

# Words of Help

from the Scripture of Truth

---

Vol. LII

JANUARY 1964

No. 1

---

## CONTENTS

Note on I Corinthians IX. 21 . . . . .	<i>Inside front cover</i>
Lord's Day Reflections	
XXXII Responding to the grace of God . . . . .	1
Studies in the Humanity of our Lord II . . . . .	4
Widows . . . . .	10

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

*Tunbridge Wells:* BIBLE AND TRACT DEPOT, 17 Queens Road

*U.S.A.:* H. W BRAUNER Franklin Park., New Jersey.

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

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

---

PRICE FIVEPENCE

*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 Trust Bible Depo  
11, Little Britain, London, E.C.1*

# WORDS OF HELP

A Monthly Magazine for Believers

---

## NOTE ON I CORINTHIANS IX. 21.

**“Not without law to God, but under the law to Christ”**

In the context of this verse, the apostle is expounding the principles which guided him in his ministry of the gospel. Though, in contrast with the twelve, he was the apostle of the Gentiles (Gal.ii.9), he nevertheless announced the good news whenever and wherever the opportunity offered to Jewish audiences as well as Gentile, that is, to those “under law” as well as to those “without law.” As he says, in order to gain the more converts, he made himself a bondman to all (verse 19).

When addressing Jews, Paul, speaking as one “under law,” reasoned with them out of the scriptures, showing that Jesus was the promised Messiah. On the other hand, when addressing Gentiles he brought before them, as those “without law,” truth to awaken their natural consciences, exposing the folly of their idolatry, and preaching “Jesus and the resurrection.” In the latter case Paul spoke as one “without law.”

The phrases in question must be interpreted in their connection. They relate to Paul’s service and not to his standing as a Christian. He is careful to show the Corinthians that while in his preaching he adapted himself to the Gentile spiritual condition his own life and practice was not that of a lawless Gentile who disowned the authority of God, and lived “without law.” On the other hand, the apostle confessed himself to be one under a law of obedience to Christ. At the same time he was not under bondage to the law of Moses (see verse 20, R.V.).

The translation given in the Revised Version of the clause in verse 21 is slightly different from the A.V.: “not being without law to God, but under law to Christ,” are added words, and they help to make the aforesaid distinction quite clear.

W. J. Hocking

(From “The Bible Monthly,” February, 1925)

## LORD'S DAY REFLECTIONS

### XXXII Responding to the Grace of God

*"We . . . beseech you also that ye receive not the grace of God in vain*

(2 Corinthians vi. 1)

THUS WROTE PAUL and his younger co-worker Timothy to the Corinthian church and all the believers in Achaia, in an epistle which now forms part of Holy Scripture, so that the exhortation comes down to us also. Let us consider how we should respond suitably by examining what the Lord Jesus said to three men who had been the objects of His saving mercy when on earth.

#### THE CLEANSED LEPER

*"And He (Jesus) straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them"*

(Mark i. 43, 44)

The reason why the Lord instructed the leper to say nothing to any man is not given. Just previously He had refused the testimony of devils, no doubt because of *their* defilement; so that it would have seemed appropriate for the Lord to accept without demur the witness of one whom He Himself had cleansed. Instead of this however, He charged him in strict terms to "say nothing to any man."

It is not necessary to suppose that the silence enjoined was intended to be a permanent ban upon the man's testimony. It may well be that the Lord was indicating to him that the grateful offering to God of the sacrifices prescribed in the law must take priority over any desire to noise abroad the blessing that had come to him; in other words, obedience to the word of God must come *first*.

What is the Lord's word today to us who have been cleansed by Him from our sins? "This do in remembrance of Me" (Luke xxii. 19, 20). On the occasion of the last keeping of the typical feast before the Lord Himself became the true passover, "Sacrificed for us," He instituted the Christian way of remembrance with words which those who love Him find altogether compelling.

So far as we know scripture lays down no rule as to the time when the breaking of bread (or "holy communion" as some designate it) should take place. This may well be because the actual carrying out of the Lord's will ("*as often as ye eat this bread etc.*" 1 Cor. xi. 26) is of greater importance than any observance of a set time. Nevertheless it seems appropriate that as each "first day of the week" comes round, Christians should, so far as circumstances permit, give partaking of the Lord's supper pride of place over all else.

Are we left to do this in whatever particular way our fancy leads us? The leper was bidden to offer "those things which Moses commanded." So we, while living in the Spirit's day and not under law, do well to keep near to the simplicity of the Lord's own directions. The essentials are to remember Him in thankfulness, and to offer the sacrifice of praise from the heart. Thus we shall keep the Lord's own feast, on the Lord's own day, in the Lord's own way.

### THE HEALED DEMONIAIC

*"And when He (Jesus) was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."*

(Mark v. 18, 19)

If the leper was commanded to say nothing to any man (at any rate until he had rendered thanks to God), the man delivered from the demons was told to go home and tell his friends what great things the Lord had done for him. The circumstances were different, though the same divine grace and power had been in operation.

The man's desire to leave the coasts where his past life was so well known, in company with the One who had healed him is readily understandable. Was not Jesus his only Friend? Where indeed were there any others? Presumably there were some compassionate folk in the background somewhere, for we read that the man who "ware no clothes" (Luke viii. 27) was seen sitting, *clothed*, and in his right mind. There is no reason whatever to suppose the Lord exercised miraculous power to supply the



man's need in this respect, and it was not the Lord's practice to do things which could be done by human care (cf. Mark v. 43; John xi. 44).

We may bear in mind also that the man's request to be "with" the One who had delivered him from Satanic power was one day to be fulfilled. For when those who have been the objects of His grace pass through the gateway of death, they do but enter the presence of their Master, to be "with Christ, which is far better," as Paul declares (Philippians i. 23). Until that should happen, however, the man's response to the grace shown him was to be in telling his friends what great things the Lord had done for him, not indeed for his own exaltation, but for the glory of his Saviour. Why should he not do so? Why should he ever tire of the theme? What a Saviour he had to proclaim! and what needy folk to talk to (see verse 17)!

There are those, we all know, who find it desperately hard to "speak" for the Lord. The words simply will not come when they want them. Is it not a comfort to such to reflect that we may bear testimony by our actions? Regular attendance in the assembly in obedience to the Lord's command may speak, as such conduct has so often done, to friends and neighbours who see them go and return, and do not need to be told where they have been nor what they did when they got there. They know well enough!

### THE FORGIVEN THIEF

*"And he (the crucified thief) said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in paradise"*

(Luke xxiii. 42, 43)

Yet another trophy of the Saviour's grace is concerned to know the will of his Lord! He cannot go to the temple to thank God for the forgiveness of his sins; it is impossible for him to go home to his friends to tell them what great things the Lord has done for him. What will the Lord say to him? The desire not granted to the delivered demoniac was the very thing granted to the penitent thief without his asking. "Lord, remember me *when Thou comest into Thy kingdom:*" there was no knowing when that might be; he looked but vaguely into an uncertain

future. But the Lord's answer was precise and assuring—  
 “*Today shalt thou be with Me in paradise.*”

We are sure, and the grace of God confirms the thought, that there are many who have believed to the salvation of their souls in the dying moments of life. For the door of salvation has been open for centuries, and the word is “Whosoever shall call upon the name of the Lord shall be saved;” and “whosoever will, let him take the water of life freely.” Undeserving men surely are: they always have been. But God will not be denied the exercise of His mercy which is for the glory of His Son whose sacrifice at Calvary made all possible.

The above is written as a New Year's message to readers of this Magazine. Every year that passes brings us nearer to the coming of the Lord, and before the close of the one on which we now enter, the Lord may have gathered His own to be for ever with Him in heaven. Until that happy moment, may we, like Paul, be “confident . . . and willing rather to be absent from the body, and to be present with the Lord,” and yet to “labour, that, whether present or absent, we may be accepted of Him” (2 Corinthians v. 8, 9).

E. A. PETTMAN

## STUDIES IN THE HUMANITY OF OUR LORD (continued)

### HIS SELF-EMPTYING

THE WELL-KNOWN PASSAGE in Philippians ii., “Christ Jesus, Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation (literally, emptied Himself), and took upon Him the form of a servant, and was made in the likeness of men,” has raised questions as to the meaning and extent of this self-emptying. Now it is as important not to lose any part of what is here conveyed as to go beyond it, but only the scriptures can give us the answers we seek.

“Form of God” and “form of a servant” are the things contrasted, not “form of God” and “form of man,” though the apostle adds “being made (or becoming) in the likeness of men,” to show how the form of a servant was attained. It might have been conceivably by becoming an angel, for angels are but servants. But He was made lower than the angels for the suffering of death.

The emphasis then in the “emptying” is on the relinquishing of the place of command in order to take the place of obedience to God, as His servant, so as to glorify Him where sin had dishonoured Him. So Philippians continues, “And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.”

Though become God’s servant, He was ever the Lord. He commanded Satan “Get thee hence,” and the demons to depart from the men they plagued. He commanded winds and waves and they obeyed Him. Hebrews i.3 speaks of His *being* the brightness of God’s glory and the express image of His Person, and *upholding* all things by the word of His power as continuously true; yea, even while in weakness He made purgation for sins on the cross.

Peter says that God anointed Jesus of Nazareth with the Holy Ghost and with power, Who went about doing good and healing all that were oppressed of the devil, for God was with Him. This is in accord with His own words, “The Father which dwelleth in Me, He doeth the works.” As a servant, the power He wielded was His Father’s power, and His works were done, as His words were spoken, at the Father’s bidding.

### POWER NOT USED FOR HIMSELF

In the first wilderness temptation Satan tried to move Him from this place of obedient dependence, and to get Him to deliver Himself from the hunger which, Satan argued, was out of place for the Son of God. In His reply Jesus affirmed His place as man, “It is written, man shall not live by bread only, but by every word that proceedeth out of the mouth of God.”

When the temptations were finished, we read that “angels came and ministered unto Him.” Thus did He receive from the Father what He refused to obtain for Himself. He did not seek to be a *privileged* man, but rather learned what obedience meant by the things which He suffered.

How He might have lightened the labour of long journeys had He wrought miracles for the purpose! His walking on the sea was exceptional, and illustrates the more clearly what His rule was. Moreover this was done to serve His much-tried disciples. Going aside to rest awhile, they found instead another day of labour, including the distribution of food to five thousand

people. They then had to row back, against contrary winds and rising waves, and were evidently near exhaustion when He appeared, and for their sakes brought the boat immediately to land (John vi. 21). But how much greater was *His* labour!

“Wearied with His journey, He sat thus on the well.” How we love those words which bring Him so near to us! Yes, weariness and hunger and thirst and much more He endured that He might be perfected as our High Priest, able to enter into all the trials of His own.

Again, He did not face His enemies as one relying on His miraculous power to subdue them. Repeatedly He retired from the scene and went elsewhere, and when, as in going to raise Lazarus, the call of God led Him into danger, His reply to the disciples’ dismay was to show the impossibility of harm coming to one who walked in the will of God (John xi. 8-10). It was the true application of what Satan had quoted to Him in the wilderness “He shall give His angels charge over Thee, to keep Thee in all thy ways.” So the Lord declared to Peter in the garden, “Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?”

### IN GETHSEMANE

It is fairly certain that if the Gospel story were the fruit of man’s imagination, Gethsemane would have found no place in it. It becomes us then to pay the more earnest heed to its teaching.

“Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt.” This prayer shows us how completely He had become man, but to understand it aright we need to remember the true nature of the ordeal which lay before Him. It was not merely crucifixion, which had been the lot of many, but the enduring of God’s wrath against sin. It was part of His perfection as man to shrink from this, the more so because of His own sinlessness. Yet His human will was placed in subjection, as always, to the will of God. The acceptance of Calvary as the Father’s will was the last and severest test of the path of obedience. “He became obedient unto death, even the death of the cross.” The agony of His soul, His sweat “as it were great drops of blood falling down to the ground,” gives some measure of its severity.

Luke tells us that an angel appeared unto Him from heaven, strengthening Him. Made in all things like unto His brethren (sin apart), His body needed this supernatural strength to endure what lay before Him. It all underlines for us the apostle's phrase "crucified in weakness."

Yet the scripture is quite definite that the Saviour did not die from exhaustion. It was His loud cry "It is finished," almost immediately before His death, that so impressed the centurion (Mark xv. 39), and Pilate also marvelled that He was already dead. In truth, though He had become man in order to suffer death, yet He was not "mortal," or liable to death, as man is because of sin. A modern translation (J. B. Phillips) is greatly at fault here in using the term "mortal man" in Philippians ii. 7. As Jesus Himself said, "No man taketh My life from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John x. 18).

### THE KENOSIS THEORY

It may be that believers have not always appreciated the reality of our Lord's humanity, and the poetical expression "He veiled His glory," used as it is to imply rightly the true but unseen deity of the Man Christ Jesus, needs to be guarded by the realisation that His flesh was not *merely* a veil—it became part of His Person. Of divine majesty, of its unapproachableness, He divested Himself. The glory which the apostles beheld was a moral glory (John i. 14), and it is that which we see by faith as we ponder the gospel record. The Lord prayed that the Father would glorify Him again with "the glory that I had with Thee before the world was."

On the other hand, it is certain that some in these days have gone too far, in what is known as the Kenosis theory (kenosis—emptying), in teaching that the Lord divested Himself of omniscience, and was indeed "a man of His generation." Undoubtedly this theory has arisen in an attempt to get round the Lord's uncompromising teaching of the inspiration of the Old Testament, but this is not the way to arrive at the truth!

On the contrary, scripture shows Him to be ever conscious of His heavenly origin (John iii. 13), as claiming the same honour as given to the Father (John v. 23), as sent by the Father to

accomplish His will (John vi. 38), as the Son of God, later to sit on the right hand of God (Matthew xxvi. 63, 64), as beyond man's comprehension (Matthew xi. 27), as fully intimate with God His Father (most of John's gospel, but especially the prayer in chapter xvii.), and finally as able to meet all the needs and burdens of the whole human race (Matthew xi. 28).

Naturally He used the language and idioms familiar to His contemporaries, but what struck them was the *difference*, not the likeness, in His way of speaking: "He spoke as one having authority, and not as the Scribes": "Never man spake like this man," they said.

His words always expressed complete certainty, whether speaking of past, present or future; of earth or of heaven; of God or man. He came, so He said, to bear witness unto the truth (John xviii. 37), and yet men have dared to say that He did not think it worth while to disturb people's wrong views of the scriptures!

### HIS KNOWLEDGE OF MEN'S HEARTS

In Mark ii. 5 the A.V. says "*When* Jesus saw their faith," and in verse 8 "*When* Jesus perceived that they so reasoned within themselves." In both cases, as in many similar ones, the word "when" gives a wrong impression. It is no question of time. It is rather, "Jesus, seeing their faith," and "Jesus immediately perceiving in His spirit etc." As John tells us, "He knew all men, and needed not that any should testify of man, for He knew what was in man." (John ii. 24, 25).

As illustrations of His omniscience, we may consider the incidents of the woman of Samaria, who declared "He told me all that ever I did;" of that other woman "who was a sinner," of whose character Simon the Pharisee supposed Jesus to be ignorant, until the Lord revealed His intimate knowledge of them both, in the parable of the two debtors (Luke vii.). We think of Nathanael, whom Jesus "saw" before ever Philip called him; of Zacchaeus hidden in the sycamore tree, whom Jesus called by name; of His anticipating Peter, who came to speak about the tribute money.

It is as well to refer here to the two similar incidents of His sending two disciples with instructions which proved His know-

ledge of things beyond human vision: His sending for the colt (Luke xix. 29-35), and His directions to Peter and John to prepare the Passover (Luke xxii. 7-13). Some modern interpreters represent Jesus as arranging these matters beforehand, but for this there is not a shadow of evidence. They might as well represent Him as arranging with the fish to have the piece of money ready (Matthew xvii. 27).

### SOME CONTRASTS

Our Lord was always certain of what to do in every circumstance, however critical. He never hesitated, wavered or changed His mind. Contrast Elisha, great prophet as he was, who when the Shunammite woman came to him in great distress had to confess that God had not told him the cause of it. Again, he tried in vain to raise the child by sending his staff. Contrast again Peter's vacillation over eating with the Gentiles (Galatians ii. 11-13), and Paul's restlessness in Troas (2 Cor. ii. 12, 13).

In further contrast with Elisha our Lord never showed haste, and even when the urgent message came from Martha and Mary about Lazarus He waited two days till the right time came to go. Again, when going to raise Jairus's daughter, who was at the point of death, He turned and waited till the woman whose issue of blood was healed came forward, that He might bring her into further blessing. Then His compassionate heart, knowing the feelings of the father at the delay, turned to re-assure him with the words, "Be not afraid, only believe." Blessed Master, perfect in all Thy ways!

It is a most important fact that the Lord *never* declined the homage which was offered to Him. Doubtless many who came to Him, of whom it is recorded that they worshipped Him, did not fully understand who He was. But if we remember Peter's words to Cornelius when he fell at his feet to do him homage, "Stand up; I myself also am a man," and the angel's warning to John, "See thou do it not, for I am thy fellowservant, worship God" (Rev. xxii. 8, 9), the contrast with our Lord's acceptance of worship cannot be missed.

His rebuke to the rich young ruler, "Why callest thou Me good? There is none good save one, that is, God," is no excep-

tion to this. For it is evident that the goodness he attributed to Jesus was very little different from what he believed himself to have attained. It was this shallow meaning of the word which Jesus challenged. Real goodness was that which is found in God, and to the young man Jesus was but a Rabbi, though a great one.

### COMMUNION WITH THE FATHER

In concluding this study, let us notice how He lived His human life in this world in complete and unbroken communion with His Father. This is clear from His words in John v. 19, 20. "The Son can do nothing of Himself, but what He *seeth* the Father do; for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him *all things* that Himself doeth."

This communion was often expressed in prolonged prayer, as when He prayed *all night* before choosing the Twelve. Indeed, we find Him in prayer at every crisis: at His baptism; before the temptation in the wilderness; at the transfiguration (Luke ix. 28); after feeding the five thousand, when the crowds would have made Him king by force; and in Gethsamene. Several other occasions are referred to, as at the tomb of Lazarus He thanked the Father that He had heard His (unrecorded) prayer, and added, "I knew that Thou hearest Me always," and His prayer for Peter that his faith might not fail. Always it seems that the Lord prayed alone, except for that prayer in the upper room, which His disciples heard and John has recorded for us. What a glimpse it gives us of this intimate communion! There we see Him occupied entirely, in spite of His coming sufferings, with the Father's glory and the Father's work. How it moves our hearts to find Him speaking to the Father of His desire to have His saved ones with Him! It gives us a fresh view of the matchless love that caused Him to become man.

E. H. CHAMBERLAIN

### WIDOWS

GOD HAS A great deal to say in His word as to widows; thus, as in so many other ways, telling out the largeness of His heart in relation to His creature man.



When the Law was given, there were various judgments (ordinances) accompanying it, among which we find, "Ye shall not afflict any widow, or fatherless child" (Exodus xxii. 22). In keeping with this we read concerning Jehovah Himself, "He doth execute the judgment of the fatherless and widow" (Deuteronomy x. 18). Care for the widow is enjoined, and a curse pronounced upon those who pervert "the judgment of the stranger, fatherless and widow" (Deut. xxvii. 19). Isaiah in his day takes up the strain, "Cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Chap. i. 16, 17); and in verse 23 the indictment is, "They judge not the fatherless, neither doth the cause of the widow come unto them."

There are repeated references to widows in the Old Testament, both in history and prophecy, some of which will be well known to the reader. In the New Testament they are mentioned in the Gospels; also in the early days of the church, widows were specially cared for (see Acts vi.); they are mentioned again in connection with Dorcas (Chap. ix.).

James raises his voice in the testing of the profession of Christianity. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James i. 26, 27). Have we responded to this admonition? Should we not search our own hearts as to this? It is so easy to forget the widow, who is often conscious of her widowhood. Plenty of sympathy may be shown her at the time of her bereavement, but are we not prone to forget as time goes on; hence the practical exhortation to care for, and visit such in their affliction.

The widow is not overlooked when Paul is instructing Timothy as to order in the church. "Honour widows that are widows indeed" (1 Timothy v. 3). Three times over he uses this term. What are "widows indeed"? Surely this has a very wide application, for the true character of the church of God on earth, the future bride of Christ, is that of widowhood, and the more our hearts are drawn out after our absent Lord, the more we shall find this to be so. As Sir Edward Denny writes:

“Thy spirit, through the lonely night,  
From earthly joy apart,  
Hath sighed for one that’s far away,  
The Bridegroom of thy heart.”

On the other hand the false church says in her heart “I sit a queen, and am no widow, and shall see no sorrow” (Rev. xviii. 7): following the example of ancient Babylon “I am, and none else beside me; I shall not sit as a widow” (Isaiah xlvii. 8).

The passage in 1 Timothy v. already referred to contains two quotations from scripture, one from the book of Deuteronomy in the Old Testament and the other, presumably from Luke x. 7, in the New. Bearing in mind that Luke was the companion of Paul to the end of his days on earth, may we not consider verse 5 in the light of those incidents recorded by Luke? Three widows are spoken of.

“She that is a widow indeed, and desolate” is a short but apt description of the widow in Luke vii. There our Lord meets a funeral procession, that of a “dead man carried out, the only son of his mother, and she was a widow” (verse 12). How desolate! Yet the compassion of our blessed Lord was called forth, and His power over death.

The second description is “Trusteth in God.” Again Luke supplies us with an example. Following the Lord’s denunciation of the hypocrisy of the Scribes as those “which devour widows’ houses” (Chap. xx. 47), we read that “He looked up, and saw the rich men casting their gifts into the treasury. And He saw also a certain poor widow casting in thither two mites. And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast into the offerings of God: but she of her penury hath cast in all the living that she had.” What a wonderful illustration of Paul’s words “trusteth in God,” and fulfilment of Jeremiah xlix. 11, “Let thy widows trust in Me.” She had no need of the warning given to the rich “not to trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy” (1 Tim. vi. 17).

A third widow answers to the description “continueth in supplications and prayers night and day.” Who can fail to see how this fits in with Luke ii. 37? Speaking of Anna, who had

been a widow for 84 years, and was awaiting the first coming of our Lord, Luke tells us she “departed not from the temple, but served (God) with fastings and prayers night and day.” Her prayers were soon turned to praise!

Let it be repeated that these three examples give us the true spirit of the church in its widowhood, waiting for her absent Lord. We have the contrast in the following verse (1 Timothy v. 6). “But she that liveth in pleasure is dead while she liveth; and also in the Laodicean spirit which, alas! is slowly, but surely creeping over that which professes the Name of Christ upon earth, “I am rich, and increased with goods, and have need of nothing” (Revelation iii. 17).

May our gracious Lord keep us, while waiting for Him, having our loins girded about, and our lights burning, and ourselves like unto those who wait for their Lord.

THOS. WILSON

## FRAGMENT

Christ guides now by His word. The Book of books is always by our side. It is a present and a perfect chart. The upward path, the downward slopes, the hidden snares, the plains of safety, the meadows of repose, are here pencilled with inspired skill. This is the blessed handbook of the blessed route. The humble pilgrim meekly prays, “Speak, Lord, for thy servant heareth” (I Samuel iii.9). The answer tarries not, “This is the way, walk ye in it” (Isaiah xxx.21). Is it not pledged, “When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee; for the commandment is a lamp; and the law is light” (Proverbs vi.22,23). The believer’s daily walk attests the truth. When perils have been near, and pitfalls have gaped, and by-ways have enticed the steps, a beacon from the word has warned and saved.

Extracted

---

# ***GLEANINGS***

***OF***

# ***GLADNESS***



**BLOCK CALENDAR FOR 1964**

*An excellent range of pictures to choose from:*

<b>H1</b>	<b>HARBOUR SCENE</b>
<b>H2</b>	<b>KESWICK GLORY</b>
<b>H3</b>	<b>CLUSTER OF ANEMONES</b>
<b>H3a</b>	<b>PRIMROSES</b>
<b>H4</b>	<b>SWISS LAKE</b>
<b>H5</b>	<b>HORSE STUDY</b>
<b>H6</b>	<b>VENETIAN GLIMPSE</b>

A daily tear-off block calendar with Bible text and appropriate  
hymn verse

**4/11 each, Postage 9d; 59/- per doz., Post Free**

*Published by*

**C. A. HAMMOND TRUST BIBLE DEPOT, 11 LITTLE BRITAIN, E.C.1**

---

# Words of Help

*from the Scripture of Truth*

---

Vol. LII

FEBRUARY 1964

No. 2

---

## CONTENTS

"Arise and Eat" ... ..	<i>Inside front cover</i>
The Church of the Thessalonians ... ..	13
He shall be for a Sanctuary ... ..	15
In an Eye's Twinkling ... ..	21

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

*Tunbridge Wells:* BIBLE AND TRACT DEPOT, 17 Queens Road

*U.S.A.:* H. W. BRAUNER Franklin Park., New Jersey.

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

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

---

PRICE FIVEPENCE

*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 Trust Bible Depot  
11, Little Britain, London, E.C.1*

# WORDS OF HELP

A Monthly Magazine for Believers

---

## “ARISE AND EAT”

(Note on I Kings xix.5)

It is very wonderful that God should provision His servant for this long journey that lay before him. That journey was undertaken at his own whim; it was one long flight from his post of duty; it was destined to meet with a grave remonstrance at its close: “What doest thou here, Elijah?” And yet the Lord graciously gave him food, in the strength of which he could endure the long fatigue. The explanation must be again sought in the tender love of God. Elijah’s nature was clearly overwrought. Without doubt he had steadfastly made up his mind for that tedious journey to the Mount of God. Nothing would turn him from his fixed purpose. And therefore, as he would go, God anticipated his needs, though they were the needs of a truant servant and a rebellious child. In wrath He remembered mercy, and prevented him with the blessings of His goodness, and imparted through a single meal, sufficient strength for a march of forty days and forty nights. Let us pause here for a moment to adore the wonderful love of God, which gives men life and breath and all things, even when He knows that they will be used for selfish ends, and in direct opposition to His revealed will.

Surely these thoughts of the love of God will arrest some from pursuing any longer the path of the backslider. You have failed: but do not be afraid of God, or think that He will never look on you again. In thinking thus of Him, you grieve Him more, and aggravate your ill-behaviour. Rather cast yourself upon His love . . . Tell Him how deeply you mourn the past; ask Him to restore you; give yourself to Him again; resume the forsaken work; retake the abandoned post; and believe that God will again use you as a chosen vessel, and pour through you His tides of blessing, as an ocean may pour its flood through one narrow strait. (Extracted)

**THE CHURCH OF THE THESSALONIANS****XV. Second Epistle, Chapter iii., Verses 1 - 5**

The first chapter of this epistle conveyed encouragement to the Thessalonian believers to persevere in the Christian faith, notwithstanding the persecutions and tribulations which were their lot. The second chapter was written to set them free from the mistaken idea that the Day of the Lord had arrived. This third and last chapter is concerned with the daily walk of the believers, with particular reference to some who were "disorderly."

Verses 1 - 2: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith."

The gospel brought by Paul and his fellow-workers had prospered at Thessalonica, and had produced numbers of converts. Now the converts are asked to pray that it may be so in other places also. Even the apostle Paul (who was not a whit behind the very chiefest apostles, 2 Corinthians xi.5) needed, and asked for, the prayers of others, including those young in the faith, for himself and Silas and Timothy.

His desire here is that the word may have free course, or run, that is, spread freely and rapidly. Then also he desired that the word should be fruitful in the hearers, producing such results in changing them into Christians as would show the wonderful worth of that word, and thus glorify it. It must truly be a wonderful message which could transform the idolaters of Thessalonica into men who served the living and true God, and who waited for the coming again of His Son from heaven. The Spirit's desire is that it might be thus elsewhere.

Paul's request also is that he and his companions might be delivered from the enemies of the gospel. The gospel works by faith, and it is not all men, alas! who have faith. Without faith no change is wrought in the hearers, who consequently remain in their natural state as unreasonable (bad) and wicked (evil) men, ready to serve Satan and to attack the Lord's servants who bring the gospel.

Not only would prayer avail on behalf of Paul and those with him, but the service of prayer (so pleasing to God) would benefit the intercessors themselves. If there is no reaching out, or at least desire, for the blessing of others, a believer or company of believers easily turns inward to unhealthy self-occupation. Is there not a need today to be deeply concerned in the spread of the Gospel, for surely the day of grace is very near its end.

Verse 3: "But the Lord is faithful, Who shall stablish you, and keep you from evil." Verses 2 and 3 are to be read together; others have pointed out that the order of the words in the original is, "not all have faith, faithful however is the Lord."

Here then the apostle turns from his own needs, to think of the Thessalonians still exposed to spiritual dangers, still in the midst of evil and in Satan's world. And he is confident as to them, because the Lord will not allow those who have put their faith in Him to drift away, but will faithfully establish them, and keep them from evil and from Satan. (The word for "evil" can mean evil and also the evil one; we may well therefore take it in both senses).

Verse 4: "And we have confidence in the Lord touching you, that ye both do and will do the things which we command you."

The Lord is faithful in keeping His own in an evil world where the power of Satan still works. This however could not justify a believer in being careless and disobedient. A faithful parent will see his child safely across a busy street, and at the same time will expect the child to go obediently with his hand gladly in the parent's hand. So in this verse 4, the apostle encourages the Thessalonians to walk in obedience, by telling them of his confidence ("in the Lord," that is, as one who trusted in the Lord in everything), that they on their part were and would be obedient to God's word through him. Let us today be thus encouraged.

Verse 5: "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

Here is another beautiful desire of the apostle for his converts, and, of course, desire of the Spirit for us who believe.



The Thessalonians had been so troubled by persecution as to think that the day of the Lord's judgment was overtaking them. Now they were set free (by the explanations of this letter) from that fear, and could peacefully rejoice in the love of God toward them.

For no doubt it is God's love to His own which is referred to here. In Chapter ii., these Christians are beloved of the Lord (verse 13), and loved by God (verse 16). Now nothing is to hinder their hearts from being directed or guided into that love, surely for their comfort and joy and strength. It is of course true, that as we receive God's love into our hearts we are enabled to love God in return, and to love our fellow-believers, and to love all men for Christ's sake. "We love, because He first loved us" (1 John iv.19).

The second part of the apostle's desire here is that the believers' hearts should be guided into the patience of Christ (as it should be). Christ was patient in His perfect life in this world, and in this is to be our example, as we are told for instance in Hebrews xii., 1 - 3.

But Christ is patient now, and this is no doubt what our verse refers to directly. The Lord is waiting patiently, during this period of grace, for the future moment when He will call His own up to be with Himself, and will present the church to Himself a glorious church (Ephesians v., verse 27). His last recorded words are, "Surely I come quickly" (Revelation xxii.20), and since they were recorded, He has waited some nineteen hundred years while succeeding generations of the elect have been brought into the blessing of salvation.

Christ still patiently waits above, and we below are to wait with the same patience for Him.

W. H. L. GRAHAM

## **HE SHALL BE FOR A SANCTUARY**

**(Isaiah viii. 14)**

With enemies surrounding the people of God, and amid His judgments upon their failures, Isaiah writes of a Man—a Sanctuary. More than seven hundred years would elapse before His coming, and, even then, Judah and Jerusalem would refuse Him. The prophet sees, through the centuries

of time, and writes "but for a stone of stumbling and for a rock of offence to both the houses of Israel." After they had crucified Him it was Peter who wrote: "Unto you therefore which believe He is precious: but unto them which be disobedient . . . a stone of stumbling, and a rock of offence" (I Peter ii. 7,8). He is precious indeed—precious as a Sanctuary.

It is wonderful to realise that the SANCTUARY character of God has *always* existed. The subtlety of Satan had produced corruption; "God looked upon the earth, and, behold, it was corrupt" (Genesis vi.12). In the first two thousand years of man's responsibility he had brought about corruption upon the fair earth that God had prepared for him. Yet the sanctuary character of God remained; His "long-suffering . . . waited in the days of Noah" (1 Peter iii.) "*while the ark was a preparing.*" His "*preacher of righteousness*" (2 Peter ii.5) proclaimed both warning and invitation, and during a hundred years he built in faith the visible presentation of a SANCTUARY, divine in its conception and perfect as to its purpose.

In Genesis xiv., the seven victories of the mighty Chedorlaomer are recorded. Lot dwelt in Sodom, but there was no sanctuary there. His rescue by Abram and the slaughter of the oppressor must have brought a sense of sanctuary to him, but he had no desire to abide in the security of that "place apart." It is to Abram that the divine reassurance comes. "Fear not, Abram, I am thy SHIELD and thy exceeding great reward." It is "after these things," and before any thought of danger from reprisal takes lodging with him, that "the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward." It is the Divine Person Himself, in the character of SANCTUARY from all that the world could *inflict*, and in the REWARD immeasurably beyond all that the world could *give* him.

**IN OUR OWN DAY WE MAY LOOK BACK AND SEE JESUS AVAILABLE AS A SANCTUARY FOR MEN.** It is the same divine PERSON—sensitive to every bewildered tortured soul who reached out to Him for sanc-

tuary. In Mark v. there is a penniless woman, haunted by death—impotent against that relentless approach which had long since baffled the physicians of Capernaum. She is forbidden the streets, as being unclean, and her furtive comings and goings are in fear of punitive authority. Hers must be a *mute* appeal. Her frailty hoards a tiny strength for what she must do, against authority—against the crowds that throng and press. But, even while she plans it all, there is One who has an appointment with her. Sensitive, even to unuttered appeals for sanctuary from death, He even waits for her! A frantic father is at His side, urging Him “My little daughter lieth at the point of death: I pray Thee come . . .” But He knows that a weak, dying creature is gasping her way through the pressing crowd with those unspoken words in her heart, “If I may touch but His clothes I shall be whole.” Trembling fingers reach for His garment-fringe through the crowd. He is her sanctuary from death.

As to ourselves, so many centuries after, there still remains the obstruction of the CROWD. We would know this precious risen Man “for a sanctuary,” but only the faith-path leads that way, and no mere human thrusting will reach Him through the throng of pressing daily demands and the allure of worldly attractions. Only the energy of faith can bear us near Him—for “this is the victory that overcometh the *world*, even our faith” (1 John v.4).

The beauty of His gracious *awareness* of the need of the helpless is brought before us again by Luke. This intuitive knowledge, born of His great love, was ever active. It is doubtful whether any who were about Him were aware of this far-reaching propensity. It is as though it were a secret as between divine Persons—the Father’s mind, in unison with that of His Well-beloved, moving always on a course expressive of His overflowing provision for man. The vivid record of the storm and the Sleeper (Luke viii.) has been theme for hymn writers and preachers for years past. “He went into a ship with His disciples: and He said unto them, Let us go over unto the OTHER side of the lake. And they launched forth.” *They sailed*—it was their vocation. The vagaries and uncertainties of the sudden storms that could

sweep down from the mountains were known to them. Their latter day critics have much to say about them, but few see the Satanic suddenness of this onslaught upon the little company, One of whom had said, "Let us go over unto the OTHER side," and had then fallen asleep in the consciousness of doing His Father's will.

*But why was He going?* Our own sudden impulses are no answer to this question. In one of those rare lucid interludes a poor prisoner of Satan had longed for SANCTUARY. "The strong man armed keepeth his palace" (Luke xi.21). But the "Stronger than he" was on the way, despite the storm-threats of death, to the "other side" from whence He was aware of the cry of one who sought sanctuary from Satanic possession. "And they arrived at the country of the Gadarenes . . . and when He went forth to land, there met Him out of the city a certain man, which had demons long time" (Luke viii.26,27). There is no cry for this Sanctuary that is without response. "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah lxxv.24). So, in that unclean place, where they kept their many swine, there is a prisoner who has found sanctuary—a man "clothed and in his right mind," equipped to remain there to "show how great things God hath done" unto him. "Strength and beauty are in His sanctuary" (Psalm xcvi.).

It is to be seen that there is soul exercise before entry into the SANCTUARY—this "place apart". Who would seek it save one aware of the relentless animus working in opposition to divine principles? The frail woman knew. The man under Satanic control also. Their wordless appeal was the same, though the attack upon each was so different—so associated with their individuality. Is not this so with ourselves? The slow, remorseless pressure upon her life—the outflow of vital energy—this the woman knew. The intermittent seizure—the brief periods of mental clarity—hope that it was past and he was free—yet "oftentimes it had caught him," like some gigantic beast that played with its victim—this the strong man knew, and with what bitter sorrow, as he gazed again upon his nakedness and his chains! The SANCTU-

ARY is unknown to the mere religionist. It is, indeed, a "place apart." The pharisaical sectarian has never known the need of it. The "strength and beauty" to be found there are lost to him.

This soul exercise is more clearly seen in the record by Matthew of the coming of the Greek woman to the Door of Sanctuary. "Jesus departed into the coasts of Tyre and Sidon" (Matthew xv.21). Once more He goes "over to the OTHER side." Once more He hears that cry for SANCTUARY. "Jesus went thence . . . and, behold, a woman came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon." Mark tells of sick multitudes clamouring for healing—bodily healing; of spying Pharisees—jealous of their mundane domination, and of crowds who would force kingship upon Him without regard to the claims of God in regard to sin. Hence, "He entered into an house, and would have no man know it" (Mark vii.).

So, as we say, her faith found Him. And, while this is true, it is also quite certain He expected her—in His awareness of her need; and despite the distance, He had an appointment with this alien Gentile mother whose anxious heart beat out the message to Him, "Lord, help me." There is no genuine cry for sanctuary, however faint or far away, but He hears it and reacts to it according to the condition of the one who seeks Him.

We may see the soul-exercise of this Gentile woman, and take courage from it. The strong outflow of her faith is unimpeded by her reception. She gives Him no courtesy title. He *is* "Son of David;" and her words throw up the great contrast with her Gentile position. Her emphasis is upon the *lowest* note, "Have mercy on *ME*." Faith does not mingle with deception. She pleads at the door of the SANCTUARY—not as of right, but on the ground of *mercy*. Who shall contain or restrict *His* mercy? It overflows at the cry of FAITH. "But He answered her not a word."

Have we, too, had this experience? Had He any joy in us, as, with faith undiminished, we held on and trusted still? David cried "Help me speedily"—as a man whose faith

was tested to the uttermost (though the One of whom he wrote knew the desolation of divine silence—Psalm xxii.1,2). “He answered her not a word:” yet she stays, still at the door of the sanctuary! How she needs His overflowing mercy—for, literally translated, her “daughter acts as a demon” (verse 22)!

“His disciples besought Him, saying, Send her away: for she crieth after us.” “But He answered . . .” Jesus had come to the coasts of Tyre for rest—for refreshment. He is soon to “depart from thence” (verse 29). Soon, near to the sea of Galilee, “great multitudes” would come, “having with them lame, blind, dumb, maimed and many others “to cast them down at Jesus’ feet” (verse 30). It was a brief interlude for Him, but unknown to her, she brought refreshment for Him from the persistent faith that still held, without encouragement. He stays with her, waiting for the further unfolding of it. “Not sent but unto the lost sheep of the house of Israel.” She had called Him Son of David, and He emphasizes the barrier. With faith’s insight she knows there will be *overflow* of mercy beyond an Israel that did not yet know the real need of it. So, with Israel in His voice, she touches the lowest note again—“Lord, help *ME*”.

Now, indeed, we may see His hand upon the door of the sanctuary, even while He waits for the further joy of her belief in Him. How graciously He gives her the hint! The children’s bread is not given to the little pet dogs. The way opens before her—there are crumbs beneath the table, and she stoops low to take them. They are unnoticed by Israel, but are the very Bread of Life to *her*. One stoops low to enter the sanctuary. “O woman, great is thy faith: be it unto thee even as thou wilt.” The door swings wide for her—she knows that “strength and beauty are in His sanctuary” (Psalm xcvi.).

**TO KNOW THE LORD JESUS AS SANCTUARY LEADS TO WORSHIP.** It is the fading of this precious vision that results in the cold sameness of repetition in worship—that stagnation of thought which finds no further glories, no added beauties to extol.

The suddenness of the appearance of the woman in Simon

the Pharisee's house (Luke vii.) gives rise to a desire to know where first she knew Him and found sanctuary. But that time and place was known to them alone. When one reaches sanctuary from the thralldom of sin there is an awareness of escape from a definite peril. Why seek sanctuary from a menace that does not exist? Knowing Him thus, she comes, the only one amid that critical company with a sense of what was owed to Him. Powerful ecclesiastics were there, but, for her, there was only *one* Person, and, with Him for sanctuary, she could disregard Simon the pharisee and all his companion debtors. So her tears flowed to bathe His feet. Sweet refreshment for Him amid that which was so typical of the enmity of the world.

Is this not significant of our own privilege as worshippers—do we ever do it with the tears of deep sincerity? She “loved much”—it was her appreciation of a forgiveness which cannot be bought, an appreciation too deep for any words.

“Her sins, which are many, are forgiven” (Luke vii.47). It is the calm Voice of eternal assurance from the Sanctuary. May we, too, who have heard it, respond with that *reality* of worship which alone is refreshment for Him through all the waiting days until He “presents us faultless before the Presence of His Glory with exceeding joy.”

Through time with all its changing scenes  
 And all the grief that intervenes,  
 Let this support each fainting heart,  
 That Thou our Sanctuary art.

EDWARD T. WOOD

### IN AN EYE'S TWINKLING

**“Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump”**

(1 Corinthians xv.51,52).

The apostle in this connexion imparted a divine secret or mystery to the saints at Corinth. It was of the nature of those secret things which belong to God and which are only revealed to men at His pleasure. Here the secret concerns

the method of inheriting the kingdom of God, and particularly the heavenly side of that kingdom. Flesh and blood cannot enter into that inheritance, any more than corruption can inherit incorruption, as the previous verse states (xv.50).

What is this mystery? It will be seen that it is revealed in association with the general doctrine of the resurrection of the body, and that its special feature is the manner in which living and departed believers will be ushered into the blissful conditions of the glorified. For this purpose all will be changed.

Much had been said in the early part of the chapter concerning the future state of the body in the regions beyond this present life, but the apostle was just about to communicate a truth which was not so much explanatory as novel. "Behold," he said, "I tell you a mystery." His forthcoming announcement was one which had not been entrusted to Old Testament prophets and seers, nor could it be deduced from their writings by inquiry and research.

But the fact of the resurrection was not new to scripture. It may be seen therein that even from Job's day onwards, students of God's revelation had some knowledge of the resurrection of the just and unjust. Hence the statement that the dead in Christ would come forth from their graves would not in itself constitute a mystery in the apostolic sense. The new thing was that Paul was commissioned by the Spirit of God to declare what would befall the just who were alive as well as those who were asleep at the time of the great change.

When the apostle spoke of the kingdom which flesh and blood cannot inherit, clearly he was speaking especially of the heavenly department of that kingdom as distinct from the earthly (cp. John iii.12). Now the resurrection of the sleeping saints will qualify them for admittance into what is called the heavenly kingdom (2 Timothy iv.18), by equipping them with altered bodies which will be made suitable by the power of our Saviour, the Lord Jesus Christ (Philippians iii. 20,21), for the inheritance of the saints in light (Colossians i.12).

But how will it be possible for living saints to obtain an entrance into the everlasting kingdom of our Lord and



Saviour Jesus Christ (2 Peter i.11)? Its heavenly glories are "too bright for mortal eyes." Even Peter, James and John feared as they entered into the cloud of glory on the Mount of Transfiguration, and that marvellous experience was but a tableau of the coming kingdom of God. Flesh and blood would be entirely barred from admittance to its conditions of glory without a radical change of the present state, but the mystery communicated by the apostle reveals that such a change will suddenly take place.

"Flesh and blood" is a phrase of frequent occurrence in the scriptures and is used to express the physical status of men as they dwell here upon earth. The condition of those who occupy the heavenly kingdom will be different, whether they are transferred into that condition from the ranks of the living or the dead. Hence the apostle wrote: "I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

This mystery, so far as it concerned the living, would be incompatible with Jewish hopes. Their aspiration after the blessings which their Messiah could introduce upon the earth would *not* lead them to desire to be cut off out of the land of the living, nor to be deprived of the residue of their years. The legitimate hopes of the pious in Israel were that their days might be long in the land, and not that their earthly lives should terminate suddenly without a warning sign, as if a stroke of judgment had overtaken them. Indeed, sudden destruction will fall upon the evil oppressors of the Jews before the millennium comes, as the Psalmist says, "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be" (Psalm xxxvii.10).

It was therefore the effect upon the living which constituted the special feature of the mystery. From the earliest days pious students of God's revelation possessed some knowledge of the resurrection of the just and the unjust, so that the fact of the resurrection of the dead was no secret. Paul however was commissioned of the Spirit to declare what would befall the just who were alive as well as those who had fallen asleep.

Accordingly the apostle sets before them a hope which would be fulfilled "in a moment, in the twinkling of an eye, at the last trump." The special wonder here revealed is the rapidity of this transformation. Resurrection is compared to sowing seed and then the growth and ripening of the grain (xv.36-38), but there will be no gradual change for the living, no intermediate state with soul and body disunited. The translation of living saints might in its momentary character be compared to those mighty cosmic changes wrought by the word of the Lord at the beginning of the world's history. Then God spake, and it was done. At His word, the darkness upon the face of the deep was dispelled, and light shone. At the same word the waste of waters parted, and dry land appeared. By the same means, both sea and land were populated by living things.

Even so, the secret intelligence communicated to the saints is that there is appointed to be a sudden selection from among the world's living inhabitants and then the instantaneous removal of those selected from earth to heaven. This action will be immeasurably swift, and not the result of long evolutionary processes; for "we shall all be changed *in a moment*," i.e., believers who are "alive and remain."

The time occupied in this exodus will be so exceeding minute that human micro-chronometers cannot record it nor can the mind conceive of its extent. It will be accomplished "in a moment"—i.e., a fraction of time not further divisible. In this respect, the rapture of the saints will be in marked contrast with the more extended period covered by the Lord's public coming to judge the nations and to establish His earthly kingdom.

But the apostle uses a second figure in announcing this great change. While the phrase, "in a moment," expresses its relation to mental conception, "in the twinkling of an eye" expresses its relation to the vision. The rapidity of the change is beyond the power of distinction by eyesight, even as it is by thought. What can be briefer in space of time than the passage from darkness to light or from light to darkness as the eye is opened or closed?

In the case of Saul of Tarsus the sequence was from light

to darkness. Light from heaven shone upon him, and his eyes were in consequence closed and he was three days without sight. But the secret subsequently revealed by the same man was that in an eye's twinkling, the saints would pass from the darkness of the grave and the obscurities of this earthly life to the effulgent light wherein the King of glory dwells.

But a third phrase denotes an appeal to the ear, as the other two are directed to the eye and the mind. The great transformation will be brought about "at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This is the audible signal for our gathering together unto the Lord Jesus Christ (2 Thessalonians ii.1), whose voice even those that are in their graves shall hear.

"It may be at morn when the day is awaking,  
When sunlight through darkness and shadow is breaking,  
That Jesus will come from the fulness of glory  
To receive from the world 'His own.'

It may be at mid-day, it may be at twilight,  
It may be, perchance, that the blackness of midnight  
Will burst into light in the blaze of His glory  
When Jesus receives 'His own.'

With summoning shout while from heaven descending,  
With trumpet of God, th'archangel attending,  
With grace on His brow like a halo of glory,  
Will Jesus receive 'His own.'

Oh, joy! oh, delight! should we go without dying,  
No sickness, no sadness, no dread, and no crying;  
Caught up through the clouds with our Lord into glory,  
When Jesus receives 'His own.'

W. J. HOCKING

(Reprinted from The Bible Monthly, September, 1921)

---

# ***GLEANINGS***

***OF***

# ***GLADNESS***



**BLOCK CALENDAR FOR 1964**

*An excellent range of pictures to choose from:*

H1	HARBOUR SCENE
H2	KESWICK GLORY
H3	CLUSTER OF ANEMONES
H3a	PRIMROSES
H4	SWISS LAKE
H5	HORSE STUDY
H6	VENETIAN GLIMPSE

A daily tear-off block calendar with Bible text and appropriate hymn verse

**4/11 each, Postage 9d; 59/- per doz., Post Free**

*Published by*

C. A. HAMMOND TRUST BIBLE DEPOT, 11 LITTLE BRITAIN, E.C.1

---

# Words of Help

*from the Scripture of Truth*

---

Vol. LII

MARCH 1964

No. 3

---

## CONTENTS

Lord's Day Reflections	
XXXIII Loud Voices . . . . .	<i>Inside front cover</i>
Defilement in Scripture . . . . .	27
The Money of the Bible	
IV The Thirty Pieces of Silver . . . . .	33

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

*Tunbridge Wells: BIBLE AND TRACT DEPOT, 17 Queens Road*

*U.S.A.: H. W. BRAUNER Franklin Park., New Jersey.*

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

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

---

## PRICE FIVEPENCE

*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 Trust Bible Depot  
11, Little Britain, London, E.C.1*

# WORDS OF HELP

A Monthly Magazine for Believers

---

## LORD'S DAY REFLECTIONS

### XXXIII. LOUD VOICES

**“And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His (Jesus’) feet, giving Him thanks”** (Luke xvii.15,16)

**“The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen”** (Luke xix.37)

**“Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus . . . and the house was filled with the odour of the ointment”** (John xii.3)

SO OFTEN when praise and worship are offered to our Saviour, criticism, implied or expressed, arises from one direction or another! Nor need we be surprised by this, for there is an enemy who will take any steps he can, and use any means at his disposal, to deprive the Lord Jesus of the adoration of human hearts. Thankful we should certainly be that Satan is an already defeated foe, and will soon be put where he can do no further harm. Then the homage rendered to our worthy Lord will be universal and eternal.

The verses quoted at the head of this article are taken from the gospel accounts of three occasions on which thanksgiving, praise and worship were offered to the Saviour while on earth. In each case the action of those paying their tribute was acceptable to Him, though what was offered fell short of what it might have been because others who could have participated failed to do so.

## THE THANKSGIVING OF THE SAMARITAN

This man was one of ten who had experienced the Lord's healing power. Moreover, because he was a Samaritan, he might have been excused for lack of understanding. Yet he alone of the ten judged rightly what the occasion demanded. And, as if to compensate for the absence of his friends, he praised God *with a loud voice*, prostrating himself before the One who had cleansed him from his defilement.

But our Lord *felt* the silence of the others. "Were there not ten cleansed? but where are the nine?" He asked. The tribute of thanksgiving was only a tenth of what it might and should have been had all been alive to their privilege and responsibility.

We do well to challenge ourselves as to whether there are occasions when we too are guilty of dumbness that deprives the Lord of His due. No doubt moments of rapture may be experienced when the theme of the mind's contemplation is beyond articulate expression, and the heart is too full for words. But is this always, or usually, the reason for the lengthy pauses and lack of fervour which sometimes mark our public worship? One important value of hymns is surely that they unite the hearts of all to praise the Lord. Do we participate in these with the spirit and with the understanding, singing heartily as unto the Lord? And when thanksgiving that is within the hearts of all is expressed by one on behalf of all, do others present add their Amen audibly, with conviction and fervour?

## THE PRAISE OF THE DISCIPLES

Jesus was on His way to Calvary, and was presenting Himself to His people for the last time in a manner that prophetic scripture had foretold. He drew near to Jerusalem, "meek, and sitting upon an ass, and a colt the foal of an ass." And as He did so there was a spontaneous outburst of praise: "the whole multitude of the disciples began to rejoice and praise God *with a loud voice* for all the mighty works that they had seen."

But such homage was not to go unchallenged. This time it was the Pharisees whose envy and displeasure were aroused. It was not to their liking that tribute of such obvious sincerity should be directed to Jesus of Nazareth rather than to themselves. They had resented the exposure of their hypocrisy by this prophet of Nazareth; they would now deprive Him of the love and loyalty of His followers. Very soon, indeed, their voices and those of the chief priests were to prevail. This must needs be so, because the path of Jesus to the throne of God lay by way of the cross.

But at the moment when Jesus rode into Jerusalem the fervent voices of those who gave praise to God aloud were acceptable to Him, and His rebuke was directed, not to His disciples, but to those who would have hushed their hosannas. "I tell you," He declares, "that if these should hold their peace, the stones would immediately cry out." An ass's colt, so uncontrollable by nature, had been subdued to fulfil His purpose: lifeless stones also should be made to serve to utter praise to their Maker if human voices remained silent.

Thus once again was Satan defeated, and for a brief hour the countryside rang with the joyous welcome of those who cried, "Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest." It was a foretaste of a day to come when Israel shall welcome their Messiah, and His glory shall fill the earth as it already does the throne of heaven.

## THE WORSHIP OF MARY OF BETHANY

Very beautiful indeed, and touching, was the scene at the supper table of Mary and Martha and Lazarus six days before the passover. Mary took her pound of spikenard, very costly, and anointed the feet of Jesus, wiping them with her hair. She uttered no word with her mouth, but, as we sometimes say, actions speak louder than words. Mary's certainly spoke eloquently enough, for *the house was filled with the odour of the ointment.*"



It was a lovely tribute, on which the Lord placed a meaning and value far beyond Mary's expectation: "against the day of My burying hath she kept this." Surely no voice will be raised in protest on this occasion! Yet it was: for the betrayer's discordant words must needs break in to deplore the wastage: "Why was not this ointment sold for three hundred pence, and given to the poor?" How foul was the deceit and self-seeking of this evil man when set against the background of a feeble woman's selfless devotion!

Once again however the Lord will not tolerate interference. "Let her alone; why trouble ye her? she hath wrought a good work on Me" He says. The worship of a heart that loves Him is precious in His eyes, and He will not have the woman faulted for all the poor in the world.

The day in which our lot is cast is one in which, even in Christian circles, inadequate value is often set upon the sincere and simple rendering to the Lord of that which is His due. The evil one who blinds the eyes of "them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them," is behind the sloth and sleepiness of true followers of Christ. Let us be aware of the danger, and seek grace to fulfil our responsibility to Him who has saved us. "Unto Him that loved us, and washed us from our sins in His own blood . . . to Him be glory and dominion for ever and ever, Amen." E. A. PETTMAN

## DEFILEMENT IN SCRIPTURE

The law given by Moses recognised very many sources of defilement, all of which had no doubt a spiritual meaning. Thus a man was defiled by touching a dead body, or even a bone or a grave, and the meaning of this is evidently connected with death as the wages of sin. Again, the distinction between clean and unclean animals, and the defilement contracted by touching the dead bodies of the latter, no doubt contain teaching about various kinds of sin. But the literal ordinances themselves were a heavy burden to the people, as Peter acknowledges (Act xv.10), and in Christ we are free

from them all. But however burdensome they were, Jewish teachers added greatly to their number, and this is a warning to us to beware of *extending* the scripture teaching on this subject, as legal-minded persons love to do.

In addition to these purely ritualistic defilements, the Old Testament contains many warnings of the defilement of the people by their sins. Thus idolatry is always spoken of as defiling, and the practice of sacrificing children to Molech especially so (Leviticus xx.3; Jeremiah xxxii.34,35). God accused Israel of defiling the land He had given them by their abominations, and defiling His sanctuary.

### **PROVISION FOR WEAKNESS AND FAILURE**

A most instructive lesson is contained in Numbers ix.9-13, where God ordained that any persons accidentally defiled on their journey to Jerusalem to keep the Passover, and so delayed by the needed cleansing, might keep it in the second month instead of the first. Their defilement then, was not excused, for it was most important to maintain that only clean worshippers could come to God. Neither were they to ignore the Passover because of their uncleanness, for that which spoke of God's Lamb was of first importance. A merely human legislator, such as some suppose Moses to have been, would doubtless have adopted one of these two courses! But God's wisdom solved the difficulty in a way worthy of Himself.

There is yet further teaching about this in 2 Chronicles xxx.18-20, where, amid the confusion which Israel's sin had introduced in Hezekiah's day, there were some who, humbling themselves to come out of the stricken lands of Ephraim and Manasseh, Issachar and Zebulun to keep the Passover, were unable to cleanse themselves even by the second month. "They kept the Passover other than as it was written." But even for them grace had its remedy, and at Hezekiah's entreaty their offence was pardoned, their worship accepted. Legally unclean, yet their hearts were purified by faith, as those who "prepared their hearts to seek God, the Lord God of their fathers."

## THE REAL SOURCE OF DEFILEMENT

This is in contrast with the opposite situation in Haggai's day. Idolatry had disappeared, and a remnant of the people had returned from the captivity in Babylon to build again the altar of the Lord God of Israel. But their first enthusiasm had faded, and they sought their own things, not giving God the first place in their hearts and lives. Haggai was to declare to them in consequence that they, and every work of their hands were defiled in the sight of God (Haggai ii.14).

What a lesson for us today!

Another instructive contrast is found in Matthew xv. First the Pharisees' claim to superior holiness, as shown by their care in "the washing of pots and cups," is rejected by the Lord Jesus, who showed that in reality they were condemned by the disobedience to God's plain command "Honour thy father and mother," which their tradition led them into. He put the matter in a nutshell by saying, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." For what comes out of the mouth comes from the heart.

Then He goes to the border of Tyre and Sidon to meet the Syrophenician woman. Whatever might be her outward defilement as a Gentile—no Jew would eat with her—*her* heart was purified by faith, and she obtains the blessing she sought for.

Again, we see the chief priests, carefully refraining from entering Pilate's judgment hall lest they should be defiled, while seeking to shed the blood of God's Son. How easily is the heart of man deceived!

## CLEANSING BY THE BLOOD OF CHRIST

This brings us then to the full light of New Testament blessing. We come as guilty and defiled sinners to find perfect forgiveness and cleansing in the work of Christ, made ours by faith. Legal ordinances and ritual have no value any longer, nor can their non-observance defile us. God looks not on the outward appearance, but on the heart, and this is only purified by faith (Acts xv.9).

## DEFILEMENT OF A BELIEVER

However, the flesh, as scripture terms our old, corrupt nature, is still with us, an ever present potential source of defilement. Our resource is to abide in Christ, to be occupied with Him; while if we do sin we have but to confess it to find Him "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John i.9).

But if outward things have no longer any power to defile us, it is important to have a clear conscience about such things. "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean," says Paul.

An example may make this clear. Romans xiii.8 tells us "Owe no man anything, save to love one another," and to some this makes any debt or loan a forbidden thing to a Christian. But the context tells us that the burden of this command is the prompt *payment* of all dues, such as the interest on a loan or the rent of a house. Each man must be fully persuaded in his own mind.

One potent source of defilement, of which many are unaware, is the tongue. If we imagine that it is only what we do that matters, and that words are of no account, we need to be reminded of James's word, "So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." Indeed the whole of his third chapter is devoted to this subject, as also is iv.11-12. Thus to speak evil of our brethren is to defile *ourselves*.

## ASSOCIATION

The question of association is an important one, and we need to be sure that our standard is a Christian and not a Jewish one. After Jehoshaphat's return from his campaign with King Ahab, the prophet rebuked him with the words, "Shouldest thou help the ungodly, and love them that hate the Lord?" The principle is no doubt an abiding one for

our guidance, but we should look on Ahab as an apostate Israelite rather than as just an ungodly man. Certainly in instructing the Corinthian assembly to put away from them certain classes of evil-doers, Paul makes it plain that his command not to eat with such does *not* refer to men of the world, "else ye must needs go out of the world" (I Cor. v.9-13). The Christian's separation from the world is like the separation of oil from water—it is no question of artificial barriers, but of incompatibility of nature. "As thou hast sent Me into the world, even so have I also sent them into the world," the Lord Jesus prayed, and the activity of grace will preserve us from defilement if in all our contacts with men we seek to witness for our Master.

In regard to certain close relationships—husbands and wives, parents and children, the difference between Old and New Testaments, between law and grace, is very marked. An unbelieving husband or wife is not to be divorced, as in Nehemiah xiii, nor deserted, but is sanctified by the believing partner, and unconverted children are likewise "holy" in this special sense (I Corinthians vii.12-14). This, of course, has nothing to do with the utter folly of deliberately contracting such a union.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion has light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in (i.e. among) them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (2 Corinthians, vi.14-17). What is implied by the unequal yoke?

The marriage bond does not, on the face of it, seem to be the subject here, if we judge by the context, but rather the bringing in of unbelievers into the worship and service of God. Certainly we cannot apply *this* scripture to *believers* whose walk we may think is unworthy, without adding to God's word.

However, we have clear guidance as to the avoidance of evil association in the church, in the scripture already referred to (1 Cor. v.). To allow those grave moral evils to go on in the assembly is to show an indifference to sin which is defiling, as Psalm 1.18 declares: "When thou sawest a thief, thou consentest with him, and hast been partaker with adulterers." Whatever the purity of the assembly otherwise, such indifference constitutes the little leaven which leavens the whole lump; that is to say, their collective witness to holiness and truth is so compromised as to be positively dishonouring to the Lord.

In the early church we find that there were persons teaching defiling doctrines, such as are referred to in the epistles to Pergamos and Thyatira in Rev. ii. and iii. Space prevents a full discussion of these, but we can note that those assemblies are reprov'd by the Lord Jesus because these teachings were allowed among them. Most serious of all was the work of "seducers" (1 John ii.26), whose aim was to undermine the faith of believers in the Lord Jesus Himself. To receive such a person into one's house, or to greet him as a friend, is to be partaker of his evil deeds (2 John 10,11).

## UNDEFILED GARMENTS

In the present state of Christendom, it is difficult indeed to walk like those in Sardis "who have not defiled their garments" (Rev. iii.4). For in many churches we find the traditions of men holding sway instead of the word of God, unbelievers invited to share in the church's worship, "shady" practices among those who take the name of Christian, and doctrines which undermine faith in the Saviour, Son of God and Son of man. We owe it to our beloved Lord to see that we are not found where these things are tolerated.

Above all, a heart that puts God first is essential, and He will show us the path that glorifies Him, even as He did in the confusion of Hezekiah's day. Meanwhile the blessed truth that all believers are one body in Christ must not be forgotten: where these defilements are not present, the call

to fellowship is paramount. We must not wait till we can agree on all points of doctrine or practice. Let us beware lest any human system keeps apart those whom God has joined together.

E. H. CHAMBERLAIN

## THE MONEY OF THE BIBLE

### IV. The Thirty Pieces of Silver

**“Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver Him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver Him unto them.”**

(Matthew xxvi. 14-16; see also xxvii. 3-10, R.V.).

In the history of the betrayal of our Lord by Judas to the chief priests and captains of the temple, the sum of money paid to the traitor is specified by Matthew as thirty pieces of silver (*arguria*). The exact expression used by the evangelist indicates that thirty separate coins were handed over or weighed out to Judas. In Mark xiv. 11 and in Luke xxii. 5 the same term is used, but in the singular number (*argurion*), stating that the chief priests promised to give Judas money (silver). In these latter cases the word is used in a collective sense, as now we might speak of paying a person in gold or in silver, in distinction from a payment in notes or by cheque.

The time had come, of which the Lord said to the religious heads of the Jews, “This is your hour, and the power of darkness” (Luke xxii. 53). The chief priests, the scribes, and the elders of the people met in the court of Caiaphas to take counsel together how Jesus might be apprehended and put to death. Their resolution to inflict the extreme penalty was not a sudden decision, but after much deliberation the formal authoritative act of the supreme council of the Jewish nation.

It was at this juncture that Judas Iscariot went to them, and volunteered to deliver the Lord Jesus into their hands—for a consideration. He said, “What are ye willing to give

me, and I will deliver Him unto you?" And they covenanted with him, or weighed to him (R.V.) thirty pieces of silver. This was the amount they were "willing to give" to get the Prophet of Nazareth into their custody. Thirty pieces of silver must therefore be regarded as the national valuation of Him who had come to the daughter of Zion as her King.

And as the council of the Jews was prepared to give this sum, so Judas was willing to undertake to deliver his Master up to death for this compensation. This agreed sum of money could hardly have been named by chance. The members of the Sanhedrin were all familiar with the scriptures. They were all zealous for the law, and thoroughly acquainted with the provisions of the Mosaic economy. They would not therefore have been ignorant that thirty shekels of silver was the compensation prescribed by Moses to be paid to the owner of a male or female slave who had been gored to death by an ox (Exodus xxi. 32). They must also have known that thirty pieces of silver were named in the prophecies of Zechariah (Zech. xi. 13).

Such then was the price that the sons of Israel set upon the Lord Jesus, and such was the price that the apostate disciple was willing to accept. It is only to those that believe that Jesus Christ is the preciousness (1 Peter ii. 7). To His own nation He was the despised One, whom they esteemed not. In their eyes, their Messiah could be bartered for the price of a bond-servant.

### **WHAT WERE THE PIECES OF SILVER?**

It has already been pointed out in this magazine (see page 117, September 1963) that the word translated "piece of silver" in Luke xv. 8,9 refers to a drachma, which was a Greek silver coin, and that there is no other occurrence of this word in the New Testament. The word (*arguria*) used in describing the payment made to Judas is general in its signification, and only indicates that the coins were made of silver, not of gold, copper, or brass, and does not therefore afford any guidance concerning their denominations or values. It is simply recorded that the traitor received thirty "silvers."



Some help however in the enquiry may be obtained from the context. It will there be observed that the priests took the sum of money from the temple funds; for we read that Judas subsequently brought back the silver to the temple and cast it down in the holy place. And the priests thereupon used the cash to purchase the potter's field because of their scruples against putting the "price of blood" into the treasury where the "Corban" or sacred gifts (Mark vii. 11) were stored or banked.

If then these pieces of silver were taken in the first instance from the temple funds, there would be substantial reason for believing them to have been shekels or staters accumulated from the tax levied by the priests upon the Jewish people for the maintenance of the temple.

Some however have regarded these pieces, somewhat hastily, we think, as Roman denarii or silver pennies. It is very unlikely that the bigoted Jewish priests would make the payment in Roman money, bearing the image and superscription of their detested conquerors. The apprehension of the Galilean teacher was to them a religious matter, and therefore under the jurisdiction of the temple, although they were compelled to refer to the Gentile judge because they were themselves unable to inflict the penalty of death, which, they claimed, was demanded by their law (John xix. 7). Money-changers had, as we know, their tables in the temple courts, and it is improbable that the temple treasury contained Roman coins, with such ready means of exchange at hand.

The fact, too, that the amount itself was based upon the sum prescribed under the law as compensation for the death of a slave would favour the view of its correspondence with the temple tax which was based upon the ransom money prescribed by the same law. Summing up, the money paid is more likely to have been thirty shekels or staters than thirty denarii or pence.

### **WHAT PROPHECY WAS FULFILLED?**

A few words only can now be added with reference to the prophecy quoted by Matthew, and stated by him to have

been then fulfilled: "Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of Him that was priced whom *certain* of the children of Israel did price, and they gave them for the potter's field as the Lord appointed me" (Matthew xxvii. 9,10,R.V.).

It will be seen from this quotation that Matthew shews that this prophecy foretold:—

- (1) what would be the exact sum of money;
- (2) that this sum was the valuation made by the children of Israel;
- (3) that this sum was ultimately given for the potter's field;
- (4) that this act was according to the Lord's appointment.

The evangelist states that this prophecy is by Jeremiah, but on referring to the Old Testament, no trace of such a prophecy is found in the book of Jeremiah, but we do find in Zechariah one which is *similar* in general signification, though not in exact verbal correspondence. There we read, "So they weighed for my hire thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; the goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them unto the potter in the house of the Lord" (Zechariah xi. 12,13 R.V.).

The chief features of the prophecy of Zechariah are:—

- (1) The thirty pieces of silver are regarded as the hire or wages paid to the Good Shepherd for His services to the nation;
- (2) Jehovah bids Him throw it away to the potter;
- (3) He speaks of the thirty pieces as a "goodly" price in scorn;
- (4) The Shepherd throws them to the potter in the house of Jehovah.

Comparing Matthew and Zechariah, we find a general agreement between them (a) in the mention of the thirty pieces of silver; (b) in this sum being taken to be the value set upon the Lord Jesus by Israel; (c) in the diversion of this sum to the potter; (d) in the sovereign purpose of God overruling the evil minds of men.

But at the same time there are striking points of distinction. Zechariah presents a dialogue between Jehovah and His Shepherd of the flock concerning the wages offered Him, and then His repudiation of them in the house of Jehovah. On the other hand, Jeremiah, as quoted by Matthew, presents the priests taking the thirty pieces of silver, "the value of Him whom the children of Israel did value," and giving them for the potter's field.

What prophecy then did Matthew quote? We believe he quoted one *spoken* by Jeremiah as he himself affirms in his Gospel. The First Gospel was written especially to the Jews and abounds in proofs from the Old Testament that Jesus was the Christ. We do not believe that Matthew was so ignorant that he was unacquainted with the prophecies of Jeremiah and Zechariah. Neither do we believe that he was so blundering and careless as to write Jeremiah in mistake for Zechariah. Indeed the very suggestion of such an error is utterly repugnant to the believer in God's inspiration of the Scriptures.

Not all the prophecies delivered by inspired men were committed to writing. Enoch's prophecy is only recorded by Jude (verse 14). The words of our Lord Jesus quoted by Paul are not found in the Gospels (Acts xx. 35). Why may not Matthew quote a prophecy spoken by Jeremiah, but not written in his book, like the one quoted in Matthew ii. 18, which was both spoken and written (Jeremiah xxxi. 15)?

Zechariah also prophesied about the thirty pieces of silver, but views the incident from a different standpoint, as has been noticed above. This prophet laid emphasis upon the contemptuous valuation by the house of Israel of the services of the Good Shepherd, and further foretold that the wages should be diverted from the use originally intended into the hands of the potter, by the Lord's overruling of the evil schemes of His people.

Regarded in this way, the scriptures in Zechariah and Matthew are not contradictory, but supplementary to each other and to the oral prophecy of Jeremiah also. W. J. HOCKING

Reprinted from "The Bible Monthly", September, 1921)

*A Recent Reprint*

**MORRISH'S  
NEW and CONCISE  
BIBLE DICTIONARY**

The volume is not only an extensive dictionary but contains  
a wealth of spiritual truth, i.e.

1. A short survey of each book of the Bible.
2. The Fundamental Doctrines of christianity.  
The 'Persons' of the Godhead.  
The Work of Christ in its various aspects.
3. The Dispensational Dealings of God.

*877 pages — Illustrated throughout — Buckram boards*

**Price: 50/-**

**Postage: 2/9 (U.K.)**

Published by  
C. A. Hammond Trust Bible Depot, 11 Little Britain, E.C.1

# Words of Help

from the Scripture of Truth

---

Vol. LII

APRIL 1964

No. 4

---

## CONTENTS

Jacob's Dream . . . . .	37
The Church of the Thessalonians XVI . . . . .	42
The Money of the Bible	
V The Farthings of the Gospels . . . . .	46

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

*Tunbridge Wells:* BIBLE AND TRACT DEPOT, 17 Queens Road

*U.S.A.:* H. W. BRAUNER Franklin Park., New Jersey.

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

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

---

PRICE FIVEPENCE

*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 Trust Bible Depot  
11, Little Britain, London, E.C.1*

# WORDS OF HELP

A Monthly Magazine for Believers

---

## EDITORIAL

This issue of 'Words of Help' contains the last of Mr. Graham's articles on the Epistles to the Thessalonians. We are sure readers will have found them helpful, and will join with us in expressing thanks to the writer.

The consecutive study of a book is probably the most profitable method of Bible study. In this way we keep closer to the divine plan for the orderly unfolding of the truth, and there is less danger of considering scriptures outside of their context than in the case of topical study.

It is in this connection that a general outline of the subjects considered or lines of reasoning followed in the book, is so useful. Such, rather than a detailed exposition, is what Mr. Graham has given us for the Epistles to the Thessalonians, and we recommend readers to preserve his articles for reference.

We may add that if any of our readers find they have not kept some of the earlier instalments, it may be possible to supply the back numbers of the Magazine in which they appeared. A note to the Editor, or application direct to the publishing Depot, will ensure attention until the very restricted supply is exhausted.

We are pleased to announce a further series by the same author—this time on a book of the Old Testament, the book of Job. Readers may look forward to the first article in June (D.V.), to be followed by monthly instalments up to the end of the year.

**"For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope."**  
(Romans xv. 4, R.V.).

## JACOB'S DREAM

(Read: Genesis xxviii. 10-22)

This dream of Jacob's on his way to Padan-aram contains truth which is basic to faith in every age.

Exiled from home and country in consequence of his shocking piece of trickery which his brother Esau threatened to avenge by killing him, Jacob was on his way to seek the protection of relations in a distant land. One night during his journey, stretched upon the ground with a stone for his pillow, he was given a revelation by God and received a number of unconditional promises which were to govern the course of his life. It would be difficult to find a more amazing example of the sovereign kindness of God to an unworthy man.

The dream (if there were not in fact four separate visions as Jacob tossed restlessly upon his hard couch) may be divided into four sections, each of which begins with the word "behold". Let us consider them in turn.

The first is in the opening words of verse 12:

**"And he dreamed, and**

**BEHOLD —**

**a ladder set up on the earth, and the top of it  
reached to heaven."**

We may be quite sure that Isaac, and probably his grandfather Abraham as well, had instructed Jacob concerning the true God. Moreover, so long as Jacob remained in his father's household, those men of God were available to reassure him should doubts arise in his mind. But now Jacob was deprived of their sympathy and help: he was friendless, and alone; wandering away he scarcely knew where; needing divine protection as never before. What was he to do? Was any real contact possible between himself on earth and that God in heaven of whom he had heard? It was a moment of severe testing for such faith as he possessed.

God's eye, however, was upon Jacob, and He chose this time of the young man's distress as the one in which to reveal Himself. It was magnificent grace on God's part, designed to

send Jacob on his way with new purpose in life, and with confidence.

To deny the possibility of contact between man and his Maker, as some do, is to deny God the sovereignty which belongs to Him. Granted that man from his side, because of sin and waywardness, would not find his way to God without divine enlightenment as to the way, there is nothing on God's side which is beyond His wisdom and power to achieve. The wonderful fact is that God seeks men in their need, to bless and heal them, as He sought Adam and Eve in the garden of Eden after they had sinned, and His promise is that those that seek Him shall find Him.

It was the woman of Tekoah who said in her address to King David, "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth He devise means, that His banished be not expelled from Him." This is of course something we should never learn apart from the revelation of God's own grace. Jacob himself needed the vision of the ladder set up on earth and reaching up to heaven, to assure him that God was near at hand. So he says, after awaking from his dream, "Surely the Lord is in this place; and I knew it not . . . this is none other but the house of God, and this is the gate of heaven."

The apostle Paul, when addressing the people of Athens in a city devoted to idolatry, declared: "God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth . . . that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us" (Acts xvii. 24-27). Furthermore he writes to Timothy, "There is one God, and one Mediator between God and men, the man Christ Jesus." So that through the One who came to make God fully known to man, men may enjoy communion with the God who made them.

But verse 12 of Genesis xxviii. continues:

**"And BEHOLD —**

**the angels of God ascending and descending on it."**



Here is something more—a ministry of angels to ascend to God with the tale of human need, and to descend again with the grace of God to meet it! Human unbelief, overlooking the greatness of God, boggles at the suggestion that God can understand and appreciate the needs of individual men and women on earth. As one modern writer has said, “Obsessed with the conviction that managing directors leave details to subordinates, they are quietly scornful of the idea that God’s care runs down to trivialities,” not realising that it is human limitation, not greatness, which makes them act thus.

Yet how fully God enters into human need, and how exactly He suits His grace to meet it, is manifest from the story under consideration. Every word that God goes on to say to Jacob shows how perfectly He knew what the unhappy exile needed at that particular moment.

We in our day have more than a vision of angels—though Hebrews i. 14 shows that what Jacob beheld in vision, all believers have in reality. God’s own Son has been here, dwelling among us as John declares, and there is no aspect of human need of which the blessed Son of Man is not fully aware—sin, of course, apart. He was made perfect through sufferings, and is now in the presence of God as the believer’s great High Priest. Again we recall the words of the writer to the Hebrews: “Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest . . . for in that He Himself hath suffered, being tempted, He is able to succour them that are tempted” (Hebrews ii. 17,18). “Wherefore He is able also to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us . . .” (Hebrews vii. 25,26). These scriptures should confirm the believer in his confidence in God, specially in times of trial, difficulty and suffering.

“All the path the saints are treading,  
Trodden by the Son of God;  
Sorrows too which they are feeling,  
Felt by Him upon the road;

All the bitterness and trial  
 From around and borne within,  
 All the joy and all the triumph,  
 He passed through, apart from sin.

Then come verses 13 and 14:

**“And, BEHOLD —**

**The Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee I will give it, and to thy seed: and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.”**

These words dispose once and for all of the unbelieving assertion that there is no purpose in life, or in the world. God most assuredly has *His* plans.

We may be able to imagine some of the questionings that were in Jacob's mind as hour by hour he plodded on his way to Padan-aram. How changed his circumstances were from the orderly routine of his father's encampment! What sort of existence was he heading for? Where would he end up eventually? Would he ever see Canaan again? His mother had promised that after Esau's evil mood had passed, she would send for him again. But how could he know when that might be, or be sure that he would ever return? Did he not know his own brother? Years later he was still afraid of what might be the consequences if he met Esau!

In answer to Jacob's troubled thoughts came the wonderful declaration of the things God had purposed. “I am . . . I will . . . thy seed *shall* be . . . thou *shalt* spread abroad . . . in thee and in thy seed *shall* all the families of the earth be blessed.” It was a magnificent answer to all Jacob's bewilderment and foreboding.

So today, with the uncertainties which moral and political trends in this world create in the mind of anyone who reflects on them, how comforting it is to have the decrees of God

Himself to fall back upon! In answer to the ragings of the heathen and the vain imaginings of the people, God declares He has set His King on His holy hill of Zion. Psalm ii. gives peace of mind to the man of faith, who knows that what God has spoken He will not fail to perform.

The world around us knows nothing of all this, and goes on its own unhappy way, ignorant of whither that way leads. The believer rejoices in hope of the glory of God, "awaiting the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ (Titus ii. 13, New Tr.).

But was there to be nothing for Jacob's own more personal guidance? Read verse 15:

**"And, BEHOLD —**

**I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."**

The grace of all this surpasses everything we can express. To the lonely man God says, "I will be with thee;" to one facing new experiences and the uncertainty of an untried path, He says, "I will keep thee in all places whither thou goest;" to one who dearly longs to return home, but dare not do so for fear of his life, the divine assurance is, "and will bring thee again into this land;" and every remaining doubt Jacob could possibly have is answered by God's final all-embracing promise, "For I will not leave thee, until I have done that which I have spoken to thee of."

Readers! Jacob's God is ours! As the Psalmist declared: "The Lord of hosts (angels) is with us; the God of Jacob is our refuge" (Psalm xli. 7,11).

From this Old Testament manifestation of the grace of God we turn to the New, with its fuller revelation in Christ. In answer to man's contention that individuals are too insignificant for God to care for each one separately, we find the Lord Jesus dealing again and again with one man or one woman, and doing so with perfect discrimination. There were times when He addressed the multitude, and others when

He spoke to His disciples in their corporate capacity as His special band of witnesses. But He loved to deal with each individual soul that came to Him, and to meet the particular need of each.

This is no less true now that He is in heavenly glory. If we remember Peter's exhortation "Casting all your care upon Him, for He careth for you," and the Lord's own words "Lo, I am with you always, even unto the end of the age," we may look up in the confidence of faith, knowing that His interest in each one of us individually matches that shown in the wonderful revelation given to Jacob.

E. A. PETTMAN

(Notes of an address at Broadstairs, November, 1963)

## THE CHURCH OF THE THESSALONIANS

### XVI. Second Epistle, Chapter iii., verses 6-18

Of these thirteen remaining verses of the Epistle, ten are taken up with the subject of disorderly Christians.

From the beginning, there was a tendency with some of the Thessalonian converts to neglect their own daily work, and to meddle in the affairs of others, while expecting the assembly to provide their means of subsistence.

In the first Epistle, in chapter iv., there is the exhortation, "study to be quiet, and to do your own business, and to work with your own hands:" and in chapter v., "Now we exhort you, brethren, warn them that are unruly."

In spite of this, the disorder continued, and the apostle is led in this closing part of the second epistle, to address further words to the offenders, and to indicate to the others what action was required when exhortations proved to be insufficient.

Verse 6: "Now we command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." The word disorderly here is in the original the same as unruly in the first epistle. The

fault did not call for excommunication, such as did for example the serious matter of immorality dealt with in 1 Corinthians v. 13, "Put away from among yourselves that wicked person." Put away is not the same as withdraw from. But the erring ones must be made aware of their faults by being withdrawn from, which no doubt means ceasing to have brotherly intercourse with them, as well as ceasing to support them from assembly funds.

The apostle and his fellow-workers had kept very correct in all their behaviour while at Thessalonica, as Paul now reminds the converts. Verses 7-9: "For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us."

This is remarkable. Paul was a called apostle, mightily used by God in His work. When he preached, there were abundant results in blessing. On reaching Thessalonica he preached Jesus Christ in the synagogue on three sabbath days, and some Jews, a great multitude of Greeks, and not a few chief women, believed and were converted to Christianity. And yet this eminent servant insisted on supporting himself by his own manual labour so as to be an example to others.

Towards the end of his service, when he met the Ephesian elders for the last time (Acts xx.), he said, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

Verses 10-12: For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord

Jesus Christ, that with quietness they work, and eat their own bread.”

A busybody is defined as a meddlesome person, a mischief-maker. The same word is used in 1 Timothy v. 13, of younger widows who “learn to be idle . . . and not only idle but tattlers also and busybodies, speaking things which they ought not.” In 1 Peter iv. 15, “Let none of you suffer . . . as a busybody in other men’s matters,” the Greek word for busybody is different and has been translated in various ways; perhaps we may read it, as an officious meddler in other people’s affairs.

As the apostle had commanded the brethren to withdraw from the disorderly, so now he commands and exhorts the disorderly to work with quietness and eat their own bread (not the bread of others). All this provides the strongest inducement for the correction of the disorderly ones, and a restoring of the spirit of harmony in the assembly.

Verses 13-17: “But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.”

As our aim is to be occupied in well-doing, we can expect the opposition of Satan, and from him comes no doubt the feeling of discouragement that sometimes weighs upon us, the tendency to faint in Christian activity. Further, towards the disorderly believers who are not fully subject to scripture, it is easy to harbour illwill and enmity. Instead, we are to persevere in the path of faithful service ourselves, and while discerning and holding aloof from any that are disobedient to the word, we are to retain Christian sentiments towards them although speaking faithfully when opportunity requires.

In these days, disorderliness among Christians may take different forms, including the lack of that subjection “unto the higher powers” required by Romans xiii. We need to be orderly in our behaviour in the world. We need also

to live in an orderly way in the assembly, where it is not a question of keeping human rules made by those who would glory in the flesh, but the exercise of godly self-control in the fear of the Lord. "Let all things be done . . . in order," 1 Corinthians xiv. 40. "I am with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ" (Colossians ii. 5).

In all circumstances anxiety and alarm are to find no place with us. The Lord, when about to leave His own and go to the Father, said to them, "Peace I leave with you, My peace I give unto you . . . let not your heart be troubled, neither let it be afraid." Here at the conclusion of the epistle, we read verses 16-18, "Now the Lord of peace Himself give you peace always by all means. The Lord be with you all. The salutation of Paul, with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all. Amen."

May these words remain with us; the Lord's peace and presence with us; faith in the Scriptures as the inspired Word of God (though given through human instruments) and to be distinguished from all other writings; and divine grace which can never fail.

Verse 17, the salutation, may be compared with 1 Corinthians xvi. 21, "The salutation of me Paul with mine own hand," and Colossians iv. 18, "The salutation by the hand of me Paul." Here perhaps it has particular importance in view of the words in chapter ii, verse 2, "nor by letter as from us," which seem to refer to a forged epistle.

As in this series we have considered the two Thessalonian epistles, we have seen the subject of the Lord's coming again dealt with fully, and the Christian's hope made clear and bright. In addition, we have found practical encouragement to faith, love, hope, sounding out the word of the Lord, serving the living and true God, standing fast in persecution and trial, personal sanctification and holy living, orderliness, rejoicing, prayer, firmly holding the word, and unwearying Christian activity.

W. H. L. GRAHAM

**(Concluded)**

## THE MONEY OF THE BIBLE

### V. The Farthings of the Gospels

**“Agree with thine adversary quickly, whiles thou art with him in the way; lest . . . thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing”** Matthew v. 25,26, R.V.).

**“Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows.”**  
**“Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God”** (Matthew x. 29-31; Luke xii. 6, R.V.).

**“And there came a poor widow, and she cast in two mites, which make a farthing”** (Mark xii. 42, R.V.).

The word “farthing” occurs four times in the ordinary English Versions of the Bible, and the passages in question are quoted at the head of this article for easy reference. Though occurring four times, the word is used in only three different connexions, two of the passages being parallel.

In these texts, “Farthing” is used with reference to:

- (1) the complete payment of a debt by a prisoner (Matthew v. 26);
- (2) the sale of sparrows (Matthew x. 29; Luke xii. 6);
- (3) the sum total of the poor widow’s possessions in cash (Mark xii. 42).

To assist the reader in the course of the remarks that follow upon these three passages, they will sometimes be briefly alluded to as:

- (1) the prisoner’s farthing;
- (2) the sparrow’s farthing;
- (3) the widow’s farthing.

It is well, however, to note in the first instance that the word “Farthing” represents two different words in the original tongue. This arises from the fact that this coin is the smallest fractional part used in the British currency system, and, therefore, no other term is available. And inasmuch as the farthing conveys the idea of a very small piece of money, the



general sense of the various passages is conveyed in the ordinary version. But when the Gospels are read in the language in which they were written at the beginning, the beauties and precision of the original expressions become more apparent.

The prisoner's farthing and also the widow's farthing are both translations of the Greek term, *kodrantees*, while the sparrow's farthing is a translation of the term, *assarion*. The insolvent debtor was warned that he should not leave his prison until he had paid the last *kodrantees*. The widow's two mites made one *kodrantees*. In the case of the sparrows, two were sold for one *assarion*, and five for two *assaria*.

These two pieces of money were both Roman copper coins, but of different values, the sparrow's farthing (*assarion*) being four times as great as the prisoner's and the widow's farthing (*kodrantees*).

A table of the relative values of these coins is added in the hope that it may help the reader to appreciate more accurately the force of the texts in which they occur:

a = *assarion*; k = *kodrantees*; l = *lepton*; d = *denarius*.

1	widow's mite (l)	=	one-eighth of an assarion.
2	" "	=	1 prisoner's $\frac{1}{4}$ d. (k)
8	" "	=	4 " = 1 sparrow's $\frac{1}{4}$ d. (a)
128	" "	=	64 " = 16 " = 1 penny (d).

As will be seen, this table shows the relative proportion which the various copper coins bore to the Roman silver penny, or denarius. Valuing the silver penny at 8d. in our currency, then the

sparrow's farthing	=	one half penny
prisoner's or widow's ditto	=	one half farthing
widow's mite	=	one quarter farthing.

These values in any case are only approximate, being estimated variously by different numismatists. Neither do they give any reliable guide as to their purchasing power in New Testament times as compared with the present day.

This uncertainty of value will not be surprising on reflection; for it is within the actual experience of most if not all our readers that while the denomination of a coin may remain

unchanged its purchasing power may fluctuate very considerably in a short period. In this country, for instance, as in many others, the penny in 1921 (when this article was written) would have procured more goods than it does in 1964.

It may be further noted here that in accordance with modern researches the assarion of scripture has been regarded as the twelfth part of a denarius, and not as its tenth part which was formerly its assigned value.

Two or three observations may be added to the above remarks, which are written mainly with a view to help our readers in their personal study of the several scriptures quoted.

(1) The extreme poverty of the generous widow is accentuated when we observe what a small fraction a mite was of the silver penny, which was the day's wages of a labourer in a vineyard (Matthew xx. 1-16). There were 128 mites (*lepta*) in one silver penny, and she possessed two such, that is, one sixty-fourth of the day's pay, not of a skilled craftsman, but of a casual vine-dresser. Nevertheless, she made these her offering to the Lord, which was not despised by Him, but honoured above the donations of the wealthy.

(2) The prisoner's farthing (*kodrantees*) is used by our Lord to illustrate the righteous government of the kingdom of God: "Agree with thine adversary quickly whilst thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the last farthing" (Matthew v. 25,26).

The Lord's counsel to the Jews was to accept the terms of forgiveness offered them before God entered into judgment with the nation. In that day the wrath of God would come upon them to the uttermost (1 Thessalonians ii. 16). The warnings of the Lord Himself and of His apostles after His ascension were unheeded, and that "untoward generation" went wilfully and recklessly to its doom. The nation was driven from among the Gentiles, branded as Cain was, to wander as a vagabond people, until the last farthing of its debt is paid according to the governmental dealings of God

with them on account of their sin. But her iniquity will not be pardoned as a nation (the individual is not in question here) until Jerusalem has received at Jehovah's hand double for all her sins (Isaiah xl. 2). "Double" has reference, no doubt, to the sentence prescribed in the law of Moses for a trespass (Exodus xxii. 4,7,9).

In Luke xii. 59, a similar warning to the Jews by our Lord is recorded, but in that case a still smaller coin is named: "I say unto thee, Thou shalt by no means come out thence till thou have paid the very last mite." This utterance, which was spoken on another occasion, is still more emphatic, since the mite (*lepton*) is the smallest known coin, and corresponds with the widow's mite (see pp. 153-156, December 1963 issue).

(3) The Lord spake of the sale of sparrows in connexion with His warning to His disciples against the fear of man which brings a snare. They were not to fear those who could kill the body, but rather Him who is able to destroy both soul and body in Gehenna. The incentive the Lord gave for their courage was the omniscient guardianship by the Father who notes the fall of even a worthless sparrow and numbers the hairs of the heads of His own children. He whose eye is upon the sparrow, worth no more than half an *assarion* will not forget those whose value exceeds that of many sparrows.

The same comforting features of divine concern are mentioned in Luke's Gospel, only there in a more general manner, God being used instead of Father: "Are not five sparrows sold for two farthings, and not one of them is forgotten in the sight of God?" In this phrase the insignificance of the sparrow is still more strongly marked, and consequently the omniscience of God is thrown into greater prominence. In the sight of man, one sparrow is of such little account that an extra bird is added in the purchase of two farthings' worth; but in the sight of God that sparrow, so worthless in man's estimation, is not overlooked.

Thus we need harbour no fears. If we are little, God is great. As the Lord said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke xii. 32).

W. J. HOCKING

(This series of articles is now concluded.)

*A Recent Reprint*

**MORRISH'S  
NEW and CONCISE  
BIBLE DICTIONARY**

The volume is not only an extensive dictionary but contains  
a wealth of spiritual truth, i.e.

1. A short survey of each book of the Bible.
2. The Fundamental Doctrines of christianity.  
    The 'Persons' of the Godhead.  
    The Work of Christ in its various aspects.
3. The Dispensational Dealings of God.

*877 pages — Illustrated throughout — Buckram boards*

**Price: 50/-**

**Postage: 2/9 (U.K.)**

Published by  
C. A. Hammond Trust Bible Depot, 11 Little Britain, E.C.1

# Words of Help

from the Scripture of Truth

---

Vol. LII

MAY 1964

No. 5

---

## CONTENTS

Meet for the Master's Use . . . . .	49
Melchisedec . . . . .	53
The Book of the Prophet Jonah . . . . .	56
The Mission Boat . . . . .	60

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

*Tunbridge Wells:* BIBLE AND TRACT DEPOT, 17 Queens Road

*U.S.A.:* H. W. BRAUNER Franklin Park., New Jersey.

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

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

---

PRICE FIVEPENCE

*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 Trust Bible Depot  
11, Little Britain, London, E.C.1*

# WORDS OF HELP

A Monthly Magazine for Believers

---

## EDITORIAL

From time to time the Editor is asked whether his acceptance of an article for publication in WORDS OF HELP may be taken as implying his own personal agreement with all that is expressed therein. The following note may therefore help to make this matter clear.

The Editor accepts of course full responsibility for seeing that what is published is in accord with the Scriptures, and that nothing appears which would dishonour the Lord. Further, the purpose of the Magazine, as expressed in its title, is to bring to its readers helpful ministry from the Scriptures of truth. These are the main considerations by which every article submitted must be, and is, judged.

Without contravening these over-riding purposes, however, interpretations or applications of Scripture may be suggested, or views put forward, which do not necessarily represent the Editor's private judgment or personal viewpoint. On these occasions the articles are passed for publication because what is written is regarded as being helpful and worth the careful consideration of readers, whose duty it always remains to submit what they read to the test of the word of God, and to hold fast that which is good, but discard all else.

Whilst steadfastly holding to every word of truth, humility of mind surely calls for recognition by writers and readers alike that their own grasp of divine truth can be faulty and immature. Hence dogmatic pronouncements on matters open to difference of judgment are both unwise and unbecoming, especially when it is borne in mind that on one occasion even the apostle Paul would go no further than to say, "I *think* also that I have the Spirit of God" (I Corinthians vii.40).

**"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" (Romans xi. 33).**

## MEET FOR THE MASTER'S USE

*Read II Timothy ii, especially verses 15-22*

RIGHTLY DIVIDING, or literally, cutting in a straight line, the word of truth (verse 15), in other words treating it as a skilled workman does his material, is something which calls for the utmost diligence and care from everyone who sets out to interpret the divine oracles. Hence we must first of all endeavour to view the scripture we are considering in its context, so that the apostle's message may come to us as he intended it, or shall we say, as the Holy Spirit intended it.

There can be no doubt that the main burden of this chapter is a call to the Lord's servant to minister the pure word of God, and avoid those things which the mind of man tends to substitute for it. Thus in verse 2, Timothy is to commit to faithful men what he has learned, that they too may pass it on. In verse 14 he is to remind his hearers of the "faithful saying" of the preceding verses, avoiding unprofitable words. In verses 15-18 this diligent ministry of the word is contrasted with "profane and vain babblings," the evil of which spreads like a gangrene. In verse 23 he is exhorted to avoid foolish and unlearned questions, which only cause contentions.

Thus beginning with unprofitable and vain teachings, human speculations and philosophies which Timothy is urged to avoid for himself and his hearers, we next find Paul speaking of *false* teachings such as those of Hymenaeus and Philetus. These men were representing the resurrection as past already, so destroying the Christian hope. Their teachings had already led some to abandon their faith.

### CHRISTENDOM TODAY

If we look round at Christendom today, we find a similar scene. While Rome recants none of its ancient errors and even forces new ones on its adherents, Protestant leaders look round for ways to accomplish reunion. In Protestant lands there are those who for example deny the virgin birth of Christ and speak of the myth of the ascension, while to look for His second coming is regarded as an early-church error, long since exploded. Then in other quarters the young are taught that chastity is no

longer a virtue, and self-control a positive evil. Meanwhile "Christian" teachers occupy themselves with political and social disputes and blur or completely erase the distinction between children of God and the world.

### GOD'S SEAL

As we survey the scene we may well wonder who *are* real believers. Can men who speak slightly of the "blessed hope" be men of faith? Can those who question the truth of parts of the Gospel record be born again? Evidently such uncertainty had already begun in the apostle's day for he adds, as in a parenthesis, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

What an unspeakable comfort! Men may deceive their fellows, they may deceive believers, but there is One who discerns infallibly those who are His. Because we cannot judge with certainty, none need imagine that the question has become unimportant, or that any one can dispense with the need of a new birth!

Then *our* part follows straightway. Paul adds, "Let every one that names the Name of the Lord depart from iniquity." However true it be that only the Lord can read the heart, it is imperative for all who are His to depart from iniquity. *Thus* they must be known!

Is this a new test, suitable for a day of confusion? On the contrary, it is the very same call as the Lord has always made to those who profess His Name. "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." And, "Little children, let no man deceive you, he that doeth righteousness is righteous, even as He is righteous." Only, because of abounding iniquity and falsity in professors of His Name, the call to righteousness is put in this special form, "Depart from iniquity."

We need to beware of the tacit assumption, often made, that the word "depart" must be taken *literally*. True, it is a verb of motion, but so also are "flee" in the exhortation to "flee youthful lusts" and "follow" in "follow righteousness etc.", yet



no one thinks of literal interpretation in those instances. Also if we examine similar phrases elsewhere, we can see the metaphorical use plainly. In Psalm xxxiv. we find "Depart from evil, and do good; seek peace, and pursue it;" in Proverbs, "By the fear of the Lord men depart from evil;" in Psalm xxxvii. "Cease from anger, and *forsake* wrath," and so on.

It is plain then, that the simple meaning is the need for personal holiness in those that profess to be followers of the Holy One. Of course, this often entails separation, to avoid complicity in what is evil, but we weaken the force of the scripture considerably if we think primarily of separation, as if this was all that was required. The point is, that when profession with the mouth is no longer sufficient to identify the Lord's followers, they must make it plain by their godly ways.

## A GREAT HOUSE

In verse 20 the apostle returns to his theme with the figure of a great house. "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, prepared unto every good work."

Once more it is necessary to understand the figure the apostle uses before we attempt to interpret it. "A great house" is not a symbol of disorder, still less is it a house in ruins, as some have strangely said. It is a mansion, where a great or at least a wealthy man lives. All belongs to him—the master, but not all is used personally by him. It is this feature which Paul takes up to illustrate his point. There are vessels for the master's table, of gold or silver. There are vessels of wood or earthenware used only in the kitchen. Some vessels may be used on the table, some on the floor. There are vessels put to honourable uses, and there are vessels dishonoured by their contents.

So in Christendom—all owe allegiance to Christ, and all are responsible to Him, but not all are used personally by Him. This is not truth for the assembly, but a word addressed, in keeping with the tenor of the chapter, to the individual servant of the Lord, as Timothy was.

## VESSELS TO DISHONOUR

Alas! as Peter tells us, there are false teachers among them, even denying the Master that bought them (the word "master" is the same that Paul here uses). These are "vessels to dishonour"—the garbage pails of the great house—men whose mouths are filled with corrupt teachings. Then, if we may extend the figure a little, there are vessels only handled by the household staff, which never get near the master. So there are men content to dole out to their hearers the philosophies, the traditions of men: men without personal knowledge of the Lord Jesus.

## VESSELS TO HONOUR

But it is the privilege of those who will cleanse (purge) themselves, to be vessels unto honour, fit to be used by the Master Himself. They must be near to Him, sanctified by dwelling in His presence, occupied with His thoughts, vessels filled with His word, like Elijah, of whom the widow declared, "Now I know that thou art indeed a *man of God*, and that the word of the Lord in thy mouth is truth."

The word translated "purge" is literally "purge out," and suits admirably the figure of a vessel, which is cleansed by emptying out its contents and then washing it—with the pure water of the word. We speak of washing out a vessel. "Purge himself from these" (or these things, as in I Timothy vi. 11, where the translators have supplied "things")—"these" referring either to the vessels to dishonour, or more fittingly to their teachings and the ungodliness (see verse 16) which corrupt teaching promotes, shows that he who would be a vessel unto honour must guard his thoughts and ways from every influence which does not spring from the word of truth (verse 15).

It is not just *separation* from ungodly teachers (though such must be refused by God's assembly, see Revelation ii. 14, 15), for a man may do this without his own heart and mind being purified—he may even go on to introduce error of his own. Alas! some who parade most their separation have done just this. No, the vessel itself must be purged. This is confirmed by the preposition used in "purge himself *from* these." It is "apo,"

“from”, as in II Corinthians vii. 1, not “ek”, “out from”, as in II Cor. vi. 17, I Cor. v. 13.

Are you, then, reader, a vessel unto honour, prepared unto every good work? Do you desire to be of service to the Master? Do you walk near to Him, ready to hear His call? For assuredly it is not only those whom He has gifted to minister the word whom He needs for His service.

Timothy was a young man, and so Paul continues, “Flee also youthful lusts,” meaning not *only* fleshly lusts, but also unholy desires of the spirit which are apt to be specially a temptation to the young: pride, arrogance, haste, self-sufficiency. All these unfit a man for God’s service.

“But *follow* righteousness, faith, charity, peace.” Follow, or pursue, implies diligence. It is not enough to turn his face away from evil and turn to the good, but he must go on practising it in spite of discouragement and opposition. Then the order of the words is highly significant. Righteousness first, peace last—but unless we *do* follow peace we shall not reap the fruit of righteousness, for “the fruit of righteousness is sown in peace of them that make peace” (James iii. 18).

“With them that call on the Lord out of a pure heart.” This brings us back to verse 19. A pure heart can only be known by pure ways, and wherever there are those who in simple faith honour the Name of the Lord Jesus and seek to keep His word, while refusing the corruptions of the religious world, there the man of God may find his companions, be the day ever so evil.

E. H. CHAMBERLAIN

## MELCHISEDEC

IN THE 14TH chapter of Genesis we read of Melchisedec, priest of the Most High God, coming out to meet Abraham after his defeat of Chedorlaomer and his associate kings. Melchisedec blessed Abraham in the name of the Most High God, and brought out bread and wine to refresh him. On his part Abraham gave him, as priest, tithes of all the spoil.

This notable person is mentioned by name eleven times in scripture—Genesis xiv. 18, Psalm cx. 4, and nine times in the Epistle to the Hebrews, where his significance for believers of the present day is explained.

Those addressed in the epistle to the Hebrews had been accustomed to a priesthood all their lives. This had been indeed the central feature of the order of things set up by Moses. But consequent upon the coming of Christ, and His exaltation to the right hand of God, an entirely new order had come into being. The time had come when "neither in this mountain, nor yet at Jerusalem" should men worship, but the true worshippers would worship the Father in spirit and in truth. Did that mean there would no longer be a priesthood or a High Priest?

The writer shows in the early chapters of Hebrews that so far from this being the case the ministry of Jesus in heaven is typified in its sympathy and compassion by that of Aaron and his sons. But he goes on to show that the priesthood of Christ is altogether better than anything hitherto known on earth because of the superiority of His Person. What an encouragement for these Hebrews to know that they have "a great High Priest, that is passed into the heavens, Jesus the Son of God" (Hebrews iv. 14).

Then in chapters v. and vi. there are references to Melchisedec to show that Christ is priest by divine appointment, and to indicate where He exercises His ministry. In this section Melchisedec is mentioned three times (v. 6, 10; vi. 20).

The remaining six references are all in chapter vii., in the opening verses of which certain features in which Melchisedec is likened to the Son of God are given. In the words of another—"He had no sacerdotal parentage from whom he derived his priesthood. As a priest, he had neither father nor mother; unlike the sons of Aaron, he had no genealogy (compare Ezra ii.62); he had no limits assigned to the term of his priestly service, as was the case with the sons of Aaron (Numbers iv. 3). He was made a priest, like—in his priestly character—to the Son of God; but as yet the latter is in heaven" (J. N. Darby, Synopsis of the books of the Bible).

While sympathy and compassion mark the true priest, it is the greatness, and power, and continuance of the Person of our Great High Priest today which are emphasized in chapter vii. The Aaronic order is set aside for the present time. (As to its reinstatement, see Ezekiel xl. 46).

To establish the pre-eminence of Christ, reference is made to Psalm cx.4, which reads: "The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."

Three lessons are drawn from this. First, the writer sees in the expression "for ever" an indication that Jesus' ministry on high is in "the power of an endless life" (verses 15-17). There can be no curtailment of His services by age, failure or death, as was the case with Aaron and his sons.

Second, in verse 21, the words in the Psalm "the Lord hath sworn" receive emphasis. Formerly, priests were appointed to their office "without an oath; but this (i.e. Christ) with an oath by Him that said unto Him, the Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec." And he adds in verse 22, "By so much was Jesus made a surety of a better testament (or, covenant)" i.e. better than the old covenant under which Aaron and his sons served. *Their* consecration and work did not call for such solemn and sacred recognition as an oath sworn by the Lord Himself.

Third: he enlarges on "the word of the oath," remarking that it refers to a time subsequent to the giving of the law (verse 28). Though the consecration of Aaron and his sons was solemn and significant, the instructions concerning it were now regarded as carnal commandments (verse 16). "Carnal" here means no more than that they referred to those who were but men. On the other hand, the oath was so grave a thing that it could be used only regarding "the Son, who is consecrated for evermore" (verse 28).

The immediate lesson drawn for us from all these things is found in verse 25: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." How the Hebrews must have been strengthened and comforted by such an assurance! How should we today be likewise!

As the comment of Hebrews vii. 1-2 shows, Psalm cx. has a future bearing. The name of "Melchizedek, King of Salem, priest of God Most High," becomes by interpretation "King of righteousness, and then also King of Salem, which is, King of peace" (R.V.).

An earlier psalm (lxxxv.) declares that "mercy and truth are met together; righteousness and peace have kissed each other." (Instead of being offended at each other's presence, they welcome each other—J. G. Bellett). Righteousness precedes peace in both Old and New Testaments. By the cross these have been reconciled, and there is a day coming when Christ will reign in righteousness and bring peace to the world. At that time He will do for a remnant of Israel, and for a multitude of Gentiles, what Melchisedec did for Abram after the slaughter of the kings. He will refresh them after their emergence from the great tribulation, which must precede the reign of the once despised Son of Man (see Revelation vii.).

P. WHITE

## THE BOOK OF THE PROPHET JONAH

THE BOOK OF JONAH, broadly considered, illustrates at once the wideness of God's mercy, and the narrowness of man's mind. "As far as it goes," says the late W. Kelly, "a more instructive book for the soul there is not in the Bible." It is the missionary book of the Old Testament, no doubt typifying the Jews as the great missionaries to the nations at a future time.

The charm of the narrative and the beauty of its revelation of the character of God grip the imagination of the reader, leading the believer out in fresh admiration of the goodness of God expressed by His pity, patience, and perseverance in the matter of Jonah and Nineveh.

From a purely literary standpoint it has been considered a perfect example of the art of story writing, on two grounds—first, of there being no redundancy; and then because the whole scene stands out vividly before the reader like a living picture. Anonymously written, yet revealing the authorship by the graphic portrayal of the deepest exercises of heart and mind in the course of the narrative.

The chief value of the book, and what witnesses to its divine inspiration, appears in the truly exquisite delineation of the character of Jehovah, the God of the Jews, Who is represented here as the God of the Gentiles also, and a faithful Creator Whose tender mercies are over all His works (cf. Jonah iv. 11; Psalm cxlv. 8, 9; Romans iii. 29). It is the object of the Bible

to reveal the true character of God, God as He really is; and this revelation, having for its background human history, at the same time reveals man as he really is; hence the full revelation of God and man is to be found within the covers of the sacred volume.

In the book of Jonah the beauty of God's gracious, merciful kindness in His concern for the repentant Ninevites, their young children, the cattle, and Jonah himself, is heightened by the ungracious, illiberal figure the prophet himself presents in the narrative.

A little over a thousand English words suffice to tell this significant story, the man and the events being both significant of a greater than Jonah and of more important happenings. It is a story of the grace and government of God, and since the Lord Jesus Christ is the embodiment of the one and the executor of the other we find Him endorsing the book as historical and significant (cf. Matthew xii. 39-41).

As to the Jewish people and their future appointment as missionaries to the nations, their preservation, like Jonah's, is a miracle, and thorough repentance and a drastic change of mind (consequent upon their recognition of God's dealings with them when cast into the sea of the nations) precede their usefulness in testimony to others.

Christ Himself has taught us that Jonah and his experiences were most certainly a sign of His own death and resurrection and of the blessing secured thereby to the Gentiles.

As to Jonah himself, the story most significantly teaches the patience of God with even the most refractory of servants, and how His purposes of blessing persist.

In the first chapter of the book the commission, the culprit, the catastrophe, and the controversy are rapidly sketched. Jonah, a servant of God, a man of privilege being both a Hebrew and a prophet is yet wilfully disobedient to the known will of God. He avoids God's presence, having no desire for communion with Him and soon finds circumstances around him which are singularly favourable for disobedience. This is so modern in its character that no application is necessary, save perhaps to a person with a thoroughly bad conscience. Instead of being a help and blessing to others in difficulties he simply

disheartens and endangers all in whose company he finds himself, until he is discovered and overwhelmed.

Contrast with this the conduct of another voyager, centuries later, in the same seas under similar circumstances.

Paul the apostle could stand forward on a storm-swept deck and put new heart into his despairing fellow voyagers as he said: "There stood by me this night the angel of God, Whose I am, and Whom I serve . . . wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me" (Acts xxvii. 23-25).

How different the testimony borne by two servants of the same God: and yet to be quite easily accounted for. One was out of communion and living in disobedience to the known will of God, while the other as a result of communion and obedience was able to be a comfort and support to all with him on board the ship.

Jonah, having now involved himself in hopeless difficulties and discomfort through wilful disobedience, turns to God and begins to pray. When we flounder into a sea of trouble through our own folly, God is still the refuge for us; a very present help in time of trouble. So the prophet finds Him; for in chapter ii. we have the cry (verses 2-7); the confession (verse 8); the confidence (verse 9); the order being very instructive. Doubtless to many hearts this sequence is hauntingly familiar: "I cried," "my soul fainted," "I remembered," "my prayer," "thanksgiving," "salvation."

Chapter iii. presents Jonah recommissioned and *en route* for Nineveh, for whatever the peculiar covenant interest in Israel, God is always the Judge of the whole earth, the Moral Governor of mankind. Hence a message of divine warning reaches Nineveh because its wickedness had come up before God. This warning message is duly announced by Jonah, but with certain misgivings on his part springing from a knowledge of God's holy but gracious character. Of this character the Ninevites knew nothing definitely but began to venture to hope repentantly. They began to do works of repentance through believing God. The evil was thus averted, and an answer of mercy given to their cry of repentance.



They who believed and repented did not perish under the threatened judgment of a holy God incensed by their former wickedness, for Nineveh was spared another century. This action of mercy was in strict accordance with principles God had laid down for dealing with nations. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them" (Jeremiah xviii. 7, 8).

There are no shadows in God's dealings with men or nations; when conditions are duly observed (for which we need to search His written word) His response is certain. To trust and obey is the only way of blessing, and trustful obedient souls find that the secret of the Lord is with them that fear Him, and He will show them His way.

In the last chapter of Jonah, the prophet is in an unlovely, unamiable frame of mind, and yet one perhaps not quite unknown even to ourselves. Perverse, petulant, and peevish in mood, manner and speech; the kind of mood when neither God nor man pleases us by their dealings.

A glance at 2 Kings xiv. 25 and then two or more steady glances into our own hearts may explain why Jonah was so irascible. At any rate, the more contrite among us will discern a very probable reason in our own evil hearts. Jonah had been a successful prophet, and had established a tiny reputation which he lovingly cherished. In this present business at Nineveh, although God's glorious reputation for mercy and kindness had been more firmly established, it had been at the expense of Jonah's reputation as a prophet; and the little man was hurt. Little men often are hurt if the work of God entrusted to them fails to bring them due credit.

Barnabas, in Acts xi. 23, on the contrary, proved himself to be a big man, "who, when he came, and had seen the grace of God, was glad." But "he was a good man, and full of the Holy Ghost and of faith."

Truly, we may rise from this rapid survey of the book of Jonah with the deepened conviction of what the petulant prophet said in the middle of the second prayer recorded in

this short narrative: "I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil."

The charmingly gracious, but autocratic way, in which the closure was applied is full of beauty. He reminds, and thereby graciously silences, the prophet Jonah that the final word is always with the God of all grace, Who specially cares for little children (as our Lord explicitly taught in Matthew xviii, 10, 14) and Whose tender mercies are over all His works.

With worshipping heart the devout reader of the book of the prophet Jonah is led to exclaim: Who is a God like Thee! Lord, what is man that Thou art mindful of him!

W. G. TURNER

*(Reprinted from the Bible Monthly, November 1929).*

## THE MISSION BOAT

(Note on Mark iv. 1)

THE GREAT CROWDS that sought Jesus to hear or to see or to receive somewhat from Him were selfish, as all crowds are. They had no consideration for others, nor for Him whose benefits they desired. The afflicted ones especially, in their eagerness to obtain healing, pressed upon (literally, "fell upon") the Lord, to His great inconvenience, if not danger, besides interfering in this way with the activities of His service. The Lord therefore instructed His disciples to arrange that a small boat should attend upon Him; so that He might from a point of vantage declare the gospel of peace to the multitude, and be secure from the thronging of the disorderly people.

It was a simple arrangement most certainly; and for this reason the incident is commonly passed over by those who are in search only for profundities, and who imagine that only what is vague and mysterious is to be prized. But a great feature of the Gospels is that both here and elsewhere they show how our Blessed Lord glorified the common and ordinary things of daily life. Pity it is if we miss the truth that divine power and love reach down to the humdrum—"the daily round, the common task." The Servant of Jehovah required no accompanying "pomp of circumstance," no gorgeous ceremonial, no

cumbrous paraphernalia. His service was in simplicity, making use of just what was at hand. A madly impetuous crowd was hindering Him in His labours. A little boat rocking on the Galilaeen lake is therefore commissioned to serve His purpose Who was speaking words such as man had never heard, and doing works such as the world had never seen. There was a time to speak in the synagogue; there was a time to speak in Solomon's porch. But at this time it was most fitting that the small boat should be the pulpit. Let us learn the lesson of heavenly wisdom, and amid the throng and hubbub of life be ready to avail ourselves of the humble vessel near at hand from which to speak to the glory and praise of the Master.

W. J. HOCKING

*(From the Bible Treasury No. 184, New Series, page 251).*

*A Recent Reprint*

**MORRISH'S  
NEW and CONCISE  
BIBLE DICTIONARY**

The volume is not only an extensive dictionary but contains  
a wealth of spiritual truth, i.e.

1. A short survey of each book of the Bible.
2. The Fundamental Doctrines of christianity.  
The 'Persons' of the Godhead.  
The Work of Christ in its various aspects.
3. The Dispensational Dealings of God.

*877 pages — Illustrated throughout — Buckram boards*

**Price: 50/-**

**Postage: 2/9 (U.K.)**

Published by  
C. A. Hammond Trust Bible Depot, 11 Little Britain, E.C.1

# Words of Help

from the Scripture of Truth

---

Vol. LII

JUNE 1964

No. 6

---

## CONTENTS

"Blessed Hope" and "Glorious Appearing"	<i>Inside Front Cover</i>
The Book of Job .. .. .	61
Obligation or Opportunity? .. .. .	65
The Burden of Sorrow .. .. .	69
Brotherly Love and Love .. .. .	71
Stand still . . . Go forward	<i>Inside Back Cover</i>

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

*Tunbridge Wells:* BIBLE AND TRACT DEPOT, 17 Queens Road

*U.S.A.:* H. W. BRAUNER Franklin Park., New Jersey.

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

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

---

PRICE FIVEPENCE

*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 Trust Bible Depot  
11, Little Britain, London, E.C.1*

# WORDS OF HELP

## A Monthly Magazine for Believers

---

### “BLESSED HOPE” and “GLORIOUS APPEARING”

(Note on Titus ii.13)

IT MAY BE said that these two phrases relate to two consecutive parts of the same event, that is, to the second coming of the Lord Jesus Christ. The “blessed hope” has reference to that aspect of the coming of our Lord which appeals directly to our love and affection for Him. We *hope* for what will satisfy the newly-begotten desires within us, that is, to be “for ever with the Lord.” Hence the “blessed hope” is Christ Himself (1 Timothy i.1), who at His coming will receive us unto Himself (John xiv.3). It is a personal hope, for the believer’s hope is set on Him (I John iii.3).

There will be an interval of time, however, before the “glorious appearing,” or rather “the appearing of the glory,” takes place. The appearing of the great God and our Saviour Jesus Christ will be a display of His presence which will be obvious to everyone, as a flash of lightning to all men. It will occur at the precise date assigned to it in the sacred calendar of prophecy. We know that date is subsequent to the consummation of our blessed hope, because “when Christ, who is our life, shall appear, then shall ye (we) also appear with Him in glory” (Colossians iii.4).

In order that we may accompany our Lord when He is revealed to the world with all His saints, we must have been beforehand taken to be with Him. How this transportation will be effected for both sleeping and waking saints, the apostle explains in I Thessalonians iv.14-18.

Christ coming for us, and then our accompanying Christ when He comes to the world with myriads of His holy ones, form the first chapter of our glorified existence. And these two parts of the one blessed story are associated in this verse from Titus, where the apostle states in a single compound phrase the great event for which we are looking.

W. J. HOCKING

## THE BOOK OF JOB

THE OLD TESTAMENT consists of three parts, which are named for us in the well-known words spoken by the Lord Jesus to the disciples after His resurrection, and recorded by Luke (Luke xxiv. 44), "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me."

Let us pause here for a moment, to remark that as the Old Testament writings concerning the first coming of Christ have been duly fulfilled, so the writings there and in the New Testament as to His second coming must and shall be fulfilled, and surely the time is now very near. Revelation 1.3 says, "The time is at hand." Let us then be rejoicing in hope, waiting for the coming of our Lord Jesus Christ (Rom. xii., I Cor. i.).

Referring again to the Old Testament, the law of Moses, or the Historical Books, are, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah and Esther. This is the longest section, occupying over half of the Old Testament.

The Psalms, or Poetic Books, are, Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. These are about one quarter of the first part in length.

The Prophets are of course the seventeen books, Isaiah to Malachi. They are about half the length of the first part.

We are now concerned with the first book of the Psalms, or Poetic Books, section, that is, the Book of Job. It commences, "There was a man in the land of Uz, whose name was Job." It ends, "After this lived Job an hundred and forty years, and saw his sons, and his son's sons, even four generations. So Job died, being old and full of days."

When did Job live, and who wrote the Book of Job and when?

There are at least three reasons for thinking that Job lived in the times of the patriarchs. First, the length of his life, which is no doubt to be understood as a hundred and forty years in all. This would compare with Jacob who lived a hundred and forty-

seven years and Joseph with his hundred and ten years. Then the offerings in the book, in the first chapter by Job for his children, and in the last chapter by the three friends of Job for themselves, were burnt offerings, similar to those offered by the patriarchs before the giving of the law on Sinai. Then thirdly, idolatry is mentioned, when Job says (chapter xxxi.), "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above." It seems that idolatry was not practised until after the Flood, and that its earliest form was the worship of the heavenly bodies.

The writer of the book is not named. It could no doubt have been Moses, who was born about three hundred years after the death of Jacob. It was written after Job's death. How the speeches of the book were written down, we do not know, nor how the words of Jehovah came to Job. But if we believe the truth of the matter, that the book was written by the inspiration of the Holy Spirit of God, all difficulties vanish. It is good to remember Romans xv. 4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

It may be mentioned that the words "There was a day," found three times—chapter i., verses 6 and 13, chapter ii., verse 1—are literally "There was the day," and the same expression is used twice in 2 Kings iv. (verses 8 and 11), "it fell on a day."

Job lived in the land of Uz, which is to the east of Palestine, and is either Edom or nearby. Lamentations iv. 21 reads, "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz."

Job was a Gentile, and not of the chosen line of Abraham, Isaac and Jacob, but nevertheless God wrought in him in a remarkable way, and blessed him much both inwardly and in outward things.

He was what we today should call a converted man, with spiritual life from God, although without the light of such things as those which the New Testament gives. He is described



as “perfect and upright, and one that feared God and eschewed evil.” Perfect does not here mean without evil, but true-hearted and sound towards God. Upright is his character among men; he was right in his human relationships. He feared God, not in the sense of being afraid and terrified of Him, but as reverencing God and giving Him His proper place in the daily life. Then Job eschewed evil, that is, he gave no place for evil, but avoided it and abstained from it. It is said that the word eschew may be connected in its derivation with the word shy, and we may think of Job as habitually reverencing God and fighting shy of evil.

This shows us how blessed he was inwardly.

Then we are told that he had seven sons, three daughters, seven thousand sheep (or sheep and goats), three thousand camels, five hundred yoke of oxen, five hundred she-asses, and “a very great household,” that is, a great many servants. All this made him the greatest of all the men of the east.

Job’s family was successful, happy and united. Their mother must surely have been pious and good, as well as the father, to have been blessed with such domestic felicity. Each of the seven sons had his own house, and it became a regular custom for all the children, including the sisters, to meet together in turn in a brother’s house for a meal. Such family unity is well worth cultivating and preserving.

Job the father was concerned, however, with more than the outward enjoyments of his children. He was mindful that the inner life needs to be kept right, and to this end he did not neglect spiritual activity on their behalf. So he regularly “sent and sanctified (or hallowed) them,” and “offered burnt offerings according to the number of them all.” He showed his zeal in rising up “early in the morning” for this purpose, saying, “It may be that my sons have sinned, and cursed God in their hearts.” May Christian parents today have grace to be as real and faithful, and may we all support them by our prayers.

The next seven verses (6-12) of the first chapter of the Book of Job describe for us a scene in heaven.

“Now there was a day when the sons of God came to present

themselves before the Lord, and Satan came also amongst them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth and from walking up and down in it" (verses 6-7).

The expression, sons of God, is found also in Genesis vi., verses 2 and 4. If 2 Peter ii. 4, "For if God spared not the angels that sinned," and Jude 6, "And the angels which kept not their first estate, but left their own habitation," refer to Genesis vi. as many think, it is clear that the sons of God are the angels. The term comes also in Job xxxviii., where the Lord spoke to Job of His own work of the creation of the earth, and said, "When the morning stars sang together, and all the sons of God shouted for joy." That is, the angels who were already created, rejoiced at the creation of the earth.

On a particular day, then, the angels came before God in heaven. Hebrews i. 14 tells us that they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." No doubt they come before God to receive their instructions, and to report on their work. And when they came, Satan, whose name means Adversary, came among them, and owns that he had come from the earth. He is the active enemy of God and man.

We now observe that it is God who brings forward the case of Job. "And the Lord said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" God gives to Job the same character as that with which the book opens, with the addition of the words, My servant." God uses these words "My servant" of Job three times over in the last chapter of the book. What a privilege for us if we can say with Paul, "God, Whose I am, and Whom I serve" (Acts xxvii. 23). What else can possibly compare with this?

God then brings up the case of Job, and eventually we shall see the reason. He Himself had "considered" Job, and knew what he needed, and planned to use Satan so far, as an unwitting instrument for Job's deeper blessing. We may be sure that God thinks upon every one of His own down to the present day, and orders all for our blessing.

Satan's reply is "Doth Job fear God for nought?" The insinuation is that Job does not reverence God for what God is, but for what Job can get out of it for his own selfish material benefit. This is proved an entirely false insinuation as the book proceeds, but it does show to us the truth about Satan himself.

The view is sometimes put forward that there is something unworthy in preaching salvation through Christ. It is said that if the only reason for accepting the Gospel is to escape from the judgment to come, the motive is selfishness, and the word "Doth Job fear God for nought" is applicable. It is very questionable whether those who take such a view have ever been themselves truly convicted of their sins before the holy God.

True conviction and repentance put the soul in its right place before God, and in this place the only thing a man can do which is worthy of God is to believe His word. That word makes clear both our need and God's love in providing a full answer to it. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

To perish would be a fearful thing; to have God's wrath abiding on me for ever is an awful prospect, and we are meant to feel this. Then I repent, and believe, and thankfully accept His gift of eternal life in the Son. God's love fills my heart. Another sinner is eternally saved. All the blessing is mine, and the glory belongs to God. If that is not right and good, nothing is.

W. H. L. GRAHAM

*(To be continued)*

## **OBLIGATION OR OPPORTUNITY?**

**(Read: Luke x. 25-37)**

### **THE LAWYER'S QUESTION**

"AND BEHOLD, a certain lawyer stood up, and tempted him saying, Master, what shall I do to inherit eternal life?"

We must distinguish this occasion both from that on which the same question was asked by the rich young ruler, and also from the question of another lawyer, who sought to test the

Lord Jesus as to which was the greatest commandment of the law. If we are not careful we shall confuse them, because the different questions of the two lawyers received the same answer; only, on the occasion we are considering, the lawyer was made to supply the answer himself.

Though addressing Jesus as "Master," or "Teacher," he was not sincerely seeking help, but merely testing Him to see how He would reply. But the Lord Jesus, always superior to His adversaries, exposed his hypocrisy by making him answer his own question, which he was well able to do. "What is written in the law, how readest *thou*?" He said.

### THE LAWYER'S ANSWER

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself."

From the standpoint of "doing" it was a perfectly good answer, as the Lord Jesus told him. In fact it was the *only* answer, a perfect summary, in the words of scripture, of the requirements of God's law. It may usefully be pointed out that it is not, as it is often supposed to be, the teaching of Jesus Himself, and superior to that of the Old Testament. It is plain indeed, that it is just Old Testament teaching, which the lawyer was able to quote as something familiar to him.

But it is one thing to *know* the law of God, and quite another to *do* it. When the Master replied, "Thou hast answered right, THIS do, and thou shalt live," something of the vast import of the words he had glibly uttered dawned on his mind. SO to love the Lord God—with *all* the heart, *all* the soul, *all* the strength, and *all* the mind!

The SEARCHER OF HEARTS was there, and revealed to him his own utter poverty, the complete inadequacy of his own response to the divine claims. But rather than acknowledge this and seek for the way of salvation, he turned to the second command, which seemed to him more arguable, and professed to find a difficulty in its terms. If only he could turn those

searching eyes from himself! So, as the gospel account says, "Desiring to justify himself, he said unto Jesus, And who *is* my neighbour?"

Once more the lawyer's words exposed the state of his own heart. The question showed how far he was from *keeping* this command, and how much at variance with it his whole attitude was. By saying, "Who *is* my neighbour?" he was really trying to *limit his obligations*, as when people say, Am I called upon to do this for so-and-so? In this world, where we come into contact with so many people, what is really the extent of our duty toward them?

To answer him the Lord Jesus told the story—it is scarcely a parable—of

### THE GOOD SAMARITAN

Its details are too well known to need repetition, but let us think of it in this way. Of the three men who came down the road where the wounded man lay, two looked upon him as a possible *obligation*, the third as a golden *opportunity*. Both priest and Levite were thinking of themselves—of the danger, of the trouble, of the defilement, and so found excuses for themselves, why it was not *their* duty to help. Both had been to Jerusalem (or possibly were going there) to fulfil religious observances, but love was not in the heart of either. So much for religion!

The Samaritan was a stranger, and might have argued that there was no obligation on *him* to help. But to him the wounded man was a neighbour, brought nigh to him by his suffering, which gave a fitting outlet for the love that filled his heart. And love is of God. Everyone that loveth is born of God and knoweth God, says John. There are many imitations of this love, which will lead a man from a sense of obligation to help someone in distress, but then it is always felt more or less as a burden—as something imposed. We try to draw back when we feel we have done enough.

With the Samaritan, however, there was no drawing back. Having attended to the immediate needs, thoughtfully,

thoroughly, he gave up to him his own place on the donkey, and brought him to an inn. There he continued his care of him, with rest, food and sleep, and paid for this care to be continued during his absence. So far was he from limiting what he did, that he said to the innkeeper, "*Whatsoever* thou spendest more, when I come back, I will repay thee." Does it not remind us of the Saviour's love: "Having loved His own that were in the world, He loved them unto the end" (John xiii. 1)?

This story, given as it was to answer a specific question, does not illustrate every kind or aspect of love to one's neighbour, but how it searches us as we hear the Master say "Go, and do thou likewise!" For while long ago we recognised our inability to gain life by keeping God's commandments, still as Christians the word comes to us, "As we have therefore *opportunity*, let us do good unto all men, especially unto them who are of the household of faith" (Galatians vi. 10). But if we view the needs, small or great, that come into our ken, from the standpoint of mere *obligation*, we shall fail, however we respond, to act in the spirit of the Lord Jesus.

## THE HEAVENLY STRANGER

Well may we see in this story a picture of Himself as the Samaritan—the One who, coming from heaven was a Stranger on earth, the One who was under no obligation to the sons of men. He came down to where we were in our desperate condition, despoiled of life and strength and righteousness by the Enemy of souls, and waiting for death. He thus made Himself our neighbour. Our ruin and misery provided the opportunity for the display of His grace, for the exercise of love unspeakable. He has given us life and healing; He has brought us into His own place as a Man before God; He has burdened Himself with our care throughout our life here, and has left us the promise of unlimited provision till He comes again. "He is able to save to the uttermost all that come unto God by Him."

Yes, the whole story tells us of Himself, though no story in human terms could adequately picture the Divine love which led Him to give Himself for us. Shall we not then, while con-

tinuing to adore the grace that brought Him down to us, seek to exhibit that same spirit of love which is on the look out for opportunity to do good? If the lawyer had the example of the good Samaritan in the parable, we have also our Master's own example to give force to His words: "Go, and do thou likewise."

E. H. CHAMBERLAIN

## THE BURDEN OF SORROW

**"I know their sorrows; and I am come down to deliver them"**

(Exodus iii. 7, 8)

SUCH WERE THE WORDS of Jehovah to Moses concerning the people of Israel who were serving as bond-slaves in the land of Egypt. And yet it had probably seemed to most for some time that God did not know, and that the Almighty did not consider. It was forty years since Moses had fled from Egypt to the land of Midian, fearing the wrath of the king. These were forty bitter years of suffering for the people, and it is recorded that "the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage" (Exodus ii. 23).

Surely the lonely shepherd tending his sheep at Mount Horeb must often have pondered whether or not God had forgotten His covenant with Abraham. How much longer should the patriarch's seed remain estranged from their inheritance? Then Moses espied a desert bush aflame, and heard the Voice of the Lord speaking to him from its very midst. The parable of the bush was plain. God was in the midst of His people, burnt as they were with the fire of persecution, but not yet consumed, and indeed never to be consumed. Jehovah had seen the affliction of His people. He knew their sorrows, and had come down into their midst to deliver them.

Moses *knew* now that Jehovah knew. Moses had seen the burning bush, and heard the assuring voice of God Himself, "I know their sorrows." But Israel had not this assurance as yet. They saw not the flaming thorn bush but the brick-kilns, and

heard not the voice of God but the voice of the Egyptian taskmasters. The Israelites never dreamed that deliverance was at hand, nor that the way of it would be through the Red Sea and across the river Jordan.

Sorrow is still with us. We cannot cheat ourselves into the conviction that there is less sorrow in the land than formerly. Sorrow still invades the circle of our intimate friends. It still clouds the faces of our nearest and dearest. It still drapes with gloom both the busy street and the quiet countryside. And we are moved to compassion and pity to see one and another around us stricken down in body or mind, or in both. Then, one day, sorrow leaps unexpectedly upon ourselves, and grips fiercely at our very heart-strings. Where then shall the weeping eyes of our faith look, save to the God and Father of our Lord Jesus Christ, the Father of all mercies and the God of all comfort? Looking there we see in vision the desert bush aflame, and hear the still small voice breathing afresh, "I know their sorrows, and am come down to deliver them."

On such occasions it is that the great test of faith comes to us. Can we who have perhaps counselled others to hold fast in the hour of trial believe that God is for us when sorrow enters our own front door? Sorrow looks so different as it confronts us personally. We see its back when it visits another man's house, but its face when it comes to our own. Mary and Martha heard with pain the news of those Galileans whose blood Pilate mingled with their sacrifices, and of those eighteen upon whom the tower in Siloam fell. But sorrow assumed a grimmer aspect in the Bethany house when their beloved Lazarus passed into the land of shadows, and the Master did not appear to deliver. Mary and Martha buried Lazarus and their own hopes, and placed a great stone over it all. They could not believe that the Lord Jesus knew their sorrow or that He concerned Himself in their bereavement.

Had the mourning sisters possessed the eyes of faith they might have seen in the very sepulchre itself the vision of the flaming bush. The saint there could never be consumed. The life there was stronger than death. All the while their tears



were flowing, had they but known it, the footsteps of the Master were keeping pace with the glory of God and hastening to their relief, and as He entered the little town, they might almost have heard Him say, as to Moses of old, "I know their sorrows, and am come down to deliver them." Then at His presence sorrow and sighing fled away from the little home in Bethany.

The Lord Jesus had come down to be the Man of Sorrows, as the prophet said, "Surely He hath borne our griefs, and carried our sorrows." And to those burdened with sorrow, He still says, "Cast thy burden upon the Lord, and He shall sustain thee." "I know thy sorrows; I have carried thy sorrows; and I am come down to deliver thee." W. J. HOCKING

(Reprinted from THE BIBLE MONTHLY, December, 1921).

## BROTHERLY LOVE AND LOVE

SCRIPTURE SAYS "Let brotherly love *continue*," and indeed it is so sweet, that the wonder is that we should ever let it drop. But we are such an unwise people, and the hardening influence of the world so much affects us, that even where there has been happy fellowship, coldness often creeps in. Sometimes brotherly affection will wither, just for want of a little expression, and our watchful enemy is only too glad to see it die down. Then, Christian, if you have love in your heart to your brother, do not hide it as a secret that must not be known. Refrain not from those small expressions of love, which will not only refresh thy brother's heart, but keep love from dying in thine own. One can imagine how Satan may chuckle when he manages to estrange Christians from one another. Where you see this estrangement, you see the work of Satan; but where Christians are loving one another, you see the work of God's Spirit, for "love is of God" (I John iv. 7). Do you see a Christian walking in the power of love? Then you see one who is under divine teaching, for Paul says of the Thessalonians that they were "*taught of God to love one another*" (I Thess. iv. 9). God is

glorified and Satan defeated when love triumphs amongst Christians.

Scripture distinguishes between "love" and "brotherly love." They are expressed by distinct words in the original. Love is "*agape*," and brotherly love is one word "*philadelphia*." "*Philadelphia*" is rather friendly love; and the Authorised Version has tried to convey this by the expression, "brotherly kindness" (2 Peter i. 7). But it is more than that. It includes kindness, but it is love; only, love in the form which it takes in the intercourse of brethren. Perhaps the best rendering is Mr. Kelly's, which is "brotherly affection."

Peter tells us to add to godliness, brotherly affection, and to brotherly affection, love (2 Peter i. 7). That is to say, dry godliness—if one may so speak—won't do; we must have with godliness, the warmth of Christian friendship, brotherly affection. How stiffly, hardly, with what grinding and creaking, the machine sometimes moves; perhaps won't move at all, when a few drops of oil make it all right and smooth: so is love amongst brethren. Love surmounts the difficulties of the day, conquers coldness and apathy, and goes forth winning the hearts of the saints in order to serve them. Surely it is not without significance, in a book so full of symbols as the Revelation, that "*Philadelphia*" is the name of perhaps the most admirable of the seven churches. But then brotherly affection will not suffice alone, or it may degenerate into mere human sentiment, so there must be godliness; and with godliness, brotherly affection: then again, with brotherly affection, love: that is, love in its highest, broadest, noblest sense; love to God, love in the truth, love to the brethren shown in walking according to His commandments (2 John 1-6), love to poor fallen man. How perfect is Scripture!

Now love to the brethren is an evidence of divine life. First to ourselves, "We know that we have passed from death unto life, because we love the brethren" (1 John iii. 14); secondly to the world, "by this shall all men know that ye are my disciples, if ye have love one to another" (John xiii. 35). Thus, then, love amongst Christians is a positive testimony for God in the world.

Do you desire to bear testimony for Christ, to preach the gospel? Good! it is a good aspiration. But all are not gifted for this. Yet there is a testimony which everyone can display—even the humblest: he is greatest who shows it most, and the most splendid gift is naught without it. It is love! Love “in truth,” manifested amongst believers, preaches Christ to the world.

E. J. THOMAS

*(Reprinted from The Bible Treasury, September, 1911)*

## **STAND STILL . . . GO FORWARD**

**(Exodus xiv.13, 15)**

**BELIEVER, RALLY YOUR ENERGIES.** In all haste move forward, onward, upward, heaven-ward. Do overwhelming waves impede your way? Heed them not, if God distinctly speaks. He cannot lead you but in safety's path.

Do you say, “Go forward” contradicts “Stand still”? It may seem so to reason's blinded sight. But faith finds harmony, when grace gives light. We take no step to expiate our sins, to pay our debts, to appease just wrath, or to procure redemption. While we “Stand still”, Jesus does all. We are saved by grace, through faith (Eph. ii.8). It is the work of Jesus. It is the gift of God. But motion proves, that we have life. Efforts evince, that we have strength. Works evidence, that we have faith. Fruit is the sign of healthy trees. Warmth is the token, that gratitude's bright flame glows warmly in the heart. Heaven is reached, not by toil, but in toil. Blessings descend, not for deeds, but on deeds. Faith comes with empty hand. Christ fills it with salvation. The saved hand soon brings again the offerings of devoted love. Christ dies upon the altar of atonement. Our lives ascend, as incense to His praise. None go so surely forward to the throne, as they, who stand still at the saving cross.

*Extracted.*

*A Recent Reprint*

**MORRISH'S  
NEW and CONCISE  
BIBLE DICTIONARY**

The volume is not only an extensive dictionary but contains  
a wealth of spiritual truth, i.e.

1. A short survey of each book of the Bible.
2. The Fundamental Doctrines of christianity.  
The 'Persons' of the Godhead.  
The Work of Christ in its various aspects.
3. The Dispensational Dealings of God.

*877 pages — Illustrated throughout — Buckram boards*

**Price: 50/-**

**Postage: 2/9 (U.K.)**

Published by  
C. A. Hammond Trust Bible Depot, 11 Little Britain, E.C.1

# Words of Help

from the Scripture of Truth

---

Vol. LII

JULY 1964

No. 7

---

## CONTENTS

Can a true Believer "fall away"?	.. .. .	<i>Inside Front Cover</i>
Prevailing Prayer	.. .. .	73
The Book of Job (II)	.. .. .	77
The Worship and Service of God's People	.. .. .	82
Notes on Romans v. 12	.. .. .	<i>Inside Back Cover</i>

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

*Tunbridge Wells:* BIBLE AND TRACT DEPOT, 17 Queens Road

*U.S.A.:* H. W. BRAUNER Franklin Park., New Jersey.

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

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

---

PRICE FIVEPENCE

*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 Trust Bible Depot  
11, Little Britain, London, E.C.1*

# WORDS OF HELP

A Monthly Magazine for Believers

---

## CAN A TRUE BELIEVER "FALL AWAY"?

(Note on Colossians i. 23)

THE APOSTLE TRULY is addressing the saints and faithful brethren, and he says to them, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel . . ." He, however, addresses them on the ground of their responsibility and not of their standing in Christ; hence their inconstancy is considered possible though it is never assumed to be probable. Failure among the professors of Christ is recognised in the New Testament, and provision made for restoration. Where this failure is due to infirmity the Great High Priest intercedes in heaven on their behalf (Hebrews ii. 8; iv. 14-16), and where it is due to sin the children of God have an Advocate with the Father, Jesus Christ the Righteous (I John ii. 1). In passages where the saints of God are regarded as pilgrims travelling on to the rest that remains for the people of God (Hebrews iv.) they are warned against declension and lack of diligence lest they should fail to reach that rest. They are on this account exhorted to be zealous to make their calling and election sure (II Peter i. 10). Such passages in no way weaken the force of the Lord's promise that the believer on God and Christ shall never perish, and that no power shall pluck a single sheep out of the hand of the Good Shepherd (John iii. 15, 16; v. 24; vi. 39, 40; x. 27-30).

The one class of texts therefore shows us God's side of the truth, and there the most absolute security is guaranteed to every believer. The other class of texts presents man's side, warning the followers of Christ to take the utmost heed to their ways, lest they should be moved away from the hope of the gospel. We need never expect to begin to understand the two classes of scriptures unless we *believe* them both and regard them, not as contradictory, but as mutually explanatory.

W. J. HOCKING

## PREVAILING PRAYER

(Read 2 Chronicles xx. 1-30)

THE VICTORY OF the valley of Berachah was granted by God to the people of Judah in response to the prayer of Jehoshaphat their king, and it will be worth while to consider the terms of this prayer to find encouragement for the present day.

The people of Judah found themselves in difficulties on receiving a report that a great company of Moabites and Ammonites were coming against them to battle. They were taken completely by surprise, it would seem, and felt, as in fact they were, hopelessly unprepared. So Jehoshaphat took the wise course of setting himself to seek the Lord, and gathering Judah together in Jerusalem for conference and to ask for divine help.

To finish the outline of the story before coming back to the prayer, how wonderfully God intervened for them! First of all He raised up a prophet—a man unheard of previously (this is remarkable when it is borne in mind that no less a personage than Elijah was alive at the time)—to speak comfortingly to the people, assuring them that the battle was not theirs but God's. God Himself would deliver them.

Judah believed this word from God. As a consequence, their dark forebodings were dispelled and the people gave themselves to rejoicing for a victory not yet gained, but of which they were confident because God had said so. In due time, of course, it did come, and thus the pleasing display of faith by the people was rewarded, as true faith always will be.

But why was the prayer uttered by Jehoshaphat so prevailing with God? It is suggested that there were at least four reasons.

### **1 Judah's prayer was addressed to the One who had the KNOWLEDGE and the WILLINGNESS and the POWER to help.**

The opening words of the prayer addressed the Lord God of their fathers as 'God in heaven.' Because of their limitations, Judah had been unaware of the approach of the vast horde of their enemies until it was too late to do much about it; they were genuinely taken by surprise. But they appealed to the One in heaven, omniscient and all-seeing, Whose eyes run to and

fro in the whole earth. Nothing anywhere can escape the awareness of God.

Jehoshaphat speaks of God's ruling over the kingdoms of the heathen. He does not hold Himself aloof, as some men think, from what takes place on earth. When He sees fit, He intervenes: He is willing to show Himself strong on behalf of those who trust in Him.

Furthermore they confess that in God's hand are power and might, so that none is able to withstand Him. Man is limited in knowledge, wisdom and power. God is not. He is all-wise and almighty. No problem is too difficult for Him to solve: no situation too desperate for Him to retrieve.

Judah's appeal therefore was to the true God, and in the terms of his prayer Jehoshaphat pays reverent tribute to the glory and majesty of the One Whose help he sought. So, it is good for us in our day, who are privileged to enjoy the close relationship of children, and can cry "Abba Father," to remember at the same time the greatness of Him who is on the throne. The Lord Jesus Himself on one occasion addressed His Father as "Lord of heaven and earth," and in the first recorded prayer of the church the early believers appealed to the One "which hast made heaven, and earth, and the sea, and all that in them is" (Acts iv. 24).

## **2 God is faithful to His friends.**

This summarizes the plea of verse 7. Jehoshaphat reminds God that it is *He* who had driven out the inhabitants of the land, and given it for ever to the seed of Abraham, "Thy friend."

The reference to Abraham as being God's friend is most interesting and instructive, as the expression does not occur in the record of the patriarch's life in Genesis. Clearly Jehoshaphat had been studying the past history of the nation as recorded in the writings of Moses, and correctly interpreted God's attitude towards one who had "believed" Him. Later on the Lord Jesus Himself confirmed that divine friendship is extended to those who carry out the divine will (John xv. 14).

It was all so true. God *had* promised the land to the seed of Abraham, and Judah's presence there was a tribute to the faithfulness of God. Jehoshaphat was certainly on safe ground.



What a blessed thing it is in our day to know that all things work together for good (it is not said, to those whom God loves, but) to them that love God. And then, lest any should have misgivings as to their own love for God, the apostle adds, "to them who are the called according to His (i.e. God's) purpose" (Romans viii. 28).

God always remains true to the relationship into which He admits those that are His. The Lord Jesus bade the disciples make full use of this when He told them to address their prayers direct to the Father, assuring them "the Father Himself loveth you." And whilst this relationship involves us in the solemn responsibility to be holy, and brings upon us the discipline of God within His family if we are not, what assurance and comfort may be derived from the privileged position we occupy! Even in matters of temporal preservation, the living God is the "Saviour of all men, *specially of those that believe*" (I Timothy iv. 10). Are we not entitled to count upon this today as much as Jehoshaphat did in his day?

### **3 God respects His own appointed means of grace**

Jehoshaphat's third plea (verses 8 and 9) was based on Solomon's prayer to God at the dedication of the temple, in response to which God had appeared to Solomon and said: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now Mine eyes shall be open, and Mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that My name may be there for ever; and Mine eyes and Mine heart shall be there perpetually" (II Chronicles vii. 14-16).

In his prayer Solomon had foreseen many of the calamities that actually befell the people of God in the years ahead, and had sought to make the temple a place to which they might come in time of need to obtain divine help. Jehoshaphat now found himself in the circumstances specifically provided for, and having set himself to seek the Lord, he cries to God to hear and help. The faithfulness of God to His promise is gloriously demonstrated in the victory of Berachah.

There is a provision God has made for His people in the present day—the throne of grace, and a great High Priest, Who can be touched with the feeling of our infirmities; One who is “able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.”

The prayer of Solomon had received God’s approval, and it is instructive to notice the intelligent use Jehoshaphat made of it. Do believers in this present day make the use they should of the scriptures when they approach the throne of grace? God will never fail to be true to His own word.

#### **4 God honours obedience to His word**

Jehoshaphat’s final plea for God’s intervention is based on the consideration that the enemies who were about to attack them were tribes which God Himself had not allowed Israel to destroy when they were on their way to Canaan. For confirmation of this, see Deuteronomy ii. 5, 9, 19.

On this occasion, therefore, Jehoshaphat could plead that the particular foes that threatened them were rewarding evil for good. “Behold I say, how they reward us, to cast us out of Thy possession, which Thou has given us to inherit” (verse 11).

Obedience to the will of God does not mean that the believer will have no foes. Like his Master before him, he may have to suffer for righteousness sake. The apostle Peter says, “What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God” (I Peter ii. 20). And again, “For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.”

When men of the world are faced with insuperable difficulties, domestic or business, they frequently take ways out which are unrighteous in God’s sight. Husbands and wives finding the marriage tie irksome, seek divorce; men whose business has failed will take their own life rather than face humiliation in the eyes of their creditors. Such reliefs (if they can be so described) are not available to the believer, nor does he need them, for he will be in a position to seek help from God with confidence if he has not disregarded the specific commands of God for the regulation of human life. For comfort in trying circumstances,

there is an apostolic word of assurance in I Corinthians x. 13, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

God is not unmindful of those who, as in the case of the enemies of Judah on this occasion, plot secretly against His people. Jehoshaphat had been taken unawares, but the God of Israel neither slumbers nor sleeps, and it was His all-powerful arm that gained the victory. Well may God's people sing in triumph:

*"Fear not, He is with us; oh, be not dismayed!  
He, He is our God, and will still be our aid;  
He'll strengthen us, help us, and cause us to stand,  
Upheld by His gracious omnipotent hand."*

E. A. PETTMAN

## THE BOOK OF JOB (II)

WE CONTINUE WITH the scene in heaven revealed in Job, chapter i., verses 6-12. God spoke first of Job to Satan: "Hast thou considered My servant Job?" God had evidently already considered him, and had purposed his deeper blessing.

Satan answered, "Doth Job fear God for nought? Hast Thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou has blessed the works of his hands, and his substance is increased in the land." Certainly if Job was prosperous, it was due not to Satan's lack of ill-will but to God's goodness. All the good we enjoy comes from God, and our thanks are ever due to Him.

Satan continued, "But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face." We observe here Satan's true character. He could not imagine anyone reverencing God for what God was in Himself, but assumed that Job was at bottom concerned only about his own selfish gains. We are restrained in what we say about Satan, remembering that Michael the archangel "durst not bring against him a railing accusation" (Jude 9). We must however

heed the teaching of Scripture, and not forget the Lord's words that he is a liar and a murderer (John viii. 44). Still our great blessing is in being occupied with God, and Christ, and all that is good.

God answered the adversary, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." Here is the wonderful way in which God works. When He purposes blessing for a soul, He will use various means to bring it about, even Satan for a particular thing, but we shall see that Satan drops out of the story long before the end, and in any case fails entirely to move Job to curse God (though Job did curse his day).

Satan now waited until all Job's children were together for their regular family gathering, which this time was in the eldest brother's house. He then raised, it appears, a tremendous storm of wind and lightning, and the same day stirred up enemies to make raids against Job's property, taking care that news of the resulting terrible disasters should be brought to Job in the quick succession of the tragedies.

First, the Sabeans (or they of Sheba) suddenly appeared, killed those in charge of the oxen and asses, and made off with all the animals. It seems that the Sabeans were descendants of Abraham through his second wife Keturah, and his son Jokshan and grandson Sheba.

Then the lightning struck so severely that it killed the sheep (or sheep and goats) and the men with them. The Chaldeans made a raid and carried off the camels. Lastly a great wind, perhaps of the same storm which caused the lightning, smote the four corners of the eldest brother's house and killed the ten children of Job who were feasting there. It was no doubt a whirlwind to strike the four corners at once.

What was Job's reaction after the four servants had brought successively their tales of woe? "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the Name of the Lord" (Job i. 20-21).

The scripture adds (verse 22), "In all this Job sinned not, nor charged God foolishly."

This is a remarkable exhibition of true deep piety. In one day Job's children are all killed, and all his wealth lost entirely. Instead of cursing God, he worshipped.

Job's sorrow is seen in the rending of his mantle and shaving his head. In Genesis xxxvii., both Reuben and Jacob rent their clothes in sorrow at the disappearance of Joseph. In Micah i. 16, we read "make thee bald, and poll thee (the same word as 'shaved' his head) for thy delicate children . . . for they are gone into captivity from thee." Job fell down upon the ground prostrated with grief. But his fear of God is shown in his taking the trouble as from God's hand. He owns that he was born with nothing of his own, and that in dying he must leave all behind.

There is a lesson for us here. Paul is led to write in I Timothy vi. 7, "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content." So we shall bear a good testimony in a day of great general covetousness.

Finally, Job says, "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord." Not cursed, but blessed. Job maintains his faith in the unseen, living, eternal God. God, he says, is great and high and good, and His Name is to be blessed, praised, exalted, whatever may happen to me and mine. This the word says is worship. May we who know God in Christ not complain, nor even only pray, but worship God in the Spirit (Philippians iii. 3.)

The last verse of chapter i. says, "In all this Job sinned not, nor charged God foolishly," or "uttered anything unseemly against God." Here Job's perfection is seen in practice. James wrote in his epistle (chapter iii., verse 2), "If any man offend not in word, the same is a perfect man."

Chapter ii. commences with a second scene in heaven. As before, the angels come before the Lord, and among them Satan again comes from his moving about in the earth. He has not changed down the centuries, and Peter wrote in his first epistle (chapter v., verses 8-9), "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith."

God again raised the case of Job, speaking of him just as before, and adding, "and still he holdeth fast his integrity,

although thou movedst Me against him, to destroy him without cause." It should strengthen us to stand fast under trials and troubles, to remember that our doing so gives God pleasure, and defeats Satan.

The adversary again betrays his own character, "And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life." The insinuation here is that the trial has not been sufficiently real and deep. Job had been deprived of children, servants and cattle, but his own life was untouched; he was content to give up any other skin so long as his own skin was safe. "Skin for skin" may have been a common proverb at that time. "All that a man hath will he give for his life" has never been universally true, and certainly not since Christ's death and resurrection, although Satan has ever exercised great power over men by the fear of death. We are reminded of Hebrews ii. 14-15, "Forasmuch then as the children are partakers of flesh and blood, He (Jesus) also Himself likewise took part of the same; that through death He might destroy (or annul) him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Blessed deliverance and Deliverer!

Satan continued, "But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face." The malignant aim of the enemy of God and man is unchanged. "Only go far enough, and Job will turn utterly against Thee," is his argument; so God will be dishonoured and Job ruined. How little the enemy realised that God had purposes of blessing for Job, which he the enemy was being used to bring about and fulfil.

"And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes."

Satan seems to lose no time when he is permitted to attack. If we were as ready to do good as he is to do evil, how well we should serve! He is not allowed to touch Job's life, but he afflicts him so severely that Job would far rather die than live—see chapter iii., "the bitter in soul; which long for death,

but it cometh not; and dig for it more than for hid treasure.”

Some think that the “sore boils” refer to a terrible form of leprosy called elephantiasis, in which the limbs become dreadfully swollen, and the skin turns black and corrugated like that of an elephant. This affected the whole of Job’s body at once. His face and whole appearance must have changed completely, with fearful irritation all over worse than any toothache, and probably with a foul odour which drove him into the open air. I picture him limping painfully along (his soles were affected) to the local refuse heap outside the town, picking up from the heap a piece of broken pottery, and sitting down in that filthy spot “among the ashes,” to scrape himself in the vain endeavour to alleviate the extreme inflammation of his whole body. So far, no words have passed his lips.

Job’s wife is evidently and understandably aghast at the sudden stroke which has fallen upon the person of her husband, so soon after his grievous bereavements and losses. As she follows him out to the ash-heap, she can only think of death as the way of his relief. “Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.”

My own feeling is that Job’s wife was a good, pious woman, and that these words of hers were from the enemy. Satan’s aim was to make Job curse God, and he is allowed to put this into the woman’s lips. He does do these things. In Matthew xvi. after Peter had made his splendid confession, “Thou art the Christ, the Son of the living God,” the Lord spoke to the disciples of His coming suffering and death. Peter then said, “Be it far from Thee, Lord: this shall not be unto Thee.” The Lord answered very solemnly. “He turned, and said unto Peter, Get thee behind Me Satan; for thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men.” So I think that in Job ii., Satan spoke through Job’s wife. May we be kept from speaking the enemy’s words. “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man” (Colossians iv. 6).

We hear no more of Satan in the remaining forty chapters of the Book. After doing his part in furthering God’s work for Job’s blessing, he completely disappears. We have the promise

of Romans xvi. 20, "And the God of peace shall bruise Satan under your feet shortly." God and the right shall eventually gain the glorious final eternal victory.

Job's pious patience comes out in his reply to his wife, courteous but fully maintaining his faith in God. "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" Are there many Christians today who would speak so? In spite of all our high blessings and privileges in Christ in this favoured dispensation, how much we fall short in practice!

Chapter ii., verse 22 adds, "In all this did not Job sin with his lips." He is given as our example in James, chapter v., "Be patient therefore, brethren, unto the coming of the Lord . . . be ye also patient . . . ye have heard of the patience of Job."

*(To be continued)*

W. H. L. GRAHAM

## **THE WORSHIP AND SERVICE OF GOD'S PEOPLE**

**(Some thoughts on Ezra, chapter iii.)**

FOR SOME SEVENTY years there had been no corporate witness to the Name of Jehovah on earth. Indeed, worship as God would have it, had been out of the question, for His chosen people were in captivity and His temple was in ruins. Jehovah had allowed their kingdom to be overthrown, their land laid waste, because of their extreme unfaithfulness.

Soon after Cyrus conquered Babylon, he issued a proclamation allowing those with the prosperity of Jerusalem at heart to return and re-build the house of the Lord. However it was but a handful of all Israel that took advantage of the offer: in fact, less than fifty thousand, which cannot have represented more than a small proportion of the tribes of Benjamin and Judah. Nevertheless God cherished the faithful action of those who returned so much that the names of many of them have been recorded in the word of God (see chapter ii.).

In Ezra iii., we find the restored remnant dwelling in the land, but surrounded by strangers and enemies of Jehovah and His people. This chapter is a treasure-house of instruction for the



children of God even today. One thought occurs time and time again: the character of the fresh start. Now that the faithful from among the children of Israel had returned to dwell in their own cities, they found they needed protection from "the people of those countries." Realising that spiritual strength was their best protection, they "gathered themselves together as one man to Jerusalem." What unity! This remnant understood where God's chosen people should stand, and, acting on their faith, had come together so that God's ancient order of worship could again be established and practised. If only all God's children would realise the same thing now, how much more sincere and convincing their witness would be before the world!

It was not mere chance that brought the children of Israel together in the seventh month. In Israel's history that month had, as it will have in the future, a particular significance. On the first day there was a "memorial of blowing of trumpets, an holy convocation" (Leviticus xxiii. 24). This spoke in type of the future re-gathering of Israel after the age of the Gentiles. The restoration from the captivity, though partial, partook of the same character, and the typical connection shows the singleness of God's mind in His purposes for His people.

At this assembly in Jerusalem the altar was re-built and set on its base, not on new ground, but in the place where it had formerly stood, and where God intended it to remain. It was the focal point of the worship and service of Jehovah, the place where God could meet man.

It is instructive to note that the children of Israel's first thought was not for their own safety, to defend themselves against their enemies by building the wall. Their concern was to give Jehovah His due by re-establishing the worship so long neglected, and they sought to do this not only in the manner appointed by God, "as it is written in the law of Moses the man of God," but also in the place that He had decreed. The subsequent worship is that of God's chosen people gathered as "one man," reminding us surely of the "one body," of which Christ is today the living Head, and of which all believers in Him are members.

The details recorded concerning the offerings sacrificed and the feasts kept after the erection of the altar are all of deepest

significance. The offering brought regularly was the burnt-offering, typifying the Lord Jesus Christ yielding Himself to God His Father, completing all the will of God in life and death. What a joy to Jehovah to see the restored remnant beginning their worship with that which spoke to Him of His own perfect delight in His Son!

Verse 5 mentions the "new moons" in connection with the burnt-offering. Numbers x. 10 will help us to understand this. J.N.D.'s translation of the phrase "the beginnings of your months" reads "in your new moons," although he admits the former reading as well. In either case it speaks of the new beginning in which Israel was rejoicing. After the darkness of the captivity, the new moon had begun to shine. As the moon reflects the light of the sun, so the light of God's glory began to be reflected in the world again. It was not the full moon; the light was still dim: but at least true light was shining again amid the gloomy surroundings.

Before considering the celebration of the feast of tabernacles, notice the phrase "as it is written" that occurs in verses 2 and 4 of our chapter in connection with both the burnt-offerings and this particular feast. Verse 2 adds, "in the law of Moses, the man of God." Such subjection to the word of God is lovely to see, and were we to learn no other lesson from the history of the restored remnant, their obedient example would be sufficient to demonstrate how necessary it is to bow to God's declared will in all things.

This feast also had a close link with the Jews of the restoration, and spoke of future glory in the land during the millennial kingdom. It was a feast of joy and rest after the harvest had been gathered in, when the people were to dwell in booths made of the branches of palms and willows. (It is doubtful whether this last aspect of the feast was adhered to at this time, cf. Nehemiah viii. 17). Nevertheless the memory of the redemption from Egypt was not neglected in this feast (see Leviticus xxiii. 43).

We read in verse 6 that from the first gathering the order of worship was established again. God was accorded His portion, though the foundation of the temple was not laid. The remnant started properly, giving Jehovah His due: the visible work of

building was to follow. This should be the order of things with us too.

The laying of the foundation of the temple was an occasion for great rejoicing. They sang together, praising and giving thanks to Jehovah. Why? "Because He is good, for His mercy endureth for ever toward Israel." The same fact is no less the blessed portion of all the children of God now.

Our chapter ends with a reference to those who had seen the original temple building. They could only weep as they compared the foundation they now saw with what they had known of the temple. Are we not inclined to do the same when we contrast the condition of the Church of God as we look upon it with what is recorded in the book of Acts? Despite all that is so humbling, however, we should do all that lies within our power to see that no part of what God has written for our instruction remains a dead letter.

B. C. PRICE

## NOTE ON ROMANS v. 12

DEATH ENTERED INTO the world by the sin of Adam. It is not necessary to take this as applying to the lower creatures. No express word of Scripture affirms this, and the whole web and woof of nature seems to contradict the thought. Life, without a miracle to prevent it, must be destroyed continually, apart from all question of carnivorous beasts or birds, by the mere tramp of our feet over the earth, in the air we breathe, the water we drink, the plants or fruits we consume. The herbivorous animals thus destroy life scarcely less than the carnivorous. Scripture, too, speaks of the "natural brute beasts" as "made to be taken and destroyed," and of "man being in honour and understanding not becoming *like* the beasts that perish." But unto the world—the human world—by one man sin entered, and death by sin; "and so death passed upon *all men* (he speaks only of man), for that all have sinned." It is the stamp of God's holy government upon sin; the outward mark of inward ruin.

*Extracted*

*A Recent Reprint*

**MORRISH'S  
NEW and CONCISE  
BIBLE DICTIONARY**

The volume is not only an extensive dictionary but contains  
a wealth of spiritual truth, i.e.

1. A short **survey** of each book of the Bible.
2. The Fundamental Doctrines of christianity.  
The 'Persons' of the Godhead.  
The Work of Christ in its various aspects.
3. The Dispensational Dealings of God.

*877 pages — Illustrated throughout — Buckram boards*

**Price: 50/-**

**Postage: 2/9 (U.K.)**

Published by  
C. A. Hammond Trust Bible Depot, 11 Little Britain, E.C.1

# Words of Help

*from the Scripture of Truth*

---

Vol. LII

AUGUST 1964

No. 8

---

## CONTENTS

Blessing God . . . . .	<i>Inside Front Cover</i>
Lord's Day Reflections	
XXXIV. Leadership in Praise . . . . .	85
The Book of Job . . . . .	87
Jonah's three Days and three Nights . . . . .	92
The effective Element in Preaching . . . . .	94

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

*Tunbridge Wells:* BIBLE AND TRACT DEPOT, 17 Queens Road

*U.S.A.:* H. W. BRAUNER Franklin Park., New Jersey.

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

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

---

PRICE FIVEPENCE

*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 Trust Bible Depot  
11, Little Britain, London, E.C.1*

# WORDS OF HELP

A Monthly Magazine for Believers

---

## BLESSING GOD

The word "bless" is used in scripture both in speaking of God blessing us, and also of our blessing God. Thus we read in Ephesians i.3 "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ." Evidently, though the word is the same, the meaning is not quite the same in both instances. We cannot bless God in the same sense as He blesses us; the human must fall far short of and differ from the divine.

God blesses man when He bestows upon him bounties and favours which are worthy of Himself, the Giver, and also suited to man, the recipient. Even the fruitful earth receives "blessing from God" (Hebrews vi.7) in His bestowing rain, sunshine, and all that will enable it to yield the necessaries of life for man and other creatures.

Man, of course, cannot give to God what is necessary to Him, for He is in need of nothing (Acts xvii.25), but we can give what is acceptable to Him, that is, praise, worship, adoration, and thanksgiving. We bless God when we use our tongues for this purpose (James iii.9), though our soul and all that is within us should accompany our lips when we bless the Lord (Psalm ciii.1, 2).

To "bless" literally means to "speak well" of, and this we do in our praise, adoration, and worship, wherein we "speak well" of our God. It is difficult to distinguish between blessing and giving thanks. In John vi.11, we read that when feeding the multitudes, our Lord "gave thanks," but Matthew in describing the same occasion (xiv.19) tells us He "blessed." Perhaps the best distinction we can make is that we bless God for what He is, and we thank Him for what He has done.

W. J. HOCKING

## LORD'S DAY REFLECTIONS

### XXXIV. Leadership in Praise

IN AN OUTSTANDING passage of the prophecy of Micah (chapter vi. 4) there is a mention of Miriam which is altogether remarkable. God was engaged in a controversy with His people because of their departure from Him, and calls upon them to testify if they have found unfaithfulness on His part toward them. He reminds them that He had delivered them from Egypt, redeeming them from the house of bondage, and that He had done this by sending before them Moses, Aaron—and *Miriam*.

The books of Exodus, Numbers and Deuteronomy in particular record the part which Moses played in the deliverance of God's people. Amongst many other things, he conveyed to them God's law, and established the ordinances by which the life of the people was regulated. Then the book of Leviticus is largely concerned with the sacrifices for which Aaron, as High Priest, was responsible. But what did Miriam do that *her* name should be given a place of honour alongside the other two? Is she mentioned solely because she was their sister? We are sure there was much more to it than that.

We may well believe that Miriam was helpful to Moses and Aaron in a great many ways. It can scarcely have been otherwise. Exodus xv. 20 describes her as a prophetess. Overlooking her serious failure (Numbers xii.), mention is made of her death and burial (chapter xx. 1), so we may be certain she was prominent in the esteem of Israel.

In Exodus xv. there may be a clue to her importance, for Miriam, we are told, took a timbrel in her hand, "and all the women went out after her with timbrels and with dances." Thus did she lead Israel in praises to God for His salvation. "Sing ye to the Lord," she exhorts, "for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." Thus did this aged woman nobly lead the way for the glory of the God of Israel.

If this be so, may we not learn a lesson as to the value of thanksgiving and praise in the lives of God's people on earth. Centuries later Nehemiah declared "The joy of the Lord is

your strength." But the source of true joy is God Himself, and what He has accomplished on behalf of His people. And this joy finds its highest outlet in praise and thanksgiving to the divine Fountain of all good.

It was a morning without clouds indeed when Israel saw their Egyptian pursuers dead upon the shores of the Red Sea. The deliverance which seemed to be eluding them when they found themselves with an impassable sea in front of them, mountains on either side and a relentless enemy behind, had now become real and effective. Well might they sing in triumph, "Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation" (Exodus xv. 13)!

In all this Miriam evidently took a prominent part, leading them on with a timbrel in her hand. God was glorified in this way, and the spirit of the people was cheered and strengthened for the wilderness journey ahead. So in Micah vi. 4 God adds her name—"and Miriam."

Thankfulness to God for His mercies is not only the positive duty of man, but unthankfulness is a first step in the decline of morality (see Romans i. 21). It was therefore a wise measure on David's part to order "the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy" (I Chronicles xv. 16). When the building of the temple was complete, and the great day of dedication arrived, these singers had an important part to play. For we read in 2 Chronicles v. 13-14, "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For He is good; for His mercy endureth for ever: that *then* the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."

Later on, at a time when danger threatened, Jehoshaphat rallied the faith and spirit of his people by the appointment of



singers. Hear his stirring words: "Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper" (2 Chronicles xx. 20, 21). And when the victory foretold by the faith of Jehoshaphat had been accomplished, "they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord" (verses 27, 28).

Leadership in praise to God is yet another glory that belongs to our Saviour. After the solemn delineation of His sufferings at Calvary in Psalm xxii., we read in verse 22, "I will declare Thy name unto My brethren: in the midst of the congregation will I praise Thee"—a verse quoted by the writer to the Hebrews (chapter ii. 12).

It is touching to recall that on the night of the Lord's betrayal, before leaving the upper room for the mount of Olives, they sung a hymn, or psalm. Who can doubt that it was the voice of our wonderful Saviour that led a fervent ascription of praise to God on that occasion?

For ourselves, let us respond to the exhortation of Hebrews xiii. 15: "By Him (Christ Jesus) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name."

Clearly God's intention was that the leadership of Miriam, even though less spectacular than that of Moses or Aaron, should not be forgotten. She had led the people in a right way. "Remember," God seems to say, "I sent before you Moses, Aaron—and Miriam."

E. A. PETTMAN

## THE BOOK OF JOB

(Continued)

IN THE FIRST chapter of this Book, we are told that among the calamities which Satan was allowed to bring against Job were fire and wind. "The fire of God is fallen from heaven, and hath

burned up the sheep, and the servants, and consumed them." Furthermore, "There came a great wind from the wilderness and smote the four corners of the house, and it fell upon the young men, and they are dead."

It has been suggested that these results were caused by a violent storm, in which lightning destroyed men and sheep out in the open, and a whirlwind blew down the house inside which Job's children were, and killed them.

In this connection, we may think of the storm on the lake in the days of our Lord, Matthew viii., Mark iv., and Luke viii. It is described as "a great tempest in the sea," and "a great storm of wind." May we not think of this storm as raised by Satan, with the object of at least destroying the disciples? Instead, it gave occasion for the Lord's goodness and power to be shown, as He stilled the storm with a word. The disciples were thus taught the divine power of Jesus, and their own need of faith in Him.

God's children need never fear the enemy's malice and power, knowing that God is over all and will make all things work together for good to them that love Him, who are the called according to His purpose—Romans viii. 28.

In the second chapter of Job, Satan is allowed power against Job's person, and smote him with a loathsome and agonising disease. Still Job retained his integrity and his fear of God, and did not sin with his lips. So Satan is defeated, for he had maintained that if Job were tried in these ways he would curse God. Job is justified from the accusation of Satan that he feared God for selfish gain, and Satan (the accuser of the brethren—Revelation xii. 10) is dismissed from the scene.

Christians are justified in a far fuller and more wonderful way. All have sinned and all come short of the glory of God, but those who believe are justified freely by God's grace through the redemption that is in Christ Jesus; Whom God hath set forth to be a propitiation through faith in His blood . . . that He might be just, and the justifier of him which believeth in Jesus (Romans iii.).

Though the restless foe accuses,  
 Sins recounting like a flood,  
 Every charge our God refuses:  
 Christ has answered with His blood.

God does not however cease to deal with Job at this point, for in that case Job would no doubt have been strengthened in his self-satisfaction. The three friends of Job now come on the scene, and their visit has the effect of drawing out the error which is in Job's heart. Eventually we shall find Job getting for the first time consciously into God's presence, and after that all is blessing.

"Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him" (Job ii. verse 11).

Elihu says of Job and his friends, chapter xxxii., verse 11, "I gave ear to your reasons whilst ye searched out what to say," or, I gave ear to your reasonings whilst ye examined the subject. We may take it then that they were intelligent and learned men, capable of abstract thought and study, and also well able to express themselves in striking language.

The first friend named, perhaps the eldest, is Eliphaz, the name meaning, God is dispenser. He is described as the Temanite, and was probably descended from Esau (son of Isaac); we are told in Genesis xxxvi. that Esau had a son named Eliphaz, and Eliphaz had a son named Teman.

The second friend was Bildad the Shuhite. His name means Son of Contention. Perhaps Shuhite shows he was descended from Shuah, a son of Abraham by Keturah (Genesis xxv.). We know that Abraham sent his sons other than Isaac away from the land of promise into the east country.

The third friend, perhaps the youngest, was Zophar the Naamathite. Zophar means Rough; and certainly he answered Job roughly, and appears to be a rather hasty and violent man. It may be the description Naamathite means he was out of the town of Naamah, which later belonged to the tribe of Judah

among the towns "toward the coast of Edom southward," Joshua xv., verses 21 and 41.

The three men evidently had respect and affection for Job, and hearing of the disasters which had so suddenly befallen him, they arranged to visit him together, bringing their sympathy and whatever help was possible. The children of God today do well to visit one another and also those in need, including widows, orphans and the sick. (Matthew xxv. verses 35 to 40, and James i. 27). In the event Job's friends themselves were sifted and tested as well as Job, but we may be sure they got good in the end.

It must have been a great shock and distress to these men as they approached Job's dwelling, and from a distance were able to see him among the ashes, and so terribly changed in appearance as to be unrecognisable. "And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great" (Job ii. 12-13).

This is a remarkable scene, even allowing for the slow deliberate ways of that day and part. Presumably Job's wife rendered silent service in providing food day after day. The friends had heard something of Job's trouble, but they were evidently unprepared for the fearful sight which met their eyes. And it is clear that as the days passed, they could not resist the growing suspicion that God's hand had fallen on Job because of some grievous sin in him which was hidden from all but God.

Job himself was plunged into deep trouble of mind and distress of spirit. Wicked men deserved sudden judgment, but he knew he himself was not wicked; he had feared God and had avoided evil; and yet, and yet, sudden trouble had befallen him which he could not account for. Why was it? Where was now the advantage of his painstaking ways of right living through the years? He had lost all. His nearest friends could only sit dumb before him day after day. What were they thinking?

As we picture Job brought so low in such distress, one thinks of Saul of Tarsus brought down by the Lord in his full career of bitter persecution against His disciples, and in Damascus he remained three days without sight, and neither did eat nor drink. What were his thoughts and feelings during that time? We know that it was then that he was converted, and changed into an outstanding servant of Christ, faithful above most. Blessing was also waiting for Job. "Sorrow is better than laughter: for by the sadness of the countenance the heart is made better" (Ecclesiastes vii. 3).

After seven silent days, Job could refrain no longer. "After this opened Job his mouth, and cursed his day. And Job spake, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it."

Thus for seventeen verses Job laments that he ever existed at all, or at least that he did not die at his birth. This was not a right sentiment. True, the Lord spoke of Judas Iscariot who betrayed Him, those exceedingly solemn words, "Woe unto that man by whom the Son of Man is betrayed. It had been good for that man if he had not been born" (Matthew xxvi. 24). But Job's case was different altogether. However, he was at the beginning of the breaking-down process, the emptying of self, the deflation needed by us all if we are to know God.

We may notice that Job appears to spend no time on the physical nature of his disease, nor on the question of bodily relief by human means. It is quite clear to him that the affliction is from God, and that the great question is to learn God's purpose in it. Is he an example in this to us in these days when there is such great and general dependence on medical knowledge and treatment? Are we in danger of missing spiritual blessing by running to the doctor instead of waiting on God? Does this partly account for the prevailing spiritual weakness and soul-sickness?

Regarding verse 8, "let them curse it that curse the day, who are ready to raise up their mourning," in the Revised version

and also the New Translation of J. N. Darby, the last sentence is "who are ready to rouse (up) leviathan," or the crocodile (Job xli. 1), or the dragon. The reference may be to sorcerers who claim to put spells on particular days, and to invoke the power of the dragon.

In this passage Job speaks truly of death as the great Leveller. "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master" (verses 17-19). It reminds one of Longfellow's moving poem, *The Slave's Dream*, in which the slave sleeps and dreams that he was king again back free in his native land, with his loving wife and children, and then dies in his sleep. "He did not feel the driver's whip, Nor the burning heat of day; For death had illumined the Land of Sleep, And his lifeless body lay A worn-out fetter that the soul Had broken and thrown away." Death had truly freed that servant from his cruel master.

In the remaining seven verses of chapter 3, Job expresses the depths of his distress, almost despair, speaking of his misery and bitterness, his sighing and roarings (or, groanings), and confessing that previously, when so blessed outwardly, he had had fears and was not at ease, "and that which I was afraid of is come unto me . . . yet trouble came."

The Christian ought to have no doubt about his eternal salvation in Christ, nor need he have any fear or anxiety concerning the earthly life. "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Romans viii. 31-32).

W. H. L. GRAHAM

*(To be continued)*

## **JONAH'S THREE DAYS AND THREE NIGHTS**

WE HAVE THE silent and secret dealings of God that went on during those three days and three nights when Jonah lay in the

depths and spread his misery before God. "Then Jonah prayed unto Jehovah his God out of the fish's belly, and said, I cried by reason of my affliction unto Jehovah, and He heard me; out of the belly of hell, cried I, and Thou heardest my voice."

In this there can be not the slightest doubt to the believer that Jonah is a type of the blessed Lord Jesus Christ when He, too, was for three days and nights, as He said Himself, in the heart of the earth—the crucified Messiah. But then how different! Jonah's singular fate was because of his sin—his manifest insubjection to God. Christ suffered for others exclusively. It was for the sins of His people. Nevertheless the result was so far similar that our Lord Jesus Himself, being without sin, was utterly rejected, not because He did not do the will of God, but because He did it to perfection, offering His body as a sacrifice once for all. Thus our blessed Lord obeyed unto death, instead of disobeying like the first Adam.

Jonah then cries, and Jehovah hears. Deeply does he feel the position in which he found himself; and this was well. Discipline is meant to be felt, though grace should not be doubted.

But I believe, on the other hand, that his confidence, as was natural, was not unmingled with fear. For if a type of Christ he was also a type of the Jewish people. Indeed, he sets forth, not inaptly, the people failing in their testimony, misrepresenting God before the Gentiles, not yet a channel of blessing on them according to the promises to Abraham, but rather a curse because of their own unfaithfulness. Nevertheless, just as Jonah was preserved of God in the great fish, so also are the Jews now preserved of God, and will be brought out to be a joy and praise to His name in the earth, whatever their present lost estate. That day is hastening apace. In Jonah's history we find its pledge; in Christ its righteous ground and the means to accomplish it when Jehovah pleases, to His glory.

It is a principle with God that "in the mouth of two or three witnesses shall every word be established." This I do not doubt to be at least one reason for the three days, whether one looks at the case of Jonah, or of Christ, or of any other. It means a fully adequate testimony, as in our Lord's case, to the

reality of His death when He had been rejected to the uttermost; so with Jonah. Two would have been enough; three were more than sufficient, an ample and irrefragable witness.

So our Lord Jesus, though by Jewish reckoning three days and three nights in the grave, literally lay there but the whole of Saturday—the Sabbath—with a part of Friday not yet closed, and before the dawn of Sunday. For we must always remember in these questions the Jews' method of reckoning. Part of a day regularly counted for the four-and-twenty hours. The evening and the morning, or any part, counted as a whole day. But the Lord, as we know, was crucified in the afternoon of Friday; His body lay all the next, or Sabbath day, in the grave; and He rose early the Sunday morning. That space was counted three days and three nights, according to sanctioned Biblical reckoning, which no man who bows to scripture would contest. This was asserted among the Jews, who, fertile as they have been in excuses for unbelief, have never, as far as I am aware, made difficulties on this score. The ignorance of Gentiles has exposed some of them, when unfriendly, to cavil at the phrase. The Jews found not a few stumbling blocks, but this is not one of them: they may know little of what is infinitely more momentous; but they know their own Bible too well to press an objection which would tell against the Hebrew scriptures quite as much as against the Greek.

W. KELLY

## **THE EFFECTIVE ELEMENT IN PREACHING**

**“The word of faith, which we preach” (Romans x. 8)**

THE RAPID GROWTH of disbelief in the Bible as God's revelation to man is a fact painfully patent to every intelligent Christian. While this decay of faith is true in every country where the Bible is known, it is a humbling reflection that it should be so marked a feature as it is in this country, which through the sovereign mercy of God has been for over a hundred years the centre of missionary activity to the world generally.



Who has not found that many nowadays who affect a great show of religious zeal and activity refuse to regard the Bible as a reliable guide in general matters of faith and practice? The principles of its teaching are discarded by political and social organisations, and its infallibility is not accepted by the universities and schools. But its most painful wounds are inflicted "in the house of its friends." For ministers of religion, preachers, superintendents and teachers of Sunday schools openly teach that many parts of the Bible are not true, and do not contain matters which it is necessary to believe for salvation.

It is hoped that our readers dissociate themselves from such pernicious views. But, assuming this to be the case, we may profitably inquire whether we may not, unconsciously perhaps, be affected by the prevailing miasma of unbelief in the word of God. It is well known that when an epidemic is raging, those not actually stricken down by the disease may nevertheless be weakened by its poisonous influence. The question we should like to raise is: Are some of us affected in our attitude towards the scriptures by the prevailing epidemic of unbelief?

Take the matter of preaching the gospel. Do we all implicitly believe that the gospel is the power of God unto salvation to every one that believeth? If so, what part exactly of the preaching is the vehicle of that power? Is it the picture of Christ and His redemption drawn by the Holy Spirit in the Scriptures, or is it in the framework of the sermon supplied by the preacher?

Let us be strictly honest with ourselves in this matter. The apostle Peter wrote to those who had been begotten again through the word of God, and he reminded them that the "incorruptible seed" was the word of good tidings which had been preached to them (1 Peter i. 23-25). No one can enter the kingdom of God today without being born anew. What then is the incorruptible seed through which divine life is communicated? Is it the written word of God reproduced in the preaching? or is it the human speech which falls upon the ears of the audience?

When the question is put in this form, there will, no doubt, be but one answer. But if a preacher is reading this, will he

movement of his limbs as he struggled for liberty were the incontrovertible evidence that he was restored to life, and others are told to give a helping hand.

Do we not see a counterpart of this as we read in Romans vii. of the wrestle with the sin within him which tormented the mind and heart of Paul until he found deliverance? "For that which I do I allow not; for what I would, that do I not; but what I hate, that do I." Is this not the experience of one who is struggling to be free of graveclothes? Maybe the apostle himself had no human help in the solution of his problem. But that is not to say we cannot help one another today, particularly with Paul's own word to show us the way. Paul surely found the answer, for he exclaims in triumph, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

How we long for the day when we shall all enjoy complete release from the things that hinder us here! Thank God we may say in confidence, as Paul wrote to the Philippians, "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile 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" (Chapter iii. 20, 21).

E. A. Pettman



## THE TRANSLATION OF ENOCH

(Note on Hebrews xi. 5)

How was Enoch translated by faith? Was it not an actual translation?

It was an actual translation, for Enoch did not "see death." The phrase "by faith" as it applied to Enoch is more fully to be understood from verse 6. Enoch pleased God because faith was the governing principle of his life. He believed that "He is, and that He is a rewarder of them that diligently seek Him." The reward of his faith was the exemption from death that was granted to him. His translation was therefore "by faith."

W. J. Hocking

(From "The Bible Monthly", July, 1924)

## YOUR GIFT FROM THE LORD

(Note on Numbers iii. 14-37)

We, as Christians, are very apt to jostle one another; indeed we are sure to do so if we do not each one pursue his own divinely-appointed line of work. We say "*divinely appointed*," and would press the word. We have no right to choose our own work. If the Lord has made one man an evangelist, another a teacher, another a pastor, and another an exhorter, how is the work to go on? Surely it is not by the evangelist trying to teach, and the teacher to exhort, or one who is not fitted for either trying to do both. No; it is by each one exercising his own divinely-imparted gift. No doubt it may please the Lord to endow one individual with a variety of gifts; but this does not, in the smallest degree, touch the principle on which we are dwelling, which is simply this, every one of us is responsible to know his own special line and pursue it. If this be lost sight of we shall get into hopeless confusion. God has His quarry-men, His stone-squarers, and His masons. The work progresses by each man attending diligently to his own work. If all were quarry-men, where were the stone-squarers? if all were stone-squarers, where were the masons? The greatest possible damage is done to the cause of Christ, and to God's work in the world, by one man aiming at another's line of things, or seeking to imitate another's gift. It is a grievous mistake, against which we would solemnly warn the reader. Nothing can be more senseless. God never repeats Himself. There are not two faces alike, nor two leaves in the forest alike, not two blades of grass alike. Why then should any one aim at another's line of work, or affect to possess another's gift? Let each one be satisfied to be just what His Master has made him. This is the secret of real peace and progress.

All this finds a very vivid illustration in the inspired record concerning the service of the three distinct classes of the Levites.

(From "Notes on Numbers", by C. H. Mackintosh)

*A Recent Reprint*

**MORRISH'S  
NEW and CONCISE  
BIBLE DICTIONARY**

The volume is not only an extensive dictionary but contains a wealth of spiritual truth, i.e.

1. A short survey of each book of the Bible.
2. The Fundamental Doctrines of christianity.  
The 'Persons' of the Godhead.  
The Work of Christ in its various aspects.
3. The Dispensational Dealings of God.

*877 pages — Illustrated throughout — Buckram boards*

**Price: 50/-**

**Postage: 2/9 (U.K.)**

Published by  
C. A. Hammond Trust Bible Depot, 11 Little Britain, E.C.1

# Words of Help

from the Scripture of Truth

---

Vol. LII

SEPTEMBER 1964

No. 9

---

## CONTENTS

Unconscious Decadence.....	Inside Front Cover
The Book of Job IV.....	97
Leaven in Scripture.....	103

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

*Tunbridge Wells:* BIBLE AND TRACT DEPOT, 17 Queens Road

*U.S.A.:* H. W. BRAUNER Franklin Park., New Jersey.

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

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

---

PRICE FIVEPENCE

*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 Trust Bible Depot  
11, Little Britain, London, E.C.1*

# WORDS OF HELP

A Monthly Magazine for Believers

---

## UNCONSCIOUS DECADENCE

“Gray hairs are here and there upon him, yet he knoweth not” (Hosea vii.9) . . . this thing entirely unnatural in the physical, is constantly true in the moral and spiritual realms, and so the figure of the prophet is warranted and indeed most graphic. Signs of decadence, which are patent to others, are undiscovered by ourselves; and we go on, and on, and on, the victims of ebbing strength, spiritually and morally becoming degenerate, without knowing it! We are blind to the signs which are self-evident to onlookers. There is no condition more perilous to our highest well-being than this of unconscious decadence. The skilful physician knows how often the cessation of suffering means that mortification has set in, and than in the moral realm may be the meaning of gray hairs.

There is a text in the Bible that, as God is my witness, I never read without trembling. It is a text that tells the story of Samson: “He wist not that the Spirit of God had departed from him.” A man who had known the power of the Holy Spirit resting upon him, working through him, was going on and on, and the Spirit had left him, and he did not know it . . . I repeat, there is no condition into which a man or a nation can pass more full of peril, more calamitous than that. Moral degeneracy and spiritual failure are cursing them, and all the while they are unconscious of it, going through the same motions, but without vital significance. It may be, to be particular and immediate, they are still going to church every Sunday, saying their prayers every night, making their contribution to the enterprises of God in the world with regularity, and yet all the while suffering from spiritual degeneracy and moral pollution. The change is apparent to others, the signs of weakness are patent, but they do not know it.

G.C.M.

(Extracted)

## THE BOOK OF JOB

(continued)

After Job's three friends had sat silent with him upon the ground for seven days, evidently aghast at his dreadful condition, Job opened his mouth to curse the day of his birth, and to lament that his life was prolonged instead of being cut short (chapter iii.).

In chapters iv. and v., we are given the first speech of Eliphaz. "Then Eliphaz the Temanite answered and said, If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?" The speech is restrained, and the intention is no doubt to help Job, but we find reproach and the plea that Job's troubles must be due to his own faults. This he should recognise and seek God in humble trust.

It is to be noted that verse 6. "Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?" is better rendered, "Hath not thy piety been thy confidence, and the perfection of thy ways thy hope?" (New translation).

In the speech, Job's attention is drawn to the point that whereas in the past he had been active to help and teach others in distress, now when misfortune is come to him, he himself is troubled and despondent; the inference being no doubt that he ought to be taking his own medicine, and showing more stamina in affliction.

Job had relied upon his own piety and uprightness, but it is evil-doers however strong who perish, and not the innocent and the righteous. It is those who do wrong God brings into trouble, even though they excel in strength and ferocity. In other words, Job's profession was not sincere.

Eliphaz then claims to have had a startling night vision which showed that puny man can never be more just and pure than God his Maker, Who sees folly even in His angels. Further, no godly being would support Job in his complaint ("to which of the saints wilt thou turn?"). His trouble has not come without cause, and God is the One to turn to, God Who is mighty in power and discerning in His dealings with

men. The man who is divinely chastened should value God's dealings with him, and as a result would be blessed with long life and a peaceful death.

He concludes, "Thou shalt come to thy grave in a full age, like a shock of corn cometh in in his season. Lo this, we have searched it, so it is; hear it, and know thou it for thy good" (Chapter v., verses 26-27).

The reasoning of Eliphaz is defective. He said, "Who ever perished, being innocent? or where were the righteous cut off?" There have been many such, the first great example being Adam's son Abel, who was cut off, murdered, by his brother for the very reason that he was righteous. As we read in I John iii.12, "And wherefore slew he him? Because his own works were evil, and his brother's righteous."

Then again, Eliphaz said, "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of His nostrils they are consumed." It is true of course that some wicked men are cut off early in life, doubtless as a warning to others. But many are allowed to continue through a long lifetime in deceit and all kinds of sin, and have laid up wealth for themselves, and even gained honour and power, but without ever learning the fear of God.

The view taken by Eliphaz and his two friends, that man's righteousness is proved by his earthly circumstances, and God's righteousness is fully shown by His present earthly government, is quite wrong. So at the end of the book God Himself declares that they had not spoken of God the thing that is right.

Nevertheless some of the sayings of Eliphaz are found elsewhere in Scripture. In chapter iv., verses 3 and 4, we read, "Thou hast strengthened the weak hands . . . thou hast strengthened the feeble knees." Centuries afterwards Isaiah said, "Strengthen ye the weak hands, and confirm the feeble knees" (Isaiah xxxv.3), and in Hebrews xii.12 is the exhortation much needed at the present day, "Wherefore lift up the hands which hang down, and the feeble knees."



Again, in Job v., verse 13, Eliphaz says, "He taketh the wise in their own craftiness." This word is quoted in I Corinthians iii., where Paul is led to write that the Corinthians in spite of their gifts and boastings were really carnal and not spiritual; they esteemed the wisdom of this world, and were careless of eternal values. So he wrote (verses 18-19), "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." The apostle continues, "Let no man glory in men. For all things are yours . . . and ye are Christ's, and Christ is God's." This is Christian blessing which could not be known in Job's day, but now belongs to every believer in the Lord Jesus Christ.

In chapter v., verse 17, Eliphaz says, "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty." (We may think this shows a sad lack of sympathy for Job's extreme afflictions). Proverbs iii. verses 11-12, read, "My son, despise not the chastening of the Lord; neither be weary of His correction: for whom the Lord loveth He correcteth; even as a father the son in whom he delighteth." This word in Proverbs is quoted in Hebrews xii., verses 5-6, "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

When God allows affliction to come upon us for our good, our natural tendency is to go to one extreme or the other, that is to ignore His chastening, or to take it so much to heart that we sink under it. Some children when given a slap continue as before and will not be taught; others dissolve into tears and turn away, and these also fail to learn the needed lesson. We should neither despise nor faint, but endure the chastening and reap the peaceable fruit of righteousness which God intends. So the words of Eliphaz are right, though perhaps not spoken in the best spirit; "Now it

is come upon thee, and thou faintest . . . happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty."

The speech of Eliphaz is followed by a pathetic response from Job. "But Job answered and said, Oh that my grief were throughly weighed, and my calamity laid in the balances together. For now it would be heavier than the sand of the sea: therefore my words are swallowed up" (chapter vi., verses 1-3). For "swallowed up" read "vehement" or "rash".

Clearly Job is still in great bodily affliction, and also he now realises that his friends are misunderstanding him and misjudging him. His speech is partly an appeal to them to show truer sympathy and kindness, and partly a cry to God to release him by death from his extreme suffering.

Verses 5-7: "Doth the wild ass bray when he hath grass? or loweth the ox over his fodder? Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg? The things that my soul refused to touch are as my sorrowful meat (or, my soul refuseth to touch them: they are loathsome to me, R.V.). That is, animals do not complain when their wants are supplied, and my complaint is not without cause. My life is insipid; I have lost my taste for it; indeed, it is disagreeable, loathsome.

Verses 8-9: "Oh that I might have my request; and that God would grant me the thing that I long for! Even that it would please God to destroy me; that He would let loose His hand, and cut me off!" Job was brought so low as to have no expectation of being restored to health. He longs for release from his pain and misery, and is evidently not afraid to die because of his trust in God. We notice too that Job has no thought of suicide, of ending his life by his own hand, in order to escape from his troubles. This is sadly common today, but such a deed could not be perpetrated by one in his senses who truly fears God, as Job did. Nor is there any suggestion between Job and his friends of mercy-killing, that is, that they should take away his life to free him from his agony; another evil idea of the present day. We see something of Job's deep piety, of his subjection to the Almighty,

in this touching request that God would end his life and so deliver him from his great suffering. Elijah in his day showed the same spirit when "he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers" (I Kings xix.).

Verse 14: "To him that is afflicted pity should be shewed from his friend: but he forsaketh the fear of the Almighty." This no doubt means that Eliphaz shows by his lack of pity that he does not truly fear God. All through the book, Job shows how firmly he himself maintained his piety and would not give it up.

Verse 15: "My brethren have dealt deceitfully as a brook," is taken by some to refer to the three friends. But in chapter xix., verse 13, Job complains, "He hath put my brethren far from me," and in chapter xlii., verse 11, after the Lord turned his captivity. "Then came there unto him all his brethren, and all his sisters . . . and did eat bread with him." We may therefore read this as a graphic figure of his relatives who had deserted him in his trouble, and were as little help to him as water-brooks in the desert, which when the snow and ice of winter have melted, flow until dried up by the heat, to the desperate disappointment, perhaps death, of caravans which were hoping by following the channels to find water.

Verses 21-23 are clearer in the New Translation: "So now ye are nothing; ye see a terrible object and are afraid. Did I say, Bring unto me, and make me a present . . . or rescue me . . . and redeem me . . .?" To the end of the chapter Job complains of his friends. He had not requested their help in any way; they having come and seen his fearful condition, were unable to help, and only added to his trouble. He calls on them to face him, to reconsider his case, find the true reason for his suffering, and discover his righteousness, not iniquity.

Chapter vii. is Job's eloquent description of his distress and painfulness, and his touching appeal to God for mercy.

Verse 1, "Is there not an appointed time to man upon earth?", refers some think to life as a battle, translating it,

“Is there not a warfare to man upon earth?” This is a true thought, and Christians are exhorted to fight the good fight of faith (I Timothy vi.). The New Translation however reads, “Hath not man a life of labour upon earth?”

Verse 2: “As a servant earnestly desireth the shadow,” reminds us that in those early days, the time of day was shown by the shadow on the sundial. King Hezekiah was given a sign of his healing when God “brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz” (2 Kings xx.).

Job continues, verses 2-3, “And as an hireling looketh for the reward of his work: so am I made to possess months of vanity, and wearisome nights are appointed to me.” All Job’s former life of happy activity is gone, and he can only long for the end. “My days are swifter than a weaver’s shuttle, and are spent without hope” (verse 6). Life was now utterly monotonous, and he could see no prospect of recovery.

Verse 17: “What is man, that Thou shouldest magnify (or, make much of) him? and that Thou shouldest set Thine heart upon him?” Job feels himself as a poor mortal man, too insignificant to be the object of God’s dealings. We think at once of Psalm viii., “What is man that Thou art mindful of him?”, applied in Hebrews ii. to Jesus, Who was made a little lower than the angels for the suffering of death, and Who will one day as man have all things put under His feet — He who is perfect both in humiliation and glory.

The expression is also found in Psalm cxliv., verses 3-4, “Lord, what is man, that Thou takest knowledge of him . . . man is like to vanity.” Here it is the natural man at enmity with God; who is he to stand in the way when God’s kingdom is to be set up in Christ in the day to come? Man apart from Christ is of little account, but Christ became man that sinners might be saved through Him, and share in a coming day His glory on high.

Job concludes, verses 20-21, “I have sinned; what shall I do unto Thee, O Thou preserver of men? (or, if I have sinned, what do I unto Thee, O Thou Watcher — Observer — of men?). Why hast Thou set me as a mark against Thee, so

that I am a burden to myself? and why dost Thou not pardon my transgression and take away mine iniquity? for now shall I sleep in the dust; and Thou shalt seek me in the morning, but I shall not be."

Here we understand Job to be saying, If God is so great, taking account of the whole human race, what can the little sin of one small man mean to Him? Why cannot He overlook it, dismiss it? Otherwise I shall pass away in the night, and in the morning it will be too late, for Job will be no more.

There must be more of that deep exercise of heart and sifting of the inner man, before Job learns God's lesson and gets His blessing. Should not we in our day persevere in our own spiritual experiences and conflicts, knowing that God is with us and for us? "His every act pure blessing is, His path unsullied light."

W. H. L. GRAHAM

(To be continued)

## LEAVEN IN SCRIPTURE

Leaven is one of those recurring symbols in Scripture which merit close attention, in order that we may understand the meaning attached to it by the Spirit of God, Who speaks to us in terms of our everyday experience.

Here the thing itself is well understood. Leaven, or yeast as we now call it, is put into dough in order that the fermentation which it produces shall cause the dough to rise, so that the resulting bread is light. Under the influence of warmth the yeast cells multiply enormously, so that a little yeast introduced into a lump of dough soon permeates the whole. "A little leaven leavens the whole lump" is a saying which expresses this fact.

It was perhaps because of the resemblance of this process to fermentation in general, as that which causes things "to go bad", that leaven became associated with the thought of evil in its corrupting aspect, and hence became a symbol of such evil.

## THE PASSOVER

The first scriptural use of the symbol is in the ordinance of the Passover and the ensuing Feast of Unleavened Bread, both of which were marked by the exclusive use of unleavened bread.

The importance God attached to this may be judged by the many times which the prohibition of eating or using leaven is mentioned in Exodus xii. It was to be put away out of their houses during the whole of the seven days' feast, and anyone eating it was to be "cut off from the congregation of Israel."

In the light of New Testament teaching we cannot be in doubt as to the meaning of this. "Even Christ our Passover is sacrificed for us, therefore let us keep the feast; not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (I Corinthians v. 7,8).

The seven days, a complete cycle of time, probably represents the whole of our life here. "Old leaven" means a piece of leavened dough reserved from baking in order to leaven a fresh batch, and thus represents that evil in our old nature to which in Christ we are now dead. As Christians we must have done with sin.

Moreover, we can see the impropriety of eating leaven with the lamb that itself had to be "without blemish and without spot," and this thought is reinforced by the stringent prohibition of including any leaven with any of "the offerings made by fire unto the Lord." Like the passover lamb itself, these offerings were always a type of the sacrifice of Christ on the cross, and the absence of leaven thus speaks to us of the intrinsic holiness of the One who bore our sins.

Only one offering was to be made with leaven, and this was not burnt on the altar. The "new meal offering" of Leviticus xxiii.17 — the pentecostal wave-offering, was made with leaven and baked. Does it not fittingly symbolize the Church, begun on the day of Pentecost: the first-fruits of the New Creation harvest? That which speaks of sin was there

but baked and so no longer active or growing. This offering was accompanied by all the four great offerings which tell us of Christ's own perfect sacrifice, as that which alone could make it acceptable to God.

## THE LEAVEN OF THE PHARISEES AND SADDUCEES

(Matthew xvi.6)

When the Lord Jesus told His disciples to beware of the leaven of the Pharisees and the Sadducees (and Mark adds, of the leaven of Herod) they quite failed to catch His meaning, being occupied with day-to-day matters. When He reminded them of the miracles which showed His power to feed them, they realised that He had spoken, not of the leaven of bread, but of the *doctrine* of the Pharisees and Sadducees. This doctrine, He said on another occasion, was in its nature hypocrisy (Luke xii.1).

The Pharisees and the Sadducees were poles apart in their doctrines, yet they could join together to oppose the Lord Jesus, as they did when they demanded of Him a sign from heaven (chapter xvi.1). This was part of their hypocrisy. Moreover they had this in common, that their profession of serving God was made a means of glorifying themselves so as to gain the people's esteem. The Pharisees had allowed their one-time devotion to God's law to become an adherence to rules, mainly of human invention. These they could keep, or at least bind upon others, without having their own consciences exercised. The Sadducees had abandoned faith in the power and reality of God, and sought by worldly means to maintain what they called "our place and nation" (John xi.48). Annas and Caiaphas were Sadducees.

This gradual letting go of reality in divine things, and substituting what was merely outward, the Lord Jesus likened to the spread of leaven, and bade His disciples beware of it. It is a warning believers can never afford to neglect. Can it be said that those who boast of being the apostles' successors have avoided the leaven of the Pharisees

and Sadducees, or that reliance on the power of the state which is the leaven of Herod? And how easily can our own zeal for God's truth become mere formalism!

The application of leaven, not to evil in general, but especially to an evil doctrine or principle, prepares us to understand the parable of Matthew xiii.33.

### THE KINGDOM PARABLE

In this brief parable the Lord Jesus compares the kingdom of heaven to "leaven, which a woman took, and hid in three measures of meal, *till the whole was leavened.*"

Some have hastily concluded that in this case leaven must represent the spread of *good*, but it is unwise to reverse the constant meaning of a scripture symbol without adequate cause. Can it be said that, in this 13th chapter of Matthew, there is no *other* mention of evil as existing in the kingdom of heaven? The parables of the tares and of the dragnet show that it is not so. The parable then represents the introduction of evil teaching into the kingdom of heaven in its present form (that is, in that part of the world which acknowledges God as its ruler), and its spreading until every part is permeated with it.

This is an astonishing picture: yet the history of the medieval church shows it to be a true one. What doctrine of the faith has not in some measure been corrupted? Justification by faith was lost, and purgatory invented; the pilgrim character of the church was replaced by an arrogant claim of dominion over the kings of the earth; grace towards the erring was replaced by inquisitorial fires; the Lord's supper by the sacrifice of the mass, and so on. Even the doctrine of the Trinity, though held firmly enough as a doctrine, was vitiated in practice by putting forward Mary as another object of veneration. Truly the whole of the faith was leavened.

The woman in the parable may remind us of Babylon the great, the false church, in Revelation xvii.



## THE LEAVEN OF LEGALISM

Closely linked with this parable is the apostle Paul's use of the symbol of leaven in Galatians v.9. The corrupting process had already begun, but was nipped in the bud by Paul's faithful word.

The Galatians were Gentiles, who had learned through the apostle the blessedness of salvation by faith in Christ. But certain false teachers had troubled them, and seem to have succeeded in persuading them that they must be circumcised and keep the law of Moses in order to have full blessing. Paul's answer in this epistle is summed up at the beginning of chapter v., in the statement "Behold, I Paul say unto you, that if ye be (or, become) circumcised, Christ shall profit you nothing." And again, "Christ is become *of no effect* unto you, whosoever of you are justified by the law; ye are fallen from grace."

They might imagine that by listening to those who had urged them to subject themselves to the law, they were but rounding off their obedience to God, making themselves more perfect Christians. But Paul insists that in reality they were abandoning reliance upon Christ altogether. "In Christ Jesus," he says, "neither circumcision availeth anything, nor uncircumcision, but faith — which worketh by love." But now faith was being replaced by works, and love had given way to quarrelling. "Ye did run well," he says, "who did hinder you, that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump."

This persuasion — this fresh teaching which they had accepted — did not come from the same divine source as that which had first brought them into fullness of blessing. It was a foreign element introduced unto what was all of God. They had not ceased to believe in Christ, but the effect of adding law was ruinous. It was but a little leaven introduced into a lump of fresh dough, but its effect was to change the entire character of the lump. By adding a little bit of law to the gospel these false teachers had corrupted the whole. This he

expresses by quoting the saying, "A little leaven leaveneth the whole lump."

He does not here seem to be speaking of the *ultimate* effect of the introduction of leaven, i.e. the assimilation of the entire lump to that which had been put into it, but this effect would most certainly follow. Through the influence of this same error the sad history of the church shows how soon the very idea of salvation by faith alone was lost, till in popery we see the full-blown system of faith-plus-works in which faith has become a mere assent to doctrine.

### LEAVEN IN THE ASSEMBLY

One more use of the leaven symbol we must consider, and that is in I Corinthians v. In that chapter Paul rebukes the Corinthian assembly because of a case of incest in their midst, which they had failed to judge. So far from realising the seriousness of the matter, they continued to boast of the spiritual gifts with which the assembly was endowed by God, as if these could counterbalance the evil. If they knew not what to do, Paul says, they might have mourned over it, and sought for God's intervention.

"Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth" (verses 6-8).

He then commands them to put away the wicked person from their midst.

Now it is very tempting to identify the leaven with the wicked person, and the lump with the assembly, in these verses. This is the sort of "picture-thinking" to which we are all prone, and which may at times be helpful. It is, however, apt to be a substitute for real thinking. What shows it to be a mistake here is the apostle's word "that ye may be a new lump, as ye are unleavened." That is, they must be *practically* what the work of Christ had made them in God's sight.

Now this must become true of each of them individually, if it was to be true of the assembly, for the spiritual state of the assembly is the result of the state of its members.

The leaven, then, had to be purged out of *each one* — each one must judge that indifference to the evil which was ruining their collective testimony. The putting out of the wicked man was a necessary consequence of this self-judgment. But of what avail before God would the excommunication be, unless they had judged themselves also?

Thus Paul's use of the symbol of leaven is not meant to convey a sort of moral infection from the mere presence of the evildoer, but rather that they were all defiled by their indifference to this evil which they knew. It is evident that they did not feel it a reproach to them, let alone to the Lord whose Name they confessed.

Hence, all that the assembly stood for, its whole testimony to truth and holiness, as gathered out from the corrupt Gentiles, was undermined by this one unjudged sin, just as a little leaven introduced into a lump of dough alters its whole character irretrievably. (Only, where the grace of God is allowed to work, nothing is irretrievable).

Now of course it is true that this tolerance of sin, if persisted in, must in time have corrupted the moral tone of the entire assembly. This is what we see in the world today — evil, for example adultery, from being (as it once was) a dreadful thing scarcely whispered, is now hardly reckoned a reproach to those guilty of it. But once again it would seem that the apostle in verse 6 is speaking of the immediate, not the ultimate result, of the introduction of leaven. He says "leaveneth," not "will leaven, the whole lump."

When we survey the various uses in scripture of the leaven symbol, we find that sometimes the immediate effect, sometimes the final fruit, is the prominent teaching. But the consistency of the thought of leaven in other aspects is remarkable, and forms one more testimony to the unity of the Bible, and thus to its divine inspiration.

E. H. CHAMBERLAIN

Now in Stock

# **ANDREW MILLER'S CHURCH HISTORY**

From first to twentieth century . . .

**Now in 1 vol. — 1104 pages — Price 47/6**  
including post

‘The work is on the principle of a prophetic interpretation of the Epistles to the Seven Churches, and dividing the centuries in accordance with that principle.’

**We do highly recommend this book to all Bible  
Students . . .**

Obtainable from:

**C. A. HAMMOND TRUST BIBLE DEPOT  
11, LITTLE BRITAIN  
LONDON, E.C.1**

# Words of Help

*from the Scripture of Truth*

---

Vol. LII

OCTOBER 1964

No. 10

---

## CONTENTS

Asleep or Alert? ... ..	109
The Symbol of Tables ... ..	111
The Book of Job V ... ..	115
What does "Firstborn" mean? ... ..	120

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

*Tunbridge Wells:* BIBLE AND TRACT DEPOT, 17 Queens Road

*U.S.A.:* H. W. BRAUNER Franklin Park., New Jersey.

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

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

---

PRICE FIVEPENCE

*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 Trust Bible Depot  
11, Little Britain, London, E.C.1*

# WORDS OF HELP

A Monthly Magazine for Believers

---

**“I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men, for kings and all that are in high rank, that we may lead a quiet and peaceful life in all piety and gravity”** (I Tim. ii. 1,2: W.K.Tr).

It is not here the counsels of God in all their immense extent and heavenly glory, but rather what is consistent with the nature of God revealed in Christ and published everywhere by the gospel. Such is the character of our Epistle, and the ground on which the apostle insists upon a spirit of peace on the one hand and godly order on the other. In accordance with this he exhorts that the saints should be marked by a desire of blessing for all mankind: the very reverse of that proud austerity which the heathen bitterly resented in the later Jews. From a misuse of his privileges a Jew was ever in danger of scorning the Gentile, and not least those in high place, with a bitter contempt for such of their brethren as served the Gentile in the exaction of tribute, the sign of their own humiliation. In their natural ruin they had more than all the pride of their prosperity, and judged their heathen masters with a sternness ill-suited to those who had lost their position, for a time at least, through their constant yielding to the worst sins of the Gentiles.

The Christian is in no less danger. For on the one hand he is entrusted with a testimony of truth far beyond what the Jew had; and, on the other, his separation does not consist so much in external forms. Hence he is in continual danger of making good a separation to God, not in the power of the Holy Ghost in truth and love among those who cleave to the Lord, but in peculiar abstinences and prohibitions, in an effort to differ from others, and so in the claim of superiority for themselves. This evidently exposes the unwary to self-deception, as it tends to build up that which is as far as possible from the mind of Christ—a bitter sectarianism. W. Kelly.

## ASLEEP OR ALERT?

ONE OF THE astonishing circumstances recorded in connection with the Lord's suffering in Gethsemane is the sleeping of the three disciples whom the Lord had taken there to watch with Him. We might have thought their forebodings of His coming departure, of which He had spoken so plainly some hours earlier in the upper room, would have kept them awake, determined not to let Him out of their sight. But their eyes were heavy with sleep, and they proved unworthy of the simple task they were given.

Nor was it only once that this happened. The Lord had removed Himself "about a stone's cast" in order to pray, and when He returned to the disciples the first time, He had chided them gently, "What, could ye not watch with Me one hour?" Again, we would have expected this mild rebuke to revive their sense of duty and keep them alert thereafter. But, alas! He came back a second time to find them "asleep again." And when He returned the third time He bade them "Sleep on now," the unrivalled opportunity to watch with Him having gone for ever.

Was this the best that human sympathy could provide? Peter, James and John were not hostile to the Lord, nor were they worldlings. They had left all to follow Him, and loved Him dearly. The plain fact was they were not equal to the occasion. The Lord Himself lovingly provided the excuse for their failure, "The spirit indeed is willing, but the flesh is weak."

Asleep again! How tragic! On this outstanding night of the world's history, when the Saviour was preparing to accomplish the greatest transaction of all time, the three men chosen to watch were asleep, insensible to what was going on. It is a staggering reflection!

We may observe too that it was the salvation of these very men that was in course of being procured. Could they not remember the Saviour's own words, "As Moses lifted up the serpent in the wilderness, even so MUST the Son of Man be lifted up?" And had He not made it very clear that the

hour for this had come? Furthermore, what about Simon Peter's protestation of love and loyalty! The ugly fact stands out that in the moment of the Saviour's great sorrow unto death, those who were to benefit personally by His suffering were too tired to give Him the support of their understanding and sympathy.

But while men slept, there was One above who never ceased to be aware of the need of His dependent Servant on earth. The God of Israel neither slumbers nor sleeps. Moreover there is an angelic host, always at the ready to obey a command from the throne to minister to those on earth who fear God. The Lord Himself had attracted angelic interest previously. Angels praised God at His birth. Angels ministered to His need while He was in the wilderness under temptation by Satan himself. Shortly, after leaving Gethsemane, the Lord would restrain those who were about to use the sword to defend Him, with the assertion: "Thinkest thou that I cannot now pray to My Father, and He shall presently give me more than twelve legions of angels?" (Matthew xxvi. 53). With what awe must they have beheld the spectacle of their Master's humility on earth!

Without question, angels were on the alert, for Luke tells us "there appeared an angel unto Him from heaven, strengthening Him" (Chap. xxii. 43). Yet these beings are unable to benefit from the work of Calvary as the human race may do. Hebrews ii. 16 explains, "For He (Jesus) does not indeed take hold of angels . . . but He takes hold of the seed of Abraham" (New Tr.). As we sometimes sing —

"Though angels may with rapture see  
How mercy flows in Jesu's blood,  
It is not theirs to prove, as we,  
The cleansing virtue of this flood."

In view of this what a striking and humbling thought it is, that in the hour of the Lord's agony in Gethsemane, while an angel was alert to help, the three representatives of the human race slept!

Were we face to face with the three beloved and honoured



apostles of the Lord, whose names have been mentioned. we should most certainly refrain from reproaching them over an episode for which we may be sure they never forgave themselves. But the facts have been recorded by inspiration of the Holy Spirit, and are given surely in order that we may challenge ourselves as to our own response to the Lord's love to us.

E. A. PETTMAN

## THE SYMBOL OF TABLES

WITH INFINITE care God seeks to make us aware of His thoughts. That which it is good for us to know, He presents in the language of imagery and symbol as well as in our earthbound tongue. From the Fount of all Wisdom there stream the marvels of the Divine Mind, and, in grace, the channels of that outflow are restricted to the meagre banks of human comprehension.

When the Word Himself was made flesh and dwelt among men the truth of this was evident. Did He not say to a master in Israel, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John iii.12).

The response on our part should be a humble reception of this divine giving. It is not for us to use in part only. The truth of God is one whole—a perfectly balanced presentation. Our errors of understanding are corrected as we bring the whole of this presentation to bear upon them. It is the Satanic mind that takes up the part truth, in isolation, in an attempt to overthrow the whole (Matthew iv.).

The error of elevating the importance of the symbols above the very truths they are intended to convey has been productive of the schisms of centuries, and heresies, resulting from misplacement of truth itself and exaggeration of it, have damaged our witness to the divine Author.

Let us think of the symbol of "Tables" in scripture. It is the symbol of ASSOCIATION.

In I Corinthians x., two tables are contrasted—the Lord's table and the table of demons. Why did Paul use such a symbol? Was it not because, under divine direction, it would be calculated to impress the truth of 'association' upon believers in Corinth? The tenacity of former ideology was a powerful hindrance to their progress in the things of God. Corinth was a centre of most advanced culture. The splendour of its arts and its architecture was almost incredible. Its philosophers and thinkers were renowned throughout the civilised world. Rebuilt by Julius Caesar about a century after its fall in Grecian times, it had become a great centre of commerce in the route from Rome to the East. Its vast citadel of rock, the Acrocorinthus, rose abruptly 2,000 feet above the level of the sea, and its eastern and western harbours brought vast commerce and overflowing wealth. It was the metropolis of the Roman province of Achaia. But, amid proverbial wealth, both material and cultural, there was in Corinth a licentiousness and profligacy Satanic in origin and vicious in degrading association. The Temple of Venus, with its thousand priestesses, proclaimed a worship shameful to excess — but accepted as a Corinthian cult — a religious characteristic of an advanced society.

Into this wealthy centre of Satanic influence and worldly satiety came Paul, "an apostle of Jesus Christ through the will of God" (I Cor.i.1) about the year A.D. 52. The power of the Spirit of God opposed the power of the demon world, and an **ekklesia** was formed—there were those "gathered out" from association with evil to association with Christ—in identification with His death, and to separation from all that to which He died. The significance of this separation from associations which were so much a part of the usual life of Corinth was not at once realised. It is for this reason that Paul uses the symbol of the "tables" in such vivid contrast. He was not concerned with objects or constructions, but with the state and condition of peoples. The feast tables and libations in honour of Venus were shown as in character with the demon world, and Corinthian believers in Christ would wish to be in character with Him.

The two "tables" thus present, symbolically, two utterly opposed associations. "Ye **cannot** partake of the Lord's table and the table of demons." The Lord's Table is the association, with Himself, of all His redeemed people. The table of demons is the association with the evil principle of opposition to Christ which characterises the world. Both conditions continue, at present.

To partake of the Lord's Table is a continuous association—it is not confined to the first day of the week.

Let us consider two more "tables." They are the tables of the future. The first is seen in Luke xxii., where the grouping of the record of events is very significant. Enemies plot the death of Jesus: the passover must be killed. It is the last passover before He suffers (verse 15). He gives thanks (verse 17). The love of God with its solace and joy is presented in the Passover aspect of His death. Again He gives thanks (verse 19) as He presents that which shall be the memorial of Himself in His better redemption. But the hand of the betrayer is with Him "on the table" (verse 21)—in association with Him. There is strife among His own—to be "considered greatest." They thought of power and place—as the world thinks. He draws their thoughts away and tells them of His Table and His Kingdom (verse 30). They are to eat and drink there in **association** with Him—to be eternally sustained and eternally refreshed in this unending association with Him. There is no place they could "strive" for equal to this!

In the Song of Songs (i.12), there is another Table of the future. "While the King sitteth at His table, my spikenard sendeth forth the smell thereof." Here, again, it is **His** Table. The King sits there. The lovely Hebrew expression "Mesab" is used—for it is a **ROUND TABLE**—the only one in scripture—the **KING** is **ALL IMPORTANT** there. But there is no thought of His being alone, for the Round Table is the **CIRCLE OF HIS LOVE**, and His association with His own in the day when He shall reign.

There is a present significance to this "table" symbol of the future kingdom. The worship of that day should have

its counterpart where "now we see not yet all things put under Him" (Hebrews ii.8). Present awareness of His gracious association with us is productive of worship. "While the King sitteth at His table", and we are discerning His presence, there is that overflow of response to Him which excludes all values save His own—"my spikenard sendeth forth the smell thereof."

These two tables—associations of a future day—are symbols to challenge the reality of our present worship. The King dispenses bounty from Divine resources. The wealth of His providing love flows out for ALL His own at the Round Table of His grace, where all are equally dear to Him. But our response is only in relation to our evaluation of Himself, and this pervades the recesses of our lives, for, to be at the King's Table, is permanent association with the King, and the personal response to this "high calling" is known to Him as our "spikenard sendeth forth the smell thereof." Shall we look into our alabastrons lest the fragrance be low—or gone!

Further back in time the inner meaning of the "table" symbol was joy to those who knew it. The Psalmist King speaks of it—"Thou preparest a table before me in the presence of mine enemies" (Psalm xxiii.). What enemy could intrude, much less prevail, where Divine Hands spread that table! What comfort is in that gracious intimacy—what reassurance in the nearness of divine Persons—in the provision for individual need! It is the Table of Association with Omnipotence! Security, sustenance, satisfaction—the overflowing cup—all are there. The menace of the foe is answered by the manifest majesty of God, who prepares for the needs of His people. Well may the voices be stilled of those who joy in armed might—who "trust in chariots and horses"—"But we will remember the Name of the Lord our God" (Psalm xx.). It is He who prepares a Table before us whilst enemies behold—their defeat foreshown.

## THE BOOK OF JOB

(Continued)

ELIPHAZ HAS SPOKEN, and Job has answered him. Now Bildad speaks: "Then answered Bildad the Shuhite, and said, How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind? Doth God pervert judgment? or doth the Almighty pervert justice? If thy children have sinned against Him, and He have cast them away for their transgression; if thou wouldest seek unto God betimes, and make thy supplication to the Almighty; if thou wert pure and upright; surely now He would awake for thee, and make the habitation of thy righteousness prosperous. Though thy beginning was small, yet thy latter end should greatly increase. For enquire, I pray thee, of the former age, and prepare thyself to the search (or, the researches) of their fathers" (Chapter viii., verses 1-8).

This quotation is sufficient to show us Bildad's attitude. He was lacking in patient sympathy with Job, and was quick to rebuke his friend without any consideration for Job's terrible afflictions. Himself in comfort and at ease, he had no kind words for one in deep trouble, but instead spoke in a way which must have wounded Job very grievously.

If Job's children have perished, says Bildad, it must be because of their sins. If only Job himself were righteous, God would be righteous in prospering him. Then Bildad appeals to tradition. Hear, he says in effect, the experience of antiquity; the safe thing is to follow the wisdom of those who have lived before us. What is this wisdom? It uses the illustration of the rush and the flag (or, the papyrus—paper reed—and the reed grass), which need mire and water for their growth, yet wither before fading or cutting down, and before other grass. "So are the paths of all that forget God; and the ungodly man's (the word "hypocrite's" in verse 13 is a mis-translation) hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web." This is not very profound wisdom, after all.

Bildad concludes, verses 20-22, (New Translation), "Behold, God will not cast off a perfect man, neither will He take evil-doers by the hand. Whilst He would fill thy mouth with laughing and thy lips with shouting, they that hate thee shall be clothed with shame, and the tent of the wicked be no more."

There was no real help for Job in all this. For in fact Job was perfect and upright, and the trouble that had come upon him was not punishment, but the plan of God to bring him into higher blessing than before. Of this his friends were ignorant. They showed a conscience toward God, but very little faith, and no sense at all of divine grace.

Bildad adds the doubtful value of tradition, a looking back into the past instead of looking upward and forward for a truer, richer knowledge and experience of God than anything yet known, which was Job's need. Do not we ourselves have to beware of Bildad's error? Some will quote such words as Jeremiah vi., "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." If by this it is meant that we should search the scriptures afresh for light on our present path, that surely is right. But sometimes the aim seems to be to impose human rules based on past religious history, and here the danger is pride, bondage and barrenness. If there is not liberty, how can the Spirit of Christ be there? Christian blessing in a past day may well provoke exercise and a desire for more fruitfulness today, but it may well be that if those believers had refrained from some of the things they did, and had consented to some of the things they would not do, the blessing they received might have been even greater. We need a sound mind and a wise judgment in these things.

The apostle John, after referring to a leader who would not receive the brethren, writes, "Beloved, follow (imitate) not that which is evil, but that which is good" (3 John 11). This is the divine rule. If we cannot correct, we need not imitate.

Job's answer to Bildad is given us in chapters ix. and x. "I know it is so of a truth; but how should man be just

with God?" Job found his friends' commonplace statements quite unsatisfying. God will reward the righteous and punish the wicked, true, but Job's soul went out in earnest desire to reach God, to be right with Him, and of course to be delivered from all his present afflictions. The New Testament provides the full answer to this cry of the human heart. God has now revealed Himself in Christ, has spoken unto us in His Son, has given Him to save the perishing; and through Christ and His atonement we are justified by faith, have peace with God, a standing before Him in grace, and even the joy of the hope of eventually attaining His glory.

Job in his day could know nothing of Romans v. But God had taken up his case, and after bringing him to an end of himself, He will reveal Himself to him and through self-judgment and repentance will bring him into acceptance and blessing. Meanwhile through all his soul-distress and the attacks of his friends, we find his thoughts are all toward and about God. This attitude of faith and trust in God is remarkable.

In the early verses of chapter ix., Job speaks of God's greatness as Creator and Upholder of the universe. He mentions mountains, the sun, the heavens, the sea, the stars. It is an experience to see for the first time a mountain range such as the Alps, or to travel by ship beyond the sight of land. In verses 9-10, Job says, "Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea, and wonders without number." The Revised Version and the New Translation both read, "the Bear, Orion and the Pleiades," but later translators consider that the Hebrew original is rightly translated Arcturus, which is the brightest star in the constellation of Bootes (the Herdsman) which is near the Great Bear. Orion is mentioned in Amos v.8, "Seek Him that maketh the seven stars and Orion." The seven stars here may refer to Pleiades (a cluster of seven stars) and is so translated in the R.V. and New Tr. We shall find God speaking of these stars later on in the book of Job.

In the remainder of chapter ix., Job shows his dismay and

anguish in the troubles that had come upon him, and while taking it all from God he is at a loss to account for it and to explain the seeming contradictions both in his own experiences and in the affairs of men. "Behold, He taketh away, who can hinder Him? Who will say unto Him, What doest Thou?" (verse 12). "For He breaketh me with a tempest, and multiplieth my wounds without cause. He will not suffer me to take my breath, but filleth me with bitterness" (verses 17-18). "If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself (or, and brighten up): I am afraid of all my sorrows, I know that Thou wilt not hold me innocent" (verses 27-28). Here Job though aware of his own uprightness is learning that he cannot rest in himself nor find any true comfort in his own good opinion of himself.

In verses 32-33, there is the felt need of someone else to come between man and God, to answer all the questioning, and to bridge the gap. "For He is not a man, as I am, that I should answer Him, and we should come together in judgment. Neither is there any daysman (or, umpire) betwixt us, that might lay his hand upon us both." We all know the grand answer to this in the New Testament, I Timothy ii.5-6: "For there is one God, and one Mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all." In Christ, and only there, is all our need met and all our blessing secured.

Chapter x. is full of Job's sorrowful feelings, his hopelessness and despair. The only light to be seen in the darkness is that he is still speaking to God; that evidently at bottom his trust is in Him.

"My soul is weary of my life; I will leave my complaint upon myself (or, I will give free course to my complaint); I will speak in the bitterness of my soul. I will say unto God, Do not condemn me; shew me wherefore Thou contendest with me" (verses 1-2). Job had remained in stricken silence for seven days and nights; now he will give vent to his feelings, and will plead with God for an answer to all his distress. Perhaps here he is an example to us, for we too



have perplexities and burdens and griefs, and sometimes keep them to ourselves instead of obeying God's word, "Cast thy burden upon the Lord, and He shall sustain thee" (Psalm lv.22).

Verses 11-12: "Thou hast clothed me with skin and flesh, and has fenced me (knit me together) with bones and sinews. Thou hast granted me life and favour, and Thy visitation (care) hath preserved my spirit." Job acknowledges God as his Creator, and finds in this a reason to ask for His mercy. How very different is the case of men who believe the evolution theory with its absurdities, and have no God to turn to and trust in. Peter was led to write, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator (I Peter iv.19).

Verse 17: "Thou renewest Thy witnesses against me, and increasest Thine indignation upon me; changes and war are against me." The New Translation is clearer: "Thou renewest Thy witnesses before me and increasest Thy displeasure against me; successions of evil and a time of toil are with me."

Then Job again laments his very existence. "Wherefore then hast Thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave" (verses 18-19). The Christian today may be much tried himself, and may see much need around, yet he finds every comfort in the revelations of the New Testament, and can exclaim, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world" (Ephesians i.).

Finally, Job pleads for relief from his pain and distress during the short period before death overtakes him and conducts him into the darkness of the grave. "Are not my days few? cease then, and leave me alone, that I may take comfort a little, before I go whence I shall not return, even

to the land of darkness and the shadow of death; a land of darkness (or gloom) as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (verses 20-22). Poor Job! you are being brought very low indeed, but only that God may exalt you in restoration and blessing in His own time!

The words "shadow of death" turn our thoughts to Psalm xxiii. Here the psalmist, in all the assurance of knowing the Lord to be his Shepherd, says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me . . . and I will dwell in the house of the Lord for ever." So believers today are to have no fear of death, since to die is the gain of departing to be with Christ . . . (Philippians i.), and our true hope is the coming of the Lord for His own (I Thessalonians iv.).

W. H. L. GRAHAM

## WHAT DOES "FIRSTBORN" MEAN?

IN SCRIPTURAL usage, the term "firstborn" signifies pre-eminent rights with regard to paternal authority, status, property, and the like. It means, therefore, first of rank in the family, and this foremost rank may or may not arise from order of birth or primogeniture (see I Chronicles xxvi. 10).

For example, Jacob used the term "firstborn" in this general sense of dignified excellence when blessing his unworthy eldest son, Reuben: "Thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power" (Genesis xlix.3). Such was the precedence in rank that the title of "firstborn" gave Reuben over the other sons of Jacob, though in his case its value to him and his descendants was to a great extent lost through his own sinful failure.

Amongst men, priority of birth usually bestows the first-born rights, but not always. According to the natural order of birth, Esau possessed the birthright, yet it was transferred to Jacob the younger. Although David had many sons of earlier birth than Solomon (I Chronicles iii.), yet the regal successional rights to the throne of David were granted to the latter. This is a striking instance, for on that account

Solomon appears in the Messianic pedigree, traced through Abraham and David (Matthew i.6), though he was not the eldest son of David (cf. I Kings ii.22). It was God's sovereign grace that conferred this high distinction of "firstborn" upon the son of David and Bathsheba (Psalm lxxxix.27), showing that primogeniture was not always followed for firstborn rights. Solomon was **not the first to be born** of the sons of David, yet he became **the firstborn** in the royal family, and inherited the crown of Israel.

Again, we find this distinction holds good when the term is applied **nationally**. Here, too, "firstborn" implies, not priority in the date of becoming a nation, but an exalted precedence over other nations. For instance, Egypt had a place of eminence among the nations before the call of Abram. Yet, centuries after, before the posterity of Abram were redeemed from bondage, Jehovah's message to Pharaoh was "Israel is My son, even **My firstborn** . . . Let My son go."

Later in their history, this same beautiful metaphor was used by Jeremiah in connection with the predicted restoration of the nation of Israel from their scattering among the Gentiles. In the outgoings of Jehovah's "everlasting love", even to the apostate ten tribes, He says, "I will bring them" back, "for I am a Father to Israel, and Ephraim is **My firstborn**" (Jeremiah xxxi. 1-9).

Clearly, then, "firstborn" Israel was not the first nation to be formed, for Egypt and many other nations preceded it (Genesis x.); nor was "firstborn" Ephraim the "eldest" of the tribes of Jacob. In each case, "firstborn" indicated a relative position compared with others, and this privilege was not based upon priority of existence, but upon the favour and election of God.

We conclude, therefore, that "**firstborn**" in scriptural usage **does not always mean "the first one to be born of those that are born," but that it does sometimes mean "the first in rank of those that are born."** The latter sense is the one in which the term "Firstborn" is applied to our Lord in Colossians i. and elsewhere, He being the Creator, and not a created being. (From "The Son of His love," by W. J. Hocking)

Now in Stock

# **ANDREW MILLER'S CHURCH HISTORY**

From first to twentieth century . . .

**Now in 1 vol. — 1104 pages — Price 47/6**  
including post

‘The work is on the principle of a prophetic interpretation of the Epistles to the Seven Churches, and dividing the centuries in accordance with that principle.’

**We do highly recommend this book to all Bible  
Students . . .**

Obtainable from:

**C. A. HAMMOND TRUST BIBLE DEPOT  
11, LITTLE BRITAIN  
LONDON, E.C.1**

# Words of Help

from the Scripture of Truth

---

Vol. LII

NOVEMBER 1964

No. 11

---

## CONTENTS

Review	...	...	...	Inside Front Cover
Quietly Waiting	...	...	...	121
The Book of Job VI	...	...	...	123
I Am That I Am	...	...	...	128
The Powers that be	...	...	...	Inside Back Cover

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

*Tunbridge Wells:* BIBLE AND TRACT DEPOT, 17 Queens Road

*U.S.A.:* H. W. BRAUNER Franklin Park., New Jersey.

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

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

---

PRICE FIVEPENCE

*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 Trust Bible Depot  
11, Little Britain, London, E.C.1*

## REVIEW

The clash of controversy aroused by the Bishop of Woolwich's book "Honest to God" has faded away somewhat; but it will probably affect the moral and theological climate of this country for some time yet. And heresy is always more dangerous if we are unaware of it.

For this reason a booklet written by an evangelical scholar, Dr. J. I. Packer, M.A., D.Phil., rebutting Dr. Robinson's thesis is recommended. It is entitled "Keep yourselves from Idols," and is published by the Church Book Room Press at the price of 1/-.

The Bishop's book queries, mainly, certain accepted beliefs concerning evangelism, Christian practice and Christian doctrine. Dr. Packer gives a brief and adequate summary of his questions, and then his own counter-criticism. He makes clear how completely antithetical to Biblical Christianity the Bishop's contentions are. He says that (a) they do not stand up by themselves; (b) they make true worship impossible; (c) they are not a reaffirmation of Christianity, but a denial of it; and (d) this teaching misconceives both the nature of the Word of God and its relation to the world of men. Such basic truths as "God is love", the divinity of Christ and the inspiration of Scripture are expounded or referred to by the Bishop in such a way as to make them virtually meaningless.

Dr. Packer writes very succinctly, displaying a coherence and logic of thought which contrasts with the intellectual woolliness and sentimentality of "Honest to God." When the secular and the material are the main objectives of man's energies and leisure, it is refreshing to read orthodox doctrine restated with such confidence. Perhaps the most significant omission in the Bishop's book is any mention of the Third Person of the Trinity — the Holy Spirit. That it is difficult to "bring Christianity home" to materialistically minded people is not a fact to depress or thwart us. Christians do not believe this is merely difficult — they have been told by their Lord it is impossible. But our Lord said also, "With God all things are possible." It is by the power of the Holy Spirit that Christians may still present the gospel and expect conversions.

J.E.F.P.

## QUIETLY WAITING

*"It is good that a man should both hope and quietly wait for the salvation of the Lord"* (Lam. iii, 26).

SOME OF OUR readers have been from day to day expecting the return of the Lord for quite a number of years, and because He has not yet come they may be inclined to chafe at the seeming delay, and even to entertain the question of the scoffers, "Where is the promise of His coming?" Tormented by the evil thought that perhaps after all His coming may not be so *very near*, there is the inclination to climb down from the watch-tower, and take a little ease after a long and fruitless vigil. Alas, if our Lord should come in a day when we are not looking for Him, and in an hour when we are not aware, what shall we say to Him?

A word from the Old Testament may encourage us to continue to cherish our hope in undiminished earnestness: "It is good that a man should both hope and quietly wait for the salvation of the Lord." Amid all his afflicting circumstances Jeremiah had his eye upon the coming of the Deliverer. He prophesied during the break-up of the Davidic kingdom under Nebuchadnezzar and the carrying away of the people as captives to Babylon. And the prophet deeply felt this humiliation of Jehovah's people on account of their sin. He groaned at the public dishonour done to God's name by their faithlessness and rebellion. He said, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jeremiah ix, 1).

Nevertheless, Jeremiah looked forward to the salvation of his people from their enemies and from the hand of all them that hated them. He waited for the establishment of a new covenant with both the houses of Israel (Jeremiah xxxi, 31), and for their national restoration to full and final blessing in their own land. The Lord Himself by His own might would bring these events to pass by His own Anointed One. This was the prospect before the pious souls of that day; and, as

the prophet said, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. xvii, 7).

But then this agitated man of God, this prophet of tears and lamentations, who was feeling so keenly the sorrows of his time, was led by the Spirit of God to give expression to a new and distinct spiritual emotion. The hope was one thing, and the attitude of the individual heart towards that hope was another matter. To hope for the salvation of Jehovah was good, but it was equally good to wait quietly for its accomplishment. The word of God is, "It is good that a man should both hope and quietly wait for the salvation of the Lord."

The church of God today has its blessed hope. We look for the Saviour, the Lord Jesus Christ (Philippians iii, 20). But we are not to grow weary in watching. While we are "rejoicing in hope," we are to learn "the *patience* of hope in our Lord Jesus Christ." We must know how to *wait patiently*, knowing that the Lord Himself "will come, and will not tarry."

Naturally, we are prone to be hasty and impetuous, and we are liable to mingle with our expectation the restlessness and impatience of the flesh. Martha bustled to meet the Lord when she heard of His coming to Bethany, but her sister Mary still sat in the house until she knew the Lord had actually come and was calling for her. The latter had perfect confidence in the Master, and knew His time was best. She was ready to wait even a little longer if He pleased.

There is great dignity in this calmness of spirit which awaits the Lord's time without either fretfulness or anxiety. But this frame of mind cannot be inculcated or imitated. It is the spiritual demeanour which we spontaneously and insensibly assume as long as we exercise unbounded confidence in the Lord's promise, "Behold, I come quickly." Just so far as our eye is on the Bright, the Morning Star, and our hearts hold fast His promised word, shall we be found quietly waiting for Him.

W. J. HOCKING.

(Reprinted from "The Bible Monthly," January, 1930.)



# THE BOOK OF JOB

## VI

TWO OF THE three friends who came to comfort Job in his afflictions have spoken, and Job has answered them. Now in chapter xi, the third friend, Zophar the Naamathite, speaks.

“Should not the multitude of words be answered? and should a man full of talk be justified? Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed? For thou hast said, My doctrine is pure, and I am clean in thine eyes” (verses 2-4).

It was noted in an earlier article that the name Zophar is said to mean Rough, and here we see that Zophar's speech agrees with his name. Having come to mourn with Job and comfort him, it seems that his kind feelings soon evaporated. The word “lies” in verse 3 is rather too strong, and a better rendering is “fictions” (New Translation) or “boastings” (Revised Version). It remains clear, however, that instead of showing patience and sympathy with his friend in great suffering, Zophar condemns, speaking with more heat than truth, and betrays his own pride and self-confidence. How easily we ourselves can be like this in similar circumstances! We read in I Corinthians xiii, “Love suffereth long, and is kind . . . is not easily provoked, thinketh no evil . . . beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.” We can have love like this only as God's love is shed abroad in our hearts by the Holy Ghost ungrieved in us.

Zophar was mistaken, for Job's speeches were not mere empty words, nor had he claimed purity of doctrine and life. What he asserted was that he was not a hypocrite, and that he would hold to his fear of God even though he could not account for his troubles and only longed that death might end them.

Zophar continues, verses 5-6, “But oh that God would speak, and open His lips against thee; and that He would shew thee the secrets of wisdom, that they are double to that

which is! Know therefore that God exacteth of thee less than thine iniquity deserveth." At the end of the book, God does speak to Job for his blessing, and to Eliphaz in wrath because he and his friends Bildad and Zophar had not spoken rightly. Zophar here desires that God would speak against Job because he is so sure it is Job's sin which has brought trouble upon him; eventually he will learn better; but meanwhile he continues to blame and warn Job in a self-righteous way.

Verse 6 is said to be difficult Hebrew to translate. The New Translation reads, "and that He would shew thee the secrets of wisdom, how that they are the double of what is realised; and know that God passeth by much of thine iniquity." Another version by C. P. Carey (1858) takes the word "double" as double-fold, that is, an outer appearance which may be deceptive, and an inward fold of reality and truth; the sense then being, that God would show Job the true state of the case, since real fact and mere notional knowledge are two distinct things, and Job has been deceived on account of his iniquity.

Verse 7: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Verse 10: "If He cut off, and shut up, or gather together, then who can hinder Him?" Verses 13-16: "If thou prepare thine heart, and stretch out thine hands toward Him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: because thou shalt forget thy misery, and remember it as waters that pass away."

Zophar's inference in verse 7 is correct, that man cannot find God by his own efforts. But it seems that this is not for him a matter of much concern. He shows none of the deep longings of soul toward God that Job had and so strikingly expressed. We shall later hear Job exclaim, "Oh that I knew where I might find Him! that I might come even to His seat!" Zophar has no such yearning. He is mainly concerned with his own well-being in this life. His philosophy is, Be not

anxious in the matter: no amount of effort on our part will enable us to know God fully. For He is far beyond our reach, and we cannot know much of His ways. True, He sees wickedness; therefore we should avoid it and put iniquity away from us (you, Job, take note, and do not pretend you are perfect); and then—not, we shall be fully satisfied with knowing the blessed God, but, we shall be at peace, and without fear, and shall forget past troubles, and live in safety.

The truth is that man cannot be right, and satisfied, and happy; can never really live, without the knowledge of God. Man is responsible to believe the revelation God gives of Himself, above all in Christ as made known to us in the Gospel. How is it with us? Are we self-satisfied, and going on without any great longing toward God and His Son Jesus Christ? Or do we say, "That I may win Christ . . . that I may know Him . . . I press toward the mark for the prize of the high calling of God in Christ Jesus"?"

Zophar ends in verse 20 with a rough knock for poor Job. "But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost (or, shall be the breathing out of life)." This is truly hitting a man when he is down. How unhelpful and devoid of right feeling toward a pious friend in trouble, it is!

Job replies in chapters xii to xiv. He speaks of God in a wonderful way, rebukes his friends, and finally pleads with God. First, he allows himself a little sarcasm and straight speaking. Chapter xii, verses 1-5: "And Job answered and said, (2) No doubt but ye are the people and wisdom shall die with you. (3) But I have understanding as well as you; I am not inferior to you; yea, who knoweth not such things as these? (4) I am as one mocked of his neighbour, who calleth upon God, and He answereth him: the just upright man is laughed to scorn. (5) He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease."

The three friends were too quick to condemn Job, and too confident in their supposed ability to give him needed advice. How easy it is to become wise in our own conceits (Romans

xi, 25, and xii, 16). Job here speaks of them and of himself so as to bring them to a more sober and realistic outlook. Verse 4 can be read, "I am to be one that is a derision to his friend, I who call upon God and whom He will answer: a derision is the just upright man" (New Translation).

Verse 5 has been thought to be a proverb current in Job's day, and may be read, "A lamp, despised in the thoughts of him that is secure, is got ready for those of faltering feet." The application would be, you three sitting in comfort are despising me as being unlikely to be of help to you, yet the time may come when you are in darkness and danger, and will be glad of my light. This is much the case at the end of the book (Chapter xlii).

In verses 6-10, Job is no doubt arguing that his troubles do not prove him to be a wicked man, for robbers and evil men are often safe and secure, and in the brute creation it is those which prey upon others that survive. "The tabernacles of robbers prosper, and they that provoke God are secure . . . ask now the beasts, and they shall teach thee; and the fowls of the air . . . and the fishes of the sea . . . Who knoweth not in all these that the hand of the Lord hath wrought this? in Whose hand is the soul of every living thing, and the breath of all mankind." Such is Job's deep piety.

In the remainder of chapter xii, Job speaks of the wonderful works and ways of God. "With Him is wisdom and strength, He hath counsel and understanding . . . He discovereth deep things out of darkness, and bringeth out to light the shadow of death. He increaseth the nations, and destroyeth them: He enlargeth the nations, and straiteneth them again."

In the first part of chapter xiii, Job further rebukes his friends. "What ye know, the same do I know also: I am not inferior to you . . . ye are forgers of lies, ye are all physicians of no value. O that ye would altogether hold your peace! and it should be your wisdom . . . Will ye speak wickedly for God?" Verse 12, "Your remembrances are like unto ashes, your bodies to bodies of clay," is better

rendered, "Your memorable sayings are proverbs of ashes, your defences are defences of clay" (Revised Version). Verse 15, "Though He slay me, yet will I trust in Him: but I will maintain mine own ways before Him," seems to show Job's wonderful trust in God, but at the same time the clinging to his own righteousness which is one cause of his troubles, and not to be cured until he gets into God's presence later on in the book.

From chapter xiii, verse 20, to the end of chapter xiv, Job speaks to God in a touching way, showing the deep distress of his soul and his pleading for merciful relief. "Only do not two things unto me: then will I not hide myself from Thee. Withdraw Thine hand far from me: and let not Thy dread make me afraid. (This prayer was answered in due course.) Then call Thou, and I will answer: or let me speak, and answer Thou me. How many are mine iniquities and sins? Make me to know my transgression and my sin. Wherefore hidest Thou Thy face, and holdest (countest) me for Thine enemy? Wilt thou break a leaf driven to and fro? and wilt Thou pursue the dry stubble?" (chapter xiii, verses 20-25).

Here we see the painful breaking-down process continuing in Job's soul. We may take as the New Testament equivalent, the distressing spiritual exercises of Romans vii, verses 7-25. "For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not . . . the evil which I would not, that I do . . . O wretched man that I am! Who shall deliver me?" This soul exercise is needed before a believer can enjoy true Christian deliverance and liberty.

Chapter xiv: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost Thou open Thine eyes upon such an one, and bringest me into judgment with Thee?" (verses 1-3). Good it is to be emptied of pride and self-sufficiency, and to be truly looking away to God for blessing.

“For there is hope of a tree, if it be cut down, that it will sprout again . . . but man dieth, and wasteth away (or, is prostrate): yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time (or, of my time of toil) will (would) I wait, till my change come” (verses 7-14).

That Job believed in the resurrection of the body, we know from the great passage in chapter xix, commencing, “For I know that my Redeemer liveth.” However, his knowledge could have been partial and limited only, for the full revelation awaited the death and resurrection of “our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Timothy i, 10). So here, Job seems to alternate between confidence and fear, hope and despair, and he ends with pain and mourning (verse 22). His history should make us value all the more the blessings of the gospel of God’s grace revealed in the New Testament epistles. May we “stand perfect and complete in all the will of God.”

W. H. L. GRAHAM.

## I AM THAT I AM

DURING THE long sojourn of the Israelites in Egypt many of them seem to have abandoned the faith of their forefathers in the one true God, owing perhaps in part to their acquaintance with Egyptian idolatry, in part to their rigorous bondage. They sighed by reason of their affliction, but we do not read that they called upon God to deliver them. Of course, there were exceptions. But when Moses was sent by God to tell them “The God of your fathers hath sent me unto

you," he said, "They will say unto me, What is His name?"

Remembering the importance attached in that day to a name, we can see that this question really meant, "What is He like; what kind of god is he?" How different from Abraham, to whom He was the Almighty God, the Possessor of heaven and earth! Moses knew that they had largely lost this simple faith, and that they would want to know how He differed from other gods.

How instructive was God's answer! "And God said unto Moses, I AM THAT (i.e., WHAT) I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

"I am what I am." What does that mean? Is it not simply that He cannot be described? He cannot be compared to anything or anyone, for there is nothing, there is no one, like Him. He is what He is. The heavens declare the glory of God, but they do not reveal *Himself*. "Thou has set thy glory *above the heavens*" (Psalms viii, 1). Every idol is a falsehood, because it is the contradiction of this name.

Likewise, "I am," simple as its expression is, embodies the profound truth of God's self-existence, as One dependent on nothing and no one, One therefore upon whom all others depend, and hence the Source and Creator of all. "I am" also is a statement of timelessness, which we shall have to refer to again; He is the Eternal.

This revelation, found in one of the Bible's earliest books, disposes completely of the modern notion that Israel gradually developed the idea of God. Here we have God's revelation of Himself, which in fact Israel failed altogether to grasp for many centuries. Certainly individuals grasped it, and their faith carried others along, but the ever-repeated lapse into idolatry showed that the nation as a whole did not apprehend it.

The fire that burned in the bush but did not consume it expresses the same thought symbolically, for if the bush was not burned up it evidently did not feed the flame—the fire was self-supporting.

There can be no doubt whatever that the Lord Jesus used the same words with the same meaning as in Exodus, when He said to the Jews, "Before Abraham was, I am" (John viii, 58). A close scrutiny of the original words confirms this. The word translated *was* means literally "came into being," and is in studied contrast with the word translated *am*. It is not merely the past tense of the same verb, but a different verb altogether.

Again, if He had said, "I was there before Abraham was born," it would mean that He was quite other than mortal man; but to say, "Before Abraham was born, I *am*," can only imply that His being is independent of time altogether, or in the strictest sense *eternal*. It is quite certainly a claim to be the One who spoke to Moses from the burning bush. No wonder then, that the unbelieving Jews took up stones to stone Him.

It is a mistake, however, to try to draw the same conclusion from all the Lord's expressions containing the words "I am," such as "I am the light of the world," etc. There is no need for this, for the truth of His claim does not rest upon repetitions. It is indeed the stark abruptness of the "I am" in John viii. which links it with Exodus iii, 14, making it a statement of absolute deity.

This was what Israel needed to learn—their God was God alone, not one god among many. But then they also needed to be assured that He was the same God whom their fathers had worshipped and obeyed. Hence we next read, "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto all generations."

This is not a different answer to Moses' question, but rather by linking together the revelation of I AM with the well-known name of Jehovah, God gave His own meaning to His name (which is otherwise untranslatable).



## JEHOVAH—THE COVENANT-NAME

When Moses' first approach to Pharaoh was rebuffed, and only brought fresh affliction for Israel, he reproached the Lord with not delivering His people at all, and this gave God occasion to make a fresh revelation of His purpose for Israel, and His relationship to them.

“And God spake unto Moses, and said unto him, I am Jehovah. And I appeared unto Abraham, unto Isaac and unto Jacob, as God Almighty, but by My name Jehovah was I not known unto them” (Exodus vi, 2, 3). This last clause is better translated, “by My name Jehovah I did not make Myself known to them.” That is, though the patriarchs knew and used the name Jehovah, it was not made the basis of God's relationship with them nor was its meaning revealed to them. This is plain if we refer to Genesis xvii, 1, 2, where the Lord appeared to Abram, and said to him, “I am the Almighty God; walk before Me, and be thou perfect. And I will make My covenant between Me and thee, and will multiply thee exceedingly.”

Here in Exodus vi, God refers to this covenant, and to His promise to give them the land of Canaan, and continues, “And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I have remembered My covenant. Wherefore say unto the children of Israel, *I am Jehovah*, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to Me for a people, and I will be to you a God: and ye shall know that I am Jehovah your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you into the land, concerning the which I did swear to give it to Abraham, to Isaac and to Jacob; and I will give it you for an heritage: *I am Jehovah*”.

Thus it is very clear that Jehovah was to be God's covenant-name with Israel, and also, surely, the name which they were

responsible to uphold before the idolatrous nations around.

How dismally they failed in this we know; but He has not forgotten them. They also rejected His Son when He came to them as the promised seed of Abraham, and apart from a small remnant, continue to reject Him. But He has said, "I will take you to Me for a people, and I will be to you a God," and His name Jehovah is the pledge of this. He will no more give up His people than give up His name. When the appointed time arrives and the Church has been taken to heaven, He will work mightily in their hearts to bring them to repentance and faith in Jesus—Jehovah the Saviour, who will save them from their sins (Matthew i, 21). Then He will again acknowledge them as His people and will restore them to the land which He promised to Abraham, to Isaac and to Jacob.

What does the name Jehovah mean for us to-day? For God has now revealed Himself in His Son, who is the Image of the invisible God. His righteousness, holiness and love have been fully declared in the work of the cross, and we know Him as the God and Father of our Lord Jesus Christ. So it would be inappropriate for us to address Him as Jehovah. But this does not mean that the earlier revelation is of any lessened value. His divine essence is no more comprehensible to us than it was to Old Testament saints. And the very liberty of access which we have to Him makes it all the more imperative for us to remember the august majesty of His name. No new image of God is needed, whatever the Bishop of Woolwich may say, for "I am what I am" assures us that no image is of any avail. Let us not heed the many voices which tell us that the old ideas are outdated, and let us keep before us the unchangeableness of the One whose name is I AM. The faith once delivered to the saints is as valid now as when the gospel was first preached with the Holy Ghost sent down from heaven.

**NOTE:** It is the fashion in some modern Christian literature to spell Jehovah as Yahweh. This may be a more correct transliteration, but it is quite unimportant except to Hebrew

scholars. The *meaning* of the Name is that which God Himself has given it.

E. H. CHAMBERLAIN.

## THE POWERS THAT BE

(*"Authorities in power"* — W.K.)

"AUTHORITIES IN POWER" is an expression that embraces every form of governing power, monarchical, aristocratic, or republican. All cavil on this score is therefore foreclosed. The Spirit insists not merely on the divine right of kings, but that "there is no authority except from God" (Romans xiii.1). Nor is there an excuse on this plea for change; yet if a revolution should overthrow one form and set up another, the Christian's duty is plain: "those that exist are ordained by God." His interests are elsewhere, are heavenly, are in Christ; his responsibility is to acknowledge what is in power as a fact, trusting God as to the consequences and in no case behaving as a partisan. Never is he warranted in setting himself up against the authority as such; for this were to resist the ordinances of God, and those that resist shall receive judgment for themselves. For it is by no means "damnation," but "sentence," or the charge for which he is condemned . . .

Other scriptures show that, where the authority demands that which is offensive to Him (i.e. to God), as for instance that an apostle should speak no more of Jesus or that a Christian should sacrifice to an idol or an emperor, we must obey God rather than man, but suffering, not resisting, if we cannot quietly leave the scene of persecution. For it is evident that it is impossible to plead God's authority for obeying a command which dishonours and denies Him. Every relation has its limits in conduct which virtually nullifies it; and that is a requirement which undermines its own authority by antagonism to Him who set it up.

*From—Notes on the Epistle to the Romans, by W. Kelly.*

# GIFTS

*Suggestions . . .*

## CALENDARS

### “Gleanings of Gladness 1965”

Daily tear-off Block Calendar with Bible Text  
and Hymn Verse.

- |                     |                           |
|---------------------|---------------------------|
| 1. Thatched Cottage | 4. Fruit and Flower Study |
| 2. Cat Study        | 5. Flower Study           |
| 3. Autumn Glade     | 6. Country Lane           |

Price 5/6 postage 9d.  
per dozen - post free

---

## HYMN BOOK

### “Hymns Revised 1928”

French Morocco, Yapp edge, Leather lined.

24/6d. each - post 6d.

Other prices 12/6d., 15/6d., 28/6d., 30/-

### “Good Tidings”

de-Luxe Edition 10/-

---

## BOOKS

Miller's Church History	45/	Morrish's Bible Dictionary	50/-
Romans - <i>Moule</i>	22/6	Revelation - <i>Kelly</i>	22/6
The Sufferings of Christ	7/-	Discipline in the School of God	9/-
Vine's Expository N.T. Words		45/-	

*Obtainable from*

**C. A. HAMMOND TRUST BIBLE DEPOT**

# Words of Help

*from the Scripture of Truth*

---

Vol. LII

DECEMBER 1964

No. 12

---

## CONTENTS

Submission	...	...	...	...	...	...	133
The Book of Job VII	...	...	...	...	...	...	138
Love's Tribute in an Evil Day						Inside back cover	

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

*Tunbridge Wells:* BIBLE AND TRACT DEPOT, 17 Queens Road

*U.S.A.:* H. W. BRAUNER Franklin Park., New Jersey.

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

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

---

PRICE FIVEPENCE

*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 (Trust Bible Depot) 11, Little Britain, London, E.C.1.

---

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

## EDITORIAL

This concluding issue of WORDS OF HELP for 1964 calls for an expression of thankfulness to God for enabling us to continue the ministry of His truth through another year. In an age when so much that is harmful passes into print, it is a privilege to take part in the dissemination of that which is good, and thus to help readers to fulfil the apostolic injunction: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on *these things*".

(Philippians iv.8).

Once again we wish to say how grateful we are to those who have written the articles that have appeared, and are sure that in seeking to help and refresh others they will have found spiritual gain for themselves. Did not the wise man of old declare: "The liberal soul shall be made fat: and he that watereth shall be watered also himself". (Proverbs xi.25)?

Nothing is more gratifying than the letters we receive from time to time from those in distant lands who find the Magazine a link with us here. In particular we are pleased to hear from those in lonely circumstances who derive comfort and encouragement from what comes to them where they are. Did not Paul himself teach "from house to house" (Acts xx. 20)? We believe that WORDS OF HELP provides one channel through which ministers of the word of God may do this today.

---

(continued from inside back cover)

power of evil around her. But "she hath done what she could." He put it upon everlasting record what she had done.

If you and I, in a day like the present, seek to serve Him faithfully, and give Him the true affection of our hearts, He will value it all the more because of the evil day. And when He comes for us, if He can say that we have done what we could, will not that be more to our hearts in Heaven than any mark of glory He is pleased to bestow upon us?

G. F. COX

(Reprinted from "The Bible Monthly"—April, 1929)

## SUBMISSION

SUBMISSION IS distasteful to man. It savours of surrender of himself to another. There is the thought of an humility — which he dreads, a subservience which he feels is without dignity. When Adam was told he would become subject to death, as the outcome of abandoning submission to the mind of God, the passing on to Him of the false assurance “Ye shall not surely die” had a sinister appeal. Yet the path of submission to Christ is the way of eternal life. It is also the means of entry into that privileged sanctum where Christ is known intimately, even in this day of departure. “Thou wilt shew me the path of life; in Thy presence is fulness of joy” (Psalm xvi. 11).

Submission has that character of voluntary devotion which is not associated so closely with obedience. All who reached nearness to Christ, during His service here for the glory of His Father, reached Him by submission. He was, Himself, always in submission to the will of His Father, and although what men did to *Him* — by way of insult, unbelief in Him, and indifference — brought no reaction from Him, that which was said or done in opposition to the will of God was never passed without reproof.

Jesus could have come as a man without going personally into the everyday lives of men. It is of His grace in subjection that we are able to see Him in the homes of men — at their tables — at the very hub of human life. He went in the character of the one that they knew *outside* their homes, but, wherever He went, they were tested by His presence. They were found to be either in submission or in opposition. He was, in consequence, either refreshed or saddened. But those in opposition never knew His touch of infinite power — they were left in their failure.

Let us go to the table of Levi (Luke v.). There were two tables in the life of this man. He sat first at the receipt of Custom. It was an alien table. Looks of loathing were

directed to it. Those who were forced by Roman authority to submit to its demands did so with demonstration of intense dislike for the voluntary servant of their overlords. One can scarcely feel that Levi was happy at his table. His nation deserved the subjection to which they were compelled. Had they not forsaken Jehovah? Were they not powerless in consequence? His thoughts must often have turned to the history of his tribe. Levi had been wholly for God — with no earthly inheritance. They had answered the cry of Moses in a day of awful departure. The record of it remains in the Book of Redemption (Exodus xxxii.). “And Moses stood in the gate of the camp, and said, Who is on the Lord’s side? . . . And *all* the sons of Levi gathered themselves together unto him.” True to their name, Levi (“Joined”) had united to stem the tide of idolatry which was carrying a nation to destruction. And now Levi was “joined” to Israel’s captors of a later day, and sat at his table of tribute.

It is not difficult to imagine the feeling of surprised relief with which Levi heard the words “Follow Me.” Not the voice alone — unforgettable indeed — but the note of invitation which was at once a solace and an antidote to the spirit of ostracism. There was a questioning in it, as though the speaker suggested a way which, if followed in submission, would lead to better things than he had ever known. There was a promise, enshrined in that invitation, which held for Levi better values than the servitude of Rome. He arose from his table with that utter submission which “left ALL.”

Now he spreads another table, pregnant with significance. It is a “great feast” and there is a “great company.” All the ostracised are there. There is an *overflow* of “others that sat down with them.” It is one of those “overflowings” of abounding grace, unrestricted by dogma and the petty rules of religious pretence, which, with new intelligence, depicted the very purpose of Christ in coming to call sinners to repentance. There is, for the believer, no path of intelligence in the things of God save by submission to His mind. Here is the enactment of submission. Levi spreads a great feast.



He does not make a great speech. So he finds himself in accord with the divine Mind — and his work upheld by Christ Himself who identifies Himself with it. Truly, the path of submission is the way of co-ordination with divine power. Levi had provided a table of refreshment for the Son of God, in that Jesus had become Host to sinners called to repentance.

If we go to the table of Simon the Pharisee (Luke vii.), we shall find fresh features of the grace of Christ. Facets of His beauty gleam at each table in Luke's record. He is Seeker, Saviour, Comforter — whatever is needed for His Father's business He becomes. He has the Father's purpose in being at the table of Simon. He will achieve this purpose in face of personal suffering. *We shall never find Him considering His own things* — His perfect submission puts us to shame. He is insulted at the door, and at the entrance to the guest room, and again, at the table. With what patience He descends to the unspoken reasoning of the Pharisee, and shows with telling simplicity the comparison between mere reasoning and faith! Let no one imagine that He was insensitive to the affront deliberately planned to afflict Him. But let us marvel at the submission that could use the very insults to emphasise, by comparison, the work of God in the woman who, bowed and weeping at His feet, gave wordless worship in complete submission of all that she had.

There is no character more beautiful — more truly great — in all the long history of the world than that of Jesus. Known far and wide for His acts of beneficence, His wisdom, His courage in exposure of error, His astonishing patience, yet subjected to contradiction of sinful men, their hypocrisy and insult, He never at any time expressed resentment. Yet, if it be a question of the truth of God or the glory of His Father's Name, He will face death in defence of it.

This table in the Pharisee's house is a table of comparisons. The submission of the Lord Jesus is in sharp contrast with the self-confidence of the ecclesiastic. The invited One retains the grace and truth of character continually displayed

*outside* the house. With what perfect grace does He address His host! "Simon, I have somewhat to say unto thee." He is asking permission to speak! He pauses for Simon's reply! Then, still without resentment as to that which must have touched Him deeply, He brings out the truth of a Creditor God and a debtor man, and fearlessly includes Simon among the latter. Truly "Grace and truth came by Jesus Christ."

But in contrast with the Pharisee, proud of his assumed separation from defilement, there is a woman standing at the feet of Jesus. The Spirit of God uses the writer to emphasise the thought of submission, its outcome for Christ and also for the woman. There is a ministry for Him in all that she does. Religious formalism is utterly unaware of it, but her every act is unstinted worship. As He has suffered at the hands of Simon, so she gives of herself — an antidote for His pain. She takes the slave's place, weeping as never before, producing from her tears more refreshment for Him than the guests of the Pharisee could ever know. Simon's house could provide no fabric comparable with the glory of her hair — no welcome like her kiss of worship on his feet. It is the reversal of her former life. The debtor, so abundantly forgiven, pours out all she possesses. It is for Him alone this fragrance of thanksgiving.

In the midst of world enmity to Christ there is a table, secret and very wonderful, where forgiven souls, profoundly conscious of the cost of this forgiveness, bring fragrant refreshment to Him. So often their worship is unheard, save by Himself, but the harmony of all true hearts is for Him who hears — "My beloved is mine, and I am His."

The Family Table spread in the house at Bethany (Luke x.38) is in contrast to any other in the record of Luke. The sense of welcome so pervaded it that, as we read of it in our day it seems we share in the love and refreshment that characterised it. It was there that Martha "received Jesus into her house." It was a full and continuing welcome to the family circle. The door was ever open to Him — they looked for His coming — they listened, hoping for His re-

turn. From their house on the eastern slopes of the Mount of Olives they could view the winding road that led to Jerusalem two miles away. The perfection that was inseparable from all His ways characterised His intimate association with them, and His love for them was as beautiful as it was individual. Each one of these, His friends, knew Him in a personal way. Each one knew also a measure of that submission to Him without which the friendship could never have endured.

Martha — “Lady” of the house, probably widow of Simon the leper, was responsible for her guests. She was not invulnerable to the displeasure of the rulers of the Jews. The centre of their counsels was near at hand. She could not but be aware of their mounting displeasure — “Bethany was nigh unto Jerusalem.” Yet, in face of known opposition to His claims as Messiah she opened her door to Jesus — and it remained open — even when the life of her brother was threatened. So did she, for her part, acknowledge His true claim as the sent One of the Father, and, in submission, received Him without reservation. When her practical energy sought authority over her sister, and Jesus re-directed her thought with undiminished friendly love, she submitted in silent obedience, pondering, perhaps, upon that “better part” which was to be her sister’s possession.

Lazarus, the silent brother, must have smiled his welcome often. His name means “Helpless”, yet Jesus called him “Our friend,” and this, even in death. The enemy severs earthborn friendships, but those who sleep in Jesus remain His friends. Silent, like Israel with no word for her Messiah, Lazarus was to become a living testimony to that resurrection life in Christ which shall awaken Israel from the death of unbelief.

It was the unmarried sister who, in that precious circle, brought most to Him who came for quiet and rest. Hers was the spirit of submission without conditions. It was not the pose of the religious mind. The waters of Marah (from which her name was derived) were bitter indeed, and she

would learn with grief of His impending death. The tree cut down so long ago was but a *symbol* of the sorrow so soon to come, yet, only by His own death could the bitterness of death be turned to the sweetness of life in Him. Hers was "that good part"—an eternal possession—a treasure "which shall not be taken away." The memory of those days when Jesus joined their home circle would be, for her, a foretaste of the Father's house, a solace and a promise in the days of waiting. In our own day — tainted by the same refusal of His word, we may receive Him into our house — we may hear His word as Mary used to hear it — not for mere information, or as an habitual duty — but in real SUBMISSION "at His feet," where only the humble take their place, until, like Mary, they come to know the wonder of His coming into the world to take their place upon a felon's cross.

For me, thy cruel death — for me!  
 Mine was the sin — the bitter fruit my part!  
 Thy life was forfeit — mine shall be  
 To shrine Thy Name for ever in my heart.

Edward T. Wood.

## THE BOOK OF JOB

### VII

THE THREE FRIENDS OF JOB have spoken in turn, and Job has answered each of them. We now come to the further speeches of the friends.

In chapter xv. Eliphaz speaks for the second time. He showed at first more consideration than the others, but now he has lost patience, and condemns Job strongly. "Then answered Eliphaz the Temanite, and said, Should a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk? or with speeches wherewith he can do no good? Yea, thou castest off fear, and restrainest prayer (or, thou makest piety of none effect,

and restrainest meditation) before God. For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.”

The Christian is told that his speech is to be “always with grace, seasoned with salt” (Colossians iv.6), but the talk of Eliphaz is now all salt without any grace. He seems unable to bear any longer with Job’s grief and trouble of spirit, and longings toward God. He resents Job’s reasonings and his seeming lack of respect for his age, and can now only condemn him as a hypocrite. “Art thou the first man that was born? or wast thou made before the hills? Hast thou heard the secret of God? (or, Hast thou listened in the secret council of God?) and dost thou restrain (or, hast thou absorbed) wisdom to thyself? What knowest thou, that we know not? What understandest thou, which is not in us? With us are both the grayheaded and very aged men, much elder than thy father” (verses 7-10).

The second part of this speech of Eliphaz is given up to a description of the trouble which a wicked man brings upon himself, commencing with, “The wicked man travaileth with pain all his days” (verse 20), and ending, “the congregation of hypocrites shall be desolate . . . and their belly prepareth deceit” (verses 34,35). This was all beside the point, for God’s dealings with Job did not mark him as a wicked man.

The third speech of Eliphaz comes in chapter xxii. Here he makes serious allegations against Job, all untrue in fact but imagined by Eliphaz so as to account for the great troubles which God allowed to fall upon Job. “Is not thy wickedness great? and thine iniquities infinite? For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou has withholden bread from the hungry . . . Thou hast sent widows away empty” (verses 5-9). Job shows from what he says of himself in his last reply (chapter xxvi. to xxxi.) how wrong Eliphaz was.

But toward the end of this last word of Eliphaz, he shows

some kindly and pious feelings for Job, "Acquaint (or, Reconcile) now thyself with Him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law (or instruction) from His mouth, and lay up His words in thine heart. If thou return to the Almighty, thou shalt be built up" (verses 21-23).

There is a curious mistranslation in the last verse of the speech of Eliphaz, chapter xxii., verse 30, "He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands." This should read, "He shall deliver even him that is not innocent; yea, he shall be delivered through the cleanness of thine hands" (Revised Version). And it is to be remarked that the three friends were in the end delivered from God's wrath through Job's prayer for them.

Bildad the second friend of Job also speaks again twice, but more briefly than Eliphaz. First, in chapter xviii., he says, "How long will it be ere ye make an end of words? Mark (or, Be intelligent) and afterwards (or, then) we will speak. Wherefore are we counted as beasts, and reputed vile in your sight? He teareth himself in his anger (or, Thou that tearest thyself in thine anger): shall the earth be forsaken for thee? and shall the rock be removed out of his place? Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine" (verses 2-5).

Previously, in chapter viii., Bildad had urged Job to "seek unto God betimes," and had appealed to "the former age"—to tradition. But Job's soul was toward God from the beginning, and his faith looked upward, and not to man. Now Bildad is still under the delusion that Job's trouble must stem from his hidden wickedness, and he ends his short utterance with a description of the punishment of the wicked man who knows not God. "He shall be driven from light into darkness, and chased out of the world. He shall neither have son nor nephew (or grandson) among his people, nor any remaining in his dwellings . . . surely such are the dwellings of the wicked, and this is the place of him that knoweth not God" (verses 18 to end).

Verse 11, "Terrors shall make him afraid on every side, and shall drive him to his feet," is better read, "shall chase him at his footsteps." Verse 14 reads, "His confidence shall be rooted out of his tabernacle, and it shall bring him (or, he shall be brought) to the king of terrors." The Oxford Dictionary has an entry for "King of terrors" as meaning death. We are told in I Corinthians xv.26 that the last enemy that shall be destroyed is death; but christians are given the victory over it even now "through our Lord Jesus Christ." Verse 15, "It shall dwell in his tabernacle, because it is none of his" may be read, "They who are none of his shall dwell in his tent."

Bildad speaks again in chapter xxv. His words are now few, for he cannot maintain his stand against Job's deeper exercises and truer insight. "Then answered Bildad the Shuhite, and said, Dominion and fear (or, awe) are with Him, He maketh peace in His high places. Is there any number of his armies? And upon whom doth not His light arise? How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not (or, is not bright); yea, the stars are not pure (or, clean) in His sight. How much less man, that is a worm? and the son of man, which is a worm (or, maggot)?"

These sentiments are true. God "only hath immortality, dwelling in the light which no man can approach unto" (I Timothy vi.16), and nothing can disturb the peace and serenity of His throne. And in those days before Christ, man could not know justification by faith, and righteous acceptance with God. But Job could not give up his deep yearnings towards God, and he got his reward in the end, as we shall see, when he was emptied of his self-esteem.

Zophar speaks only once more, in chapter xx. "Then answered Zophar the Naamathite, and said, Therefore do my thoughts cause me to answer, and for this I make haste. I have heard the check of my reproach (or, I hear a reproof

putting me to shame), and the spirit of my understanding causeth me to answer. Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever." Zophar ends, "This is the portion of a wicked man from God, and the heritage appointed unto him by God."

Zophar was an eloquent man, but rather hasty and violent. He says of himself, "for this I make haste," and of the wicked man, "he hath violently taken away an house which he builded not," and of God's judgment, "God shall cast the fury of His wrath upon him, and shall rain it upon him while he is eating. He shall flee from the iron weapon, and the bow of steel shall strike him through" (verses 2, 19, and 23-24). Zophar's one thought was that if a man suffers in this life it is because he is wicked: he had no idea of the love of God dealing in chastening and trial with those who feared Him for their blessing.

Let us now consider Job's further replies to his friends, given in chapters xvi., xvii. and xix.

"Then Job answered and said, I have heard many such things: miserable comforters are ye all. Shall vain words have an end? or what emboldeneth (or, provoketh) thee that thou answerest? I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. But I would strengthen you with my mouth, and the moving of my lips should assuage your grief. Though (or, if) I speak, my grief is not asswaged: and though (if) I forbear, what am I eased?" (chapter xvi., verses 1-6). Job rightly rebukes his friends, and would in their position be doubtless a better comforter; at the end of the book he prays for them in order that they might not be dealt with after their folly.

In the rest of the answer, Job laments his troubles, the heaviness of God's hand against him, and the proximity of



death. "God hath delivered me to the ungodly, and turned me over (or hurled me) into the hands of the wicked. I was at ease, but He hath broken me asunder; He hath also taken me by the neck, and shaken me to pieces, and set me up for His mark . . . my face is foul with weeping, and on my eyelids is the shadow of death; not for any injustice in mine hands: also my prayer is pure. O earth, cover not thou my blood, and let my cry have no place" (chapter xvi.11-18). Verse 21: "O that one might plead for a man with God." is given in the New Translation "Oh that there were arbitration for a man with God."

In chapter xvii., Job continues, "My breath is corrupt, my days are extinct, the graves are ready for me (or, are mine) . . . my days are past, my purposes are broken off, even the thoughts of my heart . . . and where is now my hope? as for (or, yea) my hope, who shall see it?" (verses 1, 11, 15).

In chapter xix., Job answers after Bildad. "How long will ye vex my soul, and break me in pieces with words? These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me (or, that ye deal hardly with me)." (verses 2 and 3). "Know now that God hath overthrown me, and hath compassed me with his net" (verse 6); here again Job shows his fear of God. "He hath also kindled His wrath against me, and He counteth me unto Him as one of His enemies" (verse 11). Job was wrong in saying this, and later on we shall find him rebuked by Elihu for justifying himself rather than God (chapter xxxii.).

Job then speaks in a moving way of how he had been cut off from relatives and friends and servants, no doubt by his loathsome bodily condition. In verse 18 he says, "Yea, young children despised me; I arose, and they spake against me." Then in verse 20 he says, "My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth"; this last expression has of course passed into our everyday language (meaning, a narrow escape). He

appeals again to his friends, verse 21, "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me."

After this, Job breaks out into the grand and well known affirmation of his faith. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (chapter xix, verses 25-27).

Later translations make some small variations; "the latter day" should be "the last," "worms" and "body" are not in the original, and "though" should be omitted. God says in Isaiah xlviii., "I am the First, I also am the Last." So we may better read, "For I know that my Redeemer liveth, and He, the Last, shall stand upon the earth; and if after my skin this shall be destroyed, yet from out of my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another. My reins are consumed within me."

Job's faith then looked forward to the resurrection of his body at the coming of the Redeemer, when he would himself see God; the marvellous prospect overwhelms him. We can rejoice in the full light of the New Testament, how that the Lord Himself shall descend from heaven, the dead in Christ shall rise first, then we which are alive and remain shall be caught up with them to meet the Lord in the air, to be for ever with the Lord. The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. When he shall appear, we shall be like Him. for we shall see Him as He is (I Thessalonians iv., I Corinthians xv., I John iii.).

Job's further answers, in chapters xxi., xxiii. and xxiv, and xxvi. to xxxi., must await a further article, after which we hope to consider Elihu, then the wonderful speaking of the Lord to Job, and the conclusion in the last chapter of the Book.

W. H. L. GRAHAM

## LOVE'S TRIBUTE IN AN EVIL DAY

**"She hath done what she could" (Mark xiv.1-9)**

From one point of view it is a privilege to live in an evil day; for it becomes an opportunity for showing what the Lord Jesus is to our hearts. In a day like the present, when those who once professed to love the Lord Jesus are turning away from Him, what an occasion it is for us to serve Him Whose grace has won our hearts to Himself! The Lord Jesus is One worthy of all honour and glory, and yet He was despised, rejected and cast out while here as a man; and He is still rejected and thought nothing of. How this ought to appeal to our hearts and draw out our affections to Him!

The enmity of men's hearts, their hardness of heart, their refusal of the One Who came to them in grace, the forces of evil gathering together against the Lord's Anointed—all this is clearly seen in this chapter. The chief priests and the scribes sought how they might take Him by craft and put Him to death. Even the disciples were out of sympathy with the Lord; they had no intelligence as to His approaching death. One poor feeble woman, what could she do in the face of the power of the enemy? She had no power in herself to help Him at all. But as the danger threatened, as the enmity of men became more manifest, it seemed to bring out her love. She comes with her alabaster box of precious ointment, and pours out her wealth on the head and (as John tells us) the feet of the Lord Jesus.

Let us ask with reverence, what must this tribute have been to the heart of the Saviour? How much alone He was! Even His disciples could not enter into His thoughts and His feelings. But this poor woman shows what attraction and worthiness she had found in the Lord Jesus, Who had won her heart. Did He value it? "She hath done what she could," He said. There is an allusion, no doubt, in the Lord's words to her feebleness in the face of the growing

(concluded inside front cover)

# GIFTS

*Suggestions . . .*

## CALENDARS

### "Gleanings of Gladness 1965"

Daily tear-off Block Calendar with Bible Text  
and Hymn Verse.

- |                     |                           |
|---------------------|---------------------------|
| 1. Thatched Cottage | 4. Fruit and Flower Study |
| 2. Cat Study        | 5. Flower Study           |
| 3. Autumn Glade     | 6. Country Lane           |

Price 5/6 postage 9d.  
per dozen - post free

## HYMN BOOK

### "Hymns Revised 1928"

French Morocco, Yapp edge, Leather lined.

24/6d. each - post 6d.

Other prices 12/6d., 15/6d., 28/6d., 30/-

also

**Sunday School Rewards!!!**

We have a large selection for all ages

Prices: 1/9 - 10/6

Popular ones being 3/-, 4/-, 4/6 and 5/-

Shall we send you a selection on approval?

*Obtainable from*

**C. A. HAMMOND TRUST BIBLE DEPOT**