

The Student of Scripture.

Edited by Percy W. Heward.

"All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Psalm 145, 10.

A Word of Introduction.

VERILY God's saints are His workmanship (Eph. 2, 10), but there seems another thought here. As "He made known His ways unto Moses, His acts unto the children of Israel" (Ps. 103, 7), so is there a difference between the praise of nature, and the blessing of those saved by grace. Our hearts enter into Ephesians 1, 3. Moreover Psalm 145 seems to emphasize the wondrous stimulating of one another to praise (verses 4, 5, 6—1, they, I, so 12, "To make known") It is a good thing to be stirred to gratitude when we see the response of nature to its Creator. But when we think of what we were, as sinners lost, and at what a cost we were saved, what shall we render unto the Lord? The book of "Psalms" is full of prayers, but it is primarily a book of praises. And our life should have the same character. Knowledge of truth is not the climax, the study of words is not our goal. These pages are meant to awaken praise in every redeemed heart, or they fail. Theory is occupied with things, but persons delivered from judgment need a Person, Who has become their Centre, their A.L. And such a Saviour have we! Surely the unity of believers and the setting aside of world-likeness are happy corollaries from the consciousness of such grace!

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The Glory of the Resurrection of the Lord Jesus Christ.

(Continued.)

When we come to the present dispensation we find that the first appointed act of a repentant and believing disciple, even baptism (Matt. 28, 19), was designed to speak of the resurrection of Christ. We confess thereby our unworthiness, and that we deserved judgment from head to foot, and that Christ bore wrath

for us, and hence the baptism is said to be into His death (Rom. 6. 3). But we are not permitted to remain under the water. At once we reach the reviving words, "**that**, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (verse 4). "The **request** of a good conscience" receives God's gracious and swift response, and thus, as a type, parallel with the type of the ark of Noah, baptism now portrays **salvation**, and does not bring us only to death but to an **emersion** from the water," **by the resurrection of Jesus Christ**" (1 Pet. 3. 21). God the Father had made known that the moment His beloved Son died the curse was finished, and He was declared the Righteous One, and **could** not be left under wrath one moment, and the resurrection was the display of this, after the appointed sabbath **rest** of the body of the Obedient One in the grave. And if **He** could not be left under judgment, no more can **we**. Hence, it pleases Him to set forth Christ's resurrection (and the power of it available for us now, and the "Hope," Phil. 3. 10, 21), in the immediate bringing out from the waters of baptism. O that we may, indeed, **walk** in newness of life. The Spirit of God, as the earnest of the inheritance, dwells within, that there may be a **marked** difference between one "in Christ" and one who is merely a professing Christian. Nor are the other types, or symbols, of the present dispensation without the message of resurrection. The Lord's Supper is "till He come," and the first day of the week ever reminds of resurrection, and the covering, by a sister, of the head in prayer while a brother has uncovered head, is to remind of Christ and the Church, and of His Resurrection-Headship, and all prayer in **His Name** (1 Cor. 11. 1-15).^{*} May we not seek to realize anew this prominence of the resurrection in the New Testament? In every gospel it is emphasized at length, and it is observable that this is the appointed **climax**, with the remarkable accompaniment that the Sabbath so often before us in the earlier chapters is left out, and the new day, hitherto unnamed in the gospels, is uniquely mentioned. This is no accident, but part of a plan. § Yes, it is of the deepest significance that, as we have seen, the **first** action of the believer's confession of faith, and the only day marked out now, in the later Scriptures, are alike reminders of the resurrection of Christ.

"The Book of Acts" confirms this. It begins with the "many infallible proofs" of our Lord's resurrection, and leads on to a witness regarding this which may well lead us to ask ourselves "Have we given His resurrection the **same** emphasis in our proclamation of the gospel?" We look at Chapter 2. The marvellous address on the Day of Pentecost centres around the thought, "This Jesus hath God **raised up**, whereof we all are witnesses." In the next recorded testimony of ch. 3 we read, "Ye killed the Prince of Life, **WHOM GOD HATH RAISED FROM THE DEAD**, whereof we are **WITNESSES**" (verse 15), and again, "Unto you **first** God, having **raised up His Son**

^{*}Leaflet gladly sent.

§ A booklet on "The First Day of the Week" is available.

Jesus, sent Him to bless you, in turning away every one of you from his iniquities" (verse 26). When Peter and John stood before the Sanhedrin, there was the same contrast between **man's** attitude and God's reply, "Jesus Christ of Nazareth, Whom ye crucified, **Whom God raised from the dead**" (Acts 4. 10), and we soon reach the words, "With great power gave the apostles witness of **the resurrection** of the Lord Jesus" (Acts 4. 33). When "the angel of the Lord by night opened the prison doors" he said, "Go, stand and speak in the temple to the people all the words of **this life**" (Acts 5. 19, 20), and the message which the rulers feared most (Acts 4. 2) sounded forth again before themselves, "The God of our fathers **raised up Jesus**, Whom ye slew and hanged on a tree" (Acts 5. 30). In Acts 7 Stephen had just emphasized "Ye have been now the betrayers and murderers" when they gnashed on him, but at once the evidence of the **resurrection** and of the fulfilment of Christ's own words were granted, "I see the heavens opened and **the Son of Man standing** on the right hand of God" (Acts 7. 52-56). The like exaltation of the Living One is seen in the conversion of Saul, and he preached Christ in the synagogues that "This One **IS** the Son of God" (Acts 9. 20). To Cornelius the message was given, "They slew and hanged on a tree, Him God **raised up** the third day" (Acts 10. 39, 40), and the witness further afield, in the first recorded address of Paul, is remarkably full of the resurrection, and the **contrast** is again set forth, "Yet desired they Pilate that he should be slain . . . but **God raised Him from the dead**" (Acts 13. 28-30), and likewise in the synagogue at Thessalonica we find the summary, "That Christ must needs have suffered, and **risen again from the dead**; and that this Jesus, Whom I preach unto you, is Christ" (Acts 17. 3). So repeated was this message that the Athenian philosophers of differing schools united in thinking Paul spoke of "strange gods" (plural), "because he preached unto them Jesus and the resurrection" (Acts 17. 18). The reiterated record of the mighty miracle on the road to Damascus was a display of the resurrection of the Lord Jesus, and in the second account we have the summing up, "That Christ should suffer and that He should be the First That should **rise from the dead**" (Acts 26. 23). All this cumulative evidence makes us feel that we have not yet given **sufficient** prominence to the resurrection in our gospel ministry. It was **God's** great answer to **man's** sin, and His manifestation that the substitutionary death of Christ was fully accepted. We need hardly add that the epistles entirely, and throughout, corroborate this emphasis. Romans begins with the thought that Christ was then "declared to be the Son of God with power" (1. 4), and the last letter of Paul encourages Timothy with the words "Remember Jesus Christ **raised from the dead**, of the seed of David according to my gospel" (2 Tim. 2. 8). Quotation after quotation might be given. This may well lead us to ask, "What is the full relation of the resurrection to the death of Christ?" There is no doubt that "the word of the **cross**" was to be made known, and that the

preaching was of "Jesus Christ and Him crucified" among "first things" (1 Cor. 1. 18, 2. 2, 15. 3, 4), but the resurrection is ever added. Undoubtedly this includes His death, presupposes His death, and necessitates His death, and, as we have seen, sounds forth the complete acceptance of His once finished work (Rom. 6. 9, Heb. 10. 12). He was no longer under judgment. He, Who became a Curse for us (Gal. 3. 13), could not thus remain. **The very moment** He died the wrath was removed, and He was acclaimed righteous (Rom. 6. 7, marg.). He was raised **because** of our justification (Rom. 4. 25), i.e., the justification is viewed first in accord with the words "Manifest in the FLESH, justified in the SPIRIT" (1 Tim. 3. 16), and then, and **therefore**, He was raised, with flesh and bones (Luke 24. 39). The **resurrection** was the announcement that He was **righteously declared righteous**.

(If the Lord will, to be continued).

Godly Education of Children.

BELIEVING parents, do not seek "great things" for your children in "this present evil age." A doubtful situation, a post that may lead to success with special temptations, a form of occupation which would rather help towards worldliness in dress or friendship,—do not be so unwise to think one moment of these, however kindly offered. Jonah found a ship going when against the Lord's will: beware of Satan's open doors. Better is it that the children should be in the background than that they should be partakers in a business that may stifle conscience, before God. Do not persuade yourself and take the risk, and hope for the best. Let there be nothing in the home, moreover, to lead to the love of money, a root of all evil (1 Tim. 6. 10).

What about "education"? That must not be the "centre," but I do not mean it should be neglected. A child needs training. There is no spirituality in ignorance. One rule cannot be laid down for all as to the extent, in years or subjects of study. God does not call all families to the same walk in life. **Different spheres, all unworldly**, give a fuller witness for Him. Even in the same family, there may be different aptitudes. But if even examinations involve anything against the conscience and stimulate pride, and if studies include theories as evolution, do not play with your children's spiritual needs. Eschew whatever hinders. Put the Lord Jesus, not education, **first**.

Do not think, however, that it is godliness to let the education be irregular. One most important part of training, in the formative period of life, is concentration and capacity for work, and a slipshod carelessness, that lets weeds grow apace in the mind (as if that were spirituality), is quite wrong. God has given you children to bring to Him, as definitely in one sense, as Hannah brought Samuel. No one was entrusted with that little life before you: the **trusteeship** of another is among

the greatest of God's appointments. Do not be too busy to fulfil it: no one can take **your** place. Pray about it more.

If a child contracts physical ailments through a parent's neglect, there is stern condemnation: it is equally so as to neglect of the training of the mind. But let everything centre round the Lord Jesus Christ: let Him be First and Foremost, not only in theory but in reality. Education is not mere cramming with facts: undigested food poisons. It involves a training to work, and to apply one's **heart**, and to **apply** that which one knows.

The collection of mere information may be perilous to a mind that cannot use it aright. Education includes a right care as to

- (a) knowledge,
- (b) diligence,
- (c) proportion,
- (d) recollection at the right time,
- (e) accurate deduction,
- (f) lucid expression, and
- (g) **morally right choice**.

The Scriptures are full of value in the true training of the mind,* and salvation sanctifies all the above. Nothing can be truly spiritual unless we are born of the Spirit, nothing need be unspiritual if we, and the dear children, are thus blessed by the mighty work of the Holy Ghost. Let there be **time** for God in your life, and in your children's education; and never let your actions suggest that pleasing Him is a drudgery. Israel were to call the sabbath a delight (Isa. 58. 13), and everything the Lord appoints is to be delight in a truly Christian home. You cannot cause a new creation, but you can so live as to **claim** God's promise (Prov. 22. 6), and be the privileged means of bringing your children to that priceless Saviour Who came into the world to save sinners. Education apart from Him is a sharp knife that may be used to cut and injure the possessor and others also. Put the Lord Jesus First continually, and let Him be the Last, and the Centre too. If He bought you, your burning desire is for your children to **KNOW** Him, while they are young. Is it, or is it not? Do not say it is if this is not true. But do not rest unless it is true. The matter is vital. If your child can be saved, and a soul winner, if there can be even an early life of love to Him, and holy delight in His will, that transcends everything else. It is not only "better": there is nothing to compare with it.

*An *irreverent* and inaccurate knowledge of them must be harmful. Approach Scripture reverently. The original languages of the verbally inspired Scriptures could be helpfully learnt by *many* in childhood, far more than most realize.

The grace of God ever "teaches" us to love His will, and never leads to carelessness. If there is "wantonness," there is an evil turning of the grace of God to this sin (Tit. 2. 11, 12, Jude 4).

Messianic Passages—No. 2.

"There shalt not depart sceptre from Judah,
And lawgiver from between his feet for ever,
For Shiloh will come,
And to Him the obedience of peoples."*

Genesis 49. 10.

IT is plain this early emphasis on Judah singles out that tribe long before the Chief Ruler came therein (1 Chron. 5. 2). God's plan was fore-known and fixed, and "it is evident that our Lord sprang out of Judah" (Heb. 7. 14). Messianic passages in the Hebrew Scriptures are more numerous than many think: all was written with a view to Christ (Luke 24. 44, 45). He must ever be Central.

The sceptre here is more than tribal, and the parallel line emphasizes a **Personal** appointing of statutes. This was illustrated in David, and his successors, and when walking in the fear of the Lord, they were blessed. But one Person beyond all these is before us, and That One is Shiloh. Can we fail to recognize Him? The very name seems to suggest "the One to Whom it belongs," and Ezekiel 21. 27 has been appropriately brought forward as pointing back to this earlier prophecy. His relationship is both to Israel and the Gentiles, and of this we are ever reminded (Luke 2. 32, John 11. 52). Thanks be unto God, the obedience of peoples—mark the plural—shall yet be to Him (Isa. 11. 10). The Scriptures, which emphasize His rejection the first time (Isa. 49. 7), never fail to tell of His glory the second. And as we remember how long before the Lord Jesus came this was written, and how the very nation which did not recognize their Messiah, but condemned Him, was the appointed custodian of the very Scriptures that judge their sin (Rom. 3. 2), and that the prophecies are so diversified, and full of contrasts embracing both His sufferings and glories (1 Pet. 1. 11), we cannot but be impressed with the mighty evidences of inspiration. "Till" here translates **two** words in the Hebrew. They can unitedly have this meaning.† Then the interpretation will rightly emphasize "depart." There might be temporary withholdings of power, but the thread of God's purpose would remain, for there must be the fulfilment in One from the line of Jesse (Isa. 11. 1), the glorious One Whom we rejoice to know as "the Root and Offspring of David" (Rev. 22. 16). "Till" does not by any means always signify that the circumstances will then cease: sometimes it indicates a climax of fuller blessing, as in Genesis 28. 15, "I will not leave thee, until I have done that which I have spoken to thee of."‡

There is, moreover, nothing to hinder the view of the **two**

* We do not suggest this translation is the only possible one, but submit thoughts for prayerful meditation.

† See Genesis 26. 13, 41. 49, 2 Samuel 23. 10, 2 Chronicles 26. 15.

‡ Misunderstanding of this quite perverts the solemn warning of Isaiah 22. 14, "Surely this iniquity shall not be purged from you till ye die," i.e., till ye reach the climax, with unpurged sin still upon you.

Comings of our Lord Jesus together. They are so intimately related, and the spiritual obedience of those saved from all rations now (Rom. 16. 26) is an "earnest" of our exalted Lord's manifested Kingdom "in that Day."

But we would ask, Could we not take the two words separately? The first denotes "eternity," again and again in the expression "for ever and ever" (Ex. 15. 18, Ps. 10. 16, etc.), and we find it also in Isaiah 9. 6, "the Father of eternity," and 57. 15 "the High and Lofty One That inhabiteth eternity" (see also Heb. 3. 6). Why may we not have a parallel with Isaiah 26. 4, where the exact two words are found as in Genesis 49. 10?

"Trust ye in the Lord up till eternity,

For in Jah the Lord is a rock of ages."*

We would suggest that this rendering may make the witness more searching. It would show, as Leviticus 26, and Micah 5, that there can be periods of giving up, but that God's purpose will stand. Even now the blindness in part to Israel has an "until" (Rom. 11. 25), and the longest captivity of the two days in Hosea 6. 2 has "a third day." The land must become the Lord's (Isa. 14. 2) and Jerusalem His city (Isa. 60. 14) and Judah again His portion (Zech. 2. 12). The usual translation has seemed to the writer to minimise the Asmonæan rule, for the Maccabees were of Levi, and the power of Herod and the Romans. But the other rendering takes away Israel's objections, and shows that we have no need to rest on any uncertain translation. Moreover, it becomes a testimony against their own sin, and an evidence that God would preserve the line of Messiah whatever happened (Isa. 7. 16).

Ezekiel 21. 25-27 may seem to allude to both thoughts, for there is a "removing" or "departing" (same word as in Gen. 49. 10), of the diadem, but the One Who has the right takes up the thread (cf. Jer. 22. 28-23. 6). And the word "until" there may remind of the other equally possible grammatical rendering. The **twofoldness** of some passages, so wondrously illustrated in "He was oppressed and He was afflicted," which may also be "It was exacted and He Himself answered," may be here also, with its fuller unveiling of God's plan, and His hint that there would be temporary gaps, during which, however, from His standpoint there would be no change of purpose. He would not commit His Kingdom to others, though permitting a Saul of Benjamin, and a northern schism under varied dynasties,** and humbling partial rulerships, and even the subjection of the people to their enemies. But the place that He chose, and the tribe He chose must remain His choice, until, with the failure of man in his own strength, the True Israel and the Last Adam should reveal the gathering up of **all** prophecies

* The objection in Noldius' concordance of Hebrew Particles, that "lamed" "to" would be expected before "eternity" in such a case, seems to assume what is to be proved. We know the brevity of the Hebrew language God was pleased to use, and that a noun can be used adverbially.

** A striking contrast with the continuance of one line in Jerusalem.

of grace through His precious substitutionary work. Man as man is set aside, Israel as Israel cannot stand, man cannot become God, but God did become Man. A holy God cannot excuse sin, but He "Who is over all God blessed for ever" can and did bear iniquity (Ex. 34. 6, 7, Mic. 7. 18), and the glory of His atonement shall shine forth on earth, even as in the music of heaven (Rev. 5. 9, 10).

FORSAKING. FOLLOWING. FISHING MEN.

Mark 1. 17, 18.

HOW blessed to be willing to put Christ **FIRST**. The **forsaking** may not be of the same things in each life. All are bidden to forsake their sins, their own way, their idols, but not by any means are all told to leave their daily work. The Lord Jesus chose some to be specially "with Him." Yet such are not the only ones who live "by faith" (Gal. 2. 20). "Ministry" is not limited to preaching. Christ should be first in every redeemed life, and thus we find a real forsaking. There is something to leave, in the power of Him Who draws unto Himself. **Following** was then a privilege and a responsibility. And so is it still. The disciples were not called to give up, and then left to themselves. The Lord Jesus "goeth before" His own, the Forerunner (Heb. 6. 20). "My sheep hear My voice, and I know them, and they follow Me" (John 10. 27). Thus we are encouraged to emphasize nearness to Him, dependence on Him, continuance in the conscious joy that He chooses the way. A life of irregular emotion is NOT the one set forth in Scripture. Fears too are dismissed by the precious thought that there is One to follow. He does not give us the burden of uncertainty, nor do we meet any difficulty till He has met it first.

Fishing Men. We may not all be Peters, we are not apostles, we are not all preachers, but we should seek souls. These are **content** to be in the "world": we desire that they might be brought **quite out**. If we have not a net for many at once, we can have a hook. If we cannot reach hundreds, we can deal with one. If we keep ourselves in the background, we are more likely to have true results. And those caught are brought to an end of their old life, yet they do not become ours, as the earthly fishermen claims his catch, but they are our Lord's.

There is no pride more dangerous than the pride of obedience, and specially one thinks of the pride of "our humility." How easily that which is apparently right may be switched on (as it were) to a wrong motive.

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"I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Isaiah 27. 3.
"And the Lord shall guide thee continually." Isaiah 58. 11.

A Word of Introduction.

GOD is not unmindful. We fail and are careless: He faileth not. He neither slumbers, nor sleeps. Defects of power, and of will, and of affection are found in us, but not in Him: He works perfectly, He wills perfectly, He loves perfectly. How blessed it is to be children of God. These pages are sent forth in the Name of the Lord Jesus, that believers may "possess their possessions," and live up to their privileges unceasingly. It is so easy to settle down in a rut of PART-blessing reflecting PAST blessing. But our gracious God and Father is ready to do "exceeding abundantly above" (Eph. 3. 20), and to do unto us better than at our beginnings (Ezek. 36. 11). His hand is not shortened, His ear is not heavy. If we ask in faith, we shall receive according to our faith. Living faith should be growing faith, and if we ask more we shall receive more. The "circumstances" of daily life are not to hinder us: we would look beyond them. The prayerful use of Scripture is not merely to give information, but that we may "go" in the strength of that meat, and trust in the Lord with all our heart, bubbling over with expectation.

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REACTION,

With Thoughts on Omitting the Lord's Will.

WE would seek, with prayer, all the will of the Lord, and preservation from that which is against His word in one direction, because others have erred in the opposite direction. Alas, that some, troubled over the partial disregard of the example of the Lord Jesus for His redeemed, (on the part of any who have spoken rightly of His death), have emphasised His example till they have almost seemed to rest their hope on their own very incomplete obedience, and "following" of Him. Can there not be a holy proportion? Likewise, the saddening

misuse of the word "saint" should never lead us to blot that precious description out of our vocabulary. Believing ones are still the saints whether in Ephesus or London or New York, or in cities of Europe. They may be few, they may be rejected, they may be in the midst of much false profession, but they are "saints." Again, because a professed "baptism" has been connected by dangerous sects with their organization, in which the very Deity of Christ may be denied,—for example, because Christadelphianism and Mormonism have misused this appointment of Christ, shall we omit it from our appointed ministry (Matt. 28. 18-20)? Is it not still a Scriptural first act linked with the spiritual repentance and faith it testifies? The corruption, in manner and meaning, by any, and the sad inroads of Romanism and Ritualism as to baptism and the Lord's Supper alike, are a reason for setting forth the true character of each, not for silence, or disuse. There have been those who, deeply affected by outward profession without inward reality, have sought to dispense with all that is external. Their motive may have been right, but their action is wrong. It is not their prerogative to alter their Lord's revealed will. "These ought ye to have done and not to leave the other undone" (Matt. 23. 23) makes known His holy standpoint. The solemn step of marriage in the Lord,* with its precious type of "Christ and the Church," may well illustrate. If one were to say that because of the lack of fidelity afterwards by others, and of common untrue professions in the act of marriage, therefore this act can be omitted, and the godliness of the united lives after is the only thing necessary, would not this open the way for much evil? Would it not remove a Divine appointment? A "ceremony" of marriage **without** subsequent devoted love is a farce, and a "ceremony" of baptism (even in right outward form) without the life of rendering all to the Lord, is **NOT WHAT THE LORD** commanded. But as Scriptural marriage is once, and the daily life is to continue the **same** mutual love, as felt and set forth then, so baptism is **once**, but the daily walk is to speak powerfully in **just** the same way, "I am not my own: my life and all my members belong to my risen Lord, Who died to purchase and claim and sanctify the whole." Dear reader, owning Christ's Name, seeking to live thus but having omitted baptism, have you ever thought that you are like any who would plead for a godly home life without marriage as a **definite prior act** before men? If you found such you would say, "Here is a very grave danger: rectify the **omission** without delay: pure motives **cannot** put things right" and our hearts would say to you that your omission is likewise a grave danger. Promptly roll away the reproach that still binds you with the Egypt of the world (Jos. 5. 9). Confess your Lord Jesus **NOW** in the initial way He appointed. You and I are not wiser than He. You say, "The important thing is to show His Lordship of the life always," and do you plead thus while **omitting** the revealed will because others have corrupted it? Please Him in **all**!

*Leaflets for those contemplating marriage gladly sent.

The Glory of the Resurrection of the Lord Jesus Christ.

(Continued.)

Now our thoughts go back to one of the strangest imperfect translations in our precious "Authorized Version." I refer to Leviticus 18. 5, "which if a man do, he shall live in them." There is no word "if" in the Hebrew, but "the," in Hebrew, is omitted in English. Let us leave out the "if" and restore "the," as our beloved Lord removed the "if" of Satan, and emphasized "the" in Matthew 4. 4, "**The Man** shall not live by bread alone." He claimed that prophecy as of Himself, and Leviticus 18. 5 has, we believe, the same interpretation. The Holy Spirit inserts no "if" in Romans 10. 5 and Galatians 3. 12, where we find a further key in that the tense is "**The Man Who did.**" The work is viewed as **finished**, and **then** there is the promise of life. "Shall live" is very precious when, through matchless love, applied to us, "the just **shall live** by faith" and we behold our eternal life "in Christ Jesus." To us it is "of **faith** that it might be by **grace**" (Rom. 4. 16), for we did not work (Rom. 4. 4, 5). But our adorable Lord was **the One** entirely contrasted with the ungodly, and all is His by **right**. His is the blessedness of Psalm 1. 1, and ours of Psalm 32. 1. Thus the resurrection evidenced His justification, it was the fulfilment of the promise. The law was written with a view to Christ! Let us ponder two facts: (1), Death is by sin, Romans 5. 12, 6. 23; (2) "The law hath dominion over the man as long as he liveth," Romans 7. 1. It is clear then that a sinner cannot be justified by any work he does (Gal. 3. 11, 21), and a Sinless One cannot die on His own account. Hence the Holy One having become under the law (Gal. 4. 4), could not pass from its domain ("as long as He liveth"), except by dying for others. **Thus**, and thus only, would He enter into the words, "**Shall live** in them." Hence His resurrection-life is the recognition of His perfect fulfilment of the law, i.e., His perfect obedience to the Father's will for Him. And this life is ours in Him (John 12. 24). He said, "Because I live, ye shall live also" (John 14. 19). His death was **our death** to the law (Rom. 7. 4), His justification was ours (Rom. 4. 25). He is our Life, and our eternal life is His (Col. 3. 3, 4, 1 John 5. 11). Glory be to God!

Now we understand a little more fully the weighty words of 1 Corinthians 15. 17, 18, "If Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." You or I might very probably have written, "If Christ has not **DIED**, your faith is vain," but the Holy Spirit here emphasizes **the resurrection**, which was the public acknowledgement of our Lord's full obedience throughout, His obedience unto death. **If Christ could** have only died, without fulfilling the whole of God's law, and if He could have gone to glory in "Spirit," without **the resurrection of His body**, there would be no salvation, for eternal life is (a) through His **complete work**, and (b) must include the **body**. Omit His

obedience in His whole life under God's law, including His death, and you make atonement impossible, and exclude eternal life. God's holy law would remain unsatisfied, and we should remain unjustified and in our sins. Many dear children of God have not fully realized this. Some have rightly seen the relation to His resurrection, but have rather set forth justification therein in a way that excludes the ground of His resurrection, even His perfect obedience, when He became under the law to do the will of the Father with delight. His death was the very culmination of that obedience, and it was the complete bearing of our deserved doom. Hence (may we repeat) He was then at once justly and thus necessarily declared righteous, and we accounted so with Him. Hence He was entitled to life, which we, by nature guilty and dead, receive by absolute grace, in inseparable and eternal union with Him. Therefore our bodies, too, must be included in the complete salvation. The striking words sound forth, "Waiting for the sonship, to wit, the redemption of our body" (Rom. 8. 23). We should not have connected "sonship" thus with the body, but in the light of Leviticus 18. 5, rightly translated, all becomes clear, and we rejoice in our union with Christ, because of His substitution.

Now we understand the attack on bodily resurrection by Spiritism and allied evil theories, and can see the need for the holy witness of 2 John 7 against denying Jesus Christ COMING in the flesh (lit. see R.V.). The wording there is distinct from 1 John 4. 2, where the tense does speak of His past Coming. Thus both parts of truth are set forth. Let us ever hold fast the faithful word as to His bodily resurrection, and His literal return in the body, to be earth's appointed King.

Possibly we begin to see now how full the Old Testament is of references to resurrection. This has been forgotten, and the promises in the law have been rather applied to the earthly life then. But this Sadducean explanation was condemned by the Lord Jesus, Who with one quotation in Matthew 22. 31, 32 shows everything in its right light. "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." We might have thought this only referred to their consciousness after death in a spiritual state, but the Lord's explanation plainly goes further. We call to mind, at the outset, the promise of resurrection in Genesis 15. 5 in the symbol chosen. Next we notice "Unto thee and to thy seed," not only "to thy seed," though "He gave him none inheritance. . . yet He promised" (Acts 7. 5). There were to be four hundred years of strangership for the seed, making clear to Abraham that his own possession would not be TILL RESURRECTION. And David, the other one named in Matthew 1. 1, has the same prospect (Hos. 3. 5). Hebrews 11. 13 shows this was the normal standpoint, appointed for believers then, and appropriately they "buried" the bodies, not "burned,"—alas,

that professing Christians approve of cremation! Have you noticed how the Holy Spirit speaks of "burial"?—"It is sown" (1 Cor. 15. 42-44, four times). Who sows without the thought of reaping? The resurrection of the body is deeply important. In the body man sinned, judgment came to the body AS well, and the body must share the sonship, and all the blessing is in Christ Jesus. "Justification" is a precious legal word, and must include resurrection of the body. Hence, after quoting resurrection passages, the apostle testified in Acts 13. 39, "In Him all that believe are justified from all things from which ye could not be justified in the law of Moses." How definitely are the two spheres contrasted, "in the law," "in Him!"

(If the Lord will, to be continued).

"Pray for the peace of Jerusalem, they shall prosper that love thee."

Psalm 122. 6.

God's words are not out of date. Our prayers for Israel (Rom. 10. 1) should look on to the glorious time when Jerusalem shall be a praise in the earth (Isa. 62. 7). No longer will it be "a burdensome stone" (Zech. 12. 3), but "safely inhabited," as God's own city and centre. Are we praying for this? Are we truthful when we cry, "Even so, come, Lord Jesus," and do we think and mean what we say when we utter the words "Thy Kingdom come"? Do we "believe" the Lord Jesus will soon return? Have we a deep interest in Israel? What is the fruit of our faith in God's promises? A believer should always have a praising heart and a missionary heart, never a desponding heart.

There is a principle involved. Jerusalem is the habitation of "peace," by God's choice: the place He chose to put His Name there (Deut. 12. 5). Hence the thought of prayer is simple harmony with God. Till His purposes are reached, we cannot be satisfied. What He desires we would desire. His will is to become our will. It is not a forced acceptance of His plan. Far otherwise. Mark the words, "They shall prosper that love thee." Do we love merely according to our own natural inclinations and liking, or is our love more and more conformed to God's will? A "believer" cannot be an Anti-Semite: he cannot but rejoice in God's love to Israel and purpose for that nation. Jerusalem is not merely a geographical name to us. It reminds us of God's appointment, and that He cares for that land, and He shall make that city His own, the city of the great King. Hence we delight to think that where the Lord Jesus was crucified the Lord Jesus will be exalted, and that the nation which said "Crucify Him, crucify Him" will be the first "Christian nation," when the remnant of Israel look upon Him Whom they pierced. There is no uncertainty in God's working. He will not be a day late, nor will one part of His purpose be broken.

"IN OUR (YOUR) HEARTS."

"The love of God is shed abroad in our hearts by the Holy Ghost, Which is given unto us." Romans 5. 5.

"Who hath also sealed us and given the Earnest of the Spirit in our hearts." 2 Corinthians 1. 22.

"Ye are our epistle written in our hearts . . . the epistle of Christ ministered by us, written not with ink, but with the Spirit of the Living God . . . in fleshy tables of the heart." 2 Corinthians 3. 2, 3.

"God . . . hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4. 6.

"God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Galatians 4. 6.

"That Christ may dwell in your hearts by faith."

Ephesians 3. 17.

"Sanctify Christ (as) Lord in your hearts." 2 Peter 3. 15.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed . . . in your hearts: knowing this first that no prophecy of the Scripture is of its own unfolding."

2 Peter 1. 19, 20.

A LITTLE PLAIN EXHORTATION, TO HELP US ALL.

LET us be careful not to get into a condition of criticizing. If another says a word that is not what you or I would say, do not let us be quick to infer that it involves a showing off. Do not let us analyse, and object in a way that will make a sensitive fellow believer fearful of speaking in our presence, lest he should make what we esteem a mistake. Do not let us bring with us an atmosphere of judging, as if we were looking out for errors. We shall cause a stiffness and reserve, and prevent the natural simplicity of children of God. They will be wondering what you and I shall think, instead of trying to help one another by what is in their heart. Do not say, "Such thoughts will not arise if the Spirit of God is working." It may be such thoughts would not arise in you or me if the Spirit of God was more acknowledged in us. It is easier to criticize than to be criticized, and if we wish to find **seeming** verbal contradictions we can find enough in Scripture itself. Do not frighten other believers, and feel all the time you are a helpful custodian of the truth.

The Coming of the Lord Jesus is a bright hope, a holy hope (1 John 3. 3), a hope that cannot be replaced by anything else for the Bride (Rev. 22. 17). An undivided love to Him should be the characteristic of those whom He has redeemed for Himself.

We cannot cleanse ourselves till we have been cleansed by the blood of Christ, but then this becomes our response and responsibility (2 Cor. 7. 1, 1 John 3. 3),—and also to wash one another's feet (John 13. 14).

God's Sovereignty.

THE tendency of fallen man is to think much of man, and ever to exalt man. Man is man's centre. This age is, alas, characterized by the ignoring of authority, though communism can swiftly pass into dictatorship, and self's freedom is actually self's tyranny. The trend of the times is to limit God, if not to exclude Him,—from natural science, from human plans, and from ordinary daily life. We do not mean that there are no exceptions. There are God-fearing men, in the sphere of His providence. O that many such might be brought to **know Him** as Father, through the blood of Christ! Moreover, many are the manifestations of God's longsuffering in His restraining hand. But the "progress" of men is away from their true sphere of subjection to God until the climax under antichrist will be reached. The real blessedness of dependence on One Who never errs, and the delight of glad and full subjection to His will are not realized, except by a minority. Hence the confusion and chaos of the boasted and boasting twentieth century. The beginning of this departure is often associated with a failure to recognize the fundamental fact of **God's sovereignty**. Yet that sovereignty must extend to "all places of His dominion," **because He is God**. If He were secondary, if He were restricted in any way, or by any influence, He would not be "over all, God blessed for ever." His knowledge and His wisdom, (including preknowledge and remembrance), His power and His glory, must be infinite, **because He is God**. "None can stay His hand, or say unto Him, What doest Thou?" His attributes are all perfect, and without any circumscribing. Hence He cannot fail, cannot err, cannot lie. But that is His only "cannot," a "cannot" of majesty! We may not understand all, but limitation on our part is not His limitation. We can only bow the head and worship, and, together with seraphim say, "Holy, Holy, Holy, is the Lord of hosts," and, likewise with the living ones of Revelation 4, utter the words of adoration, "Holy, Holy, Holy, Lord God Almighty. . . Thou hast created all things, and **because of Thy will** they were, and they were created."

We behold this absolute sovereignty in all heaven's arrangements. Michael is archangel because that is God's appointment. Gabriel stands in His presence at God's own behest. All angels "that excel in strength, that do His commandments, hearkening unto the voice of His word" (Ps. 103. 20) glorify Him. His will made principalities to be principalities, and powers to be powers. The number of ten thousand times ten thousand and thousands of thousands, and the sphere and the several duties of each, are, without exception, the expression of His sovereignty. Well might the prophet write, "Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him?" (Isa. 40. 13). "Who hath enjoined Him His way?" (Job. 36. 23). No one! "He doeth according to His will in the army of heaven" (Dan. 4. 35). God is sovereign!

And when we come to earth, it is the same. He has set the bounds of the sea (Job. 38. 10, 11, Ps. 104. 9) and appointed continents and islands, which He taketh up as a very little thing. The climate and conditions of earth are all His decision. The "laws of nature" are not essential, and ruling Him, but He ruled and rules them. They are the way in which His sovereignty operates. Nor is the description as "laws" His, but that of imperfect men, who have discovered, with powers He has given them, "parts of His ways," and no more. The "laws" are not inherent: they are only existent because God ordained this or that, and, as He is the God of order, there is oft a wondrous regularity, which He has beneficently granted. But He can appear cataclysm. Amid all, the questions of Job 38 may well sound forth again, and yet again. There is nothing essential in itself. The very members of our body could have been different, had God so pleased. Eyes, ears, hands, feet, in number and position alike, are His appointment. It is this sovereignty which foundationless evolutionary theories would dare to explain away. But sovereignty remains, because God is (Heb. 11. 6)!

Nor is this only found in geography and natural history. The records of human history are a wondrous unveiling of God's sovereign over-ruling. He appointed the confusion of tongues and the dispersion of nations, He arranged where a Nebuchadnezzar should be born and where Cyrus should be raised up in Persia. His sovereignty applies, moreover, to the place and family of birth of each individual, and to the circumstances of life, however insignificant the person or the event. Sovereignly He can limit the mental powers or lay low the human frame. It was His sovereignty that you were not born in the hovel of a backward race, or the slum of a drunkard. It was His sovereignty that watched over your frail infant life and prevented its extinction, and the same sovereignty determined to remove certain influences and circumstances from your environment and to permit others. God has been sovereign as to you!

(If the Lord will, to be continued.)

A PURE HEART.

"He that loveth pureness of heart for the grace of his lips, the king shall be his friend." Proverbs 22. 11.

"The end of the commandment is love out of a pure heart." 1 Timothy 1. 5.

"Follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." 2 Timothy 2. 22.

"Love one another out of a pure heart fervently." 1 Peter 1. 22.

"Blessed are the pure in heart, for they shall see God." Matthew 5. 8.

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The Student of Scripture.

Edited by Percy W. Heward.

"I will take away out of the midst of thee them that rejoice in thy pride."

"The Lord thy God in the midst of thee is mighty: He will save, He will rejoice over thee with joy; He will rest in His love."
Zephaniah 3. 11, 17.

A Word of Introduction.

GOD is! our hearts realize, and rest, and rejoice. If He is not remembered, we sin, we doubt, we fear, we complain, we are burdened and worried, It is blessed to depend on Him. A redeemed one should be trustful, and peaceful in mind indeed. "Confidingness" should be "confidence."

These pages are sent forth with the hope that God may use them to His glory, and His children's happy "POSSESSION OF THEIR POSSESSION" in Christ. If we walk in the Spirit and reflect our Lord's glory, if He increases and we decrease, will there not be a witness? The beautiful contrast in verses above, showing what God will soon do for Israel have a deep and wonderful parallel among believers to-day. As the rejoicing of pride is removed from the midst BECAUSE the Lord is "in the midst" there is, and will be, blessing. What is our "midst"? We remember the contrast of Genesis 2. 9 and 3. 3, of Revelation 1. 13 and 3. 20, and thus, confessing all sin, desire that there may be the joy of Colossians 1. 18 at all times.

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God's Sovereignty.

(Concluded.)

This subject, in the contemplation of which our mind falters, must fill us with awe. There are none with whom we can liken God, for He is altogether beyond comparison. He cannot be ignorant of any circumstances, past, present, or future. The prophecies of individuals and of empires show forth His knowledge, and, not only so, but His ordained permission of a limited and short (yet unshortened), period during which even a Nero or an antichrist will flourish. Yet He never connives at, nor

excuses, one sin. He permits without hindering, but not without warning, and He turns all to bring Him praise (Ps. 76. 10, Rev. 17. 17), and to work together for His people's good, until, in the appointed time, He overturns. If it were not so He would not be God, nor does He allow the restricted self-activity, permitted to men, to delay His revealed will one day, or to shut out from heaven one whose name is in the Lamb's Book of Life. He knows what men will do in the circumstances predicted, and knows what they would do under other circumstances (Matt. 11. 21, 23). There are no surmisings or uncertainties with Him, yet man has an appointed individuality and is not the victim of circumstances but morally accountable, having wishes of his own that affect the use of his faculties and members, as far as God permits, in overruling wisdom. This sovereignty is manifest in the choice of the nation of Israel (Deut. 7. 7) and of "the land of the Lord" (Isa. 14. 2) and of the "place" where He put His Name (Deut. 12. 5). But this sovereignty was not against His other attributes of grace and holiness, nor did He merely operate on men as automata and machines (Neh. 9. 7, Acts 13. 22). The unchanging purpose of God as to Israel and the land (Rom. 11. 29) will have its consummation in the future, when Jerusalem shall be a praise in the earth (Isa. 62. 6, 7). The principle which underlies Psalm 68. 16 applies when any question God's right to choose all save one of the writers of Scripture from this nation. A similar sovereignty is seen as to "the twelve apostles of the Lamb." It is not for us to question, but to worship. It is not for us to be jealous, but to adore. And we shall find the blessedness of that which alone is the right attitude.

The same sovereignty is seen in the eternal salvation of a great number, whom no man can number, from every kindred, and tongue, and people, and nation. Did I merit salvation? No. Were you **worthy** of grace? Surely not. We are by nature children of wrath even as others (Eph. 2. 3). Yet the sovereignty restrains none who feel their need from coming. The invitation of the gospel sounds forth, and the gospel preaching is to be to every creature (Mark 16. 15). It is not that men are willing candidates, and that election reduces the number; they "will not come" (John 5. 40), it is God's sovereignty that draws, and guarantees the house shall be filled (Luke 14. 23). We, who cannot explain our own life, or the powers wherewith some may seek to explain, are not called to "reconcile" God's sovereignty and man's accountability. Nor are we to "reconcile" attributes of God, as His tender mercies over all His works, coupled with His goodness which leads to repentance, on the one hand, and, on the other hand, His knowledge how a Pharaoh and others will act from before their birth. Nor are we bidden to "reconcile" His longsuffering with His sovereign grace, in its distinct sphere,—grace which **reigns** through righteousness, to bring a Saul of Tarsus to the feet of the Lord Jesus. "Reconciling" would imply contradiction; and that we deny. Rather we accept the one revelation of God as a whole, but we **know** in part. We

confess His sovereignty of command as well as in foreknowledge, and boldly declare the gospel of His grace which is still His power unto salvation unto every one that believeth (Rom. 1. 16).

We still find a further unveiling of God's sovereignty in the dispensational privileges of believers to-day, though we rejoice in the prospect of Hebrews 11. 40 together with those called by grace in earlier ages. And we are also conscious of His sovereignty as to different spheres of service among His redeemed, according to His own power (Matt. 25. 15). "Dividing to every man severally as He will" is the like testimony of 1 Cor. 12. 11 (cf. verse 28, and Rom. 12. 3). It is not for us to choose, but to praise (John 15. 16). If God calls one to be, as it were, the foot and another the hand, we would rejoice in and with one another. It is true that we may stand in the way of our usefulness on the one hand, or seek cleansing and willing heartedness, and pray to be used more. The entwining of sovereignty with personal spiritual responsiveness is a fact, and we cannot always distinguish. But this is well for our stimulus. How blessed it is to know that God will grant more to those who have. Yet there is also a sovereignty in which He appoints some for more prominence, and others for less, and we would have no jealousy or schism, but delight in the full recognition of His full right.

And this is fundamental. The sovereignty of God is not merely an academic theme. It is practical. It affects worship, it calls forth praise, it leads to devotion and devoted humility. Men like Martin Luther and John Calvin, and others of old, were more used of God because of the strength of spiritual character associated with an unhesitating and unshrinking declaration of God's sovereignty in providence and grace alike. The Puritans had the same consciousness of the rights of God and His free will. But there is now a prevailing tendency to approve that which leads to assertion of the rights of humanity, and of that which is called the "free" will of man. The result has been an emphasis on the creature rather than the Creator, and a gradual belittling of God, and almost implying His accountability to the sinner, instead of the sinner's accountability before and unto Him.

But the Scriptures stand. The purpose of God stands, and He is the Same. All prophecy, as we have seen, declares His sovereignty, for it shows His acquaintance with all that will be, and that He will not intervene till the time in which He has appointed to intervene, and then He will not be a day late. The revealed climax of the age is contrary to what all who deny, or becloud, the sovereignty of God would set forth. Yet the knowledge of facts, and the mental recognition of God's sovereign right are not the aim of these pages. That which is deeper and fuller is before our hearts. An awe of God is important, but if the heart abides afar off, in fear, and only impressed with His majesty, there is not the living fruit we seek. Even if there be a bowing to His sovereignty, morally as well as mentally, there, is still a lack. We would behold His glory that we may draw

near and worship, as well as speak of these things.

We would realize anew the marvel of grace to ourselves on such a background of majesty. We would rejoice that there is not only sovereignty, but sovereignty in grace to us. Yes, we would come now as worshippers, we would remain as worshippers, we would use God's sovereignty, as His other attributes, for our comfort when sorrowful, and to encourage His own who are depressed, and that the burdened sinner who feels his guilt too great to hope for mercy, may see that God has grace beyond measure, and that He never sets forth sovereignty to shut out a single needy soul, but still gives, to those without any rights or claim, the simple word of gracious invitation, "Come, for all things are now ready."

(If the Lord will, to be reprinted.)

The Glory of the Resurrection of the Lord Jesus Christ.

(Concluded.)

Every stress in blessing to Israel is thus entwined with Messiah's resurrection. (Note, for instance, Ps. 69. 29-36, 102. 21-28, with 22. 21-31). 1 Chronicles 17. 11, 12 looks beyond Solomon:—"Thy Seed, Which shall be out from thy sons." "I will establish His Kingdom. His throne for ever" must imply a prolonged, resurrection-continuance, and the King's Son of Psalm 72 is before us, "He shall live" (verse 15), and Luke 1. 32, 33 emphasizes His Jerusalem-centred kingdom upon this earth, "and the Lord God shall give unto Him the throne of His father David." Thanks be unto God that "to Abraham and his Seed were the promises made . . . to thy Seed, Which is Christ" (Gal. 3. 16), and we, sinners of the Gentiles, and "strangers from the covenants of promise" are made "partakers of His promise in Christ by 'the gospel'" (Eph. 2. 12, 3. 6). Well may we rejoice, and shout for joy, and humbly glorify His Name!

Our prospect is glorious but so is our present! And this must next come before us. Our outward man is, indeed, perishing, but not so our inward man (2 Cor. 4. 16). The believer is himself a paradox, and hence there are many paradoxes in his life (2 Cor. 4. 8, 9, 6. 9, 10). To this fact the apostle often alludes (e.g. Rom. 8. 10), and a realization of the resurrection of our adorable Lord helps us to understand much more fully. "I count all things but loss . . . that I may know Him, and the power of His resurrection" was the standpoint of God's servant of old (Phil. 3. 8-10). And have we the same holy ambition? But is it possible in this "body of humiliation" (Phil. 3. 21)? It is, and herein lies the paradox. The believer has been saved, and yet will be saved: he has eternal life, and yet the "end" is eternal life. The sonship is his, yet he waits for the sonship. He has been quickened, but God shall quicken his mortal body. Hence the body is not yet redeemed (Rom. 8. 23), in the claiming aspect of that glorious work. It is weak, and can experi-

ence "frequent infirmities," and die. It is related to the first Adam, but the Spirit of God has already quickened us (John 3. 6) and come to dwell within because of Christ's resurrection (Rom. 8. 11) as the Earnest of our inheritance (Eph. 1. 14). That inheritance is future, and 1 Thessalonians 5. 23 sets forth its threefold completeness, but the "Earnest" is not future. Now, even now, are we the children of God (1 John 3. 2), and even now we may know the power of Christ's resurrection. Can the Heavenly Musician bring music from the damaged chords? Yes, the Spirit of God is willing to use our weak, faltering body, with all its limitations, and cause heavenly activities and spiritual fruitfulness, amid the earthly strain. But, even as without our Lord Jesus we can do nothing, it is evident that there is no fruit bearing, unless the Holy Spirit, Who represents Him, has His way in our life. And the more He has His way, the more fruit will there be: and the less He has His way, the less fruit will there be. Our yieldedness is our only strength, not a mere dreamy passivity, but an active presentation of ourselves (Rom. 6. 13). Hence the power of Christ's resurrection is to be a reality to-day, while we await His Coming, and the fulness of participation. As the first Adam died morally the same literal day, and then his body died within the thousand years' day, so the third day of Christ's personal resurrection led to the present dispensation (Pentecost was dated therefrom), AND the third typical day of Hosea 6. 2 (2 Pet. 3. 8) will begin with the raising up of the bodies of His redeemed (John 6. 39, 40). But how much is possible now! Who can limit the power of His resurrection? The vessel is earthen, but the treasure is real, and the excellency of the power is of God and not of us (2 Cor. 4. 7), and this is "the exceeding greatness of His power to us-ward who believe according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead" (Eph. 1. 19, 20, Acts 1. 8). Are we surprised that the apostle ceased not to pray that believers might know this (Eph. 1. 16-18)? This is your need, and mine, in daily life. Though we are on earth, we have a heavenly calling. We have, in advance, many blessings of that Day. The spiritual life of God's children cannot be understood naturally (1 Cor. 2. 15). They are heavenly although on earth, and can enter into the holiest albeit remaining pilgrims here. This explains 1 Peter 2. 9 with verse 11. Herein is the key to Colossians 3. 1-4, followed by "Mortify therefore your members which are upon the earth" (verse 5). "The power of His resurrection" is to be manifested in those who have put on the new man (Col. 3. 10). There is a wondrous meaning in "I am the Resurrection and the Life" (John 11. 25). 2 Corinthians 3. 18 speaks of being changed in spiritual experience, although the body still awaits the change, "in a moment, in the twinkling of an eye, at the last trump." Do we believe it? Do we expect this? Or do we treat the Holy Spirit as if He were not indwelling? Alas, we have all grieved Him thus (Eph. 4. 30). But the walk of faith

grasps the reality that our Lord is risen (Col. 2. 12), and that His own are now members of Himself, and that the Holy Spirit, Who, unlike Christ, never became incarnate, is graciously ready to show increasingly **what Christ** is in the lowly, but yielded, bodies of those on whom His love has been set. Christ came in the flesh, with a body prepared: the only body prepared for the Holy Spirit is the Church, that Christ may be magnified in **our bodies** (Phil. 1. 20). Is it not on this account that more than once where the body the church is mentioned, the use of our literal bodies, (intended to afford a miniature of what the Lord will do in all His redeemed), is emphasized in the immediate context (Rom. 12. 1, 4, 5, Col. 1. 24)? "The **power** of His resurrection!" O that these precious words may linger with us, and that we may ask our Father to show us what they mean in our daily life.

We have already seen what the resurrection means to us as an evidence of the accepted work of our Substitute, and also as a message for those called to preach, and for all in conversation, since there is no saved one who is not privileged to **speak of Him** (Luke 2. 38). And it is the pledge of our resurrection (Rom. 6. 5, 1 Cor. 15. 23). This, already before us, should be a precious climax of our meditations. The Lord Jesus is soon coming. Then we shall sin no more, our bodies will not suffer, we shall be for ever with the Lord, and serve Him day and night, without weakness and weariness. This is God's purpose. Adam spoilt his body through sin, and spoilt the animal and vegetable creation. But God's plan is not frustrated. God's promise of life given us in Christ Jesus before Adam (2 Tim. 1. 9) cannot be broken, "whom He justified, them He also glorified" (Rom. 8. 30). Read the context, "**Conformed to the image of His Son!**" God means it. This mortal shall put on immortality. "I shall be satisfied, when I awake, **with Thy likeness**," wrote the psalmist (17. 15). "We shall be **like Him**, for we shall see Him as He is" declared the apostle (1 John 3. 2). And our hearts believe the word, and say, "Even so, come, Lord Jesus." We would love His Appearing more and more, while we use each quickly passing day of grace, with a deep heart yearning that the result of His own ministry of His truth may be that you and I, and many others, may, as never before, "**Know Him and the power of His resurrection.**"

We hope to reprint these articles, and shall be glad to receive any requests for use in quantities among believers. The resurrection is so "fundamental," and precious to all saints.

Romans 10. 10 says, "With the heart," "with the mouth," uniting the two, as it ever should be. If the mouth speaks without the heart, there is hypocrisy, there is veneer; there is a make-believe, as we see in 1 Corinthians 13. 3, where the heart is designedly left out. Let Matthew 12. 35 express our attitude. Do not restrain the heart's devotion.

THE PARABLES OF THE LORD JESUS.

We value continued prayer for God's use of these 8 booklets. The subjects were a deep and rich blessing to myself, and I shall rejoice for other believers to have fuller blessing in the mine of wealth our Lord has placed for His disciples in every parable, and that "sets" should reach many friends of those who already possess, and other **prayerful Bible readers**, who will use them to spiritual enrichment, as the Holy Spirit graciously enables.

Thankful to God for much grace, and ever valuing prayer for correcting proofs, we append a list of misprints, etc., in the many quotations, that none may miss the right reference. (Please correct your copies).*

Booklet No. 1.

Page.	Line.	Misprint.	Correction.
3.	24.	Matt. 13. 53.	Matt. 13. 35.
6.	19.	Luke 10. 27.	Luke 10. 37.
17.	41.	Luke 12. 12.	Luke 12. 32.
25.	17.	Luke 11. 21.	Luke 10. 21.
26.	43.	Isa. 50. 3.	Isa. 52. 3.
32.	34.	1 John 2. 16.	1 John 3. 16.

No. 2.

14.	7.	Rom. 5. 20.	Rom. 5. 21.
21.	22.	Verse 4.	Verse 47.

No. 3.

9.	36.	John 12. 48.	John 11. 48.
13.	10.	Ps. 10. & Isa. 5.	Ps. 80. & Isa. 5.
15.	23.	Isa. 42. 44.	Isa. 42. 4.
17.	23.	Matt. 20. 4.	Matt. 22. 4.
30.	5.	Luke 13. 24.	Luke 13. 25.
32.	11.	Mark 12. 41.	Mark 12. 40.

No. 4.

7.	5.	Ps. 90. 11, 12.	Ps. 91. 11, 12.
16.	21.	Acts 16. 31.	Acts 16. 30.

No. 5.

3.	37.	Zech. 11. 15.	Zech. 11. 17.
14.	14.	John 6. 29.	John 10. 28, 29.
23.	31.	John 6. 29; 40.	John 6. 39, 40.
24.	33.	Heb. 2. 16.	Heb. 2. 10.
26.	23.	Matt. 10. 16.	Matt. 7. 16.
28.	44.	Prov. 22. 1.	Prov. 21. 1.

No. 6.

4.	23.	Matt. 10. 5.	Matt. 10. 5. 6.
13.	22.	Matt. 13. 20.	Matt. 13. 30.
13.	26.	Ex. 29. 30.	Ex. 29. 20.
18.	20.	Mark 4. 29.	Mark 4. 19.

No. 7.

31.	28.	Matt. 21.	Matt. 22.
32.	20.	Matt. 21. 4.	Matt. 21. 43.
32.	21.	1 Pet. 2. 7.	1 Pet. 2. 9.

No. 8.

11. 35. Add Matt. 25. 30.
 23. 22. Add Matt. 24. 51.
 35. 43. Jude 12. Jude 12, 13.

* We are much indebted to a sister in the Lord for this help.

"Out of His fulness have all we received, and grace for grace."
 John 1. 16.

Nothing but fulness "in Christ" do we find,
 Fountains unfailing, and gold to be mined:
 Cherith may fail, and earth's rivers run dry,
 Christ never faileth, on Him we rely.

Nothing but fulness! How precious the thought!
 Earth gives its jewels, in dying worth nought:
 He is the Same in our sickness and health,—
 Real is His treasure, and true is His wealth.

"Nothing but fulness in Him," we would say!
 When youth and vigour are passing away,
 Yesterday's fulness will ne'er become less,
 He loveth ever to give and to bless.

Nothing but fulness when earth disappoints,
 He will encourage, with joy He anoints:
 "Out of His fulness!" But fulness remains,—
 Never half-empty,—His own He sustains.

Nothing but fulness! Whatever may come!
 Nothing but fulness! Who then can be dumb?
 Nothing but fulness! Our hearts can but praise!
 Nothing but fulness; How glorious God's ways!

"Ye observe days and months, and times and years" (Gal. 4. 10):—we should be prepared to ponder this passage which some may earnestly bring up. It is plain that an enumeration of things linked is given here, and the reference is evidently to the arrangements of Israel (cf. Col. 2. 16).

This is no hindrance as to the gathering of the saints on one day to break bread (Acts 20. 7), nor as to that which the Holy Spirit Himself has connected with the first day in 1 Corinthians 16. 1. **He cannot contradict Himself.** The weekly first day, though remarkably anticipated, and prophesied, in the Old Testament was never part of the **Mosaic** appointment: indeed its symbolic instruction, like the baptism of believers, would not have been appropriate. The thought of Judaism quite fits with the context in Galatians 4. Hence it would seem to be stretching the passage if any apply it to the Holy Spirit's simple hints regarding the Lord's day, which is entirely apart from any thought of other days, months, etc.

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The Student of Scripture.

Edited by Percy W. Heward.

"To fulfil the word of the Lord."

"That the word of the Lord . . . might be accomplished, the Lord stirred up the spirit of Cyrus." 2 Chronicles 36 21, 22.

"Then rose up the chief of the fathers . . . with all whose spirit God had raised." Ezra 1. 5.

A Word of Introduction.

GOD is living. Though we do not always see His working, He is working. Though we cannot always understand "how" He is preparing, He is preparing. The believing heart has no unbelieving "Why?", no criticizing "Why?", no complaining "Why?". God is real to a believer. The word of the Lord must be fulfilled. It is because we believe Him these pages are sent forth. It is as those who believe Him that you and I, dear reader, should peruse them. It is because the word of the Lord must be accomplished, in His time and way, that children of God can be restful and trustful, confiding and confident. "He is" (Heb. 11. 6). The Lord can stir up a Cyrus: and it is fitting that the hearts of His redeemed should be stirred up. A dull, unbelieving, unresponsive heart is a poor recommendation of Him Who loved us and gave Himself for us. Do you wish to be a "minimum" believer, saved so as by fire, or to enjoy life "more abundantly"?

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"Him that cometh to Me I will IN NO WISE cast out."

John 6. 37.

Never hath our God forsaken
 One whom He in mercy chose:
 Who, from judgment's pathway taken,
 Now his Lord and Saviour knows:
 Hellish foes may rage, surrounding,
 And the heart may beat and quail.
 But our God hath grace abounding,
 Grace that shall, that must prevail.

Satan hates God's firm election,
 Seeks to steal Christ's purchased flock:
 Aims at death, at sore defection:
 But God's cov'nant is a rock
 Standing fast 'gainst all the billows,
 Breakers they, but **broken** thus:—
 Feeble saints, we shake as willows,
 But our Father holdeth us!

Does the New Testament Emphasize the Earthly Kingdom for Israel as a Nation?

MANY writings of saints of God in bygone days have taken the standpoint of the "heading" in the A.V. before Isaiah 60, "The glory of **the church** in the abundant access of the Gentiles." Can we account for this? I think we can. It is clear that the Holy Spirit in Romans 15. 9-12 refers to promises which seem to have a relation to the **future**, and likewise Hebrews 8. 6-13 claims the precious promises of Jeremiah 31. 31-34 for believers now. Nor can we forget such verses as 1 Peter 2. 10 applying Hosea 1. 9, 10. How are we to explain this? Is it not a fact that believers are "sons of the day" (1 Thess. 5. 5), although "the Day" is future, and that they enjoy the new covenant now (Matt. 26. 28)? By grace the Holy Spirit indwells to-day as "the **Earnest** of our inheritance" (Eph. 1. 14). The inheritance **will** come in God's appointed time, but how blessed to enjoy present experiences of that which we have truly "reached by anticipation," as Philipians 3. 16 may helpfully be rendered. We would never forget this reality. Accordingly we are **now** blessed **with** believing Abraham, and belong to the same city (note Gal. 4. 26 with Heb. 11. 10, 12. 22, 13. 14). This divine "twofoldness," set forth for our encouragement, is not strange. We both "have" and "expect." In like manner "we **have been saved**" and "**shall be saved**":—"we have redemption" (Eph. 1. 7), and are also "waiting for the adoption (sonship), the redemption of our body" (Rom. 8. 23). The danger is when, by onesidedness, we leave out any part of truth, through disproportionate stress on another. We need to grow up into Christ in all things (Eph. 4. 15).

In revulsion, or rather, rebound, from the error of forgetting that "the gifts and calling of God are without repentance" (Rom. 11. 29), with respect to the nation God sovereignly chose, some have severed present believers from the unity of the redeemed, and have claimed that there is another remnant of Israel, apart from that of Romans 11. 5, and before the Kingdom of God is manifested. They conceive of a lengthened period between the coming of our Lord Jesus **for** and **with** His saints, and have, we feel, unwittingly controverted Matthew 24. The result has been not only taking away Matthew 24 from the Church, but all the gospel of Matthew (though this **alone** refers

to the Church by name), and applying it to a future "remnant." So has it been with the Book of Psalms. Some have gone even further, and have inferred, from the transitional workings of God's grace in the Book of Acts, that the Church was not formed when Pentecost was fulfilled (Acts 2), but awaited a subsequent revelation through God's beloved servant Paul. Surely the fuller unveiling of the privileges of the **Church** does not compel its later commencement. And some have distinguished between the Epistles, regarding those written from prison alone as setting forth the "above calling" of those who are caused to grasp the blessedness of being "in Christ," as members of His body. We cannot see the warrant of the Holy Spirit for these distinctions, but find union with Christ associated by Himself with His **substitutionary** work, and His gracious setting forth of "My Church" in Matthew 16. 18 is for us joined with Ephesians 1. 23, and 3. 6. We are looking for "that Blessed Hope and the appearing of the Glory of our God and Saviour Jesus Christ" (Tit. 2. 13), and do not find in type, prophecy, or epistle, the demarcations proposed. We do not find a secret Coming in Scripture, nor do we see there that the spirits of just men, as Abraham, brought to completeness, are outside the one company "in Christ Jesus." Our heart's concern is that our Lord's "whatsoever" (Matt. 28. 19, 20) should not be snatched from us, and that the practical messages of the Address on the Mount with their repeated stress on the name Christ came to reveal ("Father," John 17. 26), and on the **heavenly** position of His own, should not be taken away from **our glad fulfilment to-day**. The dear children of God, to whom we refer, are quite contrasted with the unbelieving ones who began by dividing the Pentateuch into two or three, and then added more redactors. But, though we honour their loyalty to Christ, we do see that, as the critic forced by his "logic," had to enlarge the divisions, so these beloved ones with one error in basis were often led on by "logic" to take more, and yet more, from the Church. Affectionately we plead for simplicity. As our Lord Jesus has many names, and yet is One, so the Church has many names and yet a precious unity. The varied descriptions of the redeemed are to help to a fuller realization of their many privileges in Christ. There is no contradiction between the same Lord Jesus being Foundation, and Head, Lamb of God and Shepherd, nor is there between His own redeemed being of the body and the bride, and individually virgins, and children, and sheep, possessing the glory of the "Sun" in Christ, of the "Moon" in representing Him unitedly and of the "Stars" in their personal loving obedience to Himself; so different in "magnitude." May our love grow speedily, and be ever brighter!

If the anticipations of that Day lead to the application of many prophecies concerning it to believers now, we see that the old dispensation of Israel's kingdom blessings was rather a foreshadowing of the earthly fulfilling in the coming glory and the present a foreshadowing of the heavenly fulfilling, for to our one

beloved Lord is given all authority in heaven and on earth (Matt. 28. 18), and there will be a wondrous harmony of heaven and earth when He alone is exalted (Deut. 11. 21, Hos. 2. 21). Surely our hearts would ever say, "Even so, come, Lord Jesus!"
(If the Lord will, to be continued.)

"If the **FALL** of them be the riches of the world, and the **DIMINISHING** of them the riches of the Gentiles; how much more their fulness?"

"If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Romans 11. 12, 15.

These verses in Romans 11 contain many deeply important messages. They show us "the depth of the riches both of the wisdom and knowledge of God," as verse 33 again emphasizes. God is never defeated, His counsel shall stand, and He overrules and will overrule all to His glory.

We see, moreover, the way in which the terms "the world" and "Gentiles" are Divinely used. This helps to explain John 3. 16, and similar passages: and the words "the reconciling of a world" remind of 2 Corinthians 5. 19. There is no universalism: in Romans 11 is there not the excluding of the larger portion of Israel from "the world"?

Moreover, is it not clear that Paul speaks as an individual "Israelite" (verse 1), and refers to Israel collectively as **not** obtaining that which they were seeking by works (verse 7, ch. 9. 32)? Then it is evident that the Gentiles here are contrasted not only with those of Judah but with **Israel as a whole**, and Anglo-Israelism, with its dangerous misunderstanding of the present pilgrim dispensation, is judged.

May we not observe too Israel's **fall** followed by the word "diminishing," suggestive of their sad failure, and that they were then brought to a lower position. A crisis came first, as Matthew 23. 38 indicates. But it pleased God still, in mercy, to grant a special witness to Israel "**first**" in **both** parts of the book of Acts (ch. 3. 26, 13. 46), at Jerusalem and among the dispersion alike, through both Peter and Paul. May not this illustrate Matthew 22. 8, 9, where the words "not worthy" lead us to Acts 13. 46? May not the **third** expression "casting away" suggest the climax when Jerusalem was destroyed? There were two or three beginnings, it seems, to a "seventy years" of old.* God's **longsuffering** waits. We have at least three crises in turning to the Gentiles in Acts 11. 20, 21, with the reference to Cornelius, then Acts 13. 46, 47 ("the ends of the earth" alluding to ch. 1. 8), and Acts 28. 28 at Rome itself. And there was also the destruction of the temple. God's counsel stands. Again we would mention "the riches of His goodness and forbearance and longsuffering" (Rom. 2. 4), but how blessed, beyond all, are "the riches of His **grace**" (Eph. 2. 7) and of His **glory** (Rom. 9. 23), for **grace reigns** (Rom. 5. 21),

* 2 Kings 24. 1, 11, 25. 1-3 may indicate three commencements, Ezra 1. 1, 2 would end the first, and Zechariah 1. 12 the second.

whereas **longsuffering** waits for men (1 Pet. 3. 20). How marvellous are the ways of God!

And the "fulness" of Israel is promised. It is future, and contrasted with "the fulness of the Gentiles" in Romans 11. 25. The "receiving of them," described as "life from the dead" reminds us that Israel are now viewed as **dead**, and in their **graves** nationally (Ezek. 37. 12, 13 **four times**). Other "lands" are thus described (Lev. 26. 41, 44), and the contrast is seen, "I shall put My Spirit in you, and **ye shall live**, and I shall place you in your own land" (Ezek. 37. 14), exactly as in Hosea 6. 2, but here the humbled remnant take up the words, "**We shall live** in His sight." And this is after the present dispensation "After two days will He **revive** us: in the third day He will raise us up" (cf. 2 Pet. 3. 8). The Lord is not slack concerning His promise, nor will He be late. This is **life** from the dead, and thus the varied lines of blessing all find their precious and blessed and abiding fulfilment in the Lord Jesus Christ. Apart from Him Israel as a whole would be as the barren fig tree. But in Him there will be the grafting in, just as of Gentiles, that there may be "**mercy**" upon all who are saved, and that no flesh may glory in His presence.

How does this gracious unveiling affect our prayers for Israel (Rom. 10. 1)? How does it encourage us when the conditions described in Hosea 1. 9, 3. 4 seem so manifest? There is Hosea 1. 10 also, and 3. 5 also, and Micah 5. 3, beginning with "giving up" has an "until" and ends with a united people, for "He That scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. 31. 10). How, I repeat, does this affect our prayer, and our outlook and uplook? May there be much fruit, and true prayerful power. This is God's will.

God's Overruling.

We cannot doubt the fact. We find the clear declaration of this in Scripture. We rejoice in it. The wrath of man shall praise Him (Ps. 76. 10). And all things work together for good to them that love God, to them who are the called according to His purpose (Rom. 8. 28). This is our confidence: here we rest, amid all that would otherwise distrust or distract. God is, and times and seasons are ever in His authority, He knows the end from the beginning, and will not be one day late. He is never surprised. His counsel shall stand. The clock of His prophetic plan is never one moment before or after. We adore Him, and we trust Him. We know His wisdom, love and power. Nothing can defeat or deflect Him, nor change His perfect plan.

And we are grateful that He has overruled **our** actions, time and again. We praise Him, but would never misuse this mercy. We have failed, and He has blessed. There have been occasions when He has brought rich blessings to others through overruling **our wrong**, as it was with Ruth in the case of Naomi, but we would not excuse our fault on that occasion. Moreover, we ourselves have been blest, and the mistake has brought us to

more prayerfulness as David in Psalm 51, but that does not mean it was not a sin. It may be "only carelessly" we lost a train: God overruled to teach us and to cause a word blessed to someone, but our carelessness was neither justified, nor minimised. It is this attitude which we need ever to maintain, even one of quickness to learn God's lessons through the overruling, yet not making light of our being in the position where we have to learn them **thus**, nor making light of our **need** for His humbling and all the varied entwined messages He grants to deal with all our condition of heart. This openness of heart is God's will for His redeemed: this lowliness and tenderness will please Him: everything else will mean indifference on the one hand, or worry on the other. To **dwell** on our failures may obscure God's glory. How graciously His love shines out, and He leads us to a true balance.

The Order of Inspired Words.

May we keep to the exact order of the Holy Spirit's words in Ephesians 2. 1-10, except the conjunctions "but" and "for" which come second in Greek, or where indicated?

"And you, being dead in the offences and in the sins, in which once ye-walked according-to the age of the world—this-one—according-to the prince of the authority of the air, of the spirit the-one now inworking in the sons of the disobedience, among whom also we all conducted-ourselves once in the desires of the flesh that-was-ours, doing the wills of the flesh and of the thoughts-of-the-mind, and were children (by nature) of-wrath, as also the rest. But God, being rich^{||} in mercy, because-of the much love that-was-His, with-which He-loved us, even us those being dead[§] in the offences He-made-alive-together-with the Christ (by-grace ye-are those-having-been-saved), and He-raised-together, and He-made-to-sit-together in the heavens in Christ Jesus, that He-might-show in the ages, the coming-ones, the surpassing riches of the grace that-is-His, in kindness that-is-His on-to us in Christ Jesus. For by-the grace ye-are those-having-been-saved through faith, and this not out-from you,—of-God the gift! Not out-from works, that not any-one should-boast! For of-Him are-we a-workmanship, having-been-created in Christ Jesus upon good works (lit: works good-ones), which God before-prepared** that in them we-should-walk."

This is **not** meant as an absolutely suitable rendering for use, but that the reader may realize how wondrously God has suited the inspired language for translation, and how much **emphasis** is helped by keeping more and more to His order. If this encourages some brethren in foreign lands who have translation-responsibilities, and encourages prayer for them, we shall rejoice.

* A hyphen shows where two or more words render one.

|| "The-God rich being," lit.

§ Lit. Those-being (us) dead.

** I. lit. He-before-prepared—God (with the article "the").

Fallacies of Modern "Civilization."

THE world is not God's world regarding **recognition** of Him, though the **earth** is His earth. Yet Psalm 24 stands, and He will arise (Isa. 33. 10), and will take unto Himself His great power (Rev. 11. 17). But meanwhile there are many who, as Pharaoh, say, "Who is the Lord, that I should obey His voice?" (Ex. 5. 2, cf. Ps. 12. 4). And the words of Psalm 10. 17 are sadly illustrated, "The nations that **forget** God." Civilization is not holiness, and head-knowledge is not heart-love. The child of God should be saddened, yet not to depression. The need is for prayer, not despondency, and a fervent earnestness that, in days when the word "salvage" is so common, there may be the greatest "salvage" of all, and more than salvage, even the salvation of souls through the precious blood of Christ.

There are many things that concern a believer as to principles of **uprightness**. Many in the world would justly condemn stealing; **but** there is indirect robbery by the fraud of a label, by the misuse of an employer's time, by taking unfair advantages through influence, by conniving at the untruthful actions of subordinates, and by taking away a person's character. And so is it with everything. We may not be highwaymen. We may not murder another, but unkindness may "shorten" another's life, and hatred is viewed by God as in the same category (1 John 3. 15). The repeated plain speaking in that epistle, e.g., "He is a liar" (1 John 2. 4, 4. 20) must never be forgotten. There is no "white lie" in Scripture. If only this were realized! Deceit is never permissible, not even when we have been deceived, not even with apparently "a good motive," for example, to protect or save lives. Earthly arrangements that approve of lies "in some circumstances," are not God's will. Whatever be the apparent "disadvantage" of truth, nothing will justify or sanctify deceit. Yet, in emergencies, practically all modern civilization permits and practises it. The theory that "the end justifies the means" may belong to the twentieth century, but it does not belong to Christ. It does not matter with whom we are dealing, however black be their character, however needful it may seem in worldly wisdom to gain time or to frustrate evil by a stroke of deceit, such scheming, such diplomacy, such strategy of the flesh is never God-approved. Rahab's lie (Jos. 2. 5) was the lie of one, brought up in evil surroundings, only beginning to know the majesty of the God of Israel. It was, however, unbelief: her faith, and not her "unfaith" is commended. Yet most would **assume** it was necessary, and that it saved her life. This is never suggested in Scripture, and is sheer unbelief. So with Jael's deceit in Judges 4. 18. She had no need to say "Fear not." Her treachery is not commended by God. When Deborah **prophesied** the words "the Lord shall sell Sisera into the hand of a woman," associated with "sell" elsewhere, do not place Jael's action among acts of faith. The human commendation recorded in Judges 5. 24-27 seems written

to show how those who wish to please God can be led astray, even as Joshua in 9. 14, and Nathan when commending David's personal building of the temple (2 Sam. 7. 3), till God spoke to him (verses 4 and 5). The fact that Sisera was an enemy, and the leader of the army against Israel, and wicked withal, did not condone the deceit. God is to be trusted altogether, or not at all. If He can only be trusted when there is no emergency, He is not being regarded as God. He does not need man's skill to help Him out with a lie. Faith in God clings to right principles, and leaves results with Him. This is fundamentally important.

The wrong action of another does not condone my wrong. If anything is wrong, it is wrong. Yet how many say, "He did it first." And there is the thought, "What else could I do under the circumstances?" His "doing it," whatever the "it" may be, does not alter my responsibility to God. Whatever "he" does, I am to do right. "Ah," say many, "then you will go under: you cannot apply such principles in the world." No, you cannot—IF THERE IS NO GOD. But GOD IS! This whole idea of "He did it first," "They did it first" is, in essence, atheistical. It leaves God out, and looks to man to deal with man, excusing what would not be right, because of self-protection. How important to realize God. The view point of a changing standard of morality, to deal with circumstances, is of the world. Unless one's action is God's own appointed answer to another, the fact that another does anything is not to decide for me. It is this whole-hearted principle of dependence on God, and the maintenance of His unvarying standard at all times, that separates a child of God walking in His will, from the world, and shows how impossible any partnership is. But can the world expect God's work thus? No, while it ignores God, but that does not alter a believer's attitude. "Will the world become Christian in this age?" No, but that does not alter a believer's attitude. "Ought the world as such to recognize God?" As Creator and as the One ruling in the kingdom of men, YES (Dan. 4. 25). To be humbled before Him, YES (Jer. 18. 7-10). But whatever the world does, or omits to do,—whatever men in any business, city, or land, do or will not do, nothing can alter the believer's right attitude. He has the imperative privilege of recognizing, honouring, obeying, pleasing and exalting God in the Spirit. No "circumstances," no delegated authority in business or in any other sphere, can justify a believer in doing what he cannot do "heartily as to the Lord" (Col. 3. 23).

The love of God is not conditioned on man, else would it be variable. He loved freely, and His covenant love will never change or die out. That is the restful confidence of a redeemed soul.

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The Student of Scripture.

Edited by Percy W. Heward.

"It is given in the behalf of Christ, not only to believe in Him, but also to suffer for His sake."
Philippians 1. 29.

A Word of Introduction.

[ET us not look at "things" as if they were isolated: all work TOGETHER for good. Let us not be occupied with "things" as if THEY were all. They are all related to a Person, and that Person the Lord Jesus Christ. The law given through Moses does not reach us as such. Even when any appointments are the same in wording, they all reach us now (e.g. Deut. 6. 5), as "the law of Christ." All mercies come to us in Him; we are not in the sphere of long-suffering, but of grace. God WITH HIS BELOVED SON freely gives us all things (Rom. 8. 32). This affords us a new view of life, a new view of everything. Nothing is to be regarded apart from Him. Trials lose their sting, and become a privilege, if they are for His sake. Reproach for His Name, was to Moses "riches." And why not? If any circumstances are connected with One Whom we rightly hold dear, and if they are for His sake, their value is because of His preciousness. This transforms all. These pages are sent forth that the Holy Spirit may graciously use any ministry to lead us constantly to this view of daily life.

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Does the New Testament Emphasize the Earthly Kingdom for Israel as a Nation? (Continued)

A question has been asked that may have impressed many, and which does give food for prayerful thought, a question to this effect: "Where do we read promises of Israel's blessings, and of the earthly kingdom in the New Testament?" If we are asked concerning that Day and Jerusalem becoming "a praise in the earth" (Isa. 62. 7), we find ourselves joyfully quoting the words "Arise, shine, for thy light is come," and "the Lord will have mercy on Jacob and will yet choose Israel, and set them in their own land," and "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. 60.

1 with 14. 1, 24. 23). And we soon realize we are quoting the Old Testament each time. Verses from Isaiah and Zechariah crowd in upon us, and from Jeremiah and Ezekiel upon some, and the Psalms may contribute their quota, but are we not keeping to the earlier Scriptures? Rightly we emphasize that they are equally (i.e. fully) inspired, and were the Bible of the Lord Jesus in the days of His flesh, and of the earliest church. We have NO DOUBT as to their absolute truth, but we do long to know, through the Holy Spirit's key in the New Testament, that we are applying them aright. And, by grace, with regard to the restoration of Israel, we shall find that this is so, but each believer appreciates the blessing of God's personal grace in making the guidance of the Holy Spirit his, or her, OWN experience.

We notice first the question of the disciples, "Lord, wilt Thou at this time restore the kingdom to Israel?" (Acts 1. 6). His gracious answer is NOT a setting aside of that kingdom. Far otherwise. It seems to acknowledge such a prospect, in appointed "times and seasons" which it was not then the will of the Father that they should know (Acts 1. 7). Hence at once we have the emphasis on the Holy Spirit, and the **present** and **practical** aspect of the Kingdom (Acts 1. 8). How deeply important is this. Christ CAME not to judge but to save (John 3. 17), but the word that He spoke **SHALL** judge at the last day (John 12. 48). This emphasis on the present tense of grace, and the "**Kingdom and patience in Jesus**" (Rev. 1. 9) is deeply important. "Neither do I condemn thee" in John 8. 11 is not to be disassociated from, "He That is without sin among you (the Lord alone), let Him **first** cast a stone at her" (John 8. 7). How definitely our Lord emphasized that **He would** "come in the glory of His Father with His angels; and then He **will** reward every man according to His works" (Matt. 16. 27). The sudden conclusion in Luke 4. 19 was not in antagonism with "the day of vengeance of our God," but in harmony with, "**This day** is this Scripture fulfilled in your ears." We compare "**Now** is My Kingdom not from hence" (John 18. 36), but the Lord Jesus emphasized His **future** exaltation, and the words "Come unto Me" are not in "Matthew 25. 41, but "Depart from Me." "The throne of His glory" is a reality throughout, and He quoted the whole of Psalm 110. 1, with its solemnizing "**Till**," though the first sentence alone was **apparently** the theme before Him, "The Lord said unto my Lord, Sit Thou on my right hand."

Let us ever remember that an appointed emphasis on one part of truth does not deny another. Because the Lord Jesus referred to the present view of the kingdom of the heavens in mystery and His followers as a rejected minority, saved from all nations, He did not set aside the coming kingdom in manifestation. Far otherwise. We call to remembrance the words, "Ye shall not see Me henceforth, **till** ye shall say, Blessed is He That cometh in the name of the Lord" (Matt. 23. 39), and "Jerusalem shall be trodden down of the Gentiles **until** the times of the

Gentiles be fulfilled" (Luke 21. 24). There is no hint of the entire subversion of the prophecies for Israel's blessedness and Jerusalem's peace. How could there be? God's truthfulness would be involved. And other words of the Lord Jesus come to mind. Not only did He say "My house is a house of prayer," but "My house **shall be called** a house of prayer for all nations" (Mark 11. 17, marg.). This awaits fulfilment. And His own explanation of "I am the God of Abraham" in connexion with **resurrection** seems to involve the thought of Abraham himself receiving the land in that Day (Matt. 22. 32 with Gen. 13. 15, Acts 7. 5). Yes, he himself, as well as his seed, must possess it. "The righteous shall be recompensed **in the earth**," and "the meek shall inherit **the earth**." Amid the utterances concerning heaven in Matthew 5-7 this must not be overlooked. Nor is Luke 22. 16 meaningless. There is to be a fulfilment of the Passover in the Kingdom of God: this is distinguished from the Lord's Supper in verses 19 and 20. "To sit on thrones judging the twelve tribes of Israel," moreover, is the promise of the added verse 30, and we call to mind the description of the "regeneration, when the Son of man shall sit on the throne of His glory" (Matt. 19. 28). Any suggestion that the twelve tribes are to be set aside is definitely negated. The promise to Mary still stands, "The Lord God shall give unto Him **the throne of His father David**" (Luke 1. 32). That was an earthly throne at Jerusalem. Our beloved Lord died for "**that nation**" as well as to gather together in one the children of God (John 11. 52). The words concerning the judgment of the fig tree, "Let no fruit grow on thee **henceforward for ever**" (Matt. 21. 19) only set aside the nation on the "fig tree ground" of personal obedience, they do not undo the precious promise of being "grafted in again" into the Olive, of which our Lord Jesus has become the Root. (Rom. 11. 23).

This chapter, if it stood alone, would amply prove that the promises made to the fathers (Rom. 15. 8) must stand. They cannot be transferred, "for the gifts and calling of God are without repentance" (Rom. 11. 29). What could be clearer than "There shall come out of **Sion** the Deliverer, and shall turn away ungodliness from **Jacob**: for this is My covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes" (Rom. 11. 26-28)? God keeps His word. And all the epistles, though graciously emphasizing the mystery of Jewish and Gentile believers united in the one body, never assert that God has thereby broken off the promises yet to be fulfilled. Rather, **we** have the **Earnest** of the inheritance, but the "inheritance" is to come. Ephesians 3. 6, speaking of His promise in Christ by the gospel, looks back to Ephesians 2. 12, 19, for we are blest **with** believing Abraham (Gal. 3. 9). Striking indeed is the statement of Romans 15. 27 "Partakers of **their spiritual things**."

(If the Lord will, to be continued).

Messiah's Mother in the Old Testament.

THE virgin birth of the Lord Jesus has often been attacked. Strangely, those who proclaim that "nature" can "evolve" and work "differently" in a way they have never seen, are foremost in denying that God can accomplish miracles, because they have not seen. To the child of God faith is simple, reasonable, and precious. All else is unreasonable. Faith rests. Faith rejoices. Faith praises.

The harmony of Scripture with itself, and the suitability of that which it reveals to our need, must impress our grateful hearts. Not only have we the foreshadowing of the virgin birth of Christ in the "Seed" of the "Woman" in Genesis 3. 15, and in the fuller testimony of Isaiah 7. 14, "The virgin shall conceive and bear a Son" (cf. Matt. 1. 22, 23), but it must never be forgotten that Messiah's mother is mentioned several times in the Old Testament, and an earthly father omitted. This fact is important—for Israel too. Should it not be used in prayerful witness to them?

In Psalm 22. 9, 10, we read of "My mother," and Psalm 69 adds "I am become a stranger unto My brethren, and an alien unto My mother's children" (verse 8). Isaiah 49. 1, contrasting Messiah, the true Servant and the true "Israel" (verses 3 and 5), with the unbelieving nation (the "Holy Seed" in the most significant sense, note Isa. 6. 13), there is the very same unforced reference to the mother.

The writer, with many others, sees a definite prophecy of this in Jeremiah 31. 22, "A weak woman encompasseth a Mighty Man" (literally). This is shown to be something marvellous, the "new thing" leading up to the "new covenant" of verse 31. And this reminds us of the word "sign" in Isaiah 7. 14, which many of Israel appear to overlook. Moreover, I would incline to translate Proverbs 30. 19, "The way of a Mighty Man in a virgin." The more usual interpretation is quite unproved. Such an allusion is very fitting after verse 3 and 4. The Hebrew Scriptures are far more full of the Messiah than any of us have yet realized.

And thus the great fulfilment recorded in Matthew 1 and Luke 1 shows the glory of the Lord Jesus to meet our need. Yes, to meet our real, deep, dire need. For if Messiah had not become Man, the Scriptures could not have been accomplished. Where would the substitute for guilty sinful men be? See Hebrews 2. 14-17. But the inheritance from Adam, and the moral nature are associated with the father (cf. 1. Pet. 1. 18), hence the absolute harmony in all the Scriptures, and the full dealing with our lost condition in His real humanity through His mother, physically, but a quite untainted humanity in that He was designedly and necessarily without a father. We thus realize anew the glory and perfection of "the ways" of the God of all grace, our Father because of redemption and regeneration by the finished work of Christ, and the quickening of the Holy Spirit. Glory be to God!

"DESTROYED THAT THE ENEMY MAY NOT USE."

This definite policy in warfare impresses me. Are we equally concerned and determined to "spoil" the things that the unseen enemy can use in us, and in our lives and possessions? Romans 8. 13 is searchingly helpful. How readily do men smash to pieces costly machinery, worth many thousands of pounds, and stop up wells, and risk everything—that the enemy may not use. And we have an enemy, even Satan, who is definitely seeking to overcome us, and to use all he can against the Lord. Are we as determined as the children of this age are against an earthly enemy, who, however subtle, is less subtle than the prince of the power of the air? How readily will men apply fire to burn, that the enemy may not use. O that we may be more concerned, at all costs, that the enemy may not use us, but that we may present all to the Lord for His wonderful use, or judge it sternly and immediately. The need for definiteness is real. A half and half attitude is failure in earthly conflict, and it is yet more serious in the spiritual fight. We remember how the prince of this world came and had nothing in Christ. He normally has something he can quickly use in us. Hence the need of mortifying, that there may be nothing "ready" for him and that there may be spiritual strengthening and "re-inforcement" to defeat his use of that which he seeks to put in working order against the Lord we love.

MISSIONARY PRAYER BASES.

Do we sufficiently realize the need of fellowship, and of prayer for others? Not only do we find that the Lord Jesus sent forth "two and two," and that the Holy Spirit emphasized the same principle in Acts 13. 3, but there were praying believers behind the lines. Hence the helpful message of Acts 14. 26, "And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled." This is illustrated in Romans 15. 24. The apostle desired to be brought on his way to Spain by the saints at Rome. And 2 Corinthians 10. 15, 16 confirms "When your faith is increased, . . . we shall be enlarged by you . . . to preach the gospel in the regions beyond you." Acts 15. 40 is similar, "Being recommended by the brethren unto the grace of God." O that we may all realize that though we cannot all do the same thing, and though it is God's will that different members of one body should have different functions, yet there is a blessed appointed unity, with a mighty prayer-share in the labours of one another.

The privileges of a child of God cause, encircle and enable, in the Holy Spirit, his responsibilities, and thus they are always greater. But a privilege without responsibility and response, would lose much of its preciousness.

God does not save us cheaply: the expense was great to Him, and His grace was absolutely free to us.

Natural and National Relationships to God.

BECAUSE a nation is not "Christian" (though there are Christians in it, since saved ones are from all tongues and peoples), has it no relation to God? Undoubtedly it has, and a definite accountability. There are differences between various unsaved men and differences between the nations, and there will be differences in God's judgment. One nation may throw off all fear of God, and defend idolatry, or atheism and blasphemy. Another may recognize God as God, and acknowledge, too, the consciences of His children. Is not this a tremendous difference? It is! In Romans 1. 21, 22 we read, "When they knew God, (a) they glorified Him not as God, (b) neither were thankful, (c) but became vain in their imagination, and (d) their foolish heart was darkened, (e) professing themselves to be wise, they became fools." Here we have a fivefold description of steps which of old led on to awful iniquity. The underlying principles are deeply important, and ever apply. A nation does not know God as Father "in Christ Jesus," but all men ought to glorify God as God. If the nation does not, there is a definite national sin against the Creator and Ruler of all. We would repeat the inspired words, "They glorified Him not as God." Here is a fearful downgrade step. We call to mind the solemn message to Belshazzar, "The God in Whose hand thy breath is, and Whose are all thy ways, hast Thou not glorified" (Dan. 5. 23), and the sad description of Herod's death, "Immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost" (Acts 12. 23). Thus the culmination of sin is when evil powers say, "I will be like the Most High" (Isa. 14. 14). Satan's temptation began thus:—"Ye shall be as God," not merely as gods (Gen. 3. 5). Its fearful goal will be when Antichrist is "showing himself that he is God" (2 Thess. 2. 4). Thus the aim at the outset is the aim at the end. Satan would ever rival God. Any individual, or national, setting aside of God as God is, therefore, a heinous sin, and any excusing of this, or partnership with another, or others, in toleration of it, is an attack on God. This is not only a concern for believers, who are accepted "in Christ Jesus." It affects every individual, whoever he is, and the whole nation as a nation, and its rulers and government in the sphere of authority wherein God has ordained them (Rom. 13. 1) do well to weigh this very definitely.

Faith looks onward to a time when the nations will be caused to "know themselves to be men" (Ps. 9. 20), and when the man of the earth shall no more oppress (Ps. 10. 18), but the Lord alone be exalted "in that Day" (Isa. 2. 11). And not only so, we cannot fail to remember, in meditating on this subject, the blessed contrast with Satan's attempt to lead men to act "as God," even the wondrous humiliation of our Lord Jesus, Who, though "over all, God blessed for ever" (Rom. 9. 5), became flesh. And He died to save sinful men, that redeemed

ones might, indeed, be raised to a height of blessing surpassing human words or thought, **members of Himself**, and their life hid with Christ in God (Col. 3. 3), to the praise of the glory of His grace!

The passage in Romans 1 continues, "Neither were thankful." Every child is to be taught thankfulness from the first. Gratitude for food, clothing, health and all God's mercies in providence, is the duty of all. The beasts and birds look to God for His provision. It is blessedly true that believers desire their children to be early led to Christ, and thus to receive "daily bread" from God, as "our Father," but parents dare not omit to inculcate a natural acknowledgment of God and gratitude to Him, when any of their offspring are not yet giving evidence of the new creation. **The same thought applies to nations.** The receiving of God's gifts in nature as a matter of course, or the emphasis on human production of food, cannot but be regarded as a sign of departure from the appointed national attitude toward God. Complaining of God's arrangements, even in weather, is sin, on the part of the natural man. Nations as such should be thankful to God for His bounty, and also for His preservation, times without number. He might have permitted the scourge of war, famine, and pestilence, far, far more than any have experienced. To criticize God's providence and petulantly to ask "Why?" is sin, of the creature against the Creator.

Yet, further. "They became vain in their imaginations." These added words show the development of evil, in human reasonings against God. As soon as God is dethroned nationally, there is the tendency to exalt man more and more. National pride is a tremendous peril. Boasting of "our" this, or that,—whatever it may be—is a grave danger, for men look to the works of **their own hands**. Humility, that recognizes God's hand in history, and asks Him for His intervention and submits plans to Him, and dreads self-wisdom, is nationally the only right relationship, if God is acknowledged as God. All disregard of this ousts Him and deifies man. There can be no competitor with God, and nothing should be considered as outside His view and authority. The progress of sin is associated with the vain and wicked words recorded in the Psalms, "He hath said in his heart, God hath forgotten: He hideth His face: He will never see it" (Ps. 10. 11), and a similar effrontery to the Most High is found in Ezekiel 8. 12, "They say, The Lord seeth us not; the Lord hath forsaken the earth." Let it be repeated that the fact that men are not "Christians" does **not** exempt them from this accountability to God as God. The added unveiling of the foolish heart, and the boasted false "wisdom," in Romans 1, sets forth the folly which a Belshazzar and Herod illustrate to their doom. "The Lord knoweth the thoughts of the wise, that they are vain" (Ps. 94. 11, 1 Cor. 3. 20). It is evil, and a foolish and bitter thing for a natural man and for a nation alike, to put God on one side, although there may appear to be temporary prosperity, when the human heart trusts to and boasts in its

triumphs, misusing the powers of mind and body which are stolen from serving Him Who has thus endowed man.

As believers, we cannot but be concerned for "all nations," and our prayers extend world-wide (1 Tim. 2. 1-4), yet we have a peculiar responsibility in the land where God has placed and blessed us, and we are deeply troubled when there is disregard of God, and a growing tendency to make flesh the arm of reliance and strength (Jer. 17. 5), and to "ignore" God, or fraternise with those who ignore Him. Godly interest in those around us should be deep, if an Isaiah could know inward anguish even for Moab (Isa. 16. 11). And we would at once add our heart's longing and mission beyond this, namely to make known, by lip and life, the gospel of the grace of God, and to lead individuals (for salvation is a personal, not a national matter,—never a mass movement), to the one Saviour of sinners (Acts 4. 12), Who does not merely cause a "lengthening of tranquillity," and a position "more tolerable" in the day of Judgment (Dan. 4. 27, Matt. 11. 24), but Who died that all who believe into Him may have eternal life. And life eternal includes the present privilege of knowing God as **Father**, and of living in His gracious will, as a witness for the rejected Lord Jesus in the world out from which believers have been delivered and brought to an indissoluble and unspeakable union with Himself. May many a dear reader be drawn, even when reading these lines to seek the Lord while He may be found, and to receive this priceless salvation; and may believing hearts be stirred, and awakened, to make more and more manifest their heavenly calling in the power of the indwelling Holy Spirit, as we wait for our soon coming Lord.

A brother writes:—"With regard to the promised reviving, do you not think that the fundamental thing will be moral rectitude?—That Christians will stop telling lies, speaking guile, stop stealing, stop coveting, bearing false witness and such things—the last that God requires? And who is sufficient for these things? But in these things God delights. Have not previous revivals been characterized by **restitution** even in foreign lands? and is not this the work of the Spirit of God when He begins to work? You will, I think, follow my thoughts." (I do, and endorse and long that God may speak to me, and us all, as to holiness in "little" (?) things.)

Godly practice is sound doctrine worked out, and true doctrine is realized more and more definitely as a holy work elucidates it. Let a believer love, and he will learn what love means: let him hate sin, and he will learn more about the fall and redemption than from many scholastic books.

Faith does not look at circumstances first and Christ next, but to Him first, and then meets all in His Name.

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The Student of Scripture.

Edited by Percy W. Heward.

"But now is Christ risen from the dead, and become the Firstfruits of them that slept." 1. Corinthians 15 20.

A Word of Introduction.

[Is it so? It is. Christ hath been raised, and dieth no more. He said, "It is finished," and this is a fact. A fact, although assailed times innumerable. But not only a proved fact, here is an enjoyed reality, enjoyed by those for whom He died and rose again. His work was FOR them, and now they are IN Him. Wondrous indeed is the grace of God, and the height, the depth, the fulness, of His salvation.

This verse sets forth the REALITIES of the Gospel. Let us not treat them as unreal. Let us rejoice in that which is true, in HIM That is true (1 John 5. 20). Let us not appear to treat them as if unreal. Let not our doctrine say "Christ dwelleth in me," and our practice suggest more forcibly "Sin dwelleth in me." God's precious "seed" sown in us, has fruit and further seed in the fruit. Christ is risen and we are to KNOW the inworking of God's mighty power which He wrought in Christ when He raised Him from the dead (Eph. 1. 19, 20), and to know Him and the power of His resurrection (Phil. 3. 10) With His glory in this object are these pages humbly sent forth.

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THE SOURCE AND THE CHANNEL.

The Source is vast, unmeasured the supply:
The channel small, and choked, seems almost dry:
O for His cleansing, and enlarging too,
That mighty streams of grace may flow quite through.

He never fails: the failure is mine own:
Yet I would come, and trust in Him alone,
Confessing sin, and longing that the flow
May, surging on, cause others Christ to know.

"Yours" . . "Mine."

Haggai 1. 4, 9.

BELOVED friends, are God's interests ours? I remember such a question being before me as a young man. It was in print: the words struck me, and stuck, and "lived." But if only I had realized the response a hundredfold more, how much more blessed might my life have ever been, day by day. The sin in Haggai's day was not said to be idolatry, nor evil doctrine, nor openly evil practice, but delay with the work of God (Hag. 1. 2) and lack of energy, together with a "dwelling" (or "sitting") and a "running," when their **own** houses were concerned (Hag. 1. 4, 9). They robbed themselves in robbing God. "Ye have sown much, and bring in little." So Eli's family making themselves fat with the chiefest of all God's offerings, were to be brought to crouch for a morsel of bread (1 Sam. 2. 29, 36).

Are God's interests **ours**? We remember the "your" and "my" of Isaiah 55. 8. (A tremendously solemn contrast is found in Jeremiah 44. 28, "mine, or theirs" see verses 16, 17). Blessed, indeed, are those who realize their "will" **within** God's "will" (John 7. 17),—not broken, destroyed, crushed, but quickened, attracted, moulded, used, filled. The redeemed one is to have redeemed desires. The Lord Jesus in the chapter that emphasizes unity so wondrously said, "All Mine are Thine, and Thine are Mine," and, if we are Christ's, He makes all things **ours** (1 Cor. 3. 21, 22); but all things are within the sphere of His will. To act "in His Name" is with His standpoint and wishes, not against, not outside, not independently. "Our lips are our own," say the proud boasters of Psalm 12. 4: "Ye are not your own" is the precious contrasted testimony of 1 Corinthians 6. 19, 20. But how easy it is to have the self-attitude some portrayed in 1 Corinthians 11. 20, 21. Their emphasis was not on the Lord's **supper**, but every one on "**his own**."

When we exalt Him we love what He saith (John 14. 21, 23), and we likewise love those whom He has redeemed (1 John 5. 1), hence the precious exhortation, yea, command, "Look not every one on his own things, but every man also on the things of others" (Phil. 2. 4).

It is impossible to separate a right love to the Lord from a love of His own: they are intensely dear to Him. We see this very clearly in the life of Paul. "Who is weak, and I am not weak? Who is offended, and I burn not?" (2 Cor. 11. 29). The under-shepherds are expected to share the Chief Shepherd's care for the sheep (Acts 20. 28, 1 Pet. 5. 2), and to be contrasts throughout with the hireling whose motto is "self" (John 10. 12, 13). What a loving Saviour we have and what a loving people we should be!

"My Princes," Ezekiel 45. 8 and 46. 18 (see Isa. 60. 17, 18, contrast Isa. 1. 23, Hos. 8. 4, Zeph. 3. 3, 4). Thanks be to God for Israel's blessed future.

Does the New Testament Emphasize the Earthly Kingdom for Israel as a Nation?

(Concluded.)

Romans 11 makes very clear the unveiling in part of "the ways" of God. There is often a wondrous "converging" of Scripture lines of prophecy. Messiah was to be rejected by men, Messiah was to be the Sacrifice bearing judgment substitutionarily. The two lines converged in Christ's death (Acts 2. 23). The blessedness of salvation is for **individuals** "in Christ." Israel, as a **nation**, are to be blessed. The two lines converge, for "Thy people also shall be **ALL** righteous . . . the branch of My planting, the work of My hands, that I may be glorified" (Isa. 60. 21), in accord with "I will pardon them whom I reserve" (Jer. 50. 20), others being cut off (Amos 9. 10, Zech. 13. 8). Thus Israel will be the first saved **nation**, and composed of saved individuals (Zech. 13. 9), receiving personally and collectively the very mercy that we, as sinners of the Gentiles, receive now in Christ (Rom. 11. 31, 32). The message of Romans 9-11 is definite that "they are not all Israel which are of Israel," but that always there has been election, and that God hath not cast away His people (Ch. 9. 6, 11. 1, etc.). Some dear children of God speak as if there were this casting away (note ch. 11. 19), and they quite overlook the promised "receiving" of Israel as **life from the dead** (ch. 11. 15), and definite reference to Ezekiel 37. 11-14 and Hosea 6. 1, 2, and the fulfilment of these words.

As the Old Testament confirms the New Testament setting forth of righteousness when this is unveiled (Rom. 3. 21), so the New Testament harmonizes with and enforces the Old Testament stress on the coming Kingdom. The Holy Spirit's **relative** emphasis is ever perfect, and the **whole** of Scripture is necessary for the **complete** future.

In like manner the preaching in the power of the Holy Spirit in Acts affirms the fact of "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3. 21), and "the sure mercies of **David**" are not forgotten in Acts 13. 34, even as the Holy Spirit through Paul in 2 Timothy 2. 8 associates "My gospel" with "the seed of David" (see original). But it may be asked "Have we not '**these days**' in Acts 3. 24?" Undoubtedly, in a context that implies that a further dispensation is yet to be introduced when the heavens no longer retain the Lord Jesus, but He will be sent again. The careful reader will observe the contrast, yet link, between Acts 3. 20, 26: the "sending" in verse 26 is now (Eph. 2. 17), in the gracious ministry of the gospel, but He shall return in power and great glory. Recompense is not connected with the present time, nor is the earth the place of worship (John 4. 21), nor is the Sabbath, which was made for "man" before us, but the "first day." Everything is now on resurrection ground and "in heavenly places."

Thus the wondrously omitted period implied by Daniel 9.

24-27 is explained. "After 62 weeks," and Christ's death, the destruction of Jerusalem 40 years later is set forth there **before** the remaining "seven" in verse 27, and there is no hint as to how many years must intervene, which we now know as the "two days" of Hosea 6. 2. Thus we understand the twofoldness of the types,—Passover fulfilled in Christ's death, and yet the equally significant "Day of Atonement," but no further antitypical sacrifice, rather the **application** to Israel when the fountain is opened to **them** for sin and for uncleanness (Zech. 13. 1). Now we realize why Passover is in a context of "first days" in Leviticus 23, and "the Day of Atonement" of sabbaths.* Now we see why, when our anticipatory enjoyment of the new covenant is made clear, the day of atonement is emphasized in Hebrews 8-10. The already noticed "untils" of Matthew 22. 44, 23. 39, Luke 21. 24, 22. 16, and Romans 11. 25 are more impressive because repeated, and combine with such verses as 1 Corinthians 4. 5, 11. 26, Revelation 2. 25.

And the last book of Scripture with its unusual repetition of the words "a thousand years" gives the key to the six thousand years the early Scriptures imply, and reminds us definitely of the Lord's sealed ones from Israel's tribes (ch. 7), a parallel with Ezekiel 47, and the termination of the treading down of Jerusalem is implied in Revelation 11. 2. Thus there is nothing in the New Testament against this restoration of Israel, but, on the contrary, much that takes it for granted, and also asserts it. At the same time, there is the gracious unfolding of the purpose of God in bringing poor, lost Gentiles into the **one** Olive Tree. And there is the unfolding to His saints of that wondrous union with Christ, which was hidden until the One foreknown came, in the fulness of time, to do the will of God, and to accomplish in His death, the righteous salvation of all His elect. Justification and union with Him are seen as they never were unveiled before, nor could they even exist until He said "It is finished," though believing ones were justified by faith, for there was no doubt as to the issue of the covenant guarantee of Him Who became our "Goel," our Kinsman Redeemer.

As we contemplate these things we may well say with God's servant of old, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out" (Rom. 11. 33), and let us not forget to add "to Him be glory for ever," and the precious privilege of presenting our bodies a living sacrifice in holy non-conformity with "this age" as we look for that blessed Hope when our Lord shall come, and grant the "redemption" of our body and of Israel, and be glorified in the very earth, yea, the very land and city, where He was "despised and rejected of men," and where in His rejection He purchased the "field," to obtain the "treasure" of His heart of love. Till we see Him face to face the Holy Spirit is ever ready to remind us of what our Lord said, and to take of the things of Christ and show

* Booklet gladly sent.

them unto us (John 14. 26, 16. 14), ever glorifying Him, and causing us more and more to behold His glory as in a glass (2 Cor. 3. 18), until His prayer shall be fulfilled in the glory which transcends our every thought (John 17. 24, 1 John 3. 1, 2, Eph. 3. 13, 21).

**"The Word WAS God." "He IS."
"I WILL BE A Father Unto You."**

John 1. 1, Hebrews 11. 6, 2 Corinthians 6. 18.
NOT only in Revelation 1. 8, but throughout Scripture, are we reminded that "time" is entirely different with God from what it is to us. He, without beginning, and without end, to Whom a thousand years is as yesterday, when it is past. and as a watch in the night, before Whom all nations are as nothing, and from Whom nothing is hidden, is infinitely glorious, beyond any and every comparison. With God there is no uncertainty, and when speaking of Him we need have no uncertainty. We rejoice that He was, and is, and will be, and that there is a wondrous blessedness in the realization of His **present** tenses to meet our **present** need (Ps. 46. 1). Our beloved Lord said, "I am" again and again. Yes, we are not dealing with a theory, a philosophy, a hypothesis, a history of the past, or a possibility of the future, nor even merely with **events** in the present. We know a Personal Triune God, with **infinite** love, and yet **minute** interest in every condition of our spirit, soul and body, and every circumstance of our daily life and walk.

It is this view that refreshes the believing heart amid the responsibilities of pleasing our Lord and Saviour here amid the stress and strain of surroundings, and amid the tangles of a ruined world. We have not followed cunningly devised fables. Nor are we those who are children crying in the night, with the fear that we are alone. We cry, "Abba, Father," and we know that our Redeemer liveth to-day. God is a very Present Help in time of trouble, and we are glad to trust Him fully. "Jesus Christ the same yesterday and **to-day**" is not only a motto for the wall. Grace brings truth into our life as a living power.

It is this holy consciousness which the Holy Spirit uses to remove fear, and to strengthen faith. Moreover, it is a blessed preventative of sin again and again, as we realize we are in His sight, and we can look up for immediate succour.

The word did not **become** God. He became Man, but was essentially God. There never was a time when He was **not**. And thus we can rejoice, amid the theories of changing man, in the truth of our unchanging God.

And as we look forward and know difficulties will arise, we do not look for them, nor to them, but to Him Who will still remain our Father, and no one shall pluck us out of His hand, no one change His sovereign will, no one alter His fatherly relationship.

We are a privileged people. We are not resting on the

shifting sand of our religion, or our decision, but on the solid rock of God's unchanging love. Dear fellow believer, do not let the enemy make you afraid: do not disgrace your Lord by an attitude of apology or compromise. Live looking up in the light of God's abiding and abounding grace, be determined in view of His determinate counsel, possess your possessions, honour Him by quiet, trustful faith, and be sure He will never fail you a single day.

The Lord's Leading.

IT is a fact that we can be led by the Holy Spirit. But as to nothing is there greater need for humility. To claim the guidance of God for that which is not His will is a grievous sin, from which our tender hearts would shrink. Yet have we not done this? And those who are inclined to speak much of "being led" are the more in danger of such sin. True spirituality avoids even the appearance of self-boasting. There should be a gracious lowliness, which is all too little seen to-day. It is, I feel, clear that when we expect God's leading more directly, **apart** from the instrumentality of others, and disregarding circumstances, we are in greater peril, **UNLESS WE ARE REALLY KEPT ALL THE WHILE IN RESPONSIVE DEPENDENCE ON THE LORD.** The hesitation of many to act without the advice and corroboration of fellow believers may keep them from right determination, but also from some grievously manifest mistakes. The higher we seek to mount, the easier it is to fall, **unless we truly cling to the Lord and His words.** The very fear of being held back by circumstances may be used by the enemy to prevent sufficient time to test what we feel to be a "leading." Our confidence that we are led may more quickly become mistaken confidence than we realize. The thought "If I am seeking God's will, He will not let me be deceived" sometimes assumes our seeking is more whole-hearted than it actually is. Unconsciously we may over-estimate our spiritual sensitiveness to His voice, and thus may fall. Particularly is this the case whenever Satan can draw us, through a fear of holding back, to omit thorough testing all by **God's written words.** We may quickly come to assume we are sure to be led. And the concern over those who do not speak as we do, (and who may actually lack the quickened desire to be led by the Spirit), can easily become "pitying"—under-valuing—criticising—despising—contrasting of ourselves. A fall is inevitable! The expectation of the Lord's leading personally, that will make one speak against any translating of Scripture which seems to controvert that which he, or she, feels to be God's leading, and that will make another ignore God's use of other members of the body to correct "us," and that will tend to individualism instead of fellowship and obedience to Philippians 2. 3-5, is plainly **NOT OF THE SPIRIT OF GOD.** Again would I plead for more concern as to the Scriptures. Do not speak lightly of the "letter." The Holy Spirit never contradicts the Scriptures, never slights them, never makes us independent of them, never

leads to neglect of them. 'Tis not the Holy Spirit without the words, any more than the words without the Holy Spirit. Here are holy tests. The message of 1 Corinthians 14. 37 applies also to many who would not for one moment profess to be prophets, "If any one think himself to be a prophet or spiritual, let him acknowledge that the things that I WRITE unto you are the **Commandments** of the Lord." Feelings that would put us above such warnings are deadly. The enemy's constant aim is to draw us away from "**every** word that proceedeth out of the mouth of God" (Matt. 4. 4), and to make us one-sided, and if he can do this under the guise of spirituality, he will be the more successful. In the light of Acts 20. 16, 21. 4, 13, we find that even God's servant Paul was not immune from this danger. None are immune. Satan is **STILL** disguised as an angel of **LIGHT** (2 Cor. 11. 14). As soon as we find a tendency to excuse our mistakes, and our manifest misunderstandings of the Lord's will, and still to assume we are led, we may know there is grave danger ahead. God gave warnings to some who claimed certain things would take place, and when they did not, the claim was explained away, instead of the sin confessed. Thousands have been led thus to evil. Beloved children of God, do not be too confident that **you** at least are sure of leading, and that all others must be in error. One of the greatest perils is unconscious pride in a **personal** leading beyond most. It leads to secret self-esteem, even when ascribing all to the Lord in words, and to wrong exaltation of a few others, known to the one thus speaking, so long as their similar claims do not contradict "mine." O that we may all be on our guard, and ever judge ourselves at our Lord's feet in lowliness of mind.

"We have no 'perhaps' in Arabic, only 'if God will.'"

Somewhat to this effect an Egyptian, a Mohammedan, addressed me. There was nothing of encouragement spiritually in his attitude, nothing at all. The language was better than his belief, with its tendency (and more) to fatalism. But the true believer has a happy realization that there is no such thing as mere "chance," or "happening," but a definite working out of the gracious purpose of our gracious God. His will is, as it has been well said, **Himself willing.** We know Him, we delight in His will, and our own harmony therewith, so that "if God will" is not only printed in the notice of a meeting, but imprinted upon our hearts, and affecting, as in James 4. 15, our business life and all its details. O that our thoughts and words may alike illustrate this standpoint, and that fear and murmuring may be laid aside. "What does God will?" is our glad question, or should be. "If God will" is not only the statement of a fact, but the blessed consciousness that nothing can defeat Him, and that we rest in His loving plan, including ourselves, our circumstances, and all. So will He be glorified, not only year in and year out, but day by day. To abide in God's will, consciously, and gladly, is the privilege of living faith.

Christ the Seed.

It is remarkable how this word is used, in quite different contexts to refer to the Lord Jesus, and the reason is clear, for it is this word, as none other, which is chosen by the Holy Spirit to emphasize a unity and a plurality (Gal. 3. 16, Gen. 15. 3). The thought of Life, and Productiveness from within must ever be before us. And Christ is the Life, the Living One, and all His redeemed receive all from Him, and in living union with Himself.

We first think of John 12. 24—"The Corn of Wheat," for this is plainly a reference to the seed which is sown. All His own are His fruit, through His death.

Then we recollect "the Seed" of the woman, not of man (Gen. 3. 15), the second use of the word in Scripture (Gen. 1. 11, 12), gives the aspect we have just noticed. Thus the Lord Jesus is unveiled outside the headship of Adam, the Second Man, truly Man, and really born, having blood and flesh, yet untainted. The virgin birth of Christ (Isa. 7. 14) is deeply precious, as setting forth His sinless humanity and redemption. And this, be it noted, implies our sinful condition from birth. The needed Exception only emphasizes the more what we were. Yet how many deny the fact.

The Lord Jesus is next viewed as the Seed of Abraham (Gal. 3. 16), the One in Whom all the promises are fulfilled, and we are not surprised that, as Abraham and David are together in the first verse of Matthew, He is also revealed as of the Seed of David according to the flesh in Romans 1. 3. Thus we behold His living fruitfulness, and our blessedness in Him. Glory be unto His Name.

"AT ALL TIMES."

"I will bless the Lord at all times. His praise shall continually be in my mouth."—Psalm 34. 1.

"Trust in Him at all times. Ye people, pour out your heart before Him. God is a Refuge for us."—Psalm 62. 8.

"A friend loveth at all times, and a brother is born for adversity."—Proverbs 17. 17.

"Blessed are they that keep judgment, he that doeth righteousness at all times."—Psalm 106. 3.

"If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8. 31, 32.

"It is not natural to suffer wrong meekly." But the contrast is not necessarily, as many think, "unnatural" rather is it "supernatural" and God giveth more grace.

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"If thou wilt hearken unto all that I command thee." 1 Kings 11. 38.

"O that My people had hearkened unto Me." Psalm 81. 13.

"O that thou hadst hearkened to My commandments." Isaiah 48. 18

A Word of Introduction.

[It is a blessed privilege to hear the Lord's voice. By NATURE we were children of wrath and in practice our condition was opposition to Him. We listened to sin. Then by grace we heard the voice of the Son of God (John 5. 25), and now it is our privilege to enjoy the blessing of John 10. 27. "My sheep hear My voice." "The hearing ear and the seeing eye, the Lord hath made even both of them" (Prov. 20. 12, see Ps. 94. 9) is true in a bodily sense, but how blessed is the spiritual counterpart. "Blessed are your eyes, for they see, and your ears, for they hear" (Matt. 13. 16, cf. Eph. 1. 18, Rev. 2. 7). It is with a desire that we may have "an ear to hear," and that believing readers may have the same, that these pages are sent forth. The knowledge of truth mentally is vain. The great need is a deep work of the Holy Spirit causing a responsiveness to God's will. The sad words of Zephaniah 3. 2 should have an ENTIRE contrast in our lives. Listen to them: "She obeyed NOT the voice; she received NOT correction; she trusted NOT in the Lord; she drew NOT near to her God." O that EACH "not" may be removed in our gladly obedient lives.

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"The Father seeketh such to worship Him."

John 4. 23.

WE should not have expected this wondrous unveiling of worship to the woman of Samaria. How often "we" decide what is understood, and what is "beyond" this or that one. There is a need for a deeper consciousness of our own failure to decide. Possibly we understand less than we think.

How our hearts would praise God for this unveiling of what He seeks. Rather "whom He seeks." The Shepherd seeks the **lost sheep**: the Father seeks **worshippers**. If we have been found by the Good Shepherd (Luke 15. 4), O that we may be found by the Father in the attitude here set forth. Not, I repeat, a mere action, but persons are before us. An action, however often repeated, is **not** the same as a person. We remember, too, another seeking, "Behold, these three years I come **seeking** fruit on this fig tree, and find none" (Luke 13. 7, cf. Matt. 21. 19). And the mention of "fruit" reminds us of **persons** once more. Colossians 1. 10 says, "**being fruitful** in every good work.* Fruit is not an isolated "thing." The emphasis on God's **personal** interest is manifest throughout Scripture. "Salvation" was not sent as an impersonal gift. "The Salvation of God" **came** (Luke 3. 6 with 2. 30). In like manner the Holy Spirit is **not** impersonal. He is not merely an influence. And the personality of those saved is ever before us. We are bought, we are claimed, we are responsible, and responsive, believing ones. Baptism sets this forth. We are raised up, in type, to walk in newness of life. The whole being is to be used for God's glory. All that cannot be sanctified is to be mortified.

Worshippers! "The true worshippers." There have been **FALSE** worshippers. Moreover, this word, as in John 15. 1, denotes an entire contrast with the shadow. Israel of old had outward forms, "ordinances of divine service and a worldly sanctuary." But, in contrast with Gerizim's lie, and Jerusalem's shadow, Christ sets forth a **heavenly** attitude on **earth**. "The hour cometh," says John 4. 21, "the hour cometh, and **now is**," verse 23. May we know, in part, the reason for the different wording? Surely we may. Even when the Lord Jesus spoke, true worship alone was acceptable by the Father. All thus blessed before Christ died were blessed by grace, and through the wondrous death of Christ. They, like Abraham, looked forward, and were justified by faith. There is one way of salvation throughout. But "the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." The word "ye" is plural: it refers primarily to Samaritans. And who were they? A mongrel race, a type of Gentiles, with whom the Jews had no dealings (John 4. 9). But "ye," the despised, the outcast, shall be worshippers. It was a prophecy, and Acts 8 shows an early fulfilment, in grace, in the **FIRST** missionary going forth, which was to characterize this dispensation, in the appointed order of Acts 1. 8. There are no chance words in Scripture: everything is sure, and the very arrangement of the words ordained. "Ye shall neither in this mountain"—the setting aside of Gerizim definitely. "Nor yet at Jerusalem": they were not to become Jews, not to be made proselytes, the

* The *same* word is used for the gospel in verse 6. So in Matthew 13 in the first parable the seed is the word, in the second the persons who are born of that incorruptible seed, and identified with it. A wondrous privilege.

temple was to be left desolate. Worship was not to be at Jerusalem. What does this signify? Does it imply a physical removal of all believers thence? No, not at present, but a spiritual newness. Those born from above are **NOW** to enter into the heavenly holiest of all, through the veil (Heb. 10. 19, 20). Worship is no longer in "a worldly sanctuary," it is not national, nor international. A "state church" is an anomaly and not God's will, a material building is not a church or temple. "A **place** of worship" is a common expression, but is it fully Scriptural? "Public worship" is a usual term, but does it express the mind of God and the heavenly aspect of drawing near? Do we sufficiently realize the resurrection of the Lord Jesus, and that believers are a new creation, and that spiritually, through faith, albeit not removed physically, they are to own their position in the heavenlies, and worship **there**? Such an unveiling indicates the true character of the present age, and reveals how much is expected from those who are "partakers of the heavenly calling," and manifests the constant work of the indwelling Holy Spirit, making clear the separation of a "disciple" from the standpoint, aspirations, aims, politics, and methods of "the world." A child of God is in the world, yet not of it. This has not been felt so deeply, nor has it been shown so brightly, as it should have been. And this affects the gathering of saints, and affects our worship, not only then, but always! It must be so, for worship is not only a right demeanour in a meeting. Far from it. "The Father seeketh" **worshipping ones**. "Hallowed be Thy Name" should be the heavenward expression of our life. "He shall be for a Sanctuary." There is not now a going up to worship at an occasional feast (John 12. 20, Acts 8. 27), but a continuance of adoration, through Christ and in the Spirit (Eph. 2. 18). The Sanctuary of Isaiah 8 is the Dwelling Place. The attitude of cherubim and seraphim is continuous. A seraph could be a blessing to Isaiah because there was first a holy relation to God (Isa. 6. 6). And this may give light as to the seemingly strange omission of **this** word for "worship" from the epistles, § except in 1 Corinthians 14. 25, Hebrew 1. 6, 11. 21. It is not that worship is omitted. The realization of the glory of God, and a holy condition of adoration is **continually** before us, permeating and pervading all. Another word, too, is found in Philippians 3. 3, and Hebrews 10. 2, which sets forth **worshipful service**. Indeed it is rendered "serve" in Romans 1. 9, and 2 Timothy 1. 3, as well as Hebrews 9. 14, 12. 28. The corresponding noun comes in Romans 12. 1. It is blessed to know that a believer's life is not only that of a "servant," performing duties. There is a holy relationship to the sanctuary, and all true life is

§ This subject is striking: cf. the omission of the words "disciple" and "sheep" in the epistles through God's servant Paul (but "shepherds" is in Eph. 4). The word "faith" too is not found in John, though "believe" is found more there than elsewhere. This may be used to check quick inferences from omissions. It is easy to be readier to "infer" than to wait on God. But what if inference is *my* idea "brought in"?

service and all true service has the aspect of worship. Thus Hebrews 10. 19-22 shows the privilege of worshippers once purged in their constant access, but 2 Corinthians 2. 15, 16 reminds us that ministry also has a Godward aspect, and Philipians 4. 18 brings worship and the fragrance of the work of Christ and of the incense into the giving for His work and His workers, since everything is first unto Him. The thought of being in Christ, and doing all in His Name, is meant to transfigure all in a way you and I have not yet grasped, not yet experienced. But the Holy Spirit is ever willing to show us more of those things that He has received of our Lord Jesus with the express object of showing unto us. Thanks be unto God for **the privilege of pleasing Him**. It is not (let it be repeated) that we are afar off and that we render formal devotion with a sense of distance. "Our Father" has brought us into a blessed nearness, and we feel such a delightful contrast with the cold condition of those who speak of "a Supreme Being." We are able to draw near, but we serve Him with **reverence**. Though delivered from the fear that hath torment (1 John 4. 18, cf. Luke 1. 74), we have a deep consciousness that He is Great and greatly to be praised (Ps. 145. 3), and it is our joy to **bow our knees** unto the Father (Eph. 3. 14), a beautiful description of true worship, not only in a gathering, but at all times (cf. 1 Pet. 4. 11).

Thus there is nothing of mere "form" in God's plan for the present dispensation. Always has He approved that which is spiritual, but of old ordained, for an **earthly** nation, many things which held out a corresponding earthly attractiveness, and there were "ordinances of the flesh" (Heb. 9. 10), with a display of grandeur. But our gold and silver and costly stones, our priesthood, and temple, and robes, and sacrifices, and music, and weapons of might are all spiritual now. There is no natural illumination, but spiritual light. Everything is in keeping with the character of the heavenly calling. Hence there is, throughout the epistles, a life of realization of God, of praise, and of adoration. The believers **themselves** are a temple, hence worship is not only in occasional acts. An over-balanced "self-inference" from this may exclude baptism and the Lord's Supper, and even "gatherings" for worship and fellowship. But a well-ordered and balanced realization of God's will does not shut out these appointments: they are filled, however, with a new meaning. Our reverent **awe** is always to be found, moreover, with a sense of **nearness** as we cry "Abba, Father." Hence there is not the splendour of Sinai and standing afar off (Ex. 20. 18, see 3. 4), nor is there the message of another central day in Israel's history, Speak unto Aaron, thy brother, that he **come** not at all times (Lev. 16. 2, see Heb. 4. 16, 10. 19, 22). How little we realize our privileges! If we have "silence," it should not be that of dread, or of severance, or of uncertainty, but of loving adoration. The writer feels his own lack as he writes the words! We would not have one worship meeting in the week, but whenever saints are gathered, and likewise when they are not gather-

ing, but alone. A deeper sense of God's majesty is ever to be entwined with the height of the heavenly calling, for a fuller knowledge of the fulness of His grace will never lead to lightness or natural familiarity, but it will conduce to a freedom of intimacy, yet with reverent love, in the presence of "our Father," removing mere ritual and all awkwardness, and drawing forth a fuller spontaneousness of gratitude, that is my need, and your need alike, dear fellow believer. Thus will our gracious God and Father be well pleased and thus will He be glorified. What He seeks we would seek, and those whom He seeks we would seek to be, as we meditate on the grace that has made us His, and His for eternity. "Well pleasing in His sight" (Heb. 13. 21) would we ever be, and ever remembering and reminding of our beloved Lord Jesus as we draw near. The very fact we are able to come at all, and our words, and our works, which are the fruit of His, all unite to speak of Him Who loved us and gave Himself for us!

ALLUSIONS TO "THEIR" WORDS.

IN the Epistles to the Corinthians it is plain the Holy Spirit refers to the "talking" of the Corinthians (1 Cor. 1. 12, 2 Cor. 10. 10); may it not be that there are more examples of this than we have recognized? It seems almost certain that in the 11th chapter of the second epistle the apostle hints the way those who were not disciples were boasting (e.g., verses 22, 23), and may not ch. 12. 16, 17, be the charge they brought against the Lord's servant which he, with holy earnestness, repudiates? What shall we say as to "the lightness" of ch. 1. 17? May it not well be that which they charged him? And when we return to the first epistle, if the 8th chapter alludes to their claim of "Knowledge," may not 7. 40 echo their verbal emphasis on the Spirit of God, which ch. 14. 36, 37 recalls? How careful we need to be, lest we untruthfully or glibly boast of being "led" by the Holy Spirit?

We would not forget ch. 10. 23 (cf. 6. 12). Does it not look as if their boasted "liberty," (evidently their word in ch. 8. 9), expressed itself proverbially, "All things are lawful for me," i.e., permissible. And God's willing servant, who illustrated, as well as wrote, Romans 14, added "All things are not expedient,"—they do not bring together, and help fellowship, as the word suggests. They do not **edify** or "build." This "house-word," so often in ch. 14 reminds us of God's dwelling place, a temple for Himself. In like manner ch. 10. 29, 30 may quote their objection "Why is my liberty judged of another's conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?" This leads up to the holy answer of verse 31, appealing to every sensitive heart. It may be that these notes will help believers as to some verses which like 2 Corinthians 12. 16, 17 have puzzled their rightly tender consciences.

Conscientiousness, or a Good Conscience?

CONSCIENTIOUSNESS "may be in error: we need "a good conscience," or as 1 Peter 2. 19 words it, "a conscience of God." Paul, when a persecutor, and injurious, thought with himself he "ought to do many things contrary to the Name of Jesus of Nazareth" (Acts 26. 9, cf. John 16. 2). He had never been brought into **subjection** to the righteousness of God (Rom. 10. 3), and to know God's correction of his "conscience." The heart must be **opened**. I am not now thinking of a "seared" conscience, but of an earnest man, embracing error. A Mohammedan may be "sincere." Sincerity, in **this** sense of the word, is not necessarily spiritual. Sincerity does not save, nor justify. We need God's own light to shine in our hearts (2 Cor. 4. 4, 6). A conscientious man may be in terrible error, and may be bitter through carrying out what he thinks to be right, because it is in his own eyes, and there has not been the humbling before God of a broken heart. How needful is this.

May we go further? A "conscientious" believer may make many mistakes, and the very "conscientiousness" may be the enemy's opportunity. Those who are less conscientious will more easily compromise. Many of the divisions among believers have been **through** deeply conscientious ones forcing their points through a fear of compromise. When anyone holds error in doctrine, or practice, and there is "conscientiousness," there will be often a greater danger and separation to the wrong doctrine, and yet an unconsciousness of the sin. One will even feel he is serving God, and others are to be pitied. The remedy is **not** lack of conscience, but a fuller concern to walk in the light of the Lord, and to be instructed by Him that all our beliefs and actions may be tested by God (Ps. 139. 23, 24) in the light of His own written, infallible words. He will fulfil Psalm 25. 9. It is a blessed thought that the Holy Spirit indwells. But if I think I am "led" by the Spirit when I am not, my very desire may lead me to do that which I should not otherwise do, and others may be wounded, or misled. Impulse may be Satan's vantage ground. The higher we climb, the easier it is to fall. But that is no reason against pressing forward. It is only a plea for a more fully **opened** heart, and a sensitiveness that we may grow up into Christ in ALL things (Eph. 4. 15).

It is not that God gives us a stone for bread. It is in us that the evil is, and we have some undetected self-will in something of daily life, that has left a blemish and marred our sensitiveness, and our perception of His will. Hence the need for more prayer, more humility, with avoidance of isolatedness and of self-determination, and more loving welcome of criticism by other godly ones (even though they may not always be right), and the judgment of self-confidence. A willingness to wait is precious, to wait on God, and before Him, and for Him, that we may really know and do His will in the Spirit.

"WITHIN THE VEIL."
 "UNDER HIS SHADOW."
 "AT HIS FEET."
 "INTO HIS HARVEST."
 "WITHOUT THE CAMP."

Hebrews 6. 19 (10. 20), Song 2. 3, John 11. 32, (Deut. 33. 3, Luke 10. 39, Rev. 1. 17), Matthew 9. 37, 38, Hebrews 13. 13.

WHERE am I, if I am a child of God? I have **several** positions all marked out in Scripture, even as many appropriate names are given to His children. Let us ponder a few graciously granted expressions of the Holy Spirit, which briefly translated, show our varied privileges, and our responsibilities, "in Christ Jesus." We are "within the veil"—"made to sit together in heavenly places." Wondrous words. And, as purged worshippers, we are to have an associated **experience**, and to pass "through the veil" (Heb. 10. 20), for our worship is not "public" and "earthly," but heavenly, inasmuch as the redeemed are a heavenly people even now.

But there is a further need—sustenance. And if we have the delighting and sitting down, in Song 2. 3, we have also the plentiful supply of His fruit to meet our every need. Nor would we forget the thought linked with the same words in Psalm 91. 1. It is blessed to know the personal protection of our glorious God. Do we recognize our many dangers and His many unseen deliverances? The believer is **not** an ordinary man. He is one against whom Satan is plotting all the time, and the unrealized counter-moves of grace are more than can be numbered.

But we would not only enjoy the refreshing fruit. Like Mary, we would be in the position of humiliation and worship, when we hear His words. They are not only for our brain, and to enlarge our information. Such head-knowledge only puffs up. 'Tis at His feet we learn, and then our feet can go forth. Yes, and His feet were pierced for us. What infinite love have we received!

It is fitting, therefore, to remember service **for Him** next. We are not saved to be selfish. Grace is not given to us that we may enjoy it by ourselves (2 Kings 7. 9, Job 31. 17). We are to be His witnesses Who died to claim us. We may not all have the same sphere, but the Spirit of God is not limited to prominence. "Into His harvest" would we go. It is a privilege to plough, but not easy. It is a responsibility to sow, and to wait. It is also granted, in His love, that we should share in His harvesting of souls. Let us seek them: let us expect this. He is often working underneath the surface where we know it not. Some wait for a word, and it is withheld through nervousness. Let us not lose opportunities through dilatoriness, sleepiness, hesitation, or fear.

To "be" in Christ is blessed: to "receive" from Him is our privilege and joy: to "do" is a blessed responsibility in the

Spirit: but are we willing to "suffer" also (Phil. 1. 29)? Moses esteemed the reproach of Christ greater riches than the treasures in Egypt. Reproach in itself is not pleasant, but when it is His, there is all the difference. O that it may be ours to remember He has not yet taken the kingdom, He is still despised and rejected of men, and therefore, although when we worship we are conscious He is on the throne, yet when we emphasize our earthly opportunities, being sent, as He was, into the world (John 17. 18), let us never forget He is still "without the camp." It is there and not in the world's floodlight or footlights, nor amid its applause, that we shall find Him. We would not shrink. How can we if we know, and really love, Him?

"One of the Seraphim." (Isa. 6. 6—cf. Ezek. 10. 7).

"One of the Elders." (Rev. 5. 5, 7. 13).

"One of the Seven Angels." (Rev. 21. 9).

These expressions impress us the more, because they are repeated. When we read "one of His disciples . . . saith," or that the Lord Jesus sent "two of His disciples," we realize these were literal persons. And have we not divine evidence that the seraphim and the elders are as personal and individual as the angels? A tendency may be found to regard the book of Revelation as one of "symbols" in such a way that we overlook this. But we must not impersonalize the elders, nor regard them merely as a figurative name or description of a larger company. No, they were twenty-four, and each one of them had an individual privilege, and one from among them could speak to God's servant who was used to write the precious last book of Scripture. O that our hearts may remember and be conscious of this, and may it be a deep blessing to us all. There are many heavenly beings, and they (one and all) have real privileges and responsibilities. The glory of God shines out in all. Every one is subject to Him. The delight of holy beings is in pleasing Him. The thought that the elders are the church is definitely set aside, and the inferences wrongly drawn from this error fall. O for an open heart for all God's truth.

Love alters everything. It even changes the view of time and of weight. When Jacob served seven years for Rachel, "they seemed unto him but a few days for the love he had to her" (Gen. 29. 20) and the Lord's commandments are not grievous "for whatsoever is born of God overcometh the world" and "this is the love of God that we keep His Commandments" (1 John 5. 3, 4). These precious words help us to understand 2 Corinthians 4. 17, "Our light affliction which is but for a moment." O that our experience may be thus, as well as our quotation.

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The Student of Scripture.

Edited by Percy W. Heward.

"Declared to be the Son of God with Power." Romans 1. 4.

A Word of Introduction.

THE glory of the Lord Jesus is beyond all human wording. We ever need to judge Satan's attempt to detract from His matchless glory. He WAS "the Word." He IS essentially "over all, God blessed for ever." There is NO THOUGHT OF "BECOMING" when His INHERENT glory is thus before our grateful hearts. And it is not only our privilege to realize His Person and Work, but to MAKE THIS KNOWN. He has been marked out and declared to be the Glorious One, and the Gospel is THE GOSPEL OF THE GLORY OF CHRIST (2 Cor. 4. 4). Hence we would ever preach Him, and not "religion," nor any mere abstract item. Truth must always be felt in the joy of Him Who is "THE Truth." O that these pages may never have one cold, or impersonal, note, but that as we "determine not to know anything but Jesus Christ and Him crucified" among the unsaved, so we may constantly exalt "Christ Jesus the Lord" among His redeemed (1 Cor. 2. 2, 2 Cor. 4. 5, Col. 1. 28).

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22,200—Numbers 26. 14.

EVERY number in Scripture is recorded for a purpose. For example, it is remarkable that in this context we have twenty-four thousand dying of the plague (Num. 25. 9), reminding us of the "twenty fours" of 1 Chronicles 25. 7-31, 27. 1 and Revelation 4. 23,000 of these fell in one day (1 Cor. 10. 8), the striking background for Numbers 26. 62. What then are God's lessons in the extraordinary census of Simeon, contrasted with all the other tribes? None other family had anything approaching this reduction,—this very limited total, over ten thousand below Ephraim (the next, verse 37). Evidently sin was specially rampant in Simeon, and the power of influence is seen (Num. 25. 14). Does not this mean much to

us? O that our influence may always be to God's glory. Amid all, we see grace that spared a remnant and rejoice in Simeon's 12,000 in Revelation 7.

But is the number elsewhere in Scripture? We have spoken of a remnant. Have we not here a **third** of 66,600? Is not this striking in view of Zechariah 13. 9, for 666 is the special number of evil (Rev. 13. 18)? Did not God thus overrule the very numbering to give a type of a future remnant when the greater than Phinehas shall have come? We cannot overlook that Simeon's union was definitely with "Cozbi"—"one related to the LIE" (Num. 25. 15): no name is Divinely recorded in vain. We think at once of 2 Thessalonians 2. 9, 11. This is the more striking because "Baal-peor" is associated with Balaam, and with a mystery of iniquity developed, and the words are written, "They ate the sacrifices of the **dead**" (Ps. 106. 28) in the light of Isaiah 8. 19 a peculiar anticipation of Antichrist's demonism. And the Simeonite prince bears the name of one who reigned seven days of iniquity (1 Kings 16. 15), suggesting, it may be, Antichrist's seven years' covenant. We may say, A small matter, but let us remember this is the **shortest** reign reached, yet crammed with evil, and ended by fire (1 Kings 16. 18, 19. See 2 Thess. 1. 7-9, 2. 8, Isa. 30. 33). Every name is given with a purpose. Hence we see grace shining here in the reminder of a "remnant," and of the speedy cutting short of evil at the appointed time (Matt. 24. 22). Is not this to call us away **from** the mystery of iniquity, and to awaken our praise as to God's promises, and the laying low of Balaam's plans, and the exaltation of the Lord Jesus for Whom Israel's remnant will be spared? Yes, they will come to Him, the Mighty God (Isa. 10. 21).

"A WELL OF WATER SPRINGING UP INTO EVERLASTING LIFE."

John 4. 14.

"A well of water" doth the Lord supply,
A fountain springing up, that ne'er runs dry:
No "reservoir," no **stagnant** water here
But living, flowing streams of grace appear.

And 'tis **within**: "religion" is outside;
God's saving work doth in the heart abide,
Thus true refreshment,—then for others too,
An **overflow**,—dear fellow saints, **from you**.

Ah, can it be? Yes, Christ is still the Same;
This is the Father's will, this would we claim:
Supplies perennial in our life can be,
Thus flowing **forth** in blessing constantly.

The Holy Spirit never leads to dearth,
Nor sets our mind on changing things of earth:
Each month the fruit of grace should yielded be,
That all in us our risen Lord may see.

"UNTIL CHRIST BE FORMED IN YOU."

Galatians 4. 19.

HERE we see the apostle's desire, and his intensity, and a brief but wondrous description, of true "growth in grace," and real experience of sanctification. It is not what we are in public that counts primarily. Great activity and success are not before us. Even as "the ornament of a meek and quiet spirit," reminding of Him Who was "meek and lowly in heart" is in the sight of God of great price (1 Pet. 3. 4, Matt. 11. 29), so is it with the other attributes of Him Who perfectly "**walked**" this earth, the Lamb of God "without blemish and without spot" (John 1. 36, with 1 John 2. 6). **Likeness to Christ** is holiness, and the Holy Spirit always directs our attention to Him. We are "**in Christ**" by grace (Eph. 2. 13), and Christ is **in us** (Col. 1. 27), but there is the need to grow up into Him, and to have the inner renewal (Eph. 4. 15, 23). And, as in the future on beholding Him we shall be transfigured (1 John 3. 2, "for we shall see Him"), so now, as we look off unto Jesus "the Author and Finisher of the faith" we are "being changed into the same image from glory to glory" (2 Cor. 3. 18, Heb. 12. 2). Nothing can take the place of this. Theories of holiness will not suffice. Reading "holiness literature" will not do instead. "Regulations" will not have this attractive power. The Holy Spirit draw us at the beginning to a Person, and He always draws us to Him. He ever takes of the things of Christ and shows them unto us (John 16. 14). This is a real and precious unveiling of His purpose and work, and we cannot realize it too fully. Everything else breaks down. Christ Jesus our Lord died to purchase us, and He wants all of us, all our powers and our affections, our wills and our members. And as He intercedes for us perfectly in the glory He has appointed we should **represent** Him more and more down here. He perfectly represents us in the glory.

"God sent forth His Son," and "God sent forth the Spirit of His Son" (Gal. 4. 4, 6); but in the first case we see **the body** prepared, for the Lord Jesus was incarnate, "becoming of a woman." But **our bodies** are to be the temple and expression of the Holy Spirit. He has **not** a body prepared for Him. The "mother" of the 26th verse may help our meditation. An **unseen** Lord Jesus is to be **seen** in us: the invisible Holy Spirit (John 14. 17) is to be visibly working in us. Is it so in our daily walk? **Not** only great things, but "all things in the Name of the Lord Jesus" (Col. 3. 17).

For this Paul travailed: he had an intense yearning that believers might thus be blest. And how rich is such blessing. The thought of Christ being formed suggests a **living growth**, a moulding by a Divine workmanship, with a view to manifestation. We cannot be like our Lord without, in our daily walk (1 John 2. 6), unless we are first like to Him within. The Galatians were going back: they were out of harmony with the Lord Jesus: they had "**removed**" (Gal 1. 6), they were "building again," and returning to "the flesh," and to "the

strengthless and poor rudiments" and "bondage" (2. 18, 3. 3, 4. 9): they were not standing fast (5. 1): they had fallen in experience (5. 4), although called to liberty (5. 13). Hence the loving intensity of the apostle emphasizing, (as in 2 Cor. 5. 17), the "new creation" (Gal. 6. 15), and (as in Eph. 4. 24) the "new man." The experiences of children of God are not consummated in a moment. There are crises, but crises are not sufficient. It is so in the physical. Manifest birth is proceeded and succeeded by a living process: there is "growth." O that we may know this, and enjoy a growing likeness to Christ. John's words may well be applied: "He must increase, but I decrease" (John 3. 30), and likewise those of Paul, "Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2. 20). Thus will Christ be formed in us, and be magnified in our body (Phil. 1. 20, 21).

"IT PLEASED GOD."

"The Pleasure of the Lord."

"Our God is in the heavens: He hath done whatsoever He hath pleased" (Psalm 115. 3).

"Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places" (Psalm 135. 6).

"It pleased the Lord to bruise Him" (Isaiah 53. 10).

"Lo, a voice from heaven, saying, This is My beloved Son, in Whom I am well pleased" (Matthew 3. 17).

"It hath pleased the Lord to make you His people" (1 Samuel 12. 22, Deut. 7. 7, 8).

"The Lord taketh pleasure in His people" (Psalm 149. 4).

"It pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1. 21).

"When it pleased God . . . to reveal His Son in me" (Galatians 1. 15, 16).

"Build the house; and I will take pleasure in it, and I will be glorified, saith the Lord" (Haggai 1. 8).

"It is your Father's good pleasure to give you the kingdom" (Luke 12. 32).

"The pleasure of the Lord shall prosper in His hand" (Isaiah 53. 10).

"The God of peace, That brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, to Whom be glory for ever and ever. Amen." (Hebrews 13. 20, 21).

You can help weak eyesight, but glasses do not avail for a blind man. If sinners were only sick they might seek a helper, but, dead in sins, they need a Saviour, and there is One, only One, but That One is sufficient.

"Pray Ye that Your Flight be not in the Winter, neither on the Sabbath Day."

Matthew 24. 20.

HOW often have I felt a hesitation, regarding the thoughts others might have if this prayer were still used. Yet God has blessed thereby. For this does not concern the siege of Jerusalem past, **but the future**. Those who view the gospel of Matthew as "Jewish," (although it is the **only** gospel that mentions "the Church," and "the Kingdom of the heavens"),* may ask, "What has this to do with us?" But when we realize Matthew 26. 13, 28. 18-20, should we not rejoice in the grace of God, and the gospel of the grace of God, in Matthew? Is it not precious to remember that the dear children of God near Jerusalem who will obey the Lord's words, and leave the city (even as others leave Babylon, Rev. 18. 4), will be **our** brothers in Christ, and fellow members with us of "the Seed of Abraham" (Gal. 3. 29)?

The objection of the critic to 1 Thessalonians 4. 13-18 ("We which are alive and remain") because the saints then living fell asleep, would also criticize the Lord Jesus. **None** to whom He was first speaking will share the flight mentioned, but John 17. 20 stands, and the Church is **one**. Hence the promises fulfilled to the first saints are fulfilled to us, and we are on the same "foundation of apostles and prophets." How this helps us to remember **unity** in the Lord Jesus, and thus to feel how definitely the present dispensation is but "a little while." Moreover, the **unity**, as revealed in Scripture, is proof of His **substitutionary** work, and that ever needs holy emphasis.

"Unity" is a precious word, and unity is a precious fact, and its enjoyment a precious experience. Often we forget even those who are **living** to-day as one with us "in Christ," and forget more the saints before and yet to be brought to Christ. O that we may be more conscious of the fulness of His work, in the power of the Holy Spirit.

Moreover, the language used unveils the character of our Lord, and the gracious dealings of God with His children. How tender is the thought for believers, that they may not have **undue** strain from without. This passage mentions "hindrances"—"the winter," from nature, "the Sabbath," from men. There is no statement that "you" would not flee because of sabbath: "your flight" may imply the opposite: the ones fleeing are not said to be on Jewish ground, but are not others viewed as on that ground, and impeding? Our Lord knows the cold, He knows obstructions. He knows trials and strain. He wept. Look up, troubled believer. For the elect's sake the days of tribulation have been shortened, and 1 Corinthians 10. 13 helps us to praise.

But some one will say, "If so, why not prevent without any action of ours?" Nay, we must receive some blessings

* Typewritten notes and leaflet available.

through prayer. "Watch and pray, lest ye enter into temptation." God uses means. There is no fatalism.

"Ah," says another, "times and seasons are already in God's foreknowledge": yes, but our enjoyment of His will is to be on the line of prayer, and He works out His purpose in connexion with the obedience of His redeemed. We do not pray to alter God's will. We do not omit to pray because God's will stands, but we pray as part of His will. This is of deep importance. Our Father delights to bless true prayer (Prov. 15. 8). If I do not pray because God is acquainted with what shall be, I shall never pray at all, for He knows all before the time. If my "logic" hinders my prayer, let my "logic" go, it is unholy logic.

And, remarkably, we are not told "Pray, if it be God's will, that your flight may not be then." When the word of the Lord is given, we know His will, and He rejoices in our deliverance from a misuse of "If the Lord will," as if it sanctified indefiniteness and vagueness. "I will yet for this be enquired of" says Ezekiel 36. 37.

Further, faith has a full confidence in God's power to arrange and prevent. Scheming is occupied with men and with circumstances: prayer looks restfully to God. We realize anew, "In everything, by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4. 6). The Holy Spirit sanctifies this. The time of year and the time of week are not unimportant to Him. And it is helpful to see, in view of Christendom's wrong date for Christ's birth, that winter was cold in Palestine, and His resurrection-birth passed by the sabbath, and was on the first day. Thus everything ministers to His people's spiritual instruction, and growth.

It is possible to have a gradually growing tendency to speak much of the sad conditions around, till we see them more than we see Him and His love. We then become unintentionally harsh, and unconsciously critical. We are apt to imagine there must be something wrong in motive here, or in attitude there. We confess our own failures, too, and then feel we cannot be blamed for seeing what we think those of others are. But we are disproportionate. We know how we have failed, and thereby imagine others must be failing in the same way. We are more ready to give discredit, than credit for an action. We are more able to discourage by a word than to encourage, and we feel that this is part of our separation unto the Lord, and of our rejection of "rosy spectacles," and that spirituality necessitates this standpoint. It is NOT so. Let us remember that God is called "the God of encouragement" not of discouragement (Rom. 15. 5). We shall bring Him glory by love's perception of gold dust, and a loving spontaneity in thanking and cheering others.

God does not need our help, but condescends to use our willingness.

Some "Third" Days of Scripture.

WE realize at once the fullest emphasis. In the New Testament the resurrection of our Lord is emphasized in this connexion about 14 times, and 6 times we have a similar reference to three days. On 5 occasions at least our beloved Lord prophesied this. Evidently there is a deep meaning and blessing for us in the appointed day. There are no accidents, no mere "coincidences" with God, but a perfect plan. We notice too how unbelieving Israel remembered this declaration (Matt. 27. 63, 64, Mark 14. 58), whereas strangely the disciples forgot (Luke 24. 7, 21). Moreover, there are typical suggestions. John 2. 1 may be helpful, and John 4. 43, as to the second miracle at Cana, has been pointed out. May there not be thoughts in the earlier Scriptures too? Is not life (fruit) manifested the third day in Genesis 1? And was not the typical blessing of the chief butler on the third day in Genesis 40. 20? But it was Pharaoh's birthday, and the one who was blest "forgot Joseph," whereas the "third day" was for us the birthday of "the First Begotten from the dead," also the Lord's Day, and we would fulfil His will, "in remembrance" of Him. How glorious the contrasts of grace. The "third day" in Exodus 19. 11 is associated with the manifestation of the glory of the Lord. It is remarkable, too, how in Leviticus 7. 17, 18, 19. 6, 7, the failure of the animal types, in that the Sacrifice was to be raised the third day, is set forth in the prohibition then of any further partaking of the food they provided. Thus all Scriptures are linked and entwined. Numbers 19. 12 with its marvellous revelation of God's dealing with the sins of His children* appropriately emphasizes the application on resurrection ground by mentioning the water because of the already accepted one sacrifice, on "the third day." Likewise the blessing of Hezekiah, even deliverance from that which typified death, is associated with third day worship (2 Kings 20. 5, 8): there are no mere chances with God. Everything, we repeat, is part of a Divine plan.

Inasmuch as "a day is with the Lord as a thousand years," the third day of Hosea 6. 2 appears to betoken the third thousand years, and we have a foreshadowing of Israel's two thousand years in the "graves," i.e., other lands (Ezek. 37. 11-14), and the change from Saul, (laid low, as Antichrist, on the mountains near Armageddon), to David (1 Sam. 30. 1, 2 Sam. 1. 2) may prefigure this, as also Esther's third day in chapter 5. 1. Everything exalts the Lord Jesus Christ and His finished work.

As the first Adam died morally on the day he eat, and physically within the thousand years, so our beloved Lord, the Last Adam, was raised literally the third day, and we experience now a wondrous union with Him, and "the power of His resurrection" is for His redeemed, and the body will share in the blessing of resurrection, and Israel will be ingathered the third day of the thousand years, so near. Praise be to God!

* See a tract "The Red Heifer."

Messianic Passages—No. 3.

"His Soul He Did Not Keep Alive"

With Meditations on Psalm 22 and Isaiah 53.

As Daniel studied Jeremiah (ch. 9. 2), we may be sure that all servants of God valued the Scriptures given at, or before, their time. Moreover, the Holy Spirit has plainly shown parallels, for example Isaiah 2 and Micah 4. We are not surprised, therefore, that David's inspired words in the Psalms are used in another prophecy. We behold the Lord Jesus despised and rejected in Psalm 22. 6, and Isaiah 53. 3, and "He is led as a lamb to the slaughter" fits with "dogs have compassed me." The reference of Psalm 22. 23 to both Israel and the Gentiles is found in Isaiah 53 ("My people," "The many"), and the contrast of Psalm 22. 24 with Isaiah 53. 3 must ever impress us. The opening word afterward ("Sing," Isa. 54. 1) echoes Psalm 22. 25, and the reference to a "seed" and "generation" in its 30th verse, is remarkable with the beautiful unveiling, "Who shall declare His generation?" (negatively), and "He shall see a seed, (positively), He shall prolong days"—the resurrection-seed of "the First Begotten" from the dead, the "much fruit" of John 12. 24. The "Righteous One Who causes a righteousness for many" in Isaiah 53. 11 is the One of Whom the closing verse of the Psalm declares, "They shall come and declare His righteousness unto a people that shall be born."

And what about the message of Psalm 22. 29, rendered in A.V., "None can keep alive his own soul"? It is plainly singular, and the writer can never forget the suggestion in a Hebrew Grammar, "His soul He did not keep alive." This is exact, and in entire harmony with "He made naked His soul to the death" of Isaiah 53. 12. His Soul, moreover, is seen there as a Guilt offering just before (10). And how wondrously this fits with the true, yet unrealized, words, "He saved others; Himself He cannot save" (Matt. 27. 42). Because He would save others, and would be the True Passover, He must die as the Substitute (John 3. 14). "The blood in the soul maketh an atonement" for our souls—mark here the singular and plural (Lev. 17. 11). Thus all Scripture coincides, and the Lord Jesus Christ is central and exalted. Ah let my soul pause, and ponder His love. He died, He would not spare or pity Himself (Matt. 16. 22, marg.): He "loved me and gave Himself for me" (Gal. 2. 20): Thus because He died we live, and because He lives we shall live also. May He, indeed, be loved more and more, and may our lives be ever in His will!

Faith is not a guess-work, nor a taking of a chance, but a simple resting on God's faithful character and His words.

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The Student of Scripture.

Edited by Percy W. Heward.

"Whatsoever ye do in word or deed do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him."
Colossians 3 17.

A Word of Introduction.

WE may "do" much, but what is its value if not in the Name of the Lord Jesus? Others, indeed, may approve and applaud; there may be that which appears great in QUANTITY, but what if it is "hay and stubble"? All is empty unless it is in the will of God, and in the Holy Spirit. It is so important to learn this primary lesson. "I" is the constant danger; it may be an orthodox "I," a religious "I," an energetic "I," a seemingly spiritual "I," and yet be "I" all the time. How much grace we need that there may be the realization of "the Name of the Lord Jesus," affording us a right and power where we, apart from Him, have neither, and thus encouraging us in every way, and, at the same time, erasing OUR name, and our self-honour, to the joy of our loyal heart.

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The "Signs" in the Gospel According to John.

WE rejoice to believe in and realize the perfection of God's choice of words in "all Scripture." The fact that He used different men who had a different vocabulary never prevented this, nor did it make them automata. The common word "miracle" (*dynamis*, an act of power, whence the English "dynamite") never occurs in John's gospel, nor the word "parable." Remarkably "faith," too, is unmentioned there, though the cognate verb "believe" is continual. I mention this, for it prevents hasty inferences as to the reason for omission. The fact remains, and helps us to link up the passages where the same word is found.

The word "sign" is the one used, occurring first in John 2. 11. Observe how we read, "And His disciples believed on

Him." It comes last in ch. 20. 30, "Many other **signs** truly did Jesus in the presence of His disciples, which are not written in this book: but these are written **that ye may believe** that Jesus is the Christ, the Son of God; and that **believing** ye might have life through His Name." In between we find a special "sign" in 4. 54, and we notice verse 48 emphasizes the word "believe," then verse 50 "The man **believed** the word," and 53, "Himself **believed** and his whole house." So in chapter 6. 30, when the people asked "What **sign** showest Thou?" the Lord Jesus had just explained, "This (the miracle wrought) is the work of God that ye may **believe** on Him Whom He hath sent" (29),—but they were blind. The "signs," therefore, were a proof of His Messiahship, and of His contrast with John (ch. 10. 41) even as that faithful and devoted servant himself ever emphasized (ch. 1. 19-23, 3. 29-31). And they were not to lead to a bare historical faith, but, as the gospel indicates, to real faith—**into** Him, and thus a deliverance from Judaism, as much as from "Gentilism." Is not this manifest throughout the book? Nicodemus was told the need for a **new birth** (ch. 3. 3, 5): Jewish position and religiousness could not save. And the Good Shepherd is seen leading the sheep out of the sheepfold of Judaism **unto Himself** (ch. 10. 3, 4). Hence the emphasis "**I am** the Resurrection and **the Life**," and "**I am** the Way and the Truth and **the Life**." Not religion, but a Person. These signs set forth the gospel work of salvation by the death of the Lord Jesus, and resurrection union with Him. Such was the gospel preached before to Abraham (Gal. 3. 8), for the Seed is One, yet many (Gal. 3. 16, Gen. 15. 5), and the many are stars, i.e. in **heavenly** places in Him. This is the true character of that faith which is linked with justification (Rom. 4. 24).

Now we realize the force of John 2. 11. "**This beginning**." We have six water pots. No number in Scripture is without signification. "Six" suggests a complete work (Ex. 20. 9), but these were awaiting use in merely **outward** purification: there was nothing for the heart. And as they were to be "filled," they were viewed as empty, "lying" there, as the word is (ch. 2. 6). Filled with water, at **Christ's** bidding, (not before His voice spake), they were not to be employed "after the manner of **the Jews**": He changed that which was for outward use to that which was for **inward** joy, changed that which dealt with "ritual" for "refreshment." And He still gives "**fruit**," the result of **life**.

And now we may ask, "Why have we in ch. 1. 41, '**He first findeth**,' implying that the other disciple also found 'his brother'?" Evidently the unnamed one is characteristically the writer of the gospel, and thus we have in ch. 1, six disciples of John the Baptist, or in harmony with his standpoint, **all led** to Christ (ch. 3. 30). There is no evidence that the other six of the twelve were such. Plainly Matthew **the publican**, and Simon **the Canaanæan**, the two **described**, are definitely contrasted. The Lord Jesus would choose from **all** classes. Such is **grace**. The

"six" of ch. 1 are surely **signified** in ch. 2, on the "third day," with its reminder of resurrection; and it is there, on the ground of **His** accepted work that we become fruitful! Praise God for this.

And now we shall understand the other individual "signs," remarkably in more than one case limited to **this gospel** record, which are specially chosen as "signs." That there were many others ch. 2. 23, 3. 2, 6. 2, 12. 37 attest. But the Holy Spirit selects that of chapter 5. 1-9 for this description, in the light of 7. 23, 31 ("signs"), and also that of ch. 9. 1-7, both associated (as all Christ's specially dated miracles) with the sabbath, and thus viewed as "powers of the age to come" (Heb. 6. 5), and as indications, (like the gift of tongues, replacing Hebrew), of a NEW dispensation. Now we notice the reference to 38 years (5. 5). No figure is unnecessary detail: rather we should connect with Deuteronomy 2. 14 and the setting aside of **Israel's** "generation." The impotent man had been looking to a "house of mercy" ("Bethesda") whither he had come, to do his **own work** or to look to a **man** (5. 7). The "angel" too reminds of the law ordained through **angels** (Gal. 3. 19), and thus the Lord Jesus with one word dispensed with all that spoke of man's work, and removed the strengthlessness of the long and weary years of wasting strain. Such is the glory of the gospel of grace. Likewise the man (a) **born** blind, and then made to feel (b) **his own sins**, as **clay** upon the blindness of **birth**, was **doubly** delivered, not by an angel, but in the pool of the "**Sent One**" (9. 7). To imagine the **interpretation** of the name is given without an allusion to ch. 3. 17, 34, 5. 36, 17. 3, etc., would be impossible. Both the healed ones are shut up to **Christ**, and receive absolute grace. Strength to carry an appointed burden is given after "rest" (Matt. 11. 28-30 with John 5. 9), and the last words of the once blind man are "**Lord, I believe**" (9. 38). The "Signs" were evidences of a drawing away from Judaism to a personal Saviour, and of possessing all in Him. Observe how definitely the word "cast out" occurs, first in 9. 34, and then 10. 4 reads on, without any inspired chapter-break, "When He hath **cast out** His own sheep, He goeth **before them**." "I will go before you into **Galilee**" is the **resurrection** promise (Matt. 26. 32), and now we see why the beginning of miracles was at a **marriage feast** (see Rom. 7. 4), and why it is linked with "Cana of Galilee," even "Galilee of the Gentiles" (Matt. 4. 15), and why the **second** miracle is associated with the same Cana, and "Galilee" is mentioned **twice** both at the beginning and end of it (4. 46, 54). Judaism is set aside: all these "signs" lead in anticipation to the exalted Lord Jesus, and the present dispensation, and **the Lord's Day** aspect (3rd day and 1st day), anticipating the further 3rd day (3rd 1,000 years, Hos. 6. 2) and **the Marriage Supper of the Lamb**.

And the unusual description of the one whose son was healed, not used elsewhere for a person, is a further message: the "nobleman" was "one related to the Kingdom." 'Tis the

gospel of the kingdom, and those brought to "live" (ch. 4. 51, the repeated message of this gospel), are in "the kingdom of the heavens," a new creation in Christ Jesus.

Now we can see the power of the sign in John 6. That miracle, apart from the resurrection, is the only one in all four gospels, and is associated with the **largest number** given for the united church in the book of Acts (4. 4). Is this a mere coincidence? And are the "12 baskets full" an accident? By no means. Is not the work of Christ specially marked, by a **twice-recorded** yet unintended prophecy as for "the children of God" now, and for Israel, the spared ones of the twelve tribes, in that Day (John 11. 50-52, 18. 14)? Herein we behold a picture of His death and resurrection to supply the Bread of Life for those who live in Him. Glory be to God for the unveiling of His beloved Son's work, and of "the new creation," not of law, or works, not in Adam, but "in Christ Jesus" on resurrection ground! Do we realize the blessedness of this **heavenly calling**? of this **finished work**? of this **everlasting life**?

Hence the "signs" should have led to faith, but the sad record of ch. 12. 37 (same word) begins the conclusion of the first section of the gospel. Yet grace **reigns** through righteousness, and every seat shall be filled at the Marriage Supper of the Lamb.

To sum up, the first two miracles called "signs" are definitely linked with Cana of Galilee, with a marriage supper and the kingdom: two other signs of healing turn our minds from one pool picturing **law** to another picturing **Christ**, and the fifth speaks of the supply of food for all the redeemed in this dispensation and for Israel in That Day. Two out of these five are associated with the sabbath, and should have caused Israel to see Christ's claim as "Lord of the sabbath" (Mark 2. 28), unbinding the work of Satan (cf. Luke 13. 16, 1 John 3. 8) with its millennial fulness as well.

The last remaining "sign" is the raising of Lazarus (ch. 12. 18), because of which many **believed** (verse 11); but the chief priests were thereby urged on to their final deed of guilt, which brought the awful crisis for Israel as a nation. It is remarkable that the very first occurrence of the word in John's gospel (2. 11) prophetically makes the resurrection the **seventh** individual sign, and (as Matthew 16. 4) shows our Lord's full foreknowledge of rejection, with its glorious overruling to the salvation of sinners from Jew and Gentile. The Sign spoken against (Luke 2. 34) is yet to be acknowledged and Isaiah 53 yet to be the utterance of a humbled remnant. "Pray for the peace of Jerusalem" (cf. Rom. 10. 1).

To return to Lazarus. Again we see "life," life from the dead, and the separation from the grave clothes of Adam and of Judaism, and the result is a **supper** (ch. 12. 2), followed by the emphasis on "**Thy King cometh**" (ch. 12. 15). This cannot be seen without remembering the **two** first signs in Cana or without recalling Revelation 19. Thus all these "signs"

were appointed that the miracles on the body might set forth miracles for the soul, and the blessedness of our privileges "in Christ Jesus." Surely the fruit of our prayerful study must be a fuller gratitude for **Himself** and a deeper consciousness of the perfect inspiration of Scriptural words, and their hidden purpose to set forth that "what the law could not do, in that it was **strengthless** through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8. 3, 4). Yes, there is no doubt as to the fact. **Judaism** is not set aside with a **failure**: God has brought in the new covenant, and the blood of the new covenant, shed for **many**, ensures that "many sons" shall be brought to glory. If we have seen the token (cf. Ex. 12. 13), if we have realized the "signs," if we know our Lord Jesus, let us make Him known until we see Him face to face.

Prediction and Man's Accountability.

SCRIPTURE prophesied what Judas would do. But he was just as accountable. Some have failed to see this; but they make a serious mistake. The son of perdition went his own way: he was not a machine; his sin was his own self-will. God foreknew all: and God recorded beforehand what Judas would have done, whether **recorded or not**. Let us remember—either God does **not** know the future, or He **does** know it. The first alternative would deny His Deity, and infringe on His power as to revealed blessings to come, and His ordering of the "times and seasons." Since, therefore, He foreknows all, prediction does not alter anything. **The events prophesied would take place, even if not prophesied.** The prediction does not make them more certain; it is a statement of what is certain, in accord with God's infallible knowledge. The **revelation** of God's view of all does not make a man act. And may we not add that, as Isaiah 10. 7 shows in another connexion, man does not mean to do what God has declared He will permit? Hence there is a full emphasis on the sin of man's will. If a sinner had any rightness of attitude, the prediction would cause him to tremble concerning the evil. Though God foreknows, it will **not** deter him: this (not the carrying out of the action) should be the **tendency** of the prediction in itself. Its "influence" (in itself) should be in the direction of hindering. Hence men are manifestly without defence. Whenever an utterance is given with Divine unveiling of the principle that God will withdraw judgment, or restrain awhile, if a sinner or a sinful nation repents (Jer. 18. 5-8) this is not an **absolute** prediction but the attitude which the reader should take is clearly indicated. O that this may help us in our prayerful meditation on this solemn and deeply important subject, that God in all things may be glorified.

The Tower of Babel and the Change of Languages.

HAVE you noticed the word "One" in Genesis 11? It is twice in verse 1 and twice in verse 6: unity is not always good, only unity in the truth (2 Chron. 5. 13, Rom. 15. 6)—the study of "one" throughout Scripture would well repay.

Babylon was Satan's centre at the first, and will be at the last (Zech. 5. 11): the devil's anti-Jerusalem.

Observe the purpose: (a) a city and a tower—rest and glory: evil fellowship and power; (b) "let us build for ourselves," "let us make for ourselves"; (c) "unto heaven," "lest we be scattered upon . . . the whole earth"; (d) "a name," a unity (lest). Contrast every thought here with the blessedness we have in Christ Jesus, to Whom all authority is given in heaven and on earth (Matt. 28. 18).

The Lord came down in Genesis 11, but how blessed is the other coming down in Exodus 3. 8: Genesis 11. 7 is God's answer to 11: 3. But how definitely we behold His longsuffering. The "confusion of tongues" was to delay the climax of sin. The scattering was to prevent the fulness of iniquity of man's imaginations (verse 6). Thus too God waited till the iniquity of the Amorites was full (Gen. 15. 16), and gave even Jezebel in Revelation 2. 20, 21, "space to repent of her fornication."

But men did not see His hand, nor hear His rod and His voice (Mic. 6. 9). "They left off to build the city," but did not repent, and leave off their sin (Isa. 9. 9, 10). Are our hearts always sensitive to God's message, when He speaks by removing something on which we may have set our heart?

The many allusions in Acts 2 are very striking. There we have not Babylon but Jerusalem, not bricks but living stones, not a city but the Lord's house, not a top reaching to heaven but the Holy Spirit from heaven, not a scattering but a uniting, not a "beginning to do" but a continuance of Christ's work by the Holy Spirit (Acts 1. 1), not a national scattering but that which led up to a sowing abroad, to preach the Word (Acts 8. 4). Strikingly the emphasis is on a "Name," not of men but of the Lord Jesus (Acts 3. 16). The multitude was "confused" (Acts 2. 6) as in Genesis 11. 7, and the districts near Babylon are appropriately mentioned first (Acts 2. 9), but the disciples were not confused: they had a blessed "one another" in opposition to Genesis 11. 7. The Lord caused a new unity of the Church, and there was no thought of men's working and building, but of "the wonderful works of God" (Acts 2. 11, cf. Matt. 16. 18). How blessedly is all Scripture linked!

If we believe God, let us show it. How? By a complaining word? Impossible. By talking much of our trials? No. By a gloomy face? Never. Let us manifest confidence in Him Who is called, in Scripture, "The Salvation of my face" (Ps. 42. 11, 43. 5).

Tobijah.

AN Ammonite (Gen. 19. 38) yet with a beautiful Israelite name, telling of the goodness of the Lord, but his life was evil.* He is first before us in Nehemiah 2. 19, and 4. 3 as a despiser, a servant of sin, having "no portion, nor right, nor memorial in Jerusalem."

Next we see him seeking to hinder the wall again, and desiring to "do mischief" to Nehemiah and to put him in fear (Neh. 6. 1, 2, 14). But at once we read "the wall was finished" (15). It is not surprising that this descendant of Lot, who went down to Sodom, opposed the wall. The persistency of evil doers, although "they perceived that this work was wrought of our God" (16) is solemnizing. The Ammonites began with iniquity in the home, and the homes were wrong here. Verse 18 reads, "There were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan (the Lord is gracious) had taken the daughter of Meshullam the son of Berechiah" (Neh. 6. 18, see Deut. 23. 3, 4). The thought is the more painful because Meshullam is unusually before us in helping to build the wall. Unlike many others, he not only repaired one portion in ch. 3. 4, but again in verse 30, and, strikingly, "against his chamber." Yet his own house was not spiritually in order (cf. Neh. 3. 1 with 13. 4, 28, and 1 Kings 3. 3-14, and 11. 1: it is easy to go back: may we press forward! So will God be glorified). Tobiah's "good deeds" were urged,—if only the wall could be hindered. How "nice" the flesh can be, if we will give up separation to the Lord.

Lastly we see Tobijah welcomed into the sanctuary (Neh. 13. 4-19). Observe the city wall, the home, the temple! There is a spiritual parallel as to each. The high priest himself compromised, the one who should have led Israel, and the one mentioned first in setting up the wall (ch. 3. 1). The room where the meal offerings for the Lord had been was now given to Tobijah. Has the world taken the place of worship in our life? If so, let us make no delay in casting forth "all the household stuff of Tobiah"† and bringing in "the meal offering and the frankincense."

* The Holy Spirit appoints allusions to this meaning in Neh. 6. 19 ("his good deeds," "the evil," 13. 7, also "it grieved me sore" in 8 is "it was evil to me").

† The word used is yet more impressive "the vessels (or utensils) of the house of Tobijah" and then "the vessels of the house of God" (Neh. 13. 8, 9). Indeed from the first there are Divine contrasts, ch. 2. 19. "the servant," 20, "we His servants").

The burdened find rest in Christ (Matt. 11. 28), and the weeping ones are told the joy of the Lord is their strength (Neh. 8. 10, Isa. 61. 2, 3). If we do not have exercise of soul we cannot expect encouragement. The broken heart leads to the "whole heart" of pleasing God.

"A Pure Accident."

SOMETHING may be broken, and we say "No one is to blame." It is well when we do not get into the habit of blaming others. It is easy to be unkind, yet unconscious of it. Again, time may be lost, or we may miss some one we hoped to meet, and we feel "It was not my fault." But, without burdening the mind, or leading our hearts to worry and depressed despondency, may we not often ask ourselves, "What has God to teach me?" "Was it purely an accident?" Did I arrive a little late because of self's arranging much earlier in the day? Did the breakage come because I was a little flurried? And why flurried? Was the real cause through wishing to crowd in something as I thought instead of waiting on God early,—it may have been some considerable time before, so that I failed to fit all in? Is it not possible that, though there was no direct failure, I had missed something of communion, and so was delayed and thus "lost" the train or 'bus God would have granted, had I been in a condition to receive the privilege of all fitting together? The delay of a 'bus is not a mere incident. By the time anything reaches me, I have some loving lesson from God. Possibly I cut things too fine, and am not quiet enough. "Losing" time is often through the spirit of self-decision, that may hinder hearing God's whisper and mar communion, and occasion inward "rush," instead of faith's rest in the Lord. He is not burdening me; He is drawing me to Himself. He is not causing irritation or remorse. He is leading me to gain time by "doing" less in my own way. Things often take longer, and go wrong, when God does not see fit to honour self-will with the beautiful harmonizing I try to scheme, and when He cannot trust me with "coincidences of blessing" for I am not in a condition spontaneously to give Him all the glory. I may be too clever to trust, too forward to receive His instruction, too sure of myself to wait on Him, and thus, though He grants much blessing, for He knows heart-love, He allows just a little breakage, a little failure as to a 'bus arriving or something else (so small I may not notice, OR may be irritated), just to say to my soul, "Why did you not confide in your Father about all, and abide in dependence on Him, to keep in fully appointed activity without any 'rush'?" Godly harmony of the whole being will help more meditation and praise: human planning often causes worry and wearing out. Our Father knows our frame: we often take our cares upon ourselves, and treat Him as if He were not "our Father." Why?

If we turn a deaf ear to the Lord we soon have an open ear for the world.

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The Student of Scripture.

Edited by Percy W. Heward.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God."
Isaiah 61. 10.

A Word of Introduction.

TRUE servants of God have ever been men of feeling, of depth of reality, of praise. "God is!" There is no question as to His absolute Deity, His perfect attributes, His present love and care, His full sufficiency, His unchanging glory. The things of self, of the world, of time, of sense, change, and thus they change the NATURAL man's NATURAL outlook. But God invites His own to look up, beyond men, and circumstances, beyond "mountains," and nature, to Himself. Hence there is a "height" (and there is a "depth") where Satan cannot affect the sure and certain supply of blessedness, peace and REST. The psalmists and prophets of old BELIEVED GOD, and Israel rejoiced in His grace, His righteousness, His work, His ALL. There is a definite note, there is a personal note, there is a glad note, there is a triumphant note in the verse before us. And the added words concern His righteousness and the robe, not only provided by God but put on by Himself. Yes, "HE hath CLOTHED ME" Who shall lay anything to the charge of God's elect? Who can unjustify God's justified ones? Being thus blessed, we would ever praise, and it is our desire that these pages may have the ring of certainty and of gladness, and that the redeemed may be encouraged and refreshed and stimulated thereby.

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A PARABLE.

I do not know HOW food becomes my bone,
My blood, my flesh, my nerve: but this I own
That I receive, and taste, and eat: God works thereby
Hour after hour, and unseen powers apply,—
Draw forth the nourishment, which will combine
With juices in my frame, and it is MINE.

I do not know HOW when on truth I feed
 The truth enjoyed becomes the strength I need:
 The Holy Spirit works within; **faith can unite**
 With God's own words, wherein His saints delight:
 And thus I "grow in grace," find warmth, and see
 His precious words become a **part of me**.

"If by any Means."

Romans 1. 10.

GOD'S servant was deeply concerned to be in Rome, for his Lord's testimony there. Therefore he **prayed**. The time of waiting was necessary, though it involved a strain. His longing was to have a "prosperous journey (spiritual prosperity) by, or in, the will of God." Let us mark these words. Anything outside the will of God, revealed and appointed to us, is wrong. We do not want to be "overruled," but "used," we dare not seek to be "allowed" to go, as Balaam. We would be "sent" (John 17. 18) in loving harmony with "that good, and acceptable, and perfect will of God." The same godly desire for the will of God shines out in chapter 15. 32. O that we may have the same attitude and the same joy, remembering James 4. 15. It is remarkable that in Romans 15 Paul had the assurance by inspiration that he **would** go to the capital. Yet this did not prevent the words "if by any means."

May not this help us as to Philippians 3. 11? The "exceeding great and precious promises," and the assurance which God gives His reverent children, will never lead to presumption, or vain confidence, or idleness. 1 Corinthians 9. 27 illustrates this godly care, and 1 Peter 4. 18 reminds us we are saved along a pathway of **difficulty**. Everlasting salvation is never presented as a theory, nor set forth in an isolated way. John 10. 27 accompanies John 10. 28, and our beloved Lord is the **Author of eternal salvation** to all them that **obey** Him. Hence we **run** with patience, and **press** toward the mark, and **lay hold** of the life that really is! Faith and faithfulness are the united response to God's great grace, and one word is used for "believing" and "faithful" Abraham.

Hence in Philippians 3 the apostle has not only **counted** all things loss, but **counts**; even as in James 2 the **works** of love are shown to have **filled** the faith of Abraham. Faith ever worketh by love (Gal. 5. 6), even as there is "the work of faith" in 1 Thessalonians 1. 3. Likewise immediately after the words "not by works of righteousness" in Titus 3. 5, we read of affirming constantly "that they which have believed might be careful to maintain good works" (verses 8, 14). This is a gracious key to Philippians 3. The test of **LIFE** is **LIVING**, the tree is known by **FRUIT-BEARING**. If we are "in Christ," God's seed remains in us, and it cannot be dead. O that we may not seek to make it dormant, or to be ashamed of the fruits of grace.

"If by any means" implies love's willingness to respond in

every way to the high "calling," and thus to make our "calling and election sure," and to have the enjoyment of the witness **within**, and to give the witness without, to the praise of the glory of God's grace.

Thus this precious passage shows the apostle was concerned to do anything and everything and to **omit** nothing, with regard to the bright hope of the "out-resurrection." He was concerned for himself, and as an example to others. The "if somehow" implies this holy intensity: and by His gracious stimulus and by His loving warnings the Lord keeps us in the path of blessing.

I have been impressed that the word "attain" in verse 11 suggests primarily a "coming down" and "resurrection" a "standing up." It is by humiliation we reach the glorious goal. Another word for "attain" is found in verse 12—the word "take"—and its intensified form is rendered "apprehend," which has a compounding with the same word "down," and leads to the prize of the **up-above** calling of verse 14. Thus the Holy Spirit twice shows us that the path of lowliness is the way of victory, blessing, triumph, and glory, that our Lord Jesus may be exalted. O that this meditation may affect your **experience** and mine. Fruit—fruit—fruit is ever our need.

Some Thoughts on Prayer for One Another.

A THOUSAND times you have prayed for me, and I for you,—it may be, or even more, and God has heard! And how many a parent has prayed **ten thousand** times for a beloved son or daughter! And the Lord's work in some distant land, or through some worker, has come before us at the throne of grace hundreds, or, possibly, thousands of times, and there has been fruit. This is all so precious, instead of **my** prayer for **myself** and yours for yourself, and your immediate privileges of service alone. It is well to pray for **our own needs**, and to be kept lowly before God that we may personally receive more and more out of Christ's fulness. I do not mean that we should ignore this. But let us also pray for "one another" more. This refreshes me to call to mind that hundreds are praying for me daily, and I am blessed and used for their sake.

A difficulty that humbles us comes up. When the same "list" is before us, memory is so ready to reproduce the oft-repeated names without renewed exercise of soul, and deep, loving remembrance, deep down in the heart. How much concern we should have that well known verses of Scripture may have become so well recollected that they can go through our mind without any **new** realization. O that we may ever partake of truth as fresh food when we are truly hungry! And so as to prayer: should we not seek grace that there may be a bright intensity, as if the name had been laid on our hearts for the first time to-day?

Prayer is a privilege that no delay through transport problems, no hindrance through closed lands, no war-time cen-

sorship can obstruct. Let us therefore rejoice in the Spirit in this privilege, and live in the light of it to the praise of the glory of God's grace.

Knowledge and Love.

KNOWLEDGE we associate with the brain, love with the heart: the former may minister to pride, selfishness and despising of others, the latter is associated with humility, selflessness, and care for others, and their blessings. Nor are we in error in thus explaining the two normally. The Holy Spirit tells us that, "Knowledge puffeth up, but love edifieth," or buildeth up (1 Cor. 8. 1). Accordingly in Romans 14. 14 the apostle tells of "Knowing," yet shows how easily this may become associated with lack of love, "Now walkest thou not according to love" (verse 15), and in 1 Corinthians 13. 2 we read, "Though I have prophecy, and understand all mysteries, and all knowledge, and have not love, I am nothing."

Not that knowledge is essentially harmful. If it be the true knowledge of a Person, and that Person our Lord Jesus, it is blessed. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3. 18), and we rejoice in the prayer of Philippians 1. 9 "that your love may abound yet more and more in knowledge, and in all judgment." It is when the two are divorced that all goes wrong. Hence we find "the knowledge of the truth" without a true salvation (Heb. 10. 26), so that one can have the knowledge twice emphasized, and yet a latter end worse than the beginning (2 Pet. 2. 20, 21), but, most significantly, 2 Thessalonians 2. 10 distinguishes "the love of the truth" and implies that **this** is the Holy Spirit's preservative against apostasy. How definite then is the witness against a philosophical mode of preaching instead of the demonstration of the Spirit and of power against any attempt to let faith rest in "the wisdom of men" (1 Cor. 2. 1-5).

Returning to the spiritual blending, it is a joy to see the knowledge of 2 Peter 1. 2, 3 contrasted with 2. 20, 21, and to observe "add to your . . . virtue knowledge . . . , and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness, LOVE" (2 Pet. 1. 5-7). Moreover, the epistle that emphasizes "love" as much as any, is the one where "we know" is repeated (1 John), and in one verse there we read, "We know that we have passed from death unto life, because we love the brethren," and in others, "Let us not love in word, neither in tongue, but in deed and in truth: and hereby know we that we are of the truth," and yet again "every one that loveth is born of God, and knoweth God," with the dread alternative, "He that loveth not knoweth not God; for God is love." And once more, "If we love one another God dwelleth in us, and His love is perfected in us: hereby know we that we dwell in Him," and we would still add a further testimony, "By this we know

that we love the children of God, when we love God. and keep His Commandments" (1 John 3. 14, 18, 19, 4. 7, 8, 12, 13, 5. 2).

Thus we are called from the mere head-knowledge to a heart-knowledge. It is striking that Ecclesiastes, in the first chapter of "Vanity of Vanities" tells of "great experience of wisdom and knowledge" and of "increasing knowledge" (verses 16 and 18), whereas the Song of Songs early emphasizes "love" (verses 2 and 3). Balaam had much knowledge, with opened eyes, but he "loved the wages of unrighteousness" (2 Pet. 2. 15). This is a beacon. And yet more, even Solomon, characterized by a great gift of knowledge, and who early "loved the Lord walking in the statutes of David his father" (1 Kings 3. 3), did not continue to manifest, together with the "knowledge," the fulness of love which our hearts would desire, for his love was turned aside, and with it **his heart** (1 Kings 11. 1-4). O that the "all" of Deuteronomy 6. 5, and Matthew 22. 37 may ever become dearer, and that it may not need to be said of us "Their heart is divided: now shall they be found faulty" (Hos. 10. 2).

"MEN OF TRUTH, HATING COVETOUSNESS."

Jethro had a clear view of the character of men needed for God's service. The years Moses had lived with him had not been in vain. "He that ruleth over men must be just, ruling in the fear of God" (2 Sam. 23. 3). "Judge righteousness" is the command of Deuteronomy 1. 16, and chapter 16. 19 adds "Thou shalt not wrest judgment. Thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous." Observe, we do not read "pervert the words of the unrighteous." Those who are righteous are not beyond temptation. A godly man dare not say, "I am safe, nothing can harm me." As soon as there is trusting in one's own righteousness, there is a fall (Ezek. 33. 13). This is vitally important. Hence the parallel stress in the New Testament on the overseer as one known to be "not greedy of filthy lucre" (1 Tim. 3. 3, Tit. 1. 7). The awful beacons of such as Achan and Judas are before us, but let us not say, "I am a believer, and immune from this temptation." It is to a godly one, Timothy Paul writes, "Having food and raiment let us be therewith content," in a context that says "the love of money is a root of all evil." We see this throughout the Book of Acts, with Ananias and Sapphira, Simon Magus, those at Philippi who were troubled when the hope of their gains was lost, and Demetrius and his fellow workmen. Yea to godly overseers Paul emphasizes that he had not coveted gold and silver, with a loving warning (Acts 20. 33). We see the faithfulness of Samuel (1 Sam. 12. 3, 4), but it was not so with his sons (1 Sam. 8. 3). It is not enough to avoid certain things. We must hate covetousness. O that our whole standpoint may glorify God in this matter.

Scriptural Speed.

"I will run the way of Thy commandments, when Thou shalt enlarge my heart," "I made haste and delayed not to keep Thy commandments" (Ps. 119. 32, 60). "Let every man be swift to hear" (Jas. 1. 19). This is deeply important. Too often we have the speed where we should be slow, that is, we are impulsive with our own temperamental wishes and feelings: "Slow to speak, slow to wrath" may well illustrate our danger. The Holy Spirit's unveiling of sin is deeply suggestive. Peter is throughout contrasted with Judas. He grieved his Lord, but the **impetuosity** of his words (e.g., Matt. 16. 22, 17. 4, 25) showed a love which Judas never had. Thus we come to learn that love may be in part natural, and misdirected, and yet such love may be an evidence of a right attitude. We cannot unravel this problem, and to seek to **analyse** all will never lead to a childlike condition of trust, but we can be grateful that our Father sees the gold when dross seems inseparably linked (yet dross is never part of the gold, nor changing its nature). How we long to have a holy alacrity (Eph. 6. 15) that is more than impetuosity, yet which is spontaneous and quick to do and say His will. If only we are of quick understanding to know our Lord's hints (cf. Ps. 32. 8), and are "ready always," and prompt to obey, how blessed our life will become.

It is helpful to realize that His attitude now is characterized by the word "sit" (Ps. 110. 1, Rev. 3. 21), and by the word "quickly" (Rev. 3. 11, 22. 7, 12, 20), and that Mary who "sat at Jesus' feet" also "arose quickly and came unto Him" (Luke 10. 39, John 11. 29) on being told He called her. We remember the holy promptness of Abraham whether in Genesis 17. 23 ("the selfsame day") or 22. 3, and of Peter in Acts 10. 29 (note too verse 33), and of Paul and his companions in Acts 16. 10, 11, and, beyond all, the repeated "straightway" in the life of our beloved Lord, emphasized so often by Mark. How searching, in contrast, are the words of 2 Chronicles 24. 5, "Howbeit the Levites hastened it not." Have you and I any delay—it may be with some as to confessing sin, or as to putting right a debt, with others as to baptism, or **Scriptural** gathering? O that we may not only read the words, but, in the Holy Spirit, make haste, and delay not!

The last and seventimes repeated message of the Lord Jesus is not, "He that hath a mouth, let him speak," though we would not be dumb through fear. Beyond our labour, and as the background for all acceptable service, we need, like the priest and the cleansed leper, an anointed ear, "He that hath an ear, let him hear what the Spirit saith unto the churches."

When we read Scripture with our own tone, we miss God's message to our heart: "The Holy Ghost is a witness," "The Scripture saith," "What the Spirit saith": these present **voices** are vital.

"WHOSE PRAISE IS NOT OF MEN, BUT OF GOD."

We have read Romans 2. 29 many times, but I had not realized so fully before, it seems to me, that God uses the word "praise" of His attitude to one who is right **within**. We know the pure in heart shall see God, for He desires truth in the inward parts, but the word "praise" is so impressive—God's **delight** is mentioned elsewhere (Prov. 15. 8), and here we see that He **praises** a godly believer. We can understand our exalting Him, but how wonderful is His gracious approval of His dear children. This is beyond what we should have said. We should have hesitated to use such language, but the Holy Spirit gives it, and we dare not doubt. Our hearts call to mind that there were some who "loved the praise of men more than the praise of God" (John 12. 43). This also emphasizes that there are those whom God praises. We recollect our Lord's commendation of the centurion, of the Syro-phenician woman, and others. Have we been unmindful of this, and forgetful in giving encouragement? Let us also think of the promise that He will say to some, "Well done, good and faithful servant" (Matt. 25. 21, 23). It is His joy to commend, not to blame. Are we like-minded, or do we take things as a matter of course? Or are we even those who might be described as "fault-finding"? It is well that we should learn the practical bearing on our own lives of every unveiling of the love and character of God! May there be true fruit and not only mental information, from our present meditation and from every perusal of Scripture, and every subject brought before us. If there is no "fruit" we have read and studied in vain. The ministry of the Holy Spirit is always affecting the experience as well as the mind: it is devotional and practical, as well as doctrinal.

"Sit Thou at My right hand **until** I make Thine enemies Thy footstool." How wondrously is our Lord fulfilling this: He does not governmentally intervene. The coming of the Lord belongs to His "day," not man's (1 Cor. 4. 3 marg.). "Tarry (lit.: sit) ye in the city of Jerusalem, **until** ye be endued with power from on high" (Luke 24. 49). Was this fully obeyed? Do we not see (though with good intentions) a prior "standing up in the midst" (Acts 1. 15)? But Matthias, though "numbered with the eleven apostles" is not so called by the Holy Spirit. (Mark the omission of the word "apostles" in Acts 2. 14). Yet we would never forget God's gracious overruling that brought in His appointed one, Paul, to complete "the twelve apostles of the Lamb" at the right time. His purpose stands, and we give thanks.

It is so easy to see a verse that fits some one else's failure, and to apply promises, without precepts, to oneself. The Holy Spirit graciously keeps humble and trusting ones from this lack of balance, of which the root is self-esteem, self-will and pride. May we be thus sustained.

House and Kingdom.

"He shall build an house for My Name, and I will establish the throne of His Kingdom for ever."—2 Samuel 7. 13.

"Thine house and Thy Kingdom shall be established for ever."—2 Samuel 7. 16.

"The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power? . . . The kingdom is departed from thee." Daniel 4. 30, 31.

"I will build (the house) My church and I will give unto thee the keys of the Kingdom of the heavens."—Matthew 16. 18, 19.

"He shall build the temple of the Lord, and He shall bear the glory, and shall sit and rule upon His throne."—Zechariah 6. 13.

How wondrously the Lord Jesus excels all types, and how precious is the present aspect of the Kingdom in heavenly places for His own.

"FOUND."

In The Days of Josiah.

"The money that was found" (2 Chron. 34. 17).

"The book of the covenant that was found" (2 Chron. 34. 30).

"All that were found" ("present"—same word. 2 Chron. 34. 32, 33, with 35. 7, 17, 18).

Found money—devoted to the Lord! Are we surprised that God blessed sanctified giving, and the book was found? How often the book is lost, or missing, in its power, because our pockets are not belonging to Him. And then we realize that the people were "found,"—gathered to hear and then gathered to obey, in the carrying out of the passover. Surely the Holy Spirit has many lessons for us in these thoughts. It is so easy to put aside the Scriptures, so easy to "forget," so easy to copy customs, and to heed habits rather than to listen to the Lord. May it be ours to be a found people with a found book in which we find "written" the will of God, and do it (Matt. 12. 50.)

The Lord Jesus Christ did not come into the world to improve IT, but to save sinners out of it, that He might send them anew into it, to rescue yet more, who, in their turn, have the same blessed mission. Thus the Church is a missionary one, not a mere organisation with an office, but a mighty organism, in the power of the Holy Spirit. O that His work may be seen in each one of us, in its growing power, and not only on special occasions, but always.

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The Student of Scripture.

Edited by Percy W. Heward.

"The Word of God is living and inworking." Hebrews 4. 12

A Word of Introduction.

WE have a wonderful Saviour, a wonderful Lord; His name, His works, His words are wonderful. These pages are to exalt Him, and THUS to humble writer and readers. Humility is our true dignity. Pride is the greatest degradation. Satan FELL thus. We cannot be more honoured than by becoming more like Christ, Who ever did the Father's will. Reading a book means very little. If you are only as "students of Scripture" mentally, you are outside Christ, and all is vain. Do you feed on God's words? Is His message living to your heart? Does truth INwork? That is vital. If we do not FEEL the power of the word of the Lord then is something wrong, indeed everything is wrong. How blessed to hear God's voice. May each believing reader almost "FORGET" the present, and the circumstances, and be in fellowship with the Lord Jesus.

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A Plea for Realized Oneness.

THE Holy Spirit reveals "the mind of Christ" in Scripture. "Christ loved the Church and gave Himself for her" (Eph. 5. 25), and He prayed "That they all may be one" (John 17. 21). There are not two Lords and two baptisms (Eph. 4. 5), nor is baptism sectarian, it is into one Name. There are not two "bodies," but "one." Man may speak of "the heads of the churches," and of "religious bodies," but faith looks to one Head and realizes one body, living and not merely "religions."

The "reunion" of Christendom is a vain hope and a broadening delusion. The "Federation" of denominations, each retaining its own arrangements, is quite different from the Lord's appointment "at the first." Either the Spirit of God has changed, or we must! United conventions, and conferences, followed by a return to "separated" organizations, are

a confession of the sin **without removal of it**. The love of Christ that is truly found in many, in various societies and movements, is blessedly positive, but the societies leave the divisions untouched. What is the real **hindrance** to gathering as "at the first?" Is it in the Lord, or in ourselves? If we say, "I am willing, but others are not," there may be unconscious self-complacency—with idleness. One simple test is, Are we ready to be gathered in the town where we are in a manner that (a) acknowledges the Lordship of Christ, (b) the Presence of the Holy Spirit, (c) **with** our Lord's arrangements for collective worship **alone**, (d) excluding anything that is a "doubtful" inference, (e) willing to welcome baptized disciples as such, (f) refusing all additions or alterations that cannot be proved from the Holy Spirit's text book, however plausible, general, or ancient, and which would trouble the consciences of some, loyal to Christ and His words (and of the Holy Spirit) alone? If we **cannot** do this locally, are we ready to seek God's enabling to **move** to where we can be thus gathered? A Scriptural assembly should, in principle, have **nothing** to prevent the being **together**, and worshipping **together**, and acting **together**, of all disciple-like redeemed ones in the locality who have confessed His Name in the appointed way. And in **experience** it should also seek, and expect, spiritual harmony within, maintaining this holy standpoint, that there may not be theory without power. Let us remember that a right position without a right condition is grieving the Spirit of God, as much as, (or, it may be, more than), a wrong position with a godly condition. The appointed remedy is His graciously enabled victory in **both** respects, and "God is able" to-day.

Do we say "The time is not come" (Hag. 1. 2)? Why not? Is this our attitude because it is easier to go along as we have been going? Is it too much trouble to stand in the ways, and see, and ask for the old paths" (Jer. 6. 16), to return to one touch-stone of **God's** revealed will? Are we "afraid it is impossible," "convinced others will get cross," "fearful of further problems," or willing to look to God, and to leave results with Him from this Day and **upward** (Hag. 2. 15, 18)?

A seed of corn cannot be made, and fruit cannot be made. We may use what God has given, and tend it, and thereby we have preservation and blessing. But the **causing** is His, and the greatest appointed means of blessing through sun and rain, cannot be claimed as ours, but we can put in the path of blessing and apply varied "helps," which are themselves God's gift. So is it spiritually. How unwise is man to leave God out of the works of **Nature**, how ungrateful, how sinful. But yet have we not all forgotten the glory of God in the work of **Grace**, and trusted to "ourselves"?

When we not only say "Praise God," but feel and experience this, when our **LIFE** is a doxology, there will be rich blessing.

God Foresaw Evolutionary Theories.

THE unbiased, (and debasing), "theory" of evolution is not merely a nineteenth century "novelty" of a few, adopted unscientifically by the many. It is part of an ancient scheme of the enemy, and dates back,—back into antiquity. Thus we find theories of imaginary beings, half man and half animal, and the so-called gods of heathendom were a variety of "evolved men."

But God foresaw. He is not unmindful of this attack on His **creative** work: always preparatory for an attack on **redemption**. Evolution makes "sin" a mere activity of "development." The denial of the **fall** is its essential centre, and with it the need for the death of Christ is altogether driven out. Observe the stress on "**after** (according to) his kind" in Genesis 1. 11, 12. There is normally **variation within species**, or within certain prescribed limits. And "reversion to type" illustrates this deeply important thought. There are, indeed, **parallels in different "kinds,"** but there is not a normal change from one to another. Parallels never demonstrate "descent," but rather show the **order** of Him Who planned ALL, and Who sets His hall-mark where, and as, He pleases. Man's primary relation to the beast was plainly **RULE** (Gen. 1. 28). Sin tremendously altered this, and man became conquered, and **like** the beasts (cf. Ps. 49. 12, 20). He has a fear of them, and they kill him. For Adam there was not a "help" among the **beasts**: there was an essential and definite contrast. But God, in sovereign warning, looking on man's **PRIDE**, caused the very first head in "the times of the Gentiles" to become as a beast for seven years (Dan. 4. 30-35), and, strikingly, the last head, the climax of man's day, the "superman" of men, is called "the beast" (Rev. 13. 1-4). This is the revealed goal of "devolution"—the **reverse** of evolution,—and the following of the devil, instead of hearing and heeding the Voice of God. God foresaw and worded all accordingly.

The first suggestion of the enemy contained an attack on God, and the germ of "evolution," "Ye shall be as gods," or "as God." The **essential** difference between man and God is ignored. A development, and evolution, which is at the back of mythology is assumed. Thus the devil reveals his link with the nominally "scientific" idea. It is strictly **unscientific**, for there is no "knowledge" as to evolution: is it not "guess-work" throughout? But true "science" is "knowledge." All who accept evolution are "theorists" not "scientists" in so doing. They have never seen it, nor found its demonstration, nor proved its application, and they "know" this, if not biased. They build up an hypothesis, albeit **without** a beginning, and **without** an example: and **with** (not "without" this time) many "missing links," and (must we not add?) **with** many "fakes," euphemistically called "restorations" from odd bones? There is nothing more tangible as real "evidence." It is to cast dust in the eyes to identify (a) the discoveries of science (fossils, etc.) with (b) the ever-changing inferences of some who may have

discovered them. Just as a man may be a successful miner without understanding at all the **chemistry** of coal, so is it possible to be skilled in collecting specimens, and yet to be unskilled in classifying or dating them. The power to "find" is not the power to "reason." The spheres of "science" and "inference" are distinct. Evolution does not belong to the former. If "scientists" keep strictly to knowledge they must confess they cannot say a word about the evolution of species. Let them not press their "philosophy" because they have skill in **another** sphere. A "lawyer" may sift evidence better than they, and even an ordinary man may be less unbalanced than a "specialist," when attractive theories are before us. An enthusiast may be most "credulous" as to points that attract him in his own "inferences" from specimens he has discovered. Yet he may be quite wrong. We frankly acknowledge that the believer **does** accept "revelation." But we do thank God for its simplicity and harmony, alike contrasted with the strain of evolution on credulity to imagine that the **less** caused the greater, and that the unorganised produced that which is organized, without any directive will or purpose, although the general evidence tends rather to suggest that things uncontrolled go on toward confusion, and even disintegration.

"Evolution" has no room for God's sudden judgments, and it virtually denies His right to act as and when He wills. It has no room for the Lord Jesus and His substitutionary death for sinners, no room for the "new creation" in Him, no room for a tender gospel to lost sinners, and the salvation of the unfittest. It makes the "bondage of corruption," and the internecine strife of the groaning animal world a stage of improvement instead of the result of sin. Finally, it has no need for Christ to come again and restore a thorn-cursed earth, any more than for Him to bear the sins of **fallen sinners**.

It is sometimes urged that "scholarship" should be acknowledged as in "higher criticism" and evolutionary theories. Usually two things are quite confused. A scholar may be very poor at reasoning. One's ability to gather geological or other specimens has nothing to do with ability to sift evidence. The historian may be a bad lawyer, and the scientist an indifferent logician: even his specializing and consciousness of knowing more than others in one field of study, may bring him to **deceive himself** that he can use that knowledge better than others. There is no proof that the best miner would be the best chemist, for use of that which he unearths. Beyond all, none can really handle the revelation of the One God of nature and Scripture unless there is reverence for Him, and knowledge of Him. A redeemed one **may** make mistakes through trusting to himself, but this does not remove the reality, that the Holy Spirit's leading, rightly realized, is more than all else.

Three "Not's."

THREE verses come before us in the Authorised Version in which it seems probable from manuscripts that our translation contains an extra "Not." The first is Isaiah 9. 3, where the margin rightly reads "to him," or "to it," i.e., the nation. The context speaks of "joy," and of God's blessing to Israel through the Lord Jesus Who is before us in verses 2 and 6 alike. "Rejoice not" belongs to their own way (Hos. 9. 1). How blessedly He removes the "not," and brings in the joy. May this be our delight!

The second is Romans 4. 19, where we may render "He considered his own body now dead," i.e., he boldly faced the "natural" with the confidence from God which made him believe God's words, and expect the "supernatural." He did not hide his eyes, ostrich-like, from the difficulties, but "accounting," (as on another occasion), that God could deal with "death" (Heb. 11. 19) he "against (natural) hope believed in (spiritual) hope" (Rom. 4. 18). "Circumstances" are as nothing to God.

The third is Colossians 2. 18, "Intruding into these things which he hath seen" or "taking his standing upon the things which he hath seen" (R.V. marg.)—the visions of a visionary, with the mysticism of the flesh, and its "puffing up." What a contrast is the holy faith unveiled in Colossians 3. 1, 2, with its true humility and delight.

Praising God for our translation in common use, we mention these three omitted "not's," feeling there is a helpfulness, in bringing them together, that we may enjoy the threefold blessing, in experience, which their **absence** suggests, namely, God's increase of our joy a simple faith in Him and His words against appearances, and a deliverance from all self-religion and pride with a holy humility in realization of our exalted Lord and our union with Himself.

Children.

HOW wondrous is God's gift of life to train for Himself. Parents ought to be godly, indeed. The little one begins with nothing, and yet learns not by books or usual methods of study, but by what we are and by the atmosphere and general conditions of the home. How precious is a home belonging to the Lord.

Descriptions in the Psalms seem peculiarly refreshing, and stimulating to believing parents, "Children are a heritage of the Lord" (Ps. 127. 3). Does this mean from Him? The context suggests this. But we must emphasize the word "heritage." They are beyond all "material" inheritances: they are more precious than all goods. But may we not also say that they are a heritage **still belonging to Him**? Parents hold them in trust for Him, as Hannah beautifully expressed it. The queen asked Moses' mother to take and nurse him **for her**. She little realized

the far closer relationship already existing. But God does give children that they may be tended and trained for Him.

Another Psalm beautifully speaks of "plants" and "corner stones polished" (144. 12). Thus we have the thought of life, growth, and fruit, and also the beautiful harmonizing of a "corner stone" (how different from "a family quarrel"), and the true adornment in the home, not with earthly grandeur or worldliness, but like the ornament of a meek and quiet spirit, in the sight of God of great price.

We return to Psalm 127 and find sharpened arrows (verse 4) in spiritual warfare and witness. The descriptions of an elder in Timothy and Titus show us what power there is when children have been trained in "the nurture and admonition of the Lord." O that such homes may be multiplied and that there may be a witness for the Lord, that all may see the believer's first responsibilities are not forgotten but filled to God's glory.

1 CORINTHIANS 15. 57, 58.

Defeat or vict'ry? Which shall ours be?

The work burnt up, or kept eternally?

A "weight of glory" at His feet to lay
Is richest blessing in that coming day.

Defeat, if we are led by self to choose
Success on earth, where what we gain we lose:
Strange paradox: to lose is still to gain,
And labour "in the Lord" is ne'er in vain.

What is our object? What is in our heart?

Who is our Centre? Have we Mary's part?

Do we determine but His plans to fill,
As Him we hear, in union with His will?

O let it be that saints real vict'ry know,
As on the path of love, and praise, they go:
Likeness to Christ alone is heaven's "success,"
Obedient love shall His "Well done" possess.

The faith of Christ is not "a religion": it is far, far deeper than that which this word usually means. "Religion" does not give life: it is a check on what is in man. But the gospel is a living power, it is the manifestation of His grace, and there is the provision of righteousness that satisfies every claim of God, and a mighty work within the one who is saved which will abide for ever.

"Draw me: we will run after Thee" (Song 1. 4). The drawn one is not dragged, but responds with love, and runs. Yea, others are blessed, and "me" is changed to "we" (cf. Song 6. 1). The attractive power of enthusiasm for the Lord is very real. After Thee, not after a religion, a system, a theory.

Temptation.

It is important to realize the twofold meaning of the word. Genesis 22.1 refers to testing, James 1. 13, 14 to being drawn aside sinfully. Let us remember the sin is not in the outward tempting, but in our inward yielding. It is not sin to "hear" evil, but to "listen," not to "see" unexpectedly, but to "look." The response is the all-important matter. Do we hate sin? All compromise, all parleying, all dallying is sin. Blessed is the man that endureth temptation: for when he is tried, proved and approved, he shall receive the crown of life which the Lord hath promised to them that love Him" (Jas. 1. 12). Christ "suffered" when tempted: He never yielded one inch. To say "No" (cf. "denieth himself") is spiritual: to hesitate is natural. Observe how the verse just quoted implies the power of love in fighting against temptation. A sense of duty and a knowledge of facts will not suffice. How much do we love the Lord? Therein is true power against sin. "Ye that love the Lord, hate evil" (Ps. 97. 10).

Though we cannot be away from the sphere of temptation in a sinful world, we can avoid running or walking into centres of its operation. The physical, and mental, and spiritual parts of our life are linked. Our reading, our conversation, will all affect our attitude to temptation: let us be careful as to everything. If we were to climb the rigging of a ship and look down, some of us could not physically hold back from dizziness and falling: therefore we should wisely never put ourselves in such a position. So is it as to temptation. If I choose circumstances and companionship which conduce to temptation, I may say "I cannot stand." But why choose the place of danger? Many a man has felt he could not hold back from smoking, though wishing to do so. The attempt to hold back is made too late. The resistance, by grace, must begin earlier: The pipe must be destroyed: the refusal to buy must be definite. This earlier victory is emphasized in Matthew 26. 41, "Watch and pray, lest ye enter into temptation." The lack of watching led to the lack of praying, and that led to following afar off, and, in its turn, to unthinkable denial of the much loved Lord. Peter had been so definite that he would not fail. The failure did not begin in the high priest's house, but in self-confidence and unwatchfulness, in lack of dependence and prayerfulness. How much this means to us to-day. A disease is often in incubation before it is manifested. This is true of spiritual diseases. Often we do not know where our failures begin.

The Holy Spirit indwells to make Christ precious to our hearts and that we may have grace and power. No circumstances are unknown to God: no power of man, or of Satan, is too great for Him. Let us realize that if yielding means loss of character, victory means strengthening of character, and this is God's gracious encouragement to us, in the Holy Spirit. May it be our joy!

"Gifts," and Spheres of Service.

"He gave some, apostles; and some, prophets (cf. Eph. 2. 20); and some, evangelists; and some, pastors and teachers; for the perfecting of the saints unto the work of ministry, unto the edifying of the body of Christ" (Eph. 4. 11, 12). The gifts of our risen Lord are thus connected with the whole Church, they are not local. "God hath set some in the Church, first apostles," etc. (1 Cor. 12. 28: All the chapter emphasizes this).

The thought of an elected pastor of a church thus contains two (oft unconscious) departures from the primitive Scriptural simplicity. There is no mention of hint of election, nor of localizing a God-given "pastor." One with this gift might remain locally awhile, but he would not be on that account shepherd of the local church, but a shepherd of Christ's appointment feeding Christ's sheep there for a season (John 21. 15, 17). "Elders" and "deacons," however, were not "in the church" but "of" a (local) church. All believers belong to the whole body of Christ, though they should gather locally, and so is it with "gifts"; but a "messenger" (Rev. 1. 10), "elder," "deacon" (or deaconess, Rom. 16. 1) were only in this appointed sphere of responsibility. Where God had locally placed them,—though, if they were worthy of the privilege, they would probably find similar service if caused to move from one town to another.

In no case, as to gifts or offices of service, was there a title. Can we go back to the Lord's path in these matters? Every "return" in the enabling of the Holy Spirit will be blessed.

GIFTS To Aaron and His Sons

(Numbers 18).

"I, behold, I have taken your brethren, the Levites, from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation" (verse 6): cf. Nethinim, "Given ones," from among the spared Gentiles (Ezra 2. 43, 8. 17, 20), e.g., Gibeonites, later,—a wondrous preparation-type for the union of Jewish and Gentile believers "in Christ Jesus" (Eph. 3. 6).

"I have given your priest's office as a service of gift: and the stranger that cometh nigh shall be put to death" (verse 7).

"Behold, I also have given thee the charge of Mine heave offerings" (verse 8-13, 19). Likewise the money of redemption (verses 15, 16). Thus the Lord provided helpers, service, food, means of livelihood, all: and we have the same God of all grace to-day, and spiritual parallels in the "royal priesthood" (1 Pet. 2. 9). Why should we fear or worry? Then, "thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy Part and thine Inheritance among the children of Israel" (20).

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"Blessed are all they that wait for Him." Isaiah 30. 18.

A Word of Introduction.

IT is not a vain thing to wait upon the Lord (Isaiah 40. 31) nor to wait for Him. He never raises our expectations to let them fall fruitlessly. He is "a God of truth." Why are these pages sent forth? Are they not a testimony to His faithfulness, and a call to fuller faith in Him? He and His words cannot be separated. We remember the declaration of the Lord Jesus, "If a man love Me, he will keep My word." This is not always so when we deal with faulty fellow creatures, but it must be so when we speak of One Who is faultless. The object of the believing life is to glorify Him. The aim of this periodical must be to PLEASE HIM. The writing, printing and distributing are worse than worthless unless we have a message from HIMSELF, and a humble desire to draw others to HIMSELF. A great "religionist" may know nothing of spirituality. In like manner, organization in religious work and acting are no proof of relation to Christ and likeness to Him. What we seek is not orthodoxy nor unity as a goal, but living harmony with our Lord Jesus. May readers have this in view also, that we may together be humbled to seek oneness of heart and mind in His presence.

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Types are Prophecies.

HEBREWS 9. 8 is definite, "the Holy Ghost this signifying that the way into the holiest of all was not yet made manifest." Thus even the appointed negatives had their precious foreshadowings of the glorious finished work of Christ. "Figure" in verse 9 is the very word "parable," and "with a view to the present time" would be a more fitting translation than of "the time then present." So we have the Divine description, "a shadow of good things to come" (Heb. 10. 1 with 8. 5, and Col. 2. 17). God had His own purpose in every

type. In accord with this, we remember how Abel "speaks" by the sacrifice he brought (Heb. 11. 4), and how the ark and baptism are **corresponding** types, telling of the death and resurrection of our Lord Jesus (1 Pet. 3. 21). The Holy Spirit's language in 1 Corinthians 15. 4 may illustrate, "He hath been raised again the **third day according to the Scriptures.**" The sheaf of corn (see John 12. 24) exalted on the day **after** the Sabbath in Leviticus 23. 11 was on the very day of Christ's resurrection and prophesied it. Strikingly even the sad failure of Jonah was overruled to give a striking type which is marked out as a prophecy, both as to the third day and also as to the message of the gospel on resurrection ground to the Gentiles of whom the men of Nineveh were an example (Matt. 12. 39-41). So wonderful is God's hand in history, and His typical teaching in Scripture alike exalting the Lord Jesus and the one way of salvation in Him. Truly Moses wrote of Him, and we have "in all the Scriptures the things concerning Himself."

A Little Logic.

If a little knowledge is dangerous, so is a little "logic." Often is it based on **incomplete** knowledge. I may rightly say, "all sin is sin, all error is dangerous and deadly," and proceed to ostracize a believer who differs from me on prophetic interpretation. The next step to "accentuated difference" is to make him responsible for inferences he has never drawn, and thereby to declare (for instance) he "logically," from my standpoint, **either** embraces "ultra-dispensationalism" or "denies the heavenly and distinctive calling of the church,"—according as "my" interpretation may incline. Through "inferences" we have many of the sad "divisions" among earnest children of God, i.e., by inferences and imputed motives. If we could bury this mode of dealing, with confession of sin, there would be spiritual blessing at once. Undoubtedly there is also need for godly prayer and care as soon as one's eyes are thus opened, lest there follow a yielding to Satan's **immediately changed** temptation, namely, a swing of the pendulum toward a measure of "broadening." God's grace ready, is to preserve His humble children from **both** extremes. Baptism, for instance, comes before us. At the beginning, those that gladly received the word were baptized. Such were recognized as saved. Their sins were forgiven, and they were welcomed in one family. Shall I "logically" say that all unbaptized ones now are without any proof of salvation? or shall I, with a pendulum swing, say that many such are as much saved as others, and, **therefore, as entitled to all the arrangements of an assembly of God** without baptism? **Neither!** Let us not forget God's dealings with Israel. Joshua 5. 7-9 is solemnizing, but "I" might have thought, in the light of Genesis 17. 14 that such would have been cut off. No! God sovereignly brought them through the Jor-

dan, but they could not partake of the passover till circumcised. So "the Lord knoweth them that are His" to-day (2 Tim. 2. 19), but an **assembly** act still belongs to loving obedience.

The Fall.

SCRIPTURE reveals the sin of "the first man," and definitely uses the word "fall" (Rom. 5. 16-18). Before **men** today the sin may seem small, but the principle—the root—the underlying attitude—is viewed by God from His own holy standpoint. There was the deliberate setting aside of His word, of His authority, and thus of Himself. The results have been incalculable. "By one man sin entered into the world, and death by sin" (Rom. 5. 12), and the consequences, reaching beyond the **human** race, are marked out "The **creation** was made subject to vanity," "the whole **creation** groaneth" (Rom. 8. 20, 22). Evolutionary theories are a daring attack on this revelation of God, denying Scripture, denying sinnership, denying atonement, denying regeneration in their essential meaning though many may not realize this, nor carry to the logical conclusion. We purpose meditating on the fall as seen (a) in the vegetable creation, then (b) among animals, and, after (c) a glance at "the universal kingdom," we shall think of (d) the history of men and nations, and (e) the history of language illustrating this solemnizing subject. And, throughout, we shall have precious evidence of **God's** contrast, even grace reigning through righteousness. Yes, salvation is a reality, and, thank God, many types in nature and facts in history are designed to set forth the gospel of the grace of God.

The Fall and the Vegetable Kingdom. Here we find many thorns, growing in tropical countries to the height of a man on horseback. Why? We call to mind Genesis 3. 18, "Thorns also and thistles shall it bring forth to thee." To say that thorns are **necessary** is wrong: they are not intrinsically "natural," but have come later into nature through sin. Hence, whereas Isaiah 7. 24 says, "All the land shall become briers and thorns," and ch. 10. 17 gives a key, "It shall burn and devour his thorns and his briers in one day," in ch. 55. 13 we have the glorious millennial promise and contrast, "and instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." We praise God.

In this connexion we think of plants, as roses, with beautiful flowers and **thorns**, or of blackberries with precious fruit and **yet thorns**. Why? We remember ourselves, and the sad twofoldness often manifested in our own lives. O that we may walk more and more in the power of the Spirit! We add remarkable words which G. H. Pember has quoted from Professor Balfour, "In looking at the vegetable world in a scientific point of view, we see many evidences of the great plan upon which the all-wise Creator seems to have formed that portion of His works. At the same time there are many marks of what we may call, with reverence, incompleteness. . . . When branches are **arrested** in

growth they often appear in the form of thorns or spines, and thus thorns may be taken as an indication of an imperfection in the branch. . . . Thistles are troublesome and injurious in consequence of the pappus . . . this pappus is shown to be an abortive state of the calyx . . . an alteration in the calyx which makes the thistle a source of labour and trouble to man" ("Earth's Earliest Ages," pages 153, 154). Do not our humbled hearts realize what sin has brought in our own lives, and the thwarting and distorting when growth is arrested? Here is the reverse of evolution in nature, and God's witness as to the effects of the fall, that He may lead us to Himself.

Moreover, there are numerous weeds, and they disturb the farmer and gardener alike. Again we see **something** has come in—to hinder. These reminders of sin are **not** themselves sin, but messages given in mercy that we may see how sin in our life **HINDERS ALL**. We would also notice the poisonous leaves and berries that abound.

Further, the earth does not yield her increase now (Ps. 67. 6), the handful of corn does not produce fruit as it yet will (Ps. 72. 16), man has weariness in the sweat of his face (Gen. 3. 19), the curse, though its effects are restricted (Gen. 8. 21), has limited everything in nature around.

May we not also see in the herb becoming a tree in Matthew 13. 31, 32 an anomaly in the light of Genesis 1. 12, which may have been permitted to give a picture of the change to "Christendom" from early conditions, though, thank God, "the church," in its spiritual and vital reality, continues before Him, as the body of Christ? In the **parallel fourth** parable of Matthew 13, concerning the leaven, we see the permitted alteration by the cellular parasitic plant of leaven, to illustrate the corruption of the fine meal of sound doctrine by a woman parallel with the woman of the **fourth church** in Revelation 2, and with the woman and three measures (an ephah) in Zechariah 5. These are not accidents, nor is it strange that in the other symbol appointed in the Lord's Supper there can be a change by a wine-yeast parasitic plant destroying grape-sugar, and producing the alcohol which with its deadly grip makes wine a mocker (Prov. 20. 1), and emphasizes the gracious warnings of the Holy Spirit in Leviticus 10. 9, and Proverbs 23. 31.

Hence the vegetable creation reminds us in various ways that sin has come in to mar, and the falling leaves of autumn with their significant spiritual meaning (Isa. 64. 6), lead us to ponder the teaching of winter, with its death and darkness, and to rejoice in the contrast of the tree of life, yielding its fruit **every** month (Rev. 22. 2).

And the ordinary course of nature provides us with instruction as to the results of the fall, without primarily introducing the unusual events, as failure of harvest with famine, or the evidences of upheaval and cataclysm in past or present history. Nature is not what it was, nor what it shall be, and the cause of this is sin, and the fall was the beginning of man's sin.

"The Church that is in their House."

THESE simple words are inspired: written for us (Rom. 16. 5). Can we learn our Lord's will more fully from them? I believe we can. Shall we prayerfully and expectantly seek Divine guidance?

Does the expression come elsewhere? Yes, in 1 Corinthians 16. 19, Colossians 4. 15, Philemon 2.

Is the word "in" the usual translation? By no means. "According to" would be clearer, as Matthew 2. 16, 9. 29, 16. 27. etc. Are the words "in the house" **ever** used of a church? Apparently not, though quite normal with other meanings (e.g., Luke 19. 5, Acts 7. 20, 10. 30, 1 Cor. 11. 34, 14. 35, Heb. 3. 2).

Is the preposition "according to" elsewhere with "house"? Yes, in Acts 2. 4, 5. 42; and 8. 3, 20. 20 have the plural "houses." How might we suitably render? "Breaking bread according to house" (2. 46, i.e., as distinguished from the meeting of all in the temple); "In the temple and according to (or per) house" (5. 42, a similar distinction); "According to the houses" (8. 3); "Publicly and according to houses" (20. 20). In each case there seems a reference to gatherings, and the word "according to" is not found with "house" in **any other** passages, or with **any other** meaning. Is not this deeply important? God has a purpose in this specializing.

May we not, therefore, say that the paraphrases "from house to house" or "at home" (Acts 2. 46, marg.) are not "translations"? and further suggest that "Per house," with the plural in Acts 20. 20, would indicate various meeting places of believers in **one city**?

But do we ever read of more than one church in a city? Never. The idea of "churches" is a theory, resulting from sad "division." Nor does the Holy Spirit speak of the church of a land, or with **any** sectarian name. **Either** (a) the **whole** church of all saints, or (b) a **local** "city" miniature and expression of this! These two thoughts are (or should be) **related**. All in (a) should be in (b), when found in one locality. O that this may yet be so! Is anything too hard for the Lord? Let us pray more. God can unite where the enemy has divided. Do we desire this, or not?

Would not the gathering to break bread "according to a house" in Acts 2 imply:

(a) A helpful parallel with the passover?

(b) A number of fully united gatherings in one city?

(c) Only one local "church," as to ministry and discipline?

Have we this to-day? Should we not be concerned, and grieve over anything of human substitution? O to be **led** by the Holy Spirit!

Have we indications which cities had more than one "house" where saints gathered, like Jerusalem? Would not the plural in Acts 20. 20 imply Ephesus? Possibly Antioch also, in view of

"according to (or "along," not "in") the church," though the special reminder there may be that prophets and teachers were in the complete church (1 Cor. 12. 28), and not permanently localized, like elders of a church.* Does not Romans 16. 5, with verses 14 and 15 suggest Rome? As to others we cannot say. I had thought Romans 16. 23 refers to all saints in **one** meeting at Corinth, but this meaning of "host" has no parallel. Applied to Paul ("my host") it has no such suggestion (cf. "his mother, and mine," 13). At first 1 Corinthians 14. 34 seems to imply churchES at Corinth, but "your" is not in oldest MSS.: thus the message concerns "churches" generally (not "your"). Can we find the plural as to "the church according to the house" of this, or that, believer? No, a "portion" according to each meeting place (cf. Eng. expression, "Gospel according to John"). Correspondingly do we find "elders" (or similar local service) "of" a church according to a house. Were not such brethren fulfilling these responsibilities as elders of the one **whole** church in the city? Each gathering place was not viewed as detached. This is **deeply important**, harmonizing with Acts 14. 23 ("per church") and Titus 1. 5 ("per city"). The arrangement "according to a house" was not to please human wishes, nor to encourage cliques but to meet needs, without erecting special buildings. We dare not suggest differences, there is no hint of this. The local church was one: brethren who ministered and guided acted together (Acts 11. 30, 14. 27, 20. 28, Phil. 1. 1). The thought (a) of different denominations, or (b) of believers feeling "at home" in one meeting, and yet avoiding another, is **never** implied. The "passover" provided a background, and the Holy Spirit graciously indicates true homeliness, and more personal care of saints, by such appointments.

Was a brother at whose house the saints assembled always an elder? The Holy Spirit is silent as to this. Nor can we infer each guiding brother was in oversight at a different house. God's silence prevents "regulations," and bondage. The singular in 1 Timothy 3. 4, 5 **may** indicate how local care was often the privilege of a resident brother; we dare not say more. Acts 18. 7 shows how simply and unostentatiously a gathering might be brought about. But the godliness of the brother is hinted by more than one case given, AND the holy harmony of the believing wife. And this is surely in accord with Divine **principles**, and an encouragement to prayer for such homes to-day. Where God does not give us fixed rules, there is the deeply important "rule" that we should seek, and expect the Holy Spirit's leading filling the present need.

The contrast between "2 and 3" on the one hand, and an "assembly" in Matthew 18. 16-20, the latter requiring sufficient fellow helpers for godly discipline might not equally apply to a "house" gathering, which would NOT act alone. Unnecessary multiplication of meeting places would not be encouraged, and a

* This may help as to the Holy Spirit's expression regarding a church, it was not "of" or "belonging to" a certain house.

goodly number would usually be present in each, but occasions might arise in a large city where there were few:—though the Lord's "increase" would be sought.

The nearest "churches" we find in the New Testament were Corinth and Cenchrea (Rom. 16. 1), six miles apart, and it has been pointed out that all assemblies mentioned were in **towns**. This does not mean a church could not be in a village, but the Lord's indication of its responsibility (1 Tim. 3. 16) would prevent hurried action where there were but few saints. The local representation of "the church," and godly acting unitedly as "a house of God" in the name of the Lord Jesus, cannot be underestimated. O that there may be the Lord's enabling for whatever is His own will, and a responsiveness to Him to-day.

SIMPLE FAITH.

We may not always understand God's "Why?"
But we can always on Himself rely:
We may not always see the end in view,
But we are sure His love will prove quite true:
We may not always comprehend His way,
But He, our Lord, is just the Same to-day:
We may not always know the path and goal,
But God our Father sees and plans the whole
Redeemed by grace, and made His very own,
How can we doubt His faithfulness made known?

Living or Waxwork?

I have heard of one going up to a waxwork figure, and asking information. Why? do you ask. "It was so lifelike"—but it was not living. And so is it in assembly ministry, so it may be in all our Christian service. There may be much truth and much helpful exposition of Scripture, and yet it may be "lifelike, not living." Have you not felt this at times? In yourself? Criticism of others is not the object of this message. There is a real peril in "lifelike preaching," or conversation which is not living. It is not remarkable that one may be, in measure, unconscious thereof, and even the testimony of godly believers as to blessing may take us off our guard. The fact that they are godly will mean that they enjoy the Scriptures quoted, the fact that they are spiritual will keep them from being on the look out to criticize and thus they may receive a blessing, and the cause may be God's use of Scripture quoted, and we may infer there is a seal on our ministry. O that we may have that which is living not only lifelike! O that there may be the "current" of God's love and truth, and the true harmony with Himself, the inflow and outflow through the work of His Holy Spirit, the fragrance of the living flower, the refreshment of that which is livingly produced as spiritual fruit. God grant we may be kept from accuracy and activity in accord with His words outwardly, but lacking the power of His Spirit inwardly.

Faith.

God ever looks for the exercise of faith. And what is living faith? It is, (as the Hebrew word shows), an "Amen" of the whole being to God. Faith believes His promises against appearances and His commands against natural inclinations. Well can we understand that the elders obtained His "good report" by faith, and it was by faith they obeyed, and endured, and conquered. Faith "worketh by love" (Gal. 5. 6): it cannot be idle, it cannot be unloving. Faith sees afar off (Heb. 11. 13), faith is joined with an unstaggering hope (Rom. 4. 18), nor are we surprised that "joy and peace" are in believing (Rom. 15. 13). When the once blind man knew and believed, he worshipped (John 9. 38). So it must ever be. We realize the Lord Jesus emphasized "so great faith" with commendation, and re-proved, again and again, tenderly yet firmly, when there was "little faith." Lack of faith brings fear: it questions God, it doubts one of His attributes, if not more. We need implicit and unreserved confidence in Himself. Lack of confidence spoils everything among men: but how often men prove unworthy of confidence. It is quite otherwise with God. We cannot trust Him too much. Faith is the only true response to One Who is absolutely faith. It is not a mere assent of the mind, or an utterance of the lips: it is, as we have seen, the expression of the whole life. Faith rests and rejoices, acts and appropriates. The heart believes as well as the mind. The body responds and shows faith's full confidence in GOD.

TRUTH (John 14-17).

"Jesus saith unto him, I am the Way, and the Truth, and the Life" (14. 6).

"The Spirit of the Truth" (14. 17, 15. 26, 16. 13).

"The True Vine" (15. 1).

"I tell you the Truth" (16. 7).

"He will guide you into all the Truth" (16. 13).

"The Only True God" (17. 3).

"Sanctify them in Thy Truth. Thy Word is Truth" (17. 17).

"That they might be sanctified in Truth" (17. 19).

How precious is the Truth personally, and how thankful should we be who have come unto the Father in Him!

Faith does not depend on circumstances, but on God. They may look bright and yet disappoint: they may look impossible, and yet God may overrule. Do not be tossed to and fro with fear. Believe God: the darkness and the light are both alike to Him.

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