1 Timothy - Commentaries by Unknown Author

Correspondence, Correspondence: 1 Tim. 1:8; Lost Tribes Restored/Identified? (1:8)

Ques. What is the lawful use of the law spoken of in 1 Tim. 1:8?

Ans. That for which it was intended, namely, as a rule for man in the flesh, (not that he could ever keep it, but to demonstrate that he could not). The Christian is not under law. Hence to put him under it is not a lawful use of it; nevertheless he is to walk in the spirit of it and indeed far beyond it (Matt. 5, etc.).

Ques. How and when will the lost Ten Tribes be restored, and can they be presently identified?

Ans. Israel, or the ten tribes, were taken to Assyria (2 Kings 17) about 130 years before Judah, or the Jews, were taken to Babylon. Idolatry, and turning to Assyria for help instead of to God, were the immediate causes of the deportation of the ten tribes to Assyria (see prophet Hosea). Not being involved in the guilt of Judah in rejecting and crucifying the Messiah, their restoration to the land of their fathers will be accomplished in a special way. They will not pass through the awful trials under the Anti-Christ which their brethren of Judah will.
Ezek. 20:33-39 records the restoration of the ten tribes by the Lord Himself. The mass of Judah will be restored by the aid of a seafaring nation (Isa. 18.).

Whatever human instruments may be employed in assisting the return of the ten tribes, they are hid in the meantime and God Himself is presented as the source and power of their return. It is to be noted, too, that God deals with the conscience of Israel, or the ten tribes, in the wilderness, not in the land, and as the unbelieving and disobedient fell in the wilderness, and only the faithful entered it, so will it be in the return of these tribes; the rebels and disobedient will be first purged out, and then the godly will be brought into the land to rejoin their converted brethren of Judah. This sifting will take place while the Jews are suffering under Anti-Christ in the land. The wondrous meeting of the long disunited tribes of all Israel is most touchingly written in Jer. 31:8, 9.

There is an after return of any scattered amongst the nations, whether of Jews or Israelites, when the Lord comes, for it is He who sends out His messengers to gather His elect (Matt. 24:31; Isa. 66:19, 20).

There was a return of certain remnants of Judah from Babylon to Jerusalem after the seventy years captivity (see Ezra and Nehemiah), but there has been no return of Ephraim or the ten tribes. God has His eye upon them; He knows where they are, for He scattered them.

It is most singular that people will pretend to tell who and where the descendants of these long-lost tribes are. The truth is, no single people or nation can claim to be their descendants, for they were to be scattered amongst the heathen, and dispersed through the countries; their scattering and dispersion were to be world-wide (Ezek. 20 and 34.).

God further declares them to be 'lost,' that He will 'search' and 'seek them out.' What God says, He will do, man is daring enough to say he has done. God says He will search for, and seek the lost sheep of Israel. Man says he has searched them out, and can tell you who, and where they are.

You have only to read carefully these two chapters to have all such thoughts as have been current of late dispelled. There is nothing like the sure and unerring testimony of God's blessed Word in meeting the foolish thoughts and vain speculations of men.

Questions and Answers in Christian Treasury, Questions and Answers: The Use of the Law in 1 Tim. 1:8? (1:8)

Ques. What is the lawful use of the law that is spoken of in 1 Tim. 1:8?

Ans. The lawful use of the law is that for which it was intended, as a rule for man

in the flesh. The result of the test of man under the law demonstrated that he could not keep it. The Christian is not under the law. To try to put him under it is not a lawful use of the law. Yet the Christian is to walk in the spirit of it and even far beyond it. (Matt. 5, etc.)

C. Buchanan

Gospel Gleanings: Volume 11 (1911), "Chief" of Sinners (1:15)

“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief”
(1 Tim. 1:15).

We read in Scripture, both in the Old Testament and in the New, of “chiefs” many, and of various kinds. For instance, chief butler, chief baker, chief ruler, chief singer, chief prince, chief among the publicans (tax-gatherers), chief of the Pharisees, etc., but here only do we meet with the designation, “chief” of sinners!

There have been, and are, many sinners in the world, but our attention is here called by the Holy Ghost to one who stands out above all as chief of sinners; and who, knowing the rich mercy of God towards sinners, can speak thus faithfully of himself. It is not that the apostle Paul in writing to Timothy these words boasted in any way of his sins, but of the Saviour who came into the world to save sinners—to save such a sinner as Saul of Tarsus. Preachers may point to the crucified robber whom the world condemned as unfit to live in it, as indeed the robber himself confessed— “we indeed justly; for we are receiving the due reward of our deeds,” but he was not of sinners “chief.” Saul, the blasphemer, the persecutor and injurious, is the man who writes these words—inspired by the Holy Spirit of truth —and writes them of himself! “Christ Jesus came into the world to save sinners of whom I am chief!” Yet this same man who conceals not the malignity of his heart in his unconverted days against the name of Jesus and His confessors, had been a very religious man indeed. He had lived a consistent life, according to what he had thought was right. But how changed are now his thoughts! And how had this come about?

Stricken down on his persecuting errand to Damascus, he had made the discovery that he was in antagonism to the One who spoke from heaven. He was a stranger to the grace and person of the Saviour! “Who art thou, Lord?” “I am Jesus, whom thou art persecuting.” What a revelation to him! Over- whelmed, he could neither eat nor drink for three days. He had to learn there was nothing he could cling to of self or its doings. No, it is “a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to SAVE sinners.” The SAVIOUR has come. He has died on the cross, “the just for the unjust, to bring us to God.” This he now believed, and believing, he was saved. Will you not be encouraged by this remarkable pattern of God’s long-suffering and mercy to the chief of sinners, now to receive God’s love, and henceforth praise and serve Him who loved and gave Himself for thee?

Things New and Old: Volume 17, Gleanings: What are You? (1:15)

“Curious Questions wisely Answered.”—C. What are you?

S. The chief of sinners, sir. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.” 1 Tim. 1:15.

C. But of what denomination are you?

S. I am a Christian, sir. “The disciples were called Christians first in Antioch.” Acts 11:26.

C. No doubt of that; but I mean, what is your persuasion?

S. “I am persuaded,” sir, “that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Rom. 8:38, 39.

C. Oh, yes! but what is your hope?

S. “The glorious appearing sir, “of the great God and our Savior Jesus Christ,” “who is in me, the hope of glory.” Titus 2:13; Col. 1:27.

C. In you! How is Christ in you?

S. “By faith,” sir. “That Christ may dwell in your hearts by faith.” (Eph. 3:17.) And, sir, He and I are one—“He that is joined unto the Lord is one spirit.” 1 Cor. 6:17.

C. To what body of Christians do you belong?

S. To the one body, sir; for there is only one body, according to Eph. 4:4, which says, “There is one body.” There are not, therefore, many bodies.

C. Well, what are you a member of?

S. Of that one body, sir. “Now ye are the body of Christ, and members in particular.” (1 Cor. 12:27.) I am also a member of Christ, sir—“Know ye not that your bodies are the members of Christ?” 1 Corinthians 6:15.

C. Do let me know something of what you are—what name do you call yourself?

S. “A child of God,” sir, “and joint heir with Christ.” Rom. 8:16, 17.

C. Who orders your mode and plan of worship?

S. The Lord Jesus, sir. “For where two or three are gathered together in my name, there am I in the midst of them.” Matt. 18:20.

C. Tell me, then, what is your creed?

S. The word of God, sir. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:16, 17.

It may be that the person giving the foregoing answers would be deemed by many a little weak in the intellect, but they are sound answers; and if given in simple faith, in humility of mind, as in the divine presence, they cannot fail to silence all merely curious, and to satisfy all really anxious, inquirers.

God Himself our Comforter.—“Have you never observed, when a little child has been in very deep distress, if a stranger has attempted to compose and comfort him, that all his efforts have only increased the anguish of the child; but that as soon as he has heard his father’s voice, and felt his father’s embrace, his sorrows have been hushed, and a smile of gladness has lighted up his countenance?”

Child of God, your Father will not leave it to strangers to comfort you. He will not suffer a servant’s hand rudely to touch His child. “God himself shall wipe away all tears from their eyes.”

Bible Witness and Review: Volume 1, Shipwreck of Faith (1:19-20)

1 Tim. 1:19,20.-There does not appear to be any real difficulty in understanding how a believer might concerning faith make shipwreck, more than in practical holiness. Surely this was exactly what befel the late Mr. Irving, not to speak of Tractarian or Popish perverts. There is no doubt but that godly discipline may take its course, even to the extreme act of putting away in the case of real Christians, if they have got under the enemy's power in conduct or doctrine. The proper sphere of discipline is within (i.e. in the circle of those who bear Christ's name). Them that are without God judgeth. Those who keep the true Feast are bound to put out leaven; and, if leaven in practice, still more in doctrine. For a little leaven leaveneth the whole lump. (Compare 1 Cor. 5 and Gal. 5)

Christian Friend: Volume 10, Blessed God, The (1:11)

As we pass through wilderness circumstances on our way (often so painful and trying) to the rest of God, there is nothing that so braces the soul and cheers the heart, imparting a fresh spring of life and energy and joy, as the sense of what God Himself is, and, we may add, of what He must of very necessity be, in the deep perfections of His Being. We feel the trials of the way—sorrow, suffering, pressure, need; but the soul that knows God—is acquainted with Him, well knows that of these things He is origin and source because it is His joy to bless, His nature to do good; and thus that only what is good, and worthy therefore of Himself, can ever flow from the heart of the blessed God. No taint of sin, no seed of suffering or sorrow, was there to mar that fair and wondrous scene of a completed creation when the Creator, as He looked on the work of His hands, pronounced it all very good. And as we look at the ruin and the desolation, and feel its sad effects, whether in us or without us, we can only say, “An enemy hath done this;” while we look forward to that blessed and unending rest, the rest of God Himself, in which all shall be the eternal witness, the everlasting display of goodness supreme that must expend, but can never exhaust, itself in the blessing of all within its sway.

And who would not dwell even here in heaven’s own atmosphere, and live in the cloudless light of that sun that never sets—those rays of divine love that finds its delight and satisfaction in diffusing blessedness untold on all around? Truly has it been said that heaven is the scene not only of displayed glories, but of gratified affections, and these last are surely the far richer portion of our eternal inheritance. Even here it is not display that gratifies the heart; its deepest joys are not found in what is outward and visible to others, but it is when its longings are satisfied, its yearnings stilled, its affections gratified—then, and then only, the heart rests. But there—there—it will be the prerogative of the blessed God to pour out a wealth of love, a flood-tide of infinite joy, a river of unutterable gladness flowing from the exhaustless ocean of His own fullness. There will He find His eternal delight in giving, and as we range those fields of glory, and scene after scene of inconceivable blessedness opens out before our gaze, enhanced as all will be by the sense of the depth of the ruin from which we have been brought, and the infinite price paid for our redemption, how shall we bow down in rapturous wonder before our God, and adore the love that has satisfied itself in the accomplishment of our full eternal blessing—the everlasting gratification of every holy affection of which we shall be capable. Then in a fuller, deeper way than in millennial days, will it be true that God “will rest in His love.”

There may be some that may be disposed to feel almost tantalized as they think of the contrast between their present circumstances and their future blessedness; but may I venture to remind you, my reader, if you are a child of God, that the blessed God is the same today that He will be in glory, and that you as much and as truly stand in His favor today as you will when you reach His immediate presence. His thoughts about you, His love towards you, are just the same now as they will be then. His nature—love—is unchanged and unchangeable, and He delights as much in the blessing of His saints today, as He will in that day when neither evil nor enemy shall ever again be known. When the great apostle was stoned and beaten, and hunted from city to city, was he not in the fullness of divine favor? And when a far greater than he had to say, “The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head,” was He not as much the object of the Father’s delight as now when seated on the throne of glory?

But while love gives and serves and expends and pours out, it longs to be known, and returned, and confided in; nor can it otherwise be satisfied. If in the Old Testament we read, “My son, give me thy heart,” the New tells us of how the returning prodigal was seen when a long way off, and how the father ran to embrace him while his heart was filled with gladness, and the house resounded with joy. If all the gracious activities of love have failed to awaken a true response, it will not cease until it has been heard. And the blessed God, who is love itself, and who knows with what a wealth of blessing and of joy He can enrich the objects of His heart, is waiting in patient love upon you, His child, that you may turn aside for a moment from the busy crowd of earthly circumstances, and taste in spirit now something of the unspeakable blessedness of His presence.

Reader, there are those that can tell you that, when pressed by earthly trial or bodily suffering, they have known such nearness, such communion with the blessed God, as has filled their souls with an incommunicable sense of blessedness. Were these then some peculiarly favored children? He has none. In His family, His heart, His love, His blessing and His blessedness, are for each and all alike, and if some but

dimly apprehend these things, it is because they value Him too little to make Him their great object; while others, having set their hearts upon God Himself; will be satisfied with nothing less than the most intimate communion, the deepest enjoyment. Each one, let it ever be remembered, has just as much of the Lord as he really desires.

The tendency with each is to suppose his own trials to be either peculiar in their nature or exceptional in their extent; but granting even that they are so, do they not then afford to our God that occasion and opportunity that His love desires, to show how rich is the grace that will not only stoop in tenderest sympathy to walk with us in our trial, but that will lift us above it in spirit to taste the satisfaction and blessedness of His own presence? Many, no doubt, there are who feel it would be such a relief if they might only tell out their trials to some fellow-saint; but do we not well know that the heart of Him that sits upon the throne, and that once walked this earth in humiliation, is a heart that can enter, as no other can do, into every detail of our suffering or sorrow, and that there is something more blessed and more divine than even the tenderest sympathy, sweet and grateful though it be, and that is when, instead of bringing Christ down, as it were, into our circumstances, we rise into His, and there in that bright and blessed scene let our hearts expand in the liberty and joy of love.

Reader, it is no dream of the night, no fancy of the imagination, I seek to bring before you, but substantial realities that lie within the reach, and are made known as the proper portion, of each soul that is brought to God. He wants to be known, to be enjoyed; and being what He is, how could it be otherwise?

Heaven itself is no scene of mere negations; it is not the absence of sin and sorrow and suffering that gives it its character, neither is it indeed the light and the glory and the many mansions of the Father's house. We may be permitted to speak of these things as its scenery and circumstances; but that which will give it its character, which will constitute its essential blessedness, will be the presence of that Saviour who there is waiting for us—of God Himself too, our Father, who will find His everlasting delight in the eternal joy and blessing of the whole redeemed family.

The scenery and circumstances here are altogether different from what they will be there, but God Himself, the Sun and Center of that vast universe of bliss, is the same now as He will be then, and is as really to be known and enjoyed now as in that day of glory. And if through infinite grace we have been brought into a place of eternal favor, into relationship with the blessed God, do we not well to ask whether we answer to the desires of His heart by our finding now our home in His presence, our portion and joy in His ineffable love, and thus knowing in wilderness circumstances something of that which will constitute the eternal blessedness of heaven? "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.) F. S. M.

"FATHER, GLORIFY THY SON, THAT THY SON ALSO MAY GLORIFY THEE."1

"Glorify thy Son, that thy Son also may glorify thee." John 17:1.

There are two great subjects in the gospel of John, distinct, if not separate, and yet blessedly connected in the unity of Godhead counsel, and in the oneness of divine operation. The first is the mission of the Son as "the Word made flesh," come down into the world as "the only-begotten Son, which is in the bosom of the Father," to declare Him, and make Him known. In this perfect manifestation of the Father, veiled in the mystery of the incarnation, the Son could not be hid to the anointed eyes around Him. "And we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth." And again, as to communicated blessing, "Of His fullness have all we received, and grace for grace."

Beyond this personal glory He was the pre-appointed "Lamb of God, that taketh away the sin of the world;" and, moreover, marked out by the abiding Spirit as "He which baptizeth with the Holy Ghost," and sealed by the testimony of John the Baptist— "I saw and bare record that this is the Son of God." To this must be added the confession of Nathanael, "Rabbi, thou art the Son of God, thou art the King of Israel;" which became the occasion to Jesus for saying, "Henceforth ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." This precious chapter has thus given in outline the circle of the divine and human glories of "the Word made flesh," who was with God, and was God.

The second great subject in this gospel of John is the mission of the Holy Ghost—when the hour was come that Jesus should depart out of this world unto the Father. As He had said, "It is expedient for you that I go away: for if I go not away, the Comforter" (or Paraclete) "will not come unto you; but if I depart, I will send Him unto you." In fact, Christianity embraces these two divine missions of the Son of God, and of the Holy Ghost, and a new economy is formed on these wonderful changes of place; namely, the departure from this world to the Father by the Son, and from the heavens to this earth by the Holy Ghost, to abide with us forever.

Besides this, the mighty power of God was waiting to display itself anew, in "raising up Christ from the dead," and setting Him far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come, as the center of another system.

The God of our Lord Jesus Christ, the Father of glory, has thus laid new foundations by redemption, and fastened the corner-stones in resurrection for another creation, "according to the good pleasure of His will, which He had purposed in Himself, to the praise of His glory." By this exaltation of the Son to His right hand in the heavens, He has "put all things under His feet" as the Son of man; and by ascension given Him to be "the head over all things to the Church, which is His body, the fullness of Him that filleth all in all."

Moreover, God has made known to us the mystery of His will, that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.

The righteous center of this new system of eternal glory is the second man, God's beloved Son, in whom we are accepted, and in whom we have redemption through His blood, even the forgiveness of our sins, according to the riches of His grace. We are introduced and welcomed into this divine circle of blessing as the faithful in Christ Jesus, and are established in love, so that the Spirit's benediction flows from above according to this new order: "Grace be to you, and peace from God our Father, and from the Lord Jesus Christ." This is our unalterable

portion, and these are our unchanging relations by grace and glory, as new creatures, till we are caught up to meet the Lord. The good pleasure of God purposed in Himself, the counsel of His own will, the wisdom and prudence in which He has abounded toward us, have all found their center in Christ, according as He hath chosen us in Him before the foundation of the world, “that we should be holy and without blame before Him in love.” The exceeding might of God’s sovereign power has made these purposes and counsels matters of fact to us, by the incarnation, the death, and the resurrection of the exalted and glorified Son of man; and in the conscious enjoyment of our adoption as children by Jesus Christ to Himself, we worship and say, “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” Purposed and planned in Godhead counsel before ever the world was, this great mystery, hidden in God, tarried “till the fullness of the time was come for God to send forth His Son.” Waited yet further, till “the Man in glory” had, in righteous title, been exalted into those headships, and installed by the Father of glory as the new center and beginning of the creation of God.

The mission of the Holy Ghost could not be till the Son of man was glorified, and it is in anticipation of His session at the right hand of the Majesty on high that Jesus said to His disciples, “I will pray the Father, and He shall give you another Paraclete, that He may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you.” The invisible presence of the Holy Ghost on the earth in contrast with a visible Jesus, who went about doing good, and healing all that were oppressed by the devil, is characteristic of this epoch of Christ’s rejection by the world, and of His departure from us to be with the Father. Beyond the fact of the Spirit’s presence and dwelling with us, we learn that the Paraclete, which is the Holy Ghost, whom the Father will send in my name, “shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

Again, Jesus said, “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning.” Such are some of the objects of this glorious mission of the Paraclete, sent down by the Father and the Son; but besides these ministries and their ministrations to “His own which are in the world” till Jesus comes to receive us to Himself, there are yet others. “Nevertheless I tell you the truth... if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.”

The great fact of His presence is proof of the Lord’s rejection by the world, and of their sin in crucifying Him “because they believed not on Me.” The righteous One is gone to be with the Father in righteousness, and “ye see Me no more,” and hence the crisis which hangs over this world— “for judgment” from the Judge of the whole earth. For if sin and blood-guiltiness be below, where Jesus was slain, and God has exalted Him to His right hand in righteousness, what an issue remains to be settled. This will be the next great public action of God, and how can this be manifested but by judgment upon Satan, because “the prince of this world?” The usurper, the liar, the murderer from the beginning, is judged. As Convicter of the world, the Holy Ghost is come down from God, on behalf of the rejected Christ, as evidence against it, and by the testimony of His actings: at and after Pentecost by Peter and John, the sin of blood-guiltiness was brought home to them, and of righteousness and of judgment too. “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?”

Stephen, a man “full of the Holy Ghost,” yet more completely convicted the men of Israel of sin and righteousness and judgment to come, and they were cut to the heart when he wrote the sentence of death on them— “As your fathers did, so do ye.” They gnashed upon him with their teeth, as the betrayers and murderers of Christ, and filled up the measure of Israel’s iniquity. “But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God,” and sealed this testimony with the first martyr’s blood.

Thus the Holy Ghost, by Peter and John, convicted the nation by evidence from below, where they still were; whilst Stephen convicted and wrote the sentence of guilt and condemnation upon them from the opened heavens, and by the Son of man in the glory of God above.

Moreover, Satan, the prince of this world, was judged (before the time) in the person of Ananias and Sapphira, whom he tempted to lie unto the Holy Ghost, and for which they were carried out dead. Their condemnation and punishment were his, though delayed till the day appointed, when the angel from heaven, and the key of the bottomless pit, and the great chain shall do their preparatory work, and he be finally cast into the lake of fire.

But the Holy Ghost, as Convicter of the world, has a larger and more dispensational character than to the men of Israel; for even to this day, “if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the gospel of the glory of Christ, who is the image of God, should shine unto them.”

But we pass on, and follow the Holy Ghost, in His blessed mission, and ministry, and ministrations, as the Paraclete and Instructor of the saints of God, the children of the Father, and the faithful in Christ Jesus. “Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me: for He shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine, and show it unto you.” This great mission of the Holy Ghost, as “the glorifier of the Son,” could not take its place, as we have seen, until that greater mission of the Son, as “the glorifier of the Father,” had reached its consummation in His perfect obedience unto death, even the death of the cross, followed by His exaltation at the right hand of God.

The devil had done his worst, as the liar and murderer, against God in creation, when Adam fell a prey to his temptations; but man was to become Satan’s agent in a far worse outrage than that, now that the Son of God had come down from heaven as the Saviour of the world; for Jesus had showed unto His disciples that He must suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Moreover, Jesus had said, “One of you shall betray Me,” and marked out the traitor by giving the sop, when He had dipped it, to Judas. He then, having received the sop, “went immediately out, and it was night.” But the darkest hour on earth, and the blackest in the history of man towards God, only led the thoughts of Jesus beyond the treachery of Judas (into whom Satan had entered), that He might interpret the betrayal according to the predeterminate counsel of God. Therefore, when he was gone out, “Jesus said, Now is the

Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him."

In such a world as this is, a world which lieth in the wicked one, all has to be reversed, and sin must be overcome by death; and death, the death of Christ, become the basis, and His resurrection the glorious power, in the hand of God, out of which "all things are made new." The last Adam must needs put away sin by the sacrifice of Himself, and make good that word of prophecy, "O death, I will be thy plagues; O grave, I will be thy destruction," before He could quit the lower parts of the earth, and ascend up far above all heavens, that He might fill all things. He had overcome the world before He lifted up His eyes to heaven, saying, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee," founded upon this precious fact, "I have glorified thee on the earth: I have finished the work which thou gavest Me to do. And now, O Father, glorify thou Me with thine own self with the glory which I had with thee before the world was." The empty sepulcher below was the witness of His triumph over sin by death, and finally over death by resurrection, having obtained eternal redemption for us through His blood. The first day of the week, and the two angels in white, are a further seal from God of His own glory, and that "old things were passed away" with Adam the sinner in the crucified Christ, and that all things were become new, in life and righteousness, in a risen Lord.

Before leaving this earth for the right hand of God, He formed other and new associations, between Himself as the second man in resurrection life, and those whom He had made "His own," by redemption through His precious blood. A new beginning and another history was thus commenced upon this earth, between Jesus risen and the company of His disciples, amongst whom He again takes His place, but on the footing of His glorious victory and accomplished redemption before God, by His substitution and death. Nor is this all, important and blessed as it is to acknowledge Christ as our "wave-sheaf," and that all things are "of God," who hath reconciled us to Himself by Jesus Christ; but other relations are to be made known (for the heavenly) with the Father above, as well as (for the earthly) with the Jehovah—Jesus below hereafter. He "saith unto her, Mary. She turned herself, and saith unto Him, Rabboni ... Jesus saith unto her, Touch Me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her."

There is little more for Jesus to do below in the world that He made, now that He has taken His new place and title upon the earth, by right of its redemption, and, in the power of His resurrection, standing upon it and taking possession as "the Lord." As such He gave forth His commandments, by the Holy Ghost, unto the apostles whom He had chosen, being seen of them forty days, and speaking of the things "pertaining to the kingdom of God." All is over for which He came down into this ruined and groaning creation as its Redeemer, and He has won every promised blessing back for Himself and for God, as the obedient servant and Son, which had been lost by the fall of Adam, and forfeited by the children of men. Having now made all earthly blessing secure, even to the "sure mercies of David," He was taken up, and a cloud received Him out of the sight of those who looked steadfastly toward heaven as He went up to the right hand of God.

Promises and covenants, patterns and types, prophecies and songs, had marked the golden pathway of "Elohim Jehovah" in this fallen creation. As the Almighty, He walked with Abraham His friend, and the patriarchs; and again, as the "I am," with the nation and its mediator and high priest and the royal line of their kings. All and every one of these are now embodied in Christ, and made "for Him Yea, and in Him Amen," for their full millennial glory. These are the things which are yet to have their accomplishment in time, and under the sun, for Israel and all the inhabitants of the world; and wait their manifestation when Christ comes a second time to take to Himself His great power, and reign over all nations, and kindreds, and peoples, and tongues, and to fill the whole earth with the glory of God. J. E. B.

Whither Bound?, ?Not for Me? (2:6)

"Without money, and without price!" Such are the terms on which God offers to all the gift of eternal life. But how few will take it on these terms.

A friend of the poor often ordered a quarter of a ton of coal to be taken to persons whom he knew to be in want. The winter was severe, the snow lying thick, and the kind donor rejoiced to think of what warmth and comfort his gifts would bring to many hearts and homes.

The coal cart drew up to a poor desolate-looking cottage, and the coalman knocked at the door, and told the old man within that he had brought him some coals. "Who from?" "Don't know," said the man, "but I was told to bring 'em here, and here they are."

"It's a mistake; they're not for me," answered the old man. "No such luck for me. I've no friend to send me coals for nothing. Take 'em away; they're not for me, and I won't have anything to do with 'em." And he shut the door. The cart rolled away, taking in it the gift that was intended for the old man.

The next day the same cart and the same man drew up to another door. "I've brought you some coals," he said cheerfully. "Where shall I put 'em?"

"They're not for me," answered the man who opened the door. "It's a mistake."

"It's no mistake," said the coalman. "See, here's the order — No. 24, quarter of a ton of coals. Now, that's clear ain't it?"

"That's my number, certainly," replied the other, "but these coals ain't mine, and I can't take 'em in. They must be for someone else!"

"Well," said the man with the coals, scratching his head with a puzzled look, "these coals beat me; they're more trouble than enough. One would think I was bringing yer poison. Here comes a nice present of coals, and yer clean refuse to take 'em. But leave 'em I shall; for yesterday, I took 'em away from a house and got into trouble for it. So, if yer don't open yer cellar door, I shall chuck 'em down here by yer doorstep."

Thus pressed, the man at last opened his cellar door, saying, “You’ll soon be back to fetch ’em, I guess, so I won’t set too much store by ’em. But if they’re for me, I’m much obliged.”

One more house the coalman visited with his load, and, knocking at the door, told the woman he had brought her some coals.

“For me?” she asked. “Oh, it can’t be true. They must be for someone else.”

“No, mum, here’s your number, plain enough — No. 8, quarter of a ton of coals.”

“So it is! Well, then, I suppose God has sent ’em to me, for no one else knows that the last bit of coal is on the fire now. Bring them in. I must thank Him.”

“Perhaps you’d better,” was the man’s short answer; but to himself he added, “She’s the only sensible one; the rest are fools.”

Yes. How many such fools there are in the world, even though God gave His Son “that whosoever believeth in Him should not perish, but have everlasting life.” (John 3:16)

As The coals were paid for by the donor: so our salvation has been bought with a price, even the precious blood of the Son of God, “Who gave Himself a ransom for all” (1 Timothy 2:6).

Yet, how many act like these cottagers as to the coals. Some, like the old man, refuse altogether. “It’s not for me.”

Dear Reader: “If thou knewest the gift of God” (John 4:10), and accepted Jesus as your Saviour, you could then say, “Thanks be unto God for His unspeakable gift” (2 Corinthians 9:15).

Bible Treasury: Volume N10, Scripture Query and Answer (2:1)

Q.—1 Tim. 2:1. What is the difference between supplications, prayers, intercessions, and giving of thanks”? E.P.

A.—One cannot do better than answer in the words of the late Editor of this Magazine:

“’Supplication' implies earnestness in pressing the suit of need; ‘prayer ' is more general, and puts forward wants and wishes; 'intercession' means the exercise of free and confiding intercourse, whether for ourselves or for others; and ‘thanksgiving' ['giving of thanks'] tells out the heart's sense of favor bestowed or counted on.”

For the sake of some who may not have at hand the usual works of reference, we may add that the first (δέησις) occurs nineteen times in the New Testament, and is rendered once by “request” (Phil. 1:4); six times by “supplication” (Acts 1:14; Eph. 6:18 bis; Phil. 4:6; 1 Tim. 2:1, 5); and twelve times by “prayer” (Luke 1:13; 2:37; 5:33; Rom. 10:1; 2 Cor. 1:11, 9:14; Phil. 1:4, 19; 2 Tim. 1:3; Heb. 5:7; James 5:16; 1 Peter 3:12).

The second (προσευχή), being the more general word, occurs thirty-seven times, and is, throughout, translated “prayer,” see margin of James 5:17.

The third (ἐντευξις) occurs but twice, 1 Tim. 2:1 ("intercession"); and 1 Tim. 4:1 ("prayer").

Whilst the last (εὐχαριστία), occurring fifteen times, is rendered by “thankfulness,” Acts 24:3; “giving of thanks,” 1 Cor. 14:16; Eph. 5:4; 1 Tim. 2:1; “thanks,” 1 Thess. 3:9; Rev. 4:9; and by “thanksgiving” nine times, 2 Cor. 4:15; 9:11, 12; Phil. 4:6; Col. 2:7; 4:2; 1 Tim. 4:3, 4; Rev. 7:12.

Questions and Answers on Scripture: From the Bible Treasury, Sister's Part in Bible Reading Meetings (2:11-12)

Question: 1. Is it permissible for sisters to ask questions at a Bible Reading, seeing it is not an assembly meeting?

Question: 2. May not sisters be asked to remain at an inquiry meeting, as though not allowed to speak or take part, they might help by prayer?

R.M.H.

Answer: 1. If the Bible Reading be of a private character there might be no breach of propriety in a sister asking a question (provided it be not done in the way of “teaching”), but where strangers are present or even many brothers, nature as well as scripture would seem to indicate the becomingness of silence on her part (1 Tim. 2:11, 12).

Answer: 2. It is a great evil where everything is brought into the assembly. Nor indeed is every brother even qualified to take up matters of investigation. Not all are spiritual or wise, or called to oversight or leadership (Rom. 12:8; Gal. 6; 1 Thess. 5:12; 1 Tim. 5:17; Heb. 12:17; 1 Peter 5:2). We must remember that although it may be a necessary duty, occupation with evil is defiling. And it should be only when all other means have failed to restore, and the person is clearly proved to be a “wicked person” according to scripture, that the assembly is bound to act, and in this every brother and sister is concerned. Matt. 18:15-17 enjoins precedent action to the assembly being made privy, as

we see also in the Epistles the various activities of conduct in dealing with what is wrong apart entirely from assembly action.

Echoes of Mercy: Volume 14 (1904), When Did God First Begin to Think About You? (2:4)

IT is ever God’s delight to establish the soul in the blessed grace of the gospel, for it is His desire that all men should be saved and come to the knowledge of the truth (1 Tim. 2:4).

On this point we cannot be too clear, nor can we urge with too great emphasis the fact that the gospel contains a world-wide invitation to “whosoever will.” There are no barriers on God’s side. There is no disinclination on His part to save the vilest sinner, to reconcile the most stubborn rebel, nor to pardon the most guilty. A righteous foundation has been laid in the atoning work of His dear Son, on the ground of which, consistently with every attribute of His divine justice, majesty, and glory, He can rescue from Satan’s hellish grip the guiltiest and blackest.

But there must be on the sinner’s part the acknowledgment of his guilt, and the owning of his lost condition.

It was when Isaiah’s confession rung out plain and clear, “Woe is me! For

that God’s immediate and peace-giving answer sped its way on seraph wing— “Thine iniquity is taken away, and thy sin purged” (Isa. 6:5-8).

Yes, dear reader, the mighty work of atonement is accomplished — all is finished for God’s glory, and the sinner’s salvation. On God’s side there is no barrier—

But it is ever Satan’s effort to raise barriers, to create difficulties, and to stumble inquiring souls. And by no means is he more successful than by a misapplied truth. And such is the doctrine of election when taken from its proper place as a gem of priceless value in the believer’s casket of blessings, and thrown as a stumbling-block in the anxious sinner’s path to a Saviour God.

Some while ago, while traveling in the West of England with a Christian friend, an instance came before me of the comfort of this very doctrine when rightly understood.

The only other occupant of the carriage was a professional man busily engaged in official correspondence. Not a very likely subject, thought I to myself, for a conversation on the things of God, especially so absorbed as he was in business.

However, I soon observed my friend feeling in his pocket, as was his custom, for some gospel books, one of which he presently handed to the gentleman opposite.

To my surprise the little book was most politely received, and laying down his correspondence, our fellow-traveler read it right through, returning it to my friend with a genuine “Thank you, sir.”

A most interesting conversation followed, during which we found out that our traveling companion had only recently been converted. He had been an utterly careless and worldly man until three years previously, when God brought him to feel his need of a Saviour, and revealed Christ to his soul. He was full of joy, and it evidently gave him pleasure to speak of these subjects.

“And had you no thought about God until three years ago?” inquired my friend.

“No, sir; I think I may say I lived without any thought of Him.”

“And when did God first begin to think about you?” was the next question.

“Oh, I suppose He has been thinking of me ever since I was born.”

Taking his Bible from his pocket, my friend opened it, and placing his finger on Ephesians 1:4, handed it across to the other, requesting him to read it aloud.

Slowly and thoughtfully came the words—

“Now,” again asked my friend, “when did God first begin to think about you?”

Bible in hand, and with eyes fixed in evident amazement on the verse, came the reply, “Before the foundation of the world — why, that is wonderful; I never thought of that before.”

It seemed to fill him with a fresher and deeper comfort. The salvation of God he had appropriated to himself three years before. He had discovered then that he was a lost sinner, and that Christ was the Saviour of the lost. He trusted that Saviour and rejoiced in His salvation. Now he had learned that from all eternity he had been the object of the heart of God; that he had been chosen in Christ before even the worlds had been called into being. Nothing then could break the link that bound him to that Saviour, for nothing could ever frustrate the fulfillment of God’s purposes which were in Christ before time had begun to be.

Oh, what a comfort is this to the weak and fearful saint —

But perhaps the reader may ask, “How may I know that I am one of the elect of God?”

In the same way that this dear man knew it; in the same way, too, that the Thessalonian converts knew it. The gospel had reached them when they were lost in their sins; it told them of a Saviour who had suffered for their sins and risen again (Acts 17), and believing that gospel they were saved, so that the Apostle Paul could write to them—

How did they know it? The next verse supplies the answer: “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance” (1 Thess. 1:4,5).

The precious truth of election is therefore not to be used as a stumbling-block in the path of the anxious, seeking soul, but as a ground of confidence to the heart that has already tasted the joy of God’s saving grace.

A. H. B.

Christian Treasury: Volume 2, Responsible Witness, The (3:15)

1 Tim. 3:15 and 2 Tim. 2:201TI 3:15 2TI 2:20

Both these passages present to us the church in the same aspect, though in very different conditions. We have "the house," and the "great house." The foundations of "the house" are laid in pure grace. Paul was a minister, and himself personally a witness of this great and blessed truth. "Christ Jesus," he says, "came into the world to save sinners." 1 Tim. 1:15. When we remember that the church is "the pillar and ground of the truth," and consider the materials out of which it is formed, it is the more marvelous, and makes it plain that grace, and grace only, is in action as to those who "by one Spirit are baptized into one body.”

The church's presence on earth, as the responsible witness for God, is what we have before us in these scriptures, and this is proved and enforced by the way in which Timothy is instructed as to how he ought to behave himself in it. We are the living stones of which the house is composed, but we are also in the house, having, like Timothy, to behave ourselves in a manner suited to Him who dwells there.

In Heb. 3:6, we also read of the "house," and again, in 1 Cor. 3:16, where it is termed the "temple." Both are based on redemption, though conduct is in question too. It is important to see that it is only consequent on redemption that God dwells with man. Ex. 15 plainly shows this, where the habitation of God is anticipated by Israel as consequent on their redemption out of Egypt. "Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation," sang Moses and the children of Israel.

We, too, have been redeemed and led forth by Him, "who gave Himself for our sins that He might deliver us from this present evil world." Gal. 1:4. We, who once were blasphemers and injurious (1 Tim. 1:13), are now by grace, transformed into vessels and living stones of that which is growing "unto a holy temple in the Lord," and hence the exhortation, "Be ye holy, for I [the Lord your God] am holy." He is holy, so must we be.

Then notice that it is the house of "the living God." Do we know Him thus? Are we journeying on through the wilderness in the consciousness that He is with us as He was with the children of Israel, meeting our daily need, as He did theirs, with manna fresh every morning, and making the flinty rock gush streams of refreshment all the way along. It is a great thing to walk with "the living God," and while having Him to turn to in every trouble and necessity, to remember that He is the holy Lord God.

The Lord Jesus was, and is, essentially the "holy One of God"—absolutely such in all His words and acts. We have to follow Him, the great mystery of godliness—God manifest in flesh—the One in whom all His nature and ways are brought to light so that we can know and delight in them. He was justified in the Spirit—in all He did and said, acting only by and approved by the Holy Ghost. He was seen of angels— they marveled, and adored at the wondrous spectacle of the One who had created them, and at whose bidding they moved, walking in lowliness as a man on earth. He is the transforming power of the soul that seeks true godliness—the only divine rule and standard of our walk and ways.

We all know how this transforming power had failed to work its proper effect on those who dwell in the house, and how defiled the house has become (1 Tim. 4:1; 2 Tim. 3:1), but this introduces us to our second portion (2 Tim. 2:20), where we find the house has become "a great house"—an ominous change. Here we have vessels of different kinds, but not all alike suitable for the Master's service. Some are of gold and silver, but some others of wood and earth; some are to honor and some to dishonor.

Timothy is not now instructed how to behave himself in the house, but exhorted to purge himself from the vessels to dishonor, that are there. How much rather would the Apostle's heart have rejoiced to dwell upon the order of the house of his first epistle, than on the disorder referred to as characterizing the house of his second. How painful for him to have to exhort his beloved son to purge himself from corrupters lodged within. Yet there is comfort: vessels to honor still remain, and are subjects for exhortation. Such are those who follow "righteousness"—which it is important to see comes first, and leads on to the others— "faith, charity, and peace," calling "on the Lord out of a pure heart.”

We cannot get out of this "great house," but the Holy Ghost has provided a remedy in it, in separation from all the evil that is around us. Still it should affect our hearts greatly, and humble us in the dust as those who are connected with, and bearing its shame, that the "house of God"—"the pillar and ground of the truth"—of 1 Tim. 3:15, has enlarged into the "great house" of disorder and corruption, of 2 Tim. 2:20.

Thus we are taught what the church was at the beginning, what it has become through human weakness, and what the Holy Spirit of God would have us to do as now being in it. We cannot root up the tares; they will continue to grow to the end, but we are bound to dissociate ourselves from all unsuited to His holy habitation, and to remember the word that says, "Thy testimonies are very sure: holiness becometh Thine house, O Lord, forever." Psa. 93:5.

C. McAdam

Questions and Answers on Scripture: From the Bible Treasury, 1 Timothy 3:15-16 (3:15-16)

Question: 1 Tim. 3:15, 16. Is there any good ground from a critical point of view for the following reading of this passage?

“But if I delay, in order that thou mayest know how one ought to conduct oneself in God’s house, which is a living God’s assembly”.

“Pillar and base of the truth and confessedly great is the mystery of godliness, the which was manifested in flesh, was justified in [the] Spirit, was seen of angels, was preached among Gentiles, was believed on in [the] world, was received up in glory.” [The rendering has been made more exact to avoid repetition and discussion, save at the beginning of ver. 16. Ed. B.T.].

It is contended by the adherents to this new rendering that the history of the church has proved that it has not abode in the truth, much less can it be said to be the pillar and base of the truth I and that it is a relief to find that the scripture does not say it is, as has been universally supposed.

Then, that all critics now agree that Ss, “he who,” is the correct reading (instead of “God” and that therefore the mystery of godliness, Christ and the church, is the pillar and ground of the truth—not Christ in incarnation. This removes the difficulty that many feel in understanding how Christ personally could be said to have been “justified in [the] Spirit”; and also that it is this mystery which was preached among the nations (Eph. 3:9; Rom. 16:25, 26) and believed on in the world, which Christ could not be truly said to have been before He was received up in glory.

Th. R.

Answer: It is a mistake to consider this clumsy, crooked and wholly unjustifiable form of taking the first clause of ver. 16 as a “new rendering”; for so understood several Protestants, for the most part of dubious faith, as Er. Schmid, Limborch, Le Clerc, Schottgen, Rosenm. (the elder), Heinrich, etc., etc. I do not wonder at Dean Alford’s saying “if any one imagines St. Paul... able to have indited such a sentence,” it were useless to argue with him. “To say nothing of its abruptness and harshness, beyond all example even in these Epistles, how palpably does it betray the botching of modern conjectural arrangement in the wretched anticlimax... If a sentence like this occurred in the Epistle, I should feel it a weightier argument against its genuineness than any which its opponents have yet adduced.”

Only less untenable is the absurdity of understanding Timothy (and behind him Paul and the other apostles) as “pillar and basement of the truth.”

There is no real difficulty in referring it to God’s church, which is not the truth, but pillar and basement of the truth responsibly on the earth. Christ is the truth engraven as it were on that pillar here below. Where is or was any other before men after Christ’s brief appearing and His ascension? If Israel with His law was a witness as His chosen people among the nations, how much more since God’s new house was a living God’s assembly, witness of grace and truth in Christ But it is the Second Epistle, not the First, which instructs the faithful what to do when disorder and departure from the truth, and sanction of evil and error, gave a false witness.

Still less difficulty is there in applying the mystery of godliness to Christ’s concrete person, who was manifested in flesh, justified by the Spirit in resurrection, then seen of angels instead of mankind, preached to Gentiles instead of reigning over Israel in Zion, believed on in the world instead of ruling the nations with rod of iron, received up in glory on high instead of displaying it over all the earth, as the Prophets had testified for the world-kingdom of our Lord and of His Christ. The last was reserved, it would seem, to contrast with the great declension of mixing Him up with the sordid and earthly character of Christendom, and its delusions. So far is the notion of making the church part of the “mystery of godliness” that it would import wholesale and deadly error. It is “who,” not “which” as the church is.

Questions and Answers on Scripture: From the Bible Treasury, Cross Not Included and Christ Received up in Glory Last?, The (3:16)

Question: 1 Tim. 3:16. May I ask why the cross is not included in this summary view of Christ? and why His being received up in glory is put last? A DISCIPLE.

Answer: The reason, as I believe, why the cross does not appear is because Christ’s death of rejection and in atonement was fully revealed in the O.T., as Psa. 22, Isa. 53 and Zech. 13 serve to prove. Sacrifice in general pointed to His death for our sins. Here it is “the mystery” or secret of piety which is presented, (i.e. not so revealed in the O.T.). Next, it would seem that the last clause is taken out of its historical place, in order that the blessed object of Christian dependence in faith should there stand in the more marked contrast with the falling away of some in later times, giving heed as they did to seducing spirits and doctrines of demons by the hypocrisy of legend-mongers branded in their own conscience, forbidding to marry and bidding to abstain from God-given meats. Such a system was a mere fleshly religion in open contempt, of the ascended Christ. These were the victims that fell away, through seducing spirits &c. behind the hypocritical legend-mongers, who were their instruments. Christ in glory was nothing to them. Their confidence was in self-devised ordinances instigated by demons. Christ’s being “received up in glory” is an essential and characteristic truth of Christianity.

Young Christian: Volume 27, 1937, "Give Attendance To Reading" 1 Timothy 4:13 (4:13)

1 Timothy 4:13

Some years ago it was proposed to have preaching in the open air one evening, and we set out during the day in different directions to invite the people. In one of the cottages was Margaret W—, and it is a little saying of this aged one that calls forth these few lines. The writer's heart has often been encouraged by the remembrance of her words. Margaret's days of toil on earth were drawing to a close; a busy life had been hers, working year after year, as seamstress till age at length demanded that the well plied needle should be laid aside.

"I can't do much now," she said, "but I read a little, and I work a little, and I look up!" Her words sank into our hearts with sweetness and instruction.

Dear reader, who may read these lines, do thy oft revolving duties weary thee, fulfilled, it may be, unseen by any save one who notes everything?

"Look up!" yea "read a little" too. The Lord can make a little go a long way.

"He that gathered little had no lack." Thus shall you be helped with secret strength.

The following year we were again at H—. We soon visited the cottage of our dear old friend, where we still found her, but now quite bent and feeble. On reminding her of the previous year, and the lesson she had unconsciously imparted, and from which we had so profited,

"Ah!" she said, "my sight is nearly gone now; I can't read, and I can't work, I can only look up!"

While we can read, let us read, if only "a little" daily, prayerfully with faith. Nothing can make up for this. Leanness of soul and a train of sorrows result from its neglect.

"As new-born babes, desire the sincere milk of the Word that ye may grow thereby." (1 Peter 2:2). One knows that the daily things will swallow up more than the "twelve hours in a day," if we allow them, but "seek ye first" is the blessed Lord's own injunction. As sure as we do so, we shall find our duties will get quite as well attended to, and with a happier heart, for we shall also have given the Lord Jesus His portion—our ear. Mary sat at His feet and heard His Word. May we do this, dear reader, more than we have ever yet done. Then, shall we be better fitted to work, even "a little," for Him.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31).

"Looking (off) unto Jesus, the Author and Finisher of faith," till the happy moment when we all shall be caught up in the clouds to meet the Lord in the air.

Christian Treasury: Volume 3, "Consider Him" (4:15)

"Meditate upon these things." 1 Tim. 4:15.

While walking through an oat field I saw an artist painting some sheaves of oats. He had just begun, and I noticed with great surprise that instead of painting the oats yellow and the shadows gray, he was laying on blue, green and red, though I could not see a trace of any of these colors in the object.

"How is it." I remarked, "that you use so many colors for such a simple thing? There is no blue, or green, or red, in those sheaves."

"Indeed there is." he replied, "and many more colors, too, but 1 dare say you cannot see them."

"No, I can see nothing but yellow and a little gray."

"That may be true." he said. "for I painted for a long time, and only saw what you do. But by constant practice and study, I noticed many colors which I did not at the first. In that sheaf now there is a red mingling with the yellow, and in the gray shadows I see a blue most distinctly. I know it is there, because, if I were to paint my picture all yellow and gray, you would tell me it was a bad painting, very flat and dead, whereas, now, if I finish it successfully, you will say it looks life-like. Anyone can see the general colors, but the tints that give a picture life and reality, and the object all its beauty, are only seen by close and constant observers."

Well, I thought, I never knew before how much in painting depended on close and accurate observation! No doubt I had seen as many sheaves of oats as my friend, but I had not observed them, for I had no interest in them.

That evening I read a chapter in one of the gospels. Being very tired, although the chapter was a favorite one, I am sorry to say it did not interest me much, and I felt disappointed. Ah! I thought, I must take a lesson from the artist. The reason I see so little beauty in Jesus, so little to attract me in a chapter that is full of Him, is because my eye is not educated.

Dear friends, this is the secret of finding beauty to satisfy the heart in Christ. We must have two things —interest and close study. As the painter said so truly, "Anyone can see the general colors, but the tints that give the object all its beauty, are only seen by close and constant observers."

"Consider," says Paul, "the Apostle and High Priest of our profession, Christ Jesus."

It is only as we consider Him, that we find how He grows upon the soul, till soon His beauty seems too much for our hearts, His glories more than our aching eyes can bear. Young Christian

Edification: Volume 3, "Give Attendance to Reading." (4:13)

(1 Tim. 4:13).

THAT this exhortation points to the public reading of the Scriptures seems to be confirmed by the rest of the verse. The Apostle Paul writes to Timothy, “Till I come give attendance to reading, to exhortation, to doctrine.” In those days, manuscripts of the Scriptures were few and far between, many could not read at all, so that the public reading of the Scriptures was a very needed service.

May we not well pay heed to this exhortation today. In this country at least, it is rare to find any unable to read. The younger generation can read one and all. Printing has multiplied and cheapened the means of possessing a copy of the Bible. A few pence can command this priceless boon.

Surely if one was exhorted to read to the many, because the many had not easy access to the Holy Scriptures, now that the many have that access it is well within the spirit of this verse to exhort the Lord’s people to the study of the Scriptures.

Any observant Christian will have noticed that the serious reading character that our fathers possessed is in danger of being lost by the younger generation. It is to our younger brothers and sisters that we address these lines particularly.

There never has been an outstanding servant of Christ, but who studied the Scriptures, not in an intellectual way, but devotionally, and with the purpose of translating it into the practice of his daily life.

Take Psalm 119 with its 176 verses. Scarcely a verse but has reference to God’s word and the Psalmist’s delight in meditation in it.

“I have rejoiced in the way of Thy testimonies, as much as in all riches. I will meditate in Thy precepts, and have respect unto Thy ways. I will delight myself in Thy statutes: I will not forget Thy word.” (verses 14-16).

These are three verses taken almost at random. To rejoice, to meditate, to respect, to delight, not to forget, form a series of expressions that bespeak an earnest study of the Word of God. Can this be said, even feebly, of you, as you read these lines.

It is interesting to see how the Word of God was known by God’s servants of old. Daniel had evidently studied the Book of Jeremiah (Dan. 9:2). Mary, the mother of our Lord, in her Magnificat (Luke 1:46-55) showed that she had an intimate knowledge of the Old Testament Scriptures. What a touching example is that of the blessed Lord Himself, always the perfect One, in quoting three times from the Book of Deuteronomy in the temptation in the wilderness. Peter on the day of Pentecost in his wonderful sermon, used to the conversion of about 3000 souls, showed an intimate acquaintance with the Holy Scriptures. He quoted from the prophet Joel, from Psalms 16:8-11, a second time quoting verse 10 in particular. In his second Epistle he draws attention to the writings of “our beloved brother Paul” showing that he had studied them; whilst Paul writes happily of Timothy as knowing the Scriptures, able to make him “wise unto salvation,” with very evident satisfaction.

There are 245 pages in the New Testament (Oxford Bible), and there are over 350 quotations from the Old Testament, that is, more than one quotation for every page of the New Testament. The Old Testament cannot be understood without the fuller light of the New; and the New cannot be understood without a knowledge of the Old. We need a knowledge of the Book in all its parts.

Suffer a further word of exhortation. There are many excellent books, expository and doctrinal, that have opened up the Scriptures wonderfully to many of our older brethren. There is a great danger of their being neglected today.

Let them not be neglected. Especially is this more necessary when our young brothers and sisters are connected with a meeting where there is little or no gift. Careful reading of sound literature that will open up the Scriptures to the reader is of great importance. To have a few rows of well-chosen books ought to be the ambition of our younger brethren.

A superficial knowledge of the Scriptures means a superficial Christian. Shall we be content with being merely superficial? Remember if we are shallow in the one, it means that there is too much room for the world to get in. Our minds are filled either with the Lord’s things, or those of the world. Which shall it be? Each of us makes our choice and the choice is intensely solemn and fraught with great possibilities of good or evil. Youth is the crucial period for decision.

A. J. Pollock

Burbank Conference: 1964, 1 Timothy 3:8-4:16 (4:1-16)

Reading

General Meetings, Burbank, December 1964 reading meeting Saturday PM. 277. M #277. The Lamb of God our Shepherd is, and he who does must be while he is ours and we're his. Want and want or need 277? No. Yeah. Yeah.

The 4th chapter, First Timothy. Wouldn't it be well to read again? Sullen the third? Perhaps. Not to spend a great deal of time on it, but to start reading at. Gate first. Just reading on yes. First Timothy, chapter 3, verse 8. Likewise must the Dickens be grave, not double tongue, not given to much wine, not greedy or filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved. Then let the muse, the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife. Ruling their children, and their own house as well. For they that have used the office of the beacon well purchased to themselves a good degree and great boldness in the faith which is in Christ Jesus. These things are right I unto they hoping to come unto thee shortly. But if I tarry long, that thou mayest know how thou Artest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth. And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the spirit scene of angels, preached unto the Gentiles, believed on in the world, received up into glory. Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats which God hath created, to be received with Thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with Thanksgiving, for it is sanctified by the word of God and prayer. If not, put the brethren in remembrance of these things. Thou shalt be a good minister of Jesus Christ. Merry stuff in the words of faith and of good doctrine, whereunto thou hast attained. But refused profane and old wide stables, and exercised thyself rather unto godliness. Or bodily exercise, Bodily exercise, profitous little but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptations. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe these things command and teach. Let no man despise thy use, but be thou an example of the believers in Word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy. With the laying on of the hands of the presbytery, meditate upon these things. Give thyself wholly to them. That thy profiting may appear to all take heed unto thyself, and unto the doctrine continue in them. For in doing this thou shalt both save thyself and them that hear thee. I. Bishops and deacons are both local offices, are they not? And. I suppose that the first would that is bishops or elders.

Would have more to do with oversight and. Deacons with service. The the word that's translated. Minister in the sixth verse of the 4th chapter. If thou put the bread in remembrance of these things, I would be a good minister. The word, therefore, minister is the akinos, which is our word Deacon. So the word simply means a servant. While it's not sad definitely that those that were chosen to look after the distribution. Of the necessities to the needy in Jerusalem, while they're not called deacons, it's very evident that their services of that character. And one of them's name was Philip. And he would be a remarkable example of what we have in the 13th verse, would he not? They that have used the office of a Deacon well purchased to themselves a good degree and great boldness in the fact he's the only man in Scripture that's called an evangelist. You refer Brother Brown to Act 63. Yes. Wonderful to look at the Lord Jesus Christ. And also referred to as a minister in Master 20 verse 28. And I'm going as a son of man came not to be ministered unto, but to minister and to give his life a ransom for many. Just thank God the Lord Jesus Christ can conserve us. The same words that use that word for ministers. Trying to wait upon us, to serve us was nothing. That should be a privilege for us then to serve as well. We can serve the own state by going out to them with the dust. We can serve one another in various ways. We can serve the Assembly of God. And certainly we should be exercised about the the little place that the Lord might have for us, the little thing that you might have for us to do. I swear in the end of Romans about a dear sister in Christ. That awkward ought to encourage our sisters. Romans 16, the first verse. I commend and you, Phoebe, our sister. Which is the servant of the Church which is at Sencrea? That's a receiver in the Lord has become a St. and that she is a sister in whatsoever matter. She hath need of you, for she hath been a sucker of many, and of myself also. Now the interesting thing there about that is that she's called a servant, and that is the feminine of the same word the shoes predicted. If we if we were to render it literally, it would be ridiculous. Not that she was official, we're not meaningless, but it is a feminine of that word. Large, large service in that. As a Deacon. And in the Romans spoken of as the minister of the circumstance said at the very word is easily applied to the Lord. Is that right, Brother Brown? What's your reference, Brother Roman? Yes. Well, with that, in that. Second verse of Romans 16. She had been a sucker of many to myself also. Would that not show the something of the character of the service?

It was more as to perhaps. Needs. In helping him in that way, it certainly was in the. In giving him the word or anything of that kind. Of the Lord was thought that is referred to there ministering to the people's physical needs. You know he did that he said them he killed them what a ministry that was well that was different from his going to the cross, wasn't it? Yes. Is referred to Phoebe, brother. Yes, she was a helper, would you say? Took care of the menial duties, perhaps the kitchen chores. Well, I wouldn't want to limit that, but things have more along that nature though. You know, say it certainly wasn't in Ministry of the Word. She wasn't that way. In Philippians 4. We got something very similar. Flippins for reading from verse one. Therefore, my brethren, dearly beloved and long form my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech your audience and beseech Syndicate. I noticed that he doesn't say I beseech thee, odious and syndicate. He doesn't put it that way. He puts each one on her own responsibility. I beseech you, Odious and beseech Syndicate, that they be of the same mind in the Lord. And I am creepy also. True. Yo fella, help those women that's Yodius and Kinzie, help those women which labored with me in the gospel. And with Clement also, and other my fellow laborers whose names are in the Book of Life. Well, his brother Whitaker just stated, we don't think that these women were on the platform, but they were in very close association with the furtherance of the gospel. And oh, how many ways there are in which sisters can be a help along that line. There's our brother Collier over there in Hong Kong. Well, he's had some diligent sisters there laboring with him for years. And we believe God has used them so. We while we're not looking at sisters as official preachers or anything of that kind yet, the word of God. Does give them a place as being helpers together in the gospel. It's it's definitely in scripture. 4 dollars. Yes, well, so we turn to that in the axe. What chapter is it, Brother Brown? Acts 21/9. Reading the eighth verse the next day, we were. We that were appalled company departed and came to Caesarea and we entered into the House of Philip the evangelist. We've already spoken of him, the only man that's called an evangelist. Which was one of the seven and about wisdom. And the same man had four daughters, virgins, which did prophecy. And as we tarried there many days, there came down from Judea a certain prophet named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said thus, that the Holy Ghost, so shall the Jews at Jerusalem, bind the man that owneth this turtle, and shall deliver him into the hands of the Gentiles. Now we notice two things there. Philip had these four. Unmarried daughters. And they prophesied. It doesn't say that they got up in the meeting and talked. But, and on proper occasions where the situation warranted it, they gave the mind of the Lord on various matters that might arise for discussion. But when it's a question of public ministry, the Spirit of God did not use one of those four sisters, but he used a certain prophet named Agabus. So for public ministry.

Agabus, a brother, was used, but in a quiet way. Evidently these sisters that they prophesied had someone to whom they prophesied. We have another. Thing to the law themselves. Luke. Verse one. Became the past after six years went throughout every time village precinct showing the glad titles of the Kingdom of dawn and the 12 are with him and certain women which had been handled of evil spirits and infirmities. Mary called Magdalene, out of whom went seven demons, and Joanna, the wife of Tisa, Harold and Susannah. And many others which ministered the same word here, which ministered unto him of their substance. Connection One would like to call attention to another situation in the book of Acts. In connection with the palace. Chapter 18. 1/4 Thank you brother. The 18th chapter and 24th verse. A certain Jew named Apollos Barnet Alexandria, an eloquent man and mother in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, and being fervent in spirit, is fought on mistake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue, Whom when Aquila and Priscilla. Now Priscilla was Aquila's wife. When Aqua and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. Now it's instructive to see that this brother and his wife took Apollos aside privately. And they instructed him, or expounded unto him the way of God more perfectly. Now that verb there is in the plural. So Priscilla didn't sit there silent all during the conversation. And some of us can bear testimony. Personal experience in our lives, when we've been greatly helped and enlightened by conversations we've had where sisters entered very decidedly into the conversation. But it was the circumstances were right. It was done privately, perhaps in the home. It doesn't say so. But Apple and Brazil took him and expounded unto him the way of God more perfectly, and God blessed it. In. Connection with this, isn't it noticeable that? Where you have this couple mentioned, the names are often transposed. Sometimes Priscilla's name is mentioned 1St and sometimes the husband, well, here it's Aquila. He is the one that's mentioned first as responsible one in connection with this ministry. That's a question of service or affection. Why we find Priscilla's name mentioned first? Seems to me that's instructive. That in Romans 16, verse 3. Priscilla and auxiliary, my helpers in Christ Jesus was just a matter of giving them a greeting that affects them as you were saying. So her name is mentioned first, but over in First Corinthians the 16th chapter, verse 19. The churches of Asia salute you, Aquila and Priscilla salute you much in the Lord with the church that is in their house. Well, it's something of responsibility connected with that, isn't it? So his name is mentioned first because he's the head, and so his name is mentioned first.

I was going to say in this same chapter in Acts, 18th chapter in the 18th verse, while we haven't mentioned there and the names are reversed there, it's a question of their counting him and his travels and so. There, Priscilla's name is mentioned first like it's devotion to him. In the fourth chapter of Second Timothy, the last time we got the mention, they're mentioned six times, and they're always mentioned together, never one without the other in Second Timothy 4. And 19 salute Priscilla or Priscilla and Aquila and the household of on Zippers. So we say goodbye to them here. But there they are together. Well, it's a lovely picture. You were Speaking of? Brother Collier in the work in Hong Kong area. Doesn't that raise another issue? That. The brother there has had the responsibility for the work. Yes, definitely. And generally we have ministered to him and he if he distributed to others who had any need, who were helpers with him, that was up to him. Yes, yes, Brother Wilson and one will repeat a remark. That has been made before, and I trust it's true. We have no living brothers who are sisters. I believe that's an important principle to remember. I I think we have to be in our guard along this line. New things creep up. They have a way of working in among us, and that's one reason. And turning to First Timothy here, where we get instructions how we ought to behave in the House of God. We have certain principles laid down and we should never vary from it. I remember talking to a sister a number of years ago. And she was complaining to me that her brethren didn't send her to the foreign field. And I said, well, my dear sister, you'll wait the rest of your life. If that's what you're waiting on, your brethren are not going to send you to the foreign field. In fact, they don't send anybody to the foreign field. If you go to the foreign field, you're going to go because God has called you to go, and you're going to obedience to him. Brethren don't send you. So. We need to be clear on these matters. I we can show fellowship whether I was at a meeting, a fellowship meeting in Montreal a few years back and the meeting was to show the fellowship of the Saints to a young sister who was going out to help over in. Two seconds here. You're going over there to help she. Had the fellowship of the meeting, but she wasn't being set out as laboring sister. She was simply going over there to help in the in the proper way. Going over there as a graduate nurse, going over there to help a physician and surgeon who is already recognized of the Saints over there, well, that was a very happy affair. What we must distinguish the things that differ. That's the burden of that verse. The things that are more excellent. Another translation hasn't distinguished. The things are different. You give us a word on X16. Verse 14. Act 16, verse 14.

Read it, brother. Certainly in Libya. Similar purpose. The city of Thyatira, which worship God, heard us. Whose heart the Lord opened, that she appeared into the things which were spoken by the football. When she was baptized in the household. You saw this saying, if he had touched me to be faithful to the Lord, come into my house and the fire there. She has something to do with things she certainly did Brother and the sister that. Has the church in your house for the brother and his wife? They know something of what that means. That's that's real self sacrifice. And so this year she was a Gentile, this Lydia. She got converted, and her home evidently became the. Running place of the believers there because when Paul left there in the last verse that chapter. 40th verse. They went out of prison and entered into the House of Lydia, and when they had seen the brethren, they comforted them and departed. Well, that's a lovely picture. I remember one time a sister came to me about going to a certain island where there were some gatherings and she wanted to go there as out in the Lord's work. Well, I've been there and I told her, I said, well, now I don't see if you do that, how that we could minister to you as a gathering. I said individuals might do it, but I said furthermore. It seems to me that down there you could do a work among the sisters, but it seems to me the real need there is a young man to minister among them so that they don't drift off into various other things. Well, she said she had never thought of it along that line. Well, she didn't go. There we look at the first verse on the 13th of Acts. Because these are important principles that we want to be clear on and this brother Wilson was saying. Practices flipping among us sometimes and we get wrong conceptions along these lines. The 13th of Acts there were in the church that was at Antioch certain prophets and teachers. Notice there's nothing about the preacher here. There's nothing about the weather and this was a real active assembly. Certain prophets and teachers. As Barnabas and Simeon that was called Niger Lucius of Cyrini Manan, which had been brought up with hair of the tetrarch and saw and as administered to the Lord and fasted, the Holy Ghost says. Let's not miss that, the Holy Ghost said, Separate me, Barnabas, and Saul for the work where unto I have called them. They weren't called by a man, they were called by the Holy Ghost. So when they had fasted and prayed and laid their hands on them, they sent them away. No, let's, let's get the right reading there. When they had fasted and prayed and laid their hands on them, they let them go, not to test them, but let them go. So they being sent forth by the Holy Ghost. Now that's an important principle. They are being sent forth by the Holy Ghost. The assembly does not assume the responsibility of sending forth laborers. They go as sent forth by the Spirit of God. Now another thing in that connection. A brother might say, I feel called of the Spirit of God to such and such a past.

Well, that's that's his privilege. It's the Spirit of God that calls. On the other hand. If his brethren. Had doubts and were uncertain and unhappy about his going out. And they expressed it to him. One questions the wisdom of his saying, Will I have my orders from the Lord? And

I'm going. Now it might be. But if one is allowed to speak personally. Over an experience of approximately 60 years, I have never known a case yet. Where one went out in that spirit, where the thing ended happily. I've never known a case yet. But on the other hand, we must remember it's not the assembly that stands, it's the assembly that shows fellowship with the brother that goes, but the one that calls him is the Spirit of God, and he obeys that call. Would you say here in the 13th chapter of Acts, that is where it speaks of the Holy Ghost said that? He very likely used one of those prophets. That is, we don't have a record, do we, in the New Testament of the Holy Spirit speaking Apart from that, I think you're right. After this was apparently. But this was the Lord's mind, I'm sure of that. Another point to notice there. I think it's worthwhile noticing it separate me, Barnabas and Saul. It doesn't say separate me, Saul and Barnabas. Now when we get further on in the acts, these two that have gone out together. We find that the Nands are reversed and it becomes Paul and Barnabas, but not at the start. It's Barnabas and Saul, or Barnabas and Paul in the 14th chapter in the. And the 12Th verse. 14th chapter in the 12Th verse. And they called Barnabas Jupiter. That's the heathen. They called Barnabas Jupiter and Paul Mercurious. 14th verse Which one of the apostles, Barnabas and Paul heard of, they rent their clothes. So it's not until there is a ripening on the part. Of Paul experience and threatening that his name is but first and he becomes Paul and Barnabas. Timothy. We find that whatever it is that's done for the Lord, any kind of service. Is to be done faithfully. And even if it's like the ones that handle the money and took care of supplying the needs of the widows in the days in Jerusalem. If one was faithful in it, he purchased a good degree. And we find. Philip later on going away from there when there was number more need for his work there as a Deacon. We find him over preaching and a powerful preacher he was, but he didn't aspire to go out preaching. He did what was committed to him at that time, and he did it well, and he did it as unto the Lord. The Lord had other things for him later. And. There were requirements in the choosing of a Deacon. There were certain qualifications that were to be looked for, even if it was one handling the financial affairs of the Assembly. So these things are written for our learning.

Connection. Brother Wilson. You spoke about handling the finances. In the mouth of two or three witnesses shall every word be established. One thinks the case in you of where the brother that took care of the money. Was offended that some other brother wanted to help him count the money that was in the box. Well what about that? Well, he had no right to be offended. He should have wanted it so. Could have been. There is a principle in the Scripture that runs all through. At the mouth of two or three witnesses shall every word be established. Whether it was a case of putting a man to death, or whatever it was when Paul was going to Corinth, he says that I'm coming again. And the mouth of two or three witnesses shall every word be established. And so if a man is given the money for the assembly to hold in trust, it should be counted by at least two. And a record kept up. Not because he's dishonest, but that he's working. He acts before God and before his brethren too. Because the money is there. He'd be very foolish and to assume the privilege of doing it alone. Monday yes. And even then, if he did, it would be a snare to it. I know of one brother. Now some time with the Lord, who handled the affairs of the assembly as though it were resolved before he died, he called the brethren and confessed that he'd been misusing those funds. Well, think what he'd have been kept from if the brethren had acted in an orderly way. He was all damn patient when Paul was taking that money to Jerusalem for the needy there, he wouldn't take. He wouldn't assume the responsibility of it alone, would he? He he made it very plain that others were to be associated with him in that mission. He made it very clear that they were to appoint those ones. He didn't select a hand-picked group. It would go with her. We're never wise and in Scripture. Well, I remember Mr. Potter using time and again. Rather careful to pay out to stand by the principles of the Word of God. This morning Brother Arizona was telling us that in the New Testament you do not have, thou shalt not, thou shalt do, but you have a book of principles. And here we have the Church of God as the House of God on earth. And when you get the house character, you get responsibility, get order. And we have to know the order of the house if we're going to conform. Oh, here we get some of the order of the House of God. And God is not the author of confusion. Let all things be done decently and in order. It isn't a hit and miss affair. It's it's the. Thinking that things should be done in a way that commends. Commands it. I remember Brother Bill Brown making a remark in Burbank as to the word of God never makes this ridiculous. No, it doesn't make us ridiculous. We may be reproached, but the the directions that God has given us in his Word are sound, sane, sensible principles. The Lord in his ministry. Did not always refer to direct quotations from the Old Testament in his teaching. Sometimes it was the principles of that of the Word, and it did not have really a direct bearing on at all. But he expected them though to know the mind of the Lord promised. That's particularly true. And the question as to the resurrection, where they come to him with that impossible case of the woman having seven husbands and they want to know about what would be in the resurrection. Well, he quoted there I am the God of Abraham, Isaac and Jacob. The God is not the God of the dead, but the living. Well, he expected them to know from that that there was a resurrection.

The going out of the gospel is connected with the center, the true center, is it not? And so that the apostles as they went out, they returned and reported at the to the assembly. So the the gathering in as we have in Ephesians 4, these gifts were for the gathering in to the assembly, were they not? Maybe look at that verse, Brother London, that you've just referred to now. I think that's so important. 14 Acts 14. 26. 27 and 28 do you care to read them? And then? Sail, then sail to Antioch, from whence they had been recommended, to the grace of God, to the work which they fulfilled when they were common, and gathered the church together they rehearsed all that God had done with them and how He'd opened the door of faith under the Gentiles. There they abode long time with the disciples. Now that's an important principle. They returned. Once they had gone out and they rehearsed all that God had done, not what a wonderful work they had done, but what God had done with them. And then they weren't so anxious to get going again. There they abode a long time with the disciples. In other words, they didn't have to cut on a move all the time. They took time for enjoying the local assembly there once they'd gone out and where they really belonged locally. And they were a help there. So just because one is recognized. As a servant of the Lord doesn't mean that he's got to be on the goal. Back in Bloomington, IL, you remember brother Lich? Oh yes. Certain matter came up in the care meeting about sending some funds to a brother who was writing from the foreign fields and tell him what a great work he was doing. The local brethren were all interested in sending some money. He sat back and calmly said, Well brethren, if we knew where there was a brother that had gone up onto the house cop to pray, it might be a good idea to send him a little. For when Peter had gone upon the housetop to pray in the getting directions. And that's an important part. I like to read that verse also in ages 4 because I believe it has to do with our subject somewhat this afternoon. In in the. 11 First he gave some apostles, some prophets, some evangelists, some pastors and teachers. Or the perfect thing of the Saints, or the work of the ministry for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, and so on. It seems to me that the gifts were given in connection with the building up of the assembly. Now it might be to gather some in, and that's the gospel work, but still it's in connection with the assembly and it carries with it the truth of the house that we have, I believe in this chapter. Brother, that would justify that the servants are responsible to the assembly. Is that your thought? Assembly, and if you feel a responsibility in that assembly and to feel there are definitely, but I also feel that the giving out of the gospel should not be an independent thing. It's a connection with the whole truth of the revealed truth of God. And I've heard of those like a brother in South America who teaches the truth of separation and connection with the

God.

The simple principles of it, because I believe that the whole truth is, is wild. Do you have any thoughts on that? Brother Brown clarify the question as to the servants responsibility to the Lord. As we have the measure disc here in the fourth of the Ephesians on the ended Lord with a great object of the edifying of the body of Christ. But how about this matter of the individuals, the servants? Individual responsibility toward the Lord is one thing. And then? It also must be subject to all the truth of God, and which the assembly may apply to Him. A concern must be that which would dishonor the Lord. And then last time under discipline. And in that sense he would be responsible. Can you clarify this whether you're a suit or someone? Well, it seems to me that. He is responsible for the Lord, but there are some things in which the assembly has something to say to him and he couldn't say, well, I don't have to pay attention to you. I take my orders from the Lord. I've heard that said. Well, I believe that's entirely wrong. I While his orders are direct from the Lord in a certain sense that he's movement, but his brother may not be happy about some things in connection with those movements. Well, he should have respect into that. The matter of the endeavor to keep the unity of the Spirit and the uniting bond of peace come in here. I would think so, yes, definitely. Who is one of you? I want to turn to that. It just contains a principle. Heavens verse all, my state shall take it, because declaring to you who is a beloved brother and a faithful minister and fellow servant in the Lord, whom I have sent unto you for the same purpose, you might know your estate and comfort your hearts with an estimates. A faithful and beloved brother who is one of you, they shall make known to all things which are done. The reason I call attention to that is this, that we have no brothers. Who are ambassadors at large? That is, every servant of the Lord will not only every servant of the Lord, but but every gathered St. has a local connection. He's locally responsible to his own gathering and to to say, well, I don't have any gathering. I just keep going around. I, I don't belong any special place. No, there's there's no place in Scripture for that. Each one is regarded as being responsible to his own local assembly, and that's an important principle for us to keep in mind. I'm thinking that the individual servant is the servant of the Lord. And I think I don't understand what I'm saying when I said that we do have that. The thing is serving to the assembly too, which is a little different thought. But I think that this servant is responsible to the Lord, and when he gets out of place in his service, then he must still be subject to. To the discipline of the assembly. And always to hearken to admonition from his brother. Yes, he should listen to the admonishment of his brethren. I remember a man one time, a brother who some of his brethren were speaking to him about certain attitude he had, and he says, well, beware of an old man speak well of you. That was sort of justifying his course. Well, I believe that was in a wrong application of Scripture. They have been doing the Lord's work. We tried to do it in the world's way.

If we should start to organize and and do the Lord's work that he put on an evangelistic campaign and followed the traditions of of men generally speaking today and. I should try to do that and then my brother came to me and said to me that. We're not happy about this. We have fellowship, bless you and preach the gospel, but we can't have fellowship with you in the way you're doing it. Well, it would be my place to be subject, wouldn't it? Presentation of our young people here. And our time is running out. Could we? Consider the opening of the 4th chapter. Are there warnings here that are concurrent with our day? Well, I would like to hear something on the 14th and 15th verses before we leave this chapter. Hi. Well, in that 14th verse, these things right eye under thee, hoping to come unto thee shortly. One has thought how within the act 20, the apostle Paul and taking his leave of the elders there at Ephesus, he says, I commend you to God and the word of His grace, which is able to build you up and give you an inheritance among them that are sanctified. Now he commanded them to the word of God. He didn't say, well, now you have Timothy and you have Titus. They'll tell you how I feel about these things. They've been with me many years. Well, Timothy and Titus were faithful servants, but they were not to communicate the word of God or the mind of the Lord apart from the Word. And so the apostle here, he. Makes a special effort that they would have something in writing from the apostle. And so then we have this in the 15th verse about the assembly. Now he says that thou mayest know how thou Artest to behave or conduct thyself in the House of God. Well, it's been mentioned that in First Timothy. The assembly is looked at as the House of God. Well, here's one who'd been the apostles companion for perhaps 15 or 20 years, and he's writing to him. That he ought to know how to conduct himself well. As I say, I don't doubt what the apostle had in mind. Passing this information on down as long as the church was here. And the assembly here, being the House of God, he says, is the pillar and ground of the truth, he says, which is the Church of the living God, and the pillar and ground of the truth. The only place. That I believe, and one has to be careful about making sweetening statements, but I believe it's the only place where we have. The church spoken of Indiana that way, the Church of the. Living God and the pillar and ground of the truth. It's the only place that the truth can be maintained, that the Scripture recognizes that it can be maintained. We have seen in Christendom where godly, devoted men have organized. A system of some kind, maybe a school to propagate the truth, but sooner or later they drift away from it. Well, the assembly is the only place in which it can be maintained. And I believe the way in which it is maintained is what we have in acts, or I mean in First Corinthians 14, where says let the prophet speak two or three and the others judge, there is responsibility as to what is taught. That I've heard that mentioned many times how that in this country it was settled by. Generally or largely by God fearing people.

And they established some schools for the maintenance of the truth as they understood it. But today Everlast one of those schools. Has gone into modernism. They are no longer a stay of the truth. Mr. Armand, you'll remember, I think Brother Irishman used to say that nothing but the truth can hold the truth. Nothing but the truth can hold the truth. So if we design some artificial body that is not found in scripture as a depository of the truth, we're we're sure to lose it, but it's in the assembly where it's maintained and since. I was just going to put that be because the Lord is in the midst and the Spirit of God is reluctant. Is that it, brother Aaron? Well, I think it's very important to recognize that the Lord is in the midst and when people. Try to get around actions assembly they're disregarding the presence of the Lord in the midst I breathe. That's very important to see that and the Spirit of God is there We have you know the Lord in the midst and we have God dwelling in the. In the temple, its temple for the habitation of God by the Spirit, there are the two things, and we should recognize that. Yes, it is. I am the light of the world, but an action one. You are my witnesses. We are set for life while he's gone and the track corporately. As our brother has said, is the depository, and I suppose it says that. And the ground truth, perhaps the thought, is like the headquarters of truth. Has been pleased to have his redeemed ones, the other exponents of the truth, and to value it and adhere to it. And method everything to them to govern that. The 5th chapter. We read. The 5th chapter of Ephesians and the eighth verse. You were sometimes darkness, but now are ye light in the Lord. Ye are light in the Lord. Walk as children of light for the fruit of the light that should be light, not spirit. The fruit of the light is in all goodness and righteousness and truth. I just saw this little comment and one hardly agrees with what has been said, but it's very interesting to notice that in Ephesians 4 and in First Corinthians 13 and here in our chapter, a point is brought in that is very important and that is in connection with the manner in which we carry these things out. In Ephesians 4 it speaks about speaking the truth in love. And the the edifying of the body in love. And then first Corinthians 12 we have the gifts that are given, but then we have also in the 13th chapter. So I speak with the tongues of men and of angels and have not love. I am become as a sounding brass and a tinkling symbol. And then as we noticed this morning in our chapter here, the great secret of godliness, the pathway of the Lord Jesus. Well, it's very important that we should have God's order and the assembly is indeed the pillar and brown of the truth. The problem we must not forget the oil that keeps the

machinery machinery running smoothly and how often that is lacking with us individually. That we may be know these things and seek in our measure to carry them out, but perhaps lack that proper spirit that would give, that would give us smoothness to the manner in which these things are done. So between the 12Th chapter of First Corinthians where we have the gifts enumerated and the 14th chapter where we have them in operation, we have that chapter that's so instructive to us about.

Manner the law that would keep it going. And so in in Ephesians 4 again I mentioned that speaks of these gifts given by an ascended Christ that we might be preserved from systematized error. But then it tells us how to talk about these things. And so I'm sure that we we need this in these days because. There is a great need for maintaining the truth. Never was there a greater need that we should stand firmly for the truth of God, but if we don't do it in the right spirit, all the emphasis that we want to give is weakened, and perhaps the machinery would stall if we tried to run it without the oil. All right. I believe that is very important. And that was the difficulty at Ephesus, was it not? They had left their first love. They were going on in things there that were technically correct. Why they even were able to detect false apostles, what they'd left their first love. Get into the 4th chapter. At first verse. It takes us down to a time called here the latter times. Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons. The time is described here that would come on the church. Known as the last latter times and what characterized the latter times. Is that some would depart from her face. Now I'm going to Second Timothy 3 Two Timothy. Three. Just by way of contrast, the first verse this know also that in the last days. Perilous or difficult time shall come, for men shall be lovers of their own selves, covetous, closest, strong, and so forth. In the latter times it would be a parcel departure. In the last days, when and we are here, we are in the last days, there would be a general departure. It would characterize the whole time. Men should be lovers of self, covered as boasters and so on, but we're living in those days. Verse is very important in that connection. Third of second, the fifth verse. Having a form of government, but denying the power thereof. That is characteristic of all the around that poses as Christianity. It has departed from the faith and. They maintain the outward form. I suppose. In no other land on earth was it more apparent than it has been this week. In this land. A forearm of pirate. But you you can answer for yourselves. Do you think that's really characteristic of the land or is it but a form? Down in the street down the business St. of the city and you hear so-called Christmas carols being played loud enough to be heard for blocks around from the top of public buildings. Yet all the time that this is going on, that precious name is being blasting. Within the sound of the of the Carol is being sung. It's it's so sad to think of the empty form that is all around us and at the same time the person of the blessed Lord Jesus is refused and denied and blasphemed.

It's it's enough to make angels weak to look down and see such a horrid contradiction. That's what God says. What's the highly esteemed among manage abomination in God's sight? And every week we have new additions to this. We've just been greeted by a. Edict from the city of Rome, declaring that Mary is the mother of the Church. Did you ever hear of anything like that? The mother of the Church. Well, that's out under the official. You must accept it. And we change these things. No, we cannot. What's the remedy? That's right in that same verse, isn't it? From such turn away. That's our responsibility. That's what we can do, turn away from them. We cannot change some faith. We can't take the role of a reformer in these days to reform these things. But we can. Do something about it ourselves. Individually, we can't change others, but we can't change ourselves from such turn away. First continue thou and the things which thou hast learned and has been assured of knowing of whom now is learning. Let's continue in those things that will never change. Well, that's that's with us right down to the end. Man in introducing something that's apart from the Scripture, he always has to keep adding to it because he introduces something by and by that gets old and it loses effect. Well, then he has to keep changing it and add something to it. But the Word of God is ever the same. Who has required to set your hand? What's going on now in the world? Who has retired requiring it? Bring no more oblations, instances, abomination underneath and new rules and paths recalling of assembly. I cannot waive it. It is iniquity even the follow me. You're in real rules and you're a point of peace, my soul hater. They are troubling to me. I am weary to heaven. With the Lord, please, with what's going on. In the third verse of First Timothy 4:00 we have. There, forbidding to marry and commanding to abstain from me, so on. Well, that is oftentimes applied to the teachings of Catholicism. Well, while Catholicism does. Have those things there. They've set aside the word of God, but really this was something far earlier than that. There was a system of things that was in Judaism that's interwoven into that, these same things, and they were attempting to interweave it into the church. And so the apostle was opposing that. When analyzed. Commanding to abstain from mates and commanding to put away marriage. An ordinance of God. It's a very solemn thing because it's really a full formalism, isn't it? And it's amazing how people can do things legally that have no support in the Word of God. It might look like a very spiritual thing, a person abstaining from meats and commanding, abstaining from meats and forbidding to marry, that might look as if it was to have a higher spiritual life.

Thought it was placing oneself under a sort of system of legalism, and that's because the heart is away from the Lord. If we're enjoying the Lord, it's not a cold legalism that controls our life, it's a person that's the Lord Jesus. When we come to the second epistle that we've been Speaking of, then we see the whole thing has gone out of bounds altogether. And we always find that what begins with a cold legalism. Ends by the breakdown of it in open sin. It's very important, brother, and if we find ourselves occupied in this way with certain forms, certain cold legalistic things that we're doing, and we have lost sight of the Lord Jesus as the object before our souls, maybe the next step will be open departure into something that everyone knows to be wrong. And I think we need to be on our guard about this. Christendom is filled with that kind of thing. It's it's a weed that grows in our hearts and we can trace it back to the fact that we're not enjoying the Lord. He's not sufficient. So we've got to have something else to replace him. They were turning to Gnosticism. They were turning to something that had come out of the East, which was a little of this and a little of that mixed up with Christianity. And it pretended to, in adding to Christianity, it pretended to make a Christian better. But what it was doing was a denial of Christ. They were adding such ordinances as touch not, taste not, handle not. Forbidding this, forbidding that, forbidding the other to make man perfect in the flesh. But it was a denial of Christ. So the apostle there in writing to the Colossians says, but ye are complete in him. What can you add to something that's complete? Well, they were trying to add Gnosticism. And the same thing is abroad now. What God condemns in His Word is always wrong, and it's not legalism. To obey the word of God, we must distinguish between obedience and legalism. But legalism is making rules that are not according to the word of God. They're humanly imposed, something that man has thought of, which would seem like godliness, but instead of being godliness. There a denial of that which God has set up. Because nature is not necessarily evil. Marriage was instituted before sin came into the world. No doubt it's been abused, but we need to remember that nature is not all evil. It's the misuse of it that is wrong. So I believe that we need to distinguish between obedience and legalism. To obey the word of God is always right. But are you and I under some restraint that is beyond the Word of God, Something that we just think is the thing that we should do or shouldn't do? Well, we've lost sight of Christ. Perhaps we have something else that's governing our hearts rather than Him, and that's going to lead to something worse. Obedience can only be maintained by the reading of the word and prayer when it comes to legalism, while that's just a rule and doesn't require that. Ego obedience that will only display himself. In a relative way. You also pumped it up so nicely and Colossians, to which our brother Wilson referred. After the warning was

given, his next word was, if ye then be risen with Christ, take those things which are above the things that were the ordinances of men, were the earth earthly. He wanted the occupation of the believer to be with the things of heaven heavenly. And that relieves the problem, doesn't it? If we are occupied with price sitting at the right hand of God and those things, then. The danger of the inroads of the. False ordinances about us is minimized. Mr. Potter, Speaking of Communion. As I remember, his way of putting it, I thought is helpful. He said to go on in the path of communion is to go on in continuity of heart and mind, in the path of dependence and obedience.

Continuity of heart and mind in the path of dependence and obedience. That's what we need, Dependence and obedience. That's what characterized the Lord Jesus in the 5th chapter of Hebrews as the captain of our salvation, is it not? Well, we need to remember. But while we're in the last days. And the characteristic of the last days is to turn aside. We're enjoying the whole fast. Continue, thou say. Well, everybody else is turning aside or so, and so is turned aside. Well, you can never get beyond this word, but you go continue the and first Timothy speaks of the characteristic of the latter times. Second Timothy of the last days we're in. We need the warnings in First Timothy. We need the instructions how to conduct ourselves in the House of God. We need an understanding of what God expects anyhow. Promise people. And see grace to walk in obedience there. But remember what's all around and walk in separation from that. But it just as incumbent upon us to walk, or to walk in separation from evil in the last days, to walk according to the divine standards of First Timothy. The House of God when it was in order. What would you say as a difference in the expression in Hebrews 3 as to a son over his own house and what we have here? I'd rather like some brother some other brother answer. I don't in further the difference, I just wanted to know what the thought was. Well, is it not in Hebrews a contrast between what they had in Israel as the house, most of the servants in the house, and Christ was the Son over the house? Is there not that? It doesn't seem to me it's quite the same things we have here. Both in his own house in contrast to Christ over guard house. Yes, Moses was a servant. But Christ was the Son over his own house, was he not? In connection with the 13th verse of our chapter, where we had not referred to till I come give attendance to readings expectations of doctrine, were they not all coupled together? That is, it wasn't simply a reading of the scripture, but there was a I've often wondered if there wasn't something like. In Ezra the 8th of Nehemiah, Ezra read the law and the Levites caused them to understand it. If there wasn't doesn't refer to something of that kind. There's the reading, exhortation and doctrine. Well, the expectation would certainly be of a public nature, wouldn't it? And the doctrine there means teaching that would be of a public nature. So that's the reason it seems that the reading would be the public thing too. Yes, I'm sure that it they're all couple together public things. Come read this verse till I come as though it's the Lord speaking about His coming. But to be precise, it's Paul going to come back there. He says till I come, go on with these things. But sometimes you hear people say, well, we got no scripture for a reading meeting. 168. M #168.

No. Oh, ladies are. Lifespan. With one of the dislikes. Before all alone.

All.

Edification: Volume 1, Answer to a Question., An (4:12-16)

I desire to please God, and to really grow in the knowledge of the Lord Jesus Christ and in devotedness to Him. All true spiritual progress is, I know by the Holy Spirit of God, yet I feel I ought not to shelve, lay responsibility and just say in a fatalistic kind of was that I will leave Him to work it all out. What really are the things one should do in order to advance?

On will find in verse 12 to 16 of 1 Timothy 4 an answer to your question.

“Give attendance to reading...” It may have been that reading aloud in public (a common practice when books were scarce, having to be laboriously produced by hand) was what Paul specially referred to. Yet it must surely have included reading for Timothy’s own personal profit. It was to be pursued “Till I come,” since when Paul arrived Timothy could inform himself directly from Paul’s inspired lips. During his absence he was more shut up to inspired writings. We might then begin to answer Your question by asking the question, Do you read? You certainly say, “Oh! yes.” Then, another question, What do you read? It is unquestionably a great day for reading, and reading matter is mental food. Upon what do you feed your mind? Just take time to consider. Look over the books and papers that you have perused during the past month. Have the Inspired Writings and helpful literature based on the Scriptures had the leading place? If not, you need hunt, no further for an explanation of spiritual enfeeblement.

Give attendance to reading of a right sort and you will lay the solid foundation, for a super-structure of real progress.

“Neglect not the gift that is in thee.” Timothy was a man of great gift, you have no special gift at all. Yet you have some gift, some ability in the sense in which “gift” is spoken of in the passage Romans 12:6-21. Read it and see if it be not so. Some of the things there enumerated are within your power. Well, then, do not neglect them. Cultivate an interest in the work and service of the Lord. Find out your niche in His interests and do not neglect the giving, the showing mercy, the loving, the serving, the praying, the hospitality, the sympathy, or whatever else it may be, that you can do for His Name. To have a definite interest in the work and service of the Lord and to cultivate it, is an immense help to the, growth and advancement of your own soul. In watering others you are watered yourself.

“Meditate upon these things; give thyself wholly to them.” Paul thought it necessary to emphasize meditation, though he had already spoken of reading. It is so easy to read without thinking—especially today. The majority of people have become great novel readers. They let the story flow through their minds for the sake of the sentiment, or excitement, or thrill that it produces. Nothing much remains when it is all over, since there is nothing to remain—save, alas! in many instance, an incitement to folly and immorality. They are not led, to think, for there is nothing to think about. Now this habit of reading without thinking has become very common. The infection of it is everywhere. It accounts for much spiritual poverty. It is not what we eat that really nourishes us, but what we digest. Similarly, it is not what we read that enlarges us spiritually, but what we really assimilate by meditating upon it. If we would but take time for the quiet consideration of the things of God, and give ourselves “wholly to them”— i.e., be so wholly occupied with them that for the time at least, all other matters are excluded—we should indeed get on.

“Take heed unto thyself, and to the doctrine.” Having carefully considered the truth of God by meditating upon it we are now to turn to the consideration of ourselves and our ways in the light of the truth. This must by no means be omitted, inasmuch as it is just this which produces that alteration in our thoughts and ways that brings us into practical conformity to the will of God. When we read the Scriptures and meditate upon them, so that the truth becomes clear to us and is the food of our souls, do we go one step further and test ourselves by it? Has it become a habit with us to always inquire—How does this truth affect me? Am I in keeping with it? Do I walk in obedience to it? By so doing we bring ourselves under the power of the doctrine or teaching.

If we become diligent readers of the Word and of that which will help us in the Word; if we are not neglectful of the Lord’s work and interests according to our gift; if we cultivate meditation upon the truth and learn to apply the truth to ourselves so as to bring our own lives and ways under its sanctifying power, and if consequently we “lay aside every weight and the sin which doth so easily beset us,” submitting thereby to definite alterations in our lives, we shall have the help and support of the Holy Ghost of God and we are bound to make spiritual progress.

Bible Treasury: Volume N2, 1 Timothy 4:14 (4:14)

Q.-1 Tim. 4:14. How do you explain this? D. S. T.

A.-That the apostle was God's channel in conferring a special gift of grace on Timothy for his work, as we know was done generally on saints not before landed on Christian ground (Acts 19:1-7), is plain and sure. There were prophecies preceding about Timothy, as a prophet or prophets designated Barnabas and Saul at Antioch. Only in the latter case no gift was conveyed. The laying on of hands by their fellow-laborers was no more than the sign of their commendation to God's grace for the work given them to do (Acts 13:2-4; 14:26), and was repeated, as we learn from chap. xv. 40). Thus to Timothy a spiritual gift was imparted by the imposition of Paul's hands (2 Tim. 1:6), with the accompaniment of the elders (1 Tim. 4:14) who were incapable of conferring the Spirit in any way, but joined by the apostle in that act by way of fellowship. There is no question of “a gift” in Acts 13. Those called in this case had a higher place and a greater gift (see Acts 14:4) than the prophets and teachers, whom the Spirit directed to set them apart for His special mission.

Present Testimony: Volume 6, 1854, 1 Timothy 4:1-3 (4:1-3)

TI 4:1-4:3Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

The Remembrancer: 1911, Meditation, A (4:15)

TI 4:15{

sin,

sins

Thou Holy One of God;

Jehovah's sword awoke,

Thence flowed Thy precious blood.

Hail! boundless grace which sets me free,

Sin judged, my sins too borne by Thee,

That blood from judgment shieldeth me.

And I am Thine, through death

For me, where wrath impelled

Its billows all on Thee, And ever was annulled.

Thou liv'st—I live, Thy sorrow o'er;

Mine—Thine to share for evermore,

The Father's house, heaven's boundless store.

Be mine THY lowly path On earth till that blest day;

Nothing the world hath now To give or take away.

From all its shadows vain, I flee;

Hail! JESUS Savior, Lord, with Thee I come to spend eternity!

Scripture Queries and Answers, Scripture Queries and Answers: Beginning to Break Bread (5:17)

Q. 1 Tim. 5:17. (1) Is an elder or bishop the question when brethren wish to begin a breaking of bread where there is none? (2) Ought they to cease when trial, weakness, or scandal exists?

A. (1) Wherever brethren are found alive to the glory of Christ and of their own privileges as His members, they are not only free but bound to meet together and consequently to remember Him in the breaking of bread, the symbol of His death for their sins in divine love and of their unity as His body. They are of course bound to begin in fellowship with those already breaking bread if reasonably near them. It is deplorable to make the sign of fellowship in a new place the• occasion of disturbing it in an old; but those in the old locality are not entitled to put any obstructions or delays in their way but such as approve themselves to every godly soul elsewhere. No one, no assembly, has authority to hinder members of Christ from gathering to His name and remembering Him in the Supper and all other acts of the assembly. Scripture amply proves that none should wait for a bishop or bishops first, even when apostles were there to choose such, But it was the rule to begin meeting as God's assembly without them. The qualities suitable for them only developed or were seen in time. It was on a subsequent visit, if the apostle did not spend long enough time, that they were chosen; and sometimes a delegate like Titus at Crete was directed to do so. But in every case assemblies preceded bishops.

(2) Even if a few believers have been hasty in meeting or any element in the meeting is not what one could desire, it would be a grave act to seek or counsel their dissolution: we do not see an apostle venturing on any step like it. And we cannot, we ought not to, act without scripture. The state of an assembly might be such as to keep one away, as that of Corinth did Paul; but this is a very different thing, for even so, he is most careful to remind them of their place, privilege, and responsibility as the assembly of God in that city. All this aggravated their failure, and gave him a hold in the Lord's name on their consciences.

Q. 1 Peter 4:5, G. "Quick and dead:" is it moral, or physical? The same in each verse? G. W. G.

A. The physically "dead" are meant in both verses. Christ is, and is ready, to judge quick and dead. Only as glad tidings were preached though not in the same way or fullness) in times past to men (living then, though now) dead, as well as to men living now, it was to this end that they might be judged as regards men in flesh, but live as regards God in Spirit. The Jews were apt to slight the judgment of the dead, through their pre-occupation with the judgment of the quick at the appearing of the Messiah. Hence the apostle is the more careful to show the believers from among them, not merely as in chapter iii. the judgment which awaits those formerly disobedient who are kept in prison awaiting their final doom, but the twofold end of the good news in the promises proclaimed to men in the past-either judgment as men in flesh responsible for their works, or living according to God in Spirit because the word was mixed with faith and issued in righteousness and holiness of truth.

Correspondence, Correspondence: 1 Tim. 5:19; 3 Appearings in John 20-21; Consecration and Us (5:19)

Ques. On 1 Tim. 5:19. C. W.

Ans. We must notice that Timothy was not only gifted (chap. 4:14), he also had authority from the apostle to appoint elders and deacons and to put things right in the assembly. No one has this authority now from God. The only authority given in the Word of God is vested in two or three gathered to the name of the Lord (Matt. 18:18-20; 1 Cor. 5:4, 13).

What you call gossip and evil speaking is condemned in Scripture, therefore we need to watch our hearts to keep from it. (See Eph. 4:29, 31; Titus 3:2; James 3:2 to 14; 4:11; 1 Peter 2:1).

On the other hand when we know that we have been the subject of evil speaking, true or false, it matters not. Our pride and anger is stirred, and a feeling of resentment comes in. If we give place to it, we too are allowing the flesh, and the danger is that we will go farther wrong in standing up for ourselves. This would not be like the Lord "who when He was reviled, reviled not again, when He suffered He threatened not, but committed Himself to Him who judges righteously." 1 Peter 2:23.

Read Matt. 5:43 to 48, specially verse 44, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you" (Luke 17:3, 4; Matt. 18:21 to 35; Rom. 12:14, 18, 21; Eph. 4:2). It is hard to be evil spoken about, but we must think how the Lord was evil spoken about, and how He forgave His enemies, and told us to do the same. We sinned against Him ten thousand talents, and we will hardly forgive one hundred pence. "Be not overcome of evil, but overcome evil with good." We might make them happy, and our souls would be blest in doing so. This is the way the blessed Lord would have us do. We heartily sympathize with you, and pray that you will show your forgiving love to any who have hurt you, and if there is anything to confess, do it freely, then the Lord is with you at once.

“He that covereth His sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

Ques. What do the three appearings in John 20 and 21st chapters signify? G. C.

Ans. The Lord appearing to Mary Magdalene, and the message she carried to the brethren down to verse 23, refer to the present time, the Church period.

The Lord appearing with Thomas present, refers to Israel who will not believe till they see Him coming in glory. (See such passages as Zech. 12:10, and Psa. 73:24 read "after the glory receive me"). "Blessed are they that have not seen and yet have believed" primarily refers to those who are saved in the tribulation period, that is, before Christ comes in glory.

The Lord appearing to the disciples when they take the great haul of fishes in the 21st chapter points to the millennial gathering, when the nets are not broken.

Ques. How does the consecration of the priests in Israel apply to us? T. N.

Ans. Read Ex. 29 and Lev. 8.

First, they were all washed with water,-that answers to having a new life or being born again.

Aaron, when seen alone, clothed with the garments of glory and beauty is the type of Christ our great High Priest (verses 7,9). The oil poured upon his head without shedding of blood (Lev. 8:12), points to Jesus sealed with the Holy Spirit as the only one who did not need redemption, Himself the Redeemer.

When seen with his sons, they are the redeemed company of worshipers-the whole Church of God. All were sprinkled with oil (verse 30). All our worship is by the Holy Spirit (Phil. 3:3), and it is all on the ground laid by the finished work of Christ (Heb. 9:21, 22).

The blood put on the tip of their right ear, on their right thumb, and on the great toe of their right foot, tells us that our whole person is consecrated to this holy service of Christ,-our minds, our works, our walk, are for Him and in the power of the Holy Spirit.

Heb. 10-22, alludes to our priestly consecration as born of God, and sprinkled or cleansed by the blood. Each of us, as Christians, is a consecrated priest, our hands filled with Christ to present to God. But notice, there is no hindrance on God's part to our worshiping in the holiest of all, but there may be on ours,-a cold, worldly or careless walk, will shut us out. It also says,

“Let us draw near with a true heart in full assurance of faith." Heb. 10:22.

“Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23.

Correspondence, Correspondence: 1 Tim. 5:22; Barren Believers?; Jews After the Rapture? (5:22)

Ques. What does “lay hands suddenly on no man,” etc., (1 Tim. 5:22) mean?

Ans. We see that carefulness was urged upon Timothy about those he might receive. If he laid hands on (that is, identify himself with) people too quickly, he might find himself associated with evil-workers. In verses 24 and 25 he again speaks of carefulness in receiving. Some men’s sins go beforehand, can easily be seen; others are not so easily seen, they follow after. And the same applies to the good works of some that are manifest; others who do not tell what kindnesses they do, but they cannot be hid. How wise the Scriptures are!

Ques. Is it possible for one to be a believer in Christ, and not bear fruit?

Ans. “The Lord knoweth them that are His.” We are glad to see fruit, but fruit is for the Father, and He can see what we cannot see. Fruit makes no noise; it is the life of Christ seen in our behavior (Gal. 6:22-23). Even Lot is called a righteous man (2 Peter 2:7-8), but he was not a happy saint.

Ques. What will become of the Jews after the Church is caught up to meet the Lord in the air?

Ans. Both Jews and Gentiles may hear the gospel of the kingdom, and become true subjects of the King of Kings, and live to people the earth during the reign of Christ.

But the Jews or Gentiles and the professing Church which will be left behind—all these who neglected, refused or despised the gospel when they heard it—will fall victims to the strong delusion, and will be eternally lost.

Correspondence, Correspondence: 2 Cor. 4:7; 1 Tim. 4:14; 1 Tim. 5:22 (5:22)

Ques. How are we to understand 2 Cor. 4:7, We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us"? D. C.

Ans. The earthen vessel is the believer's body. It has a will, and desires to do its own will, but God has written Christ in his heart (2 Cor. 3:3), and given him Christ as an object in glory (3:18), to behold, and so he changed in his ways from glory to glory, even as by the Lord the Spirit.

In Chapter 4:6, God who commanded the light to shine out of darkness (Gen. 1:3), path shined in our hearts, for the shining forth of the knowledge of the glory of God in the face of Jesus Christ. Then comes in Ver. 7 to show how the earthen vessel needs to be dealt with, to let

the light shine out.

Gideon and his men (Judges 7:19, 20) broke tile pitchers for the light to be seen, but here, God sends circumstances to the believer, which subdues his will, and shows him his weakness, and enables him to depend on God, that the excellency of the pour may be of God, and not of us.

“The treasure is the light of the knowledge of the love of God; and it is in an earthen vessel, that the excellency of the power may be of God and not of us. He puts this amazing glory in the vessel in order that the power may be of God There is no fitness between the vessel and the thing that is put in it, and there you will find God, and the vessel both brought in.

“We are troubled on every side," that is, the vessel; "yet not distressed," because God was there "We are perplexed," see no way out; "but not in despair," for there was a way' out after all for God was there; "persecuted, but not forsaken; cast down, but not destroyed.”

The vessel is all broken, and dealt with, but still God is there all the while. Into such an earthen vessel all this glory is put, and so in that sense, we can now rejoice in the hope of the glory of God. The vessel is made nothing of, but it is sustained by another power, which is neither the treasure nor the vessel, and so the man is dependent." (Notes by J. N. D.)

It is by the laying down of our wills, and walking in obedience to the will of God, that we are always bearing about in our body the dying of Jesus.

Ques. Please explain 1 Tim. 4:14. D. I.

Ans. The word "presbytery" means "elder hood." Paul in this Epistle instructs Timothy how to regulate things in the assembly, and reminds him, in this verse, of the gift God gave him for this purpose. It was given him by prophecy. (1 Tim. 1:18) Paul and the elder brethren laid their hands on him when he received the gift, thus identifying themselves with, and owning his work. Laying on of hands expresses identification and fellowship with the person., This was needful at the beginning, till the Word of God was completed. Here he is told not to neglect the gift; and in 2 Tim. 1:6 he is to stir it up by practice.

Ques. 1 Tim. 5:22. D. I.

Ans. He was to lay hands suddenly on no man. That means he was not to receive a person without a careful examination to see that his character wad good. Otherwise he might find himself partaker of other men's sins, and this truth goes on to the end of Chapter 5, to show that some men's characters were seen at once, while others were hidden; though evil and good come out at the end.

Bible Queries, Notes on Former Queries: Vol. 2, 100 (5:9-16)

Q. 100. 1 Tim. 5:9-16. The difficulty is, if widows over 60 only, should be taken into the number of those relieved by the assembly, and thus exclude all others under that age being relieved. Does not ver. 16 suppose relationship and means? J. H.

A. We think the whole passage is strictly literal. The widows who were under 60, were not to be kept by the church and natural relationships are meant in ver. 16.

With reference to Q. 121 a correspondent asks whether it is possible to distinguish between the blood, cross, and death of Christ, and we would say that while it is impossible to separate them, we think Scripture fully bears out the distinction drawn in the answer. With a view of showing this forcibly and distinctly, we add the principal passages in which the words respectively occur.

Blood.

Matt. 26:20.-This is my blood of the new testament. Mark 14:24; Luke 22:20; 1 Cor. 11:25.

John 6:54.-Whoso...drinketh my blood hath eternal life.

John 19:34.-Forthwith came there out blood and water.

Acts 20:28.-The church of God which he hath purchased with his own blood.

Rom. 3:25.-A propitiation through faith in his blood.

Rom. 5:9.-Being now justified by his blood.

1 Cor. 10:16.-The cup... the communion of the blood of Christ.

1 Cor. 11:27.-Guilty of the body and flood of the Lord.

Eph. 1:7.-Redemption through his blood. Col. 1:14; 1 Peter 1:19; Rev. 5:9.

Eph. 2:13.-Are made nigh by the blood of Christ.

Col. 1:20.-Having made peace through the blood of his cross.

Heb. 9:12.-By his own blood he entered in once into the holy place.

Heb. 9:14.-The blood of Christ... purge your conscience.

Heb. 10:19.-Boldness to enter into the holiest by the blood of Jesus.

Heb. 12:24.-The blood of sprinkling that speaketh better things than that of Abel.

Heb. 13:12.-That He might sanctify the people with His own blood.

1 Peter 1:2. -Elect unto ... sprinkling of the blood of Jesus Christ.

1 John 1:7.-The blood of Jesus Christ ... cleanseth us from all sin.

1 John 5:6.-Came by water and blood, even Jesus Christ.

Rev. 1:5.-Washed us from our sins in His own blood.

Rev. 7:14.-Washed their robes in the blood of the Lamb.

Cross.

1 Cor. 1:18.-The preaching of the cross is to them that perish foolishness.

Gal. 5:11.-Then is the offense of the cross ceased.

Gal. 6:14.-The cross... whereby the world is crucified unto me, and I unto the world.

Eph. 2:16.-That He might reconcile both (Jew and Gentile) unto God in one body by the cross.

Phil. 2:8.-Even the death of the cross.

Phil. 3:18.-Many walk... enemies of the cross of Christ.

Col. 2:14.-Handwriting of ordinances... nailed to His cross.

Heb. 12:2-Jesus... endured the cross, despising the shame.

2 Cor. 13:4-He was crucified through weakness.

Death.

Rom. 5:10.-We were reconciled to God by the death of His Son.

Rom. 6:3.-Were baptized into His death.

Rom. 6:4.-Buried with him by baptism unto death.

1 Cor. 11:26.-Ye do show the Lord's death.

Phil. 2:8.-He became obedient unto death.

Phil. 3:10-Being made conformable unto His death.

Heb. 2:9.-That He... should taste death for every man.

Heb. 2:14.-Through death he might destroy... the devil.

Rom. 5:8.-While we were yet sinners Christ died for us.

Rom. 6:8.-Now if we be dead with 'Christ. Col. 2:10. .

1 Cor. 15:3.—Christ died for our sins.

2 Cor. 5:15.—He died for all.

2 Cor. 4:10.-Bearing about in the body the dying of the Lord Jesus.

Questions and Answers on Scripture: From the Bible Treasury, Beginning to Break Bread (5:17)

Question: 1 Tim. 5:17. (1) Is an elder or bishop the question when brethren wish to begin a breaking of bread where there is none? (2) Ought they to cease when trial, weakness, or scandal exists?

Answer: (1) Wherever brethren are found alive to the glory of Christ and of their own privileges as His members, they are not only free but bound to meet together and consequently to remember Him in the breaking of bread, the symbol of His death for their sins in divine love and of their unity as His body. They are of course bound to begin in fellowship with those already breaking bread if reasonably near them. It is deplorable to make the sign of fellowship in a new place the occasion of disturbing it in an old; but those in the old locality are not entitled to put any obstructions or delays in their way but such as approve themselves to every godly soul elsewhere. No one, no assembly, has authority to hinder members of Christ from gathering to His name and remembering Him in the Supper and all other acts of the assembly. Scripture amply proves that none should wait for a bishop or bishops first, even when apostles were there to choose such, But it was the rule to begin meeting as God's assembly without them. The qualities suitable for them only developed or were seen in time. It was on a subsequent visit, if the apostle did not spend long enough time, that they were chosen; and sometimes a delegate like Titus at Crete was directed to do so. But in every case assemblies preceded bishops.

(2) Even if a few believers have been hasty in meeting or any element in the meeting is not what one could desire, it would be a grave act to seek or counsel their dissolution: we do not see an apostle venturing on any step like it. And we cannot, we ought not to, act without scripture. The state of an assembly might be such as to keep one away, as that of Corinth did Paul; but this is a very different thing, for even so, he is most careful to remind them of their place, privilege, and responsibility as the assembly of God in that city. All this aggravated their failure, and gave him a hold in the Lord's name on their consciences.

Young Christian: Volume 35, 1945, Correspondence: Open; The House of God (5:24-25)

Question: Would you please explain 1 Timothy 5:24-25?

Answer: Paul's first letter to Timothy is mainly directions for the ordering of the assembly. He was delegated by the apostle to appoint the necessary elders and deacons. The above verses are part of his instructions.

Verse 23 is a parenthesis given on account of his carefulness of habits, while his physical condition needed more than water.

Verse 22. He is told to lay hands suddenly on no man, lest he should identify himself with another man's sins. He was to keep himself pure.

Verse 24. Some men's sins could be seen at once, and so could be condemned or judged, while others were more hidden, but come out in the end, and they cannot escape the eye of God. It was the same with good works; with some they are all seen on the surface, while others leave it to somebody else to tell. Timothy was thus taught not to be hasty in receiving or appointing any.

This is practical for us also, to keep from haste in receiving with open arms those we do not know except on their own testimony, and so prevent us from bringing trouble on ourselves, or into the gathering to the name of the Lord Jesus.

Question: What is the house of God?

Answer: The house of God with Israel was first the tabernacle in the wilderness, and then the temple in the land, built at Jerusalem. Since then no building or meeting place is called in Scripture, the house of God. It is now composed of people (Eph. 2:22).

It was when Christ was glorified, and the Holy Spirit was sent down as promised (John 7:39; 14:16-17; 15:26; 16:7,13), that this came to pass at Pentecost (Acts 2:1, 33). From this on, each believer was sealed with the Holy Spirit (Eph. 1:13), and all believers are thus baptized into the body of Christ (1 Cor. 12:27), and are thus members of the body of Christ, and members one of another (Rom. 12:4-5). This is the only membership Scripture knows for believers, and is called the church, which is His body (Eph. 1:22-23).

The other aspect of the church, as the dwelling place of God by the Spirit, is called the house of God (1 Tim. 3:15). It is the church, or assembly of the living God, the pillar and ground of the truth.

The one hundred and twenty gathered in the upper room at Jerusalem became this house when the Holy Spirit came down and filled the house where they were sitting. In this aspect of the church, men are its caretakers. They are responsible for its building and order, as we see in Paul and others (1 Cor. 3:10). They built it by their teachings, and baptism done in the name of the Lord, and as we go into its history we find, what always happens with anything committed to men, failure comes in and wrong material is introduced; wood, hay, stubble, is built in as well as gold, silver, precious stones. The foundation is right, but the builders have gone wrong (1 Cor. 3:11,12-17). We find its ruined condition spoken of in 2 Timothy; 2 Peter; Jude; 2 Thessalonians; Revelation 2-3. And such parables in Mathew., as "the tares," "the man without the wedding garment," and "the five foolish virgins," illustrated its mixture. Then judgment will fall upon the rest after the Lord has come and taken all who were truly converted, out of it. What is left behind will be Babylon (Rev. 17), and to this state it is fast hastening (Rev. 18:4).

At the present time 2 Timothy 2 Compares it to "a great house," a mixture of good and bad, and in great confusion. The believer is called to walk in a clean path (vs. 21), and to follow righteousness, faith, love, peace, with those who call on the Lord sincerely (vs. 22) and is thus meet for the master's use.

Though the church, the house of God, has fallen into such ruin, God has not forsaken it. He still dwells down here (Eph. 2:22), and all the privileges of it remain for faith to use and enjoy.

Two or three can have the presence of Christ in their midst, if they are truly gathered to His name (Matt. 18:20). We still have the Word of God for our upbuilding, comfort, and guidance; and the Holy Spirit ever delights to teach us, and to unfold to us, the deep things of God (1 Cor. 2:10,12.). We cannot set up the church anew, but we can walk in obedience to God's Word.

Christian Friend: Volume 12, 1 Timothy 5:20 (5:20)

There are three questions to be answered in regard to this scripture if we would apprehend its precise meaning. The first is, who are indicated by “them that sin” (τοὺς ἁμαρτάνοντας)? It has been thought by some, from the connection, that they might be elders. Thus “against an elder receive not an accusation, but before two or three witnesses. Them that sin,” etc.; i.e. as has been contended, if any of the elders were proved to have sinned, they were to be rebuked before all. A careful examination, however, of the exact form of the apostle’s language leads to the conclusion that it is more general that, to speak accurately, it is a class; viz., those who sin, whether elders or otherwise, that all in the assembly who sin are to be dealt with in the way specified. The second question is, what is meant by the words “rebuke before all?” The word “rebuke” is the same as found, for example, in John 16:8, where it is translated “reprove.” “And when He” (the Comforter) “is come, He will reprove the world of sin,” etc. In both cases the more exact rendering would be “convict.” The very fact of the presence of the Comforter on earth “convicts” the world of sin—in the rejection and crucifixion of Christ. So in our passage, those that sin are to be “convicted” before all. To enter into the meaning of this, it must be remembered that this scripture in nowise militates against other passages which afford guidance for dealing privately with believers who fall into sin. These divinely-given directions always retain their force; and here the apostle is furnishing Timothy with instruction as to the treatment of “those that sin” when other means have failed; as, for example, in Matthew 18, where the Lord teaches us how to act in respect of a brother who trespasses against us. First, we are to speak to him alone. If this does not succeed, we are to take one or two more with us. If he will not hear them, we are to “tell it unto the church,” etc. In like manner those that sin are to be convicted before all after other means for their restoration have been adopted. The question then returns—What is it to convict them before all? It is to demonstrate their sin before all in such a way as to bring it home to their consciences, with the object of leading them to confession and restoration. It is thus a work of power in the Spirit to convict them that sin before the assembly—it may be by facts—to convict them in their conscience before God, by showing out the character of their sin, and thus producing real humiliation, contrition, and self-judgment. The third question is, On whom does this blessed work devolve? It is not a precept for the assembly any more than the appointment’ of bishops and deacons. It is rather an apostolic charge to Timothy himself; so that it was Timothy who was to act in the way described. What then would answer to this now? If a brother, on whose heart the Lord has laid a true pastoral care for His people, and one who had sought in every possible way to reach the conscience of any who had sinned but had failed, were to rise, as led of the Holy Spirit in the assembly, and convict them in the presence of all, he would be acting on the principle of this scripture. From the very nature of the precept it could not be a collective responsibility nor a delegated duty, but wholly and entirely an individual act; and an individual act only when done in the power of the Holy Ghost.

Christian Friend: Volume 9, Widows Indeed (5:3-16)

The widow is often seen in Scripture as the object of the thoughts of God. But it is not until we come’ to the epistle to Timothy that we have the different kinds specified, with the indication of those who are widows according to the divine mind, those, in a word who are really widows. Such the apostle directs Timothy, and us through Timothy, to honor, showing by the exhortation the place which they should ever occupy among the saints of God.

Three characteristics are given of the “widow indeed.” She is “desolate, trusteth in God, and continueth in supplications and prayers night and day.” (v. 5) A. true widow, then, before God will exemplify these characters; and it is not a little remarkable that three widows. are found in the gospel of Luke who exactly answer to the particulars of this description. The widow of Nain whose son, “the only son of his mother,” was being carried out for burial when met by our blessed-Lord; as the Prince of Life, was truly the desolate Ione: (Chap: 7) The poor widow who cast in her two mites into the treasury, who “of her penury cast in all her living,” was surely one who trusted in God. (Chapter 21) And in Anna we find the last characteristic; for it is said of her that “she was a widow of about fourscore and four years, which departed not from the temple, but served [God] with fastings and prayers night and day.” (Chapter 2:37) It is possible that each of these widows might have been a “widow indeed “-Anna certainly was-but in the way in which they are presented by the evangelist, it is the three together that answer to this character.

Spiritually, nothing could be more beautiful than the widow as so portrayed, though naturally the heart would shrink from it. But it must be remembered that the desolation, which is her essential feature, is only on the side of earth; nay, it might be added with perfect truth, that her very bereft condition has been the means, in the dealings of the God of all comfort, of her choicest blessing. It is precisely here where the application to the Church may be seen. It is when the Church realizes her widowhood, as far as earth is concerned, and in this aspect her desolation, as being without a single visible resource, that she enters most fully upon the enjoyment of the boundless affections of her Lord; and not only so, but thereby her entire dependence on Him would be consciously intensified, and out of this again would grow her continual supplications and prayers night and clay. In the “widow indeed” we have a perfect picture (ideal because perfect) of the Church on earth. The characteristics given are moreover seen in our blessed Lord Himself. He was alone, had not where to lay His head, and none on earth had fellowship with Him; He trusted in God, and He was constantly occupied in prayer. (Luke 5:12,16, &c) Every believer therefore should be thus distinguished, and will be, in proportion as he is like his Lord.

The apostle having portrayed the true widow, supplies the contrast in the one “that liveth in pleasure,” who “is dead while she liveth.” Such an one is false to her character, denying that she is a widow, and using her lonely condition as an opportunity to gratify her inclinations and worldly desires, instead of hearing the voice of Him who speaks to her through her sorrows, as to Israel of old, “I will allure her, and bring her into the wilderness, and speak comfortably to her.” (Hos. 2:13) So living she is dead, dead toward God, in the midst of her pleasures. We have the counterpart of such a widow in the Apocalypse, together with the certainty of her coming doom. “How much she hath, glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly ‘burned with fire: for strong is the Lord God who judgeth her.” (Rev. 18:7,8) Such is the doom of Babylon, which; while claiming to be the spouse of Christ, was

nothing but an apostate harlot, who “was arrayed in purple and scarlet’ color, and decked with gold and precious stones and- pearls, having a golden cup in her hand full of abominations and filthiness of her fornications.” (Rev. 17:4)

Further, the apostle gives directions as to the action of the assembly in relation to widows. It is very noteworthy that the first difficulty in the Church sprung up in connection with such. (See Acts 6:1) It shows that they were a numerous class even in the Pentecostal Church; and it would seem, from the instruction given to Timothy, that a large number will always be found in fellowship with the saints of God. This is a blessed thought, revealing the beauty of God’s ways, even as one of old has said, “God often dims the brightness of this world in order to attract the vision to the glory beyond.” If therefore He makes a widow, it is that He might wean her from earth, and win her to Himself. But the point here is, that the widow in her needs might be an embarrassment to the Church. Hence the apostle commands that none should “be taken into the number under threescore years old,” &c. (vv. 9, 10) By this we understand, that only those who answer to the description here given were to be formally linked with the assembly; i.e. recognized as entitled to regular support. Others might of course be ministered to privately by the saints, or occasionally by the Church, but none but these were to be put down in the list of those who had undeniable claims upon the funds of the assembly. It would have saved the Church much perplexity if the wisdom of God, as here expressed, had governed in this particular. It will also be observed that age, in and by itself, does not give the needful qualification. She must not have been twice married, and she must be well reported of, both as to her home duties and as to her activities in the Lord’s service. The character of her good works-works which are therefore according to the mind of God-might well be commended for consideration to many in a day like this of incessant and ever-increasing activity.

The younger widows are to be refused; i.e. we judge, pot to “be taken into the number.” The reason is given.

“For when they have begun to wax wanton against Christ, they will marry: having damnation [or being guilty] because they have cast off their first faith.” Their “first faith” would probably mean that in the time of their bereavement, when the Lord drew them through their grief near to Himself, they devoted themselves entirely to Him and His service. But, losing heart for Christ, “they will”-or rather, they wish to” marry,” finding themselves unable in such a state of soul to lean for all the support they need on Christ; and thus they turn with longing desire to the succor of human affections and a human arm. An unsatisfied heart is the source of much sin, as the next verse most surely reveals. “And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not,” fruitful source of unhappiness and sorrow in the Church of God in every age and in every clime. The antidote is supplied. “I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.” (v. 14) The term “younger women” is perhaps general, though with special reference to widows. The home is the appointed sphere of service for all such, if they would be in subjection to the Lord, and in comparative shelter from the snares of Satan. One other word is given to define the responsibilities of believers towards the widows of their own families, and this in order that the Church may be free to “relieve them that are widows indeed.”

We may, then, gather from the consideration of this scripture some useful lessons. First we learn, as already expressed, what a heart God has for those who are truly widows. Evidences of this are found both in the Old and New Testament Scriptures. It follows therefore, secondly, that if we would be in fellowship with Him, they should ever be the objects of our loving care and ministry. Lastly, we may gather from these directions to Timothy what an important sphere of service a “widow indeed” occupies before God. Anna is an example of this among the little remnant that looked for redemption in Jerusalem. In her continual fastings and prayers she had been brought into communion with the mind of God, while waiting for the advent of the Messiah. She was therefore led into the temple at the moment when the infant Jesus was being presented to Jehovah, and her heart was filled with joy, and her lips with praise; and she went forth as the messenger of the glad tidings of the Christ to those who had with her looked and longed for this blessed time. Where, then, are the “widows indeed “of the present day? Morally we occupy the same position as that of the little band in Jerusalem. Like them, we are expecting our Lord; meanwhile God calls those who are truly widows to be occupied with fasting and prayers, that thereby they may bear up the whole Church with their intercessions, and thus be the means of kindling anew in many hearts the blessed hope of the Lord’s return. There are many to serve in labors of love, but there is even a greater need for the service of those who, like Epaphras, know how to labor fervently for the saints in prayers. It is this service to which the “widows indeed “are called, and for which they have been divinely qualified. May the Church increasingly reap the fruit of their blessed service in this dark and evil day! E. D.

Sound Words: 1878, Notes of Readings: The House of God (5:1-8)

IT is the house of God which gives the character to both the Epistles of Timothy; and what is connected with the house of God is holiness. "Holiness becometh Thy house, O Lord forever." In God's house God is master, and we have got to conform to the rules of His house. That is what you find -all the way through the epistle. Everything is for the maintenance of practical holiness. In the next epistle you will find how the whole thing has failed, and there people have to walk individually apart from those things which God had instituted in order to maintain holiness, such as elders, etc. Elders were for the maintenance of godliness. It is a great thought, God's house. It is a very striking thing you find in the history of Jacob with regard to that. When Jacob goes back to the land you find that God, as we know, has to take him into His own hands in order to humble him, that he might not fall into the hands of Esau his brother. God meets him there-fore and wrestles with him, puts his thigh out of joint. He can then do nothing, then blesses him, he has power over the angel and prevails just as he has got no power. That is how we prevail with God. It is our impotence that makes us feel what His resources are, and gives ability to draw from them. God meets him therefore and wrestles with him. Jacob asks to know God's name, but he cannot learn it yet. He is blessed, but God says, " wherefore is it that thou dolt ask after my name? And He blessed him there." Well, Jacob has reached that point. He has learned the lesson of his own weakness, he halts on his thigh.

After this he has got the perpetual reminder of that weakness, to keep him humble, and he has learned that God is his God, and he learns it directly by actually being delivered from Esau-Esau's heart being changed and turned toward him.

The next thing we find is, he builds an altar and he calls it " El-elohe-Israel," " God the God of Israel," i. e. God: his own God. Now that is a very happy thing, to know that God is our God, but still he has not arrived at the point at which he can really know what God's name is; he

has not got to Bethel, and Bethel is a sort of key-word to Jacob's history. It was there that God appeared to him when he fled out of the land. It is to Bethel he has to return. Instead of going up to Bethel he takes this knowledge of God to settle down and buy a parcel of a field where he ought to have been a pilgrim and a stranger, and it is, so far, Antinomianism, that sort of Antinomianism where we learn God's grace and His goodness, and use God's love to take things easily-just as we might use a lightning rod to keep the lightning off our house, but with no further practical effect. The consequence is that Jacob gets into worse trouble than he ever had before. After he has known God as the God of his salvation he is in worse trouble than ever he had been, and God comes to him then in the thick of his trouble and says: " Go up to Bethel, where I appeared to thee." That is Gods own house and that is what Jacob had to learn-that God had not delivered him in order to take the blessings of God's salvation to settle down with it apart from all question of God's will and God's thoughts, but that in order to have the blessing, the blessing that God spoke of when He met him and wrestled-with him and crippled him-in order to have that blessing, he must go to Bethel and learn the secret of God's own house. God. has a house of His own, and he must be conformed to the rules of it. At Bethel he learns what God is, and then- he calls the altar that he raises El-Beth-el, i. e., "God of His own house."

There are many that are just in that condition. They have learned salvation; they have learned that God is their God-and that is a blessed knowledge-but they have not yet learned that God is the God of His own house, and if they do not conform to the rules of His house, they may get into deeper trouble than ever before. It is there, too, that we find the name Of Israel given again, as if he had not yet received it. And it is only there, in the place of real subjection, that we know properly what it is to be a prince of God.

It is the same thing in a certain way that you find in the book of Exodus, where, in the first place, as We know, we have the deliverance from Pharaoh, and in the second part of the book, from the 19th chapter on, we have God establishing His own dwelling place in the midst, and giving them His law. That is what is necessary in order to have the deliverance properly. We must serve somebody. If we do not serve God practically, we shall be serving the devil or serving ourselves, and we could not have a worse master. Nobody could have a worse master under the sun than himself. Therefore, in order for real freedom there must be subjection. God must have His place with 'us, and we ours, in connection with Him, and subject to Him. We are redeemed to God, that is, God has redeemed us to Himself that He may have us to Himself, not in the misery of our own ways and thoughts any longer.

Well, it is just what Satan has been trying to upset as to the practical manifestation of it, all the way through the history of Christendom. Christ has got one body, the church, and men have been making many bodies. God has got His house, His holy house, and men have been bringing in unholiness, and that is where we are now. We are in the midst of the profession which practically disowns the oneness of the body, and in the midst of the ruin, in that sense, of the house, where the authority of the Lord Jesus Christ, His lordship, is cast off. People think they may do their own will as long as they do not transgress certain moral bounds-they have not got out of the fold yet. Christianity is not a fold-Judaism was that; it put a line around you and said you must not step out of that circle; within it you may do our own will. That is the thought of many; they are doing their own will within certain bounds, Christ conies into the fold to gather His sheep around Himself, and He leads them out of the fold. They are at liberty, but at liberty to follow Him. It is not any question of roving about within narrow limits, but of following Him, and we find the blessed result to be, we have perfect liberty, perfect protection-nobody can pluck us out of His hands-and perfect provision, green pastures-but it is following Him with perfect guidance, too. It is not a code; it is not keeping certain commandments; it is not measuring things by mere right or wrong; it is He, a living leader, and one who is always going before us, so that it is a constant thing every moment. I am never left to myself. He has always got a will for me. He has always got some thought about me, as to where I should be, etc, ... because He is always interested in me. He never withdraws His eye from me, and He has got a path which His own wisdom has planned, and where i I its own power keeps, and where infinite love provides for me at all times. Do you count it hard to follow always another's will? Nay I never please myself but I find it a hard thing. It is a blessed reality, that because we are too blind to the way ourselves, and because we need therefore a guide continually, God Himself has given us the Guide. God Himself got the path for us. God Himself has, in that way provided for us, and we shall find that His ways are always ways of pleasantness, and always peace. If we know what we are, we would not do our own will for a moment. It would be only getting out of God s path and out of blessing.

That is the line of things with which these Epistles are connected.

Q. Why is it incorrect to speak of the Christian fold?

A. A fold is circumference without a center; Christianity gives us a center without a circumference. A. fold says you must keep within certain limits; you must not transgress those limits. There is no such thing now as such marked out limits; not because we are free to do moral evil, but because we cannot measure things by right or wrong merely. A thing being right is not enough for me. After all, it might be right for me and wrong for you; or right for you and wrong for me. If God has got some other path for us, there is where the right or the wrong lies. It is a totally different thing from putting a line around us and saying, you must not go beyond that; you must keep in that. Judaism is a restraint, a checked will. Christianity is a changed will. Judaism, in practical life, was conformity to a moral code of laws. Christianity is following a safe and infallible Leader.

They are different things. It is like Israel in the wilderness. In the wilderness there was no way when they got to Edom, they evidently liked the thought that there was a king's highway there, and that they could get on the king's highway. In the wilderness they could only go when the Lord led them. They failed in that, when Moses says to Hobab, go with us and be as eyes to us (in the 10th chap. of the book of Numbers). And we find as soon as Moses says that to his brother-in-law, the ark of the Lord, whose place was in the midst of the camp. with so many tribes before it, and after it, etc., moves out of its place and goes three days journey before them to show them the way. God will not have any-leader but Himself. They were dependent upon God in that way every moment. The cloud might rise at any time and set forward. When it rose and moved, they would have to move at once. There was no way and there was no certain measure of progress, in that way. They were always dependent upon the will of an infallible Leader, and ready to go day or night. The cloud was always the opposite of nature -the opposite of the world. It was brightness at night; it was a cloud by day; and that rendered them independent of all their circumstances; they could go by day or by night. By night they were lighted, and by day the cloud shaded them. They went by day or by night. We like the king's highway a good deal better than divine guidance. We like to see our path; it makes us independent of spirituality, and that is the very thing that God will not have us independent of. God's rule is, "he that it spiritual discerneth all things." You have got divine principles in the word, but you have got no rules laid down that will guide you infallibly, i. c. apart from the application by the Spirit of God, etc. God has given you His mind. The rule is, that if your eye be single your whole body shall be full of light. He that is, spiritual discerneth all things. We are to be

guided by His eye, but then, I must have my eye on Him, and that is very close work; you have got to pay attention. Wry blessed that we should be near enough to Him to gather what He means in that sort of way, but then we want attention.

You have God maintaining here, in Timothy, everything that is decorous in nature-" Rebuke not an elder but entreat him as slather; and the younger no n as brethren" (vers. 1). People, might say: " Well, it is " spirituality now, and we do not know anything about "fathers, or anything of that sort. It just depends "upon God's thoughts; whatever men say, he should " be rebuked if he needs it," and so on. But God maintains the order of things here. As long as the things last He maintains the order which was established in the creation-man the head of the woman, etc. So here, not to rebuke an elder, etc. It was not the thing exactly to rebuke an old man in that way.

Verse 5. Then the church was to manifest God's character for the widow, for the one who is really that, that is, " desolate," and without any means of support. The church was to manifest what was in God's heart toward such. If a widow had children or grand children, etc., they were not widows in that sense, and God is help for the helpless and cares for the uncared for. That is the thought in it. You find what the effect is there with regard to the widow; the effects which God designs in bringing us into straits. " She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day." Faith grows by difficulties. grows by exercise. You find that constantly our straits did not bring us to God continually, faith would be very languid indeed. Nothing like exercise for it.

All are practical rules here for the maintenance of what is godly and good.

Q. The " number " referred to in the 9th verse-is that the number that the church is to look after?

A. It was the number of those who were supported regularly-cared for in that way, etc.

Q. What is the meaning of verse 8-" infidel"?

A. It means worse than an unbeliever, and not an infidel in the way we speak now. He is worse than an unbeliever, because he is denying what is right According to common conscience, which even a man of the world would respect. F. W. G.

Questions and Answers in Christian Treasury, Questions and Answers: "Lay Hold of Eternal Life" and "This Commandment"? (6:12,14)

QUESTION: What is the importance of the words, "Lay hold on eternal life" 11 Tim. 6:19)? And what does "this commandment" refer to in verse 14?

ANSWER: This passage can be read, "Lay hold on what is really life." It is in contrast with the mind being set on present things. From verses 17 to 19 those who are rich are addressed to not let their minds be set on their riches, nor trust to their riches, but to the living God who gives us richly all things to enjoy. It shows their privilege to use their money in view of eternity. By this means they will lay hold of what is really life in the sense of real enjoyment of life in communion with God.

Verse 14 refers to the good confession Timothy had confessed before many witnesses. He is to keep it without spot and unrebukable, so that in the day of Christ's appearing, the day of manifestation, it will have His approval.

God Reveals Not His Things "to the Wise and Prudent" but Unto "Babes." It Is Not the Strength of Man's Mind Judging About "the Things of God" That Gets the Blessing From Him; It Is the Spirit of the Babe Desiring "the Sincere Milk of the Word." the Strongest Mind Must Come to the Word of God As the Newborn Babe.

Edification: Volume 9, Is the Soul Immortal? (6:16)

THAT the soul is immortal is denied by many, especially by the followers of crank religions. The writer cannot count the number of letters he has received, calling him to prove the statement that the soul is immortal. In nearly every case the challenge is given, “Show me the verse in Scripture that asserts that the soul is immortal. Show me the expression in the Bible, ‘Immortal Soul.’”

Then generally the writers of these letters draw attention to 1 Timothy 6:16:

“God... ONLY HATH IMMORTALITY, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen,”

triumphantly pointing to the words,

“WHO ONLY HAITI IMMORTALITY,” and charging anyone who holds that the soul is immortal with contradicting, this passage. What then is the reply to these assertions?

As to 1 Timothy 6:16, the answer is that this Scripture means that ONLY God has immortality INHERENTLY. That is immortality is not conferred, but is proper to God, who is from everlasting to everlasting the uncreated without a beginning, and who is the “I AM THAT I AM” (Ex. 3:14) — the ever existent One from eternity to eternity.

That God can confer immortality as His gift is very evident. To take the stand the writers of these letters do is to prove too much, even for them. It would debar God from conferring eternal life upon the believers on the Lord Jesus Christ. These writers all stand for the doctrine of “conditional immortality.” that is, only believers on Christ will live forever. But their use of 1 Timothy 6:16, would clearly shut out this, and

their treatment of that passage proves too much even for them.

That God cannot confer immortality inherently upon anyone is clear. To do so would be to abrogate His own Godhead, for it would be equivalent to making another God, independent of Himself, an utter impossibility. We may assert that God can do anything, but it is likewise trite that God cannot do anything that is a contradiction of His own Being. We are told for instance in the Scriptures that God cannot lie, for departure from the truth would be the denial of His holy Being, and to communicate immortality inherently on any would be to do that likewise.

Now for the question, Where in the Bible is it stated, in so many words, that the soul is immortal? The answer is, that nowhere is Scripture, in so many words, is it stated. But that does not prove that the soul is not Scriptures take it for granted that it is, and there are many proofs of this.

It is a very significant fact that in lands, where the Bible and the gospel have not penetrated, the heathen have universally a belief in the survival of the soul after death.

It was said that Charles Darwin, when on his scientific voyage in the “Challenger,” found very degraded natives in the cheerless regions of Patagonia, who, he affirmed, had no belief in a future state; but when the missionaries finally got in amongst them, and obtained more intimate knowledge of them, they found they were no exception to the universal belief in survival after death.

Why should there be this universal belief. It does not in the case of the stark heathen, come from the Scriptures. Where then does this belief come from? Surely it is an intuitive belief borne in upon men’s minds by the Spirit of God. Why should men in this land of gospel light, men with the Scriptures in their hands, deny the immortality of the soul? We fear that the true answer is, they desire to throw overboard their responsibility to God. At the bottom there is that desire to get rid of accountability for sin, and the reckoning with God that flows therefrom. They are determined to get rid of hell.

But let us come to Scripture proof. We read,

“Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth” (Eccl. 3:21).

The body at death goes downward to the earth, and if the spirit of the beast goes downward to the earth, it implies that the spirit dies with the body, and the beast ceases to exist. But why should the spirit of man go upward? Surely this implies survival after the death of the body; that the spirit of man survives the death of the body.

This implication is directly sustained when we read,

“Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it” (Ecclesiastes 12:7).

Here we have the truth, not that the spirit ceases to exist at the death of the body, but that it returns to the God, who gave it. That teaches two things, that the spirit lives after death and that it is not dependent upon the body for continued existence, but responsible to the One who gave it.

When king David was chided by his servants for eating when his child was dead, whereas he fasted and wept whilst it was alive, he replied,

“Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me” (2 Sam. 12:23).

Here we get David’s belief in survival after death; viz., the immortality of the soul. There is no intimation that it will be otherwise.

When Moses drew near to the burning bush he was greeted by the voice of Jehovah saying to him, “I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob (Ex. 3:6).

This our Lord quotes adding the words, “God is not the God of the dead, but of the LIVING” (Matt. 22:32), thus emphasizing the present existence of the patriarchs, long centuries after the death of their bodies. No limit is put to their existence. It teaches the immortality of the soul.

When the prophet takes up his proverb against the king of Babylon, he says,

“Hell Sheol, the Old Testament equivalent of Hades: that is, the unseen world of departed spirits] from death is moved for thee to meet thee at thy coming” (Isa. 14:9).

Here is a very vivid description of the recently dead joining those of earlier date, and the stir that his entrance among them made. This is not a picture of souls ceasing to exist, but of continued existence.

Take the case of the Apostle Paul. He says, “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Cor. 5:8).

There is no thought with him of anything but being consciously in the presence of the Lord, the moment he was absent from the body. But is that condition permanent?

He says in another epistle, referring to the coming of the Lord, when the sleeping saints shall be raised, and those alive on the earth shall be changed, “So shall we ever be with the Lord” (1 Thess. 4:17).

This looks like immortality of the soul.

But says someone, “The instances you adduce are of saints, and we are all agreed that they will have immortality.” Listen to the Lord’s own words, “The rich man also died, and was buried, and in hell [hades] he lift up his eyes being in torments (Luke 16:22, 23).

Here we get an unbeliever depicted as having died and been buried. That was as to the body. But what of the soul? Did it continue after death? The Lord Jesus teaches that very clearly. There is no indication that this condition of things should cease. Further listen to the words of our Lord again, “And these shall go away into everlasting punishment: but the righteous into life eternal” (Matt. 25:46).

These are intensely serious words as far as the unbeliever is concerned. You cannot fritter away their solemn meaning. If the punishment is not eternal, the life is not eternal. The one half of the verse is the antithesis of the other. Here again is the affirmation of the immortality of the soul, whether of the believer or unbeliever. We cannot question the authority of our Lord’s own words.

The immortality of the soul is not affirmed in Scripture, in just those words, but the truth of it is clearly taught in Scripture, making our belief in it as certain as if it had been.

In conclusion it is interesting to remember that “This mortal [referring to the body that dies] must put on immortality” (1 Cor. 15:53).

Now this is said of the body, but never of the soul. Why? The body is mortal. Therefore when the resurrection comes immortality becomes the condition of the body. But it never says that the soul puts on immortality. Why? Because it never was mortal. If the soul ceased to exist at death, not being immortal, then we should at the resurrection have bodies without souls. How could bodies put on immortality if there were not the living element of the soul to complete the person?

Much more evidence could be drawn from the Scriptures but this ought to suffice.

A. J. Pollock.

Bible Treasury: Volume N11, All Things Richly to Enjoy (6:17)

I Timothy 6:17. “He hath given us all things richly to enjoy.” In a day of ruin, but not of poverty—for “thou art rich” —we have to do with a bountiful Giver, One who is faithful and unchanging. Are we enjoying all things richly? We ought to be able to enter more than we ever did into His bounty, into the infinity of His re-sources. His love and care have never wearied, He holds not back that which is good for us. We ought not to hide our heads in the sand, and refuse to face things, but we ought to face them with God. Timothy was told, “Be thou strong.”

We are here to do His will. We are not to think of ourselves as a testimony! unless of ruin, perhaps. But we should be rejoicing. In what? In the Lord. Has He changed? is He not the same? Let us humble ourselves about the state of things within and around. If He gives, He gives richly with no niggardly hand, and it is for our soul's enjoyment. Do we then, take advantage of all His gifts which He has given for enjoyment?

If we are doing His will we shall not be ashamed before Him at His coming, and this is what we are here for—-to please Him in everything. For this, we need to abide in Him. Is the Lord Jesus Christ our home? Do we dwell there? Is Himself the circle of our affections? Is whatever concerns Him that which concerns us? Are His interests ours indeed? Do we delight ourselves in all that delights Him, and are we grieved by whatever is a grief to Him? He is our life, and for me to live should be Christ. The joy the Lord is then indeed our strength.

Bible Treasury: Volume N12, 1 Timothy 2:5-10; Chapter 6, Brief Notes on (6)

“There is one Mediator.” We do not want Mary, Saints, or any one to turn the heart of the Lord Jesus to us. “The Man Christ Jesus,” Who is spoken of as “King of kings, and Lord of lords” —our great God and Savior Jesus Christ is the one and only Mediator. Oh, the dignity of His Person—what He is in Himself! And He gave Himself a ransom not for “many,” but for all!

Now mark the apostle's declaration, “Whereunto I am ordained a preacher and an apostle.” Did it bring him in a palace and £1,000 a year? No, persecution! “God hath set forth us, the apostles, last, as it were appointed to death. For we are made a spectacle unto the world, and to angels and to men.” This man had been a Jew, and a persecutor, but grace works and he is now a “teacher of the Gentiles, in faith and verity.”

“I will then that the men pray everywhere.” Everywhere, anywhere. Have things on your heart—not only at the prayer meeting. It is indeed distressing to wait there a quarter of an hour in silence when we are there to pray. Have we nothing on our hearts? Holy brethren, hold up holy hands, without wrath or doubting. We want to be and ought to be a blessing. I want to stir you up! Let us “continue instant in prayer.” It is not that sisters are excluded from praying. On the contrary, may they be stirred up to pray among themselves. But there is more than this for them. “In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety.” There is an honor put on women. “If any obey not the word, they also may without the word be won by the good behavior of their wives.” Thus may they win by their chaste conduct. “That they adorn themselves... with good works.” We are told later (chap. 5:10) what are good works: bringing up children, lodging strangers, washing saints, feet, relieving the afflicted. There were women who labored with the apostle in the gospel, though certainly not themselves preaching, and the apostle bade the saints “help these women.”

Chap. 6: But suppose I am a servant, and I have a believing master, may I not take an advantage because we are one in Christ? Nay, outside the assembly there are masters and servants and the latter are to count their masters worthy of all honor, “because they are faithful and beloved, partakers of the benefit.” What benefit? Rather, what is there NOT contained in it? Oh, how the apostle reckons up (vers. 3-5) those who don't submit to these things! We are warned against riches, but these are destitute of the truth. What poverty! What tends to the

exaltation of self is a snare to us, but “godliness with contentment is great gain.” Contentment! Alas, ever to have murmured against that blessed God! Bring God into your circumstances. It is great gain. A child of God who has drunk deeply of the grace of Christ here, when he departs will carry that with him. What is the harm of getting rich, do you say? A well known brother once answered, “Only you may lose your soul through it.” Yes, drowned in destruction and perdition—eternal ruin! But “the love of money is a root of all evil” —not the only root, for there are others.

“Thou, O man of God.” It associates itself with the first verse— “the name of God.” Be like Joseph— “How can I do this great wickedness and sin against God?” “Flee these things.” All I have been, was brought out in the cross; now “follow after righteousness, godliness, faith, love,” etc., according to God.

The fight is a good one that we are engaged in, though we may fight very badly. “Lay hold on eternal life.” We have it: lay hold on it. “Keep this commandment.” The danger is of being drawn away to other confidences besides God. But look at the Lord Jesus Christ in Psa. 16. He is our Example. Keep it “till the appearing of our Lord Jesus Christ.” What a day will that be—His public manifestation! Where is the power of the enemy? God the blessed and only Potentate will show His Son in its own times, King of kings and Lord of lords. Then this outburst of praise in ver. 10!

But he warns again of “uncertain riches.” A well accredited bank may go; in contrast, here is “the living God"! Fresh from Himself, He gives us all things, and richly to enjoy! The apostle enjoyed good things We have died with Christ, but we are to receive with thanksgiving what God gives.

Are you piling up your account in the heavenly Savings Bank? It is “a good foundation against the time to come,” when the Lord Jesus will have His rights. The Lord give us grace to hold fast His word. This epistle brings out many “faithful sayings.” May we be delivered from vain babblings

W. N. T.

The Remembrancer: 1904, Timothy and Titus (6:13-16)

In going through the detached prophetic passages in the New Testament, we have reached the Epistles of Timothy and Titus. Now we will read a few verses in these Epistles, viz., 1 Tim. 4:1-5; 6:13-16; 2 Tim. 1:8-10 3:1-5; 4:1 and Titus 2:11-13.

We are now to introduce ourselves to the two appearings, or advents, as we speak, of the Lord Jesus in this world. But I want first to direct your thoughts for a moment to two anticipations of the age through which we are passing, in 1 Timothy chapter 4., and 2 Timothy chapter 3. There we find the Spirit anticipating what we see with our eyes, hear with our ears, and handle with our hands. In 1 Tim. 4, we see the Christendom corruption of the middle ages—all the dark superstitious pravity that we get before the Reformation; a system of abstinences, yet deep hypocrisy. Then, in 2 Tim. 3, we get an anticipation of what he calls “the last days." Now “the latter times” are anterior to “the last days," and so, Protestant pravity comes after Romish pravity; the free-thinking age has set in after Romish times. Here we get a fearful picture of moral iniquity practiced and sanctioned in the bosom of that scene which calls itself by the name of Christ: an awful, solemn picture of what you and I see around us. Thus the Spirit accurately distinguishes the two corrupt eras in the history of Christendom, and delineates for you the characteristic pravity of the one, and the characteristic pravity of the other. I do not say that the characteristic pravity of the “latter times” is gone when we reach the " last days ": but each has its own form of pravity; and they occupy Christendom. If you get godliness it is a hidden thing, according to Matt. 13. You see a blessed remnant of godliness, but the tares characterize the field. So the Spirit here gives you the grand characteristic that occupies the scene before you.

Now, having said this, we will turn to the two appearings. We get that word “appearing " in the 14th verse of 1 Tim. 6, and in the 10th verse of 2 Tim. 1. These are the two advents as we speak. One of these has been accomplished, the other is still in prospect, and we cannot let the one do the business of the other. We cannot combine the two just as in Thessalonians we saw the business of the coming and of the day. you confound these two things?, So, exactly as to the two appearings. The first did its work, and the second will do its work.

Now the business of His first was this—to abolish (or 'annul ') death, and bring life and incorruptibility to light through the gospel, and to leave His people behind Him prisoners; as Paul says, "me, His prisoner.' He abolished (' annulled ') death by dying, and saved you with a certain salvation. No probability, no question about it. That was the business of the first appearing, and at the same time to leave you, it may be, the sport of a persecuting world or “partaker of the afflictions of the gospel," as Timothy was.

Now turn to 1 Tim. 6, and you will see the business of the second appearing, and I ask you, can you put them together? That word " before," in the 13th verse, I would rather leave out, as in the original. It seems to depreciate the personal glory of the Lord Jesus. "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." Now here is an appearing still in prospect, and what will be its business? “Which in His times He shall show, who the blessed and only Potentate, King of kings and Lord of lords, '"This is an appearing brilliant with glory but can I plein with the thing that is precious for the thing that is magnificent? I travel on from the exquisite, wondrous grace of the first appearing to the glorious magnificence of the second.

The first teams with the riches of precious grace in the second I am lost, in a world of glories. The angels performed the business of Sinai but to hurl the thunders of Sinai, would that have been the proper business of the Son of the bosom? The Son comes forth when the boundless riches of grace are to be announced. And at His second appearing He is to be the reflection of the effulgence of the blessed and only Potentate. He is not merely a Potentate but a blessed Potentate. Has there ever been a blessed Potentate in this world? Solomon was that for a time, but he soon lost his happiness. None can retain happiness without purity.

So the first appearing had its work, and the second will have its work. When He comes the second time will He be a houseless, homeless man in His own creation? When He was here the first time, He said “ He that hath seen Me hath seen the Father." When He comes the second time, He will be able to say He that hath seen Me, hath seen thy King of kings and Lord of lords."

Now just turn to Titus 2:11, and you will find these two appearings kept in the same connection. “The grace of God which bringeth salvation hath appeared to all men: teaching us," etc., * * * “looking for that blessed hope, and the glorious appearing (or literally “the appearing of the glory ") of the great God and our Savior Jesus Christ." Grace has appeared, glory will appear by-and bye. Did any glory accompany the first advent of Christ? There is no glory equal to moral glory, to the eye of faith, but there was no palpable, outward glory. The first coming brought, not power nor the kingdom but, salvation. But it did more¯it taught us to believe. It saved us, and called us with a holy calling, as we read in Timothy. And more than that it has put us in the expectation and prospect of the second. The salvation bringing appearing has put us into a condition to look for the glory-bringing appearing of the great God. Was there ever such beauty? How thoroughly lovely it is to see God at His work, telling out by one mystery after another the secrets of His own bosom! He has linked my soul with the grace of the first appearing, and fitted me for the glory of the second. In that short passage in Titus we get the two appearings of Timothy put close together and showing how beautifully they suit each other: that the grace perfected by the first, has entitled me to wait without apprehension for the glory of the second.

But there are one or two more things that we must not let go. We read in 2 Tim. 4:1, “I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." Has that verse been a little obscure to you? If we read it carelessly it will be so. If you have in recollection Rev. 19, you will find there the judgment of the quick, and in Rev. 20, the judgment of the dead. The judgment of the quick takes place when the Lord appears when the armies of Satan, and the beast and the false prophet confront Him, and perish in the light of His presence. But when we go on to chap. 20., and stand, not before the Rider on the white horse, but the Sitter on the white throne, we get the judgment of the dead, whose names are not written in the Lamb's book of life. Now when we come to this verse in Timothy, there might seem to be a little collision. How are we to combine it with Rev. 19 and 20? A little thought will show you that they combine beautifully. The appearing judges the quick the kingdom judges the dew? It is mere style that would awake any confusion there. The more one stands before these divine communications, the more one is lost in the fullness, accuracy and variety of these things. There is no confusion in the counsels themselves, or in the communication of those counsels to you and me.

(To be continued, D, V.)

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