while excusing sin in ourselves is quite unscriptural. The principle of Gal: 6. 1 searches the heart. Furthermore, the command of verse 13 is quoted from the very ancient Greek translation of the earlier Scriptures. See Deut: 17. 7, 12, 21. 21, 22. 21, 22, 24, 24. 7. This fact defines again the deliberate nature of the sins for which there is exclusion. In many things we all offend, and would be humble, confessing our sins, remembering 1 John 1. 9. While there is humility there cannot be casting out. Obstinacy is a state of heart. Nor would we overlook the death penalty in *each* case in Deuteronomy. This emphasizes the *contrasted* nature of the present dispensation, yet shows how delivering to Satan implies that evidence of *spiritual* life cannot be seen.

Do any other portions of Scripture oppose these principles? If so, as Scripture is self-consistent we must be in error, and would seek to find out our mistake, rather than dishonour the LORD and suffer loss at the Judgment Seat of CHRIST. If, however, all passages seem to confirm, we are further helped in knowing the mind of the LORD.

We turn to 2 Cor: 13. 10, where "use sharpness" is hardly clear. The word "cutting off" (found in Rom: 11. 22) is here used in adverbial form.† Apparently this warning is linked with 2 Cor: 12., 21, 13. 5. There were those in Corinth who had *not repented*. Unrepented sin, excused sin, must ever tend to exclusion. "Ah," some one may answer, "all that is true, but the evils before us are moral; doctrinal error is never made a basis for separation." If this be so, let us readily yield to the authority of GOD'S words, but let us

\* The verb signifies "turned in," the reverse of being turned out. The apostle would not work hastily (1 Cor. 4. 21, 1 Cor. 12. 21). It is possible to withhold *friendship* (John 15. 14), without cutting off.

† Likewise in Tit: 13, whence we learn that holy firmness may mean a return to soundness in the faith. Weakness, in home or assembly, is not love.

be clear that we have *His* words, and *His* authority. In 1 Tim: 1., 19, 20 there is a twofold stress on faith and the faith. The word "which" in 19 is plural, and alludes not only to this, but to "a good conscience." How important is such an aspect. Whenever there is tampering with conscience there is great danger. Delivering to Satan, in the light of 1 John 5. 18, 19, not only suggests exclusion, but displays the beautiful contrast when the LORD in His love keeps His own from Satan's touch, and will not allow Satan to regard them as in the authority of darkness (John 10. 28, 29).

2 John 10 indicates more definitely exclusion for doctrinal evil. It can hardly be said that one who is not received "into a house" is, all the time, received into a house of GOD. This verse must *not* be explained away. "The doctrine of CHRIST" is explained, in measure, by the context, and verse 11 shows the link of "creeds and deeds." Nor has Rev: 2. 14, 15 an uncertain sound. The angel of the called-out-church in Pergamum was blamed for "having" those who held the *doctrine* of Balaam and of the Nicolaitanes. In 2 John there is a stress on evil *ministry*, but the *bare* holding is here repudiated. Solemn, indeed, is the thought involved. It is easier to be identified with evil than we realize. An assembly is not to be composed of *professing* Christians, but of disciples.

But, still seeking grace, that, in the power of the HOLY SPIRIT, we may avoid mere discussion of possible problems, we would confess a very serious question. How is it to be decided that the sin *has been* committed? Individually, our path seems clear, in daily life. We are to hold aloof from any *seen* unrighteousness. "There shall be no leavened bread *seen* with thee" (Deut. 16. 4). But how are we to act *collectively*? Has our Heavenly FATHER left us in doubt? Are we only to wait on Him, and leave Him to work, or does He still, even in days of weakness, deign to use human instruments? How can such distinguish His will, from their feelings? If we make our faulty interpretation of a passage authoritative, we are putting that which is of man on the level of that which is from GOD. And likewise is it with a faulty application of a true principle. Job's friends had much knowledge of truth, but their *application* was most unwise. It may be easy to behold some sins. We can act with quick unanimity as to "a drunkard" (1 Cor. 5. 11), but how shall we know if one is "covetous" or a "railer," within the meaning of the Scriptural words? Are we not all in some measure "covetous," do we not all need to own our failures. Yes, and the principle of Heb: 5. 2 deals with every child of GOD, morally as well as physically. But is there no escape from this problem? By the grace of GOD, we deny the infallibility of any person or company, nor are we able to acknowledge present claimants to inspiration, or even those who, alas, often "talk" of their experience of the LORD'S leading. Further, it is plain that "babes" in CHRIST are not associated with discipline, nor are Christian sisters linked with the *carrying out* of assembly arrangements.

May not 1 Cor: 5. 5 with Heb: 5. 12a help us, even if elders

are lacking? And may not Eph: 4. 11-13 imply that our risen LORD will give some *gifts*, which are not specially linked with the "foundation" as those of Eph: 2. 20, "*till* we all come into the unity of the faith!" His purposes of love and His words are unbroken. Must not evangelists and pastors have a *care* for the saints, and be able to deal with difficulties, in His enabling? Did not the LORD raise up in Israel's darkest days, judges and men of GOD? And was not the LORD with the judge, though infallibility was, by no means, manifest?

To the writer it seems clear that all "adding" and removing, all ministry and discipline, are the LORD'S prerogative, and that He can use whom He pleases. But that He has appointed "two or three" gathered as a little company, or even twenty or thirty, to act, claiming that they must be led by the LORD because intentionally gathered thus, seems to go *beyond* Scripture. 1 Cor: 5. 2 blames the Corinthians for not "mourning" rather than for not excluding, as if to suggest the LORD Himself would work *via* heart-humbling ("that he . . . might be taken away"), and the desirability of fellowship in such decisiveness with the one privileged to "plant" GOD'S husbandry at Corinth (1 Cor. 5. 3, 4). And in days of weakness the stress on the LORD'S use of individuals is intensified.\* Hence the personal aspect of 1 Tim: 1. 20, and Tit: 1. 13, 3. 10. Does this mean the ignoring of others? By no means! When there is a gracious reviving from the LORD, there will be a cheerful harmony, as among members of the body, and a glad recognition of the means which the LORD employs. Younger Christians will doubt themselves rather than any whom GOD has raised up to be a blessing in this way, and the very acknowledgment will help them spiritually, against the levelling trend of the day.

Is there any Scripture for the theory that one could be outside a gathering in one place, yet inside another sister-gathering? Surely such an idea is confusion, and approved because of occupation with *historical failure* rather than with the will of GOD. The SPIRIT of Diotrephes may have perverted GOD'S arrangements in the past but should we leave *them* for independency? If there is humility, and if an assembly is rightly constituted *at the first*, the LORD will graciously deal with "troubles." But if there is pride, and if the gifts of a risen LORD are not acknowledged, and there be not fellowship with "evangelists and pastors and teachers" in the privileges entrusted to them (not because of their "merits," but in His wisdom and unto His glory), there will be increasing failure. When, in a company seeking to please the LORD, a sin rises up and spreads and it seems to be one which may involve exclusion, *should* there not be prayer and fasting, and if the case is laid before brethren who have some knowledge of the will of GOD, and in whose godly concern

\* So the later epistles are addressed to *individual* servants of Christ, and the angels of Rev: 2 and 3 seem such, e.g. in the light of change from "you" to "thou" in 2. 10, see also 2. 24, cf. the judges among Israel, and the remnant times of Ezra and Nehemiah.

all the people of GOD gathered have confidence, and if any sister-assemblies are of one mind that there is true caution, and that a brother whom they all recognize as called by GOD to plant assemblies is carefully and prayerfully serving the LORD in this matter, may not the result be viewed as His enabling? And we would add that such care will often be used rather to remove the waywardness and restore a brother beloved, than to shut out. Disciple-likeness is tested when godly investigation is made, but discipline in the energy of the flesh will not help to mark out who are really children of GOD, rather the reverse.

It may be said "Can there be nothing more definite?" I would suggest that holy pondering as to whether the assembly IS in accord with the mind of the LORD, whether it is *His* work or unintentionally part of some human system, is *most* definite, and that good intentions do not prove the former. Sectarianism is possible without the name. Let us ask ourselves again if we are on the lines of the LORD'S will. If so, is there any brother as Timothy, or as "the messenger" in *each* assembly of Rev: 2, 3, who can guide in this matter as the LORD enables him? If not, why are we not concerned for the LORD'S own supply of suitable "gifts" or suitable servants, that He may be exalted in all the arrangements? Such a brother will not "assert himself," will not be dictatorial to elder brethren (see 1 Tim: 5. 1), but will manifest the *uniting* work of the LORD JESUS, and will help others to distinguish e.g. the impatient words which grieve the LORD and soon grieve the one who utters them FROM the spirit and *attitude* of railing, or, again, to discriminate sad worldliness in some unrealized details *from* a character of unholy covetousness which is, before our Heavenly FATHER, actual idolatry. These are days of weakness, but GOD is not weak. The HOLY SPIRIT is not merely an influence. Discipline is possible, and exclusion may be necessary, but only for presumptuous sin. And one underlying thought of 2 Cor: 12. 20—13. 2 seems to be, "never force a conclusion too quickly: consider yourselves lest you have been tempted," for pride can promptly deal with OTHERS. An *attitude* of discipleship is the background of welcoming. Such an *attitude*, and godly men and godly care, are needed, moreover, in the HOLY SPIRIT, to find out what attitude is really being manifested. Satan will seek to deceive as to all, for he aims at unity where GOD has placed separation, and separation where GOD has appointed unity.

### Necessities.

A change of dispensational arrangements. Heb. 7. 12  
The death of THE Covenant-Sacrifice. Heb. 9. 16, 23.  
That the Gospel should be preached to Israel. Acts 13. 46.  
That all GOD'S people should be preserved and valued. 1 Cor. 12. 22.  
The obedience of such as a witness. Tit. 3. 14.  
The encouragement of saints. 2 Cor. 9. 5.  
The fulfilling of responsibilities. 1 Cor. 9. 16,  
Sufferings for CHRIST. 2 Cor. 6. 4.

**"Have the Faith of God." "A Conscience of God."**

Mark 11. 22 (marg.).

1 Pet: 2. 19 lit.

**"Holding Faith and a Good Conscience."**

1 Tim: 1. 19.

THE literal rendering of Scripture is often most forceful. If we are "in CHRIST JESUS," WE BELONG TO HIM, and our body should be a living sacrifice, for we are not our own, even in this matter. "Ye are bought with a price" is the background for TWO related exhortations. In 1 Cor: 6. 20 the HOLY SPIRIT adds, "Therefore glorify GOD in your body," whereas in 1 Cor: 7. 23 we have the *other* aspect of the same devotion, "Be not ye the servants of men." It is deeply important that children of GOD, partakers of the HEAVENLY calling, should intelligently see, and humbly set forth, their true position. If they go away from the LORD'S appointed road, they will, like Jonah, bring trouble to others, as well as to themselves. The path of obedience is the only path of wisdom and true blessing.

It is delightful to remember WE are not our own. This is a Divine argument against fear, as well as against pride. Will our gracious GOD forsake, will He forget, *the work* of HIS OWN hands? Surely we can trust HIM, and enjoy, in the power of the HOLY SPIRIT, this spiritual encouragement. How many problems are solved by the realization of what our Heavenly FATHER has made us *to Himself*. We cannot serve GOD AND mammon. "Him ONLY shalt thou serve" is a very definite statement, expressing the attitude of those who would please their LORD.

We are trustees, and though we can give up our "comforts," we can never surrender our responsibilities. "Faith" belongs to GOD: it is His inworking (Col. 2. 12). A good conscience is in His care, and we cannot allow anything which wounds it, to satisfy or gratify ourselves or any fellow creatures. We would be kindly to all men, they are not our masters. We would render unto Cæsar the things that are Cæsar's and unto GOD the things that are GOD'S (Matt. 22., 21). Hence we cheerfully pay taxes, NOT to avoid punishment, NOR because of an *external* "must," BUT led to do so by the definitely expressed will of GOD (Rom. 13. 7), and the law of the new covenant, the law of CHRIST, written WITHIN our hearts. We want GOD'S authority for every action: when this is given, we ask no questions as to the amount of the tax, or *how* it is spent. The revealed will of our Heavenly FATHER quiets EVERY concern, and we gladly pay taxes to His glory, even as we sing, and pray, with this holy object. There is something wrong—much wrong—if we fail to have such an object in all. Zech: 7. 6, with the italics left out, shows the failure if we do any action simply as a physical one. 1 Cor: 10. 31 is a wondrous testimony that nothing is too small to be done unto the glory of GOD. May this be our heart-attitude, to the praise of the glory of His grace.

# The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"I prayed unto the LORD, saying, 'Ah LORD GOD! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee.'"

"Then came the Word of the LORD unto Jeremiah, saying, 'Behold, I am the LORD, the GOD of all flesh: is there anything too hard for Me?'" Jer: 32. 16, 17, 26, 27.

## A Word of Introduction.

**A**NOTHER issue, another Ebenezer. The LORD liveth. We can well trust: we can ill doubt. Yea, doubt is sin. The darkness is real, but is the LORD'S light less real? No, we have had confidence in Him and will have confidence. No good thing will He withhold from them that walk uprightly. Day unto day uttereth speech, and as our days so shall our strength be, for our GOD'S compassions fail not, they are new every morning. "Bless the LORD, O my soul, and, all that is within me, bless His Holy Name."

Any "difficulties" will be welcome from those who want to please GOD, and we would commend this magazine, to His people's prayerful perusal.

Free leaflets and typewritten notes—gladly lent—on many subjects may be mentioned, that, in these "heavy times" (2 Tim: 3. 1), those who are "in CHRIST JESUS" may be drawn together in affection, and manifest harmony, by the power of the HOLY SPIRIT, and with "that Blessed Hope" in faith's view.

The grace of GOD is wondrous in length, breadth, depth and height. GOD'S powerful gospel excels all human religions in that it depends on nothing from man, but lifts up those, whom it describes as far lower than any theory will allow, to a glory far beyond any conception.

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43a, The Broadway, Walham Green, S.W., and "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.

**"Gird thyself."****"The iron gate . . . opened to them of his own accord."**

Acts 12. 8, 10.

**T**HE grace of GOD never encourages laziness. "Gird THYSELF!" But He answers prayer and does beyond what we can do. No good thing will He withhold. The voice from heaven stopped Abraham when ABOUT to slay his son. Can we not trust our GOD still? If He keeps us waiting till the "last moment," He will not keep us too long. Faith needs a test, and we have dross to be burnt away. There is a "needs be" for every fiery trial. "In everything give thanks."

It is precious to behold the combining of the direct and indirect workings of our Heavenly FATHER. The LORD JESUS used the five loaves, which were indirectly His, and He directly multiplied. He raised up the ruler's daughter, AND next appointed that her parents should give the food which His providence had provided. We have seen the same thing as to Lazarus. We would not disparage means, provided they are *appointed* means, yet we would not trust to means. Only in the LORD have we confidence. We are not sufficient of ourselves to think anything as of ourselves, and if, in His love to us, He uses us as His instruments, to His Name alone must be the glory. Boasting has been shut out, and the door has never been opened to let it return.

Are there "iron gates" in our lives? Are there mountains of difficulty? We call to mind Zech: 4. 6, 7, and would "believe GOD," for He will not fail His people. Let us turn aside from all which would attract, and distract; let us "trust in Him at all times," and He will prove that 1 Cor: 10. 13 is not a "dead letter," but a living reality, because He is a Reality in our happy experiences.

**The Fulness of God's Love.**

**I**F GOD had loved sufficiently to provide a way of escape from wrath it would have been wonderful. But He has loved utterly undeserving ones in such a degree that He has linked them with the SON of His love. To be brought away from judgment temporarily would have been much, to be brought into blessing eternally is surpassing! Indeed, whether we think of the length, breadth, depth or height of this love, it passes understanding. In length—eternal; in breadth—to a great number whom no man can number, including, in its depth, most unlikely ones: in height, raising such to heavenly places in CHRIST JESUS. And this is shed abroad, poured out in rivers of fullest supply in our hearts (Rom. 5. 5). Let all the philanthropists and reformers of this age bring forth their theories. They pale into nothingness in this light, and, moreover, they rest on the false foundation of the improbability of man. If GOD has shown us ourselves, and, in the power of the HOLY SPIRIT, His love, how we should praise His Name!

**We are His Workmanship.**

**W**E should be more thankful regarding our position and portion as children of GOD. "A new creation" in CHRIST JESUS (2 Cor: 5. 17), is a height of blessing. GOD has *made* us Christians: we did *not* make ourselves. But for grace we should be dead in sins still. His uninfluenced love is the background, or rather basis, for the confidence of faith. Having begun a work, He will accomplish it (Phil. 1. 6). He will not forsake the work of His own hands, and we ARE His workmanship. But this is not only our thanksgiving, it is a definite call to praiseful obedience. If we are His work, we are not our own. He has every right to our devotedness. We must not congratulate ourselves if we give anything to Him. Rather our hearts would say, "Of Thine own have we given Thee." It is our privilege to do the will of our FATHER, as those who have been made anew with this object. Here, moreover, is an encouragement in gospel witness. Many despise the word of grace. Shall we despair? No! As for GOD His way is perfect, His counsel shall stand. Salvation is not a development or improvement, it is a new making, and "unlikely" ones are more than "likely" if He has sovereignly taken in hand.

**Parallels.**

**T**HERE is a beautiful testimony in GOD'S unconditional and conditional promises to Israel, alike, and His heavenly people now rejoice, remembering Isa: 14. 1, Rom: 11. 28, 29. Jerusalem shall yet be a praise in the earth, CHRIST shall yet have the throne of David (Luke 1. 32). But can we not go further, and thank our Heavenly FATHER because of the way in which these promises *guide* us? They remind us of His unwavering truthfulness to all His own. Are we in CHRIST? Then we are saved *for ever*. But what manner of persons OUGHT we to be. His conditional promises *are* conditional, and if we presume on those which are unconditional we shall find that we can lose more than we have ever realized, as well as grieve and dishonour our glorious GOD. And may it not be said that such presumption will cause a doubt as to whether we are saved at all?

But just now the thought before me is this.—In Ex: 23, for example, we have solemn commands and promises from Sinai. Have we not parallels with every one of these? Do we not feel the danger of serving even physically-unseen *idols of the heart*? Do we not wish to present our devotion to our glorious GOD, and to enter into the thought that WE must not appear before the LORD empty, for would not this be a reflection on His love, as if He had not granted us enough? See verses 14-17 for this suggestion. Do we not find a PARALLEL with verse 18 in connexion with the living sacrifice of Rom: 12. 1, and the sacrifice of praise in Heb: 13. 15, as we avoid

the leaven of malice and wickedness (1 Cor. 5. 8), with holy horror of sin?

The promise that GOD would take away sickness was very remarkable, and linked, not with luxury but with bread and water (verse 25). We little know how fully we can and should trust Him as to our bodies: alas, that believers *look to* stimulating tonics and mixtures instead of the LORD, and put themselves in "the doctor's hands" seemingly unmindful of *His* mighty hands, and of His deepest interest. GOD can and does use means, but we need spiritual perception to know whether those we suggest are appointed, and whether we are using them in an appointed way. It is so easy to become like the world. A contrasted standpoint befits a contrasted people.

But may we not go further? Is there not a spiritual parallel with verse 25? If we honour the LORD, will He not grant us spiritual health? Surely we desire this, even prosperity of soul, to the praise of the glory of His grace, and if we partake of right spiritual food, and obey our Heavenly FATHER in the power of the HOLY SPIRIT, He will not fail us. Oh that we may have, yet more manifestly, "the faith of GOD" (Mark 11. 22 marg.).

In like manner we find *parallels* with regard to Judah's experiences under Asa and Jehoshaphat. Surely the word of 2 Chron: 14. 11 fit those who resist sin—in the flesh and around. "Help us, O LORD our GOD; for we rest on Thee." We are weak, and must fail if attempting in our own strength. Thus in 2 Chron: 20. 12 the king of Judah said, "We have no might . . . neither know we what to do: but our eyes are upon Thee." Have we this attitude when, by grace, we wrestle against temptations? "We are not sufficient of ourselves to think anything as of ourselves." Thanks be unto GOD, the verse adds, "but our sufficiency is of GOD." If the LORD JESUS said, "Without Me ye can do nothing," He also said, "All things are possible to him that believeth." We have a *real* Source of strength, and may well look up amid all the strains and problems and difficulties. The GOD Who wrought so wondrously of old is not hindered to-day. He will not fail, nor be discouraged, and why should we be discouraged? If we look at surroundings and seeming possibilities we may feel disheartened, but, if we believe GOD, the darkest cloud cannot shut out the light of His presence from those who live above the things of earth in conscious fellowship, through the power of the HOLY SPIRIT, with their risen LORD.

Spirituality cannot be tested by a verbal examination. It is beyond human analysis. It permeates the whole life, and is glad obedience to the revealed will of God, whatever be the cost or the consequences. Spirituality is impossible unless any are born of the HOLY SPIRIT. Nor can it be acknowledged unless there is the leading of the HOLY SPIRIT. Zeal is not always spirituality. Accuracy does not prove its presence, though inaccuracy may tell its absence. Bible knowledge is not sufficient, though Bible-neglect is a sad testimony as to *un*-spirituality. Beyond our mere definitions, it is the shining forth of the work of the SPIRIT of God in a life devoted to the Lord.

### "Christ . . . over His own House." Heb: 3. 6.

THE LORD JESUS was, and is, the Faithful One. He owns His people, and they cannot recognize any interference with His purchased rights. If sin rises up to oppose them, how serious is this sin. If the world would hinder, how firm must be our refusal. CHRIST is over His own house, and any lordship but His is out of place.

Will this make the thoughtful child of GOD self-opinionated? By no means. It will rather suggest humility, and a fear of grieving Him. How choice is the privilege of pleasing GOD: oh that this privilege may be ours increasingly. It is easy to talk of glorifying His Name, but how real is the blessing when this is actually our opportunity. Not to please oneself is a delight, and full of fruit, both now and in that Day. To be rewarded for that which is better than a reward in itself seems strange but such is GOD'S gracious provision for His blood-bought people. We are His house, and would be held by His will, and gladly subject to His wishes, in holy harmony and fellowship one with another, being led by the HOLY SPIRIT.

### God's Choice.

MANY of our troubles come, I believe, through a failure to realize the *absolute* nature of GOD'S choice. We do not feel as we should, (and I think I may add "as we would"), the solemn fact we deserved an eternal judgment, and there was not the slightest reason in us why we should not have been left in our sins. GOD'S choice was absolutely free. Any other aspect makes man meritorious, or makes out GOD to be unjust. There was not one grain of holiness in our hearts. We had no "inner light," no natural preparation for the gospel. If GOD had not chosen us in CHRIST from eternity (Eph. 1. 4, 2 Thess. 2. 13), we should be yet in our sins. Such a view of grace is repugnant to the NATURAL man, unless a mental bias accepts it,—rather, accepts its travesty, for in such a case there is no realization of the SANCTIFYING power of the truth. A precious unveiling of GOD'S sovereign election is throughout Scripture, and marked in providence. If GOD loved us when we were dead in sins and made us alive, there must be election, else all would be alive. The man who perverts this Divine display of mercy to excuse sin is doing exactly what Romans 6 and 9 show to be the inference of the flesh from sound doctrine, and thus rather affording a proof that the truth he misuses is the humbling and heart-testing truth of Scripture.

### The Suitability of Scripture.

SOME of the LORD'S people can testify very definitely that they have experienced the suitability of the GOSPEL to their utter need and worthlessness. GOD is very gracious therein to the utterly lost. In like manner, the food of the words of truth is ever suitable



to His blood-bought people, and therein they find "meat in due season." The *same* passage, applied by the HOLY SPIRIT, may comfort, reprove AND instruct. 2 Tim: 3. 16 implies this, showing that all Scripture has a fourfold profit. Difficulties may be answered by the very verse which refreshes "him that is weary." The fullness of Scripture is often forgotten. GOD still speaks thereby: the repeated present tense in Rev: 2, 3, "What the SPIRIT saith" is very precious. But have we ears to hear. We must beware, on the one hand, of a vague reading of GOD'S book "just as if it were an ordinary book," and, on the other hand, of being so occupied with a portion of truth that, while we can rightly see it everywhere, we fail to see other parts of the full orb of GOD'S perfect revelation, *all* of which His children need.

### "Nets" or "Him?" Matt: 4. 20.

ONE would not suggest that earthly business is unspiritual. It may be done to the glory of GOD, and should be, else it is wrong (1 Cor. 7. 24). But there must always be a heart *detached* from earthly objects, and attached to the LORD, if He is to be pleased. And the underlying thought of Matt: 4. 20 is precious. We long to seek FIRST the Kingdom of GOD and His righteousness. There is a danger lest we leave communion with GOD, lest we put fellowship with saints in the background, amid the "strain" of to-day. The child of GOD should not be idle. Daily toil has been appointed, but we BELONG to the LORD, and it is so easy to be out of proportion. A wrong situation is sinful, but it is possible to act wrongly in a right one.

This meditation is intensified by Hab: 1. 16. The natural man is liable to all manner of sins. How many of the heathen worship that *through* which their earthly advantages seem to come, unmindful of Him Who is beyond all. May we not apply this thought? "Appearances" and "results" are very popular, even among professing Christians. But "means and methods" without the LORD are empty. Let us not idolize a person, place, or practice, which GOD appears, in His wisdom, to use. He alone is entitled to all the glory. Hence, in another context, we may ask the solemn question—"Nets" or "Him?" Oh that our response may be prompt and spiritual.

And then we would also call to mind John 21. 15. "Lovest thou ME more than *these*?"—whether persons or things! It is natural to have an attraction toward some "hobby," shall I call it? Even Christian work may become a "hobby." We may delight in open-air preaching, or feel interest in the children to whom we speak of CHRIST, for their sakes rather than for Him. Abraham needed testing as to his only son whom he loved. May we, by grace, stand firmly amid such a strain, in the ever-invigorating, and present, power of the indwelling HOLY SPIRIT.

### Wisdom is the Principal Thing.

Prov: 4. 7.

WHAT is your object in life? Is it "position?" Is it "to make money?" Is it comfort? On what is your heart set? The principal thing is *wisdom*, and "the fear of the LORD is the beginning of wisdom," hence the aim of every moment should be the glory of GOD.

Are you a parent? What do you seek for your children? Do you treat them as those whose *bodies* are more important than their *souls*? On which do you spend the longer time? Wisdom has no necessary financial value under the sun (Eccl. 9. 15), but how blessed it is to be made wise unto salvation (2 Tim. 3. 15). Do not act as though earth were very large in your esteem. It can offer you very little. Where your LORD was crucified, will you be glorified,—before He is manifestly glorified? Will you reign before the time? Nay, dear Christian reader, seek the things of GOD, and leave results with Him.

### To Whom Coming.

THOSE who were brought from Gentilism to Judaism were called "proselytes," literally "comers to." We think of Heb: 10. 1 with the contrast in verse 22—the words "draw near," hiding the HOLY SPIRIT'S use of the very same term. How wonderful to realize that though we deserved to be driven away from GOD'S presence, we have been brought nigh in the precious blood of CHRIST, that we may continually come unto GOD, as FATHER, by Him. This is our privilege, and we would value it,—would value HIM. We cannot have confidence in the flesh, the flesh fails. But have all our blessings "in CHRIST," and these are more than we can number. Oh the depth of the riches of His grace as well as of wisdom. What a privilege to be "comers thereunto" when the approach is not to a creed, religion, or system, but unto Himself. This aspect alters everything. If we go without the camp, it is *first* unto Him (Heb. 13. 13). So, whether we think of our outside or inside position, CHRIST is the Centre and the Glory. Let us, *having* come, keep on coming, yea come boldly to the throne of grace (Heb. 4. 16), conscious of our needs, and of His sufficiency to meet these needs.

Only "in CHRIST" is there security. If I begin the work of salvation, what assurance have I of its continuance? But if the LORD of glory, fully knowing my unworthiness, died that I might live, and if the SPIRIT of GOD quickened me when I was dead in sins, any loss of salvation would be even more *His* loss than *mine*, and here my soul would rest. A Divine word, and a Divine work, are true arguments for peace of mind.



## Hymns for Believers.

O our Father, Thou hast given  
Life eternal through Thy Son,  
Made us children, heirs of heaven  
Through the work which He hath done.

O our Father, we would praise Thee  
For the wonders Thou hast wrought,  
Be devoted ever to Thee  
Since we are, by grace, blood-bought.

O our Father, keep us ever  
Near to Thee, in cov'nant love  
Nothing can Thy chosen sever,  
Linked with Christ, in Him above.

O our Father, now restrain us  
From all evil, by Thy grace,  
'Mid earth's trials now sustain us,  
Keep us in Thine own embrace.

O our Father, we would praise Thee  
Look alone to Thee on high  
Seek to worship and adore Thee,  
On Thyself alone rely.

Gracious Father, keep us ever  
Near to Thee, by sovereign grace:  
Thou wilt leave Thy chosen never,  
Nought of earth can ever sever  
Those in Christ, their Hiding Place.

For redemption freely given,  
We would ever praiseful be;  
For the blessed hope of heaven,  
And the prize for which we've striven,  
When our Saviour we shall see.

For Thy love to us abiding  
Throughout all our pilgrim days,  
For the Holy Spirit's guiding,  
As the days are quickly gliding,  
We our Ebenezers raise.

The blood of Christ, so freely shed,  
Is now our rest, our one "instead,"  
But for His death we all should be  
Away from God eternally.

Of wrath the children once we stood,  
But now, redeemed by precious blood,  
We are God's children, saved for aye,  
He will not, WILL NOT cast away.

How great the change, how real His  
love,

We have been quickened from above,  
From death to life we have been  
brought,  
The Shepherd loved, the sheep was  
sought.

Now we can joy in sovereign grace,  
And know we have a heavenly place,  
No power of man, nor Satan's might,  
Can alter Christ's eternal right.

We are redeemed, accepted too,  
"In Christ" for aye, created new,  
What thankful hearts our hearts should  
Blessed by our God eternally. [be,

Soon will our Coming Lord arrive,—  
O may our love to Him revive,  
For we would seek His will and way,  
And "Come, Lord Jesus," ever pray.

How small our troubles ever seem,  
When Christ is all our Hope and  
Theme!

For us what grief our Lord went  
through,  
And shall we doubt His love so true?

How can we fear the strain and stress,  
Since He hath said that He will bless?  
The greatest toil will soon be o'er,  
And we shall see Him, and adore.

From judgment we are set quite free:—  
Then why should saved ones fearful  
be?

Faith knows His grace and care and  
word,  
And will not be by men deterred.

Our chief desire is Him to please,  
We would not seek earth's empty ease,  
Our longing is that, come what may,  
Our lives should praise Him every day.

That we His doctrine may adorn  
We now would plead, earth's offers  
scorn;

Pain, loss, and 'death, our "all," may  
If we are His,—if for His sake. [take,

Praising our God, we would confess  
Our failure and our shame:  
Confessing sin, Christ's Name we bless,  
His sinlessness proclaim.

As sorrowful, we would rejoice,  
Rejoicing, we would sigh,  
Would gladly lift up heart and voice,  
Yet for all evil cry.

How wondrous is the twofold life,  
Of those who are the Lord's,  
Both *free from* and in *midst of* strife,  
Their life with His accords.

But soon, released from strain and toil,  
His own Himself will see,  
And share with Him the throne and  
spoil,  
And triumph gloriously.

Our Father, by Thy Spirit lead  
To fuller thoughts of grace,  
O may we not from truth recede,  
But all Thy will embrace.

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# The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"They are not of the world, even as I am not of the world.  
Sanctify them through Thy Truth: Thy Word is truth. As  
I thou hast sent Me into the world, even so have I also sent  
them into the world." John 17. 16-18.

## A Word of Introduction.

**A** GAIN we can tell of GOD'S ALL-sufficiency, and rejoice so to  
do. We would earnestly, yet humbly, bring these pages be-  
fore His people, who love His words of truth, and who wish, in  
the HOLY SPIRIT, to walk worthily. There are many discor-  
dant voices in the world. Some say "Act thus," others "No,"  
but the LORD'S "This do," not only in Luke 22. 19, is clear, and  
precious to His obedient servants' hearts (Matt. 8. 9, John 7. 17).  
Such have gone out to meet the Bridegroom, and they dare not  
compromise a fellowship with a world out of which they have  
been chosen, but would thankfully show their calling is high,  
heavenly and holy (Phil. 3. 14, Heb. 3. 1, 2 Tim. 1. 9). May we  
be ever among those who thus adorn His doctrine!

## The Flesh—Physically and Morally.

**I**T is well to be instructed in GOD'S own use of words. Bible  
study should be spiritual, but not, on this account, or on any  
account, careless or inexact. Surely we realize the privilege of being  
thoughtful, that we may ponder, more deeply, the deep, solemn and  
practical messages of the Truth of GOD. The English word ren-  
dered "flesh" in all passages of the later Scriptures, except Rom: 14.  
21 and 1 Cor: 8. 13, is *σαρξ* (*sarx*). It is said to occur 151 times, and  
regularly translated flesh (or, carnal, -ly). From it are derived the  
adjectives *σαρκινος*, *σαρκικος* ("carnal" "fleshly" and "fleshy").  
Sometimes the word is employed of the untainted and spotless flesh

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of the LORD JESUS (John 1. 14, 6. 51-56, Acts 2. 26, 31, Rom: 1. 3, Eph: 2. 15, Col: 1. 22, Heb: 5. 7, 10. 20, 1 Pet: 4. 1, 1 John 4. 2, 3, 2 John 7), but there is a definite stress that HE was only in the *likeness* of *sinful* flesh (Rom. 8. 3). Such an expression, however, implies that *all apart from Him* have *sinful* flesh, and it is important to see the way in which iniquity is manifested *through* the physical frame, that we may be on our guard, and realize, in answer to prayer, the restraining, mortifying, and enabling power of the HOLY SPIRIT, in the lives and experiences of those who, having been quickened by Him, are "in CHRIST JESUS."

The *soul* is in the blood (Lev. 17. 11); hence Matt: 16. 17 (the first occurrence of the word) contains a description of a natural man similar to that of Matt: 10. 28. The blood of a sinner is tainted: we know how easily it corrupts, even in its "physical" appearance. Mark the emphasis on fermented blood in Isa: 63. 1. Leaving, for the present, expressions like "all flesh," "one flesh" we would notice that in connexion with believers there is instruction as to the weakness, or strengthlessness of the flesh (Matt. 26. 41, Rom. 6. 19 note 8. 3), and as to its incapacity for good (Rom. 7. 18, 25). But children of GOD are said to be no longer in the flesh (Rom. 8. 19), nor are they according to the flesh (Rom. 8. 4, 5, 12, 13, cf. 2 Cor: 10. 2, 3, 11, 18), nor debtors to the flesh (Rom. 8. 12). In the light of these passages, we can understand the explicit declaration against any flesh being justified (Rom. 3. 20, Gal. 2. 16), and against the flesh glorying (1 Cor. 1. 29). But we must not become onesided. There is a life which we now live in the flesh—physically—and still the old nature remains, though it is not to reign (Gal. 2. 20).

Moreover, our members are to be presented as weapons of righteousness (Rom. 6. 13) and His *strength* is thus to be manifested: we are not to be occupied with our weakness, or excuse any evil at all.

In John 1. 13 we are told of the *will* of the flesh, this cannot be well pleasing to GOD, and, indeed, nothing of the flesh can rise above its own level (John 3. 6). In Eph: 2. 3 we read of the lusts or desires, of the flesh (cf. 2 Pet: 2. 18, 1 John 2. 16) and also of the wills of the flesh (marg:), nor would we overlook Rom: 8. 7 "the minding of the flesh" (marg:). In other words, the flesh is not merely viewed in a material sense, it includes what we inherit morally from Adam (Heb. 12. 9).<sup>\*</sup> Hence GOD appointed a type for Israel, dealing with the flesh (Eph. 2. 11, cf. Heb. 9. 10), but mortification without crucifixion, even as sacrifices without the basis of moral perfection, must ever fall short. Hence the parallel suited to the present dispensation, and its unveiling of free grace, symbolically *buries ALL the flesh* (baptism). In its moral sense we have put aside the flesh, and the natural deeds of the body we mortify (Rom. 8. 13, cf. Col. 3. 5), and the physical frame viewed as associ-

<sup>\*</sup> It is remarkable how often the word "flesh" is employed in connexion with leprosy (Lev: 13).

ated with them, and refractory, must be led in slavery (1 Cor. 9. 27), but, anticipating resurrection, we may also use it in accord with Rom: 12. 1. Here we have two aspects of truth—the body is regarded as apparatus naturally switched on to the old man: our warfare mortifies and cripples this union, and we seek to please GOD by a new connexion, seek to present everything for His gracious use of our members, in a way that is holy and acceptable. Nothing short of perfection must be allowed, but nothing more than imperfection must be professed. We acknowledge the union of sin and flesh *exists* (cf. Rom. 7. 24), but we do *not* acknowledge it: the word "recognize" has two meanings (cf. Rom. 7. 15<sup>\*</sup>): it is one thing to recognize, with confession of sin, a sad fact, and another to afford it recognition. NO provision should be made for the flesh (Rom. 13. 14). (To be continued, if the LORD will).

### "Cease ye from Man" Isa. 2. 22. "The Lord Liveth" Ps. 18. 46.

IT is important to realize what a marvellous encouragement GOD'S people have in a ruined world. They cannot look to man for anything: but they can look to the LORD for everything. He has never proved untrue to His people, though they have often been "untrue," as it were, to Him. Human methods and plans fail as to salvation and blessing, but, if we in all our ways acknowledge the LORD, He will direct our paths, and it is our privilege, if we are His blood-bought people, to trust in Him at all times. We must not attempt to combine faith and self's scheming. "Trust in the LORD with all thine heart, and lean not unto thine own understanding." If there be *some* dependence on the flesh, our gracious GOD may cut away this prop, and lead us to rest on Him alone, by painful experiences; yet amid all, He is gracious. "My soul, wait thou ONLY upon GOD, for my expectation is from Him."

### "If thou Knewest The Gift of God."

John 4. 10.

THE woman of Samaria was surprised by all the words of the LORD JESUS. She thought she "knew" (verse 25) but she KNEW NOT, till grace opened her eyes to see the glory of CHRIST. And how is it with you? Are you, as that poor, sinful woman, occupied with the things of earth, and unmindful of your soul's need? Are you thinking of earthly food and clothes and money, and careless as to eternity, careless as to the way of life? If you only knew the Gift of GOD, you would not be content to remain one day without Him!

<sup>\*</sup> οἶδα, contrasted, objective knowledge in 18.

### The Inscription on the Cross.

THE wondrous death of the LORD JESUS is the ground of ALL acceptance with GOD. Happy are those who rejoice, by grace, in the precious blood which He poured out. May some who read these lines, and who rather trust to their religion or their activity be brought in mercy to know FREE mercy, and to value the Scripture not as a mere treatise but a FATHER'S instruction, and soul-food, ever needed in the daily pilgrim life.

There are difficulties in the words which the HOLY SPIRIT teacheth. But our acknowledgment of truth is not limited by our understanding. GOD has often proved His perfectness, and shown our imperfectness, and we confess HIS wisdom, and our ignorance whenever we are at a loss to explain. Not neglecting *definite* study, we remember John 7. 17. "The meek will He guide in judgment." *Walking* with GOD includes a commentary beyond classical knowledge. Approach the Book, dear fellow-believer, in fellowship with its AUTHOR. Take, by grace, His standpoint, and delight in His will.

Problems are not only helps to humility, they often show hidden beauties, and we worship. Let it be remembered, moreover, that a *possible* interpretation destroys an objection, and two possible meanings may be meant to help the believing heart, though it may seem, at present, hard to say which is primary.

Many errors are the result of carelessness, which is, in such a connexion, dishonest. Let it be noticed, for example, that the purchase in 1 Chron: 21. 25 is of the "place" on which the temple was erected, but that of 2 Sam: 24. 24 of "the threshing floor and the oxen," and every problem will be removed. May it not be the same as to the four precious records of the words put on the cross? Surely we praise GOD for all the four gospels, and, having learnt that addition is *not* contradiction, we are accustomed to find spiritual blessing in *comparative* study, for which we would glorify GOD.

Shall we notice the HOLY SPIRIT'S language:—

They "set up over His head *His accusation* written, This is JESUS the KING of the Jews" (Matt. 27. 37).

"And the *superscription* of *His accusation* was written over, The KING of the Jews" (Mark 15. 26).

"And a *superscription* also was written over Him, This is the KING of the Jews" (Luke 23. 38).

"And Pilate wrote a *title*, and put it on the cross . . . JESUS of Nazareth, the KING of the Jews" (John 19. 19).

First, observe that EACH gospel emphasizes the SAME words "the KING of the Jews," and thus brings before us the gospel of the *Kingdom*, and the striking message of John 18. 36. At this the soldiers mocked (Luke 23. 37). At *this* the chief priests were annoyed, and wanted "He said" to be added, and "the" to be left out (John 19. 21). GOD overruled the vacillating Pilate, even as the wicked Caiaphas (John 11. 49-52) and the solemn words, meant in a wondrous way by GOD, were untouched. The King of the Jews

was rejected, but He shall yet have His Kingdom (Isa. 24. 23, Luke 1. 32).

It is clear, secondly, that John *alone* uses the Latin word "title," evidently the official term. Pilate, the Roman governor, we are told, wrote this. Hence we have here the *full* description "JESUS the Nazarene." "He is despised and rejected of men,"—"Can there any good thing come out of Nazareth?" Wondrously the LORD of glory humbled Himself, and was brought up *there*. Matthew and Mark emphasize the "charge," they do not claim to set forth the complete statement. Surely it must be acknowledged that they *do* give what they profess to give. The "accusation" or "cause" *why* Pilate delivered Him up is clearly indicated by both, as John 19. 12 makes clear. And Luke simply says "a writing over" "inscription"; not professing to record the whole. Thus there is *no* contradiction. The only difficulty may be "This is." Possibly such words were *usually* prefixed, and hence are not counted part of the "title," or they may have been put in front of the words which Pilate himself wrote. Either thought would suit the Divine record, and in any case, we have almost a mockery of "This one" (*cf.* John 9. 29), Who is described in 1 John 3. 5 as "*That* one," the Contrasted and Perfect One, in Whom His people find a resting place, and on Whose finished work they rest.

Thus we see the HOLY SPIRIT'S emphasis on truth, and encouragement to deeper and fuller study. The stress on *accusation* is remarkable in Matthew, the gospel which records CHRIST'S birth as King (2. 2). And the twofold reference to a "*superscription*" would suggest He had no other crown, except the crown of thorns, before men. But we would remember Heb: 2. 9, and the glorious view of our glorious SAVIOUR in Rev: 19. Oh to love HIM more, and to delight in all that He has accomplished for His own!

### Of What is Leavened Bread a Picture?

#### Scriptural Meditations for Believers who would Obey.

THERE is clear Scriptural evidence that leaven is *invariably* a type of sin (see e.g. Ex: 12. 15, 13. 3, 7, 23. 18, Lev: 2. 11, Matt: 13. 33,\* 16. 6, 11, 12, 1 Cor: 5. 6-8, Gal: 5. 9). Nor can there be any real objection to the precious thought that unleavened bread, picturing holiness, was not only used at Passover time, but in the LORD'S Supper, symbolic of Him Who was the Sinless One.† Fermented wine implies the ungodly ("died" is "leavened," or "fer-

\* The woman and ephah (3 measures), as in Zech: 5. Mark the corruption of sound doctrine in Christendom, the professing "kingdom of the heavens" (Matt: 25. 1 shows that the kingdom is not necessarily viewed as *real* saints only, and we note description by profession in Luke 15. 7).

† "This do" is definite. Literature on this subject will be gladly sent to any enquiring believers, who want to follow their LORD'S will *simply and cheerfully*.

mented" in Isa: 63. 1). And what is GOD'S teaching through leavened bread? May our hearts be open to His instruction.

I have heard the suggestion that the ungodly are symbolized, but I do not know *Scripture* for this. There is a plain difference between a fermented liquor, and the leavened bread, in which the leaven has been made to cease working, by fire, so that the *effect* of partaking is very different. We have striking words of the HOLY SPIRIT as to wine being a mocker, but *nothing* comparable as to leavened bread.

To me it seems that Lev: 23. 17 gives a Divinely appointed key. Here we have the Pentecost firstfruits, accepted with the sacrifice. "Two" is a number of fellowship and witness: the LORD sent the disciples forth by "twos." When the Day of Pentecost was fully come, in Acts 2, the HOLY SPIRIT descended as *fire* (contrast the likeness to a *dove* on CHRIST, the Sinless One) dealing with and equipping GOD'S dear people. Believers *have* the flesh in them, and in their flesh dwelleth no good thing, but they should *walk* in the SPIRIT and not in the flesh, for to the flesh they owe nothing (Rom. 8. 12, see the whole chapter, also 7. 12-25 and Gal: 5). Is there *anything* against this interpretation? I think not. Lev: 2. 11, 12 would confirm it. CHRIST *alone* was on the altar in His perfect service. Mark in Lev: 7. 13 leavened bread connected with the peace-offering (*after* verse 12). And believers can now enjoy friendship with GOD because of CHRIST (1 John 1. 7) and He delights in them. Viewed *in* Him, as *one* company, they are "all fair, there is no spot," but in their fellowship and service, though they want to please GOD, they cannot claim perfection. But the enjoyment is as sin is kept *under*. We are *changed* from what we once were. The leaven is *not* working as of old, and sin must not have dominion over us, else we "take," if only for a few moments, the place of ungodly ones. Thus He, Whose Name we bear, is seen as the One Contrasted with His people, in the unleavened bread, and as the One Contrasted with the ungodly, in the fruit of the vine. Thus He is twice exalted, and all theories which suggest believers are viewed in symbol, on the Table of the LORD, miss precious teaching, though there is the glorious fact that we are made the righteousness of GOD in Him, and this oneness and perfectness are portrayed when we *have* partaken of this one loaf (1 Cor. 10. 17). But at the LORD'S Supper we FIRST behold a beautiful setting forth of CHRIST for His people and His perfect work alone! We have, by grace, the fine flour of sound doctrine, though our perception and illustration of it are marred by the flesh, and its old-time power, with solemn results. Yet would we never excuse one sin, but long, in the HOLY SPIRIT, for the day when we shall be perfected, and with our loving LORD for ever.

They that trust in the LORD shall be as mount Zion. This implies fixity, a place of security, a position of fellowship with GOD, a royal prospect, a dwelling place for Him Who is the True David.

## Thoughts on The First Day of the Week.

1. Remarkably in the *background*, so far as the *name* goes, in the earlier Scriptures and the gospels (before CHRIST'S death) yet the day is emphasized in wondrous events and types—Gen: 1. 5, Ex: 16,\* Lev: 23. 11, 16†. This is the more noteworthy because we have a *verbal* stress on the first of the MONTH or YEAR, in accord with Israel's EARTHLY calling. Surely the HOLY SPIRIT suggests that in accord with the purpose of GOD this day *would* come into prominence, and it has.

2. The earliest mention in the "New Testament" is with respect to the resurrection, and in each gospel—see Matt 28. 1, Mark 16. 2, Luke 24. 1, John 20. 1, 19. Note also Acts 20. 7, 1 Cor: 16. 2.

3. We have no Scripture evidence for sabbath to be kept *after* Luke 23. 56 *till* the present dispensation closes, but a direct witness otherwise. To limit Col: 2. 16 to feast-sabbaths is to deny the parallel with 2 Chron: 2. 4, to make tautology with "an holy day," and to add, though unintentionally, to the words of GOD.

3. The apostles are NOT seen observing sabbath in the Acts, the references thereto are with respect to witness for GOD among those outside, because of opportunity then afforded, not with respect to believers' gatherings. In Acts 20. 6, 7 the "sabbath" is strikingly passed by.

4. The language of Acts 20 assumes that the breaking of bread, which we know was frequently (1 Cor. 11. 26), but contrasted with "daily" in Acts 2. 46, was on this day, and apparently Paul waited for it and left the very next morning.

5. 1 Cor: 16. 2 separates the first day from ordinary working days, and it is remarkable that the present age began, as to both the resurrection and the descent of the HOLY SPIRIT, with the FIRST day of the week, and on EACH occasion the saints were together for fellowship. Nor have we any *record* of the LORD'S resurrection-presence with His gathered people in a house except on this *prophe-sied* day (Ps. 118. 24).§

6. The term "the LORD'S Day" does not occur till later, and only once (Rev. 1. 10), the adjective there being only found elsewhere in 1 Cor: 11. 20, and as we behold in the passage the interest of GOD'S *isolated* servant, amid *night* symbols, with His gathered people, may it not be suggested that the very presence which we have noticed above (No: 5) was granted to Him when

\* The manna fell six days before the sabbath (22, 23) hence began the first day, and the month-date of Ex: 16. 1 leads us to infer that Israel came up out of Jordan (type of Resurrection), and probably also experienced the solemn events of Ex: 32 on the same day.

† The attempt to make Pentecost on *any* day of the week, counting the "morrow" from first day of Passover, ignores the fact that Scripture does *not* use the term "sabbath" for that day of the feast in Lev: 23, and that Scripture *never* states the month-day of Pentecost as of other feasts.

§ He was not limited, He is not limited, but the record is limited for the purpose of instruction.

others were breaking bread, and that the language was a suitable, and beautiful, inference from the keeping of the LORD'S Supper on that day. (Mark allusions to food in Rev: 2, 3).

7. Is not the day called the "first" (or "day one") with respect to resurrection, and as the *beginning* of a new week of service, and "the LORD'S Day" to emphasize His authority, and in anticipation of the Day of the LORD? The two names are thus *retrospective* and *prospective*, as to the work of CHRIST. The trumpet of Rev: 1. 10 reminds of 1 Thess: 4. 16. The emphasis on CHRIST'S resurrection is, however, also prominent in Rev: 1, and corroborates note 6 (verse 18). The definite omission of the sabbath in Revelation, though there is much symbolism which may seem "Jewish," is important negatively.

8. Should we not, with love to the LORD, if His blood-bought people, avoid, as far as possible, the use of other names, which, though perhaps sometimes permissible, as the name of an idol in Acts 28. 11, when dealing with the unsaved, or in recording general events, put in the background *His* own language? Is not "Sunday" a heathenish title, and reminiscent of the way in which Constantine caused *Gentiles* to steal a possession of believers on resurrection ground? Is not "sabbath" an undispensational term, implying a *change* of sabbath, and overlooking *past* and *future* sabbaths of Divine appointment, whenever GOD is in relation to an *earthly* people as such, with an *earthly* land and hope?

9. Oh that we may not only talk rightly in this matter, and have a clear mental perception of truth, but in the power of the HOLY SPIRIT, enter into the meaning of spiritual worship, and live in accord with this precious symbolism, and use all the days of the week as opportunities for service (even amid "ordinary duties") because we are on resurrection ground, in CHRIST JESUS,—no longer "under law" but, nevertheless, "UNDER grace" and mindful of John 14. 15.

### "We will Remember the Name of the Lord."

**H**OW precious it is to be able to *remember* that Name. We must *know* it first. And the people that do know His Name will put their trust in Him, even trust in Him at all times, that He may be exalted in their faith, their quietness, and their confidence. GOD has not failed yet. He will not fail, He cannot fail. We will remember His mighty works, we will remember His love, we will rejoice in His abiding and unchanging power and interest.

The difficulties of unbelief are indeed greater than the difficulties of faith, yet the natural mind chooses the former, and yet denies their existence! So vain and unwise is the human heart.

\* The law said, "This do and thou shalt live": the principle of grace is, "Live, and thou shalt do this."

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# The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in His temple."  
Ps: 27. 4.

## A Word of Introduction.

**T**HE Words of Truth do not change with years. They do not become out of date. Man may correct his science, and his arrangements, or, at least, may profess so to do. But none can correct that which is already perfect—the testimony of GOD. It is vain to criticize that which rightly criticizes (Heb. 4. 12). Our desire is, in these pages, to set forth all the counsel of GOD, and to encourage His blood-bought people in the path of His will, that they may glorify Him, by the power of the HOLY SPIRIT, in the midst of a crooked generation, among whom they are bidden to shine as lights in the world (Phil. 2. 15). Holding fast the faithful Word (Tit. 1. 9), we would be holding it forth as the Word of LIFE (Phil. 2. 16), praying that GOD may use His gospel, through His people, to the salvation of some who are at present "dead in trespasses and sins" (Eph. 2. 1).

## The Flesh—Physically and Morally.

(Continued.)

The language of 2 Cor: 4. 11 is helpful. Our *mortal* flesh is to witness for our LORD, but our *moral* flesh is incurable (Rom. 7. 18). Any who twist this to excuse sin have no idea of the holy horror which that chapter indicates. If they conceive that a believer cannot utter such words they assume that they *never* fall short, and, alas, have not had a view of themselves in the light of GOD'S holi-

Bible Study Centres:—61, Upton Lane, Forest Gate, E., 43a, The Broadway, Walham Green, London, S.W., "Rosemond," Bede Burn Rd, Jarrow-on-Tyne

ness. Isaiah said "Woe is me" when he saw the KING. Job was similarly humbled. Why should we be proud? The disciples' prayer implies we always need to realize our sins, and it is written "if we walk in the light . . . the blood . . . cleansETH." The "fellowship" there mentioned could *not* continue otherwise, for GOD is so "glorious in holiness." It is solemn to think that all the time we thus walk the cleansing work must go on. "Where is boasting then? It is excluded."

Satan's work with regard to the flesh is very remarkable. That wicked one cannot touch *us*, hence he seeks to work on that which is linked with us (1 John 5. 18)\* but which we deny, or which, as our earthly house of this tabernacle, can be *used* morally, though in itself physical. This appears to explain Satan's vain attempt to entrap the LORD OF GLORY through hunger of the body. But he found nothing in CHRIST (John 14. 30). In us there is some thing *not* of GOD, and he aims at employing this. But if the new life be uppermost, there is a non-conductive power between the flesh and his actions. Hence he desires, in such a case, to pain the body. Does not this partly explain the thorn in the flesh of 2 Cor: 12. 7 and Gal: 4. 13, 14? Moreover, we recollect the life of Job. The flesh must not be allowed a vantage ground, or base of operations (Gal. 5. 13). If the physical frame is pampered, it will be associated with the old nature. We must not sow to the flesh in this sense (Gal. 6. 8). May I illustrate this thought? We all feel weary. The LORD JESUS Himself slept. There is no sin in bodily rest, but often Satan acts on the physical frame to cause weariness at the wrong time, as of the disciples in Gethsemane. Our physical flesh is itself strengthless to resist him, but becomes a pliant tool, and, unless we are on our guard, and victorious in the power of the HOLY SPIRIT, there will be a definite moral failure, through Satan's activity directly on that which is physical. The new creation never fails, but it is a nature, not a person, and unless WE, as redeemed persons, identify ourselves therewith, failure must result, nor can we blame the new man created in true holiness, but, as Rom: 7 shows, must blame ourselves, even for the *slightest* response to evil, which is a captivity to one who has tasted that the LORD is gracious.

Hence temptations, of *various* kinds, reach us through the physical flesh, and every form of indulgence is dangerous (Col. 2. 23). Even "slight" idleness is Satan's opportunity. As the body is dead because of sin, and our glorious body is *future*, the use of the physical body to please GOD is a precious victory. The word "flesh," (as "desire" in "Thou shalt not desire"), usually means that

\* The thought is before me that whatever belongs to Christ, and, in some way claimed by Him, is beyond the devil's sphere. When the body is put in the ground is it not as the "seed" (1 Cor: 15), and hence is there not something he can touch? That which he can damage, he will *corrupt*. For this purpose, perhaps, he sought the body of Moses.

which is evil, but, let it be repeated, we are not *in* the flesh, hence our life is to be "abnormal," and the desires of Gal: 5. 17, having been crucified, are to be continually mortified. We should hate even the garment spotted by the flesh (Jude 23). These suggestions may be owned of GOD to help writer and reader in needed holy warfare. We do not expect the moral flesh to become godly: we do not educate or improve it. But we do wish to subdue evil. Warfare—untiring warfare—in the enabling of the HOLY SPIRIT, is the only appointed attitude, till the body of our humiliation be no longer manifested (Phil. 3. 20, 21).

### —♦— "A Bundle of Sticks."

SCRIPTURE is not a barren, legal treatise. Written by inspiration of GOD, it deals with ALL our circumstances, and illustrates its own words, "in EVERYTHING by prayer and supplication, with thanksgiving, let your requests be made known unto GOD" (Phil. 4. 6). NOTHING is too small for prayer. We can eat and drink TO the glory of GOD. This aspect of life drives away the thought of mere drudgery, and encourages a praiseful contentedness, that GOD may be well pleased. We would not exult publicly in service: the great thought of a believer should be, "What is the will of GOD?—I want to walk *with Him*, and to have my LORD'S 'well done' in that Day, whatever others may purpose." There is something wrong if we take a different attitude, and fail to see spirituality in such words as, "The cloke that I left at Troas . . . bring with thee." or "withal prepare me also a lodging" or "great fishes, an hundred and fifty and three," or in the sacrificial details of the earlier Scriptures. Condition of heart has a deeply important bearing on Bible study, and Bible study is a helpful thermometer. Oh for more fervency of godly delight in all that GOD has recorded. The HOLY SPIRIT never leads to anything else.

May I suggest that the simple words of Acts 28 emphasize the testimony of Proverbs against laziness, the more so as the term used implies "dry sticks," although there was "rain." We must search and work hard if we would please the LORD. And this thought is emphasized because Paul was comparatively aged, and had just passed through much strain, yet he made no excuse. The untiring energy which was seen in ministry, amid varied perils, is here equally shown. But much more is wrapt up in the precious testimony. We see a love and thoughtfulness for OTHERS: the LORD JESUS is the True Example of ALL selflessness, but may we not expect much unselfishness and self-forgetfulness in His people? Not only so, we rejoice in the witness against pride. The gathering of STICKS might appear to some very small, but Paul did not despise humble service. Little things are a test for enthusiasm, and for real obedience to the will of GOD. The context brings before us that the path of earnestness is often a path of danger, and, nevertheless, that GOD wondrously pro-

fects therein. Satan left out, from Ps: 91. 11, "*in all Thy ways.*"

The subsequent miracles of Acts 28 stand out. The LORD COULD have brought the wood, but He did not work an unnecessary miracle. So He will use us to remove the stone, as it were, and to loose the grave clothes, though only He Himself can raise Lazarus. It is well to ask ourselves if we are willing for His will, or if we want to choose for ourselves. There are striking contrasts with this event. In Num: 15. 32-36 we find one gathering sticks *against* the law of GOD, and he is stoned. In 1 Kings 17. 10, 12 we see a poor widow *despondently* taking two sticks, and the LORD, Who on another occasion was pleased to notice the widow's two mites, wrought a wondrous miracle. In this connexion it may be well to notice the gathering of 2 Kings 4. 38-41, and the work of power Divinely granted. But how sad to see Peter "in the midst" of those who rejected his LORD, sitting down, and there warming himself at the fire they had kindled (Luke 22. 54, 55). There is grave danger when we warm OURSELVES, and please OURSELVES (Mark 14. 67): the will of GOD is devotedness to Himself—that we may please Him (2 Tim. 2. 4), and thus shall we be true blessings to others, in the power of the HOLY SPIRIT. May He grant a spiritual application of the graciously recorded history of Acts 28.

### "Let Not Sin Therefore Reign." Rom. 6. 12.

"SIN hath reigned" (Rom. 5. 21), but if we are in CHRIST JESUS we are a NEW creation (2 Cor. 5. 17) and there should be a new mode of living, as to all things, even common things may become spiritual. The believer is emancipated from the slavery of sin as well as from its eternal judgment. The grace of GOD transforms the life that now is, as well as that which is to come. Sin is in the believer as a judged principle: he has crucified the flesh, and should be ever mortifying it. There was a wondrous confession of CHRIST and burial of the flesh symbolically when we were baptized (Rom. 6. 4). So to go back to the other side of such an act of faith is surely unthinkable. By the grace of GOD, we have been brought into relationship with the LORD JESUS, and the HOLY SPIRIT indwells, as the SPIRIT of sonship, teaching, moreover, the way into all truth. Oh that our hearts may rejoice in this, and that there may be victory day by day, not *via* law, but graciously led by the SPIRIT. To *enthron* that which has been condemned would be more than out of place. This verse implies the reverse of eradication now, but it also sets forth a fuller view of holiness than those who teach "eradication" believe. Godly conflict and godly triumph should characterize a child of GOD.

When the way was closed as to Asia and Bithynia, it was opened to Macedonia: the closed prison door opened to the jailer's heart and house. Mark also stress on opening in Acts 16. 14.

### "A Sin unto Death" 1 John 5. 16.

ALL sin is spiritually unto death (Rom. 6. 23, Jas. 1. 15). There is no thought here of excusing some acts of disobedience. GOD'S law has nothing less than a death sentence, for nothing is trivial which sets aside *His* authority. This "supreme" grandeur becomes ruinous if any *sinner*, if any *creature*, takes it upon himself. Hence the failure of MAN often becomes more manifest when MAN has more power. That which belongs to GOD is improperly displayed by *man*.

The preceding paragraph will suggest that "death" in an absolute, legal sense is *not* primarily meant. Hence the thought—"Is *physical* death, *one* of its manifestations or symbols, here signified?" 1 Cor: 5. 5, 11. 30 may imply the answer "Yes." Jas: 5. 14, 15 would suggest the power of prayer in hindering such a case.

What then does the HOLY SPIRIT mean by the last sentence of 1 John 5. 16? The word "ask" is quite distinct from the term just used for prayer (14, 15), and denotes a "request" or "question."\* The aspect seems to be—"not concerning *that* do I say that he might question," or almost be "inquisitive." That is, the apostle did not speak that *unappointed* scruples might hinder prayer—"Can I pray for this one?"—and so forth. *Till* the LORD forbids, as with Jeremiah, let us go on praying, with the general proviso of Jas: 4. 15 heartily realized, but with godly fear of all "judgment" as to how far a brother has sinned. Leave that with GOD.

### The Pharisee and the Publican.

THE LORD JESUS often spoke of both and to both, and the HOLY SPIRIT explains that the parable of Luke 18. 9-14 was addressed to "certain which (a) trusted in themselves that they were righteous, and (b) despised others." Here is a *twofold* description, the first part rightly, but sadly, first, and the second part an effect, while the OMISSION of *any* right relation to GOD is very solemn!

We must not view the Pharisees as being openly mere hypocrites. The disciples long retained a respect for such (Matt. 15. 12). Nor were the taxgatherers near to the LORD, spiritually, *because* outside of mere ritualism. There was no virtue in being a publican. Not by any means were all of this class repentant. But the LORD'S grace is seen in reaching and raising the unlikely, and He is glorified, and we would glorify Him for this. None can stay His hand. By *grace* have we too been saved.

The Pharisee as Cain, was first in his religiousness, but his prayer was to "himself," and without any deep sense of sin as sin. (Only One could pray from the standpoint of perfectness). This self-righteousness brings before us the awful condition of man, for nothing

\* Never used for the prayers of *God's children* unto Him, but used for the prayers of Christ.



seems more heart-rending than to praise oneself before GOD. Yes, "self" was, and is, "self's" boast and centre, albeit GOD was *verbally* acknowledged. It is beautiful to give thanks in reality, but to exalt the creature under the pretence of praise to the CREATOR makes giving thanks worse than even its absence. We should rejoice in what the LORD has done for us, in marking us off from a ruined world, but we must be careful how we speak even in this connexion, for sin is more subtle than we think.

Mark in the Pharisee's prayer the entire omission of heart-sorrow. The LORD JESUS appointed confession in the prayer for *disciples*, as if this should never be left out. Perfectionism, except in Him and then it is no more "ism," is thus laid utterly low. "If we confess" is wondrously suggestive in the context of 1 John 1. Mark, moreover, the absence of intercession for others, and of request for himself. No need of any kind was felt. The ending is sudden, and peculiarly out of place, "All things, as many as I possess." We think of Laodicea in Rev: 3. We tremble, further, lest our giving and giving up should at any time become formal or self-pleasing, though the remedy is NOT the setting aside of giving. We should not choose a certain evil to avoid a possible one, but seek grace for a twofold victory, in the power of the HOLY SPIRIT.

The taxgatherer, in attitude and words alike, was *quite* contrasted. He began with the same address to GOD, but his shorter prayer (6 words)

- (a) recognized sin, deserving just wrath.
- (b) expressed need,
- (c) acknowledged GOD's mercy and *His* atonement alone,
- (d) put away all thoughts as to the evil of others,
- (e) refused all self-defence.

A depth, a sincerity and a personal note are found in the *earnest* pleading. And he went home declared righteous. Here we have the way of salvation set forth during the LIFE of the LORD JESUS, but with a prophetic reference to His DEATH, and an illustration of Rom: 5. 9. Further, there is the suggestion that only as, by grace, we feel our natural nothingness, and rest on CHRIST, can we enjoy "the righteousness of GOD." The principles of verse 14 are still, and universally, applicable. Let us humble ourselves, and we shall realize GOD'S exalting now, and "in THAT Day;" for "whom He JUSTIFIED them He also GLORIFIED," and the more shall we be honoured in due time, when He will reward all spiritual faithfulness. There is much food for thought in this passage, that we may know more what prayer still pleases GOD, and that we may not have wrong thoughts of others when we approach Him. "If I regard iniquity in my heart, the LORD will not hear me" (Ps: 66. 18).

— — —  
**"This is His Name, whereby He shall be called, The Lord our Righteousness." Jer. 23. 6.**

## A Finished Salvation.

John 19. 30, Phil: 1. 6.

GOD has graciously finished a work FOR us, and He will not fail to finish a work IN us. There is no uncertainty in the grace of GOD. Cf. Mal: 3. 6, with Him is no variableness, no shadow of turning. We are deeply thankful to Him for His rich love. We "might" have been left to inaugurate the work, or to complete it. THEN we should have been as hopeless as if NOTHING had been done for us. The sinner can never pay the first farthing nor the last. But grace has overflowed, and grace is reigning through righteousness, GOD maketh His love *stand* (Rom. 5. 8 lit:), yet, by the glorious gospel, law *stands* (Rom. 3. 31). All its demands are fully met, and we are fully accepted in the SON of GOD'S love. There is no "if" in GOD'S provision. Our responsibilities come in AFTER, and they are real, and will truly affect our enjoyment of salvation now, and our position as to the Kingdom, but those who are chosen in CHRIST depend wholly and solely on Him for the gift of eternal life. "Bless the LORD, O my soul, and all that is within me, bless His Holy Name."

— — —  
**Who art thou, that thou shouldest be afraid of a man that shall die?" Isa: 51. 12.**

IT is solemn to realize how little we believe that GOD All-sufficient is our Shield and our Exceeding Great Reward. If we look at men, and at circumstances, we shall soon say, "We are not able" (Num: 13. 31), but if we trust in GOD, our attitude will be that of Caleb "We are well able" (Num. 13. 30). "We are not sufficient of ourselves to think anything as of ourselves," without CHRIST we can do *nothing* (John 15. 5). But we can do all things through CHRIST Who strengtheneth us (Phil. 4. 13). So that we may boldly say, The LORD is my Helper. "Our sufficiency is of GOD." Thus, "through GOD we shall do valiantly." Unbelief makes many problems, and takes many unnecessary burdens. Man shall die, but GOD shall live, and He will not forsake the work of His own hands. If, like Peter, we look at the waves, we shall begin to sink (Matt. 14. 30). But let us be "looking off unto JESUS, the Author and Finisher of the faith" (Heb. 12. 2), conscious that His grace is sufficient for us, His strength made perfect in weakness. It is blessed to be delivered from doom, but our Heavenly FATHER emphasizes deliverance from fears (Ps. 34. 4), that we may be quiet from fear of evil (Prov: 1. 33) and have, in the power of the HOLY SPIRIT, the peace which passeth all understanding (Phil. 4. 7). Oh, that this may be our joy.

**"Trust in the LORD with all thine heart; and lean not unto thine own understanding." Prov: 3. 5.**



## Hymns for Believers.

It is by grace alone  
That we are saved for aye,  
Self has no right nor throne,  
Its boasts are done away,  
We glorify our glorious God,  
And sing as those redeemed by blood.

We should have been destroyed,  
But God in mercy blessed,  
Salvation is enjoyed,  
We are of all possessed,  
Eternal life, and grace, and heaven,  
Are freely to His people given.

Hence for our Saviour's death,  
Our hearts would ever praise,  
Our God still gives us breath,  
That each the voice may raise :—  
Exceeding gratitude should sound,  
Since changeless grace shall still  
abound.

In all the work of God  
Our grateful hearts would rest,  
As those brought nigh by blood,  
For ever saved and blessed,  
Now, in the Spirit, would we praise,  
For all God *is*, and all His ways.

Soon will our Lord return,  
And we *shall* see His face,  
His wisdom more discern,  
Through everlasting grace :—  
A gathered people evermore  
To serve and honour and adore.

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We have a wondrous Saviour,  
Who in our place hath died,  
How gracious was His favour  
For those who Him defied,  
We turned away and hated,  
We did not want His love,  
Yet are to Him related  
Since quickened from above.

We tell His goodness gladly,  
Proclaim His precious blood,  
And own our trespass sadly,  
Our sinfulness toward God.  
If grace had been our choosing,  
We never grace had known,  
But grace refused refusing,  
His sovereign grace we own.

How thankfully observant  
We of His will should be,  
And in His work most fervent,  
From wrath for aye set free :  
Our heart's devotion ever  
Should be unto our Lord,  
Since nought from Him shall sever,  
Nought change His changeless  
Word.

It is a wondrous thing that Christ  
should die,  
But, wondrous fact, "in Him" we *are*  
made nigh,  
Our sins are put away, and we can rest  
In love *for ever*, now *for ever* blessed.

Before the world was framed God  
chose to save,  
He will not fail, nor His own purpose  
waive :  
The Book of Life can ne'er unwritten  
be,

Love from of old will love for ever be.  
For sinners Christ hath died, He knew  
their sin

But He will end that which He would  
begin,  
He loved unto the death, our doom to  
bear,  
Such love forbids our doubt and our  
despair.

We praise His Name, and trust with  
faith serene,  
Nor would we have a veil of fear be-  
tween,  
We know that Christ is ours, and ours  
for aye,  
Possessed by One Who will not send  
away.

-----  
Eternal is the love of God,  
And precious is the Saviour's blood ;  
Redeemed by Him, our lives would  
show  
That in His way and will we go.

We would not choose a path of ease,  
We only want our Lord to please :  
Sufficient is His strength each day,  
That we may walk the narrow way.

We would not seek to grieve our Lord,  
We fear whatever leaves His Word,  
We want by grace to own His right,  
And in His purpose to delight.

It is our joy to bring Him praise,  
To honour Him and keep His ways,  
It is our joy to look above,  
And know He holds us in His love.

The darkest prospect brightens thus,  
The Lord has plans of grace for us,  
He will not change, He will not leave,  
He will not fail, nor e'er deceive.

Our gracious God, we glorify  
Thy glorious Name, by grace made  
nigh,  
Accept our worship, in Thy grace,  
Cause us to feel our heavenly place.

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# The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Do not abhor us, for Thy Name's sake, do not disgrace  
the throne of Thy glory : remember, break not Thy covenant  
with us." Jer. 14. 21.

"For the LORD will not forsake His people for His great  
Name's sake : because it hath pleased the LORD to make  
you His people." 1 Sam. 12. 22.

## A Word of Introduction.

*THE* lovingkindness of our GOD enables us to speak yet further  
of what He is, and what He does. To help His dear people  
along the path of glad obedience is an object of this magazine, all  
included in the one object of glorifying HIS Name! Yes, the  
words of 1 Pet: 4. 11 are always applicable "That GOD in all  
things may be glorified, through JESUS CHRIST." We cannot  
praise Him too much: our highest praise is very low contrasted  
with His exaltation.

That He may deign to use these pages, and bless readers united-  
ly, and cause an awakening of love, in the power of the HOLY  
SPIRIT, is surely the prayerful wish of His blood-bought people.

## Homely Thoughts on Matthew 7. 1.

Q. Does not this passage forbid all judging ?

A. I would not limit any command of Scripture : if two interpre-  
tations *seem* possible, love to Him would even avoid breaking the  
one which, in its *breadth*, hampered personal tendencies, rather than  
excuse sin. Scripture however, must be explained by Scripture, and  
with spiritual discernment. The following verses may help :—

"Judge *nothing* before the time." (1 Cor. 4. 5).

"Judge ye *what* I say" (1 Cor. 10.15).

"If we would judge *ourselves*, we should not be judged" (1 Cor.  
11. 31).

Mark in Rom: 2. 1, 3, 14. 3, 4, 10, 13, Jas: 4. 11, 12, definite prohibitions of judging persons *recognized as believers*, but throughout Scripture a judgment as to actions (Rom. 14. 13, 1 Cor. 11. 13, 2 Cor. 5. 14), i.e. a holy discernment with hatred of evil. If a person is *judged* rightly, exclusion is necessary, as 1 Cor. 5. 3, 12 would show, i.e. there is no proof of salvation. The sphere of the assembly is not the sphere of judgment, but of gracious acceptance in the Beloved. Exclusion *leaves* to GOD'S judgment (1 Cor. 5. 13). Believers do not come into judgment (John 5. 24): contrast the position of the world (John 3. 18). The context in Matt: 7 speaks of *brethren*, and this is the emphasis in Jas: 4. See also John 7. 24.

Q. But in what way shall we judge actions apart from the persons who do them?

A. This is a deeply important study: may we be led by the HOLY SPIRIT, and kept back from misrepresenting truth. May I point out first that the message of Matt: 7. 16-20 implies what *many* regard as wrong judgment, and that most of the difficulties come through recognition of every professing Christian as a child of GOD! Till we see in any the fruits of grace, we should not declare them to be "brethren." Charitable assumptions have often buried true discernment, and hindered real love. If we do not know whether some are believers, we can often be wisely silent (Prov. 10. 19), but when there exists Christian fellowship, actions need careful pondering. However, we cannot see another's *spirit* (1 Cor. 2. 11): "the counsels of the heart" are not manifest (1 Cor. 4. 5): hence our knowledge is only of *part*-actions, and till there be the persistency in evil, which calls for separation (Matt. 18. 16-18, Tit. 3. 10), we should lovingly take for granted *Christian* motives in a *Christian* (Rom. 14. 6). Recognizing these, we should help, but in the godly order and courtesy of verse 5 (*cf.* washing one another's feet, in a spiritual way). A wise one welcomes reproof (Prov. 9. 8): believers have received an "understanding" (1 John 5. 20).

Q. But does this passage also hold back an obedient believer from sharing in *general* acts of judgment?

A. The context would surely say "Yes," for the believer is called to separation from Jews and Gentiles alike. The whole principle of judicial punishing belongs to another dispensation, for GOD'S people. Mark the words "*for in what judgment ye judge, ye shall be judged.*" Jas: 2. 12 shows us that we look forward to judgment by the law of *liberty* (i.e. freedom from wrath, at the Judgment Seat of CHRIST: hence, in 1 Cor: 3. 15, "he himself *shall* be saved"): the *other* judgment is *without* mercy (Jas. 2. 13). I do not doubt that the present tense in Matt: 7 implies that *continuance* in unappointed judging proves an absence of salvation, and eternal wrath must fall. But if a believer grieves GOD'S HOLY SPIRIT by breaking this command, and by becoming a minister of judgment, in *any* way, or seeks to cause a penalty by taking a case to law, that believer will be judged accordingly, yet *not under eternal condemnation*, for this would change GOD'S words. GOD will, doubtless, arrange some

*providential* circumstance, on earth, to meet the solemn circumstances, and maintain both parts of His truth (see e.g. 1 Cor. 11. 30). The parallel in Luke 6. 36, 37, 38 is very clear, and it may be added that these verses show a true judgment of *actions* is not forbidden, because believers receive the definite command with promise, "Judge not *and ye shall not be judged,*" but nevertheless they will all stand, as to their *deeds*, before the Bema of CHRIST (2 Cor. 5. 10), and Jas. 2. 12 has emphasized that this thought should be *in their view now*. The linked commands to disciples in Luke 6 will help, and humble, if realized in the power of the HOLY SPIRIT. Oh for grace to obey cheerfully. I would thus emphasize the word "leave," for there is no infliction of *penalties*. Romanism thus perverted the gospel of GOD. This will meet the difficulty of any who think that the answer to this question differs from the believer's consistent refusal of all earthly authority in answer 3. Exclusion solemnly regards a man as where he was before—in the world, which lieth in the wicked one (*cf.* delivering to Satan), and any special actions toward such do not deny this principle.

### "The Life is More than Meat, and the Body is More than Raiment." Luke 12. 23.

IT is so easy to become one-sided, and to have an exaggerated sense of the importance of earthly things. We may be sure of this, that when we thus grieve the HOLY SPIRIT, and dishonour the Name of the LORD JESUS, there is the toleration of "two evils." We are *not only* occupied with "things which are seen," we are also failing to be occupied with "the things which are not seen." Yet such an attitude is sinful and foolish. Our Heavenly FATHER owns the cattle on a thousand hills, and loves us with an untiring love. Will He, having given to us the great things of earthly life, and, beyond this, eternal salvation, fail to nourish both? No, He will sustain the former as long as necessary, and the latter for ever. "Meat" and "raiment" *shall* be provided, as for Israel in the wilderness. We are not told of "luxuries" and "fashions," for GOD'S pilgrims. 1 Tim. 6. 8, 9 should be prayerfully pondered. Godly contentment is a great privilege. It is sadly true that most have too much money rather than too little:—not "too much money" absolutely, for there can be devotion therewith to the LORD, but too much for bodily wants and comforts. The possession increases the wish, and the senses are gratified, albeit fleshly desires war against the soul. What is the result? SOUL-leanness, with a failure to seek FIRST the Kingdom of GOD and His righteousness. If only we realized the mercy and love and interest of our loving LORD more, we should be preserved from anxiety and human scheming. Our supplies do not depend on men, though He may use men. Beyond the physical strength, which GOD'S people delight to use for Him, they REST solely in His bounty. Apart from Him, all going to daily toil is as

fruitless as the building of a house in Ps: 127. 1. Hence, while hating laziness (2 Thess: 3. 6-15) they ever cry for the *gift* of daily bread (Luke 11. 3). We do not see the manna on the ground as Israel of old, but we are no more sufficient of ourselves to think anything as of ourselves. A miracle does not cease to be one because of its frequency. GOD'S use of means is no less marvellous than His working without means.

There may be a revelation of His power at Cherith's brook or with the widow's cruse, which the world can see, but in the daily arrangements of His people, and in the provision of a yearly harvest, there is a like unveiling which anointed eyes can see, and for which grace-taught hearts and lips should continually praise. Every good giving, and every perfect gift, is from above. No good thing will our FATHER withhold from those who walk uprightly. "So that we may boldly say, The LORD is my Helper, and I will not fear what man shall do unto me." Our position should be one of confidence in the LORD. He will not let His trustful people die before the time. We are not to be reckless, but contrasted anxiety is actually a similar sin. It looks to self, and herein there must be failure and disappointment. GOD'S servant could be of good cheer amid a shipwreck, because he believed GOD, and the hearty utterance of Habakkuk (3. 17, 18) is never out of date. When all seems darkest, we may look above. As one of old, we can say, "When I sit in darkness, the LORD shall be a Light unto me" (Mic. 7. 8, note Ps: 27. 1, 1 John 1. 7). Oh that truth may be powerful in our hearts and lives, for the evidence of union with CHRIST is a fuller testimony when there is much around, yea everything around, to discourage. Faith flourishes in the dark, and witness for the LORD against circumstances convinces others that we have One Whom they, alas, have not.

### The Faith of God's Elect.

An old writer pointed out it is not the election of GOD'S faithful ones. Nay, we were children of wrath even as others, nothing but GOD'S sovereign mercy is the cause of our salvation. If human merits have contributed to our deliverance from the wrath of GOD, we may boast: but if not, we can only boast in CHRIST. Had He died to save us from every sin but unbelief, as some affirm, we should still be dead and lost. He died to save us from our unbelief, and will not fail as to the work He so graciously took in hand. Natural faith can be made: the faith of GOD'S elect is spiritual and fixed upon Him. All GOD'S elect receive it: they believe according to the working of that mighty power which was shown when CHRIST was raised (Eph. 1. 19, 20). Theirs is "faith of the operation of GOD" (Col. 2. 12), and the whole grace-through-faith-salvation is the gift of GOD (Eph. 2. 8). Thus it is impossible for this faith to die, nor shall anything be laid to the charge of GOD'S elect. We rejoice, and rest in His loving purpose, amid a world of confusion and ruin and despair.

## Extracts from Leaflets circulated among Israel at the time of their New Year, Day of Atonement, and Feast of Tabernacles.

Their new year was linked with *Passover*,—with *redemption* from Egypt,—with a wondrous *sacrifice*. You will remember that the *lamb* is not described by a plural word, and that it was killed for a privileged people, the blood *applied* giving true confidence. GOD is the Same, and His way of salvation from the "Egypt" of this world ever has the same characteristics. Only One Sacrifice can secure YOUR deliverance, and that precious Sacrifice has been offered and accepted, but can you thankfully say the blood has been *applied* on your behalf? You cannot have a *new* year, in the true sense of the word, apart from this. There can only be a "changing," a repetition, as the very word שנה (year) may even imply. But if you want something quite *new*, you must be a *new* creation. Either personally, or in the person of a Sacrifice representing you, the sentence of death against you as a sinner must have been carried out, and you must live with a *new*, heavenly, eternal life. But this is not possible personally. If you take the punishment there is no release for a sinner, nor would punishment change you from sinning.

### THE ONLY HOPE

is a Sacrifice representing you, of which GOD granted a wondrous type in Exodus 12. The REAL SACRIFICE is MESSIAH. §

\* \* \* \* \*

Have you ever thought of the precious teaching of the year of jubilee? GOD marked out the *seventh* day, the *seventh* month, the *seventh* year, and the *seven* times *seventh* year introduced the jubilee. "Seven" tells of work finished, and peace and rest. But during *all* Israel's 490 years' kingdom, the sabbath year was never kept, hence the 70 years of desolation, "until the land had enjoyed her sabbaths" (2 Chron. 36. 21). Have the people of Israel ever *really* had a jubilee? We must sadly answer, "No." Will they ever have one? We rejoice to reply "Yes." But when? GOD has explained in the תנ"ך.\* Will you overlook HIS sure Words?

It is noteworthy that the year of jubilee *alone* started in the 7th month. Not so the other years (Ex. 12. 1). You ought to have His order.—Passover, Pentecost, Atonement, Tabernacles. If a year commences rightly in תשרי,† GOD means that the *prophetic* teaching of Passover and of Pentecost HAS BEEN FULFILLED. "Passover" tells of one Lamb (note singular in Ex: 12) dying for sinners who deserved to die. The sheaf of corn in passover week tells of the resurrection of One, in Whom are a great number, and of His exaltation before the LORD. The sheaf was *lifted up*. It was

\* The Hebrew Scriptures. † The 7th month, Tishri.

an omer, just as the hidden manna. HAVE THESE PICTURES COME TRUE HISTORICALLY? If you reject *ישועה*, *המשיח*,\* I do not see how you can say "Yes," and thus I do not see how you can expect a *real* jubilee. To continue, Pentecost depended on Passover, and was marked by a new meal-offering unto the LORD *מנחה חדשה ליהוה*†. The two loaves were a firstfruits, yet, being baked with leaven, picture those who fail, and not the sinless SAVIOUR of Whom the unleavened Passover-Firstfruits *must* speak. I cannot help seeing believers from Jews and Gentiles here, accepted because of the Sacrifice, *before* the future glory for the remnant of Israel (mark the word "firstfruits.") You have no room for this "new thing," but are looking for the blessing of *חן הכבוד*,‡ *without the earlier feast receiving its historical fulfilment*. At Passover itself MESSIAH died: at Pentecost, MESSIAH'S followers actually received the HOLY SPIRIT in power. He came on them as fire, for they had leaven within them, but yet a *new* "firstfruits" company was then formed, seeking to please GOD, for the leaven has been hindered from working in such bread, though the results in measure remain. We have a right to look for the blessing to Israel, you have not, if you deny the firstfruits!

The next great event is the blowing of trumpets (Lev. 23. 24). The people of MESSIAH will be soon caught up to meet Him, and then Israel will mourn. Have you ever seen in Zech: 12. 10 the application of the true atonement, and the appointed fulfilment of the day of atonement? \* \* \* \*

YEARS of interest in the nation of Israel, even of *prayerful* interest, and of some Christian service among them, may make a part-background for an earnest plea that Jewish readers will carefully read this leaflet. Yet my chief background is the vital importance of GOD'S truth. I was a sinner of the Gentiles (גוים), and dare not ever boast of self, but knowing that GOD is ONE (though there is no unity like to His unity), and that His salvation is, therefore, one, I cannot but feel concerned that so many of the long-favoured nation say we have all a "right to our own opinions." A right to believe a lie, a right to disbelieve GOD, and thus to sin, seems to me an *impossible* right: it can only be a fearful wrong. I do not direct you to men or societies: do not speak to me of "rabbis" or "leaders of Christendom." I do not come in the name of either, but of GOD'S *משיח*.‖ In His Name and as His servant, I would humbly, yet earnestly, point out two great mistakes, in connexion with Israel's present keeping of *יום כפור* ¶ "Present keeping," for it must be sadly acknowledged that *זאת ויקרא* \*\* is forgotten, that wondrous passage *אחרי מות* §§ teaching the need for the *מות* †† of One different from and greater than Aaron's sinful sons, or even Aaron

\* The MESSIAH, JESUS. † A New Meal Offering to the LORD.  
§ Feast of Tabernacles.

‖ MESSIAH. ¶ Day of Atonement. \*\* Lev: 16. †† Death.  
§§ Israel call the passage "After the death," from the words of verse 1.

himself. Aaron's *first actions* on the day owned himself a sinner, needing a sacrifice: he could not come to GOD for himself, though many of Israel say that they can, and that they need no Mediator.

Another serious mistake—permit me to speak *plainly*—is the awful thought that man's good deeds and bad deeds are weighed on *ראש השנה*,\* and that there are 3 classes of persons,—the good, the bad, and a middle class. There is none righteous, no, not one. All are in one class, and that class under GOD'S holy judgment. We have of ourselves NO good things before GOD. See Gen: 6. 5, Mic: 7. 4. Even Abraham was declared righteous by *faith*, as it is written—"And he believed in the LORD; and He counted it to him for righteousness" (Gen. 15. 6).

### והאמן ביהוה ויחשבה לו צדקה:

Now "the law is not of *faith*, but, the man that *doeth* them shall live in them. MESSIAH hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree (Deut. 21. 23), that the *blessing of Abraham* might come on Gentiles, (as well as Jews), through JESUS CHRIST" (see Gal: 3. 12-14 *ברית חדשה* †: a copy will be gladly sent). Do not make light of GOD'S free mercy. You NEED HIS atonement. You must have judgment only, apart from MESSIAH, but are you content to remain away from Him Who came into the world (Ps. 40. 7, 8) to save sinners, and to make them the righteousness of GOD in Himself! This is the TRUTH which is GREATER THAN YOUR MISTAKES, and since mercy and truth are met together in MESSIAH, we long that many from Israel may be everlastingly saved.

\* \* \* \*

ISRAEL often forget the intense interest which Christians who love the Hebrew Scriptures have in the *nation* and in the land of Israel. Psalm 102 is very beautiful (verses 13-15)—

ואתה יהוה לעולם תשב וזכרך לדר ודר: אתה תקום תרחם ציון כרעת לחננה כירבא כועד: כירצו עבדיך את-אבניה ואת-עפרה חננו: תהלים קב יג-טו  
When GOD builds up Zion, there will be the mountain of the LORD'S house (Isa. 2. 2), and Jerusalem shall be a praise in the earth (Isa. 62. 7). Then MESSIAH, Who is the Branch, the Priest of Psalm 110, will be a Priest upon His throne, as Zion's King! He Who bare the sin of many—

(Isa. 53. 12) ויהוה חטא רבים נשא Mic. 7. 18 § מי אל כמותך נשא עון) will then bear the glory (ויהוה ישא הוד, Zech. 6. 13). How bright is the prospect; but they are NOT ALL Israel who are of Israel. NOT ALL will share in the blessings. Will you be among these blest, or

\* Head of the Year i.e. New Year's Day. † New Testament.  
§ "Who is a God like unto Thee, bearing iniquity." ¶ "And He Himself the sin of many bare." ¶ "And He Himself shall bear glory."

not? Then Israel will have the feast of the 7th month (Ezek. 45. 25, Tishri is *not* the first month, the teaching of GOD is passover *first*, a Suffering MESSIAH *first*), and this will be the FUTURE and glorious **הַחַג הַשְּׁבוּעוֹת**.\*

Zech: 14. tells us more about that wonderful day. Those of the nations, who will not go up to worship the KING, the LORD of hosts, and to keep the feast of tabernacles, will be punished (Zech. 14. 16-19). GOD is holy and He will fulfil His Word. But have you ever thought that YOU break His law to-day? And yet YOU profess to keep the feast. Dear Jewish reader, do not deceive yourself. You cannot deceive GOD. Zech: 12 is before Zech: 14, and there we have true weeping over sin. Zech: 13 tells of an event before Zech: 14, and there we have the Shepherd of Israel smitten by the sword which blocked up Eden's gate. A Suffering MESSIAH is the Only Way to GOD. Rather let me say, a MESSIAH Who *has* suffered, for He has now risen again, as Psalm 16, which you have on the Day of Atonement, so clearly sets forth—

כי לאֲתַעֲזֹב נַפְשִׁי לְשֹׂאֵל לֹאֲתַתֵּן חֶסֶדְךָ לְרֹאשׁוֹת שָׁחַת: תוֹדִיעֲנִי אֵרֶחַ חַיִּים  
שִׁבְעַת שְׁמֻחוֹת אֲתִפְנִיךָ נַעֲמֹת בַּיּוֹמִיךָ נֵצַח: תְּחַלְלִים מִן י יֵא.

And yet you do not believe Him! Oh that some who read these lines would now come unto Him and receive the gift of life!

### The Reality of God's Grace.

**T**HERE are many, who themselves have never tasted GOD'S grace, who imagine that the unveiling of His love in CHRIST is but a dream. If they said, "We have not seen it, we cannot understand it," they would be truthful. But when they add, "Therefore you cannot know it," they draw an inference beyond their right, and without any foundation. They are one-sided. Because THEY are without any living acquaintance with the LORD JESUS in Whom so many rejoice, they declare that such an acquaintance is impossible. This is, indeed, self exaltation. By the grace of GOD, we are able to testify that GOD'S grace is real. We know that we are "in CHRIST JESUS," and that the wrath of GOD deserved by us was met by Him: in His marvellous work we find a resting place, and with one of old we can say that this is "the true grace of GOD" (1 Pet. 5. 12). But, dear reader, can we add concerning you, as he did regarding those to whom he wrote, "wherein ye stand," or must we feel that the fact of grace is still as nothing to you?

\* Feast of Tabernacles.

# The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"For this thing I besought the LORD thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of CHRIST may rest upon me."

2 Cor. 12. 8, 9.

### A Word of Introduction.

**T**HE grace of GOD is continual. The precious blood of CHRIST has not lost its power. As those redeemed by Him, we rejoice to speak of His words of truth, conscious, however, that we need to learn much more of Him, and desiring to rejoice more and more. That these pages may be used of GOD to deepen the practical godliness of His people, as they humbly follow the leading of the HOLY SPIRIT, in the pilgrim path marked out by the Scriptures, is our prayerful desire. We dare not boast of self but we would boast of CHRIST, and long that there may be a reviving among His own, as the promises of truth are plainly set before us, as we wait for His Coming. Nor is His hand shortened. Oh that some, perhaps long-professing Christians among them, may be brought to Himself by the ministry of this magazine. If so, unto our gracious GOD be all the glory!

### The "Unlearned" in 1 Cor. 14.

**An Enquiry as to the Lessons Which the Holy Spirit has Placed in this Word.**

**W**E begin with a complete and thankful recognition of the absolute authority of Scripture, and we praise GOD that every word is used perfectly. There are no mere "synonyms" or interchangeable terms. Every sentence, every tense, every letter has a fulness beyond

human and natural understanding. We would, moreover, desire that our study may not be barely mental, but in the power, and under the guidance, of the HOLY SPIRIT, and that we may be humbled if we cannot follow all the instruction of GOD,\* but grateful for every thought from Him, seeking to use, in practical godliness, all that He graciously brings before us.

The word "unlearned," which occurs three times in 1 Cor. 14. (16, 23, 24), is also found in Acts 4. 13 ("ignorant") and 2 Cor. 11. 6 ("rude"). It comes from the same root as the English "idiom," and "idiosyncrasy," and is defined thus, "A private person, one in a private station, not engaged in public affairs" (Liddell and Scott). Thus the apostles were known to have been without the "college" education of Pharisees, at the feet of Gamaliel for instance, and the only one who had this learning, as the added words of 2 Cor. 11. 6 imply, was denounced as "rude in speech," because, possibly through the thorn in the flesh, he contrasted with the eloquence of Apollos.† Thus the glory was taken from man in EVERY case.

It will now be clear to the reader that the translation in 1 Cor. 14. is *incomplete*. One who *was* learned in knowledge could, in another sphere, be described by this term, as 2 Cor. 11 has shown, and we go back to the root meaning. The *ιδιωτης*, or private individual, was *marked off* from a "company" of others. Here then we have another example of the HOLY SPIRIT'S use of "citizen-words," to emphasize upon believers THEIR *citizenship* in a new and entirely different sphere. Instead of engaging in politics of earth they were to be occupied with the duties and responsibilities of an assembly of GOD, with a heavenly calling. We think of Phil. 3. 20, and the very term "church" or "ecclesia," the gathering of free-men, Evidently the one mentioned in 1 Cor. 14 was outside this. Yet he was desirous of saying "amen" at the giving of thanks (16§), and thus is quite distinguished from the unbeliever of verses 23, 24, who is not named at all in verse 16. The rendering "enquirer" has been proposed, and seems to express much of the thought rightly. But no word can completely reproduce it. The *ιδιωτης* was not part of the church or "body" of believers, but he professed belief in the LORD, and evidently wished to be gathered, as soon as there was Scriptural satisfaction that the LORD "added." He was waiting for this privilege. We find in Acts 11. 21 that many turned to the LORD, but the adding was not till after competent investigation (24). So in Derbe, which, unlike Lystra and Iconium, was apparently only visited once, we find that the servants of GOD first preached the gospel, and then "discipled sufficient,"—it would seem sufficient in

\* I do not mean we would excuse disobedience, but some loving precepts assume the *unity*, and *united* gifts, so freely manifested in the early church.

† Evidently 11. 6 as 10. 10, 12. 16 contains a quotation from the common talk of one section among Corinthians.

§ This, moreover, was approved, and children of God were to be mindful of the desire:—"The Amen," "signing" with the Name of CHRIST.

number for the appointments of a house of GOD. *Such* arrangements were linked with the *second* visit to the other cities (14. 22, 23). We must not make light of the functions associated with Christian fellowship: the words "despise" in 1 Cor. 11. 22, and "oughtest to behave" in 1 Tim. 3. 15 are definitely against any such carelessness.

Important thoughts arise from this meditation. The proposal that "Let a man examine himself" admits all who wish, to the breaking of bread, is set aside. And, moreover, that interpretation, or rather, misinterpretation, forgets that the solemn exhortation, on which it fastens, was addressed to those already *gathered*. May we not say that 1 Cor. 14. 16 is equally against *occasional* communion? But it is definitely in favour of Christian *love*. We should *show* our interest as far as possible, and if we cannot at present recognize some as united in the will of the LORD, we should acknowledge their apparent wish to please Him. In other words, we should not enlarge "fellowship" to suit our ideas, but we must beware of Satan's attempt to diminish our first love. As Israel were to love the stranger, we must love the enquirer, and seek to help him to understand the meeting (16), nor must we put stumbling blocks before him through our pride (23).

I need hardly say that there are two classes and only two,—those who are "dead in trespasses and sins," and those who have been quickened. But we cannot see "life." Hence this "in-between class," in our experience, those who seem to be the LORD'S people, but in whom we seek fuller Scriptural evidences.

One feels that of old there was a wondrous "adding" to the LORD in connexion with a united assembly, and it would seem that all thus baptized in the SPIRIT were thereby acknowledged in *local* gatherings. But can we in days of weakness, employ the word "added" in the same way? Is there the baptism in the SPIRIT, which was always quickly visible and with signs following? The quickening, sending forth (Gal. 4. 6), indwelling, and leading of the HOLY SPIRIT plainly exist, but "we see not our signs." It is well to be humbled, and to own a parallel with Israel's history, though GOD is unlimited, and *will* do His work. But godly testing must not be less careful in remnant days (Ezra 2. 62, 63, 2 Tim. 2. 21). Those who are "taken alive" and snared by the devil (2 Tim. 2. 26 margin) can hardly be characterized in 2 Tim. 2. 22. Nor can we be identified with them. Some such, partly awakened (26 marg:) may become "enquirers," and in this we rejoice.

But does not this solemn care bring before us the necessity for more waiting on GOD regarding those who wish to be manifestly of one heart and soul with any assembly of those who would follow the LORD wholly? Anglicanism provides many sad illustrations of Christendom-travestied truth. Its "episcopal" visitations seem based on the itinerant service of apostles and evangelists. Timothy and Titus were, apparently, responsible for districts, and as such were distinguished from the *local* "bishops," although a human ad-

dition to the epistles speaks otherwise. "Confirmation," likewise, is a relic, changed and without power, of the true "adding," when the HOLY SPIRIT came upon any. In saying this we would cheerfully praise for all who love Him, and who tell of CHRIST'S finished work, within the "establishment." Love, however, cannot silence the pointing out of errors: "Faithful are the wounds of a friend." We trust that no self-satisfaction or unkindness is manifested in this earnest criticism. If we are the LORD'S people, surely we want His will to stand against all else. The writer is inclined to feel that, though Acts 16. 2 refers to service, the principle of local testimony, and fellowship in testimony as to character is important (*cf.* in another connexion, 5. 19), and that at least two of the children of GOD already gathered should take special interest in each "case," and definitely indicate their considered, and prayerful, approval, that all may know of this. But welcoming manifestly should, I would suggest, be accompanied by the further satisfaction of a brother specially entrusted by our risen LORD with suitable (although the reverse of man-exalting), gift and authority. Thus we have seen Barnabas at Antioch, though he was *not* one of the twelve apostles of the LAMB. Till such "united" approval it seems to me that we are, in general, hindering GOD'S work if we treat His people, who do not step out from things which grieve Him, or who are still *being* tested, as other than "enquirers," i.e. "the private persons" of 1 Cor. 14. One would not wish to prolong this period unduly, or to identify it with the Wesleyan position "on trial," or with any human probation to ensure human barriers within a human creed, but would simply desire to obey the revealed will of GOD, and to glorify Him by a godly care for that which is HIS. No fixed period can be given, no man-made scheme can be appointed. We turn from natural methods, naturally adopted to meet a felt need, and praise our Heavenly FATHER since He provided all that was necessary first, which His blood-bought people should praisefully follow, in the guiding and enabling of the HOLY SPIRIT, that He alone may be honoured and exalted.

In the wondrous twofoldness, and manifold-fulness, of Divine truth I would suggest a further thought from 1 Cor. 14. 16. As the HOLY SPIRIT in 1 John condemns gnostic evils *without* spreading them, and the spiritual reader unacquainted therewith can read, without even knowing of the controversy, so there are, I believe, veiled reproofs in different portions. Surely the apostle implies that the Corinthians, who needed spiritual *enlargement*, (2 Cor. 6. 13), and who despised their LORD'S will and their brethren through selfishness (1 Cor. 11. 21, 22) treated "one another" as "barbarians" (1 Cor. 14. 11), and as "private individuals" rather than as members of a body (1 Cor. 12), whenever they used the gift of tongues wrongly. Thus they hindered *united* worship (Rom. 15. 6). But this thought does not prevent the stress on the "enquirers," which is so clear from verses 23, 24. Indeed, unless there *were* enquirers, to liken believers in manifest fellowship, to such would lack much of its helpful, yet humbling force. May we be guided by the HOLY SPIRIT, on the path of this solemn, and ever applicable, principle, for it is not only by the gift of tongues that "unity" can be attacked.

*"A word fitly spoken is like apples of gold in pictures of silver."*

### Sinai and Zion.

SINAI first comes before us as a WILDERNESS (Ex. 16. 1, 19. 1, 2), though now we especially think of the MOUNTAIN where GOD displayed something of His wondrous glory. But the wilderness-aspect is very solemn, and Horeb, the name of the range, suggests "a waste," "a devastation," the Hebrew word "sword" being *identical*, except in pronunciation. How suggestive, in this connexion, is Gen: 3. 24 as a background for Horeb, and its covenant of works with respect to the creature, who is only a failure. The fire and sword are, and will be (Isa. 66. 16), against law-breakers, but because of the Antitype to Gen. 22. 13 (see 6), even the Shepherd of Zech. 13. 7, believers have a mercy-seat, and the cherubim resting thereon, and within GOD'S dwelling, not *without* as in Gen. 3. The ark, appointed at Sinai, and emphasized there in connexion with a *further* covenant of Divine "doing" (Ex. 34. 10 with Deut. 10. 1), was meant for Jerusalem, the "place" where GOD Himself intended to put His Holy Name from the first, and Jerusalem, the habitation of *peace*, is in direct contrast with Horeb's fiery *sword*. But when the ark was settled there, on the very Moriah of Gen. 22, we are expressly told "There was nothing in the ark, save the two tables of stone which Moses put there at HOREB" (the place of the sword)—1 Kings 8. 9. The mercy seat with the atonement was put over these, and thus was there safety, but *not otherwise* (1 Sam. 6. 19). If we come to law apart from the finished work of the LORD JESUS we come to judgment. GOD can never excuse sin, but grace reigns through righteousness. Is it accidental that Horeb, the sword, is named in connexion with fire in Ex. 3. 1, 2, Deut. 4. 10-12, 5. 2-4, 9. 8-10, 1 Kings 19. 8, 12, Mal. 4. 1-4? Sinai tells of wrath deserved, but Jerusalem—whether we think of Moriah (the priestly hill) or Zion (the kingly)—speaks of the Priest-King Who has met judgment for guilty ones, who are led by grace to rest on, and in Him.

In the later Scriptures, "Sinai" and "Sion" have 3 letters alike, and only one different: in "Sinai" *that* letter is the first of the alphabet, in Sion it is the last. Sinai proclaims the message "This do and thou shalt live," i.e. a beginning: from "Sion" sound forth the words "It is *finished*." Sinai, apart from CHRIST, could only bring us despair. But in Him there is security and blessing indeed, and our hearts rejoice. And these two different letters are "Alpha and Omega," and He is Both (Rev. 1. 8), for He did *not* break law to redeem us, but was *obedient* unto death. He was the HOLY ONE, of Whom Deut. 8. 3 gave a striking prophecy.

And so, to the believer, Sion tells of rest, a rest which is unbroken, which would have belonged to the earthly city (1 Chron. 17. 9, 2 Chron. 7. 12) but there was an "if" (2 Chron. 7. 16-22) as to the past fulfilment, though not as to the future, even on the earth, for Jerusalem shall yet be a praise in the earth (Isa. 62. 7), but no "if" ever intrudes as to the heavenly city (contrast 1 Pet. 2. 9 with Ex. 19. 5).



And we have come to Sion, those of us who, by grace, are in CHRIST JESUS. The thunders of the law are silenced for us, and we are accepted in the Beloved, never to be thrust aside. Surely Heb. 12. 22, 1 Pet. 2. 6 and Rev. 14. 1 encourage us, and we rejoice in the all-sufficiency of grace. But GOD'S love does not make us irreverent. Hebrews 12 adds an urgent encouragement to serve GOD with solemn worship, and we would not forget His majesty and glory (28, 29). Grace never causes familiarity, but it *does* cause true intimacy.

It may be some who read these lines have never felt the burden of sin. I would not lead one dear child of GOD to doubt. Our exalted LORD does not break the bruised reed. But to those who are religious, but careless, an earnest word may be spoken. The very verses which speak of Sion as the resting place of those who are redeemed also tell of "a Stone of Stumbling and a Rock of offence." To the Jew, the finished work of CHRIST is still such, as Rom. 9. 32 makes sadly clear. If we read on to the next chapter, the emphasis on a finished work, in connexion with Sion, is definite. But Israel shall be saved, the remnant becoming the strong nation, and Matt. 21. 5, John 12. 15 with their beautiful encouragement seem to prophesy this. To the believer, now, moreover, Ps. 9. 11, 65. 1 and 135. 21 have a deep spiritual meaning, though he looks prayerfully forward for the earthly fulfilment of these passages, and of such striking words as those of Ps. 48. 2, 50. 2, 69. 35, 102. 13, 16, 21. Isa. 59. 20 is not a dead letter. "The Word of our GOD shall stand (rise) for ever."

Will you, dear child of GOD, go back to Sinai in *your* experience, when GOD has brought you to *Sion* in fact? Yours is a heavenly calling. Look at the context in Hebrews 12, and in everything give thanks. You are not of Hagar, you are not a bondman (see Gal. 4. 24, 25): the servant abideth not in the house for ever (John 8. 35), but we have not received the Spirit of servitude again to fear, but the Spirit of sonship, in Whom we cry ABBA, FATHER, (Rom. 8. 15). Enjoy your freedom, stand fast in the liberty wherewith CHRIST hath made you free (Gal. 5. 1), possess your possessions, enjoy your privileges. Do not be willing for Satan to rob you of the peace involved in your birthright. He will seek thus to do, but it is for you to resist the devil in the power of the HOLY SPIRIT, and to have no confidence in the flesh! You cannot hope for anything from law or self (Rom. 8. 2, 12), but you have everything in CHRIST. A finished work is an argument for holiness, as you wait for your LORD from heaven.

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 "Behold, God exalteth by His power" Job 36. 22.  
 "He also exalteth the Horn of His people, the  
 Praise of all His saints; of the children of Israel,  
 a people near unto Him." Ps. 148. 14.

## Hymns.

EPH. 5. 19 and Col. 3. 16 bring before us the privilege of praising GOD by hymns. It should be noticed that these verses deal with the duties of *saved ones*. What a mercy it is to be "in CHRIST JESUS." How faithful and grateful His own should be, purchased for ever by His own blood.

The *exact* language will help us, if sought under the guidance of the HOLY SPIRIT. The Septuagint uses all the three words "Psalms, hymns, songs" as *headings*, in the Book of Psalms. But if our instruction were to adopt THAT as our hymn book, when assembled in the present dispensation, surely we should find a prefixed "the." Its omission is important—"Psalms" *not* "THE Psalms," but implying that our thanksgiving is to be of the *same devotional* and *GOD-glorifying character* as that of the earlier dispensation, even though we have not an earthly temple with ornate services. The language emphasizes a *parallel*: alas, many hymn books provide a contrast. The word "spiritual" is likewise full of meaning. Its primary meaning, as in 1 Cor. 12. 1 seems to be "inspired," but how gracious is our LORD, in that He approves of "*spiritual* hymns" in days of weakness. 1 Cor. 14. 26 shows the mighty manifestation of the SPIRIT in an early assembly: a fresh psalm would sound forth from an inspired believer. We have not such signs, but the LORD, foreknowing this, used a word which would *still* apply; and, moreover, prevented the preservation of the primitive hymns, in accord with this very foreknowledge. Doubtless they set forth the glories of a united church, which we behold not to-day. The disciple will surely see in both Eph. 5 and Col. 3 holy enthusiasm ("Be not drunk with wine, but . . ."). Moreover, we have nothing of a display before the *world*,—"to yourselves." The thought of "gospel singing" in the open air is absent, also any idea of inviting the unsaved to join the redeemed in this definite worship. Mark the stress on a right *heart*. Both contexts continue with the command to godly activity "*in the Name of the LORD JESUS*." What a privilege to represent Him. How can we murmur?

The words "to yourselves" must not be misunderstood. The object is "unto the LORD." We recollect the aspect of 1 Cor. 14. 16, 17: when there is true prayer it is *unto GOD* but His people are edified. So with right singing. "Yourselves," moreover, contrasted, as we have seen with those alas, "outside."

Musical instruments are not mentioned, nor are they implied, in the epistles and arrangements which GOD has graciously given. The silence itself *contrasts* with the earlier Scriptures, and equally with the praise of heaven in Revelation. Pilgrims have no orchestra. Musical instruments are undispensational. And there is more than silence in Eph. 5. The word "making melody" is used in the Septuagint with the name of the musical instrument e.g. "in a harp." But we read "In your heart," setting aside the ritual of the temple, as definitely as 1 Cor. 9. 26 implies *separation* from the natural

actions there described.

But *what* hymns shall we use? The writer feels how precious are the experiences of many who have owned the LORD in years gone by, but he is concerned not to sing error, albeit in a choice context. Nor is he quite clear that the free alteration of hymns, written by others, glorifies the Name of the LORD. Further, it may not always be helpful to sing in humble worship the words of those who sought for broader worship, who retained positions grieving GOD'S HOLY SPIRIT, and which we sorrowfully see to have grieved Him. Young believers, and older ones too, are more ready for "broadness" of a wrong character than we realize. The preparation of hymns expressing the heart-longings of those who would follow the LORD wholly, outside the camp, may be a privilege and a responsibility,\* for there is no Scripture to omit vocal praise in a gathering of the redeemed, because of sad circumstances. How precious is Heb. 2. 12, and how thankfully we remember that the LORD JESUS in the night in which He was betrayed approved of singing. May we, indeed, illustrate the will of the LORD.

### Nearness to God.

IN old time, He characterized the children of Israel as "a people near unto Him" (Ps. 148. 14). The psalmist, realizing this said, "Praise ye the LORD." In the present dispensation, wondrous grace has been manifested to lost sinners out from Jews and Gentiles alike. "Sometimes . . . far off" such are "made nigh by the blood of CHRIST" (Eph. 2. 13). This nearness brings before us the complete character of salvation. GOD'S love and mercy have been graciously granted to the utterly undeserving. They are viewed in CHRIST. They are accepted in the Beloved. Their trials and difficulties they can bring to their Heavenly FATHER. No good thing will He withhold from those who walk uprightly. In dealing with men they have many problems, but the way is open to the throne of grace. Everything has been done to make continual prayer possible, and to encourage believers in prayer as to everything (Phil. 4. 6). GOD'S infinite love is thus set forth. He has interest in the smallest concerns of His blood-bought people, and they can rejoice in this, when all around seems alarming. Our gracious GOD is not harsh to His people when He chastens them. Heb. 12. 10 is very beautiful in connexion with Rev. 3. 19. How happy and trustful the people of the LORD should be. They are never disregarded, never unvalued, though in themselves, by nature, valueless. With CHRIST, our Heavenly FATHER gives all things necessary, and in unfailing grace. He has no fury toward any of His own. He does not banish but *graciously forgives* confessed sin, and is *willing* to restore the joy of salvation.

\* We have sought, by grace, to illustrate this, would gladly correspond with believers, and send some hymn leaflets, conscious of weakness, but seeking to do nothing against the will of God.

Meeting Rooms of Believers, 61, Upton Lane, Forest Gate; 43a, The Broadway, Walham Green, London. Also "Rosemond," Bede Burn Rd, Jarrow-on-Tyne.