

Words of Help

from the Scripture of Truth

Vol. XLVIII

JANUARY 1960

No. 1

CONTENTS

First Principles of Church Life: VII. Prayer	...	...	1
The Christian Warfare	...	...	3
"After all this"	...	...	7
A Hero of God	...	...	10

London: C. A. HAMMOND, 11 Little Britain, E.C.1

Tunbridge Wells: BIBLE AND TRACT DEPOT, 84, Upper Grosvenor Road,

New Jersey: H. W. BRAUNER Franklin Park.

Canada: OTTO, MULIER, 7, Glen Castle Street, Toronto.

Australia: B. LICKLEY, 58, Sunnyside, Crescent, Castlecraig, Sydney N.S.W.

PRICE THREEPENCE

May be ordered through most Booksellers

Communications for the Editor should be sent to E. A. PETTMAN, Chesterfield House, 4 Camden Hill, Tunbridge Wells, Kent. Business enquiries as to WORDS OF HELP or other publications mentioned, should be addressed to the Publisher, C. A. HAMMOND, 11, Little Britain, London, E.C.1.

*Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London, E.C.1.*

WORDS OF HELP

A Monthly Magazine for Believers

EDITORIAL

For 1960—to ALL our readers—we offer a word of *encouragement*:

“Be strong and of a good courage . . .

Only be thou strong and very courageous, that thou mayest observe to do according to the law, which Moses My servant commanded thee . . .

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.”

(Jehovah’s word to Joshua—Ch. i. 6-9)

Once again we are indebted to a reader in the Isle of Thanet for bringing to our notice an article written many years ago (“After all this” in the present issue) which undoubtedly has a message for the present day. We are sincerely grateful for this practical help in the ministry of WORDS OF HELP.

As was stated in an earlier Editorial, we believe it is right, in the case of “practical” ministry as distinct from “expository,” to give pride of place to articles by living writers who are face to face with the current problems of our own day. Nevertheless, we shall always be pleased to have our attention drawn to anything written in the past, however long ago, which will be of interest and help to believers at the present time. We commend this way of giving a helping hand to those who read widely, but are unable to attempt their own composition.

FIRST PRINCIPLES OF CHURCH LIFE

VII. Prayer

(“. . . and in prayers”—Acts ii. 42)

Whilst the use of the term “prayer” in Scripture is wide enough to signify the address to God of worship, praise, thanksgiving, supplication or intercession, and may embrace also that quiet communion with God and meditation upon His word in which a man will engage individually, it is suggested that the dominant thought in Acts ii. 42 is probably intercession—prayer of intercessory character by the church collectively. If it be true that comparatively few believers fail entirely in the habit of personal and private prayer, it will not be denied that there is widespread neglect by God’s people of the privilege they enjoy of corporate approach to the throne of grace for their own needs as well as those of others.

To obtain a background for what is recorded of the newly formed church, it will be helpful to see that from very early days God has had those on earth who have been intercessors with Him. There may be no ground for suggesting that if there had been intercession before the flood, God’s judgment might have been averted. Enoch indeed walked with God, and Noah was warned of what was coming, but there is no mention of intercession by either of them. On the other hand, it is not long *afterwards* in the scripture record that intercession is mentioned—that of Abraham on behalf of a wicked city. Was it not a wonderful thing that Abraham should persevere in prayer with increasing boldness until God promised He would not destroy Sodom if He should find ten righteous souls therein? Alas! that ten were not to be found! Notice, too, how the last verse of the chapter in which this is recorded (Gen. xviii.) speaks of the Lord communing with Abraham rather than of Abraham communing with the Lord! Did the Lord not find His own satisfaction in this evidence and expression of His “friend’s” faith?

Again in Exodus xvii. we read of the memorable intercession of Moses on the top of the hill, with Aaron and Hur to support him, which brought victory to Joshua and the people of Israel

in their conflict with Amalek in the valley of Rephidim. The story is so eloquent as to the effectiveness of intercession with God that it is expressly recorded in verses 11 and 12 that even a temporary cessation of intercessory activity was sufficient to give Israel's enemies the advantage, despite the fact that the interruption was attributable to weakness and infirmity and not to forgetfulness or sin. Has this incident no voice for the people of God in every age, including our own? How far God's restraining power is manifest in these days as the result of the intercessions of His people we may not be able to measure, but the thought of the hymn-writer is a comforting one—

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

Later on Moses again interceded with God so effectively (Exodus xxxii. 11-14) that we are distinctly told "the Lord repented of the evil which He thought to do unto His people."

Many years later we read of Samuel, to whom the people appealed when in dire distress "Cease not to cry unto the Lord our God for us, that He will save us out of the hands of the Philistines" (I Sam. vii. 8). *They* seem to have had little doubt as to the practical value of intercession! Samuel himself, too, acknowledged his intercessory obligation a little later still when, after exhorting the people not to turn aside from following the Lord he declared "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. xii. 23).

When Solomon's temple was completed it was stipulated that it should be the place not only for offering to God thanksgiving and worship, but also a place of prayer and intercession. Listen to an extract from Solomon's marvellous prayer at the dedication (I Kings viii. 46-50):—

"If they sin against Thee (for there is no man that sinneth not) and Thou be angry with them, and deliver them to the enemy . . . yet if they shall bethink themselves . . . and repent, and make supplication to Thee . . . saying, We have sinned . . . and so return to Thee with all their heart . . . then hear Thou their prayer and their supplication in heaven Thy dwelling place, and maintain their cause, and forgive Thy people that have sinned against Thee."

Nor was the benefit to be for Israel only. Isaiah said in the name of Jehovah "for Mine house shall be called an house of prayer for all people" (Ch. lvi. 7). And the Lord Himself referred to this when, in consuming zeal for the glory of God, He cleansed the temple (see Mark xi. 15-17).

This latter incident shows how completely Israel failed to fill the place God had purposed for them. Was there therefore no one on earth to intercede for men? Not while the Lord Jesus was here. He interceded for His enemies (Luke xxiii. 34), for an individual disciple who was weak (Ch. xxii. 32) and for all His own down the centuries (John xvii. 9, 20). What effective and far-reaching intercession by a perfect Intercessor!

But the time came when the Lord Jesus returned to heaven. Who was to carry on the work of intercession on earth? We submit that it was the church, by the power of the Holy Ghost, and that this is the primary significance of the remark in Acts ii. 42 that "they continued stedfastly . . . in prayers."

The practical working out of this will be the subject of the article next month (D.V.).

E. A. PETTMAN.

THE CHRISTIAN WARFARE

(Notes of an address at Potters Bar, 10/10/59)

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. vi. 10, 11).

"The weapons of our warfare are not carnal, but mighty through God" (2 Cor. x. 4).

There has never been a time since the failure of man when those who stood for the things of God were exempt from warfare. The nature of their calling, their allegiance to God, made them aware of a force contrary to the Divine purpose. This force—sinister, powerful, persistent—moved against them, and neither material weapons nor fleshly energy were of any avail against it.

Unlike the warriors of the world, the Christian cannot boast of strength in himself. Writing to the Corinthian assembly, Paul tells them of the personal assurance he had

received from the Lord "My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Cor. xii. 9). So that it is with joy he writes "When I am weak, then am I strong" (ver. 10).

We have read, in Judges vi., of a man reaping furtively from behind the screen of a winepress. He is seeking to save his slender harvest from the Midianite marauders who were the scourge of Israel at that time. It is clear that he is thinking of the sad plight of the people of God and is oppressed with a sense of his personal weakness. So the Spirit of God shows us a scene of sorrow into which divine compassion may enter. An heavenly Presence sat under an oak in Ophrah (ver. 11). If we read the word carefully we shall discern one of the telling contrasts of the divine record. Here is a man whose demeanour belies his name. One does not expect weakness in a "Mighty Warrior"—for that is the meaning of Gideon's name. Then, too, Ophrah was no great seat of power—the name signifies a village or hamlet. "The Lord is with thee, thou mighty man of valour." The Voice reminds him of his true calling. We have the echo of that Voice in Ephesians vi. 10, "Finally, my brethren, be strong in the Lord, and in the power of His might." There follows that patient reassurance of which God only is the author, until Gideon is brought into conformity with his name, and even those with him. "Out of weakness were made strong, waxed valiant in fight" (Heb. xi. 34).

In the Christian warfare it is the sincere acknowledgment of our weakness that attracts the divine power we need. This need of strength—and the truth that strength is available—emphasize the warning of the power of the foe. "For we wrestle not against flesh and blood." This power should not be underestimated. The materialist of the world is not aware of it, and the superstitious is in bondage to a power of his own imagining. But the Christian is left in no doubt as to this spiritual adversary—the enemy is revealed to him, his character and power. The believer is thus regarded as a warrior, not as a weakling. At Antioch they were called Christ-ones (belonging to Christ) for the first time, and it is as those who

belong to Him that they are exhorted to stand, as in one body, spiritually armed against the wiles of the devil.

To those who own this allegiance, the words of verse 13 come as a command. "Wherefore take unto you the whole armour of God." Here is all-sufficient protection; the complete suite of armour is indicated—the panoply. Moreover the reason for doing so is elaborated "That ye may be able to stand in the evil day, and having done all, to stand." "The evil day" is the occasion characterised by an attempt on the part of the adversary to overthrow the believer. It may be as to his behaviour—his private life or his public activities. It may be as to his faith. The onslaught may be sudden—unexpected, or it may be an insidious attack. We have a wily foe, subtle and treacherous. How we should pray for one another in view of the reality of the danger of the day of attack—"The evil day"!

We are not, however, always under attack; but no day should find us without the panoply. The state of war continues, and, while we are here, we must be in a state of readiness—"Having done all, to stand."

The reality of this warfare cannot be overstressed. Paul used the language of the day to make clear his warnings and to emphasize his message. To him it was a contest indeed—a trial of strength—a race to be run. The Corinthians knew what he meant when he wrote "So fight I, not as one that beateth the air" (I Cor. ix. 26). The word "pukteuo" really means to box. The science and ability of a skilled boxer is meant, as contrasted with the misdirected attempts of one who only "beats the air."

The believer, standing completely furnished for the warfare by the whole panoply of God, protected and strong in the Lord, portrays that divine provision for us all which, did we but use it, would enable us both to "stand" and to "withstand"—to resist the foe and to be found watching and alert at our post. The girdle of truth, the breastplate of righteousness, proclaim the character of a victorious resistance to opposing

evil, and feet shod with the preparation of the gospel of peace have one activity, and move at the word of Him of whom Isaiah wrote "How beautiful upon the mountains are the feet of Him that bringeth . . . good tidings of good, that publisheth salvation" (Isa. lii. 7).

"Above all, taking the shield of faith" (ver. 16). It is striking that the word used for this shield is not found elsewhere in the New Testament. It signifies a large shield (Thureos). In past times it was a warrior's disgrace to lose his shield, and mothers in Sparta would tell their sons to carry home their shields or they would rather see them carried home upon one, a corpse. No earthly shield can take the place of the great shield of FAITH. The fiery darts of the wicked are not repelled by pious expressions or by the ritual of legal conformity with accepted dogmas. The animosity of evil is toward the believer personally, just as surely as the javelin was in the hands of Saul (I Sam. xviii. 10). Only the shield of FAITH can quench this destructive hatred, yet it is available even to the weakest of us, and it is "precious" (2 Peter i. 1) and "most holy" (Jude 20).

Much has been written of the Helmet of Salvation and of the Sword of the Spirit which is the word of God (verse 17). How complete is Paul's presentation of the whole armour of God! That in which man has trusted for the preservation of his earthly life, and which has so often failed him, is shown to the believer as a symbol of spiritual reality incomparably sure against a foe mightier than any of the sons of men. Battered helmets and broken swords are strewn across the battlefields of the world—sad evidence of the vulnerable armour of the warriors who trusted in them and died. But let the simplest Christian take the Helmet-protection of Salvation *livingly* and use the Sword of the Spirit which is the word of God *experimentally* (for the whole panoply of God is his ward), and he shall exult in victories and conquests that will cause his supplications to be mingled with worship and thanksgiving.

EDWARD T. WOOD.

“AFTER ALL THIS”

2 Chron. xxxv. 20

These words mark an epoch in the inspired record of the life of Josiah, king of Judah. They indicate the close of a career of brilliant usefulness, and the commencement of a course of self-will leading to defeat, disaster and death. To the saints of God the whole story is full of solemn warning, and furnishes food for reflection. “Whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the scriptures might have hope” (Rom. xv. 4). “All these things happened unto them for examples; and they are written for our admonition . . . wherefore let him that thinketh he standeth take heed lest he fall” (I Cor. x. 11, 12).

Like a sign-post on the highway of Josiah’s life-story there stand these three ominous words “After all this.” They point backward to many distinctly marked evidences of early piety with all their wealth of promise. Josiah began well, for at the age of fifteen he began to seek after the God of David his father, and when only nineteen years old was so zealous for the honour of Jehovah, that he commences a national revival by purging Judah of the high places, images and idolatrous emblems which by their defiling presence dishonoured the true God, and disfigured the place He had chosen.

Josiah’s zeal increases as the years pass, and produces four most important results. The temple is cleansed; there is a re-discovery of forgotten truth and prophecy; a voluntary, personal self-dedication takes place; and the greatest passover kept in Israel from the days of Samuel the prophet is solemnly celebrated. Truly a marvellous record for a young man to achieve; and, more happy still, is the gracious moral effect upon his own heart; Josiah’s humility and tenderheartedness receiving special mention by God. Add to this his splendid character given in 2 Kings xxiii. 25, and we have afforded us a pen portrait, up to a given period of his life, of a pious, zealous, humble-minded, tenderhearted servant of God. Then, like the note of a tocsin, sound these three terse words of

ominous import, "After all this," with an abrupt introduction to a collapse, pathetic indeed, and full of tremendous warning for saints today.

There are many striking points of resemblance between the circumstances of Josiah's time and those of our own.

Christendom, like Israel when Josiah ascended the throne, had slipped away from the simple, sufficient rule of the word of God as the true believer's rule of life and directory of worship; and, by additions, and accretions which had gathered around the revealed will of the Lord, had created a situation fairly corresponding to images, high places, and groves, namely, worship and service fashioned after human devices, imaginations, and long-grown religious customs.

Then nearly a century ago (This article was written in 1912 —*Ed.*), by the re-discovery of long forgotten truth, many were humbled by the church's failure and became tenderhearted; zeal and piety revived to a surprising degree; and once again the Lord's death was shown week by week in the breaking of bread after the simple primitive and apostolic manner recorded in Acts xx., the whole church of God being contemplated in its observance. Upon the ground of the one body of Christ, saints gathered to the name of the Lord Jesus, rejoiced to keep the feast knowing that Christ our Passover was sacrificed for us.

It was the re-discovery of the will of the Lord in His word which constituted the sole sufficient authority for so acting in independence of any mere churchly sanction or human rules. Freshness, joy and holy enthusiasm reigned, but "after all this" came the long years of quiet simple testimony; and these are the days of real testing.

It is interesting and instructive to note that between the glowing account of Josiah's great passover—the high water mark, so to say, of his reign, and the record of his decline, there occurs one of those silences of scripture which speak so loudly to the thoughtful reader. Thirteen years elapse without any mention made of their passing. They speak of the long

quiet years when principles are being tested. No great work of idol-breaking done; no stirring of emotion by great spiritual crises such as the wonderful passover and the service of voluntary self-dedication; but a tranquil period, a testing time, the long and eventful years of maintenance, of holding fast to known truth and position.

Individually the condition of many a young believer morally resembles that of king Josiah. The first flush of youthful piety is very gracious; the earnest, zealous willingness to serve the Lord is very delightful to behold; the ardent devotion to His blessed Person is very beautiful; the holy emotions of sacred seasons at His table are peculiarly sweet; but after all this—what? Shall we adopt the easy path of least resistance, and by dalliance with the world, the flesh and Satan prepare for deterioration, or, as we read the inspired history of Josiah's life, hearken to the striking note of warning and alarm sounded in those words—"after all this"?

For these words appear to signify that the years of quietness had in his case bred deterioration, the parent of declension and self-will. "After all this" we hear of Josiah's meddling with God, and of his being sorely wounded in affairs which neither concerned his person nor his position. What an ending for one who had such a splendid record of piety and service behind him! Yet, as we ponder, we are afresh reminded that "the best of men are but men at the best," apart from the grace of God.

His motives were probably good. He may have thought that his knowledge and position warranted interference on his part; but the inspired history records three facts which, may we not say, are of singular significance for saints and servants of the Lord today. First, it is quite evident that he acted independently; then that he refused advice, not hearkening to the word of God; and, lastly, he disguised himself, acting unlike himself, appearing other than he really was.

"After all this!" Warned, wilful and wounded, Josiah is now cut off from all further usefulness in his prime at the early

age of thirty-nine years! The more noteworthy is this, in that length of days was a mark of divine favour to a godly Israelite. How entirely unlike the true Servant of Jehovah, who—we say it with reverence—not only began well, but eaten up by the zeal of God's house, continued in holy dependence, confidence and communion throughout His life here, and in those last hours upon the cross gaining more glory to God than ever man and Satan combined had robbed Him of. Blessed be His holy name for ever!

The believer who acts independently of the will of the Lord, meddles with God; leaves the position of true usefulness (albeit perhaps with the notion that he is well employed); and of necessity, like king Josiah, disguises himself. "Wherefore let him that thinketh he standeth take heed lest he fall."

Nothing can ever dispense with the need of constant dependence upon God, the continual looking to Him for direction, and the reverent, habitual searching of the word. However splendid a record one may have for piety, zeal, devotion, humblemindedness and tenderheartedness, nothing will keep the heart fresh and true to the Lord, like the threefold mark of the Lord Jesus when here as man, namely, absolute dependence upon the living God, unwavering confidence in Him, and unbroken communion with the Father.

Only by this, practically known, shall our conduct, character and conversation be such as becometh saints in these days when the marked tendency is to surrender much that was once prized. "Little children, keep yourselves from idols."

W. G. TURNER. (*Late Editor of Words of Help*)

(Reprinted from "The Bible Treasury"—March, 1912)

A HERO OF GOD

Every nation has its heroes and its hero-worship. In time of war men become heroes by reason of their valour, their daring, their ingenuity, or other quality in which they excel.

God too has His heroes—men of faith. Hebrews xi. is the divine picture gallery of these. They were not the “mighty men which were of old, men of renown” mentioned in Genesis vi. 4. Many of God’s heroes were unknown to the world of their day, and would have had no value in the eyes of men anyhow. Unknown, they were yet well known to the Lord, who judged them to be worthy of mention in His book, and of a place in the ranks of His heroes. They achieved their distinction by their faith.

When the apostle is referring to the people of God in former days, and the persons whom he wished to use as exemplars of faith, he mentions a number of names in verse 32: “And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms . . . out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.”

Were these able and talented personalities, learned, commanding men, who inspired respect by their outward bearing? Or were they very ordinary men, with nothing very much of which to boast? Let us look at one of them.

The first, Gideon, is likened to “a cake of barley bread” (Judges vii. 13). Barley cakes are the bread of the poor; they crack easily. Yet the Lord effected a glorious deliverance for Israel by the hand of the man thus described!

Seven times in the book of Judges we read that the people of Israel did evil in the sight of the Lord. In Gideon’s day the Lord had given them into the hands of the Midianites to chasten them, for He has His instruments to exercise discipline, as well as those to break the rod of His chastisement when the time comes. This is a reassuring thought for God’s people today. They are in His mighty hand, and nothing can happen without His will and permission. This may be seen in the book of Job: Satan cannot go further than God permits.

Midian’s ascendancy over Israel illustrates the power of the world against the people of God. If they do not maintain their separation from the world, they will come under its

power. When the church received Constantine the Great within her fellowship, she soon fell beneath the world's influence.

During the seven years Israel were dominated by the Midianites, the people became greatly impoverished. Their oppressors were so aggressive that they had to seek refuge in the caves and strongholds of the mountains. There was left "no sustenance for Israel, neither sheep, nor ox, nor ass." When the world prevails over the people of God, they lose their spiritual food and their spiritual treasures; they suffer deep spiritual poverty.

When Israel was sorely humbled and impoverished, they remembered Jehovah. Baal had been unable to give them assistance. So they called upon the Lord, and the Lord sent them a prophet with a message for His oppressed and disheartened people. What grace! "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psalm ciii. 13).

After the conscience of the people had been placed in the light of God, He began His work of deliverance. He reminded them, "I brought you up from Egypt, and brought you forth out of the house of bondage." He had given them their land also, and had warned them not to serve the idols of the nations. But they had not hearkened to God's voice. Despite the fact that they had been liberated, brought out, and given an inheritance, they had turned their back upon Jehovah.

It is a sorrowful thing to have to admit that today we easily forget the rich blessings that God has given to us in Christ. Are we always obedient to His voice? Do we put on "the whole armour of God" to protect ourselves from the open attacks and subtle wiles of the devil?

After the message of the man of God, the angel of the Lord appears to Gideon. He was threshing wheat by the winepress. The angel of the Lord salutes him: "The Lord is with thee, thou mighty man of valour." What a contrast! On the one hand an Israelite who is afraid of the Midianites; on the other,

the angel of the Lord giving him the assurance that Jehovah, the God of Israel, was uniting Himself with this feeble, scared man, and investing him with the title "mighty man of valour"! It was a union, full of grace, of human feebleness and divine power.

The word to Gideon was "The Lord is with thee." It was something very personal: with *thee*, Gideon. From that moment Gideon was a brave hero, for the angel of the Lord says "The Lord is with thee, thou mighty man of valour." Gideon feels deeply the miserable situation of the people, and answers: "Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all His miracles which our fathers told us of, saying Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites." He believed everything that God had done formerly on behalf of Israel, and united himself with the oppressed people. That is the disposition which becomes us all in a time of slackening spiritual life: the fault lies with us *all*.

The church, which should be a witness on earth to a rejected Christ, is bereaved of her power because she has taken her place in the world, and abandoned her proper place of separation. This needs to be confessed by all.

Then the Lord turned Himself to Gideon and said: "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" Gideon was feeble in himself, but the Lord did not need *Gideon's* strength: the Lord would be his strength. For the believer this is a glorious truth that "when I am weak, then am I strong." To a natural man this is a paradox. How can a man be feeble, yet at the same time be strong in that feebleness? Yet all who believe, and especially those in the service of the Lord, have to recognise that spiritual power goes along with human feebleness. How often we overlook this! May the Lord give to all who seek to do something for Him that grace of His which is sufficient, and manifest His strength in their weakness.

J. MOL, SNR.,
Baarn, Holland

CALENDARS FOR 1960

GLEANINGS OF GLADNESS

with daily tear-off block, Scripture text and verse of hymn. Artistic back. 3/11.

MESSAGES OF PEACE

with the same block as above, but with larger design. 4/3.

Postage for both: On single Calendar, 10d.; on 2 Calendars, 1/4; on 6 Calendars, 1/9. 12 Calendars, post free (except abroad).

A LARGE RANGE OF OTHER CALENDARS

Send for Lists

GOOD TIDINGS

Gospel Hymn Book (3rd Edition Revised)

This book meets the need of a not-too-large Gospel hymn book, is alphabetically arranged, printed on good quality paper in excellent readable type. It contains 244 hymns, with index of first lines and authors. Limp cloth, 3/-; cloth boards, 4/6; postage 6d. per copy; 12 copies and over post free (except abroad).

Why not send for specimen copy—3/6?

C. A. HAMMOND - 11 LITTLE BRITAIN, E.C.1

Telephone: MONarch 4950

Words of Help

from the Scripture of Truth

Vol. XLVII

FEBRUARY 1960

No. 2

CONTENTS

First Principles of Church Life: VIII. Collective Prayer	13
Israel's Repentance and Restoration	16
Studies in Galatians (I and II)	22

London: C. A. HAMMOND, 11 Little Britain, E.C.1

Tunbridge Wells: BIBLE AND TRACT DEPOT, 84, Upper Grosvenor Road,

New Jersey: H. W. BRAUNER Franklin Park.

Canada: OTTO, MULLER, 7, Glen Castle Street, Toronto.

Australia: B. LICKLEY, 58, Sunnyside, Crescent, Castlecraig, Sydney N.S.W.

PRICE THREEPENCE

May be ordered through most Booksellers

Communications for the Editor should be sent to E. A. PETTMAN, Chesterfield House, 4 Camden Hill, Tunbridge Wells, Kent. Business enquiries as to WORDS OF HELP or other publications mentioned, should be addressed to the Publisher, C. A. HAMMOND, 11, Little Britain, London, E.C.1.

*Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London E.C.1.*

WORDS OF HELP

A Monthly Magazine for Believers

EDITORIAL

We begin this month a series of Studies in Galatians, consisting almost entirely of extracts from "Lectures on the Galatians," by W. Kelly. These have been selected and arranged by the Editor.

It is firmly believed that the truth of the Epistle to the Galatians is as much needed today as when Mr. Kelly wrote, and that the forthcoming articles will prove very helpful to those who will make the effort to understand this portion of Holy Scripture.

Mr. Kelly remarks that the evil at work in Galatia—the mingling of the law in one form or another along with the grace of Christ—is at work now universally in Christendom, though it may take a different form in one place from another. It is incumbent upon all believers therefore to fortify themselves with the truth which God has been pleased to give and preserve to be their safeguard against this particular peril.

Readers will find it useful to retain the monthly issues of WORDS OF HELP containing these studies, so as to have the whole set available for connected reading and ready reference when the series is complete.

It is hoped also that leaders of Bible instruction classes will find that these articles contain a useful outline of each section of the epistle, and the suggestion is made that they should be read as a preface to more detailed study.

**"Thy word have I hid in mine heart, that I
might not sin against Thee" (Psalm cxix. 11)**

FIRST PRINCIPLES OF CHURCH LIFE

VIII. Collective Prayer

(Read: Acts iv. 23-33; Acts xii. 1-19; I Timothy ii. 1-8)

Last month's article was designed to show that it became the duty and privilege of the church upon earth to engage in the service of intercession with God on behalf of mankind which had been maintained in Old Testament days, but which Israel had forfeited by the unfaithfulness that culminated in their rejection of Christ. It is in harmony with this that we are given in Acts iv. a detailed report of the first special gathering of the church for prayer.

The circumstances of this memorable assembly were as follows. Peter and John had performed at the Beautiful gate of the temple a miracle of healing by the power of the name of the risen Jesus, which had stirred the authorities in Jerusalem to summon the apostles before them and to forbid them to preach or teach in the name of Jesus. In reply, the apostles had made their position quite clear: they considered their first duty was toward God, so that they would be unwilling to refrain from bearing witness to the things they had seen and heard.

One of the final commands of the Lord Jesus to His disciples had been that they should go into all the world and preach the gospel to every creature. Now, however, the most powerful Council in the land, with tradition and antiquity to support it, was issuing a counter-edict that henceforward there was to be neither preaching nor teaching in the name of Jesus. It was a moment of crisis. A tremendous issue was at stake for the apostles, for the church, and, indeed, for the whole world!

Moreover, the situation in which the apostles found themselves was a new one, for the Jewish leaders had not previously taken action of that kind. When the Lord Himself was on earth, the rulers had opposed Him and contradicted Him, but, so far as scripture records, they had not forbidden Him to teach or preach.

So the apostles reported the matter to the church, and the church laid the whole matter before God in prayer. They lifted up their voice (not voices) to God. The whole church, united by the Holy Spirit, prayed as one.

The terms of their prayer, the manner in which God was addressed, the use of scripture to support their petition, the omission of all consideration for their own safety, and their clear regard for the glory of Christ, all these features should be well noted. Their request was, not that their enemies might be destroyed, but that God would strengthen His servants to speak His word with boldness, and stretch forth His hand to heal. Was not the love of God Himself filling their hearts? Was this not intercession of a very high order?

What was God's response? The place in which they were assembled together was shaken, and all present were filled with the Holy Ghost so that they spake the word of God with boldness. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

Again, in chapter xii., we find the church at prayer; on this occasion on behalf of Peter when he was in prison by the command of Herod who intended to dispose of him as he had killed James the brother of John with the sword. Here was another situation entirely beyond human wisdom and power to remedy. Yet, in response to the unceasing prayer of the church for him, Peter was released, and returning to the house where prayer was being made, he declared how the Lord had brought him out of the prison. What could human authority do in the face of prevailing prayer by the church?

Then in the epistles there are references to the intercessory duties of believers, which should not be overlooked. In I Timothy ii. the apostle Paul commands that "supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Could command be plainer? And has not such command the

authority of the Holy Spirit? The apostle adds: "For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth."

No doubt this injunction can be observed by the believer individually and privately. But the language used in verse 8 shows that public prayer is what the apostle has chiefly in mind, because he says "I will therefore that *men* pray everywhere . . ." The word translated "men" is not the common word referring to any human being as distinct from other creatures; it is a word which denotes a male person as distinct from a female. Is it not clear therefore that the apostle must be referring to public prayer, and that he is placing the responsibility for audible prayers of intercession upon the shoulders of Christian *men* everywhere? Women's duties are mentioned from verse 9 onwards, to show that they have their own place, and a place that differs from that of men, in the church economy. In this connection reference should also be made to I Corinthians xi. 3-16, and xiv. 34.

The apostolic command that prayer should be offered for kings and all those in authority becomes very significant when the frequent persecution of God's people by ruling powers is borne in mind. Varying views exist in the world as to how governments should be chosen and exercise their powers. But the duty of the Christian church is plainly stated—it is to *pray* for all those who occupy positions of authority "that we may lead a quiet and peaceable life in all godliness and honesty." Let the people of God not be slothful as to this obligation and privilege!

There are other scriptures bearing on this subject, some of which indicate suitable subjects for collective prayer and thanksgiving. When writing to the Romans (Ch. xv. 30), the Ephesians (Ch. vi. 18-20), the Colossians (Ch. iv. 2-4), and the Thessalonians (I Thess. v. 25), Paul sought the prayers of the churches in connection with his own proclamation of the gospel. Clearly he valued their prayers for himself. Maybe he

recalled the prayers of the church at Antioch with which he and Barnabas had been sent away on their first missionary enterprise (Acts xiii. 4). As already mentioned, the spreading of the gospel in this world is a matter of deep concern to God (I Tim. ii. 4), and should it not be of deep concern to His church also?

Then we have the many prayers of the apostle Paul for the spiritual growth and prosperity of the churches to whom he wrote, coupled with thanksgiving to God for progress already made. May we not conclude that all the matters he mentions as the subjects of his prayers for them would be suitable for collective prayer and thanksgiving by the church on its own behalf.

So the early church "continued stedfastly . . . in prayers." May something of the fervour of those early days characterise the prayer meetings of God's people today!

E. A. PETTMAN.

ISRAEL'S REPENTANCE AND RESTORATION

The restoration of Israel as God's earthly people—a peculiar treasure unto Him above all people (Ex. xix. 5)—is one of those events to which all the prophetic scriptures bear witness. Though their rejection of Christ seems to have cut off their hope of God's blessing, God will never forego His purposes, or retreat from His promises. "God hath not cast away His people whom He foreknew."

When God promised the land of Canaan to Abraham, and confirmed the promise to Isaac and Jacob, He attached no conditions. But when Israel under Moses' leadership approached the Promised Land, their tenure of it was made conditional upon their obedience. But the same book (Deuteronomy) which warned them so clearly that their refusal to keep God's commandments would result in their being scattered among the nations, promised also, indeed we may say *prophesied*, that they would repent and that God would restore and bless them more than ever before. "If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy

God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. xxx. 4-6).

In this early prophecy then, their past failure and ruin under law are in contrast to a future restoration in grace. *Then* God will no longer *demand* love, but He will work in their hearts to produce it. The restoration likewise will be His own gracious work. This is the same as what Jeremiah later was led to call the New Covenant. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah . . . I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying "Know the Lord": for *they shall all know Me*, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. xxxi. 31-34).

It is plain that these blessings are already enjoyed by every believer in the Lord Jesus Christ; but let no one on that account seek to turn aside the plain literal meaning of the promise. The blessings depend upon faith in the Saviour, and that is why the Christian already enjoys them. When Israel turns to Him—though it be only a remnant of them, the same blessings will be theirs. Further, the very explicit words "the house of Israel and the house of Judah" are enough to destroy the figment that Israel alone—that is the ten tribes—are to be blessed, and not Judah.

Much labour has been expended in trying to prove that the ten tribes—supposed "lost" in a different way from the Jews or Judah—are identical with the Anglo-Saxons, or the British Commonwealth. But if we come to the Bible to learn God's truth, and not to find support for a theory already formed, we

shall be ready to learn, as in this 31st chapter of Jeremiah, of the future blessing of all Israel, Judah and Israel together. "At the same time, saith the Lord, will I be the God of *all* the families of Israel, and they shall be My people" (verse 1). "Thou shalt yet plant vines upon the mountains of Samaria" (verse 5)—hardly the place to find the British people!

True, the blessing of "Ephraim"—a name which represents those formerly inhabiting the northern part of the land—is specially emphasised in this chapter; but that is because when it was written, Ephraim was already in captivity, while Judah's captivity was still future. But though special emphasis is laid on the future blessing of Ephraim, that of Judah is made equally clear.

If the teaching of the Bible as to the people's restoration to God's favour is unmistakable, so also is their restoration to their own land. The 36th and 37th chapters of Ezekiel should be read in this connection. The well-known vision of the valley of the dry bones portrays the national death-like sleep of Israel; and then in the vision the prophet sees the dry bones come together, clothed with flesh and sinew, and then awakened to life by the prophetic word. "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts . . . Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ch. xxxvii. 11, 12).

It is plain that a national awakening, and not a literal resurrection is here portrayed: the literal resurrection will not be in stages. But how different is the picture from that revival of Jewish nationalism which we see in the land of Israel today! For in the prophecy it is God who awakens them, God who brings them back to their own land, God who bestows His Holy Spirit upon them, and gives them the knowledge of Himself (verse 14).

In the latter part of Ezekiel xxxvii. we have further proof of the *common* destiny of the former "Israel" and "Judah"

—the northern and southern kingdoms into which Solomon's kingdom was divided. The prophet is told to take two sticks, and write the two names upon them, then to join them together, and say "Thus saith the Lord God; Behold, I will take *the children of Israel* from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel . . . so shall they be My people, and I will be their God" (verses 21-23).

It is evident, from these verses, that the term "Israel" here applies to both parts of the nation. Both are scattered among the nations, and they are to be restored *together*, and become one nation. So the dry bones represent "the whole house of Israel"—not "Ephraim" merely. There is no room here for the notion of Anglo-Israelism, nor yet for the teaching that the two tribes will already be in the land when the Lord comes, while the ten tribes will be restored later. The fact is that the distinction between the two parts of the nation disappeared when both were exiled, and though originally settled in different places by the Assyrians and Babylonians respectively, they are later found under the common name of "Jews" in all the provinces of the Persian Empire (Esther viii. 5). So likewise in the New Testament the distinction has completely vanished.

We have seen that repentance is a necessary condition for Israel to be restored, according to Deut. xxx. Now many Jews will already have returned to their own land in unbelief, even as we see today. But when the church has been translated to heaven, God will begin His work of grace in their hearts. The type of Joseph's brethren shows us the beginning of this. In the trouble that came upon them in Egypt they said "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; *therefore* is this distress come upon us" (Gen. xlii. 21). This foreshadows Israel's repentance for the murder of their Messiah. Not that the whole people will repent; indeed, the majority (the "many" of Dan. ix. 27) who make a covenant

with the godless Roman prince for their protection, are doubtless the very ones who later accept the idolatry imposed on them by the Antichrist. But a remnant of the nation, awakened to the sin of Calvary, will see God's retributive hand in all the sufferings which will come upon their people.

We find several references in the New Testament to the witness borne by the repentant remnant to the name of Jesus. For instance, Rev. xii. 17 says the dragon "went to make war with the remnant of her (Israel's) seed, which . . . have the testimony of Jesus Christ." Again, Rev. xx. 4 speaks of those who "were beheaded for the witness of Jesus," and the structure of this verse makes plain that it is saints martyred after the Rapture that are here spoken of. Their witness will bring persecution upon them, as we see also in Matt. x. 21-25, but will not God use their testimony to bring others to repentance? "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3).

It seems very probable that it is men such as these whom God will use for the world-wide proclamation of the gospel of the kingdom (Matthew xxiv. 14). Moreover that same preaching will perhaps be used to the awakening of that part of Israel still scattered among the nations.

Aroused to the sense of their sins and the sins of the nation, yet not having the Holy Spirit, the spiritual understanding of the remnant will be, on the whole, very dim. Many will perhaps not comprehend the divine glory of their once-rejected Messiah, though both Old and New Testaments so plainly reveal it. Like Joseph's brethren, they will not understand that their very rejection of their brother according to the flesh has been used of God for their salvation! So that Israel's repentance will be consummated when they see their Divine Messiah. They will say "Lo, this is our God; we have waited for Him, and He will save us" (Isaiah xxv. 9).

Thus there will be no deliverance for the believing remnant until the Lord Jesus appears in His glory. With Jerusalem still threatened by the hosts of the nations, He will appear for the

destruction of her foes (Zech. xii. 9). At His coming the ungodly Jews who have not been destroyed by the invading armies will be cut off in judgment by the angels who accompany Him (Matt. xxiv. 40, 41).

Then, when outward deliverance is an accomplished fact, God will pour out the spirit of grace and of supplications on "the house of David and the inhabitants of Jerusalem." Their repentance will be wonderfully deepened as they realize, face to face with Him, the glory and grace of the Saviour whom their nation had once pierced (Zech. xii. 10).

Then too will the "fountain be opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," that is, they will learn the cleansing value of His sacrifice. And surely the whole people will come to share in these exercises.

It is when the Lord Jesus appears from heaven, also, that the work of bringing back the Israelites still scattered among the nations begins. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 31; and see also Isaiah xi. 11-16).

It does not follow, because this task is committed to angels, that it is entirely miraculous; but it is God's work, and Isaiah xi. quoted above shows how the way will be smoothed for the returning exiles. How amazed will the world be to see these despised people owned by God and so wonderfully brought back! "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them" (Isaiah xlix. 10).

The nations also will be compelled to acknowledge them as those whom God has blessed, and also to assist in their return: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring their sons from far, their silver and their gold with them, unto the name of the Lord thy God" (Isaiah lx. 9).

Thus will the ancient promises of God be fulfilled to the letter, and the restored and joyful people will declare His praise

among the nations: "Save us, O Lord our God, and gather us from among the heathen, to give thanks unto Thy holy name, and to triumph in Thy praise. Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord" (Psalm cvi. 47, 48).

E. H. CHAMBERLAIN.

STUDIES IN GALATIANS

I. Introductory (Read Ch. i. 1-5)

This portion of the word of God is formed with the same skill, and is stamped with the same evidence of divine design, as other books of the Old and New Testaments. The object of the epistle was not so much the assertion of the truth of justification by faith in contrast with works of law, as the vindicating it against the efforts of the enemy to merge it under ordinances and human authority; in other words, it is the antidote to the Judaizing poison of many who professed the name of the Lord.

The comparative coldness of the tone of the epistle—the reserve with which the apostle speaks is unexampled in any other part of the New Testament. The reason for this was that the bad state into which the Galatians had fallen did not so much arise from ignorance, as it was unfaithfulness. God is most patient towards mere want of light, but He is intolerant of His saints trifling with the light He has given them. The apostle was imbued with the mind of God, and has given it to us in a written form without the slightest admixture of human error. He has given us, not only the mind, but the feelings of God.

Paul speaks of the Galatians as "the churches of Galatia." He says the very least that it is possible to say about Christians here below. He does not associate them with any others, but puts them, so to speak, as naughty by themselves. On the other hand, the apostle takes care to say "All the brethren that are with me unto the churches of Galatia." He was not alone in

his testimony, whatever the false teachers might insinuate. All the brethren that were with him identified themselves, as it were, with his present communication.

II. Paul's Apostleship

The manner in which Paul speaks of himself is very notable. He begins controversy at once. The very first words are a blow at the root of Jewish notions. The Judaizers in Galatia found fault with the apostle because he was not with the Lord Jesus, when He was upon earth. But what they meant as a reproach Paul accepts, completely excluding all human appointment or recognition in any way. His apostleship was not of man as its source, nor by man as a medium in any way.

Nothing could have been more easy than for God to have converted the Apostle Paul in Jerusalem: it was there he was brought up at the feet of Gamaliel: it was there that his first violence against the Christians broke out. But when God met him, he was away from Jerusalem, carrying on his hot persecution of the saints: and there, outside Damascus, in broad daylight, the Lord from heaven, unseen by others, reveals Himself to the astonished Saul of Tarsus. He was called not only a saint, but "an apostle not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead." And to make it the more striking, when he was baptized, whom did the Lord choose to make the instrument of his baptism? A disciple who is only this once brought before us as a godly old man, residing at Damascus. God took special care to show that the apostle, appointed to a signally important place, the most momentous function of any man that ever was called to serve the Lord Jesus Christ in the gospel—that St. Paul was thus called without the intervention, authorization, or recognition of man in any shape or form.

The great thing we have to remember with regard to ministry is, that its spring is in the hands of Christ; as Paul says here "by Jesus Christ." He does not say *of* Jesus Christ. I regard "by Jesus Christ," in this particular connexion, as much

stronger, for this reason—that the Judaizing teachers would have said, We fully allow it to be *of* Jesus Christ, but it must be *by* those who were chosen and appointed by the Lord Himself when He was here upon earth; the apostles must be the channel. God was striking a death-blow at the notion of apostolic succession. He was most graciously shutting out, for every spiritual man, any pretence of this evil thing.

“And by God the Father who raised him from the dead.” Here there is another blow at the successionists. They had been drawing a contrast between Paul and the other twelve apostles, to the disadvantage of the former. But the apostle shows that if there was any difference between himself and them, it was that he was an apostle by Him who raised Christ from the dead. The others were only called when our Lord was here upon earth, taking His place as a man here below. Paul was called by Jesus Christ risen from the dead. There was greater power, greater glory, greater distinction, as far as any existed, in the case of Paul’s calling to be an apostle, than in that of any of the others. The apostle puts all their theories to rout, and brings in his own special place with great force.

In verse 4 the apostle is showing them the very elementary truth of the gospel, that Christ gave Himself for our sins. What were the Galatians bringing the law on Christians for? If the Lord had already given Himself for our sins, and settled that question, to suppose that He should have given Himself for our sins, and yet the sins not be blotted out, is to deny the efficacy of His work, if not the glory of His person. So that it is not at all a question of man seeking to acquire a certain righteousness, but of Christ who gave Himself for our sins when we had nothing but sins. And this is not for the purpose of putting people under the law again, and making that to be their proper standard as Christians, but He “gave Himself for our sins, that He might deliver us from this present evil world.”

What is the effect of men taking up the law as Christians? It makes them worldly. There is no exception. There cannot be such a thing as a man separate from the world, when he is under the law. The law spoke to citizens of the world. Christ gave Himself for our sins, that He might redeem us or take us out of the world, even while we are in it.

The apostle puts himself with them before Christ, Who gave Himself for *our* sins." It is the common blessing of all believers.

When God reveals Himself as the Giver of a law—as Jehovah—He does not undertake to separate men from the world. The Jews could not be said to be separate from the world. They were separate from the Gentiles, but they were the most important people in the world; and they were made so for the purpose of maintaining the rights of God in the world. Because they were a worldly people, they had a worldly sanctuary. But this is altogether wrong for Christians, because Christ "has given Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." This draws out a brief thanksgiving to God.

From "*Lectures on Galatians*" by W. KELLY.

ARE YOU INTERESTED?

Recent ministry, oral and written, has focussed attention upon the importance of recognising the title and gracious office of the Holy Spirit to preside when believers are gathered to the name of the Lord Jesus for worship, prayer and the exercise of gift in ministry.

The Editor would be very pleased to hear at an early date from anyone who would be willing to join him and a few others in devoting an extended weekend, perhaps in the spring, to quiet and careful study and discussion of the scriptures dealing with this important subject. Suggestions as to the portions which should be considered, as well as the method of procedure which would ensure the best possible use of the time spent together, suitable rendezvous, date, etc., would be warmly welcomed. Please write without delay if you are interested.

BOOKS OF WORTH FOR BIBLE STUDENTS

	£	s.	d.
Two lectures on Ezra and Nehemiah— <i>W. Kelly</i>	4	6	6
Exposition of Isaiah— <i>W. Kelly</i>	18	6	6
Exposition of the Acts of the Apostles— <i>W. Kelly</i>	19	6	6
Notes on 1st Corinthians— <i>W. Kelly</i>	8	6	6
Notes on 2nd Corinthians— <i>W. Kelly</i>	9	6	6
Exposition of 1 and 2 Thessalonians— <i>W. Kelly</i>	9	6	6
Exposition of 1 and 2 Timothy— <i>W. Kelly</i>	13	6	6
The Epistles of Peter— <i>W. Kelly</i>	18	6	6
Lectures on Revelation— <i>W. Kelly</i>	17	6	6
Lectures on the doctrine of Holy Spirit— <i>W. Kelly</i>	8	6	6
Scroll of Time— <i>J. A. Savage</i>	9	6	6
Tabernacle's Typical Teaching— <i>A. J. Pollock</i>	8	9	6
The Amazing Jew— <i>A. J. Pollock</i>	8	6	6
Treasury of Old Testament (4 vols.)— <i>Spurgeon</i>	6	0	0
Treasury of David (expos. Psalms), 6 vols.— <i>Spurgeon</i>	5	0	0
New and Concise Bible Dictionary	1	15	0
Pocket Lexicon to Greek New Testament— <i>Souter</i>	11	6	6
Interlinear Greek/English New Testament (Nestle Text with new literal English translation)— <i>Marshall</i>	2	3	6
Amplified New Testament	1	6	0
Englishman's Greek Concordance— <i>Wigram</i>	2	6	6
Hebrew/Chaldee Concordance— <i>Wigram</i>	4	12	6
Cruden's Concordance, £1 2s. 0d.; India paper	1	13	0
Young's Analytical Concordance, £3 6s. 0d.	4	1	0
Young's Analytical Concordance, India paper edition, £4 4s. 0d.	6	16	6
Bible Concordance— <i>Nelson</i>	11	0	0

All the above prices are postage paid

C. A. HAMMOND, 11 Little Britain, London, E.C.1.

Words of Help

from the Scripture of Truth

Vol. XLVIII

MARCH 1960

No. 3

CONTENTS

The Vindication of God's Prophet... ..	25
The All-sufficiency of Christ	29
Studies in Galatians:	
III The Galatians' Departure from the Grace of Christ	35
"Born of God" and "Eternal Life"	<i>Inside Front Cover</i>

London: C. A. HAMMOND, 11 Little Britain, E.C.1

Tunbridge Wells: BIBLE AND TRACT DEPOT, 84, Upper Grosvenor Road.

New Jersey: H. W. BRAUNER Franklin Park.

Canada: OTTO, MULIER, 7, Glen Castle Street, Toronto.

Australia: B. LICKLEY, 58, Sunnyside, Crescent, Castlecraig, Sydney N.S.W.

PRICE THREEPENCE

May be ordered through most Booksellers

Communications for the Editor should be sent to E. A. PETTMAN, Chesterfield House, 4 Camden Hill, Tunbridge Wells, Kent. Business enquiries as to WORDS OF HELP or other publications mentioned, should be addressed to the Publisher, C. A. HAMMOND, 11, Little Britain, London, E.C.1.

*Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London E.C.1.*

WORDS OF HELP

A Monthly Magazine for Believers

“BORN OF GOD” and “ETERNAL LIFE”

There is, we think, a marked distinction between the terms “born of God” and “eternal life.” “Born of God” signifies that God has given life to one who was heretofore “dead” morally and spiritually, and who, as to his previous state, is described as “born of the flesh” (John iii. 5; also i. 13). “Eternal life” expresses the measure in the quality, nor merely in the duration, of the new life bestowed upon those who believe in the Son, who is that “eternal life which was with the Father, and was manifested unto us,” as the apostle John wrote (I John i. 2). A son and a slave in a household would equally possess life as distinguished from death, but the lives of the two would be altogether different in character.

In scripture the revelation of eternal life coincides with the manifestation on earth of the Word and Son of God in the body prepared for Him and born of the Virgin Mary. Believers in this new revelation are made possessors of the eternal life which is in the Son (I John v. 11). In consequence, there is a correspondence between the life of the believer and the life of the Lord Jesus. John in his Gospel shows the latter, and in his Epistles the former. The standard of the believer’s walk is, not the law, but “as He walked” (I John ii. 6). The Lord Jesus said: “I am come that they might have life, and that they might have it more abundantly” (John x. 10).

W. J. HOCKING.

(From “The Bible Monthly”; Vol. 4, page 118.)

THE VINDICATION OF GOD'S PROPHET

(Read: Exodus xix. 14-xx. 21; Deuteronomy xviii. 15-22;
Luke v. 17-26)

The channel through which God communicates His mind to mankind has always been important. Into the garden of Eden the Lord God came Himself to commune with the man He had created and put therein; and even after sin had restricted that communion, it was God Himself, in grace, who announced the promise of a Saviour. Furthermore, by His own act of providing Adam and Eve with coats of skins, He gave the first glimpse of what the plan of salvation would be. So unmistakable indeed was the lesson taught, that one man at least (Abel) learned the correct way of approach to God, and was accepted on the ground of the death of a substitute.

When, as the purposes of God unfolded down the centuries, the time came for God to deliver His people from Egypt and establish them as His peculiar people in the land of Canaan, He was pleased once again to speak Himself to men. This is doubly significant by reason of the fact that God had already chosen a spokesman from amongst the people (Ex. iv. 1-16). It was essential, however, that they should be impressed with the holiness of God's nature, and to teach them this all-important lesson, God told Moses He would Himself come down to Mount Sinai in order that all the people should hear His voice.

What an awesome day that was in which Jehovah spoke! The mountain heights were hidden by impenetrable clouds, and with lightnings and thunder reverberating through the intervening valley, and the strictest possible precautions to prevent man or beast from breaking through to the place to which Deity had come, the voice of Divine Majesty was heard, proclaiming a holy law, and demanding the unqualified obedience of those to whom it was given. It was a day long to be remembered; an experience never to be forgotten, which every man in Israel would recount to his children for many a day to come.

The experience itself, though spectacular, was terrifying; so

much so that the people besought Moses that it might not be repeated. "Speak thou with us," they pleaded, "and we will hear; but let not God speak with us, lest we die." And the God of all grace, who looks down upon His creatures with compassion, acceded to their request. The whole story of this outstanding episode in the history of God's people, as given in Exodus xix. and xx., should be read and pondered by those today who hanker after an audible experience of the divine Voice.

Israel's request on this occasion was not overlooked by God. For the remainder of his life Moses was the mediator between Jehovah and His people, an office he filled with distinction. What a noble interceder he became (Ex. xxxii. 11-14 and 30-34)! How meek, too, when under criticism (Num. xii. 1-8)!

But important as his role had been, Moses was to be superseded by an infinitely greater Personage, whose coming he announced in Deut. xviii: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken; according to all that thou desiredst of the Lord thy God in Horeb" etc. The only possible Fulfiller of this magnificent prophecy was the One of whom we read in Hebrews i. "God . . . hath in these last days spoken unto us by His Son" (vv. 1, 2); the remainder of that chapter dilating upon the theme of His divine glories.

Yet, august Son of God though He was, the lips which spoke to men were those of a true man. Not with terrifying denunciations of sin, nor with threats of divine judgment, did the Son of Man drive men away and keep them at a distance. On the contrary, with invitations, tender and winsome, He drew men to Him: and by words full of grace and truth He instructed, gently and patiently, those who came. So that even the men who were sent to take him were compelled to exclaim: "Never man spake like this man!" The grace of God in approaching His guilty creatures in such a way, calls for ceaseless thanksgiving.

But the use of human lips to proclaim God's message to men involved the possibility of counterfeit. Moses therefore

laid down a test by which the false prophet might be detected and exposed: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." And so sternly was this test to be applied, that in the event of fraud being established, no mercy was to be shown to the perpetrator: the false prophet was to die. Fictitious speaking in the name of God was to be severely punished, not pardoned.

Against this background, consider the occasion when our Lord proclaimed forgiveness of sins to the palsied man let down through the roof of the house in Capernaum as He was addressing a very distinguished company gathered to hear His teaching. Luke tells us "there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem." And he adds, "The power of the Lord was present to heal *them*," little as they dreamed they needed it. The palsied man! why, yes! *he* needed healing: but themselves, certainly not! The thoughts of their hearts, however, which later the Lord exposed, revealed the depth of their need, which His grace and Power were available there to meet.

The Lord, however, had selected this occasion on which to let it be known that He had authority to forgive men their sins, a matter about which the religious leaders of Israel were always very sensitive; properly so, if only they had been prepared to acknowledge the glory of the divine Person in their midst. But, alas! when the Lord, in response to the faith that had brought the impotent man into His presence, says "Son, thy sins be forgiven thee," instead of rejoicing that God's representative was present on earth to proclaim such relief, they flashed their eyes in defiance and unbelief.

Here then was the age-long problem presenting itself for solution once again. Was Jesus a true prophet of God, or an impostor? His claim to have authority to forgive sins was a stupendous one. Could He be vindicated in this, or would His pretence collapse with the application of the test of Deuteronomy xviii? Doubtless some in that distinguished

company of learned men would remember the Mosaic provision for just such a situation as this.

In wonderful grace, then, our Saviour submitted Himself to the test by speaking a word which could only come to pass if it were backed by the power of God. And He did so in order that the critical onlookers could judge for themselves whether or not He possessed that power.

Could condescension to the sinful estate of men—of guilty men—go further than this? So He says: "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But *that ye may know* that the Son of Man *hath* power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house" (Mark v.).

Imagine, if you can, what the consequences would have been if the impotent man had failed to respond! The Pharisees and doctors of the law would readily have invoked the rule of Deut. xviii. to condemn the Lord, whose popularity was already becoming too strong for their liking. It was a moment of crisis in the Saviour's ministry.

But the outcome was gloriously sure. For we read "And immediately he arose, took up the bed, and went forth before them all: insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." Complete and glorious vindication of the Lord's Person and authority! How the heart of the healed man must have thrilled with relief, not merely because the use of his body was restored to him, but, better still, because his sins were forgiven him by One whose word had been so irrefutably confirmed.

How could the Pharisees and doctors of the law persist in their unbelief after that? To those who did, surely the only words we can apply are those of Acts xiii. 41, "Behold, ye despisers, and wonder, and perish"!

Whether or not this article will be read by any unforgiven man or woman seeking the remission of his sins, the writer may never know—at least, not in this world. But the Saviour's power to forgive sins is something about which the gospel record leaves no room for doubt. Take this word to yourself,

my friend. Go to the Lord Jesus with a penitent heart, in the full assurance that faith gives, and you will hear the same Divine Voice saying to you as He did to the palsied man "Thy sins be forgiven thee." And having heard those words of infinite comfort to your soul, you may, and you will, join the saved cripple of Capernaum in giving glory to God.

E. A. PETTMAN.

THE ALL-SUFFICIENCY OF CHRIST

"But my God shall supply all your need according to His riches in glory by Christ Jesus."

(Phil. iv. 19)

When the God of Israel was about to deliver His people from the cruel slavery of Egypt, to bring them through the wilderness and into the land of promise, He spoke to Moses out of the midst of the burning bush and revealed His Name to Moses, and through him, to all His people as "I AM THAT I AM" (Exodus iii. 14). This wonderful Name is the supreme Name of God. It speaks of Him as the eternally existent One and as the all-sufficient One.

In the barren wilderness, through which the Israelites were to pass, there was no bread to eat, no water to drink, no shops where they could buy food or clothing. Nevertheless, they could journey without fear and with complete confidence. God, their God, had revealed Himself to them as "I AM." It was as if God had said to them, I am . . . all that you will need: I am . . . the all-sufficient One.

Throughout the forty years of their wilderness journey, they proved the value of that wonderful Name. God abundantly met their every need, so that they lacked nothing. He rained bread from heaven for them; He brought water out of the rock for their thirst; their clothes did not wear out, neither did their feet swell (see Nehemiah ix. 15, 19-21). They proved in the desert the sufficiency of their God.

In John's gospel, which sets forth the divine glory of the Son of God, we find that He uses again the same wonderful Name, by which He revealed Himself to Moses. In answer

to the Jews' question, "Hast Thou seen Abraham,"? He replied, "Before Abraham was, I AM" (John viii. 57-58). The Jews recognized this as a claim to deity, to be Jehovah, the "I AM" of the Old Testament. It was, however, a claim which, in their unbelief, they would not own, and so they took up stones to stone Him.

This same gospel records the seven great "I am's" of the Lord Jesus which set forth the perfection of God's provision for our spiritual needs throughout the whole of our desert journey in this world. In them, it is as if the Lord speaks to us, as to the Israelites of old, I am . . . all-sufficient for your every need.

"When Israel, by divine command,
The pathless desert trod,
They found, throughout the barren land,
A sure resource in God.

.
Like them, we have a rest in view,
Secure from hostile powers:
Like them, we pass a desert too,
But Israel's God is ours."

Let us meditate together upon these seven sayings of our Lord.

"I AM the Bread of Life" (John vi. 35)

"I AM the Living Bread" (John vi. 51)

The desert of this world provides no sustenance for the spiritual man. Only as we feed upon Christ can our souls be sustained. There are two different words translated "eat" or "eateth" in John vi. In verses 51-53, to eat is to eat once. This is the initial act of faith by which we appropriate to ourselves the death of Christ, His body bruised and given for our sins, His precious blood shed for our cleansing. In verse 57, "eateth" is a continuous process. It is the daily feeding upon Christ for our spiritual sustenance. The Lord sets Himself before us as our example: "As . . . I live by the Father:

so he that eateth Me, even he shall live by Me." He lived, the perfect, dependent Man, by the Father, in the power and energy of that unbroken communion that He ever had with the Father. We too, are to live in the power and energy which we derive from the Lord, as we feed upon Him.

Just in the same way as our physical bodies are sustained and actually made up of the food we eat, changed by the power of God into flesh, bones, muscles, nerves, sinews; so, spiritually, the life of the Lord Jesus will be reproduced in us as we feed upon Him. His holy character, His steadfastness, His faithfulness, His loving-kindness, His compassion, His grace and gentleness will be formed in our lives, by the power of the Spirit of God.

If we deprive ourselves of our normal food, or take inadequate or irregular meals, we soon become weak and sickly, lacking in strength and vitality, and unable to stand up to the strains and stresses of life. There can be no doubt that we would be more vigorous Christians than we are, and more like our beloved Lord, if we fed more adequately upon Him.

"I AM the Light of the world" (John viii. 12)

To attempt to find our way through the dark desert of this world, and to avoid the snares that Satan sets for our feet, without a light, is to attempt the impossible. The Lord alone is our sufficiency. We have His promise, "He that followeth Me shall not walk in darkness." Furthermore, the closer we follow our Lord, the greater the light that will shine upon our pathway. Of Peter, we read that he "followed afar off" (Luke xxii. 54), and within an hour, he had denied his Lord. If, like Peter, we follow the Lord at a distance, we shall not receive all the light that we need to avoid the snares of the enemy which beset our way. Our spiritual vision will be distorted and we shall see imperfectly.

We need to keep close to the Lord; then the light that streams from Him will flood our way. We shall see things as He sees them. In the light of His presence, the things which before were dark and obscure, will be as clear as the noonday.

All that is wrong, false and unholy, all that is not the will of the Lord for us, will be seen in its true character, in the pure, holy, all-revealing light of our Lord and Saviour, as we walk near to Him. We shall have the "light of life," the light of His life.

"I AM the Door" (John x. 7 and 9)

There are two thoughts here. Firstly, the door is the means of entrance. It is by faith in Him that we enter into salvation, and have liberty to go in and out, and find pasture. Secondly, the door speaks of the Lord as our security and protection.

An eastern sheep-fold had no door in the ordinary sense of the word. It consisted of a rough stone wall, with a gap in it for the sheep to go in and out. At nightfall, the shepherd would lie down to sleep at the opening in the wall of the fold. He was the door of the sheep: their security against robbers, wild beasts and every danger, and would awake instantly at the first cry of a startled sheep.

Our Lord Jesus Christ is, in this sense, the door of the sheep. He is the Almighty, the omnipotent One, the "I AM," who neither slumbers nor sleeps. We are safe in His keeping. No one can pluck the believer out of His hand. "Your life is hid with Christ in God" (Col. iii. 3).

"I AM the Good Shepherd" (John x. 11)

This, the fourth "I AM" of John's gospel, is the central one of the seven, the apex or top stone of God's perfect provision for us in His Son. Well might our hearts bow down in homage and praise when we remember how our blessed Shepherd-Saviour gave His holy, sinless life for our stained and sinful lives.

Now, risen and glorified, He is the Good Shepherd still, and "follows with the eye of love, the little flock for which He died." He does not save us and then leave us to get through the world as best we can. Each believer is the object of His special care and His unchanging love. Just as an earthly shepherd cares for his flocks, takes thought for their welfare,

tends the sick and weak, and carries the young lambs in his arms, so our blessed Lord assures us, "I AM the Good Shepherd." I am all-sufficient for your every need.

The Shepherd's bosom bears each lamb,
 O'er rock and waste and wild.
 The object of that love I am,
 And carried like a child.

"I AM the Resurrection and the life" (John xi. 25)

These wonderful words have been described as "perhaps the most wonderful of all the wonderful words that He spoke, the grandest and most glorious words ever uttered in the world." They take us into the quiet, but now sorrow-clouded atmosphere of the home at Bethany. There, the Lord was always a welcome guest; there, were those He loved, and who loved Him; and there, Mary was wont to sit at the feet of her Lord and drink in His precious words. But now a loved one is missing from the family circle, and the hearts of Martha and Mary are sore with human grief, because the cold hand of death has taken away their brother, Lazarus.

The question is, Is the Lord sufficient in such circumstances, when the very foundations of life seem to be shaken and the heavy clouds of human sorrow hang low about our heads? All such questionings are stilled instantly when the Lord Himself draws near with His assurance "I AM the Resurrection and the Life." He is, Himself, the resurrection, and demonstrated it, not only by the raising of Lazarus, but more glorious still, by His own triumphant resurrection when, by His own power, He broke the bands of death, and rose in glorious triumph from among the dead. His word assures us that all who have fallen asleep in Him, will be raised again at His coming: "Christ the firstfruits; afterward they that are Christ's at His coming" (I Cor. xv. 23). *Then*, for those that have died believing in Him, He will be the Resurrection (John xi. 25); while for those believers who will be alive, He

will be the Life. They will never die (John xi. 26). Mortality will give place to life.

“I AM the Way, the Truth and the Life” (John xiv. 6)

The Lord Jesus Christ is the Way, the only way to the Father. He is the Truth. What a safeguard for us, this is, in this world where Satan, the arch-deceiver of men, weaves his unending tissue of deceit to entrap the unwary. He, who is the truth, is our sufficiency to test the philosophies of men and the plausible suggestions of the enemy. He is the Life, “that eternal life, which was with the Father,” and which is God’s gift to all who have faith in His Son.

“I AM the Vine” (John xv. 5)

John xiv. 3 records our Saviour’s precious promise to come again and receive us to Himself. In the short interval that is left to us, before we meet Him in the air, we have the privilege of bearing fruit for Him. What is the secret of bearing fruit (ver. 2), more fruit (ver. 2) and then much fruit (ver. 5), for Him? The Lord alone is our sufficiency for this great need. “I AM the Vine, ye are the branches,” is His word to us. He is the Source of all fruitfulness.

A branch separated from the vine is valueless; but abiding in the vine, it receives from the vine the sap and nourishment it needs, which, working in and through the branch, produces the rich, luscious fruit. We need to abide in Him, to keep close to the Lord, to live in the consciousness of His presence, to do all for Him, with Him and by Him, to trust in Him at all times, to fill our minds with His thoughts, to enjoy unbroken communion with Him. Then His power will work in us, and through us, and fruit will appear in our lives for His glory.

May God grant us grace to draw more abundantly on the rich provision He has made for us in our Lord Jesus Christ, that we may live strong and vigorous lives, able to overcome the trials, discouragements and temptations of the way, and that we may bear fruit for the glory of God. A. E. JORDAN.

STUDIES IN GALATIANS

III. The Galatians' Departure from the Grace of Christ.

(Read: Chapter i. 6-10)

There is a remarkable abruptness in the way the apostle enters at once into his subject. His heart was full of it. There was that which was so fatal even to the foundations on which the Church, or rather individual Christians, must stand before God, that he could not linger.

"I marvel that ye are so soon removed from Him that called you into the grace of Christ, unto another gospel." The expression "so soon removed" means, in process of removing. The evil and danger were not yet so settled a thing but that he could still look up to God about them.

When we think it was the Apostle Paul that had evangelized these souls, and that the time was short since he had preached to them, I do not know a more melancholy proof of the ease with which Satan contrives to lead away. I gather two important lessons from this. The first is, not to be surprised if there be departure in the saints of God. This does not show the slightest weakness in the truth itself, nor does it put a slur on what is of God. Secondly, we learn the call for watchfulness and self-judgment.

Observe the choice of expression—"the grace of Christ." Because what Satan was using was the mixture of the law with grace, of legalism and Christ. The characteristic of their call had been simply and solely "the grace of Christ." God had made known to the Galatians that they were poor sinners of the Gentiles, that there was nothing for them but mercy, and that mercy had come to them in the person of Christ. It was alone the grace of Christ which had acted upon these Galatian believers; and of this Paul reminds them.

In our English version it is a sort of paradox—"another gospel which is not another." But in the language in which the Holy Ghost wrote, there was sufficient copiousness to admit of another shade of language so that the phrase reads "a *different* gospel, which is not *another*." So that if the grace of Christ was the spring and power of their calling, the gospel

was the means of it. But now they had left *this* for something different. Observe, it does not say, contrary to it, but a different one: and for that very reason he says, it is not another. It is unworthy to be called another gospel. God owns but one. He permits no compromise about the gospel; neither ought we.

We must remember that what the apostle wrote was not as a private man, but that which the Holy Ghost wrote for our instruction. And what he tells us is this: "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which I have preached unto you, let him be accursed." Let a fair person weigh such a word as this, and then judge whether any language of mine can too strongly insist upon the duty of a Christian man in reference to a perverted testimony of the gospel. For this is what was coming in among the Galatians.

The Galatian evil was the mingling of the law with the gospel. Consider what is the warning of the Holy Ghost to the souls that were being ensnared by it. What he says is—no matter who it may be—"If he preach any other gospel unto you than that ye have received, let him be accursed." They might have taken refuge in this: no doubt it was what Paul preached, but we have additional truth, beside what Paul gives. But he says, It is not only what I preached, but what you received. It is not only that there should be no mixture with what he preached, but no addition to what they had received. We have what the Apostle Paul wrote as clearly as they had what he preached.

Paul was the only one who was in a position to say, "If one add anything to my gospel, let such an one be accursed." Although Paul added something to the gospel of the other apostles, they could add nothing to his. The other apostles announced Christ as the Messiah and made known remission of sins through His name; but they did not bring out the heavenly glory of Christ as Paul did. He brought out all these truths, and more which they never touched on. That is the reason why he so constantly speaks of "my gospel." Till Paul was called, there was something still needed to make

up the sum of revealed truth. In Col. i. 25, he says that he was a minister of Christ to complete the word of God, to fill up a certain space that was not filled up. Paul was the person employed by the Holy Ghost to do this. Therefore, the apostle can insist strongly upon the danger of attempting to swerve from what *he* had brought out, or of adding anything to it.

Paul is the only one too, who characterizes his gospel as the glorious gospel. He does not say "glorious" merely as we use the word: he means the gospel of the glory. And the true force of that expression is this: it is the gospel of Christ glorified at the right hand of God. It is the glad tidings that we have a Saviour who is risen and glorified. We are called to all the effects of His glory as well as of His death upon the cross.

"For do I now persuade men or God?" That is, was he wishing to gain them over or God? "Or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." He was perfectly aware that this kind of uncompromising testimony rendered him particularly obnoxious to men, and even produced ill-will among real saints of God. Paul says it is the way not to please men but to please God. It was in that very way that Christ had called him to be a servant.

From "Lectures on Galatians"
by W. Kelly.

**Not the labour of my hands
Can fulfil Thy law's demands:
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone.**

**Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly:
Wash me, Saviour, or I die.**

(From "Rock of Ages," by A. M. Toplady.)

BOOKS OF WORTH FOR BIBLE STUDENTS

	£	s.	d.
Two lectures on Ezra and Nehemiah— <i>W. Kelly</i>		4	6
Exposition of Isaiah— <i>W. Kelly</i>		18	6
Exposition of the Acts of the Apostles— <i>W. Kelly</i>		19	6
Notes on 1st Corinthians— <i>W. Kelly</i>		8	6
Notes on 2nd Corinthians— <i>W. Kelly</i>		9	6
Exposition of 1 and 2 Thessalonians— <i>W. Kelly</i>		9	6
Exposition of 1 and 2 Timothy— <i>W. Kelly</i>		13	6
The Epistles of Peter— <i>W. Kelly</i>		18	6
Lectures on Revelation— <i>W. Kelly</i>		17	6
Lectures on the doctrine of Holy Spirit— <i>W. Kelly</i>		8	6
Scroll of Time— <i>J. A. Savage</i>		9	6
Tabernacle's Typical Teaching— <i>A. J. Pollock</i>		8	9
The Amazing Jew— <i>A. J. Pollock</i>		8	6
Treasury of Old Testament (4 vols.)— <i>Spurgeon</i>	6	0	0
Treasury of David (expos. Psalms), 6 vols.— <i>Spurgeon</i>	5	0	0
New and Concise Bible Dictionary	1	15	0
Pocket Lexicon to Greek New Testament— <i>Souter</i>		11	6
Interlinear Greek/English New Testament (Nestle Text with new literal English translation)— <i>Marshall</i>	2	3	6
Amplified New Testament	1	6	0
Englishman's Greek Concordance— <i>Wigram</i>	2	2	6
Hebrew/Chaldee Concordance— <i>Wigram</i>	4	12	6
Cruden's Concordance, £1 2s. 0d.; India paper	1	13	0
Young's Analytical Concordance, £3 6s. 0d.	4	1	0
Young's Analytical Concordance, India paper edition, £4 4s. 0d.	6	16	6
Bible Concordance— <i>Nelson</i>		11	0

All the above prices are postage paid

C. A. HAMMOND, 11 Little Britain, London, E.C.1.

Words of Help

from the Scripture of Truth

Vol. XLVIII

APRIL 1960

No. 4

CONTENTS

Lord's Day Reflections:

XXII. Yet I am not alone 37

The Judgment of the Living Nations 39

At the Foot of the Mountain 42

Studies in Galatians:

IV. Historically, Paul's Ministry had nothing to
do with Man 47

London: C. A. HAMMOND, 11 Little Britain, E.C.1

Tunbridge Wells: BIBLE AND TRACT DEPOT, 84, Upper Grosvenor Road,

New Jersey: H. W. BRAUNER Franklin Park.

Canada: OTTO, MULIER, 7, Glen Castle Street, Toronto.

Australia: B. LICKLEY, 58, Sunnyside, Crescent, Castlecraig, Sydney N.S.W.

PRICE FOURPENCE

May be ordered through most Booksellers

Communications for the Editor should be sent to E. A. PETTMAN, Chesterfield House, 4 Camden Hill, Tunbridge Wells, Kent. Business enquiries as to WORDS OF HELP or other publications mentioned, should be addressed to the Publisher, C. A. HAMMOND, 11, Little Britain, London, E.C.1.

*Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London E.C.1.*

WORDS OF HELP

A Monthly Magazine for Believers

PUBLISHER'S NOTICE

We have received many appreciations of the ministry contained in this magazine and expressions of blessing obtained through reading its pages. We trust our readers will continue to use every opportunity to circulate it as widely as possible amongst their Christian friends.

For some years this magazine has been published at 3d. per copy and in spite of the rise in the costs of production no increase has been made in the price. Following the further advance in printing costs will you kindly note it has now become necessary to increase the price to 4d. per copy, as from this present issue.

LORD'S DAY REFLECTIONS

XXII. YET I AM NOT ALONE

“Ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me” (John xvi. 32).

The point of time had come when the Lord saw the immediate break-up of the little circle of His faithful followers, now purified by the departure of Judas, the traitor. The tender and intimate communications in the upper room were ended. The company assembled about Him was that of “His own, which were in the world.” These the Eternal Son of God loved, and loved unto the end. These were they the Father had given Him out of the world which hated Him. In contrast with that world, they knew that He had come out from God, and they believed the Father had sent Him.

The ineffable love of the Son and also that of the Father in Him had found no reciprocation among men, save in the hearts of those who, drawn by the Father, had come to Him. Now the power of the world and its prince was about to be exercised upon this garden of delights where the heavenly Stranger walked, and where alone love and piety, devotion and worship were to be found. The Good Shepherd had gathered, but the enemy of souls was about to scatter.

“Ye shall be scattered,” the Lord said, but He had also said to them previously that they should “never perish.” The “gates of hell” might disperse the flock, but His promise was that they should never “prevail.” Although for the moment it seemed an irreparable disaster to the earthly confession of Christ when all the disciples forsook Him and fled, the fear of their Master’s foes being upon them, the enemy’s triumph was but short lived.

The truth was that while the sheep would be scattered, the shepherd would be smitten, and therein was the secret of ultimate victory. While the power of Satan seemed to scatter the sheep, even then it was the power of Christ that secured their exemption from capture: “If ye seek Me, let these go their way,” He said to the soldiers in the garden (John xviii. 8).

But the effect of the scattering was that the Lord would be left alone. These words of Christ disclose the great hunger in the heart of the Son of God for human sympathy. It was the spirit of Him who said, "I looked for some to take pity, and there was none; and for comforters and found none." The sense of a great loneliness was upon Him also when, in the crisis of His sorrow, He said to His sleeping disciples, "What, could ye not watch with Me one hour?"

Yet Not Alone

It was true that the Blessed Son was left alone, for He said so. It was equally true, because He said this also, that He was not alone, because the Father was with Him. Such self-revealing words, paradoxical though they might seem to some, none but the Son of God could speak. They are words to hide in our hearts.

"I am not alone." Though utterly bereft of human support and sympathy, even that of the regenerated sons of the kingdom, there was within the Godhead the communion of the Father and the Son. Inscrutable mystery, but revealed fact! "The Father is with Me." "I and the Father are one." "The Father loveth the Son, and sheweth Him all things that Himself doeth." "What things soever He (the Father) doeth, these the Son also doeth in like manner."

No time circumstances whatever—not Gethsemane, nor Gabbatha, nor Calvary; not the bulls of Bashan nor the bi lows of wrath, could interrupt for one moment the eternal relationship of the Father and the Son. "I am not alone, because the Father is with Me." "I knew that Thou hearest Me *always*."

The wondrous communion of the Father and the Son is revealed elsewhere also in this Gospel. On another occasion the Lord made known this declaration concerning the Father to the Jews. He said to them, "Yea, and if I judge, My judgment is true; for I am not alone, but I and the Father that sent Me." And again in the same chapter we have His words: "He that sent Me is with Me; He hath not left Me alone; for I do always the things that are pleasing to Him" (John viii. 16, 29, R.V.).

In matters of judgment one; in matters of good pleasure one. It was ever thus, therefore, that there was continuously an equality and community of action between the Father and the Son. "My Father worketh hitherto, and I work." This arose as an absolute necessity from the eternal nature of the Godhead.

The Lord promised the sense of a continual Presence with His followers that they might have similar comfort. This promise, however, was contingent for fulfilment upon their obedience to Him. He said, "If a man love Me he will keep My word; and My Father will love him, and we will come unto him, and make our abode with him" (John xiv. 23). Of these it may be said:

"Who hath the Father and the Son
May be left—but not alone."

W. J. HOCKING.

THE JUDGMENT OF THE LIVING NATIONS

Read: Matthew xxv. 31-46
and compare also Matthew x. 16-42.

The New Testament teaches clearly that the Lord Jesus will judge both the living and the dead (II Tim. iv. 1; I Peter iv. 5). But while the dead will be judged after the close of the Millennium, the living will stand before Him at its commencement. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats."

It is important first of all to distinguish what the Lord here described from His other acts of judgment. The Beast and the False Prophet, with those that follow them, indeed all apostate Christendom, will be destroyed immediately the Lord appears from heaven. The apostate Jews, if not destroyed by the earthly enemies who are the instruments of divine judgment, will be likewise cut off (Matt. xxiv. 39-41; II Thess. i.

7-10). Nothing is said in the portion we are considering about worshipping the Beast, although all who do this are doomed (Rev. xiv. 9-11). Also, all the armies of the nations who take up arms against Israel will be destroyed, as we have discussed in an earlier article.

Thus we see that when peace has been restored to the earth, and before the Lord Jesus can begin His glorious reign, He must sift the nations that are left. We remember that the "gospel of the kingdom"—the message that told of the king that was to come—had been preached in all the world for a witness unto all nations. It is evident from the description that follows of this judgment of the nations, that everything turns upon the reception of that message, and the treatment of the messengers. For a careful reading of the portion in Matt. xxv. shows that in addition to the nations (or Gentiles), whom the Lord Jesus separates like a shepherd dividing sheep from goats, there are those whom He calls "My brethren." It is when He has resumed His relations with His earthly people Israel that He thus describes *them*.

In the instructions to the Twelve in Matt. x., the Lord passes on from their immediate mission (in which little or no persecution was encountered) to a similar preaching prior to His coming again (verse 23). Similarly in Matt. xxiv., though the words were spoken to the Twelve, it is Jewish preachers at the end of the age who will fulfil them. And if in the tenth chapter the preaching to Israel is mainly in view (but see verse 22), in the 24th it is among all nations. But the messengers will be delivered up to be afflicted and killed, "and ye shall be hated of all nations for *My Name's sake*" (verse 9).

It is against this background of persecution and suffering for the Jewish preachers of the gospel of the kingdom that we must read the Lord's words to the Gentile nations as He judges them.

Let us look first at the King, ineffably glorious—His countenance shining like the sun, His raiment white as the light, seated upon the throne of His glory, and attended by the angelic hosts. Nevertheless, it is a scene upon earth, with living men and

women gathered before Him. There is no hint of resurrection, and the phrase "all the nations" would be quite out of place applied to men either dead or raised from death. The contrast with the judgment of the dead in Rev. xx., where heaven and earth are seen to disappear, is clear.

However vast the multitudes, no one will be able to escape that all-discerning gaze. We should, perhaps, look upon the words of Matthew xxv. as a summary. No doubt each one will be dealt with individually, the Lord recalling to each how he had shown, by acts until then forgotten, his attitude to the coming King. Had He not said "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me"? The nations had shown their hatred to His name by despising and persecuting those that spoke of Him. To espouse their cause, to show them compassion, was to show regard for the One of whom they testified. This, in its turn, showed that they believed the testimony to His coming as King. For them, as for us, it will be faith that saves. But faith, as James reminds us, must show itself by works, or it is dead.

To those whom He places on His right hand the Lord says "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world". In His glory the Lord Jesus is still the perfect Man, fulfilling the will of His Father even in the blessing which He bestows.

To those on His left hand there is nothing but a curse, but their fate is not "prepared by My Father". They had chosen, alas, to identify themselves with the hatred against His Name, and against His Father's Name, which is inspired by Satan. Thus will they share Satan's doom.

In either case the judgment is final. "These shall go away into everlasting punishment: but the righteous into life eternal". But the words "everlasting" and "eternal" are the same in the original language. Also, the same word is used in the phrases "eternal redemption", "eternal salvation", everlasting God," "eternal Spirit", and many others, so that there can be no doubt of its meaning.

Some points of difficulty remain to be considered. First, may not the Lord's term "My brethren" refer to believers of

the present day, who will accompany Him when He returns in glory? This is hardly possible, for those who now bear the testimony to His Name must either receive it, and so become themselves part of the Church; or reject it, and so will be cut off, if still living when the Lord appears.

The enormous number of people comprising "all nations" is a difficulty to some. It has even been suggested that the nations will only be represented by their leaders. But it is plain that each nation will not be dealt with as a whole, but as comprised of individuals. Nations do not visit the sick and imprisoned!

As to numbers, they will probably be nothing like so large as the present world population. The dreadful wars now so much feared will doubtless take place when the present restraining power of the Holy Spirit in the Church is gone. These will be followed by more direct divine judgments, as the book of Revelation testifies. However, it is in no way essential to suppose that all will be gathered at the same time, though there is nothing physically impossible in this.

E. H. CHAMBERLAIN.

AT THE FOOT OF THE MOUNTAIN

Read: Lev. xiv. 1-7; Matt. viii. 1-4.

In accordance with divine intention and inspiration each of the four gospels announces and displays a beautiful but individual presentation of the Beloved of the Father—His only begotten Son. Far removed from the counsels and wisdom of men are these beautiful records. There was no collusion of writers; no assembling of material with human planning to avoid criticism. Two of the writers companied with Jesus; they were eye-witnesses of Him; they heard His words, the tones of His voice. They saw Him in resurrection—in ascension. The two other writers loved One they had not seen. Their hands had not handled Him, but their independent testimony is original and characteristic: joined with that of Matthew

and John it becomes the scroll of a Divine Penman—a portrait drawn by the finger of God.

The oldest of these records is that of Matthew. He is herald of the King. He announces the genealogy of the Lion of Judah through Abraham and David to the very people who had refused their King coming to them “just, and having salvation; lowly, and riding upon an ass” (Zech. ix. 9; Matt. xxi. 5). Early in his records he shows us Jesus silencing the Prince of Evil and announcing the good news of *His own* kingdom. Around Him are all the evidences of the kingdom of evil: the distorted bodies of men, their diseases of mind, the suffering and poverty of the defenceless, the religious hypocrisy of self-appointed leaders. He sees the Israel He had loved for centuries, a poor remnant, still unrepentant and bitterly rebellious in the grip of the great power of Rome. He heals as He preaches, for in His kingdom there would be no sickness—the effects of evil as well as its cause would be removed. So the multitudes flock to Him for bodily healing, and “His fame went throughout all Syria” (Matt. iv. 24).

But though “He healed them” He did not seek fame—it was their repentance He desired, not their acclamation. But repentance was not in their thoughts. So, in chapter five we are shown Him withdrawn to a mountainous place to which His disciples also come. Below, the principles of the kingdom of Satan operate, but, in the mountain, He unfolds the precious characteristics of the realm in which He alone is paramount. One feels that Matthew, on that day, received such spiritual riches as to render futile a comparison of his days at the receipt of custom. Under guidance of the Spirit of God he writes on and on, unfolding the treasures of the kingdom as he heard them from the King. Three chapters of his record overflow with the wealth of it all. He gathers it, rejoicing in its abundance as he never rejoiced in the days of his forsaken occupation.

There follows an arresting contrast in the opening verses of his next chapter “When Jesus was come down from the mountain” (Matt. viii. 1). From the heights He comes down to where, among the multitudes, a man “full of leprosy”

(Luke v. 12) falls at His feet to worship Him. With brevity and finality Matthew tells his story in only three verses of our English translation. It is Israel (and man) in the depths—exposed in all the hideousness of his real condition. There is, nevertheless, One who has come down from the heights, the complete Answer to it all.

Let us think of this man as an individual, for this is what the Lord Jesus did. People were open books before Him—no pious expressions could deceive *Him*. He knew men *before* they came. A cry of need would reach Him even from the land of the Gergasenes, across the lake, so that, suddenly, He said “Let us go to the *other* side” (Luke viii. 22). Luke gives us his medical exposition of the man: he was “full of leprosy”. He had passed the stage of contagion; the hand of death was upon him even as he moved in and out among the living. This he knew only too well; he was “full of leprosy”.

It is inconceivable that this poor man was without anxiety. He has been described as a type of the corruption of Israel, but was he not a man after all? What called him to make his way to Jesus? It was not chance; nor was it his need alone. His movements would not be without pain and difficulty. Leprosy began from within, unseen; it coursed in the bloodstream, and when it appeared and developed the poor body became a living death, waiting only for burial. Yet, within that corrupting frame there had arisen, by the sovereign mercy of God, a light of hope which became a flame of faith.

It is true that there were differing types of leprosy, but it was universally acknowledged that only God could dispel it. Had not the dispelling of it been known for generations as “the finger of God” (see II Kings v. 7)? So the man comes to God “manifest in the flesh” (I Tim. iii. 16), and, at His feet, tells Him what he believes of Him. “thou canst make me clean”. But would He be willing to do this mighty thing—this cleansing—far beyond healing? This had been his anxiety. One thinks of the momentous hush as the voice of the leper ceases. But the “Finger of God” reaches to him from the Hand of healing, and life and death were never in the

balance. The "I will" that came to the poor man was spoken before time began, and would have its echo and fulfilment at Calvary.

If we continue to think of this man, we shall see him in newness of life indeed, but with responsibility to the Giver. Luke does not record his failure, but Mark tells us that he began to publish it much and to blaze abroad the matter of his cleansing. Matthew ends his three verse record with the words of Jesus only, and we are left to see this new man "going his way" to the priest, to show to one, responsible to uphold the principles of the kingdom, the effect of Messiah's cleansing from the outcome of failure to keep them.

The responsibilities of this former leper were, in reality, privileges. To "Follow in His steps Who did no sin"—none but His own cleansed ones have power or privilege to do this. To take of the precious things, that they might become for him, in the hands of the priest, an offering "for a testimony"—this was a privilege indeed. Why not follow this man in the hope that he takes up his privileges—perhaps in weakness?

It may be the man had dreamed of a day when, with the two live birds, the cedar wood, the scarlet and the hyssop, he would make his way to the appointed place that the priest might meet with him. He would certainly have longed for such an occasion. And now the reality of it all was within him and the symbols were available. Were they to be used as a mere form, or would they announce and reveal to him, as God intended they should, the glory of the Person and of the work of His Son? One likes to think that, with the faith that brought him, was now a power that led him, humbly, thus to submit himself—to see the "two birds alive and clean", and to know that one of them must die to redeem, in token form, his forfeited life. The blood flows in the earthen vessel held over running water. "A testimony unto them"—and to us, indeed, for we, too, are redeemed, albeit "with the precious blood of Christ".

Here, in the flowing life given, is the cost of the life redeemed. And who shall assess that redemption price save only God? The cedar wood, the scarlet and the hyssop were dipped in

the blood, for all that they symbolise is associated with this divine redemption. Lebanon has lost its glory today, but time was when its mighty cedars clothed the great mountain slopes and towered an hundred feet and more above the forest bed. Great, too, of girth, and firm stablished over the centuries, they had produced a majestic beauty famous throughout the eastern world. So the cedar wood spoke of the outward bearing of the One who touched the leper and said "I will, be thou clean." It is for us, too, to see Him, "His countenance is as Lebanon, excellent as the cedars" (S. of S. v.15). But He gave His life—and "they crucified Him". The cedar has been dipped in blood.

So, too, the scarlet, which speaks of the glory of man. There was never manhood glory to compare with that of the Son of God. He needed not vestments to display it, nor courtiers to declare it. There were those, however, who loved Him in their measure, and companied with Him. It was they who beheld His glory of grace and truth—but they had eyes enlightened. Nevertheless, they saw a soldier, with a spear, pierce His side, for He was a Man who died, albeit the very Lord of glory. Thus the blood was upon the scarlet.

These symbols are of great interest to *us*, but to the Israelite, they spoke a language clear and impossible of misunderstanding. The cleansed leper knew well the significance of the majestic cedars of Lebanon and of the scarlet, and if you had asked a child where to find the hyssop, he would have taken you to some old wall to point to the tiny plant growing in a crevice between the stones. He might even tell you of a night, long ago, when his forbears took a bunch of hyssop dipped in blood and struck the lintel and the two side posts of their door. Was it not a night to be remembered "for ever" (Ex. xii. 24)?

The hyssop spoke of lowliness, and the cleansed man understood. "Solomon was wiser than all men . . . and he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall" (I Kings iv. 31, 33). From the greatest to the very least—the noblest to the most lowly. They used the tiny plants when they offered Him vinegar

in mockery of His kingship, and John, who was there, says He "received it". What lowly submission to amaze our restive hearts! The hyssop is dipped in the blood, and the live bird flutters to be free, but first it also must be dipped into this symbol of divine sacrifice. The man waits also, for **his** shall be the sevenfold sprinkling, and as, with bloodstained breast, the bird soars high into the heavens as though to proclaim a wonder beyond the thought of humankind, the man, once full of leprosy, finds his deep joy in the truth of resurrection from among the dead—of a Living Substitute for him in the presence of God. "And the priest shall pronounce him clean" (Lev. xiv. 7).

EDWARD T. WOOD.

STUDIES IN GALATIANS

IV. Historically, Paul's ministry had nothing to do with man. (Read: Chapter i. 11-24)

"Paul speaks, historically, of his ministry, and of the question whether man had anything to do with it. His gospel was not according to man, for he had not received it from any man . . . That which he possessed, was his by the immediate revelation made to him by Jesus Christ . . . He did not consult any one. He did not put himself into communication with the other apostles; but at once acted independently of them, as being directly taught of God . . . The churches of Judea did not know him by sight; only they glorified God for the grace he had received"

(J.N.D. — Synopsis of the Books of the Bible)

There was something, no doubt, extraordinary in the manner in which the Apostle Paul had had the gospel made known to him. He was not converted by the preaching of the gospel, as most are. Peter's case was a similar one. Flesh and blood had not revealed it to him, but the Father which is in heaven. Peter could have said, It pleased the Father to have the Son revealed *to* him; Paul could say, *in* him.

The expression "revealed His Son in me" is one that could hardly have been used by one who did not know the truth of

the oneness of the believer with Christ. It is connected with the truth of which Paul was the chosen witness—the union of Christ and the Church. Christ in heaven and the saints on earth make one body. That is what Paul learnt at his conversion. Having the substance of this in view, the apostle says, “I certify you, brethren, that the gospel which was preached of me is not after man.”

The next point to which he alludes in his argument is his previous conversation and life. He says, speaking of his gospel, that he neither received it of man, neither was he taught it, but by the revelation of Jesus Christ. They might have raised a doubt about this; but he shows that all his previous life was opposed to the gospel. There was not another such antagonist of Christ as he had been.

In Paul’s reference (ver. 13) to the fact that he had “persecuted the Church of God and wasted it”, there may be a little word for the Galatians, because they were beginning to persecute all who opposed their notions about the law, and were getting into a bitter spirit.

Furthermore, he had “profited in the Jews’ religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers” (ver. 14). There was no doubt, therefore, of the sincerity of the apostle’s use of the law in his unconverted days.

In verses 15-16, he shows that it was God who had called him away from the law: when he was in the very midst of what they were beginning to take up afresh, he was an enemy of Christ. He gives full allowance to his providential history. He had been brought up at the feet of Gamaliel, and had profited in the Jews’ religion above his equals. But though it pleased God to separate him from his mother’s womb, yet to call him, he insists, was much more; this call was of grace—a call to preach among the Gentiles, where there was no law known.

“Immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.” Here you have God Himself, when He calls a remarkable man

to a very special work, instead of summoning him to the apostles at Jerusalem, sending him away into the desert.

“Then after three years”—referring, I suppose, to his conversion as a starting point—“I went up to Jerusalem to see Peter, and abode with him fifteen days”. He mentions the number of days for the purpose of showing that it was not a course of instruction he had been receiving. The important thing for the Spirit of God was to dispose of all pretence for connecting Paul’s mission or ministry with Jerusalem. The principle of apostolic succession is thus cut off by implication. The years which elapsed before these visits, and yet more their character when he did visit Jerusalem, absolutely exclude all idea of derivation.

“Afterwards, I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea which were in Christ: But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me.” The facts were of moment for the purpose of evincing how little time he had spent in Jerusalem; yea, that he was unknown to the churches of Judea generally. But these churches, instead of blaming God (which was what the Galatian conduct amounted to) instead of finding fault with his testimony, had glorified God in Paul. The early churches of Judea, that the Galatians were looking so wistfully at, were glorifying God in him; while they themselves were quarrelling with the rich mercy God had been showing the Gentiles. He had preached to them the gospel more fully than the other apostles had presented it; and yet they were already slipping from it by seeking to bring in the law. The apostle affirms that he had brought them the truth of the gospel, and that to mingle the law therewith is to subvert it altogether.

From “*Lectures on the Galatians*” by W. KELLY.

SUBJECTS OF INTEREST

TEACHING THROUGH EYEGATE

Scroll of time (with chart)—*J. A. Savage*, 9/6

From Egypt to Canaan (with chart)—*J. Ritchie*, 7/6

Panorama Bible Study course, two-colour, pictorial charts, 8/6

FLANNELGRAPH LESSONS

make Bible subjects live

The True Vine

The Two Ways

Kerb Drill

Which House is yours?

God's Word is like—

I will come again

The Wordless Book

The above are all-flannel Flannelgraphs

Price 7/7 each, postage on one copy, 9d.

The Tabernacle flannelgraph (paper), this requires a packet of flannelgraph seals, 1/6d., price complete 10/9d.

FLANNELGRAPH MAPS : 24ins. x 36ins. : each 8/6d.

Paul's Missionary Journeys

Palestine. (For Life of our Lord)

Egypt to Canaan

Map of Africa. (For Missionary talks)

MAP OF THE WORLD : 44ins. x 34ins. : 12/6d.

Postage on one map, 9d.

C. A. HAMMOND, 11 Little Britain, London, E.C.1

Words of Help

from the Scripture of Truth

Vol. XLVIII

MAY 1960

No. 5

CONTENTS

Jonah and the Fish	<i>Inside Front Cover</i>
Lord's Day Reflections:	
XXIII. The Divine Sin-bearer	49
The Millennium	51
The Queen of Sheba	57
Studies in Galatians:	
V. Those in Jerusalem recognise Paul's Ministry to be of God	59
Every Morning	<i>Inside Back Cover</i>

London: C. A. HAMMOND, 11 Little Britain, E.C.1

Tunbridge Wells: BIBLE AND TRACT DEPOT, 84, Upper Grosvenor Road

New Jersey: H. W. BRAUNER Franklin Park.

Canada: OTTO, MULIER, 7, Glen Castle Street, Toronto.

Australia: B. LICKLEY, 58, Sunnyside, Crescent, Castlecraig, Sydney N.S.W.

PRICE FOURPENCE

May be ordered through most Booksellers

Communications for the Editor should be sent to E. A. PETTMAN, Chesterfield House, 4 Camden Hill, Tunbridge Wells, Kent. Business enquiries as to WORDS OF HELP or other publications mentioned, should be addressed to the Publisher, C. A. HAMMOND, 11, Little Britain, London, E.C.1.

Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London E.C.1.

WORDS OF HELP

A Monthly Magazine for Believers

JONAH AND THE FISH

“For as Jonah the prophet was three days and three nights in the belly of the whale (Gr., sea-monster); so shall the Son of man be three days and three nights in the heart of the earth” (Matthew xii. 40, R.V.).

IN THIS case we have one authority weighing infinitely more than all the difficulties which have been mustered by unbelief. For it is plain that our Lord Jesus singles out the particular point of greatest difficulty and affixes to it His own almighty stamp of truth.

Can you not receive the words of the Lord Jesus against all men that ever were? What believer would hesitate between the Second Man and the first?

The Lord Jesus has referred to the fact that Jonah was swallowed up by the great fish, call it what you will: I am not going to enter into a contest with naturalists whether it was a shark, a spermacetti whale, or another. This is a matter of very small account.

We will leave these men of science to settle the kind; but the fact itself (the only one of importance for us to affirm) is that it was a *great fish* which swallowed and afterwards yielded up the prophet alive. This is all one need stand to—the literal truth of the fact alleged.

There is no need to imagine that a fish was created for the purpose. There are many fishes quite capable of swallowing a man whole: at any rate such have been. If there was one then, it is enough.

But the fact is not only affirmed in the Old Testament, but re-affirmed and applied in the New by our Lord Himself. Any man who disputes this must give an account of his conduct before the judgment seat of Christ ere long.

W.K. (Extracted).

LORD'S DAY REFLECTIONS

XXIII. The Divine Sin-bearer

(Read: Isaiah liii. 4, 5)

How often this portion of scripture is read at the Breaking of Bread! And how helpful it is to the remembrance of Him of whom the bread and wine speak so vividly! For it refers to the sufferings and death of the Lord in such a way as to draw out the heart's affection to Him who "His own self bare our sins in His own body on the tree."

Jehovah's Servant (see Ch. lii. 13) grew up before the LORD as a tender plant, increasing "in wisdom and stature, and in favour with God and man." He was also as "a root out of a dry ground." This is in no way a disparagement of the care His mother and Joseph bestowed upon Him, but means that the circumstances and environment in which He was placed were not the source of that fruitfulness for God which was evident when, at the age of twelve, He declared, "Wist ye not that I must be about My Father's business?"

How positive too was the Father's announcement of His good pleasure in His servant as He entered upon His public ministry: "Thou art My beloved Son, in whom I am well pleased." And how great the privilege of those "born again" to be brought into fellowship with the Father, thus finding *their* delight in His Beloved Son!

When the time came for Jehovah's servant to die, His persecutors judged Him to be worthy of death for presuming to be Christ, the Son of God (Matt. xxvi. 63-66). They spat in His face and buffeted Him; others smote Him with the palms of their hands. How truly they esteemed him "stricken, smitten of God, and afflicted"! Such was the verdict of blind, unregenerate man!

But those enlightened by faith declare otherwise: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." This is the triumphant song of believers from the day of Pentecost down the centuries to

the present day. These, too, are the words which will be fittingly upon the lips of a repentant and restored Israel when they gaze believingly upon the One whom once they pierced (Zech. xii. 10).

How beautifully the hymn-writer (Thomas Kelly) has expressed the truth of these verses:—

“Stricken, smitten and afflicted,”
 See Him dying on the tree;
 ’Tis the Christ by man rejected;
 Yes, my soul, ’tis He, ’tis He.

Mark the sacrifice appointed,
 See Who bears the awful load;
 ’Tis the Word, the Lord’s Anointed,
 Son of man and Son of God.

Lamb of God, for sinners wounded,
 Sacrifice to cancel guilt,
 None shall ever be confounded
 Who on Thee their hope have built.

When seated peacefully in His presence—the Lord loves to be where two or three are gathered to His name—it is well for us to reflect that *our* blessing flows from *His* bruising, *our* peace from *His* chastisement, *our* healing from *His* stripes.

Finally, note Jehovah’s decree in verse 11: “He shall see of the travail of His soul, and shall be satisfied.” The One who laid the heavy burden on the Holy Sufferer knows the compensation that His sufferings merit. God has raised Him from the dead and seated Him at His own right hand, a sure token of the many other honours which will be His in due time. Nevertheless, the decree is that He shall have the desire of His heart and be satisfied. And what is it that He has desired? Read His own words in John xvii. 24: “Father, I will that they also, whom Thou has given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me.”

Blessed indeed are those who will behold His glory when that desire is granted!

P. WHITE.

THE MILLENNIUM

It is not just a human dream, however ancient, that a golden age of blessing lies in the future for this world. It is a subject to which every part of the scriptures continually refers, and it is the hope constantly held out by the prophets of old.

It is true that prophecies of the first coming of Christ mingle with those of His coming in glory to set up His kingdom, so that it is often difficult to distinguish them. But that cannot hinder us from seeing, if we believe the scriptures, the fullness of their testimony to the coming time of blessing.

But they tell us much more than that there is to be such a bright future. They show us that the supremacy of Christ, as God's King—His authority recognised and His claims owned everywhere, is the prime essential for the peace and blessing of the earth.

There will not be found many today who can see all this coming to pass by the spread of Christianity, or by the preaching of the gospel. All the material progress that is made is leading directly in the opposite direction. Two of the leading nations of the world, America and Russia, are more and more concentrating on material things. And certainly the scriptures lend no support whatever to such a view.

True, the gospel continues to work its marvels of blessing in many lands, turning many hearts to know the love of Christ, transforming many lives. But the rulers of the world seek to arrange its affairs without the slightest reference to the claims of God's Son, even though they pay Him lip service. This is not to say that many men in public life have not real faith in His Name. But could any one say that national affairs are managed for His glory?

When the Lord Jesus Christ reigns, God's will will be done on earth, as it is now in heaven. But some will say, does He not reign now?

It is true that He is already set in the place of supreme authority "far above all principality and power." But the world

does not in *fact* acknowledge Him. No doubt it is blessedly true that all authority is given unto Him in heaven and earth. No doubt His people may rest confidently in His almighty power to save and keep them. But His power exercised behind the scenes is a very different thing from His public reign. This is the day of grace, when He seeks to win men to Himself by the gospel, and when He allows wicked and unbelieving men to revile His Name. He calls His own people to behave in the same spirit of grace, even to those that hate and persecute them. This, however, cannot continue for ever. But not till the Lord appears in His glorious majesty to take the world under His own control, will God's kingdom come on earth. He is the appointed King.

What does the Bible reveal of the character of His rule? Oh, how the pages of the prophets glow with the joy and blessing of that time! But we must get things in their right order.

Before the earth can enjoy the blessings of His reign, evil must be judged, and the earth purified from those that defile it. "When I begin, I will also make an end," the Lord says. These various acts of judgment we have endeavoured to deal with in former articles, but one matter must be again referred to.

Some find difficulty in understanding who will be the *subjects* of His kingdom. For the saints who now await His coming are to be caught up to be with Him in His glory, and to reign *with Him*. The wicked are to be destroyed by unsparing judgment. Who then are there left to enjoy the blessings of the millennium? Let us be clear that the saints caught up in glory are not to be brought back to earthly conditions, to enjoy plenty of corn and wine, as the prophets speak! However great millennial blessings are, the portion of the heavenly saints is far higher.

The difficulty does not exist for those who believe, as we have endeavoured on other counts to show is the scripture teaching, that the rapture of the heavenly saints (the Church, together with believers of past dispensations) will take place *prior* to the Lord's appearing in glory. For this leaves ample

room for a working of God's grace among those who have not heard the gospel, whether of Israel or of the Gentiles.

The Lord will reign then, over the redeemed and restored people of Israel, and over the saved Gentiles—the “sheep” whom the king sets on His right hand.

So that nothing shall be allowed to spoil the blessing He will bestow when He reigns, that ancient enemy of God and of His people—Satan—will be bound and helpless throughout the thousand years. He it is who, as “the prince of this world” (John xiv. 30) is behind all the opposition of man to God's will. He it is, who, as the “god of this world” (2 Cor. iv. 4) blinds men's hearts to the glorious truths of the gospel. When his baleful influence is removed, the Holy Spirit of God will be poured out on “all flesh.” Thus will the earth be filled with the knowledge of the Lord, as the waters cover the sea (Isaiah xi. 9).

When we read the joyous visions of the prophets, we can gain a little insight into the glories of those days. But it is very hard for us to understand them in detail. But if we think of Who will be on the throne we can better imagine them. He who looked with compassion on the weary and hungry five thousand will know how to meet the needs of this poor world; and the One who healed the multitudes of sick who floated around Him will be able to fill the earth with joy and praise for His goodness. First He will attend to the needs of His restored people Israel: “They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all . . . and My people shall be satisfied with My goodness, saith the Lord” (Jer. xxxi. 12-14).

As year succeeds to year, and as the small remnant of Israel with whom the kingdom begins will expand to fill the whole extent of the land promised to Abraham, there will be no turning aside, no declension from this happy state. “Thy people shall be all righteous: they shall inherit the land for

ever, the branch of My planting, the work of My hands, that I may be glorified" (Isaiah lx. 21, and see also lix. 21).

The scriptures teach plainly that in that day Israel will be the head of the nations, and that the blessing of the nations will be in acknowledging this. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory ye shall boast yourselves" (Isaiah lxi. 4-6).

Jerusalem will be known as the city of the Great King, and to it the Gentiles will flock to worship His Name. The temple there, rebuilt according to the divine pattern given in Ezekiel's prophecy, will be not only for Israel's worship, but "a house of prayer for all nations" (See Isaiah ii. 2-4).

Ezekiel's prophecy (Chap. xlvii) describes a river which starts from God's sanctuary and flows down to the Dead Sea, bringing healing to those dead waters, and life wherever it goes. Is this to be understood literally? As the description mentions fishermen along the river from En-ge-di to En-eglaim it is difficult to interpret it otherwise than literally. But this literal river serves also as a type of the much wider blessing flowing, in John's vision of the New Jerusalem, from the throne of God and the Lamb. There is the water of life, speaking of the blessed Spirit bringing life to needy souls through the knowledge of the Saviour, and the tree of life, speaking of Christ as the sustainer of the new life.

For though the waters flow through the streets of the heavenly city, all is seen in connection with the millennial earth, and tells of the blessing that the rule of Christ and His saints will bring. Moreover, "the leaves of the tree were for the healing of the nations" (Rev. xxii. 2).

Wars will no longer desolate the earth; disease and want will disappear. The curse imposed on the ground when man chose

to obey the Devil rather than God will be removed, and the fertility of the earth immeasurably increased. Creation itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God (Rom. viii. 21).

Such scriptures, however, as Isaiah xxx. 26 "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound," must surely be understood as figurative of the sevenfold blessing and glory of that day. With it we may compare Isaiah lx. 19, 20: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, . . . and the days of thy mourning shall be ended." This also could hardly be literal, first on account of the former scripture, and also because it is a special blessing for Israel. The evident meaning is that the fulness of outward blessing (cp. Deut. xxxiii. 14) will be as nothing compared with the wonder of having God Himself as their portion. How well does the Christian understand such a thought!

Under the Lord's beneficent sway, the jealousies and hatreds which spring up everywhere among men will largely wither away. Where evil does show itself, however, it will be sternly dealt with. "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor" (Psalm lxxii. 4). But in general it appears that death will not occur, save as a direct punishment for sin.

Though it seems clear that the nations will still have their earthly rulers (Psalm lxxii. 10, 11), all will be in subjection to Christ, and His saints will reign with Him. In rebuking the Corinthians for going before heathen judges with their disputes, Paul asks, "Do ye not know that the saints shall judge the world?" But again, "Know ye not that we shall judge angels?" We remember, too, how the Lord said to Peter, "In the regeneration (or, the new age) when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28,

and see also Rev. xx. 4; Dan. vii. 18). Evidently His saints will share His earthly rule, and also His heavenly rule over principalities and powers.

It would be a mistake then to suppose that the Lord's reign over the earth means His visible bodily presence on the earth in the manner of this world's present rulers. Doubtless He will manifest His glorious presence from time to time, as at the judgment of the living nations. But the coming earthly glory will not in any way diminish His present heavenly glory; it will be, so to speak, another province added to His dominions.

For His kingdom is the fulfilment of God's purpose to "gather together in one *all things* in Christ, both which are in heaven, and which are on earth" (Eph. i. 10).

Likewise His saints with whom He is going to share His glories will not be sitting on earthly thrones, or administering the affairs of His kingdom from office desks! It is necessary to speak thus plainly because of the earthly thoughts of some antichristian interpreters of the scriptures.

Blessed as the earth will be in that day, not all the multitudes born will submit willingly to Christ's righteous rule. As man in the flesh has always found restraint irksome, so it is clear that towards the end of the thousand years' reign, many will long for liberty to indulge their lusts. It will then become evident that fallen man is indeed incurable unless he submits to God's gracious working, and no perfection of outward circumstances will avail.

No doubt it is to manifest the real state of men's hearts that Satan will once more be released, as Rev. xx. 7 declares. The result will be a great rebellion, which will meet with summary judgment. What a dreadful proof that fallen man really prefers Satan to God!

Thus the millennium will not be a state of perfection. Only in resurrection blessedness, when the present heaven and earth give place to the new heavens and new earth, will the perfect state have come. But the believer in Christ belongs already to this new creation.

E. H. CHAMBERLAIN.

THE QUEEN OF SHEBA

(Read: I Kings x. 1-13)

WHAT treasures of grace and wisdom are laid up for us in Scripture, God's holy word! How much too there is to illustrate the gospel story, which we now have in all its blessed fulness since Christ came and accomplished the work of redemption on the cross, "now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven" (I Peter i. 12)! In such light we can now view these pictures of old, and the story of the visit of the Queen of Sheba to Solomon, as recorded in the above chapter in I Kings, is one of them.

Drawn by the report of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions (enigmas). She heard, she came a seeking soul; she came to Solomon, a fitting type of our Lord Jesus Christ, and told him all that was in her heart. And this assuredly the sinner, whoever he may be, is invited to do. The Queen of Sheba was drawn by faith, surely—faith which receives and acts upon a report; and Solomon, with wisdom given of God, answered all her questions: there was not anything hid from the king which he told her not. Truly this is a picture of our seeking Saviour, Who would have us unburden our hearts to Him, and then hear Him say, "Go in peace," in the assurance that every question of our hearts has been divinely met in that perfect work of Calvary.

Now free from herself, she has an eye for Solomon's wisdom as displayed in his works, and looks upon them with interest and delight. Is this not true of ourselves? that we have no heart for Christ until the deep need of our souls has been met by faith in our Lord Jesus Christ, and in what He has done for us? *Then* we have all the wonder of His blessed Person and ways of grace and wisdom to fill our hearts, and as we gaze we must surely say there is no more spirit left in us, even as the Queen of Sheba did.

She frankly acknowledged the truth of what she had heard,

but believed not, until she came and her eyes had seen; the detail of which is given us in its sevenfold aspect, setting forth undoubtedly the divine perfections of our blessed Lord in all His ways. To refer to only the first of the seven, had not God said Solomon should build an house for His Name? It is evident this looks on to our Lord Jesus, for the scripture goes on to say, "I will be his Father, and he shall be My son" (2 Sam. vii.), and the Spirit of God in Hebrews i. 5 refers this to the Son of God.

She then turns to express herself as to the happiness of those who are privileged to be always in the king's presence: "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." And how much greater is the happiness of those who in our day are able to sit in the presence of a greater than Solomon (Matt. xii. 42)!

How the believer's heart should glow as he thinks of it! And the experience of it how blessed, as those, who were once afar off but are now made nigh by the blood of Christ, contemplate some of the glories of His person and the wonders of His mighty love! It is the unspeakable privilege of those who gather in His Name, at His own table of remembrance, at His bidding, as each Lord's day comes round, and who must surely own that there is no more happy position or occupation on earth. Well might we sing:—

"For Thou exceedest all the fame
Our ears have ever heard;
How happy we who know Thy Name,
And trust Thy faithful word"!

Yet there is more, as her heart rises to the Source of all this blessedness: "Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made He thee king, to do judgment and justice" (ver. 9), reminding us of God the Father's delight in Christ and His purpose of love for His own.

This is worship: and does it not remind the believer of that outburst of praise and worship which is characteristic of the Christian position as he is led to survey the magnitude of God's abounding grace and wisdom in Ephesians i.: "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ" (ver. 3). As has been remarked, the best of blessings (spiritual) in the best of places (heavenly), and in the best of persons (Christ).

May God in His rich grace bring these things home to our souls by His gracious Spirit, that in the joy of them our hearts may more constantly overflow in worship to our God and Father in the Name of our Lord Jesus Christ.

THOS. WILSON.

STUDIES IN GALATIANS

V. Those at Jerusalem recognise Paul's ministry as of God.

(Read: Ch. ii. 1-10)

"OBSERVE here, how the communications of God may be inwardly the guides of our conduct, although we yield to motives presented by others . . . God, in order that the thing might be decided at Jerusalem, to shut every mouth and to maintain unity, did not allow the apostle to have the upper hand at Antioch . . . Neither did He allow him to isolate himself in his own convictions; but made him go up to Jerusalem and communicate to the chief apostles that which he taught, so that there should be community of testimony on this important point; and that they also should acknowledge Paul as taught of God independently of them, and at the same time recognise his ministry as sent of God, and that he was acting on the part of God as much as themselves."

J.N.D.

“Then, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me. And I went up by revelation.” This last circumstance is not mentioned in the Acts. It is the same occasion (Acts xv.). Paul went up by Revelation: he had positive communication from God about it.

In Galatians ii. the Holy Ghost brings out the fact that on this occasion Paul took Titus with him—a fact of immense importance, because Titus was in no way a Jew: he was not even like Timothy, whose mother was a Jewess; he was a Greek. The apostle, in face of the twelve apostles, and of every one, brings up to Jerusalem with him this Greek who had never been circumcised. He was acting, in the boldest manner, on the liberty he knew he had in Christ. And then he drops by the way, in one of his pregnant parentheses, “But neither Titus who was with me, being a Greek, was compelled to be circumcised” (ver. 3).

The manner in which the Holy Ghost refers to Paul’s communicating his gospel to those in Jerusalem was a death-blow to the insinuation that Paul had received it after an irregular fashion. He adds also, “lest by any means I should run, or had run, in vain.” There was sufficient advance in truth in what the apostle taught, but he would not run the risk of making a split among the saints in Jerusalem. Had he been indifferent to the state of the saints, he would have brought out all the heavenly truth in which he was so far beyond the others. But there are two things that have to be taken account of in communicating truth. Not merely should there be certainty that it is truth from God, but it must also be suited truth to those whom you address.

This appears to be one reason why, in the epistle to the Galatians, the apostle never touches on the blessed truths of the hope of Christ’s coming, or of union with Christ. The wisdom of omitting them is apparent. When persons are still under law, not knowing their death to it in Christ’s death and resurrection, they require to be established in the grace of God.

Paul had gone to Jerusalem, and communicated his gospel to the apostles in the manner mentioned in verse 2, because of

false brethren unawares brought in (ver. 4). He did not wish to go into controversy about truth which they were not able to bear, and yet he wished not to keep it back from those who could appreciate it. But he hints plainly what these false brethren aimed at, "Who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." This clearly shows the connection between legalism and the untruthfulness of such as came in privily to spy out the liberty they do not understand. "To whom we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you."

In verse 6 he goes farther, and refers to those who took the most prominent place at Jerusalem. All the insinuations of the Jewish teachers in Galatia, that there was not a substantial agreement between Paul and the other apostles, were disappointed. It turned out that Paul was the communicator, not Peter; and that the three chiefs there had given the right hand of fellowship to Paul. They in no way controlled his ministry, but perceived the grace that was given to him. They felt, in fact, both as regards God and His power that wrought in Paul, that he and Barnabas were the most fitting persons to deal with the uncircumcision. The vast sphere of the heathen world was evidently for Paul and those with him, while they remained confined to their narrow circle. Paul is here destroying the effort of the enemy to put the Gentile believer under the law.

From "*Lectures on Galatians*" by W. KELLY.

EVERY MORNING (Exodus xvi. 21)

"THEY went forth early. Light's first beams lighted them to their happy task. Here mark, how morning diligence succeeds. It is the truest wisdom, the surest peace, the largest profit, when opening day finds you with open heart before the mercy-seat, with open lip adoring God, with open Bible seeking the Lord. The arrow long retains the first direction of the impelling hand. The vessel rarely loses the savour of its first contents. The day-break blessing is a day-long gain. Let Jesus draw back your morning-curtain, and He will sanctify the mid-day labour, and lull you to the night's repose." *Extracted.*

"SINGING AND MAKING MELODY"

Good Tidings Gospel Hymn Book

244 WELL CHOSEN HYMNS

<i>Cloth Boards</i>	..	..	..	..	4/6
<i>Cloth Limp</i>	..	..	..	..	3/-
<i>Pluvisin</i>	..	..	..	..	8/6

Nearly all the tunes for these hymns can be found in the "Golden Bells" tune book.

Send for sample copy 3/6 post paid.

Children's Gospel Hymns

211 GOOD EVANGELICAL HYMNS

<i>Cloth Limp</i>	..	..	..	..	1/6
<i>Cloth Boards</i>	..	..	..	..	2/6
<i>Pluvisin Gilt</i>	..	..	..	..	3/9

"Golden Bells" tune book will supply most tunes for above book

A sample copy sent for 2/- post paid

<i>Songs and Solos</i> 1200. Music	..	..	15/-; 20/-
<i>Alexander No. 3.</i> Music	..	..	8/-
<i>Golden Bells.</i> Music	..	..	12/-
<i>Botley Tune Book.</i> (Companion to Hymns, 1928)	..	..	6/-
<i>Billy Graham Song Book.</i> Music	..	..	3/6
<i>Choruses Nos. 1, 2, 3.</i> Each	..	..	4/0
<i>Choruses Nos. 1, 2, 3.</i> Each	..	..	6/-
<i>How great Thou art.</i> With ten other tunes	..	..	3/6

Words of Help

from the Scripture of Truth

Vol. XLVIII

JUNE 1960

No. 6

CONTENTS

First Principles of Church Life					
IX. Witness	..	..	..	..	61
Barnabas					
I. Life in Jerusalem and Antioch	..	..	..	..	64
A Scriptural Bye-way	..	..	..	..	67
Studies in Galatians					
VI. Paul's Independence in the Fulfilment of his Mission	..				71
Armour	..	..	..	..	<i>Inside back cover</i>

London: C. A. HAMMOND, 11 Little Britain, E.C.1

Tunbridge Wells: BIBLE AND TRACT DEPOT, 84, Upper Grosvenor Road.

New Jersey: H. W. BRAUNER Franklin Park.

Canada: OTTO, MULLER, 7, Glen Castle Street, Toronto.

Australia: B. LICKLEY, 58, Sunnyside, Crescent, Castlecraig, Sydney N.S.W.

PRICE FOURPENCE

May be ordered through most Booksellers

Communications for the Editor should be sent to E. A. PETTMAN, Chesterfield House, 4 Camden Hill, Tunbridge Wells, Kent. Business enquiries as to WORDS OF HELP or other publications mentioned, should be addressed to the Publisher, C. A. HAMMOND, 11, Little Britain, London, E.C.1.

Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London E.C.1.

WORDS OF HELP

A Monthly Magazine for Believers

EDITORIAL

IT is remarkable how many of those who have written articles for WORDS OF HELP have testified to the spiritual profit they have themselves derived from doing so. This undoubtedly illustrates the truth of the proverb, "He that watereth shall be watered also himself" (Prov. xi. 25).

Writing makes for clear thinking and exact speech, as many a preacher has discovered to the benefit of both himself and his hearers. The exercise is therefore recommended to younger men who wish to observe the apostolic injunction, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. ii. 15).

Readers may have noticed that we have drawn considerably of late upon the work of servants of the Lord no longer with us in the flesh, who, in their measure, followed the example set by the apostle Peter when nearing the end of his pilgrimage, "I will endeavour that ye may be able after my decease to have these things always in remembrance" (2 Peter i. 15). Nevertheless we believe it is the Lord's way in every age to provide suitable instruction and encouragement for His people by those alive at the time to do His bidding: hence our desire to find new writers.

To one of old who evidently needed stirring up Paul wrote "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it" (Col. iv. 17). May the echo of this be heard today by some of our younger men, for their own improvement as well as the blessing of our many readers.

"Freely ye have received, freely give." (Matthew x. 8).

FIRST PRINCIPLES OF CHURCH LIFE

IX: WITNESS

(Read: Acts ii. 44-47)

IF verse 42 of this chapter summarises the spiritual activities of the church generally, and verse 43 refers to the exercise of apostolic power in particular, the remainder of Acts ii. describes the remarkable fruit which acceptance of the Christian faith produced in the lives of the early believers. One hymn-writer has declared that:

**“Praise, issuing forth in life, alone
Our living Lord can suit.”**

Praise of this kind certainly emanated from the church in the days which followed its inception at Pentecost, and it seems clear that the behaviour recorded in these verses not only brought glory to the name of the Lord, but was effectual in attracting others to the faith.

The comment of the inspired historian is that those who believed “sold their possessions and substance, and distributed them to all, according as any one might have need” (v. 45, New Tr.). This manifestation of practical compassion towards the poor appears to have been the spontaneous outcome of the divine grace that was working in their hearts, for we know of no specific command from the Lord to do what they did. There was, of course, the all-embracing “new commandment” which the Saviour gave His disciples that they should love one another (John xiii. 34), and His reference to helping the poor in Mark xiv. 7. Furthermore, their action was in full harmony with the principles which the Lord laid down for His followers in the so-called sermon on the mount—see Luke vi. 27-36.

The truth is that the divine life within believers must find an outlet, and on this occasion it issued in brotherly kindness on the part of those with possessions and goods towards their less fortunate brethren. Such an unmistakable expression of divine love must have been very acceptable to God, but it

commended itself also to those outside the church, for we read in verse 47 that believers had "favour with all the people." In this way the Lord's own word in John xiii. 35 was strikingly confirmed and exemplified.

When considering the apostles' doctrine, it was pointed out that the reception by men of an authoritative word from God was not itself a new experience: God had spoken on previous occasions (see Heb. i. 1). From earliest times, too, worship had occupied an important place in the congregation of God's people, though the coming of Christ, and His revelation of the Father, altered the character and direction of, and greatly deepened, the believer's devotions (see John iv. 21-24). Similarly in the matter of prayer—this had been the practice of believing persons from the beginning—it was a new *kind* of corporate prayer which was inaugurated by the Holy Spirit when He descended to form and indwell the church (see Acts iv. 24-31). But when or where in bygone days had there been anything to compare with this love and solicitude for one another's welfare displayed by the early church? Perhaps the nearest approach to it was the sending of "portions unto them for whom nothing is prepared" by folk in Nehemiah's day whose hearts were filled for a brief season with the joy of the Lord (see Neh. viii. 9-12).

It is generally recognised that economic problems lie at the root of the world's unrest. Some nations possess material things in abundance, while others have barely sufficient to keep them alive. The same disparity between 'haves' and 'have-nots' may occur within a nation. And wherever these conditions of shortage and inequality exist in a sinful world there must inevitably be discontent and unrest, for the 'haves' are prone to selfishness and the 'have-nots' to envy.

The Lord Himself showed that He possessed the power to cope with economic ills when, once and again, He provided adequately, and indeed lavishly, for the hungry crowds who flocked to hear His word: so much so that the people sought to take Him by force and make Him their king (John vi. 15). In Acts ii., the same divine compassion which prompted the feeding of the thousands in Galilee was prompting the early

believers in Jerusalem to see that the needs of all were duly considered and met so far as their combined resources permitted. In this way the Christian church demonstrated that its faith, too, could find a solution to those problems which drive men to war with one another. Christians today ought not to miss the lesson of this.

In the dispensation of the law for Israel as a nation, abundance of material possessions betokened the favour of God (e.g. Deut. xxviii. 1-6), and the lack of them rather His displeasure. In Acts ii., believers who had earthly goods were so completely seized of the reality and superiority of their spiritual acquisitions, which were the common portion of all believers, that they readily acknowledged the propriety of sharing their temporal substance with those within the Christian circle. Having received, and being deeply conscious of, God's grace to themselves, how fitting that they should seek opportunity to show grace to others.

Thus did the church raise its first standard against the materialism of which the Lord Himself had warned men: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Thus, too, believers practised that love which Paul declares to be the fulfilling of the law (Rom. xiii. 10).

One of the claims of the lukewarm church in Laodicea, which the Lord Jesus was ready to spue out of His mouth, was: "I am rich, and increased with goods, and have need of nothing." whilst in regard to all that was spiritually worthwhile, the divine Observer declared them to be "wretched, and miserable, and poor, and blind, and naked" (Rev. iii. 17). Again, the significant lament concerning the false professing church, whose destruction is foretold in Rev. xviii., is "For in one hour so great riches is come to nought" (v. 17).

The readiness to suffer the loss of material advantage, even to the surrender of life itself, has always been powerful in witness for God on earth. The princes and counsellors of Babylon who had seen the deliverance of the three Hebrews *out of* (not *from*) the burning fiery furnace, could not conceal their admiration of those who had "yielded their bodies that

they might not serve nor worship any god, except their own God" (Dan. iii. 28). There was not a man among *them* who would have been prepared to do *that* !

We may notice the same disregard for temporal advantage in God's perfect Servant upon earth. He knew what it was to hunger and thirst, though always ready to supply the needs of others: He had no where to lay His head: when He required a coin He had to send for one. The only possessions He acknowledged as His own were His disciples (John xiii. 1). He who was rich—to Him belonged both the earth itself and the fulness thereof (Psalm xxiv. 1)—He for our sakes became poor, that we through His poverty might be rich (2 Cor. viii. 9).

The same spirit is to be found in the apostle Paul. What did not that great man give up and suffer for Christ's sake? Yet he could say triumphantly, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 17, 18).

For a few brief days following Pentecost the church displayed the unworldly, unselfish, attractive and lovely spirit of her Lord. Alas ! how soon she fell ! But it is satisfying to know that the power of effective witness for Christ in daily living was fully in evidence at the beginning. So where does responsibility for the ineffectiveness of present day witness lie?

The more positive side of this matter will be dealt with in our next article (D.V.).

E. A. PETTMAN.

BARNABAS

I. Life in Jerusalem and Antioch

(Read: Acts iv. 36, 37; ix. 27; xi. 19-26)

OF all the men entitled to be described as fellow-helpers of the apostle Paul, Barnabas is the first to be mentioned in the book of Acts. Scripture records in some detail his origin,

character and service for the Lord. He was one of the few who did not begin his career as a convert or disciple of the apostle. He had served God independently of Paul, whereas others such as Timothy and Titus appear to have accepted the apostle's leadership from the outset, and continued to do so during his lifetime.

So far as the record of scripture is concerned, the life of Barnabas may be divided into three periods:

- a. His life in Jerusalem and Antioch before linking up with the apostle Paul:
- b. The period of their co-operation:
- c. Subsequent life after parting from Paul.

These three periods will be examined separately.

Barnabas had been a believer a long while before Paul was converted. By the time that great event occurred, it would appear that he not only occupied a more or less prominent place in the assembly at Jerusalem, but that he enjoyed also the confidence of his brethren further afield. Three features of this early period of his Christian service are noticed.

In Acts iv. 36 we are told that his proper name was Joseph, and that Barnabas was a surname given him by the apostles. The meaning of this new name—son of consolation—is undoubtedly connected with the character of his service in the assembly at Jerusalem. It was the apostles, not the assembly, that called him “son of consolation,” signifying his disposition as they saw it. As such, it was a name of honour.

Barnabas belonged to the tribe of Levi, and gave full proof that he was a faithful servant of the Lord. When the land was divided under Joshua (Ch. xxi.), the Levites received various towns, with neighbouring fields for their cattle. Barnabas had apparently retained this heritage in the land, despite the fact that he had been born and brought up elsewhere. Though it was a Levite's privilege to receive tithes from the remaining tribes of Israel, Barnabas reversed this principle, and, instead of adhering to the letter of the law, gave *his* possessions away

to others. Grace was operating in his heart, and we find him foregoing a valuable source of income to himself in order to relieve the need of his fellow-believers. In this he manifested true brotherly love to the point of real personal sacrifice.

Barnabas's native land was the island of Cyprus, where a large number of Jews were living. As an Israelite who had been residing beyond the frontiers of Palestine, he knew the religious condition and needs of the heathen. He was not a man of narrow sympathies, but one who could look outside the boundaries of Judaism to those in darkness beyond. The preaching of the gospel to the heathen made a greater appeal to him than it would to a mere Palestinian. Moreover, by reason of the fact that he had spent his youth in Cyprus, he was acquainted with the Greek language, and this would prove very useful later on when he returned to his native land to preach.

When and why Barnabas removed from Cyprus to Jerusalem, how long he lived there, and when he came to believe in the Lord Jesus, we are not told. Possibly he was converted on the day of Pentecost, and remained in Jerusalem to receive instruction from the twelve apostles. However that may be, he was full of the Holy Ghost, and therefore particularly qualified to be a fellow-labourer with the great apostle to the Gentiles.

It would appear from Acts ix. 27 that Barnabas was aware of the conversion of Saul of Tarsus, and of his preaching in Damascus, before the twelve. For when Saul endeavoured to join himself to the believing company in Jerusalem, they distrusted him. They found it difficult to believe that so inveterate a persecutor of the church had now become a disciple of Christ. But Barnabas appeared to introduce Saul to the apostles, and convince them that the former enemy of Christ was really converted. Clearly Barnabas was one who enjoyed the full confidence both of the apostles and the whole assembly in Jerusalem.

A service of the same character as mentioned in Acts ix. was fulfilled by Barnabas at a later date. This was the recognition by the assembly at Jerusalem, consisting of believers from among the Jews, of the newly formed assembly of

believers from among the heathen at Antioch. Certain of Barnabas's fellow-countrymen had preached the Lord Jesus to the Grecians there, and tidings that a great number had believed and turned to the Lord had reached the church in Jerusalem. The question thereupon arose as to whether these Gentile converts were to submit to the prescriptions of the Old Testament.

It was therefore necessary for the assembly in Jerusalem to send one of their number who enjoyed the confidence of all, to Antioch to examine the situation. Barnabas was chosen for this difficult task, and after his arrival he soon became convinced that what had occurred there was no work of man, but that God's grace had been active. His own heart was filled with joy, and this good man, "full of the Holy Ghost and of faith," exhorted and instructed the converts. There was no need for them to conform to Jewish practice, but only to cleave to the Lord with purpose of heart. It appears that those at Jerusalem accepted Barnabas's judgment in this matter, and that their confidence in him had been completely justified.

The first period of his life was now coming to an end, for Barnabas departed to Tarsus to seek Saul, and, before long, the two men were happily linked together in service for their Lord. But the description of Barnabas as "a good man, and full of the Holy Ghost and of faith," should be carefully noted. This inner disposition of his heart had enabled him to perform a useful service to the saints generally as a man of peace and love, and qualified him also to be a suitable companion for, and fellow-worker with, the apostle Paul.

(Translated and adapted from the Dutch
Messenger of Peace by J. Mol, Senr., of Baarn.)

A SCRIPTURAL BYE-WAY

ONE remark of Abraham in the well-known story of the offering of Isaac recorded in Genesis xxii., although apparently of purely local and temporary interest, holds

within it a principle of permanent value for the believer today. "Abide ye here with the ass; and I and the lad will go yonder and worship" (verse 5). The ass does not want to worship, is in fact incapable of it by reason of nature; the servants, or slaves, as such, cannot go forward to worship; the spirit of sonship alone qualifies for communion and worship.

The nature of the ass finds its entire satisfaction in purely earthly things. Its horizon is bounded by physical comfort; left to itself it does not rise above idleness and wilfulness. It is an ass, with the outlook of an ass, and to speak to it of worship, adoration and spiritual communion is both useless and absurd. Its nature is an apt illustration of that of one who finds all his good in this world's goods, and is not rich towards God; of one who, living in pleasure, is dead while he lives. Yet even such, in deference to worldly religious convention, are found numbered among professing Christians in their assemblies on the Lord's day, and are spoken of as worshippers. Taking the place of a worshipper, with a nature at enmity with the God supposedly worshipped, such an one possesses neither capacity nor desire for true worship. God's holiness and majesty have never awed his spirit; His mercy has not awakened penitence or contrition in his dead soul; he does not love God, but either dreads or hates Him. Can such go yonder into the holiest—the only place of worship now owned by God—and worship?

It is clearly taught in scripture that "they that are in the flesh cannot please God" (Rom. viii. 8), but alas ! by a mere profession of Christianity many are brought within the scope of Christ's awful word, "Thou hast a name that thou livest, and art dead" (Rev. iii. 1). One mark of Christendom's fatal folly is seen in the mixing together in one fellowship both believers and unbelievers, and calling them fellow-worshippers.

The evil result is manifested in a twofold way, namely, by dragging down the public exercises of so-called worship to the level of the unregenerate on the one hand; and, on the other, by imparting a false sense of security to those who are in danger of everlasting destruction.

THE SERVANTS OR SLAVES

These also are bidden to abide with the ass, and this injunction on the part of Abraham serves to illustrate a principle clearly seen in the scripture and confirmed by experience, namely, that the spirit of bondage is a spirit of fear; and, although of an entirely different nature from that of the ass, yet it equally disqualifies the possessor for the high and holy occupation of going forward in communion and worship. True worshippers in this dispensation are described by our Lord Himself in John iv. 23, as "True worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."

It is those alone in whom the spirit of bondage has been displaced by the spirit of sonship, who in spirit, and in the truth (or substance of what is wholly acceptable to God, namely, Christ and His accomplished sacrifice) worship the Father. They are children of God by faith in Christ Jesus; they have not received the spirit of bondage again to fear; but have received the spirit of adoption, whereby they cry, Abba, Father (Rom. viii. 15). And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son (Gal. iv. 6, 7).

The true worshipper therefore is not in the position of the prodigal, constantly saying, "I will arise and go unto my father"; but in that of one who has returned, and is accepted in the Beloved, and enjoys the peace with God made by the Lord Jesus Christ, who was delivered up for our offences, and raised again for our justification. Such an one is, by the Spirit of God, so filled with the exceeding kindness of God toward him, that with "full assurance of faith" he draws near into the holiest—God's immediate presence—and offers the sacrifice of praise, the fruit of his lips, confessing Christ's Name. He gives "thanks unto the Father who has made us meet to be partakers of the inheritance of the saints in light" (Col. i. 12).

But the slave spirit, the spirit of bondage, will never go forward thus in worship. It hesitates, it halts, it is uncertain of

acceptance, it fears to draw near, and rightly, because it fails to grasp the truth that:

**“No wrath God’s heart retaineth
To usward who believe;
No dread in ours remaineth,
As we His truth receive;
Returning sons He kisses
And with his robe invests;
His perfect love dismisses
All terror from our breasts.”**

Christ’s work and God’s word fully meet the questions of the believer’s standing before God’s holy presence and of his own sense of abiding unworthiness in himself.

THE SON

“I and the lad will go yonder and worship.” The son can worship, for the spirit of sonship enables the believer to cry, Abba, Father. This expression of holy and blessed intimacy; this salutation of God both intelligent and affectionate had hitherto been uttered by the lips of the only-begotten Son alone; but now, through the accomplishment of eternal redemption, and the gracious bestowal of the Holy Spirit, it becomes fitting language for those many sons whom God is bringing to glory by the Captain of their salvation.

**“As sons, with Him who is above,
Who all our sorrows shared.”**

we are now led onward in communion and worship; sharing as far as we may the Father’s delight in His ever-blessed Son, and the Son’s delight in the Father, whom He addressed when here in the days of His flesh, as Abba.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph. i. 3).

**“Thee we worship, Thee adore,
Excellent in all Thy ways.”**

W. G. TURNER.

(Reprinted from “The Bible Monthly”, November 1922)

STUDIES IN GALATIANS

VI. Paul's independence in the fulfilment of his mission

(Read: Ch. ii. 11-14)

PAUL takes yet another step. While he shows the respect that Peter and James and John in Jerusalem had to himself and to his work, he does another thing still more disastrous to those who would impose the law on Gentiles. "But when Peter was come to Antioch I withstood him to the face, because he was to be blamed." So far was Paul from being withstood by Peter at Jerusalem, that Peter gave him the right hand of fellowship. But when Peter was come to Antioch, Paul withstood him to the face. And this clearly was a thing well known.

Peter had been in the habit of eating with the Gentiles—a mark of communion with them—a thought which no man, acting on Jewish principles, could have entertained. But when certain persons came from James "he withdrew and separated himself, fearing them which were of the circumcision." How marvellous is the influence of prejudices, of legal prejudices especially! Swayed thereby, Peter gives up his liberty, and no longer eats with the Gentiles: and this was the very chief of the apostles! Trifling as the act might seem, it was a weighty one in the eyes of God and of His servant. Paul was given to see that in this seemingly little thing the truth of the gospel was surrendered.

Consider how solemn and how practical a thing this is. In some simple matter of every-day life there may be a virtual abandonment of Christ and the truth of the gospel, a lie against His grace. It is well to bear in mind that, in a commonplace act, in a thing that might seem to be of no comparative importance, God would have us to look at things in their source, as they touch the truth and grace of God.

Why should Paul thus rebuke Peter publicly? Was there not a cause? Was there not a crisis come in the history? Where Peter was acting as the apostle of the circumcision, there Paul speaks privately. But now, when the foundation of grace was concerned, the same man is bold as a lion, and withstands

Peter to the face because he was to be condemned. There was no compromise, no timidity, no mere human prudence about the matter, no consideration of his own character or Peter's: there was the looking at Christ's glory in the gospel. Paul stood on firm ground, and acted fearlessly.

Peter did not show himself at all according to the Lord's new name, in this business. He was more like Simon-Boanerges than the rock-man, which he should have been. He had fallen back into his own natural ways. What gave such strength to Paul's remonstrance, was that this took place after that solemn conference at Jerusalem, where Peter took an active part to prove the liberty that God had given to the Gentiles; where he showed that God had made choice among them, that by his mouth the Gentiles should hear the word of the gospel and believe it; where he had wound up his declaration by the words so galling to Jewish pride, and strengthening the Gentiles who might have been uneasy: "We believe that through the grace of the Lord Jesus Christ, we shall be saved even as they." He had taught, yea, in the face of the Jews, not that the Gentiles should be saved even as they, but that the Jewish believers should be saved even as the Gentiles. So that nothing could be stronger. He had no thought of treating the Gentiles as if they were only now blessed on some irregular and disputable tenure of mercy; for in truth, God was bringing out salvation to the Gentiles more clearly, if there was any difference. The Gentile salvation was made the very pattern of those who should be saved among the Jews. And what a sorrow that after all this, Peter should, even on this head, go astray !

And Barnabas himself, not the companion of Peter, but of Paul—who had first discerned his worth and devotedness, and had joined him in so many labours among the Gentiles—who had been specially named as one of those who should go up to Jerusalem to set at rest this grave question; *he* was drawn away by the dissimulation of Peter and the rest! The Apostle Paul was not wanting to the occasion, and soon discerns that they walked not uprightly, according to the truth of the gospel. But wherein had they shown this lack of uprightness? In

ceasing to eat with the Gentiles. Thus, on a dinner depended the truth of the gospel. The simple act of eating or not eating with the Gentiles betrays one's heart as to the question of deliverance from the law.

So fatal a point was this, if allowed, that Paul says to Peter before them all, "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?" What had Peter been about? He had not, in any wise, maintained the law as a rule for the Jewish believers. Why, then, did he yield to an act which implied it among the Gentiles? If it was not so in Jerusalem, where God had of old bound it upon their conscience, what a turning away from the truth, that one who knew his deliverance should practically insist upon it at Antioch! This was the serious matter for which Paul rebuked Peter.

From "Lectures on Galatians," by W. KELLY

ARMOUR

Three kinds of armour are mentioned in the New Testament as protective coverings which believers are exhorted to put on.

1. The *armour of light* (Rom. xiv. 12) is in contrast with the works of darkness, and is made up of behaviour consistent with discipleship to Christ Who is the Light.

2. The *armour of righteousness* (2 Cor. vi. 7) is upright and faithful conduct specially needful for the servants of Christ in conflict with the world.

3. The *whole armour of God* (Eph. vi. 11-13) is required for warfare with spiritual powers of wickedness in the heavenlies, and consists of the full adoption by faith of the privileges of our high calling in Christ Jesus.

W. J. HOCKING.

"SINGING AND MAKING MELODY"

GOOD TIDINGS GOSPEL HYMN BOOK

244 WELL CHOSEN HYMNS

<i>Cloth Boards</i>	..	..	..	..	4/6
<i>Cloth Limp</i>	..	..	..	..	3/-
<i>Pluvisin</i>	..	..	..	..	8/6

Nearly all the tunes for these hymns can be found in the "Golden Bells" tune book.

Send for sample copy 3/6 post paid.

CHILDREN'S GOSPEL HYMNS

211 GOOD EVANGELICAL HYMNS

<i>Cloth Limp</i>	..	..	..	..	1/6
<i>Cloth Boards</i>	..	..	..	..	2/6
<i>Pluvisin Gilt</i>	..	..	..	..	3/9

"Golden Bells" tune book will supply most tunes for above book

A sample copy sent for 2/- post paid

<i>Songs and Solos 1200. Music</i>	..	..	15/-; 20/-
<i>Alexander No. 3. Music</i>	..	..	8/-
<i>Golden Bells. Music</i>	..	..	12/-
<i>Botley Tune Book. (Companion to Hymns, 1928)</i>	..	..	6/-
<i>Billy Graham Song Book. Music</i>	..	..	3/6
<i>Choruses Nos. 1, 2, 3. Each</i>	..	..	4/0
<i>Choruses Nos. 1, 2, 3. Each</i>	..	..	6/-
<i>How great Thou art. With ten other tunes</i>	..	..	3/6

Words of Help

from the Scripture of Truth

Vol. XLVIII

JULY 1960

No. 7

CONTENTS

The Holy Spirit in Ephesians	.. .. .	73
Studies in Galatians: VII: Justification and Life are by the Faith of Jesus Christ	..	77
Divine Jealousy	.. .. .	81
Correspondence	.. .. .	82

London: C. A. HAMMOND, 11 Little Britain, E.C.1

Tunbridge Wells: BIBLE AND TRACT DEPOT, 84, Upper Grosvenor Road,

New Jersey: H. W. BRAUNER Franklin Park.

Canada: OTTO, MULLER, 7, Glen Castle Street, Toronto.

Australia: B. LICKLEY, 58, Sunnyside, Crescent, Castlecraig, Sydney N.S.W

PRICE FOURPENCE

May be ordered through most Booksellers

Communications for the Editor should be sent to E. A. PETTMAN, Chesterfield House, 4 Camden Hill, Tunbridge Wells, Kent. Business enquiries as to WORDS OF HELP or other publications mentioned, should be addressed to the Publisher, C. A. HAMMOND, 11, Little Britain, London, E.C.1.

*Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London E.C.1.*

WORDS OF HELP

A Monthly Magazine for Believers

EDITORIAL

The July issue of WORDS OF HELP will find many of our readers already on holiday, whilst others will be looking forward to seasons of relaxation and rest, in the country or at the seaside, during August and September. To each and all we extend our greetings and good wishes. While seeking refreshment of mind and body may you also find spiritual comfort and strengthening amongst those who share your faith and hope in the Lord.

The eternal power and Godhead of the Creator are clearly seen in the works of His hands, and we are reminded of the words of the psalmist "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Well may the believer pause awhile to consider and worship !

Let us all remember particularly to uphold by prayer those who will be going forth to scatter the precious seed of the Word of God in a world whose need of it is as great as ever. As darkness covers the earth and gross darkness the people, may the light of the gospel shine forth with undimmed lustre, attracting many to its healing rays. Let us pray that the blessing of the Lord may rest upon every seaside service, young people's camp, house party and open air preaching, where the unsearchable riches of Christ are proclaimed to young and old.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalm cxxvi. 6).

THE HOLY SPIRIT IN EPHESIANS

(Read: Eph. i. 13; iii. 14-21; iv. 29-32; v. 13-21)

I SUPPOSE every true Christian cannot but feel the low condition of spiritual things today, both in himself and in the assembly. The important question for us is whether there is any remedy or not.

We may take this condition as a matter of course. We may say, "We know that in the last days difficult times will come, and therefore it is no use expecting anything else." But if we turn to scripture, to the Epistle to the Ephesians especially, we find a very different condition of things. We think of our own weakness and slothfulness of heart, but there we read of joy, of power, of spiritual vigour, and we feel how remarkably unlike the past the present state of affairs is. The verses noted above let us into the secret. It will be noticed that each of these scriptures speaks of the Spirit of God. Let us look at them in turn.

Sealed by the Spirit

"After that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. i. 13). This is true of every one of us. It is owing to God's sovereign grace that we are where we are, having our place in the assembly of God. The Holy Spirit has come down personally to dwell in our midst, and every believer has been sealed with that Holy Spirit of promise. God has marked us off as belonging to Him by giving us His Spirit.

I do not say that God did not work by the Spirit before the fall, but after the fall there was nothing in man for God. Though man had the knowledge of God, man chose not to retain God in his knowledge (Rom. i. 21, 28). In this lost and sinful state he needed to be born again. There can be no new birth without the Spirit of God. We are born *of* the Spirit and sealed *with* the Spirit, and these are two distinct things.

At the day of Pentecost there was that here which was never here before. The Spirit of God then came down, not merely

to work, but personally to indwell every believer. "When ye believed," said the apostle, "ye were sealed with that Holy Spirit of promise." We are here in this world, in a world which belongs to the Lord Jesus who has bought it, but we are redeemed out of the world.

The Lord Jesus is Heir to the world; it is His inheritance; and when He takes possession it will be through His saints. We have the pledge of it, in that we are sealed with the Spirit. It is like a man who buys a house and puts down a £100 deposit; the house is then marked off as belonging to him. So we have received the Holy Spirit as "the earnest of our inheritance until the redemption of the purchased possession."

The presence of the Holy Spirit is marked by permanence. He is to abide with us *for ever*, in contrast with the presence of the Lord Jesus down here, which was but for a short time. We can be assured of this, that no failure, no forgetfulness, no coldness on our part, can alter the blessed fact that the Holy Spirit is with us for ever. The Spirit was not here simply for the day of the apostles, and then removed. Nor is there any thought in scripture suggesting that because of our failure and weakness the Spirit of God will be taken away.

This is the only one of the four scriptures mentioned, of which we can each say, "This is true of me." It is what God has wrought for us; when we believed, we were sealed with the Holy Spirit of promise. The other scriptures bring in our responsibility.

Strengthening by the Spirit

In his prayer for the Ephesian saints (Eph. iii. 14-21), the apostle prayed that the Father would grant them, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man. Does not this appear to us as a very desirable thing? But the sorrowful thing is that our desire for it is so feeble. Let us ask ourselves, "Is it what I desire for myself and for my brethren? Is it the earnest longing of my heart"?

And if we are thus strengthened by His Spirit in the inner man, what will be the effect upon us? We shall have Christ dwelling in our hearts by faith, and we shall also be able to comprehend what is the breadth and length, and depth and height. What of? It does not say, but no doubt it means, of all those counsels of God which are specially revealed in this Epistle. What a wonderful thing is the word of God, revealing to us, as it does, all God's counsels and His purposes ! Yet how little we know of the breadth and length and depth and height ! How slow we are to advance in the knowledge of God !

And yet God has given us His Spirit with the definite object of revealing Himself to us. "The things of God knoweth no man, save the Spirit of God." It is possible for us to go through life impoverished, not being aware of the immense wealth which is ours. The apostle desired for the Ephesian saints that in order to have the enjoyment of such blessing they should be strengthened with might by His Spirit in the inner man.

Supposing this is true of us, as surely it should be, what will be the result? Will there be murmuring, discontent, fault-finding? No, for what is discordant at once goes out. Then, as the apostle in his prayer goes on to say, the result will be "to know the love of Christ which passeth knowledge." Before us in all our need and failure is set "the love of Christ, which passeth knowledge." We can no more take it all in than drink up the sea. What a rich and blessed portion is ours, always to have Christ and His love, the delight of our hearts, His love which passeth knowledge ! We have only to compare it with our natural condition to be humbled in the dust. Yet it is brought before us here, not as something which is rare and extraordinary, but as proper normal Christian experience.

Grieving the Holy Spirit

In chapter iv. 30, the apostle says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." If we own that the Holy Spirit is dwelling in our midst how careful we ought to be not to grieve such a guest ! Is not the whole cause of weakness both in ourselves individually and in the assembly, that we do grieve the Holy Spirit of God?

The verses 29-32 mention many things that grieve the Holy Spirit: evil thoughts, words and ways. Some people pray, "Take not Thy Holy Spirit from me." There is no such thought here, for the scripture distinctly says that by the Holy Spirit of God we are sealed until the day of redemption. God has come down to dwell in us, not in our hearts as people sometimes say, but in our bodies, which are the temples of the Holy Ghost. How careful, then, we ought to be lest by careless thoughts and ways we grieve such a guest !

The apostle appeals to the Ephesian saints because there had evidently been a slipping back on the part of some. They were surrounded by people who were dead, and the effect on them was to make them sleep. Hence the apostle's exhortation, "Awake thou that sleepest"—and the consequent result is, "Christ shall shine upon thee" (Eph. v. 14 N.T.). We too need to take the exhortation to heart, for the world readily and easily affects us, but if we turn to Him the result will be that Christ will shine upon us.

Filled with the Spirit

In chapter v. 18, the apostle says, "Be filled with the Spirit." This is a remarkable expression. The effect of being filled with the Spirit is compared with that of being drunk with wine. The great effect of wine on a man is that he is lifted outside of himself so that he forgets all his sorrow. And is it not the greatest object of our hearts to have something that will lift us out of ourselves? This is just what the Holy Spirit does. It is His object so to present Christ to our souls that we are lifted out of and above ourselves.

We are not to be occupied with the Holy Spirit, or to talk about the feelings produced by the Spirit. Take the case of Stephen: how was he occupied with death so near him? Did he talk of his feelings? He spoke of that One Who alone filled his soul. "I see Jesus," he cried in effect. The object of the Holy Spirit is not to occupy us with the feelings produced in us, but with the Lord Jesus Christ. It is the Spirit of God who communicates to us what fills the heart of the Father with joy, and enables us to find our joy in the Father and the Son.

What does a man do when he is filled with wine? No matter how wretched and sorrowful he feels, he drinks wine and sings. If we are filled with the Spirit, we too shall sing, "making melody in our heart to the Lord; giving thanks always for all things." I think the apostle brings this in to show that whatever our weakness or sorrow, if we are filled with the Spirit, we shall be filled with joy. It does not mean singing sweetly so as to attract men, but making melody in our hearts to the Lord.

The day is coming when this wilderness journey will be over, and there will be nothing to hinder the outflow of our hearts to Him. We shall worship Him as we should. But do you think that the song we shall sing to the Lord Jesus on that day will be any sweeter than the song we are privileged to raise even now? Is it not a testimony to His grace that we are able to sing to Him with joy even now?

We ought not to be ignorant of the times in which we live: we ought to be walking wisely, buying up the opportunities, because the days are evil. We have seen what the apostle desired for the Ephesians; and if they needed such warning and such exhortation, how much greater is our need today! It is ours too to enjoy these promises of God, just as if this were the brightest day of the church's history. God is faithful, and it is for us to look back to His word, and to count upon His faithfulness and His love.

G. F. Cox.

Reprinted from "The Bible Monthly," June 1929.

STUDIES IN GALATIANS

VII. Justification and Life are by the Faith of Jesus Christ (Read: Chapter ii. 15-21)

PAUL now reasons, "We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even

we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

The force of "we," as compared with "you," is necessary to be remarked in this epistle and elsewhere. Bear in mind, also, that when the apostle Paul dwells upon law, he does not confine his remarks to the Jewish law, but reasons abstractedly. He says and means not merely that you cannot be justified by the works of *the* law, but by no law at all. If there was a law that could justify, it must be the law of God divulged by Moses. But Paul goes farther, and insists that "by works of law" you cannot be justified. The law-principle is opposed to justification instead of being the means of it.

But he proceeds to argue the point, and asks, "If while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." That is, if professing faith in the Lord Jesus, you go back to the law, the effect is necessarily to bring you in a sinner. Therefore, if after you have got Christ, you are only found after all through the law to be a sinner, you, in effect, make Christ the minister of sin. Such is the necessary consequence of bringing in the law after Christ. The soul that has to do with the law never realizes its deliverance from sin; on the contrary, the law, merely detecting the evil, and not raising the soul above it, leaves the man powerless and miserable and condemned.

Some people talk of "a believing sinner," or speak of the worship offered to God by "poor sinners." But what is meant by "sinner" in the Word of God is a soul altogether without peace, a soul which may perhaps feel its want of Christ, being quickened by the Spirit, but without the knowledge of redemption. It is not truthfulness to deny what saints are in the sight of God. If I have failed in anything, will taking the ground of a poor sinner make the sin to be less, or give me to feel it more? No! If I am a saint, blessed by God in His beloved Son, made one with Christ, and the Holy Ghost given to dwell in me, then I say, what a shame, if I have failed, and broken down, and dishonoured the Lord, and been indifferent to His

glory ! But if I feel my own coldness and indifference, it is to be treated as baseness, and to be hated as sin. Whereas, to take the ground of a poor sinner, is really, though it may not be intended, to make excuses for evil.

“For if I build again the things which I destroyed, I make myself a transgressor.” That is, in going to Christ, I give up the law virtually; and if after all that, I go back to the law, then I make myself a transgressor. It is plain that if I am right now, I was entirely wrong before. Who was it made me give up the law? It was Christ. So that if I go back to the law, the gospel of Christ is the means of making people transgressors, and not of justifying them. The Galatians had never thought of this. But the Holy Ghost brings the light of His own truth to bear upon them, and shows what they were doing involved. The effect of enforcing the law was, virtually, to make Christ the minister of sin, instead of the deliverer from it !

But not so. “For I through the law am dead to the law, that I might live unto God.” There he shows how it is that he was dead to the law. It was *through the law*. It was not merely a thing done outside his own soul. He had gone through the question within himself most thoroughly. He had been under the law: and when God had quickened him, and conscience awoke under divine light, he realised what he had never dreamt before—his own utter powerlessness. “I through the law am dead to the law.” He had felt truly his position as a sinner, and owns the killing, not quickening, power of the law. But then, this was of grace now, not judgment by and by. Hence, says the apostle, if I am dead *by* law, I am dead *to* law, and completely outside its reach. I *am* dead, and need die by it no more; I am dead to it that I might live unto God.

That I might “live unto God.” That expression is very serious and beautiful. The law never produced life in a single soul: it kills. Whereas here you find Paul dead to the law, but alive unto God on a totally different principle. The question was, how did this life come? What is the spring of the new life? Not the law, but Christ.

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.” So that, in one point of view, he

speaks of himself as dead, in another as alive; but that life in which he lived now, was Christ in him. The old "I" he treats as a dead thing. All that constituted his natural character, the old self which was amenable to the law, is treated as crucified. The reason is obvious. What is the spring of a man's energy and the end of everything in this world? What mingles with and corrupts all thoughts and desires? It is self. For Paul, it was all slain in the cross of Christ, which judged his whole moral being as being founded upon that which was corrupt—*i.e.* himself. Paul's character was dealt with from its inmost depths. Henceforward he starts from the principle of having now another for his life, even Christ; and while he was found entering into His love, and carrying out His will, it was Christ, an object before him, who was the power of life, through the Holy Ghost, in him.

As it was the faith of Christ that produced the life, so it is the faith of Christ that is its power. A person may admire what is good and lovely, but this is another thing from *being* it. And what gives power? Looking to Christ; the soul feasting itself upon Christ. The objective means is Christ. "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." It is Christ, not only characterising the new creature, but as a living, loving person before the soul.

Therefore Paul can say, "I do not frustrate the grace of God." But those did, who maintained the law for righteousness in any shape. "If righteousness come by the law, then Christ is dead in vain." If it was the Galatians' principle that righteousness came by the law, and not alone in Christ dead and risen, then "Christ is dead in vain." Were it merely a question of the law, all the necessity would have been that Christ should live and strengthen us to keep the law. But He has *died*. Their doctrine, he insists, makes Christ to have died gratuitously; whereas it is in truth the essential thing, the very and only way in which the grace of God comes to the soul.

Adapted from "Lectures on the Galatians" by W. KELLY.

DIVINE JEALOUSY

IN Exodus xx. 1-7, God reminds His people that it was He who had brought them out from the bondage of Egypt. Therefore, He says, "Thou shalt have no other gods before Me." Later, in verse 7, He adds, "Thou shalt not take the name of the Lord thy God in vain." This is the jealousy of love. God's desire is to have His people for Himself, for the exaltation of His name.

Again in the same book, chapter xxxiv. 14-16, we read, "the Lord, whose name is Jealous, is a jealous God." He requires His people to walk in conformity with that Name: hence the warning that they should make no covenant with the inhabitants of the land, nor go a whoring after their gods. To this end, intermarriages with the nations around were forbidden.

When we come to the New Testament we find Paul writing by the Holy Spirit to his converts: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. xi. 2). Fearing that, as the serpent beguiled Eve through his subtilty, their minds might be corrupted from the simplicity that is in Christ, he was jealous over them because of his appreciation of the great love of Christ for them, and his desire that they might be to His praise and glory.

For himself Paul could say, "For to me to live is Christ" (Phil. i. 21). Twice over he reminds believers they are bought with a price (1 Cor. vi. 20; vii. 23). Like the man who finds treasure hid in a field, and for the joy of possessing it, sells all that he has to purchase the field (Matt. xiii. 44), the Lord Jesus has redeemed His own, not with corruptible things, as silver and gold, but with His own precious blood, that they should be His "peculiar treasure unto Me above all people" (Ex. xix. 5), to show forth the praises of Him who hath called them out of darkness into His marvellous light (see 1 Peter i. 18; ii. 9).

Further Old Testament references to God's character as a jealous God will be found in Deut. iv. 24; v. 9-11; vi. 15; Joshua xxiv. 19-24; Joel ii. 18; Zech. i. 14 and viii. 2-4. These scriptures should be pondered prayerfully. A. E. ROUT.

CORRESPONDENCE

Ramsgate, 21st March, 1960

DEAR MR. EDITOR,

With reference to the article in last month's WORDS OF HELP entitled "Israel's Repentance and Restoration," I feel called upon to write you on the subject, as I am sorry to say I do not at all agree with the writer's sweeping statements, notably those contained in the second paragraph on page 19. Let me say at once I have not the slightest sympathy with what he calls Anglo-Israelism, as that has not the slightest foundation in the word of God. But when he couples that teaching with what I have learned from the scriptures over a number of years through many able teachers of the word, I feel I must join issue.

It is an undisputed fact that Israel, *i.e.* the ten tribes, were carried away into captivity. According to 2 Kings xvii. 18, "the Lord . . . removed them out of His sight," and there is no record in the word of God of their return. Judah (coupled with Benjamin) was also carried away captive about 100 years later, but for a defined period, after which they were brought back to await their promised Messiah.

So far as I can see from scripture, the term "Jew" is only applied to these two tribes—for confirmation of this see 2 Kings xvi. 6; this is the first occurrence, Israel in affinity with Syria warring against them. See details of this in Isaiah vii. It is not in accordance with scripture to assert that the distinction between the two parts of the nation disappeared when both were exiled.

As to the captivity of Judah, see Jeremiah lii., verse 27: "Thus Judah was carried away captive out of his own land." Verse 28 tells us three thousand *Jews* were carried away; and again in verse 30, seven hundred and forty-five *Jews* are spoken of. As to their return, Ezra ii. 1 tells us that "these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away into Babylon, and came again unto Jerusalem and Judah, every one unto his city." Nothing could be more precise, and then, when in the land, we are told in Ezra iv. 1 "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel . . ." How in the face of these scriptures can it be asserted that the distinction has disappeared?

True it is that the term "Israel" is applied to Judah in some places, for they were of the twelve-tribed nation, but as far as I can see we never find that the ten tribes are ever called Jews. Consequently it is all wrong to assert also that in the New Testament the distinction has completely vanished. Of course, the twelve tribes were ever in the mind of God, and it is His purpose to establish them as such in the land in the day of the restitution of all things, but in the New Testament we have historical facts, and these relate in the main to the Jew which has been shown from the Old Testament to refer to Judah and Benjamin. Jews are mentioned about seventy times in the Gospel of John, and apart from the priestly family I cannot recall any, except Anna (Luke ii. 36), of any other tribe

being mentioned, though this may point to the fact that some individuals had remained among them.

According to the scriptures the day is yet future when Judah and Ephraim (the ten tribes) will be brought together—see Isaiah xi. 10-16 and Ezekiel xxxvii. 15-22. So what is gained by contending that both in the Old and New Testaments the distinction has completely vanished? Scripture is plain that the “two parts” will be restored to the land separately. Zechariah xii. 2 says “Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.” Verse 4—“I will open mine eyes upon the house of Judah”: in verses 5 and 6 the “governors of Judah” are mentioned, and in verse 7, “The Lord also shall save the tents of Judah first”; and then again in verse 10, “I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced etc.” And in chapter xiii. 1, a fountain is opened for the same people. For what reason does God tell us this, but for the fact that it was the Jews who rejected and crucified their Messiah, and His dealings of restoring grace are *in the land*: see verses 8 and 9 that only a third part will be brought through the fire?

As to the restoration of Israel it is a different case: the purging is *in the wilderness*—see Ezekiel xx., where we are told “I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out” (verse 34): and in verses 37 and 38 He says, “I will cause you to pass under the rod . . . I will purge out from among you the rebels . . . and they shall not enter the land of Israel.”

A still further scripture I would like to refer to is Isaiah xlix. There is doubtless an historical sequence in this chapter until we come in verse 14 to the lament of Zion, followed by the comfort of Jehovah, Who assures them in verses 20, 21, “The children which thou shalt have, after thou has lost the other (doubtless, the two thirds spoken of in Zechariah xiii. 8) shall say again in thine ears, The place is too straight for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these . . . Behold, I was left alone; these, where had they been?”

Yours etc.,

THOS. WILSON.

Rye, 16th April, 1960.

DEAR MR. EDITOR,

Careful reading of the paragraph in question will show that it was not concerned with the historical restoration from Babylon, but with those, both of the ten tribes and of the two, who remained in exile. It was not meant, of course, that the distinction between them disappeared immediately, but that its *raison d'être* did.

Mr. T.W. says that Judah and Benjamin were brought back again; but the scripture makes it plain that *most* of them did *not* return, not,

at any rate, in the days of Ezra and Nehemiah. I would not assume, as he does, that no others returned in the following centuries, just because the Bible is silent about this.

I do not dispute that the term "Jew" applied at first to the subjects of the *kingdom* of Judah (not to the *tribe* of Judah, see 2 Chronicles xi. 13, 16, 17 and xv. 9) both before the exile, and after the return from Babylon.

The question is, did it afterwards come to include all those who, though still scattered, maintained the same religious belief and the same customs as those in Judah or Judaea did? Mr. T.W. holds that the "Jews, devout men, out of every nation under heaven" who came up to Jerusalem to keep the feast of Pentecost, included none of the ten tribes. Does this agree with Paul's words before Agrippa "Unto which promise our twelve tribes, instantly serving God day and night, hope to come" (Acts xxvi. 7)?

Again, if we examine Paul's argument in Romans iii. 29, 30, we find that he uses the term "Jews" as equivalent to "the circumcision," and "Gentiles" as equivalent to "the uncircumcision." There is no third party—the ten tribes of Israel! So also in I Corinthians x. 32 it is "Jews, Gentiles and church of God." Hence my statement that the distinction between the two tribes and the ten has vanished in the New Testament.

Moreover in chapters ix. to xi. of Romans, where Israel's fall and restoration are discussed at length, Paul uses both the names "Israel" and "Jew"; he quotes from prophets who addressed the ten tribes, and those who addressed the two; but *never* does he give the least hint of the distinction which Mr. W. maintains.

It will not do to assert that the term "Israel" is applied to Judah "in some places." The apostles *invariably* addressed their fellow-Jews as "Men of Israel"—never "Men of Judah" or "Jews." The term "Jew" is used freely in the New Testament in the third person; in the second person only by Gentiles; but nobody could possibly gather from the New Testament that there was a distinction between the persons meant by these terms.

We have next the assertion that the restoration of the ten tribes is quite distinct, in time and manner, from that of the two, and this is drawn from Ezekiel xx. 33-38. Actually, Ezekiel illustrates very well my thesis that in exile the distinction was nullified. For though he prophesied among the captives from Judah, the men who speak to him are called "elders of Israel"; the princes still in Judah are called "princes of Israel"; the false prophets in Jerusalem are called "prophets of Israel," and the land, not yet desolate as it was soon to be, is always "the land of Israel." And if we read carefully the chapter referred to (Chap. xx.), we find a record of God's dealings with *the whole nation* in every verse, even though in verse 1 the elders who came to enquire were actually of Judah.

On what ground then, are verses 33-38 torn from this context, and applied solely to the ten tribes? We must not deal with the word of God like this.

Furthermore in chapter xxxvii. it is the "*whole* house of Israel" which is to be awakened and brought back from among the nations *by Jehovah*.

Neither does the prophet say that Judah and Ephraim will not be reconciled till the future day. What he *does* say is that *both* will be brought from among the heathen and made one nation in the land. Both then, will remain scattered until God brings them back. If this is a sweeping statement, it is to emphasise that it is what the scripture says.

Isaiah xi. 10-13 teaches, exactly as Ezekiel does, that in the day when the Lord returns in glory, *He* will gather together "from the four corners of the earth," not only Israel, but Judah also. These verses use words exactly equivalent to James' phrase in his epistle "the twelve tribes scattered abroad." In view of that future restoration, how fitting to assure Judah (among whom Isaiah was prophesying) that Ephraim would not envy Judah. For in Israel's day there was bitter enmity between the two (Isaiah vii. 1, 2). We must not overlook the immediate bearing of the prophecy in looking to its future fulfilment.

Now as to the Jewish state already today formed in Palestine. We have seen that this cannot be regarded as part of the "restoration," which is *God's* work. It is rather the attempt on men's part to build again what God destroyed through the Roman general Titus in A.D. 70, and it is the lineal descendant of that state, which was, of course, derived from the little state called "Judah" set up by Zerubbabel, and known also as "the province of Judea" (Ezra v. 8).

Its future alliance with the Roman "Beast" resumes the Roman yoke which Caiaphas and his fellows chose rather than Christ (John xi. 48). Thus in Zechariah's prophecy it is called by its original name "Judah," but used in this way it is not a tribal designation at all, any more than the term "Jew" is now a tribal designation.

No doubt the guilt of Calvary overhangs in a special way those who have re-formed this Jewish state, without any repentance for that awful sin. But it is wrong to say that Judah and Benjamin alone bear that guilt. For at Pentecost Peter charged the whole multitude "from every nation under heaven" with it, as indeed many of them were probably present at the preceding Passover.

Yours etc.,

E. H. CHAMBERLAIN.

HELPFUL CHRISTIAN LITERATURE

		s.	d.
The Cry of suffering Christ (<i>Psalm 22</i>)	W. J. HOCKING		4
Old Bondage and New Service	" "		4
(<i>Romans 5 and 6</i>)			
The Lord's Supper	" "	1	3
Christian Marriage	" "		2
Lord's prophecy on Olivet	W. KELLY		4
Ritualism	" "	1	3
Prospects of World	" "	1	0
Nothing is without a Voice	W. G. TURNER		2
A Call to the Converted	" "		2
A Help or Hindrance	C. H. MACINTOSH		6
The Deity of Christ	J. N. Darby		1
The Apostasy	" "		1
I love thee still	F. G. BLOUNT		3
This do in remembrance of Me	M. E. SIBTHORPE	doz.	3

Postage extra on all the above prices

ONE COPY OF EACH OF THE ABOVE SENT FOR 5/6 POST PAID

"THE HOPE OF THE CHURCH"

by JOHN WESTON

This excellent booklet deals with the above important subject under the following headings:

- 1 It has its source in Christ
- 2 It awaits the personal return of Christ
- 3 It includes all believers
- 4 It is called in Scripture "that blessed hope"

16pp Booklet 8d. post paid. 12 copies 6/- post free

Words of Help

from the Scripture of Truth

Vol. XLVIII

AUGUST 1960

No. 8

CONTENTS

The Eternal State	85
Job	88
Angelic Interest in Men	91
Studies in Galatians—VIII	94
Correspondence	<i>Inside back cover</i>

London: C. A. HAMMOND, 11 Little Britain, E.C.1

Tunbridge Wells: BIBLE AND TRACT DEPOT, 84, Upper Grosvenor Road.

New Jersey: H. W. BRAUNER Franklin Park.

Canada: OTTO, MULLER, 7, Glen Castle Street, Toronto.

Australia: B. LICKLEY, 58, Sunnyside, Crescent, Castlecraig, Sydney N.S.W

PRICE FOURPENCE

May be ordered through most Booksellers

Communications for the Editor should be sent to E. A. PETTMAN, Chesterfield House, 4 Camden Hill, Tunbridge Wells, Kent. Business enquiries as to WORDS OF HELP or other publications mentioned, should be addressed to the Publisher, C. A. HAMMOND, 11, Little Britain, London, E.C.1.

*Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London E.C.1.*

WORDS OF HELP

A Monthly Magazine for Believers

CYRIL ALFRED HAMMOND

(July 1877 to July 1960)

At 7.40 a.m. on Monday, 4th July, 1960, after some six months of increasing weakness, the beloved Publisher of this magazine passed peacefully into the presence of his Saviour. On behalf of readers, at home and abroad, we extend deepest Christian sympathy to his widow and family in their bereavement.

Whilst Mr. Hammond was a tireless worker in various spheres of service for the Lord, readers of WORDS OF HELP will, of course, remember him specially for his important share in the production and distribution of Christian literature, to which he devoted the greater part of his time and thought during the past forty years.

The interment took place on Friday, 8th July, at Streatham Cemetery in the presence of a large company of friends. The service was conducted by Mr. John Weston, who spoke with comforting assurance of the glorious victory over death which the Lord Jesus Christ has given to "His own."

"O death, where is thy sting? . . . Thanks be to God, which giveth us the victory." (I Cor. xv. 55, 57)

Some fuller notes of Mr. Hammond's life and work for the Lord will appear (D.V.) in a later issue.

EDITORIAL

We offer to our readers this month the last of a series of articles by Mr. E. H. Chamberlain, dealing with various aspects of prophetic truth. We are most grateful to him for these, and look forward to further papers in due course.

Should any of our readers require back numbers of WORDS OF HELP to complete the series, application for the few copies available should be made to the Publisher's office.

THE ETERNAL STATE

(Read: Rev. xxi. 1-8)

IN this, the final article of this series, let us consider what scripture has to say about the eternity that follows the millennial kingdom of our Lord Jesus Christ.

First, however, let us see how that kingdom will end. Not, like the kingdoms of the world, in decay and overthrow, but in final triumph over every foe. When the great rebellion described in Rev. xx. 7-10 has been subdued, Satan himself will be cast into the lake of fire, and death will be finally destroyed, the wicked also being now brought out from under its power.

Then will follow the judgment of the great white throne (Rev. xx. 11-15). This, like all else that the Lord Jesus does (for He is the Judge), will be to the glory of God. The dreadful revelation of human wickedness in all its awful detail will be displayed against the background of divine goodness and forbearance and longsuffering—goodness which has always sought to bring men to repentance. They will be judged every man according to his works, and condemnation must inevitably be the result. All in whom faith is found will have been partakers of the first resurrection, and only faith, not works, can save. It is noteworthy that the dead here, even when raised, are never said to live.

The earth also will be destroyed by fire; yes, and the material heavens too, as Peter declares in his second epistle. His language, it will be noticed, remarkably foreshadows recent scientific discoveries (II Peter iii. 7, 10-12).

Then, when every vestige of evil has been destroyed, and its perpetrators judged, God will create new heavens and a new earth, wherein righteousness shall *dwell*. When this, the final perfected state is reached, the Lord Jesus will deliver up everything in its perfection to the Father; yielding up to Him the universal sovereignty which has been His, "that God may be all in all."

The language of the apostle here is very instructive. He does not say "that the Father may be all in all"; and, little as our

minds can comprehend these divine mysteries, we may surely say that when the glory *bestowed* on the Son as man has come to an end, He will shine with the Father and the Holy Spirit in the incommunicable, inherent glory of the Godhead throughout eternity.

“And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and there was no more sea” (Rev. xxi. 1). The majestic simplicity of the words recalls those of Gen. i. 1, but now the former creation has passed away, and God has made all things new (verse 5). It is, of course, the physical, visible heavens—along with the earth, that will pass away; for scripture is quite definite in its teaching that the present visible universe—“the things that are seen,” are only for a time (2 Cor. iv. 18). It is the unseen things that are eternal.

But in what sense are we to understand the creation of *new* heavens and *new* earth?

We cannot, perhaps, give any definite answer to this question, but it will help us if we ponder the statement “and there was no more sea.” This is not to be taken *merely* as a statement of fact, but also as a symbol. For the sea which now provides the earth with rain itself represents the dependence of the life of the world on its material surroundings. It is also restless, in continual movement. Now in the eternal state both these conditions will have passed away. Likewise the renewed body of the believer is described as a “spiritual body”—a body suited to these new, eternal conditions.

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, ‘Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, their God’ ” (verses 2 and 3).

Let us note the differences here from what is told us further on in verses 24, 26. There we read of nations which walk in the light of the holy city, and kings which bring their glory and honour unto it, but the city itself is a thing apart, enjoying the full blessing of God’s presence. That is in millennial days.

But in the eternal state (of which only verses 1-8 treat) there is no such distinction. There are no longer nations or kings, but just God and men: "The dwelling of God is with men, and He will dwell with them"—for 'tabernacle' and 'dwell' are here forms of the same word. So we find here the fulfilment of God's declared purpose to dwell with men, while the fulness of blessing conveyed in the words "God *Himself* shall be with them" surpasses expression.

We may see, perhaps, in the descent from heaven of the holy city the special place of the Church, its intimate relationship to Christ throughout the eternal day. "Unto Him be glory in the church in Christ Jesus throughout all ages" (Eph. iii. 21).

Finally we should understand that these things are not revealed to satisfy our curiosity. They are meant to exert a vital influence on our day to day living. If we endure sorrow and pain in this troubled life of ours; if death casts its shadow across our path; if the uncertainty of the future oppresses, we know that the world has no satisfying answer. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away"—such words tell us that none of these things is according to God's will, and He will banish them entirely in due time. It is a lie of Satan that these things are natural, or inevitable, or that God is their author.

So again in the conflict that faces us day by day as we meet the unbelief and cynicism of worldly men, let us remember that it is "he that overcometh" that shall inherit these things. Only by faith can we overcome; but how it strengthens faith to ponder these gracious revelations of what God will surely bring to pass.

Of vital importance is it also to ponder the awful warning of the eighth verse; its very place here in this picture of eternity reminds us that God's anger against sin is eternal. But He has also written into this picture the same gracious invitation that He delights to make known in the gospel: "I will give unto him that is athirst of the fountain of the water of life freely."

E. H. CHAMBERLAIN.

JOB

(Notes of an address given at Broadstairs, Kent, 27.1.60)

THE name of Job is often upon people's lips, but how few understand the deep meaning of the teaching of the book bearing his name! It is probably one of the first books of the Bible to be written; sacrifices are mentioned, but nothing about Israel or Egypt. Yet there are lessons for every one of God's children as they tread their pilgrim way.

"God moves in a mysterious way
His wonders to perform"

the truth of which is abundantly confirmed as we travel through this book, seeing that God uses even Satan when it pleases Him in the teaching and disciplining of His saints: for without doubt Job was one of these.

What a testimony God gives to him at the opening of the book, that he was perfect, and upright, and one that feared God and eschewed evil! How careful and diligent Job was, too, as to his children in their moral and spiritual condition before God (Job i. 5). And now Satan is introduced as appearing with the "sons of God" before Jehovah (verse 6). It is Jehovah who first speaks to Satan about Job: "Hast thou considered My servant Job?" calling attention to Job's uprightness, only to receive the reply "Doth Job fear God for nought?" In effect Satan says, it pays Job to serve you, you have granted him so many blessings, "but put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face" (verses 9-11).

Then, wonder of wonders, in God's inscrutable ways of wisdom, but for a gracious end, He permits Satan to have his way as to "all that he hath . . . only upon himself put not forth thine hand." As a result, calamity after calamity comes upon Job, but instead of cursing as Satan predicted, Job worships, saying "Blessed be the Name of Jehovah" (Ch. i. 21).

Yet still Satan is permitted to have his way, and is allowed to "smite Job with sore boils from the sole of his foot unto his crown" (Ch. ii. 7). And then, having finished his diabolical work upon Job, Satan leaves him in his misery. As to Job, he

receives all from the hand of God, and so graciously answers his wife who bids him curse God and die. "In all this did not Job sin with his lips."

We do well to pause and consider what a powerful and malicious enemy we have in Satan, who still walks about as a roaring lion, seeking whom he may devour; whom we are told to resist: "whom resist stedfast in the faith" (1 Peter v. 8, 9). Yet he may come as an angel of light (2 Cor. xi. 14). We are told also that the "God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20), and we know his final end will be the lake of fire for ever (Rev. xx. 10). Meanwhile, may we, His own, be kept in dependence upon our gracious God, able to say "By the words of Thy lips I have kept me from the paths of the destroyer" (Psalm xvii. 4).

Job's 'friends' are now introduced, who came "to comfort him," but they brought none. In fact Job says of them later, "Miserable comforters are ye all" (Ch. xvi. 2). They certainly sat down with him on the ground seven days and seven nights, beholding his grief: "After this opened Job his mouth, and cursed his day" (Ch. iii. 1). Then began the arguments, insinuations and charges which form by far the larger portion of this book. How mistaken they were in their judgment of poor Job! They could not understand why all this severe trial should come upon Job, and insinuated that he had committed some great sin; and since this was not manifest to others, his outward life being blameless, he must be a hypocrite.

Job knew that they were all wrong in their arguments, though they said some pious things, and he set about defending himself until he had silenced them. How wrong we are to judge one another, and by appearances too, and how wrong we are to defend ourselves and take our cause out of God's hand. We cannot with our natural minds understand God's ways with men. During our Lord's life on earth, some told Him of the Galileans whose blood Pilate had mingled with their sacrifices. Our Lord's answer to their suppositions was to warn them of *their* doom, unless they repented (Luke xiii. 1-5). No, "He giveth not account of any of His matters" in His providential

ways (Job. xxxiii. 13). Psalm lxxiii. is very helpful to any who would question God's ways as between the righteous and the wicked. And the days have not come yet when the mystery of God shall be finished—see Rev. x. 7.

These surely are the lessons, among many, we may learn in studying this book. We listen to God's word, and we find ourselves echoing Paul's exclamation in Rom. xi. 33, "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!" God was having His way with Job in order to lay bare the self-righteousness that was in Job's heart, until he was brought to own his true condition in the presence of God.

How much there was that was commendable in Job's character and ways (see Ch. xxxi.). We hear of it in his discourses, but Elihu puts his finger on the whole matter, as we see in Ch. xxxii. "Against Job was his wrath kindled, because he justified himself rather than God." On the other hand, "also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job."

What a contrast between what Job says in his defence in Ch. xxix. 11, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me," and what he says when brought consciously into the presence of the Lord, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (xlii. 5, 6).

Now Job has learnt his lesson, though through terrible trials and misrepresentations, and the Lord can turn his captivity, for he is honoured with the place of intercessor for his three friends. Mark, however, all this result is only brought about after the long appeal of Elihu, occupying six chapters, and the magnificent appeal of Jehovah to the power and wonders of His creation, asking questions of Job concerning which it has been said that no one has been able to answer since. Note, the name of Jehovah, God in His relationship with men, is given us in the first two chapters, and not again, with one exception, until Jehovah personally appeals to Job in the thirty-eighth chapter and onwards.

How all this teaches God's infinite care of our souls, which are of much more value to Him than our earthly estate or our bodily needs! If He permits trouble to come upon us, it is for our good, and even the beloved Paul had a thorn in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure through the abundance of the revelations given him, and it is good to read of his humble submission to the will of the Lord in 2 Corinthians xii., with such fruitful results.

So the Lord blessed the latter end of Job more than his beginning. He doubled all that he had before, though not his children: had He done that it would have been a denial of the fact that all live unto God (Luke xx. 38). May God in His rich grace bless these few scattered remarks on a very weighty subject to the edification and blessing of His own!

THOS. WILSON.



ANGELIC INTEREST IN MEN

IT is a most sublime truth that God Himself, the Creator, is interested in the welfare of fallen humanity. The incarnation, the life, death, and victorious resurrection of His Son, our Lord Jesus Christ, is the proof of this. God was manifested in flesh; He was in Christ reconciling the world to Himself; in Christ's life men saw what God's attitude to them was—an attitude of love and grace. Yea, further, the death of Christ declares the fact that the only One who knew no sin was made sin for us, our sins being laid upon Him, our Substitute, our Saviour. The resurrection tells us of God's satisfaction with the sacrifice—of justice satisfied; and as a result, the sinner who believes is justified.

Our business is now that of ambassadors from heaven's court, saying to rebellious men, "Be ye reconciled to God" (2 Cor. v. 18-21).

But we have also in the Scripture the fact that angels are interested in men; and if it seems a minor truth, it must be for our profit, for all scripture is 'profitable,' etc. Amongst other

things, we may see their interest in the redemption work accomplished, whereby we are reconciled to God and brought into association with a risen and glorified Christ.

First, then, as to angels' interest in our redemption (I Peter i. 12): the apostle speaks of the positive fact of believers having now received the *end* of their faith, the salvation of their souls. He says that the prophets of old were interested in this glorious theme, and were conscious that men of a future day—our day—were to enter into the full blessedness resulting from the sufferings of Christ.

The Gospel preached by the Holy Ghost sent down from heaven, through human lips, tells fully all this blessing, and he adds that angels desire to look into these things. *They* need no redemption, not having sinned; but that which is God's greatest work, His chief pleasure, demands their attention. For God's work in grace surpasses His handiwork in creation. Here, in the salvation of sinners through the cross—

**“His bright character is known,
 Nor dares a creature guess,
 Which of His glories brighter shone—
 His justice or His grace.”**

In that cross mercy and truth met together; righteousness and peace kissed each other. Thus the claims of God's throne against us are met, and the flood-gates of His love are opened, so that He might righteously save even such as we are.

Secondly, we may see that when a man is saved, his life, experiences, trials, etc., are angels' interest and solicitude. We learn, for instance, that they minister for them who shall be heirs of salvation (Heb. i.), as they ministered to the Captain of our salvation.

If we turn to I Corinthians iv., which tells of a life second only in interest to that of Jesus himself, we see that Paul's experiences (and ours also) are engaging the attention of angelic hosts. In contrast with the Corinthian saints, who were full, were rich, and were reigning as kings, as Paul says, he and his companions were hungry, weak, and accounted the offscouring of all things. Yet being reviled, they blessed; persecuted, they

suffered it, even as their Master. Retaliation was no part of His ways, nor was it of theirs. The apostle felt his trials, for almost in a parenthesis he said he would to God they did reign, for then he would reign with them. But he knew that the Saviour's path is the saint's path, and, happy man, he was content to have it so (which they were not), and he graciously says, "be followers of me." He and his companions were as victims, appointed to death, reserved to the last act in the great drama; but what a spectacle they presented to angels' wondering eyes! Oh for grace to do likewise!

The third point we desire to notice is found in Ephesians iii., the leading chapter in Scripture dealing with the subject of the church, there called the mystery. It is so called, not because of being incapable of being understood—for it was revealed to Paul and he was made minister of it, to make all men see its administration—but on account of its being "in God," hitherto hidden from the sons of men. Chapter ii. shows how all distinction between Jew and Gentile is gone; the wall of partition being broken down, both are reconciled to God in one body, and both have access to the Father by one Spirit.

Here, in chapter iii., we are told that we Gentiles are fellow-heirs of the same body, etc. In this work of God's grace, where those before estranged are now seen in happy fellowship, the angels—principalities and powers in heavenly places—learn, by the church, the manifold wisdom of God. They shouted for joy at creation (Job xxxviii. 7), and they were heralds of the incarnation (Luke ii.), learning there God's power and grace. But here, in the church—"the lesson-book of the angels"—they see the display of His manifold wisdom. So the last verse says, in a note of worship, "Unto Him be glory in the church by Christ Jesus, throughout all ages, world without end, Amen." And we shall add our eternal Amen.

P. WHITE.

STUDIES IN GALATIANS

VIII. As Abraham's blessing depended upon faith so does the Christian's

(Read: Chap. iii. 1-14)

IN chapter ii., life is in question. As it was the faith of Christ that produced the life, so it is the faith of Christ that is its power.

Having touched upon this great truth, Paul cannot refrain from an abrupt and startling rebuke, as he feels, by the contrast, how grievous the loss was. "O foolish Galatians, who hath bewitched you . . . before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

It is plain that he draws particular attention to the cross of Christ—not merely to His blood, or His death, but to His cross. The crucifixion puts shame upon man, and upon the flesh more than any other thing: it exposes the utter worthlessness of human nature as before God. This is a graver and more forcible way of putting the case. The cross proves the hopelessness of looking to the law to bring in blessing, save in a negative way.

The apostle puts it to their own recollection. The Galatians were heathens, worshipping stocks and stones, and it was out of this state that they were brought, not by the law, but by the knowledge of Christ. How was it that the Spirit had been received, and miracles wrought, and they had got blessing? Paul had brought God before them in His holy, saving love. The argument of verses 1-14 is to prove that the connection of the Holy Ghost is with faith, and not law, which has only a curse for guilty man. Christ is our life, and He gives the Spirit.

An alternative reading of verse 3 is: "Are ye so senseless? Having begun in Spirit, are ye now being perfected in flesh?" It was a process the Galatians were hoping to be perfected by; because flesh can easily be satisfied with itself.

Verse 4—Paul will not give them up: he will not suppose that the enemy is gaining such a victory over them but that they may be recovered from this state.

In verse 5, Paul refers to himself. It was God that gave the Spirit, but He worked by means: by those who had been preaching the gospel had they received the Holy Ghost. It is the hearing of faith that is followed by the gift of the Spirit, after we have received Christ.

The Galatians had received the Holy Ghost by the hearing of faith: and I take it, that this means His reception in every way; not only with a view to miracles and powers, but the Holy Ghost yet more as One dwelling within them . . . in the way of communion. It is not only the manifestation of power, but the deeper blessing that abides now, the spring of enjoying Christ.

There is great force in the apostle's reference to Abraham (verses 6-9); for every Jew would appeal to him as the root of circumcision; and the mode in which the law was brought in among the Galatians was by attaching great importance to the rite of circumcision. It would appear that the argument of these Judaizing men was this:—You cannot have the inner blessing of circumcision without going through the outward form of it. The apostle summons Abraham to prove the contrary. In his case, it was a question of faith, and it was accounted to him for righteousness *before* circumcision came in.

From this Paul draws the deduction that if Abraham was brought into this place of blessing by faith, all his seed are blessed similarly. He begins with the natural seed, the Jew; but he brings in the Gentile also (verse 8).

Later on (verse 16) Paul does not argue on the promise to Abraham himself only, but to his seed; but he purposely leaves out the seed here. He refers to the first promise to Abraham, because, when that was made, there was no thought of circumcision. It showed that they would be blessed as Gentiles—not by becoming Jews virtually; for the blessing would flow out to them as Gentiles.

Verse 9 closes that part of the subject, proving that the blessing depends upon faith, and not upon the works of the law or circumcision. "In thee (not in circumcision, but in Abraham) shall *all the families* of the earth be blessed."

As Abraham's blessing depended upon faith, so, he argues, does yours.

Verse 10 is a most solemn and sweeping sentence. Not as many as have broken the law, but as many persons as take their stand upon legal ground are under the curse; whoever attempts to please God on this principle is fallen under it. Why? Because of sin. If any man with sin upon him, or in him, essays to make good his cause by the law, as far as the principle goes, he is under the law's curse. If persons are governed by the law as their rule, it necessarily condemns those who break it. If I do not continue in all things as they are written in the book of the law—if I do not succeed in observing them all faultlessly, I am accursed. Could such a standing ever do for a Christian? Impossible; and therefore all is inconsistent with those who so speak; for they do really rest after all on Christ.

Verses 11 and 12. It is a total mistake to suppose that justification is by law, as its source, its power or its measure.

Verse 13 shows that our position as Christians is entirely different. He begins with the Jew—"Christ has redeemed *us*" etc. "*Us*" means the Jewish part of the believers; for he refers particularly and distinctly to the Gentiles afterwards. Furthermore "*us*" is emphatic; whereas in verse 14 the word "*we*" is not so at all, but is used in a general way of all believers, whether Jews or Gentiles. So that the point is very plain. The Jews needed Christ because they had not continued in all the things that are written in the book of the law to do them; and Christ came and redeemed them from the curse of the law, being made a curse for them.

As to you Gentiles (verse 14), who never had anything to do with the law, are you seeking to be blessed on the very ground where the Jews can only expect cursing? The blessing from Christ's redemption, once flowing, bursts far beyond the old channel. By the cross God removes the curse out of the way holily for believing Jews: the same cross of Christ overflows with mercy to the Gentiles.

This concludes the argument based on the promise of the Spirit; and the points decided are these:—the law never brought a blessing upon those who were under it, even though they were Abraham's seed, and this, because they were sinners; nor was it ever the means of their receiving the Holy Ghost as the power of enjoying Christ. On the other hand, the hearing of faith, as of old for Abraham himself, is the one simple means that the Holy Ghost uses for all real peace and blessing; and this avails, through redemption, not only for the proud but accursed Jew, but even for the poor Gentile, now expressly contemplated in the blessing, and in the richest part of it, the promise of the Spirit.

From *Lectures on the Galatians*, by W. KELLY.

CORRESPONDENCE

Goring, Sussex, July 1960

Dear Mr. Editor,

Further to the correspondence as to the ten tribes, some years ago I read an article by a prominent Jewish Christian, who did not believe in the assertion that they were lost.

To answer this article I read up the subject and found that the statement as to the ten tribes being lost was based on the meaning of the term "House of Israel" in Ezekiel xx. This was not conclusive to me, since you have "All the house of Israel" in verse 40, and in chapter iv. 3, the term "House of Israel" applies to the ten tribes only.

In addition to the answer of Mr. Chamberlain, I would add that Isaiah viii. 14 states that He (the Messiah) shall be "for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." This scripture, quoted in Romans ix. 33, makes it clear that the Messiah was presented to the *twelve* tribes.

In Zechariah xi. 14 we have the following statement: "Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel. This verse is prophetic of the Lord's rejection, as verses 12 and 13 show. Therefore the twelve tribes must have become united again in order to be broken asunder by God, consequent upon the rejection of the Lord.

The children of Bethel and Ai in Ezra ii. 28 would be of the ten tribes. I Chronicles ix. 3 refers to the post-captivity period, and states that the children of Ephraim and Manasseh dwelt in Jerusalem.

Yours in our Lord's service,

A. V. PYNE.

ERRATUM—June Issue, page 72, seventh line—for Simon-Boanerges, read Simon-Barjonas.

Do You Give Away Tracts?

Tracts are silent messengers. There is no limit to the distance they may travel or the number of times they may be read.

The following are a selection of leaflets suitable for general distribution.

The Messenger (Assorted titles)	<i>per 100</i>	7/6
Unbreakable Scripture (All scripture) Assorted wordings	<i>per 100</i>	1/6
The Great Open Air Meeting (Second Coming)	<i>per 100</i>	4/-
The Book and the Person	<i>per 100</i>	3/6
God's love for the sinner	<i>per 100</i>	1/3
Back to the Cross (8 pp)	<i>per 100</i>	6/-

TRACTS FOR CHILDREN

Short Words. For small children. Assorted titles	<i>per 100</i>	
Adventurers. Assorted titles	<i>per 100</i>	4/-
Sunday School Tracts. Assorted	<i>per 20</i>	1/-

THE TWO ROADS

An interesting collection of stories with clear Gospel message.
62 pp booklet. Illustrated cover. 4½d.

Postage extra on all the above prices

Words of Help

from the Scripture of Truth

Vol. XLVIII

SEPTEMBER 1960

No. 9

CONTENTS

The Peace of God	<i>Inside Front Cover</i>
"Lest Ye Faint"	97
First Principles of Church Life—XII	100
Barnabas—II. Co-operation with Paul	103
Does God Value Righteousness?	106
Studies in Galatians—IX	107

London: C. A. HAMMOND, 11 Little Britain, E.C.1

Tunbridge Wells: BIBLE AND TRACT DEPOT, 84, Upper Grosvenor Road,

New Jersey: H. W. BRAUNER Franklin Park.

Canada: OTTO, MULLER, 7, Glen Castle Street, Toronto.

Australia: B. LICKLEY, 58, Sunnyside, Crescent, Castlecraig, Sydney N.S.W.

PRICE FOURPENCE

May be ordered through most Booksellers

Communications for the Editor should be sent to E. A. PETTMAN, Chesterfield House, 4 Camden Hill, Tunbridge Wells, Kent. Business enquiries as to WORDS OF HELP or other publications mentioned, should be addressed to the Publisher, C. A. HAMMOND, 11, Little Britain, London, E.C.1.

*Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London E.C.1.*

WORDS OF HELP

A Monthly Magazine for Believers

THE PEACE OF GOD

“Be careful about nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every understanding, shall guard your hearts and your thoughts by Christ Jesus.”
(Philippians iv, 6, 7: New Tr.)

. . . it is imperative to allow the Scripture to speak its own message. . . . Be honest with the word of God.

Strict attention to basic meanings carries with it rich rewards. In the very process of tracking down the original sense of a text or passage, you will find new suggestions leaping out upon you. To take just one case in point, there is that lovely affirmation of St. Paul to the Philippians: “The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” Even as it stands in the Authorised Version, it is moving and expressive. But notice how much more vivid it becomes when the verb is given its full meaning. “The peace of God shall keep guard over, shall stand as sentry to, your hearts and minds.” It will hold the fort in the day of siege, and keep the central citadel inviolate. There, surely, is a conception of inner peace far removed from the sentimentalisms which have all too often blemished this noble theme. Christian serenity as the apostle envisages it, is no passive exemption or easy immunity from the assaults of life: it is the active strength of a God-garrisoned heart.

—(Extract from “Preaching”, by James S. Stewart, D.D.)

“LEST YE FAINT”

(*Hebrews xii. 3*)

OF all the reproaches flung into the heart of our blessed Lord in the hour of His unspeakable humiliation, none probably had a more bitter sting than the words recorded in Matt. xxvii. 43. “He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God.”

The bitterness of its sting lay in the truth of the sneer, and in its apparent reasonableness. For none ever trusted in God as did this suffering One. His whole life had been one of unwavering confidence in God, so that of no other could it be said so truthfully and emphatically, “He trusted in God.”

Yet the scoffers around the cross meant an untruth what time they spoke the truth; for their taunt reproached Him with being veritably an impostor, since God’s word and human experience alike affirmed that God had never failed to deliver any who really trusted Him.

So the blinded ignorance of the human heart reasoning rightly, reached a wrong conclusion; and reasonable as the taunt appeared to them the deduction drawn by their prejudiced, bigoted, superficial minds was altogether false. They were entirely ignorant alike of the true God and of Jesus Christ the Sent One.

A further bitterness was added to the reproach by the opportuneness of the moment. “Let Him deliver Him *now*.” *Now*—with hands and feet transfixed, with disciples fled, with the crowd gaping, the rulers sneering, the soldiers making game of Him, the robbers speaking insultingly (see Luke xxiii. New Trans.)—now, is the moment when the perfect trust, if it existed, should surely be vindicated. So they reasoned, while He endured in meekness and silence the reproaches heaped upon Him.

For not only was He there so soon to make an atonement for the wrong which sin had done to God; to make expiation of the guilt of sin; to give His life a ransom for many, and bear their sins as the Substitute from God; to give Himself a ransom for all to express God’s love for the whole world; to

die, the just One for us the unjust ones to bring us to God, and to fulfil the entire divine purpose for which He became the Lamb, foreknown indeed before the foundation of the world and manifested at the end of the times; but He was also there to crown a life of unbroken obedience and complete trust, by a death of entire devotion.

The moment of vindication was not then; He was to be faithful unto death. Deeper waters were yet to be crossed; depths of unutterable loneliness and anguish had yet to be fathomed by the patient, spotless Sufferer, but His unbroken trust in the One who sent Him should yet find expression in those words of sublime confidence uttered at the last, "Father, into Thy hands I commend My Spirit."

Yet again, consider the sneer flung into the sensitive heart of our Lord, by the chief priests and scribes and elders, who could say, "Let Him deliver Him *now*, if He will have Him." "If He will have Him!" and with these words in His ears, the lonely Sufferer hangs in silence with no answering heavens to witness to Him then; while yet a further note reveals the actual forces arrayed against Him as the voice of Satan, in their concluding reminder—"For *He said*, I am the Son of God."

Here is the echo of the old wilderness temptation—"If thou be the Son of God"; and here also the perpetual temptation of the people of God in all ages—if—why? If you are the child of God why is this allowed to come upon you? If you do trust Him, why are you left in this condition or circumstance?

The Lord Jesus has left us an example that we should follow His steps. God had one Son without sin, but none without suffering; and the lesson of it all to our hearts is to trust Him at all times; in spite of the enemy, in spite of misunderstanding, in spite of our own hearts. Evermore while passing through the world the suggestions of Satan will come—to act independently as though man were self-sufficient; to act recklessly, depending upon a garbled quotation of scripture, maybe; to act cautiously and so avoid the cross with its reproach. But the Lord Jesus has met them all; and, spite of appearances, spite of heart-breaking reproach, spite of loneliness and general desertion, He trusted in God, and unswervingly finished the course;

leaving us an example and an inspiration, that we, considering Him, may not faint in our minds, but run with endurance the race before us, looking unto Jesus the Leader and Completer of faith.

For the cross with its shame was not the end of that life of wondrous trust and devotedness. The glorious resurrection on the third day began to answer the questions of the taunts of Calvary, for He was raised by the glory of the Father, and declared to be the Son of God in power by resurrection of the dead. His joyful ascension up to where He was before, answered the taunting query "If He will have Him"; for "He that descended is the same also that ascended far above all heavens that He might fill all things." His coronation with glory and honour; His session at the right hand of power until His enemies be made His footstool; His return in power and great glory with His saints and holy angels; His kingdom and eternal glory; all combine to furnish an answer to the trusted devoted heart once broken by reproach.

"Beloved, now are we children of God"; and as we await the manifestation of the sons of God, let us more closely contemplate the divine perfection of our adorable Lord, so that we may gird up the loins of our mind, be sober, and hope with perfect steadfastness in the grace which will be brought to us at the revelation of Jesus Christ. For when by the grace of God we too shall sit with Him in His throne, then shall the life of trust in God be eternally vindicated in the person of Christ and His members.

Till then may we say:

"Glory to Thee for strength withheld,
 For want and weakness known;
 And the fear that drives me to Thy breast
 For what is most my own.
 I have an heritage of joy
 Which yet I may not see,
 But the Hand that bled to make it mine
 Is keeping it for me."

W. G. TURNER

(Reprinted from "The Bible Treasury," May 1915)

FIRST PRINCIPLES OF CHURCH LIFE

XII: Care for the Poor

(Read: Acts iv. 34-37; v. 1-14; vi. 1-7)

ATENTION was drawn in our last article to the remarkable display of brotherly kindness amongst the early believers, and the effectiveness of this in attracting others to the faith. Was this too good to last? Was such love and care for one another nothing more than an early dew which would quickly vanish, leaving behind only a fragrant memory?

There is a further reference to this feature of early church life in Acts iv. Following the remarkable prayer meeting held to seek boldness for the servants of the Lord to continue preaching the word of God in the face of the threats of the council, it is recorded, not only that the apostles gave witness of the resurrection with great power, but that great grace was *upon them all*. Verses 34 and 35 expand this theme: "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." This was no mere tithing of income, surely, but the giving of *all they had* to the Lord.

Then follows the first reference to Barnabas (see article in WORDS OF HELP for June). Does not the mention of this good man at this point in the narrative suggest that Barnabas himself had been greatly impressed by the practical working out of the Christian faith in daily life? Indeed, may this not have been a decisive factor in his conversion?

However that may be, one thing is beyond all doubt. Such was the potency of this witness for Christ that Satan was stirred to activity. For in the opening verses of chapter v. we find him seeking to wreck the power and beauty of what was taking place by poisoning the motives of those who were playing a prominent part. Following his usual switch of tactics, he sought to corrupt from within what he could not destroy by outward assault. Nevertheless, the power of the Holy Spirit, working by the apostles, was there to meet the

challenge, and solemn though the discipline against Ananias and Sapphira proved to be, the incident was overruled by God for the furtherance of the gospel. For we read immediately afterwards that "believers were the more added to the Lord, multitudes both of men and women" (verse 14). What a triumph for the kingdom of God!

Not that Satan retired from the contest even then. For in chapter vi. we find an outbreak of murmuring "of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." How unceasing are the devil's efforts to spoil whatever is a witness to the power of the grace of the Lord Jesus in human lives! Was not murmuring one of the deadly sins which persisted amongst the children of Israel, incurring the grave displeasure of God,—see Exodus xiv. 10, 11; xvi. 2-12; Numbers xi. 1, 4; xiv. 2, etc. Here was the same horrible plague threatening to mar the peace and harmony of the early church. (See also I Cor. x. 10).

The matter was dealt with by wise and vigorous action on the part of the apostles, who appointed stewards, chosen by the brethren generally, to supervise the distribution of bounty in order to ensure that all was carried out fairly. Whilst of course we may not assume that the Lord's guidance was not sought by prayer beforehand, it is the *practical measures* taken on this occasion by the recognised leaders in the church to which the Holy Ghost draws particular attention: prayer followed (see verse 6). Then once again we read that "the number of the disciples multiplied in Jerusalem greatly" (verse 7). There can therefore be no question as to the effectiveness of orderly assembly life as a witness for the Lord. The lesson of this surely needs no emphasis today!

From the closing verses of Acts xi., it will be seen that the duty of rendering material assistance to those in need was still prominent in the minds of the early believers. The action of the assembly at Antioch in sending relief to the brethren in Judaea was a very practical recognition of the truth that all believers, whatever their race or nationality, are one in Christ.

The next reference is to Acts xv. Some from Judaea had gone to Antioch and taught that Gentiles must be circumcised

in order to be saved, and the apostles and elders met together to consider this. Reading only this chapter one would gain the impression that the matter ended with the declarations by Peter and James, on behalf of them all, that the Gentiles were not to be troubled with questions of the law, there being but one way of salvation for both Jews and Gentiles through the grace of the Lord Jesus Christ.

In point of fact, as we learn from Galatians ii. 9-10, the leaders in Jerusalem had added a significant word of exhortation to Paul and Barnabas, namely, to remember the poor. Concerning this Paul was able to say "the same which I also was forward to do," and reference to Romans xv. 25-28, 2 Cor. viii. and ix., will show how determined the beloved apostle was to take his full share of the burden of such ministrations, despite his many other preoccupations in the service of his Master.

It is perhaps some consolation, when looking back over her long history, to be able to record that, despite the many failures which have besmirched her testimony in the world, the church of Christ has always been associated with ministry to the sick, protection of the weak and aged, care for fatherless and widows, and suchlike works of mercy. Perhaps it is to these practical fruits of divine grace, rather than to the promulgation of her teachings, that, on the human side, and especially in the ages of spiritual darkness, the church owes her survival.

So long as the church is left on earth, may it be said of her as of the virtuous woman in Proverbs xxxi:

"She stretcheth out her hand to the poor;

Yea, she reacheth forth her hands to the needy."

Thus will she bear witness to the reality of the faith she professes (see James ii, 14-17) and the genuineness of the love by which she is inspired (see I John iii, 17).

E. A. PETTMAN.

(This series of articles is now concluded)

BARNABAS**II: Co-operation with Paul**

(*Read: Acts xiii. - xv.*)

THE first visit of Barnabas to Antioch wrought a change in his life and service for the Lord. Hitherto he had been active among Jewish believers in Palestine; henceforth he was to work mainly among heathen with Paul. The two men became fellow-labourers first at Antioch, then during the first missionary journey to Cyprus and Asia Minor, and lastly in Jerusalem.

i. At Antioch

The intention of the assembly at Jerusalem was that Barnabas should go temporarily to Antioch to examine the spiritual situation of those newly converted. But the Lord overruled that he should serve the young community there with blessing for more than a year, the result being that "much people was added to the Lord" (Acts xi. 24).

Barnabas however did not make himself the centre of the work in Antioch, but departed to Tarsus to seek Paul, and, having found him, brought him back to Antioch. Doubtless he knew that Paul had received from the Lord a special revelation in connection with the mystery of the church. So, as formerly he had smoothed the way for Paul to join the assembly at Jerusalem (Ch. ix. 27), he was now instrumental in showing him the way to his first field of labour amongst the heathen, where their joint service, lasting about a year, was accompanied by much blessing.

It would appear that Barnabas and Saul (as he was then known) were highly esteemed at Antioch, and enjoyed the fullest confidence of the whole assembly. The disposition towards those in need which Barnabas had shown in Jerusalem was again manifest at Antioch, so that when the collection had been made to help the distressed in Judaea, Barnabas and Saul were chosen to convey the gift. Barnabas became therefore a man of trust on behalf of the Gentile assembly at Antioch.

After the interval of their going to Jerusalem, Barnabas and Saul resumed their work at Antioch until the Holy Ghost called them out for another task. Twice they laboured together again in that assembly—see Acts xiv. 27, 28 and xv. 30-35.

ii. *During the First Missionary Journey.*

Not only did the Holy Ghost select Saul as a suitable instrument for His work amongst the heathen; He called Barnabas also. In the verses which record their first missionary journey together they are referred to as “Barnabas and Saul,” “Paul and Barnabas” or “Barnabas and Paul.” There is no suggestion that Paul was the leader, with Barnabas filling a subordinate role. They laboured as equals. Both are described as apostles (i.e. sent ones)—see Acts xiv. 4, 14—in view of their being sent forth by the Holy Ghost (Ch. xiii. 4).

Paul and Barnabas both preached the gospel, though Paul appears to have come more to the front as their journey progressed. Maybe Barnabas was more prominent in teaching and exhorting the converts. In Acts xiii. 1 he is described as a prophet and teacher, and the character of the ministry mentioned in verse 43 “persuading them to continue in the grace of God” and in Chapter xiv. 22 “exhorting them to continue in the faith,” is in accord with what is said of Barnabas when he visited Antioch the first time (Ch. xi. 23)—he “exhorted them all, that with purpose of heart they would cleave unto the Lord.”

As Barnabas took his part in the preaching of the word, so he shared in the “signs and wonders” which the Lord granted to be done by the hands of the apostles in Iconium (Ch. xiv. 3). He participated also in the sufferings and dangers of the journey, experiencing the hostility of those who rejected the gospel, though he does not appear to have been stoned, as Paul was at Lystra.

Barnabas, like Paul, hazarded his life for the name of the Lord Jesus. Because he had laboured and suffered so much with Paul, he was entitled, after returning to Antioch, to declare to the assembly there what God had wrought among the Gentiles

by them (Ch. xiv. 27). This they did, not to give themselves prominence, but only to magnify the grace and power of God.

iii. *In Jerusalem*

The united testimony of Paul and Barnabas in Jerusalem on the occasion of the meeting of the apostles and elders over the question of circumcision was of great importance. Not only Paul, but Barnabas also enjoyed again the full confidence of the assembly at Antioch in considering the difficulties which had arisen. Arriving in Jerusalem, they declared to their fellow-believers the great things which God had accomplished by them on their missionary journey. It is important to notice that both Paul and Barnabas were spokesmen at this meeting. Barnabas had been brought to the Lord at Jerusalem in the first place.

The result of the conference was, as Paul records in Galatians ii. 7-9, that the apostles in Jerusalem fully acknowledged his service and that of Barnabas by extending to them the right hand of fellowship. In the letter, too, which the apostles and elders and brethren in Jerusalem sent to Antioch, Barnabas and Paul are described as "beloved," and "men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts xv. 25, 26).

Alas, after the return of Paul and Barnabas to Antioch, when Peter came there later, a difference of opinion appears to have arisen between the two men. We do not know exactly in what manner it came about. But Peter, through fear of man, had separated himself from the Gentile believers, and "Barnabas also was carried away." So Paul had to reprove Peter in the presence of all for his wrong action. Without a doubt, Barnabas had repented of his error; at least, we do not read that any exhortation was addressed to him.

(Translated and adapted from the *Dutch Messenger of Peace*,
by J. MOL., Senr., of Baarn).

DOES GOD VALUE RIGHTEOUSNESS?

(Read: *John xvi. 7-11*)

THE righteousness of God, or His very existence, is often brought in question by men who survey the appalling injustice and unmerited suffering of this world.

There was a time when no adequate answer could be given; but now these words of the Lord Jesus give *His* answer. He says "When He (the Holy Spirit) is come, He shall bring demonstration to the world (New Translation) of . . . righteousness, because I go to My Father, and ye see Me no more."

For if God has not yet dealt with the world's evil, He has shown most emphatically that He cares about righteousness. There has never been but one perfectly righteous man, and we know how He suffered. As the answer to His faithful service, in His life and yet more in His death, God has exalted Him to the highest place of glory.

How fitting it is that in Him first of all God should thus demonstrate how He values righteousness! Moreover the Holy Spirit is here in the world as the Witness to the glory of the Righteous One, testifying that God has exalted Him who suffered so unjustly. This is also an assurance that in due time righteousness will be exalted everywhere.

But herein is the wonderful display of God's wisdom and grace. For those who, confessing their own unworthiness, acknowledge Jesus as Saviour and Lord, are accepted as righteous *in Him*. He has died for their sins, and His present glory is the response of God's righteousness to Him. Thus righteousness is imputed to those who are His, who "believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (Rom. iv. 24, 25).

Hence God can still bear with the ungodliness of men, for He has already exalted righteousness. He is a just God *and* a Saviour" (Isaiah xlv., 21).

STUDIES IN GALATIANS

IX: God's unconditional promises were unaffected by the conditions of the law

(Read: Ch. iii. 15-18)

NOW we come to the question of promise. Faith involves, at any rate, the condition of soul in the person who believes; the promise looks at the dealings of God; and although we have seen that those who have faith are the only receivers of the blessing, and not those essaying to do the law, now we have to consider God promising, as well as law given.

“Brethren, I speak after the manner of men; though it be but a man’s covenant yet, if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made”—not the law given. Abraham knew nothing about the law, neither did his seed or son; yet none could deny that Abraham got the blessing. So that here he stands upon a new ground. The question is therefore, how to reconcile God’s law with His promises? What did He give these two things for? Were they meant to produce the same end? Were they on the same principle?

It is plain that the allusion in verse 16 is to two distinct and signal occasions in Abraham’s history—first the promise to Abraham alone (Gen. xii.); and secondly to Isaac, or rather in Isaac alone (Gen. xxii.). In the latter chapter, both the numerous seed and the single seed are referred to. The two things are quite distinct. Where the seed is spoken of without allusion to number, the blessing of the Gentiles comes in; but where they are said to be multiplied as the stars and the sand, then the character is unequivocally Jewish precedence. Such is, I believe, the argument of the apostle. Where Christ, typified by Isaac, is meant, it is “thy seed” simply, without a word of seed innumerable as the stars or the sand. “Now to Abraham and his seed were the promises made”; namely, of the blessing of the Gentiles, and not merely of the putting down of the Gentiles. The promises were made first to Abraham, and then were confirmed in his seed. “He saith not, And to seeds. as of

many; but as of one, And to thy seed, which is Christ." He takes Christ as the one intended by Isaac.

It is helpful to recall the circumstances under which God made the promise in Isaac as a type of Christ. In Genesis xxii. Isaac is ready to be offered as a sacrifice, and Abraham did not know till the last moment but that his son was to die. He had as good as offered up his son, and God not only gave Isaac back again, but then and there gave the promise, "In thy seed shall all the nations of the earth be blessed." Thus it is in Christ risen from the dead that our blessing comes. Christ dead and risen again is perfectly free to bless the Gentiles. As long as He was merely living on the earth, He said, "I am not sent save to the lost sheep of the house of Israel," but, when risen, all is changed. Accordingly, He commissions His disciples, "Go ye therefore and make disciples of all nations." And so He predicted the gospel must be published among all nations. The apostle draws attention to the fact, that this early oracle does not connect the numerous seed when God spoke of blessing the Gentiles, but the one seed, Isaac, as the type of Christ, and of Christ after He had been under death and had passed into resurrection.

The importance of this is immense; because, while Christ was upon the earth, He was under law Himself. Risen from the dead, what had He to do with law? The law does not touch a man when he is dead. The apostle argues that the Christian belongs to Christ in resurrection. When any one is baptised into Christ, this is what he confesses: I belong to Christ dead and risen, taken out of my old place of Jew or Gentile.

"And this I say, that the covenant that was confirmed before of God in Christ," (or, as it should be rendered, "to Christ,") "the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." God took care that, between the promise given to Abraham and Isaac and the law, there should elapse a period of more than four centuries. Had He given the law a short time after, they might have said it was all one and the same thing. But how could this be thought, seeing that four hundred and thirty

years passed between? The promise has its own special object, and the law its design also; and we are not to mingle the two things together.

If a man holding out a reward annexes a condition it is all fair. But supposing you said to another, I intend to leave you my house and garden, without adding any condition; if, after a year or two, you should say to the man, You must pay me for the house and garden, he might answer, What do you mean? Do you repent of your promise? You gave the property to me unconditionally, and now you call upon me for payment! There was God's absolute promise to Abraham; this must ever remain untouched.

But four hundred and thirty years after, conditions come in. "If ye will obey my voice indeed . . . then ye shall be etc." Then it was, God made the blessing to depend upon obedience. Does God thereby set one principle against another? In no wise. He permitted the lapse of time, among other things, to show that the two things are perfectly distinct, as their object also is.

Therefore, as the apostle reasons here, the principle of condition that came in with the law cannot disannul that of grace, which came in with the promise. When God said to Abraham, "I will give unto thee, and to thy seed after thee, all the land of Canaan for an everlasting possession," He did not add, if you will do so and so. The Lord was to give him certain blessings there, which depended entirely upon the goodness and undeserved favour of God. This was the way of God in the promises.

The apostle next proves that, if the inheritance "be of the law, it is no more of promise." If a man possesses a thing through something he has given or done for it, it is no more of promise, but what he deserves—like a person doing so much work for so much wages. The law is the principle of what is due. "But God gave it to Abraham by promise," not by the law.

Adapted from "Lectures on the Galatians" by W. KELLY

William Kelly ranks among the greatest of Biblical expositors. Born in N. Ireland in 1820 he was educated at Trinity College, Dublin, where he graduated in first class honours in classics, in 1840. It was about this time that he was converted and thenceforth the energies of his mind were devoted to the study of Scripture.

From 1848-50 he edited a magazine entitled "The Prospect," designed to stimulate interest in prophecy, and from 1857 to 1906 he was the Editor of "The Bible Treasury"—a monthly expository magazine of exceptionally high standard. During this time he was also actively engaged in teaching and preaching in the British Isles. Many of his lectures were taken down in shorthand, revised and published.

As a critical scholar William Kelly is perhaps best remembered for his Greek edition of the Revelation (declared by Professor Ewald to be the best piece of critical work that he had seen by an English scholar). Precision and care were characteristic of all his works. He wrote and lectured on every book of the Bible and most of his commentaries include helpful original English translations. Some writers have their "magnum opus," others contribute a standard work, but it is no exaggeration to say that every one of William Kelly's works, from the smallest pamphlet to the largest volume, is well worth the careful perusal of every serious student of Scripture.

Have you Read?

EXPOSITION OF ISAIAH

by William Kelly

400 pp. 8 vo.

Bound in cloth boards

17/6, *by post* 18/6

C. A. Hammond

::

11 Little Britain

::

London, E.C.1

Words of Help

from the Scripture of Truth

Vol. XLVIII

OCTOBER 1960

No. 10

CONTENTS

Provision for the Tempted	.. .. .	109
Three Timely Texts	.. .. .	113
Studies in Galatians		
X. Superiority of Promise over Law	.. .. .	117
Until (verse)	.. .. .	119

London: C. A. HAMMOND, 11 Little Britain, E.C.1

Tunbridge Wells: BIBLE AND TRACT DEPOT, 84, Upper Grosvenor Road,

New Jersey: H. W. BRAUNER Franklin Park.

Canada: OTTO MULLER, 7, Glen Castle Street, Toronto.

Australia: B. LICKLEY, 58, Sunnyside Crescent, Castlecraig, Sydney N.S.W

PRICE FOURPENCE

May be ordered through most Booksellers

Communications for the Editor should be sent to E. A. PETTMAN, Chesterfield House, 4 Camden Hill, Tunbridge Wells, Kent. Business enquiries as to WORDS OF HELP or other publications mentioned, should be addressed to the Publisher, C. A. HAMMOND, 11, Little Britain, London, E.C.1.

*Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London E.C.1.*

WORDS OF HELP

A Monthly Magazine for Believers

EDITORIAL

AS WE PAY a final tribute to our late Publisher by the article written in his memory for this issue of WORDS OF HELP, we feel constrained to use the occasion to put in a plea for greater attention to be given to the circulation of written ministry amongst the Lord's people, as well as the distribution of gospel literature to unbelievers.

There may be nothing very thrilling or spectacular about the passing on of a tract or booklet; yet, by the overruling of God, such a simple act may prove to be a vital link in the chain by which someone is drawn to the Saviour, or led on to know Him better. How delightful to be used by the Lord in such a service! Let all who engage in such work take fresh heart!

Should any of our readers have had a striking or unusual experience personally of blessing received through the giving or receiving of a tract, and would like to pass this on for the encouragement of others, the Editor would be very pleased to receive brief details for inclusion in a later issue.

IN VIEW of many enquiries received by Mr. Hammond's family, we are asked to say that the article "THREE TIMELY TEXTS" will shortly be available as a separate leaflet, which will be supplied, free of charge, to those able to call at No. 11, Little Britain, E.C.1, or to those who will send a stamped addressed envelope to Miss H. Hammond, at that address, stating how many copies are required.

"For the rest, brethren, whatsoever things are true, whatsoever things are noble, whatsoever things are just, whatsoever things are pure, whatsoever things are amiable, whatsoever things are of good report; if there be any virtue and if any praise, think on THESE things."

(Phil. iv.8. New Trans.)

PROVISION FOR THE TEMPTED

(Read: Hebrews iv. 11-16)

IN THE earlier part of this chapter the Spirit of God uses what happened to the children of Israel in their journey through the wilderness as an example and warning to us. The apostle says "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (ver. 11). It was because they were not subject to the word of God that they did not reach the promised land. God spoke to them, but instead of having faith in His word they refused to put confidence in it; that was the root of their failure. We are told twice over that it was because of this they did not enter into the land. That leads the apostle to speak of the word of God for us.

God has made provision for us in our wilderness journey in two ways. We have the word of God and we have the priesthood of Christ. "The word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (ver. 12). That is, we are here in this world, and we have the flesh in us, the very same flesh that operated so disastrously in the case of the children of Israel, and in order that we might judge it we have the word of God. The word of God is living and powerful, and judges all our ways and our words, even our thoughts, lest we should be ignorant of what the flesh really is and give way to it. All that arises in our thoughts, in our hearts, all our ways that are not according to the word of God are the working of the flesh. We may make all sorts of excuses for them, but God does not excuse anything in us that is of the flesh.

The flesh—our old nature—is that which God has condemned. What we were by nature God has not forgiven; He has condemned it at the cross of the Lord Jesus Christ. God forgives our sins, but that is a different thing altogether; He does not forgive our nature. We still have that nature because we are in the wilderness, but it will go no further; either through death or through the coming of the Lord Jesus we shall have done with it for ever. In the meantime we know it as that

which God has condemned: He has passed sentence upon it: "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. viii. 3). That is, He has condemned the nature which works in the unconverted man—it is the only source of all *his* words and ways—but the christian is taught from the very beginning that it is a condemned thing, and he is not to let it work: when it does work, he is to judge it, and to judge it by the word of God.

Then we have what is very interesting and striking. Scripture speaks of the Lord Jesus as the Word of God, the Living Word, just as the Scriptures are the written word of God. And the apostle, having spoken of the written word, passes on without notifying the change to speak of the Living Word: "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do" (ver. 13). That is what characterises the christian here in this world: he is a man who has to do with God, and with Christ. All things are naked and opened to the eyes of Him with whom we have to do; all our motives as well as our actions.

But that is not all that Scripture says about Him. The same One who is a discerner of the thoughts and intents of our hearts, Who judges and tries all our ways, is our great High Priest. And the apostle goes on to speak of this second provision that God has made for our need here in this wilderness—a great High Priest, now in heaven, to succour us in all our weakness and temptation.

The priesthood of Christ is not brought in in connection with our sins. That would be a great mistake to make. The Lord Jesus, as our great High Priest, succours us and sympathises with us, but He could not have sympathy with sin. Nor is that what we need. When we sin we do not need sympathy; we need to have it judged, and to be purged from it. It would be confusion first of all to speak of the unsparing judgment of all that is according to the flesh, and then immediately to speak of having sympathy with it. The priesthood of the Lord Jesus Christ in heaven is not because of our sin. We should need Him as our great High Priest every step of

the way if we never sinned in the wilderness at all.

“If any man sin,” scripture says, “we have an Advocate with the Father, Jesus Christ the righteous” (I John ii. 1). It does not say we have a priest with the Father, but an advocate. The Lord Jesus takes up our case, and He is our advocate on the ground of His having made propitiation for our sins. But His priesthood is that which meets us in our weakness and in all our temptation and sorrow here in this world, and He exercises that priesthood in all the value of the precious blood which He shed, by which He has made propitiation. That was the first priestly act which the Lord Jesus accomplished; He partook of flesh and blood, He was made in all things like unto His brethren, in order that He might be a merciful and faithful High Priest to make propitiation for the sins of the people.

The high priest of old went into the holiest of all in the tabernacle but once a year. The blood of bullocks was shed, and he went in with that blood; he went in also, with a cloud of incense to hide from him the glory of God, once only every year. Apart from this, he himself was shut out from the presence of God, and all the people too. But the Lord Jesus has gone into heaven by His own blood. He exercises His priesthood according to all the value of that precious blood which is the basis of it. Furthermore His priesthood is not in an earthly sanctuary as was the priesthood of Aaron, but in the holiest of all, in the presence of God. Not only so, but such is the value of His precious blood that *we* too are brought into the holiest of all, and are not, as the children of Israel, shut out from the holiest. We have a Priest who is there, where there can be no sorrow and no trial and no sin. He is there in the presence of God, and we have title to draw near, all being settled as to the question of our sins and our acceptance with God by His atoning work.

“For we have not,” verse 15 continues, “an High Priest who cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin,” or “sin apart” as it should read. That is, there is not a trial in this world that a godly man ever meets with throughout his

pathway that the Lord Jesus cannot enter into and sympathise with him in. But when it is a question of our failure, He does not sympathise, but judges us and cleanses us from it.

We have temptation of two sorts. (The word temptation is not necessarily connected with sin at all; it simply means trial.) We meet with difficulties and sorrows and trials here in this world; we meet with opposition and suffering. So did the Lord Jesus, far beyond anything that we can ever suffer. But there is trial of another sort. The Lord Jesus was tempted, and He was tempted of Satan; so are we. Only there is this difference between the temptation of the Lord Jesus and ours. The devil comes and he tempts us, and he finds that in us which answers to his temptation; he knows what we like, he knows our weak points, and he tempts us with that which we like. Now it was *never* so with the Lord Jesus.

Let us face this matter honestly. We know very well that there is no temptation we ever have had that we did not enjoy, and it was because we enjoyed it that we felt its power. Supposing there is something evil that we naturally have a distaste for, we are never tempted to do that. The devil tempts us with that which we desire, and the temptation is pleasant at the time: then when we find ourselves in the presence of God repentance is bitter: *we* suffer when we repent, *we enjoy* when we are tempted.

That is the opposite of what Scripture says about the Lord Jesus. He suffered being tempted, and we do not. He was tempted in all points like as we are, except sin, and, because of that, because the Lord Jesus passed through all the suffering that a godly man—that is, a man in the path of obedience—meets with, we know that whatever sorrow or trial comes upon us we have the active sympathy of our great High Priest. He never forgets us; His eye is never off us; He is occupied with us now, and He will watch over us every step of our way. And because we have Him now in heaven we are exhorted to come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need. When we get to heaven we shall no longer need a priest, but we need Him now while we are here in the wilderness.

(From notes of an address by G. F. Cox, 7/10/25)

THREE TIMELY TEXTS

A tribute to the late C. A. Hammond

ON JULY 4th, 1960, one day before he would have attained the age of 83, the Lord called home to Himself the Publisher for some twenty-seven years of this Magazine. The following notes are in no way intended to be an appreciation of his life and work, but are offered to our readers in his memory, and because they illustrate the delightful way in which the Holy Spirit ministers the word of God to souls just when guidance and encouragement are needed.

Cyril Alfred Hammond was born at Southsea in July, 1877. When only eleven years of age, he came under deep conviction of sin. Whether any of his relatives or friends were aware of this we cannot say; but the Lord knew, and in His own gracious way revealed Himself to the seeking lad.

Reading one day a magazine given to him, the words "Come unto Me . . ." (Matt. xi. 28) riveted his attention, and as he knelt at his bedside that night he told the Lord quite simply that he wanted to come to Him in response to His invitation, and that he counted upon the Lord to receive him.

No sincere seeker after the Lord is ever disappointed, and that simple prayer based on a timely text, and offered in the privacy of his bedroom, marked the great turning point in his life. From the decision then made Cyril Hammond never turned back, and for seventy-two years, through many a change of circumstances, he followed the Lord steadfastly.

Mr. Hammond always felt that this incident in his own life should be a great encouragement to those who undertake magazine work in any form. Little wonder that he himself felt drawn to undertake the work of the London publishing depot when the vacancy occurred in 1921. Who can say, in this world at any rate, how many souls have received blessing through the literature that passed through his hands?

The Lord declared concerning His own utterances: "The words that I speak unto you, they are spirit, and they are life" (John vi. 63). Of necessity therefore it was the divine word of the Lord Himself which brought eternal life to the

boy in Southsea. Nevertheless, it was through the instrumentality of a magazine that the "good seed" was conveyed to the "good ground," prepared by the Holy Spirit to receive it.

The Lord be praised for yet another example of His sovereign grace and saving power towards all who come to Him in childlike faith! Let all those who write, or distribute, books or tracts which bring the word of God to their fellows take fresh heart, knowing "that your labour is not in vain in the Lord" (I Cor. xv. 58).

Many years later, during the dark years of the first world war, C.A.H. was called up for national service. He was then approaching forty years of age. Now the austerities of army life may be all very well for young men seeking adventure, but to be called away near middle age from the comforts of a settled home and the felicity of a devoted wife and family, was a severe ordeal.

One evening in 1916, when his particular company had been walking for most of the day, with very little to eat, and no billets fixed for the night, Mr. Hammond found his faith sorely tried and tested. How lonely the soul can feel at such times despite the presence of others! The very thought of home and loved ones can bring pain to a sensitive heart. Was there anyone near enough at such a moment to speak a much-needed word of comfort?

Yes! the One who stood by Paul one night during the shipwreck of Acts xxvii., was at the side of His downcast servant, whispering to him once again one of His own sayings: "The Father Himself loveth you." The sweetness of such words, brought forcibly to his mind at such a moment, was inexpressible. No wonder that Mr. Hammond never tired of offering this text as comfort to others in their difficulties. He could never forget the solace it had brought to him in his own.

When the Lord Jesus was about to leave "His own" to go to the cross, and, a little later, to return to heaven, He sought to encourage them to pray direct to the Father. While He Himself had been with His disciples, *He* had supplied all their requirements: they had but to ask, and whatever they needed

He had given them. But *He* was now about to leave them. To whom should they go after His departure?

The answer was a simple one: they were to pray to the Father. In exactly the same way that they had not hesitated to come to Him, their Master, because they could see Him and knew He loved them, so they were to count upon the Father because He had given them the most positive assurance that "The Father Himself loveth you." These words remain the blessed heritage of all who accept the Scriptures as their guide, a timely text to comfort each and every believer in his darkest hour.

Some twenty-five years later, Britain was in the throes of another world war. In the interval Mr. Hammond had taken over the Publishing Depot in London House Yard, Paternoster Row, carried on by the late Mr. F. E. Race until his death. This was a venture of faith, and involved relinquishing a commercial appointment which ensured a steady income. Nevertheless, convinced that the Lord had called him to such service, he set about the new task of producing and distributing Christian magazines and other literature.

One characteristic feature of his work was the compilation of the Gleanings tear-off calendar, which has appeared regularly since 1921. One verse only from the word of God is given for each day, but had not a single verse been sufficient to bring the compiler to the Lord? And had not one single text brought comfort to his own heart? Mr. Hammond's daughter, who assisted her father in the Book Room from the beginning, estimates that over the years some hundreds have testified to the help received from the "Gleanings of Gladness" calendar. Many who would not normally open a Bible have by this means been brought into contact with words which indeed are "spirit" and "life."

To resume, it was during an air raid on Sunday night, 29th December, 1940, that the whole of the area in the City of London in which the Publishing Depot was situated was devastated by fire, and Mr. Hammond arrived the following morning to find his shop, the interest and work of many years,

buried under a heap of smouldering ruins. It was a moment of bitter disappointment, calculated to dismay the stoutest heart. But as he gazed upon the scene of desolation, yet another timely text came vividly to him, the words of Paul in Romans viii. 28: "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

Mr. Hammond's mind was, without doubt, richly stored with texts of scripture, either committed to memory in younger days, or with which he had become familiar during years of Bible reading and ministry. But who is it that can call forth from the memory at a moment's notice some such verse which seems so exactly to match the need of the hour? Surely this can only be the ministration of the Spirit of God to one in whom He is pleased to dwell! How indebted the believer is to Him for His gracious comfort and enabling.

So, encouraged by God's word, Mr. Hammond lost no time in seeking other premises from which to carry on his work, and by the opening of the New Year, he was installed at No. 11, Little Britain. At this address he continued as long as health and strength permitted.

One other circumstance may be of interest. Two days before he passed away, in response to an enquiry by one of his daughters, Mr. Hammond replied: "Yes, I have had a good sleep: I have been in Paradise, and it was beautiful." Was this mere imagination, or may we conclude that the Lord gave His servant a glimpse of the glory to which he was going before actually taking him there? We know of no reason why the latter should not have been the case. And, if so, was the experience for *his* comfort, or for the strengthening of the faith of those left behind?

On the same day that the remains of our beloved friend were laid to rest in Streatham cemetery, the private funeral of an eminent statesman was taking place elsewhere; whereat, according to the press report, no hymns were sung and no prayers offered. What a dark, sad exit! C.A.H. had sung until he could sing no longer—in this world; and around his grave

the large company who assembled to pay their last respects to him, sang a triumphant doxology. Thanks be to God for giving the humblest believer victory over death through Jesus Christ our Lord!

'Tis sweet to think of those at rest,
Who sleep in Christ the Lord;
Whose spirits now with Him are blest
According to His word.

How bright the resurrection-morn
On all the saints will break!
The Lord Himself will then return
His ransomed church to take.

E. A. PETTMAN

STUDIES IN GALATIANS

X. Superiority of Promise over Law

(Read: Chap. iii. 19-22)

THEN COMES the question, What is the good of the law? If God meant to give the inheritance by promise, why bring in the law? This is a most important question.

If you examine the dealings of God with His people in early days, God promises them a blessing, and they take it from God without looking at themselves to see whether they deserve it or not. This unquestioning confidence is all very blessed; but it is not for a man's good not to know what he is. Now the object of the law was to bring out the sinner's true condition of soul; not at all to bring him into blessing, but to bring out the fearful ruin into which man had fallen by sin. The law was not meant to be the rule of life; indeed, it is rather the rule of death.

“Wherefore then serveth the law? It was added because of transgressions.” It is not said, Because of *sins*. God never would do anything to make a man a sinner—but “it was added because of transgressions.” What is the difference? Sin is in every child of Adam; sin was in man before the law,

as much as after. When the whole world was corrupt—when all flesh became so violent that God was obliged to judge it by the flood, it is too clear that they were all sinners. After God had given the law to Israel, they were no longer merely sinners, but became transgressors. Rebels against God's authority, they became the actual violators of His law. The law is not made for a righteous man, but for the lawless and disobedient.

Here, then, we have the law's object: it is to prove that men were sinners by bringing out the fact that those under the law broke it and earned its curse. The law "was added because of transgressions, till the seed (i.e., Christ) should come to whom the promise was made." God was pleased to use this platform negatively, at any rate for a time; but now the seed is come, and the platform is gone for the Christian. It is all-important for convicting the sinner, the standard of what a sinful man ought to do for God. But it is neither the reflection of God nor the pattern for the saints: Christ is both, and Christ only.

Besides, "it was ordained by angels in the hand of a mediator." This is to show the contrast with the promise, which was direct and immediate between God and man, without the intervention of angels or any mere creature daysman. In the case of the law, creature mediation is prominent. Hence the immense superiority of the promises as compared with the law. All showed distance between God and the people. But in the promises, God comes, speaks, works personally and in love. He has as directly to do with every converted soul as He had with Abraham: nay, now that redemption has been effected and Christ is risen, we have to do with God in a still nearer way.

"Now," he adds, "a mediator is not a mediator of one; but God is one." Under the law you have God and man as the two contracting parties, and you have also a mediator between the two. Moses stood thus between God and men, and what is the result? God's part was safe and sound, but man broke down. And so it was, is, and must be; and this not from any fault in the law, but from man's guilt and evil.

The law is like a bridge that may be ever so strong, but resting, at one end, on no foundation. There can be but one issue. So with man's trial under law. The law does not depend upon God alone, save as exacting; but, thanks be to God, the promise does. Under law, man is, in one sense, the chief actor. He is rendering to God, not God to him. Whereas, when God promised the land to Abraham, He did not say, It must depend upon what you do. It was His own free, absolute gift. In the law there are two parties, and the whole thing comes to pieces, because man is the one on whom, practically, all turns; and what is he to be accounted of? In promise there is but one party, and there can be no breakdown, because God cannot fail or lie: His promise must be accomplished. This then is the apostle's conclusive reasoning, "a mediator is not a mediator of one"; that is, where legal mediation is required, there must necessarily be two concerned, one of whom is the sinner, and so all is lost. "But God is one." Such is the character and strength of promise. God stands alone, bringing about all He says, and the believer has only to give thanks, enjoy the blessing, and seek to walk worthily and consistently with it.

"Is the law, then, against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin." There the children of Israel were, and the law had locked them all up together under sin. And this, "that the promise by faith of Jesus Christ might be given to them that believe." Not to the Jews, as such, but "to them that believe."

From "*Lectures on the Galatians*," by W. KELLY

UNTIL

Lay thee to rest, beloved dead!

Calm on the Everlasting Arms;

Eternal God shall keep thy bed

Safe in His care, beyond alarms.

All-seeing Eyes watch o'er the just—
 Eyes that behold each precious thing;
 E'en now they shield the sleeping dust,
 Until the glorious garnering.

Storms may o'ersweep thy resting place—
 Thou shalt not reck of fire or flood;
 What, if thy tomb no honours grace?
 Thou wast redeemed by precious blood!

Soon, on the cloudless morn of morns,
 Hushing the victory of the grave—
 'Tis He that bore the platted thorns,
 Shall claim the prize He came to save.

Wake then no more to mortal eyes;
 Rest with the Lord—until He come;
 For thee, "with Christ" is paradise—
 For Him, 'tis joy to have thee—home!

J.R.D.

The verses appearing above the initials J.R.D. are those of James Richard Davis, a brother in the Lord. His work, possessing real literary merit, had been inspired by a devoted love for the Lord Jesus Christ. The poem in this issue, written many years ago, was sent to one who had been bereaved. It was read at the funeral service of their author, who passed away in July 1959, in his 84th year, the interment taking place at Coventry.

(Note by the author's brother Jos. Davis, of Westcliff-on-Sea, Essex)

Have you Read?

EXPOSITION OF ISAIAH

by William Kelly

400 pp. 8 vo.

Bound in cloth boards

17/6, *by post* 18/6

C. A. Hammond :: 11 Little Britain :: London, E.C.1

CALENDARS FOR 1961

GLEANINGS OF GLADNESS (*Block Calendar*)

with daily tear-off Scripture text and verse of hymn.
Artistic picture back. 3/11

MESSAGES OF PEACE (*Calendar*).

with the same block as above, but with larger picture
back. 4/3

Postage on single Calendar, 10d.; 2 Calendars, 1/4; 6 Calendars,
1/9. 12 Calendars, 2/-

A LARGE RANGE OF OTHER CALENDARS

Send for Lists

Have you Read?

by William Kelly

EXPOSITION OF TIMOTHY	.. ..	12/6
EPISTLES OF PAUL TO THESSALONIANS	..	8/6
EPISTLES OF PETER	.. ..	17/6
EXPOSITION OF ACTS OF THE APOSTLES	..	18/6
LECTURES ON EZRA & NEHEMIAH	.. ..	4/-

Postage Extra, 1/- each

C. A. HAMMOND - 11 LITTLE BRITAIN,
LONDON E.C.1

Telephone: MONarch 4950

Words of Help

from the Scripture of Truth

Vol. XLVIII

NOVEMBER 1960

No. 11

CONTENTS

"The Hour" (verse)	Inside Front Cover
God dwelling with Men	121
The Holy Spirit and the Christian's Body	124
Barnabas—III. After the separation from Paul ..	128
Studies in Galatians—XI	130
Question and Answer	Inside Back Cover

London: C. A. HAMMOND, 11 Little Britain, E.C.1

Tunbridge Wells: BIBLE AND TRACT DEPOT, 84, Upper Grosvenor Road,

New Jersey: H. W. BRAUNER Franklin Park.

Canada: OTTO MULLER, 7, Glen Castle Street, Toronto.

Australia: B. LICKLEY, 58, Sunnyside Crescent, Castlecraig, Sydney N.S.W.

PRICE FOURPENCE

May be ordered through most Booksellers

Communications for the Editor should be sent to E. A. PETTMAN, Chesterfield House, 4 Camden Hill, Tunbridge Wells, Kent. Business enquiries as to WORDS OF HELP or other publications mentioned, should be addressed to the Publisher, C. A. HAMMOND, 11, Little Britain, London, E.C.1.

*Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London E.C.1.*

WORDS OF HELP

A Monthly Magazine for Believers

“THE HOUR”

“Father, the hour is come.”

One hour there is in history's page
Pre-eminent o'er all the past;
'Twill shine and shine from age to age,
While earth, while heaven itself, shall last.

O'ercome by time's oblivious power,
While earthly glories all decay,
The memory of that blessed hour
Shall never, never pass away.

A watch-fire on a lofty hill,
Conspicuous o'er the waste of years,
That friendly beacon, blazing still,
The weary, wayworn pilgrim cheers.

Thou'lt say, What deed of glory gave
Such lustre to that single hour?
Go, ask the earth, the sun, the grave—
These all confessed its thrilling power.

Aye, wrapped at noon in deepest night,
The trembling earth it shook with dread,
The sun at mid-day lost its light,
The opening grave gave up its dead.

Child of the world, 'tis not for thee
To feel its heart-consoling power;
Dead—dead to God—thine eye can see
No glory in that wondrous hour.

Christian, 'tis thine alone to know
And prize it more than all beside,
So bright with love, so dark with woe—
That gracious hour when Jesus died.

GOD DWELLING WITH MEN

IT IS A FACT too wonderful for finite minds to grasp, that in eternity it was God's purpose that He would dwell with men. This is abundantly confirmed in the scriptures. To make this possible it was needful, seeing that man had by his own act become a sinner (Rom. v. 12), that the Son of God should come to accomplish as Lamb of God that work on Calvary's cross by which God has been fully glorified as to the question of sin, and believing sinners washed from their sins in His precious blood, being made "fit for sharing the portion of the saints in light" (Col. i. 12: new tr.).

In looking at the various scriptures in this connection, we shall usually hear the Son of God (God manifest in flesh), our Lord Jesus, speaking, as in Proverbs viii. 22-31. Taking us back into eternity He could say, "The LORD possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was", and could add, "Then I was by Him, as one brought up with Him . . . rejoicing in the habitable part of His earth; and My delights were with the sons of men". This was looking forward to the time when it should be fulfilled. And how blessedly this was so when it is recorded of Him, Who in the beginning was the Word (John i. 1 and 2), "And the Word was made flesh, and dwelt among us" (verse 14).

Oh, the wonder of it! — beyond human comprehension, but surely calling forth the worship of believing hearts, especially as we follow John's testimony, "And we beheld His glory, the glory as of the only begotten of the Father", and further, "full of grace and truth". John's gospel is the witness of these things.

Later in that first chapter John the Baptist announces Him as "the Lamb of God, which taketh away the sin of the world" (verse 29), and further (verse 36) "Looking upon Jesus as He walked, he saith, Behold the Lamb of God!". The effect of this was that two of John's disciples heard him speak, and in answer they followed Jesus. Their hearts were attracted to Jesus, and in answer to the enquiry "What seek ye?" their answer was "Rabbi, where dwellest Thou?" and they received

the gracious response from the lips of Jesus, "Come and see". They came and saw where He dwelt, and abode *with Him* that day (verses 38 and 39). Their hearts attracted, they "abode *with Him*". Does not this remind us of His own words before He left His disciples, "In My Father's house there are many abodes; were it not so, I had told you: for I go to prepare you a place" (John xiv. 2 and 3, new tr.)?

In the gospel of Mark we have a further episode. In chapter iii. 13 and 14, we read that He "called unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be *with Him*, and that He might send them forth to preach". Before He sent them forth to preach they were to be *with Him*. How needful it is for those who have been called to His happy service, to sit at His feet and learn His ways, before they run in active service, professedly sent by Him! In this way they can answer to Proverbs iv. 26, "Ponder the path of thy feet, and let all thy ways be established". Later on again, He called them "and began to send them forth . . . and gave them power . . ." (Mark vi. 7), but they had been *with Him* for a season beforehand.

The time came however when the Lord Jesus had to say "Yet a little while I am *with you*" (John xiii. 33). The disciples were troubled, but He comforted their hearts with the words "If I go . . . I will come again, and receive you unto Myself; that *where I am*, there ye may be also" (John xiv. 3). We may well ask ourselves whether our hearts are so attached to Him that we feel His absence, and are longing for His promised return that we may be *with Him*.

In accordance with this promise the Lord prayed "Father, I will that they also, whom Thou has given Me, be *with Me* where I am" (John xvii. 24). That long looked-for moment has not arrived, but in the meantime we are told "He hath said, I will never leave thee, nor forsake thee" (Heb. xiii. 5). Yet, while we wait, how many of His loved ones have fallen asleep! What does scripture declare as to these? Invariably that they are *with Him*. First of all we should recall our Lord's words of wondrous grace to the dying thief "Verily I say unto thee, To day shalt thou be *with Me* in paradise" (Luke xxiii.

43). Later on the dying martyr, Stephen, seeing Jesus standing on the right hand of God, prayed "Lord Jesus, receive my spirit" (Acts vii. 55 and 59).

As to the departed saints—"the dead in Christ" (I Thess. iv. 16)—God has drawn a veil over that which relates to them in their "unclothed" condition (2 Cor. v. 4), except to give us the comforting word by His servant Paul, that in spite of his joy in service for the Lord both among His saints and in preaching the gospel he was "willing rather to be absent from the body, and to be present *with the Lord*" (2 Cor. v. 8). And again in Philippians i. 23, "Having a desire to depart and to be *with Christ*; which is far better". Thus much does God disclose as to those whose bodies have been laid in the grave.

Then we have "that blessed hope" (Titus ii. 13), the fulfilment of the promise of our Lord in John xiv., the details of which, and the manner of His coming, are given us in I Thess. iv. 13-17, finishing with those precious words "And so shall we ever be *with the Lord*".

Yet this is not all that is revealed in the scriptures, for we are told concerning some in Rev. xx. 4 "They lived and reigned *with Christ* a thousand years". This is repeated in verse six concerning all that have part in the first resurrection, "they shall be priests of God and of Christ, and shall reign *with Him* a thousand years". Then, as a final summing up, we have the fulfilment of God's wondrous purpose of eternity given us in Rev. xxi. 1-8, one of the features of that blest eternity, yea the principal one, being "Behold, the tabernacle of God is *with men*, and He will *dwell with them*, and they shall be His people, and *God Himself shall be with them*, and be their God"—see also I Cor. xv. 28.

Does not this remind us of the word to Moses in Exodus xxv. 8, "Let them make Me a sanctuary; that I may dwell among them", showing the wonderful harmony of scripture, as well as being a type of that which will be so blessedly fulfilled, all on the ground of that finished work, and the precious blood shed by the Son of God, the Lamb of God, on the cross at Calvary?

But who that glorious blaze
 Of living light shall tell,
 Where all His brightness God displays,
 And the Lamb's glories dwell?

There only to adore,
 My soul its strength may find,
 Its life, its joy for evermore
 By sight nor sense defined.

God and the Lamb shall there
 The light and temple be,
 And radiant hosts for ever share
 The unveiled mystery.

(J.N.D.)

THOS. WILSON

THE HOLY SPIRIT AND THE CHRISTIAN'S BODY

IT IS A very limited Christianity which thinks only of the salvation of the soul. This is the more serious because it is often coupled with a somewhat hazy notion that death, and the soul going to heaven is the fulfilment of the Christian hope.

True, the resurrection of the body is acknowledged as part of the Christian faith; but this is put in the so far distant future, or "at the end of the world", that it ceases to have any real bearing on our life here.

Thus also the blessed promise of the Lord Jesus 'If I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also', is understood as being fulfilled at the believer's death! It is quite evident however, that this promise has nothing to do with death, which is the soul of a believer departing to be with Christ, and not the return of the Lord Jesus for all His saints.

True, to depart and be with Christ is a blessed portion indeed, but it is not all that God has for us, and and it is not the fulfilment of the Christian hope. Rather, "we look for the Saviour (from heaven) the Lord Jesus Christ: Who shall change our lowly body, that it may be fashioned like unto

His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 20 and 21).

Thus the Christian's body also is to partake of salvation. At present we, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting (not just for death to relieve us of an encumbrance) but waiting for the adoption, to wit, the *redemption* of our body (Rom. viii. 23).

For though the believer is renewed in his soul, his body is still unredeemed. True, it belongs to the Lord—"Ye are bought with a price" (I Cor. vi. 20), but He has not yet redeemed it from mortality, as He will when He returns.

Herein is a remarkable paradox. The body, as we know only too well, is subject to weakness, pain and death. Its weariness is often a hindrance to our worship and service; its desires, even when not themselves sinful, need to be kept in constant check, lest they lead us to sin. Yet this body the Lord claims as His. "Know ye not", says Paul, "that your bodies are the members of Christ?" (I Cor. vi. 15); that is, the church, which is His body—a spiritual unity indeed, is made up of all believers. But not their souls only, or their spirits: the whole man, body, soul and spirit belongs to Him.

For indeed, when we believed, we were sealed—marked off as the Lord's—with that Holy Spirit of promise, and the body of the Christian is the temple of the Holy Spirit.

This could not be, of course, except as a direct consequence of our being sanctified by the blood of Christ. But we cannot but feel how gracious it is of our God to give us His Spirit to make His abode in us, and that for ever.

Yet again, it is needful to emphasize that it is in the body that the Holy Spirit dwells and in which He works, controlling, guiding and restraining it; not, however, in a mechanical way, but by joining Himself to the believer's own spirit, and leading him to prayer, worship and service which is acceptable to God.

Thus in Rom. viii. 26 we read "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered". That is, not always the

prayer that is uttered is of the Spirit, but the inward, inexpressible desire of the soul is of Him. "And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to God".

Again, in that same wonderful chapter, the feelings which the Spirit imparts are referred to. "Ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption (sonship), whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the sons of God". Our sonship is not yet yet manifested — there is no outward difference between believer and unbeliever. But in the resurrection we shall be made like *the* Son of God. "They are the sons of God", said the Lord Jesus, "being the sons of the resurrection (Luke xx. 36).

Now it may be helpful here to refer to scriptures such as Gal. iv. 6, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father;" and 2 Cor. i. 22, "God . . . hath sealed us, and given the earnest of the Spirit in our hearts".

Here we have not the "body", but the "heart". What is the difference? It is evident that "heart" is a figurative expression, meaning the inward man, and the Bible, accurate as always in its language, does not use a different word without cause.

In Gal. iv. 6, it is not so much the fact of the Holy Spirit indwelling that is referred to, as the feelings He produces in us, giving us the consciousness of sonship. Thus this is "in our hearts". But it is more than just the spirit of sonship. It is the Spirit of *His Son*. Marvellous grace! That same joy in the Father, that utter trust and dependence which characterised the Lord Jesus throughout His pathway, is the portion which He desires His saints to have, through the working of His Spirit in us. We might ponder such scriptures as John xiv. 20; xvi. 24; and especially xvii. 26.

In 2 Cor. i. 22, we must beware of thinking that the "earnest of the Spirit" means that we have anything less than the Spirit Himself. But again, "in our hearts" does not refer

to His indwelling but implies that *enjoyment* of all our blessings which is produced in our hearts by the Spirit. That enjoyment is only the "earnest"—the foretaste—of what we shall enjoy in the glory.

Thus the ground of our acceptance before God is the finished work of Christ upon the cross, and the Spirit is the seal of our acceptance. The Spirit likewise is the guarantee that the body too will be redeemed. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by (or, because of) His Spirit that dwelleth in you (Rom. viii. 11).

Now we have to remember also that in us, that is "in our flesh", dwells no good thing, and by the power of the indwelling Spirit we are to mortify the deeds of the body—that is, to see that the natural fruits of sin are not produced. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh" is the promise to us. The Spirit witnesses of Christ, and will, if His leading be followed, always teach us to have Him before us, that we may not sin.

If the body is not yet redeemed, still we are privileged to "present it as a living sacrifice, holy, acceptable to God, which is your intelligent service" (Rom. xii. 1). The natural man thinks of his body as his own, and uses it for his own gratification. But if we present it to God, we own that indeed it belongs to Him. And this, acknowledged once for all, has to be worked out in detail in our lives.

All our powers, all our faculties, are for Him to use. Are we diligent in seeking to find out where and how He would have us use them? Then we must keep the body in good order, neither neglecting nor pampering it. Eating and drinking, exercise and recreation, will thus become part of our intelligent service, having the glory of God as their object, and not mere self-pleasing or routine.

Lastly, in these days it is needful to emphasize that God's will is to be done in *all* that concerns the body. Self-control, continence, chastity and modesty are virtues hardly any longer recognised as such in the world around us. But the body of the Christian is the temple of the Holy Ghost. Can we allow

anything that is unworthy of Him? God's standard too as to marriage is of the highest possible: "Let marriage be held every way in honour, and the bed be undefiled; but fornicators and adulterers will God judge" (Heb. xiii. 4. new tr.). This the world utterly denies, and insensibly we shall be affected by its attitude, if we do not keep God's word before us. Especially are our children in danger. Growing up as they are in an atmosphere where reticence is unknown, it is for us to make sure that they are taught God's thoughts in the matter. They will not learn them at school, or from their fellows.

E. H. CHAMBERLAIN

BARNABAS

III. *After the separation from Paul.*

THE LAST STAGE of the life of Barnabas may be considered in relation to the following questions—

What was the cause of his separation from Paul?

How and where did Barnabas continue serving the Lord?

Was he ever reconciled to Paul?

SEPARATION FROM PAUL

It was neither difference over doctrine nor disagreement as to principles, but a matter of personal judgment, which separated the two labourers. When Paul proposed revisiting the brethren to whom they had preached the gospel on their first missionary journey together, it is evident that Barnabas favoured the project. Difficulty arose when Barnabas suggested taking Mark with them. This was not unreasonable seeing that Mark had accompanied them when they set out from Antioch the first time (Acts xiii. 5). Paul objected however because Mark had abandoned the enterprise and returned to Jerusalem (verse 13).

Family ties were involved: Mark was Barnabas's nephew (Col. iv. 10). Is it not likely that this natural relationship influenced Barnabas in his proposal? Paul however was a man of great resolution, and this trait of character was always to the forefront with him. In consequence, a sharp difference of

opinion arose between the two servants of the Lord, engendering considerable warmth of feeling. Undoubtedly it was a sad conflict for both, and very regrettable that Barnabas, usually so spiritually-minded, should separate himself from the greatest of Christ's apostles. How very sad too, that in these very early days of the church, two men of God should take leave of one another with some measure of bitterness in their hearts!

Whilst it would be presumptuous for *us* to pass judgment on either of the two men, the New Testament gives us nevertheless an indication as to which of them was in the right. Acts xv. 40 makes it clear that the assembly at Antioch took the side of Paul, for he went forth with Silas commended by the brethren to the grace of God, whereas all we read as to Barnabas is that he took Mark and sailed to Cyprus, no further mention being made of his service. In contrast, the Holy Ghost has given detailed accounts of Paul's second and third journeys into Asia and Europe.

CONTINUANCE OF SERVICE AND RECONCILIATION WITH PAUL

It is not without significance that Barnabas went to Cyprus, his native land. Did family considerations enter into this? We don't know. How long he stayed and laboured there, scripture does not say. But in his epistles Paul makes certain references to Barnabas which throw some light on his person and service.

In I Cor. ix. 6 we read: "Or I only and Barnabas, have not we power to forbear working?" Paul and Barnabas had not been to Corinth on their first missionary tour. The first time Paul visited Corinth was at least two years after his estrangement from Barnabas, and he wrote his first letter to the Corinthians some four years later still. Nevertheless we may conclude that Barnabas was known to the Corinthians.

In the assemblies of Galatia too, Barnabas was not unknown, though he had not been there as a fellow-labourer of Paul, unless Paul visited Galatia on his first missionary journey (see Acts xvi. 6). But the mention of Mark in Colossians iv. 10 as Barnabas's kinsman shows that the latter was known to the believers in Colosse.

From these passages of scripture we may deduce that Barnabas did not retire, but continued to devote his energies to the service of the Lord with great diligence. The manner in which Paul refers to him in his letters, calling him by his name and acknowledging him as a labourer for the Lord, points to the probability that the two men had become reconciled. Nowhere in his letters does Paul express himself sharply concerning Barnabas. The fact, too, that Mark was again helpful to Paul (see 2 Timothy iv. 11) confirms that relations between them had been set right. This is a matter for rejoicing. (Concluded)

(Adapted from a translation from the Dutch
Messenger of Peace by J. MOL, Senr., of Baarn.)

STUDIES IN GALATIANS

XI *The Law, the Jews' Schoolmaster, till Christ came*

(Read: Chapter iii. 23-29)

“BUT BEFORE faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster *unto Christ*”. “To bring us” has no business here. The meaning is that the law was a schoolmaster dealing with these Jews, until Christ came; as it was said before, “It was added because of transgression *till the seed should come* to whom the promise was made”. It is not a question of bringing people now to Christ: the effect of the law is rather to minister death and condemnation, as we are so clearly told elsewhere. God may let people thus come under sentence of death, and afterwards by Christ bring them out of it; but no man can say that a killing power is in itself the means of bringing people to Christ.

“The law was our schoolmaster”. It did the office of the slave who had the charge of children under age. It dealt severely with those under it till Christ came. The Galatians were Gentiles who had never been under the law, to whom Paul is describing the manner of God's dealings with the Jews that were. Speaking of such he says, “The law was our (not, your) schoolmaster *unto Christ*”. When Christ came

there was a new object manifested and the negative process of legal discipline closed, "that we might be justified by faith". The law made souls feel their state; but God opened their eyes when in that state to see that the only hope of righteousness was in Christ.

"But after that faith is come, we are no longer under a schoolmaster". Not even Jews who believed were any longer under the law! The moment they had Christ revealed, they passed from the dominion of the law and owed their new subjection to Christ. Christ is the Master and Lord of the Christian. The Jew had had the law for his tutor. When he received Christ, the law's office terminated, and he entered a new domain altogether.

Observe the remarkable change from verse 26. It is no longer "we", but "ye". "For ye are all the children of God, by faith in Christ Jesus". Now he is addressing the Galatians, who had, of course, been sinners of the Gentiles, and yet they now enjoyed the nearness of sons of God. You, he implies, are brought into the high relationship by faith in Christ Jesus, without the intervention of the law, which, after all, deals with bondmen, or at least treats its subjects as if they were slaves. Paul did not preach the law first and Christ afterwards, but rather "Jesus and the resurrection". This was the sum and substance of his preaching; and those Galatians had at first received it accordingly. They were all sons of God by faith in Christ Jesus—Gentiles as well as Jews.

"For as many of you as have been baptised into Christ have put on Christ". Do you not know what your baptism meant? What does a man confess when baptised? That he belongs to a Saviour who died and rose again. "So many of us as were baptised unto Jesus Christ (says Paul elsewhere) were baptised *unto His death*. And the death of Christ is that which for ever dissolves even a Jew's connection with the law. Up to death, the law had a righteous claim upon the Jew, but the moment he confessed Jesus dead and risen, even he at once passed out of it into a wholly new condition. With a Saviour who is risen from the dead as his life and Lord, his

business is to walk as a man that is united to Him. The believer should know, then, that he has done with the law, and is called to live unto God.

The object of the whole is to show that, important as the law was for bringing people's transgressions plainly before them, yet now that a Christian has Christ, he has already confessed his sins, and has to do with another state of things altogether. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. He takes up the grand distinctions of men naturally, and shows that these things did not characterise them as Christians. That which alone stamps me as such, is that I have Christ, and have put on Christ. "For ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise". That is to say, they had not to pass under circumcision, or any other rite of the law, in order to get the promises. The Holy Ghost brings into these promises by having Christ. It you are striving to gain them by the law, you lose them; if you receive Christ, they are assuredly yours. *He* is the true seed of Abraham, and, having Christ, I have all the promises of God. "For all the promises of God in Him are yea, and in Him amen, unto the glory of God by us".

Thus, you see, he is giving the final touch to the great argument of the Holy Ghost throughout the whole passage: that the Gentile believer has nothing whatever to do with the law as a means of blessing from God; that he may use the law as a weapon against the ungodly, but that in Christ he has done with the question of law—has emerged definitely out of it all, and now he is in Christ. And if I am there, I have all that Christ can give. The point is, to give all the glory to Christ.

From *Lectures on the Galatians*, by W. KELLY

BITTER HERBS : Herbs with meat are not food, but they impart their savour to the food. Those taken at the paschal feast were to be "bitter" (Exodus xii. 8). Are our spirits subdued as we meditate at the table upon the sufferings of Christ? Do we seek to realise something of the cost to the Lord of our place of blessing?

QUESTION AND ANSWER

Referring to Luke xix. 8, did Zacchaeus mean that he was in the habit of giving half of his goods to the poor, or that he was about to do so?

The verb "give", in the original, as in our translation, is in the present tense. We must understand Zacchaeus to mean, I am giving, or I am in the habit of giving, just as the Pharisee said, I am in the habit of fasting twice in the week, and, I am in the habit of giving tithes of all I possess (Luke xviii. 12).

To translate a present verb (I give) in the future (I will give) is interpretation, not faithful translation. Dr. Moffat is not alone in this rendering of the passage, but his translation of the New Testament, however popular, is unreliable for exactitude in this and in many other important passages.

There should be, however, no difficulty in accepting the exact translation of the verse. The exceptional generosity of Zacchaeus to the poor and to those whom he unconsciously injured sprang from a sense of the wrong position in which he stood as a tax-gatherer, and were his habitual efforts to satisfy his guilty conscience. The exploiting of good works in this fashion in the hope of self-justification is not uncommon. The Lord showed him that He, the Son of man, was come to save the "lost", which Zacchaeus was, whatever his justice and generosity to his fellow-man.

W. J. HOCKING

(From "The Bible Monthly", Vol. IV, p. 118)

"When the kindness of God our Saviour, and His love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost". (Titus iii. 4, 5)

CALENDARS FOR 1961

GLEANINGS OF GLADNESS (*Block Calendar*)

with daily tear-off Scripture text and verse of hymn.
Artistic picture back. 3/11

MESSAGES OF PEACE (*Calendar*).

with the same block as above, but with larger picture
back. 4/3

Postage on single Calendar, 10d.; 2 Calendars, 1/4; 6 Calendars,
1/9. 12 Calendars, 2/-

A large range of other Calendars in stock

SEND FOR LIST

Have you Read?

by William Kelly

EXPOSITION OF ISAIAH	...	...	...	...	17/6
EXPOSITION OF TIMOTHY	..	..	..	..	12/6
EPISTLES OF PAUL TO THESSALONIANS	..			..	8/6
EPISTLES OF PETER	..	..	..	..	17/6
EXPOSITION OF ACTS OF THE APOSTLES	..			..	18/6
LECTURES ON EZRA & NEHEMIAH	..	..		..	4/-

Postage Extra, 1/- each

C. A. HAMMOND] - 11 LITTLE BRITAIN,
LONDON E.C.1

Telephone: MONarch 4950

Words of Help

from the Scripture of Truth

Vol. XLVIII

DECEMBER 1960

No. 12

The Joy Before (verse)	<i>Inside front cover</i>
Comfort of Heart - - - - -	133
The Feasts of the Lord - - - - -	135
The Passover and the Lord's Supper - - - - -	140
Studies in Galatians—XII - - - - -	141
“Grace” and “Mercy”	<i>Inside back cover</i>

London: C. A. HAMMOND, 11 Little Britain, E.C.1

Tunbridge Wells: BIBLE AND TRACT DEPOT, 84, Upper Grosvenor Road,

New Jersey: H. W. BRAUNER Franklin Park.

Canada: OTTO MULLER, 7, Glen Castle Street, Toronto.

Australia: B. LICKLEY, 58, Sunnyside Crescent, Castlecraig, Sydney N.S.W.

PRICE FOURPENCE

May be ordered through most Booksellers

Communications for the Editor should be sent to E. A. PETTMAN, Chesterfield House, 4 Camden Hill, Tunbridge Wells, Kent. Business enquiries as to WORDS OF HELP or other publications mentioned, should be addressed to the Publisher, C. A. HAMMOND, 11, Little Britain, London, E.C.1

*Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London E.C.1.*

WORDS OF HELP

A Monthly Magazine for Believers

THE JOY BEFORE

Happy the man who finds his God
In Christ, that shed for him His blood;
Who says, with everlasting bliss,
That "He is mine, and I am His."

Blessed for him, the heavenly talk,
The pure delights of Enoch's walk;
So well with God his thoughts attune,
That man and Maker can commune.

Goodly, in truth, his heritage,
Whose name is writ in heaven's page;
Though worlds dissolve and suns decline
His Lord's unchanging and divine.

Eternal treasures wait for him
Who counts the world of low esteem;
He finds the crown, the wealth unpriced,
Who welcomes the reproach of Christ.

And pressing on to mark and prize,
His faith the glorious goal espies;
For he can all things past forget,
Whose eye is on the glory set.

O doubly blest! His cup is full,
For his are things unspeakable:
Joy for the daily path's uplift,
And, from the Giver, His own Gift.

Happy o'er all is he at last,
For whom the power of death is past;
Whose spirit leaps, when called to rise,
To meet his Saviour in the skies.

J. R. DAVIS

COMFORT OF HEART

THOSE who live in places like England with its changeable weather, will often have the experience of hours of bright warm sunshine, followed by the sudden appearance of heavy clouds growing and spreading and threatening to bring a chill darkness over the whole scene.

It was like this with the disciples in John xiii and following chapters. From the moment that they had "come" to Jesus, and "received Him", and "believed on His Name", the Messiah, the Lamb of God, the Son of God and Son of Man, and had "followed" Him, their lives had been completely changed, and in the Lord's company they had experienced "days of heaven upon the earth" (Deut. xi).

For three or so wonderful years they had been constantly with the Lord, enjoying in Him divine light and love, grace and truth, wisdom and power, such as the world had never known before. Never man spake as He spake. Never was there an adversary who could stand before Him. Never had there been a case of need too hard for the Master. How fully and simply and unostentatiously had He healed and cleansed and fed, and even given life back to the dead. When He sent the disciples without purse and scrip and shoes they had lacked nothing.

And now He is speaking of leaving them. "Yet a little while I am with you . . . whither I go thou canst not follow Me now . . . I go to prepare a place for you." He even said, "It is expedient for you that I go away." "Go away" — what dread words! And "expedient"! Well, believe Him they must, for His word had ever been truth, but to understand was impossible. Sorrow filled their hearts (acceptable evidence to Him of their love, we may be sure), and they were troubled.

We read in chapter xiv that twice He said "Let *not* your heart be troubled." But how stop it being troubled? They were afraid also, and we are not surprised, for the power of evil was reaching its height and was soon to culminate in the greatest crime of all human history. The Lord said "Let not your heart be troubled, neither let it be afraid." But how control it? How can we?

The only answer is that from the One Who gives the directions can and must we get the ability to follow them, and when He sees in us faith, and the desire to obey, He will give the power. And so trouble and fear go out, and comfort flows in.

It will be noticed that twice also in John xiv the Lord speaks of the giving of the Holy Spirit, the Comforter (Paracletos). "The Father . . . He shall give you another Comforter." "The Comforter, Which is the Holy Ghost, Whom the Father will send in My Name." He it is Who dwelling in those who are cleansed by the blood of Christ, sheds abroad in their hearts the love of God, strengthens them to keep the commandments of Jesus, makes God's word powerful in them, and comforts the heart with a comfort not of this world.

How very foolish are we, ever to grieve the Spirit, Whose very Name is Comforter. It is sobering to reflect that when we doubt and disbelieve, forget the Lord, and allow the flesh within us to act, the gracious Holy Spirit, come to abide with us for ever, does not withdraw; He remains—grieved. At these times there is no doubt that the Father and the Son are grieved also. Oh, to remember the words, "Grieve not." We may also resist the Holy Spirit, tempt, quench, do despite to (insult) and lie to Him. May we be kept from all this and be constantly filled with and led by the Holy Spirit of God!

The Thessalonian Christians also needed comfort of heart. They had suffered from their own countrymen just as the believers in Judaea had suffered from the Jews. Accordingly Paul's inspired desire for them in 2 Thessalonians ii, 16-17 is, "Our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort (parakaleo) your hearts, and stablish you in every good word and work." Trouble and fear allowed a place in the heart will harm us spiritually, and hinder us from being healthy useful Christians. Comfort in the heart will help to make it good ground, producing good fruit in word and deed.

"Be perfect, be of good comfort (parakaleisthe), be of one mind, live in peace: and the God of love and peace shall be with you" (2 Cor. xiii, 11).

W. H. L. GRAHAM

THE FEASTS OF THE LORD

(Leviticus xxiii)

IT is always when we dig below the surface of scripture that we find the most striking indications of its superhuman origin, and the twenty-third chapter of Leviticus is one of those portions in which divine inspiration is clearly manifest. For in these instructions for Israel's feasts the whole pattern of divine dealings is set out.

First *THE SABBATH*, the memorial of the perfection of creation, marks God's delight in what came from His own hand. It is also a promise of the rest to come, and in this way its continual, weekly repetition provided for Israel a constant reminder of what God's purpose was.

The Sabbath is thus marked off, by its very frequency, from the other feasts, and so God begins again in verse 4 to announce the *seasonal* feasts. But this fresh beginning reminds us how, after sin had marred God's creation rest, *He* had to make a fresh beginning!

Not rest then, but activity—the unceasing activity of divine love, seeking to bring about the blessing of His fallen creatures, is what all the scriptures reveal. As the Lord Jesus said, when His “breaking” of the sabbath was brought in question by the Pharisees, “My Father is working still, and I am working” (John v. 17, R.S.V.).

The first seasonal feast is *THE PASSOVER*. Truly Israel could look back to this as marking God's activity on their behalf, and His new beginning for them; but in the light of the New Testament we see its full significance. Who does not know that the Passover is a type of redemption, and see in the lamb slain the foreshadowing of Calvary? There it was that God laid the foundation of all the blessing His grace would bring in. How fitting then that this feast should occupy the first place! May we not say that all the other feasts are based upon the Passover? Now this arrangement follows from the divine ordinance that the seventh month, in which the Exodus took place, was to become the *first* month. Thus the year's feasts always began with the Passover.

Now in this chapter, as always in scripture, the Passover is

joined to the *FEAST OF UNLEAVENED BREAD* which immediately followed it. Indeed, the Passover itself was to be eaten with absence of leaven. There can be no doubt that leaven is a type of evil, as is evident from the use of the term in Mark viii, 15, and 1 Corinthians v, 6-8. Hence the unleavened bread signifies holiness.

Thus God has linked together the Sacrifice which demonstrated His own holiness, with the holiness of life which is incumbent upon those who rest beneath the blood of the Lamb. If we are saved *from* sin, we are saved *unto* holiness.

In this chapter it is also ordained that on each of the seven days of the feast a burnt offering should be made, an offering which is distinguished by its being wholly consumed on the altar, and seems therefore to typify the utter devotion to the will of God which the Lord Jesus displayed in His death. This repeated burnt-offering then teaches us to keep always in remembrance that sacrifice of Himself by which we are saved.

It is important to remark also, how closely associated the actual Crucifixion was with the Passover. For the lamb was killed "at the going down of the sun" (Deut. xvi, 6), and was then consumed on what was, according to Jewish reckoning, the first day of the Feast of Unleavened Bread, for the day began on what *we* should call the evening of the previous day. This is clear from verse 32 of our chapter. Thus the Lord Jesus having kept the Passover with His disciples on the Thursday evening, was crucified according to their reckoning, on the same day.

We have next in verse 9 one of the well-marked divisions of this chapter, consisting in the repetition of the words "And the Lord spake unto Moses, saying." This division, from verse 9 to verse 22, is concerned with the harvest. But this purely natural connection leads to a spiritual connection of the greatest importance.

We cannot doubt, in the light of John xii, 23 and 24 and 1 Cor. xv, 20, that *THE SHEAF OF THE FIRST-FRUITS OF THE HARVEST*, spoken of in verse 10, is a type of the Lord Jesus in resurrection. His pre-eminence in this, as the first that should rise from the dead, is underlined in the strin-

gent prohibition of verse 14. But most remarkable of all, as showing the divine wisdom and foreknowledge connected with these ordinances, is the provision that the first-fruits should be presented to God "on the morrow after the sabbath", the day when the Lord Jesus rose. Now if the Sabbath — the *seventh* day, speaks of perfection in the Old Creation, the day after the Sabbath, or the *first* day, points to the New Creation, in that it opens a new week. The New Creation began in Christ risen from the dead. Here again we find a burnt-offering presented, for indeed His resurrection is of value to us only as we learn the value of His death: for those who despise the cross, the resurrection can speak but judgment.

The next feast, that of *PENTECOST*, is also one, the typical meaning of which, in the light of Acts ii, we cannot miss. But though it is plain that it speaks of the Church, which had its beginning on that day, there is much to repay our close study.

Of first importance is that the day is reckoned from the offering of the first-fruits, and is also a first day of the week. So plainly does God point out, in this ancient scripture so despised of the modernist, that the Church is heavenly in character, belonging to the New Creation, of which our risen Lord is Head. As He is *the* first-fruits, so also are we first-fruits unto the Lord (verse 17), and shall be partakers of His resurrection glory when He appears. But even now we are risen with Him. How wonderfully God's grace to fallen man is displayed in the Church!

The two wave loaves which set forth the Church were to be baked with leaven. This remarkable feature points to the existence of evil in those who now belong to God; but it is *baked* leaven, no longer working, setting forth that in God's sight we are dead to sin.

But the offering of the two loaves is accompanied, not only by a burnt-offering, but also a sin-offering, reminding us that our acceptance flows from the fact of our Saviour having borne our sins in His own body on the tree.

There is also the peace or communion-offering, in which

the priest and the offerer also had their share. How wonderfully does this tell of the spiritual understanding that is possible for those who have the Spirit, in that what is so precious to God — the perfection of the sacrifice of the Lord Jesus, can also be the delight of our hearts! Let us challenge ourselves as to whether we do delight, not only in our salvation, precious as that is, but in the person and work of the Saviour Himself.

As to the *two* wave loaves, this seems to be a reference to the two-fold character of the present "harvest", both Jew and Gentile being brought into the same blessing. Though there could be no proper revelation of the *one* body—this being a secret hid in God—yet we seem to have a hint at least of the two-fold blessing, both loaves being presented together to God.

Next we find, in verse 22, not another feast, but a direction to leave unreaped the corners of their fields, and to leave the reaped portion ungleaned. Why this instruction (to be expected perhaps in chapter xix) in the midst of the various feasts? Must it not have a meaning that accords with the general tenor of the chapter?

Are we not to learn from this, as indeed we must gather elsewhere in the word, that when the harvest is finished, when the Lord has come to take His bride, the Church, to Himself, there will still be some blessing left "for the poor and the stranger"? That any who have heard the gospel and rejected it will have any further opportunity of repentance is unthinkable in view of 2 Thessalonians ii, 12; but will there not be some in hidden "corners" to whom the message has not been presented? Thus there will be the "gleaning" for the poor remnant of His people Israel while the nation as a whole still persists in unbelief, and for the stranger—the Gentiles whom the gospel has not reached.

The next three divisions, each introduced by the words "And the Lord spake unto Moses, saying", are manifestly separate from what has gone before. They speak of Israel, whom God again will take up as His people when the fulness of the Gentiles has come in.

First we have the *FEAST OF TRUMPETS*, on the first day of the seventh month, typifying the call to the scattered people to return to the land God gave to their fathers. The actual gathering, by angelic power, the Lord Jesus speaks of in Matthew xxiv, 31.

Next comes the *DAY OF ATONEMENT* on the tenth day, typifying restored Israel's deep repentance, when they will learn to the full their own utter unworthiness, and the value of the precious blood of Calvary to cover their sins for ever. All this is set forth in the ritual of that day (chapter xvi), but here the emphasis is on their afflicting their souls. "And whatsoever soul it be that doeth any work that same day, the same soul will I destroy from among his people." For Daniel tells us that when Israel's awakening takes place, not all will be saved: "and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel xii, 2).

Lastly, on the fifteenth day begins the *FEAST OF TABERNACLES* for seven days, speaking of the millennial blessedness when Israel's repentance is accomplished. This is emphatically a feast of rejoicing, which the people were to celebrate by dwelling in booths made of the branches of trees, for the whole week of the Feast. But each day was to be marked by a burnt-offering. Throughout the thousand years that redeeming work must be kept before God's people.

Then there is a noteworthy mention of an eighth day. "Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you: and ye shall offer an offering made by fire unto the Lord."

If the seven days' feast represents the Millennial kingdom, what is typified by the following day? Is not this the opening of a new week, a hint of the eternal day to follow? Thus the last feast links up with the first—the Sabbath—and gives us the opening of *God's rest*—a rest no more to be broken by sin or failure. So this chapter spans the whole of the Bible—from the Creation in Genesis to the New Creation in Revelation. Who but the Holy Spirit could set forth such a panorama as this?

THE PASSOVER AND THE LORD'S SUPPER

TO those who believe on the Lord Jesus Christ there is a peculiar sacredness connected with His last hours on earth. The Father, knowing of this deep interest, has caused much to be recorded in the Gospels to satisfy the desires of His children. The Holy Spirit, too, helped those who knew the Lord in the days of His flesh to remember much that they had seen and heard, and to hand down to others what was so precious to themselves.

The night of the Lord's betrayal witnessed the suspension of the Passover and the establishing of the Supper of the Lord. In Matthew xxvi, 29, the Lord seems to intimate that at a future time, in the day of the Father's kingdom, He will drink of the fruit of the vine; hence we may expect a resumption of the keeping of the Passover.

It was given to Ezekiel to describe the glory of the millennial kingdom which is to be set up when God's present work of grace is completed; when Christ's joint-heirs in that kingdom have not only been called and justified, but also glorified (Romans viii, 30). Among other things he speaks of the Passover being observed: "In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days" (Ezekiel xlv, 21 and 23).

There is a close correspondence between this passage and Numbers xxviii, 16-19, where the Passover is spoken of. The fact that in Ezekiel, seven bullocks are offered for the burnt offering, as against the two in Numbers, has led to the following comment: "The character of worship will be perfect. The sense of Christ's acceptance as the burnt offering will be perfect in that day"; seven denoting perfection.

The observance of the Passover and the offering of sacrifices again in a future day will be understood if it is seen that they have a commemorative meaning: the offerers will look back to the cross with the belief that Christ their Passover was sacrificed for them. Paul would have us know that He was the Passover for us, and bids us keep the feast of

unleavened bread, leaven being a figure of evil which may affect both individuals and assemblies (1 Cor. v, 7 and 8).

In addition to the records of Matthew, Mark and Luke concerning the institution of the Lord's supper, we have Paul's testimony that he had received a revelation from the Lord Himself about it. "For I have received of the Lord that which also I delivered unto you." Whilst he left the Supper in its original simplicity, beauty and dignity, he added these significant and inspired words: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death *till He come*". (1 Cor. xi, 23-26). We conclude therefore that it is exclusively a *Church* privilege, designed for assemblies of His people in the present dispensation from Pentecost to the taking of the Church to heaven at the coming of the Lord.

When we partake of the Supper we look back to the cross, and forward to the Lord Jesus's coming. By then it will have fulfilled the purpose for which it was instituted, and will not be revived, as will the Passover. It will disappear—as regards any true observance—at the same time as the persons for whom it was instituted. All believers will have gone to heaven, there to be seated at a table which the Lord Himself will wait upon (Luke xii, 37).

We should recognise the unique place the Church occupies in the purpose of God and the affections of Christ. So special indeed is its privilege that it has an ordinance peculiar to itself, and important enough too for the ascended Christ to give Paul perhaps his greatest revelation (1 Cor. xi, 23; also Eph iii, 3, 8-11, 21).

P. WHITE

STUDIES IN GALATIANS

xii *The Adoption of Sons*

(Read: Chapter iv, 1-7)

IN this fourth chapter the apostle takes up another subject. If the law and promises were opposite in their nature — not contradictory, but totally different in scope and object — what was the state of the believer under the Old Testament? It is

answered in the beginning of chapter iv, and this particularly with a view to the condition in which any of the Jewish believers had been, and what their present relationship to God is in virtue of redemption.

“Now I say that the heir, as long as he is a child, differeth nothing from a servant though he be lord of all.” This is a principle true of believers under what we may call the old covenant. They were heirs, no doubt, and blessing is to be their portion; but the heir is no more than the bondman or slave, as long as he is an “infant”, which is the force of the word “child”—the word that was used among the ancients, as our legal term is still, for a person who is under a legal age, and incapable of entering into contracts and engagements, or of acting for himself, which was precisely the position of an elder (adult) under the law.

Though the “child” was not arrived at full age, he was really an heir, destined to sit down with Abraham, Isaac and Jacob. There was no difference as to this . . . the heir was in truth lord of all. He really is to have a part in the kingdom of Christ, to reign with Christ; but if we enquire into his condition while he is in this world, we have it here described as servanthip. God’s purpose is that when glory comes, he shall have a bright, blessed place; but while in this world he was an infant, “under tutors and governors, until the time appointed of the father”: the first word, I suppose, referring to the person, the other to his possessions.

“Even so we, when we were children” — he applies it particularly to what they had been as Jewish believers—“were in bondage (servitude) under the elements of the world: but when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons.” It was God Himself introducing this blessed work: indeed it is what He delights in. When the law was introduced, though God gave it, yet he simply says, “it was ordained by angels.” He merely puts servants to the work, comparatively distant servants, who never had the link of life and

the Spirit, the link of Christ Himself, which we have. Angels may be holy, but an angel never rises out of the condition of servant; they are even servants of the saints, sent forth to minister for them who shall be heirs of salvation. But now, when we come to hear of redemption, God is made most evidently and thoroughly the source of it.

It was quite necessary that Christ should be a man and a Jew. If He had not been a man, there could have been no basis for meeting any child of Adam, under any circumstances; and if He had not been a Jew, where had been the law or the promises either? But being both, now comes in an infinitely greater thing — redemption. He came as a man and under the law, but the object was, that He might redeem them that were under the law.

The law having brought in what was crushing to the hopes of the sinner, Christ comes, made of a woman, made under the law; but it was to redeem them that were under the law. The mere keeping of the law could not have redeemed any one: it was essential to the vindication of God that the Lord should show He was perfect man under the law, perfect Son of man, perfect Israelite, perfect Son of God above law—in all things perfect. But whatever might be His glory, and whatever He might come down into, the end of all was redemption — by Him to redeem them that were under the law. God was waiting that He might bring them into the place that He intended His people to have. It was no pleasure for God to see children trembling. He was waiting for the blessed moment when Christ's death would give the righteous title to deliver His people from that condition, to bring them in to a new state of things, when the bond of the law would be for ever broken by the death of Jesus the Son of God. And so it was. He therefore redeemed them that were under the law.

And here, comes out another thing. No negative deliverance will ever satisfy God. It was "to redeem them that were under the law, that we might receive the adoption of sons."

But even that does not satisfy Him; for there might still have been the thought that the adoption of sons was only for

the believers in Israel—that this was what they were brought into now. But the apostle turns round to the Gentiles, and says, “And because ye are sons”, changing the person, and addressing the Galatians in a very pointed manner. “And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father.”

Of course, believing Gentiles alone are meant, but without any question of our being put under the law, without the least thought of putting us under the disciplinary process which the Jews had known. The Jewish believer had been in the condition of an infant, a bondman under the law; the Gentile never was. It is true he was a bondman, but of a totally different character. His bondage was to idolatry; the Jew's bondage was to the law. The one, therefore, was under that which, in itself, was intrinsically good, but destructive to him; the other was under bondage to that which was of Satan, and had nothing which linked him to God.

“Abba Father” — the very word which He, the blessed One, in full communion with His Father, uttered. Think into what a place we are brought! That he who was but the day before a wretched, defiled, idolatrous Gentile, is empowered by the Holy Ghost to utter the same sweet expression of relationship—Father! What a place has God given His children now! And it comes out, not in speaking about the Jews, who were expressly said to be redeemed from under the law, and brought into sonship; but the Holy Ghost expands when He speaks about the Gentiles. Where the fulness of blessing that God has given us in Christ is known, the heart is prompted by the Holy Ghost to cry, Abba, Father.

The cry of the Spirit is Abba, Father; thus is the child of God led out into the proper language of relationship with God. Other people may admire His creation, may dwell upon the wonders of the heavens and earth; but the cry of the Spirit is Abba, Father; and you can feel it far more than you can express it. What is the gladness of dwelling upon the attributes of God, or the outward effects of His power, compared with the joy of the heart that feels divine relationship? Thus we have the Galatian saint here reminded of his relationship.

The conclusion is, "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Observe, it is not what they shall be; not that they are always infants in this world, and shall get their blessing in heaven, but "*thou art no more* a servant but a son." If you were a Jew, you would be the servant of the law. But now, no matter what you were, if you had been an idolater, you have passed, in receiving Christ, into the fulness of the blessing that is due from God to His beloved Son. God has no blessing too great for the heart that bows to Him — "if a son, then an heir of God through Christ." He enlarges the sphere: it is not merely heir of this or that, but heir of God. What God possesses, what God will have in the blessed day that is coming, He will share with His children.

Slightly adapted from *Lectures on the Galatians*

by W. KELLY

"GRACE" AND "MERCY"

GRACE is the love of God in active exercise towards the guilty and undeserving, while mercy is God's tender and compassionate regard towards the weak and suffering. Thus, the Good Samaritan showed mercy towards the man who had been robbed and wounded, while the creditor, in the Lord's parable, who forgave the debt of five hundred pence instead of sending the debtor to prison, showed grace (Luke vii, 41 and 42).

The two words are closely allied in meaning, but they are by no means synonymous. We need supplies of both, like Timothy, Titus and the elect lady to whom John wrote (1 Tim. i, 2; 2 Tim. i, 2; Titus i, 4; 2 John 3); and we can at all times obtain mercy and find grace to help in time of need at the throne of grace (Hebrews iv, 16). Grace perhaps directs us mainly to the love in God's heart, while mercy looks chiefly at the need we have.

W. J. HOCKING

CALENDARS FOR 1961

GLEANINGS OF GLADNESS (*Block Calendar*)

with daily tear-off Scripture text and verse of hymn.
Artistic picture back. 3/11

MESSAGES OF PEACE (*Calendar*).

with the same block as above, but with larger picture
back. 4/3

Postage on single Calendar, 10d.; 2 Calendars, 1/4; 6 Calendars,
1/9. 12 Calendars, 2/-

A large range of other Calendars in stock

SEND FOR LIST

Have you Read?

by William Kelly

EXPOSITION OF ISAIAH	...	...	...	...	17/6
EXPOSITION OF TIMOTHY	..	..	..	..	12/6
EPISTLES OF PAUL TO THESSALONIANS	..			..	8/6
EPISTLES OF PETER	..	..	..	..	17/6
EXPOSITION OF ACTS OF THE APOSTLES	..			..	18/6
LECTURES ON EZRA & NEHEMIAH	..	..		..	4/-

Postage Extra, 1/- each

C. A. HAMMOND - 11 LITTLE BRITAIN,
LONDON E.C.1

Telephone: MONarch 4950