Jeremiah - Commentaries by Unknown Author

Questions and Answers on Scripture: From the Bible Treasury, How to Regard Jeremiah 51:39, 57 and Revelation 14:10-11

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Question: How are we to regard such scriptures as Jer. 51:39, 57, Rev. 14:10, 11? J. L. H.

Answer: The “perpetual sleep” is through man’s day with which the O. T. was conversant. The Chaldean Babylon should never wake. And so it has been. Rev. 14:10, 11 pierces more deeply as divine judgment on individual worshippers of God’s enemy, and “forever” has the unlimited force of the N. T. Christ has brought to light, not only life and incorruption, but the second death and everlasting judgment. “Seventy years” in no way measure Babylon’s doom, but the chastening of the land and people of Judæa; and the rejection of the Messiah has again sealed their desolations till the day of Jehovah brings them deliverance.

Scripture Queries and Answers, Scripture Queries and Answers: JER 51:39, 57, REV 14:10, 11; Last Trump; Without; Dead and Living Saints; JUD 9

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Q.-1 Cor. 15:52. What is the connection, if any, between the last trumpet here, and the last of the seven in Rev. 11? M. A.

A.-The figure of the trumpet sounding, and of the final one, is common to both; but the connection of each is wholly different. In Rev. 11 it is the culmination of God's loud warnings of judgment, after both Judaism and Christendom had run their sad, sinful, and apostate course. The day of Jehovah follows. In 1 Cor. 15 it is the close of the Christian testimony in the triumph announced by that figure when the risen Lord not only raises the dead saints but changes the living at His coming. " The last trump" seems to be drawn from what all in that day knew so familiarly, the final signal when, after preparatory tokens to guide, the last sound was given for a Roman legion to quit their old encampment and march.

Q.-What is the difference between and , as both mean " without "? D.

A.-The first expresses privation or non-existence; the second only separation, or apartness. Thus on the one hand Matt. 10:29 denies the exclusion or non-existence of their Father's care in the least thing; 1 Peter 3:1 shows how unbelieving husbands may be won absolutely without the word by the pious conduct of saintly wives; and 4:9 would have hospitality quite without a murmur. On the other hand Matt. 13:34 and Mark 4:34 only assert that apart from parable He spoke nothing then. So Matt. 14:21 and 15:38 may not deny the presence of women and children, as would, but do not count them. In John 1:3; 15:5, alone suits: apart from Him did not anything come into being; apart from Him the disciples can produce no fruit. So Rom. 3:21 does not negative the existence or importance of law, but shows that God's righteousness is now manifested apart from law. In Rom. 4:6 (privation) of works would never do, but apart from them.

Q. What is the Lord's way of bringing the dead saints in company with the living ones into the kingdom at His coming? A. W.

A.-The answer is given expressly in 1 Thess. 4:13-17. It was raised by the death of some believers at Thessalonica to the astonishment of their brethren. So full of immediate expectation were they as to be stumbled by the event. They had exceeded the error of those in Jerusalem who wrongly inferred that John was not to die, but to be found alive when the Lord came. The Thessalonians still more extravagantly assumed that no Christian could die before it. But neither the Lord in the Gospels nor the Holy Spirit when come gave any warrant for it. Again, the martyrdom of Stephen and James (son of Zebedee) was so publicly known, to speak of nothing else, as to prove its fallacy by the simple facts. Nor can we doubt that many had already fallen asleep both in Judæa and among the nations.

The apostle here therefore explains how the Lord will act at His coming. So far from unavailing sorrow and unintelligent disappointment, they should rejoice that God will bring with Jesus those put to sleep by Him, This will be for introducing the kingdom; but how? Are not the living to precede those that sleep? Certainly not. For the Lord Himself shall descend from heaven with an assembling shout, with archangel's voice, and with the trump of God; and instead of being anticipated, still less of losing their place in the kingdom, " the dead in Christ shall rise first, then we the living that survive shall be caught up together with them in clouds to meet the Lord in the air; and so shall we ever be with the Lord." He comes for the saints, dead and living, to be thenceforward forever with Him; so that, when the moment arrives to come in His kingdom and in the execution of the judgment that precedes its establishment in peace, they all follow Him out of heaven, and are manifested with Him in glory. Compare 1 Cor. 15:23, 51, 52; Col. 3:4; 2 Thess. 2:1; Jude 1, 14; Rev. 17:14; 19:14.

Q.-What do you gather from Jude 9? J. D. P.

A.-We know from Dan. 12 that to Michael the archangel is confided by God the chief place of guardianship over Israel. He it is who "at the time of the end," when the final collision of the powers rages in and around Jerusalem, shall stand up for the children of Daniel's people. It was no

new interest of his. Jude was inspired to recall the thrilling fact of the unseen world, that even so early as at Moses' death there was a contention between him and the devil about the dead body. Doubtless the adversary's aim as ever was to deceive and destroy thereby; and it may be by setting up for adoration that relic of him whom when living he stirred them up to disobey, oppose, and revile. Even Michael railed not against Satan but said, Jehovah rebuke thee. Compare Zech. 3. It is for the vilest to revile those whom God honors in any way. Jude helps to fill in the sketch drawn in Deut. 34:6.

The Christian Shepherd: 2003, Christ-Pleasers

“Seekest thou great things for thyself? seek them not” (Jer. 45:5).

What should we seek? To be well pleasing unto Him, so that whatever niche He calls upon us to fill we may fill it to His glory, and this in view of the judgment seat. What a joy it will be to receive His approval in that day. If we learn to live as Paul did with the judgment seat of Christ before us, we will not be men-pleasers, but Christ-pleasers.

Gems From My Reading

Young Christian: Volume 24, 1934, Encouragement for the Troubled Heart

“Ah! Lord God, behold Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee.” (Jer. 32:17).

These great words were sighed out by Jeremiah’s troubled soul in prayer to Jehovah. It is necessary to read the whole of the chapter from which they are taken, properly to enter into the prophet’s prayer and the Lord’s answer to it, but the single verse before us contains in itself deep encouragement for the tried and troubled heart.

Dark as present circumstances may be, it is well for the believer, as did Jeremiah, to lay firm hold on God Himself. All was utter gloom to the natural eye, and the promises of God apparently impossible to be fulfilled when Jeremiah uttered the words before us. But he believed God. And God showed His servant who believed His Word, His ways.

First we have to trust God’s Word, and if there be implicit trust in Him, His ways will be made manifest to us.

“In all thy ways acknowledge Him, and He shall direct thy paths.” (Prov. 3:6).

Bible Treasury: Volume 3, Scripture Query and Answer: Jeremiah 31:22 - May It Be Applied to the Incarnation?

Q. John 1:16. Grace for grace?

A. There are two ways of interpreting this passage; both, however, amount to grace answering to grace. The question is, in what sense does grace answer grace?

Either (1) by grace succeeding to grace—one grace, so to speak, following another—grace upon grace; or (2) grace in the effect answering to, i.e., equaling in quality, the grace in the cause—grace in the stream answering to grace in the fountain.

Thus in Christ there is infinite fullness; and what we receive out of that fullness is abundant, precious, lasting, divine, heavenly, according to those qualities which exists in the source.

The Lord will give grace and glory. (Psa. 84) But the gift of glory is one form of grace. To what, then, does an inheritance of glory answer? To His glory. (See Phil. 3:21; 1 John 3:2.) Again, the value of a promise depends upon the power and faithfulness of the party that promises, just as the value of a bank-note depends upon the credit of the bank that issued it. Why do men prefer a Bank of England note to a provincial bank-note? Because they have more confidence in the Bank of England that in a country bank.

Bible Treasury: Volume 3, Scripture Query and Answer: Grace for Grace?

Q. Jer. 31:22. an inquirer asks what is the real meaning. Is there any ground to apply it, with some Jews and many Christians, to the incarnation?

A. I do not see either analogy in other occurrences of the phrase, or anything in the expression itself, or scope of the context, to give such a turn to the passage. The point is the marvelous change God will effect in the virgin daughters of Israel after all her backslidings and when reduced to the lowest ebb of weakness. A woman shall compass a man—a male or man of might. It is a most emphatic figure to set forth the strength which shall be made perfect in weakness as regards the Jews in the latter day. The ancient versions give little help, especially the Septuagint and Arabic, which are singularly far from any just sense. The Syriac and Vulgate agree with the Authorized Version, which is quite correct. It is a question of interpretation, not of the rendering.

W.J.E.

Christian Truth: Volume 12, Jeremiah 31:22, The Correct Meaning of

"How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man." Jer. 31:22.

This verse has often been ignorantly alleged to refer to the incarnation, when the virgin conceived and bore a Son, but it is not so. The context clearly looks on to the gathering of all the families of Israel, not to gathering a mere remnant of Jews provisionally. In that day Jehovah will be their God, and they will be His people. He that scattered Israel will gather him and keep him as a flock, when priests and people shall be satisfied with His goodness (vv. 1-14). Rachel's tears are to be no more; her children, instead of perishing, shall come to their own border. Ephraim will turn and repent, and Jehovah says He will surely have mercy on him (15-20). Then, as filling up the beautiful picture of Israel's return, we hear the call to set up waymarks and signposts, yea to set their heart toward the highway, once of sorrow, now of joy; for Jehovah bids the virgin of Israel, forgiving all past delinquency, to "turn again to these thy cities." "How long wilt thou go about, 0 thou backsliding daughter?" What has one word of all this to do with the miraculous conception, all-important as it is, in Isa. 7:14? "For the LORD hath created a new thing in the earth, A woman shall compass a man." No matter what Israel's weakness, they will have no need to fear the strong, but shall go round about him. The word here used is never employed to express any such idea as is assumed, but is suitable for a phrase that imports one out of weakness made strong. And this is confirmed by all that follows to the end of the chapter.

The incarnation rests on grounds so plain and solid as to need no forced construction. For a woman to compass a mighty one has nothing in common with the idea of giving birth, but rather to freedom and exemption from the power of the strong, however weak in herself. Usage quite agrees with the force of the words. Where is the phrase applied to gestation? Scripture speaks similarly where any strikingly divine intervention wholly distinct appears; as, for instance, of the earth opening its mouth to swallow the apostate rebels, Korah, Dathan, and Abiram (Numb. 16:30). The phrase employed therefore embraces a far wider range than the incarnation, to which the terms of a woman compassing a man are in themselves wholly alien.

Questions and Answers on Scripture: From the Bible Treasury, Real Bearing of Jeremiah 31:22?, The

Question: What is the real bearing of Jer. 31:22? Bp. Pearson treats it as the prophet’s prediction of the Incarnation, as you will know, declaring this interpretation “ancient, literal, and clear.” “Ancient” it may be, both for Rabbis and Fathers; but is it either literal or clear? Is it the truth intended? E.

Answer: The context clearly looks on to the gathering of all the families of Israel, not to a mere remnant of Jews provisionally (in a day when Jehovah will be their God) and they His people. He that scattered Israel will gather him and keep him as a flock; when priests and people shall be satisfied with His goodness (vers. 1-14). Rachel’s tears are to be no more; her children instead of perishing shall come to their own border. Ephraim turns and repents; and Jehovah says He will surely have mercy on him (15-20). Then, as filling up the beautiful picture of Israel’s return, we hear the call to set up way marks and signposts, yea to set their heart toward the highway, once of sorrow, now of joy; for Jehovah bids the virgin of Israel, forgiving all past delinquency, to “turn again to these thy cities.” “How long wilt thou wander about, thou backsliding daughter?” What has one word of all this to do with the miraculous conception, all-important as it is in Isa. 7:14? “For Jehovah hath created a new thing in the earth; a woman shall encompass a man” (22). No matter what their weakness, they need not fear the strong, but should go round about him. The word here used is never employed to express any such idea as is assumed, but is suitable for a phrase that imports one out of weakness made strong. And this is confirmed by all that follows to the end of the chapter. Even Calvin, unintelligent as he was in prophetic truth, understood the verse correctly. The Incarnation rests on grounds so plain and solid as to need no forced construction. For a female compassing a mighty one has nothing in common with giving birth, but rather to freedom and exemption from his power, however weak in herself. Usage quite agrees with the force of the words. Where is the phrase applied to gestation? Scripture speaks similarly where any strikingly divine intervention wholly distinct appears; as, for instance, of the earth opening its mouth to swallow the apostate rebels, Korah, Dathan, and Abiram (Num. 16:30). The phrase employed therefore embraces a far wider range than the Incarnation, to which the terms of a woman compassing a man are in themselves wholly alien.

Present Testimony: Volume 2, 1850, Then Will I Make This House Like Shiloh

The question, I apprehend, which is troubling many minds now, is suggested in this denunciation of the prophet Jeremiah. The breaking up of formal unity, the breaking up of a testimony really coming in great measure from God, troubles saints. They are not prepared for it. They count it a strange thing. Yet let us look at God's ways, He guiding us. The general truth of the failure of every dispensation in man's hands used -to be very familiar with us: we begin with the first, "man made upright;" and we find (Gen. 6:6), "And it repented the Lord that he had made man upon the earth, and it grieved him at his heart " (because of man's corruption). And then comes the flood. But without going into the great outlines of dispensation, let us look more intimately into the record that Israel affords us. In Num. 14 we find that, God, having brought up Israel out of Egypt, next year orders spies to be sent up to search the land. They are to have definitely before them, what is the nature of the land they are going to possess. Ours is a reasonable hope. God likes us to know what we are laboring for (Heb. 4). They do learn this: it is a good land, but they despise it. They deliberately turn back in heart into Egypt. Well, God says (verse 28), " As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you. Doubtless ye shall not come into the land: your carcasses shall fall in this wilderness: ... and ye shall know (verse 34) my breach of promise." So then, there is such a thing as breach of promise with God. In one sense, we know with joy, "His gifts and calling are without repentance." But as to testimony and blessing upon earth, there is such a thing as those entirely failing to whom that testimony and blessing is committed, and God committing it to others, that His purposes may be accomplished. " Your little ones, they shall know the land which ye have despised;" and by them was God's promise really fulfilled.

Look onward, as to Eli: the question, I suppose, of priesthood. What says the Lord? (1 Sam. 2:30). "The Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me: for them that honor me I

will honor; but they that despise me shall be lightly esteemed." And mark how searching is that question of honoring. "Thou honourest thy sons above me," etc. The Lord's quarrel was " against the iniquity which he [Eli] knoweth: because his sons made themselves vile, and he restrained them not." He did speak, and speak very solemnly to them. He said (2:25), " If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall intreat for him?" Still he did not use the proper means and authority which God had given to him as a father, and a priest, to put down the evil, which he knew, which was deeply dishonoring God. God will be dealt with in a true, bond fide way. Words, even felt in some measure, will not do when actions are called for. We may make light of sin; but He never does.

In this breach of promise, we see again God's substitution, to carry on his own testimony, etc. etc. (verse 35). " And I will raise me up is faithful priest, that shall do according to that which is in mine heart, and in my mind."

Heavily, therefore, I apprehend, would this denunciation come upon the ears of Israel by the prophet Jeremiah "Except ye repent, I will make this house like Shiloh;" so 7:12-15. It was a national witness to them, that whilst they were resting in the external thing, as though it was theirs by right,-clinging to their land, though but a waste, and saying, as man ever does, " Abraham was on and he inherited the land, but we are many; the lam is given to us for inheritance" (Ezek. 33:24), say, it was a witness to them that God had once before given up His own house, " the tent which He placed among men," affecting thought!); He had given up His own glory apparently because of the iniquity of those to whom it was committed. They might send, in bold and unprecedented self-confidence, for the Lord's ark from Shiloh; but "the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God." This is the Spirit's record; and a preparation for all that followed. "The bellows are burned, the lead is consumed of the fire; the founder melteth in vain, for the wicked are not plucked away" (Jer. 6:29).

How unaccountable, doubtless, has it often appeared to many souls, that God can so let His name be dishonored by His own people, who should testify for Him. And yet so it is. God would rather give up His own glory for the present, and give up His strength into captivity, in the words of Psa. 78:61, than His children should go on unrebuked, and suffer damage. He loves their profit better than His own present glory, though all will finally be to His glory.

In passing on to our own dispensation, I only remark, that our standing is simply and entirely that of faith. We have no other. We are Gentiles-the wild olive-tree. The moment that we begin to think that we have a standing-place, apart from faith, we forget the fundamental principles of our calling. "Thou standest by faith," Paul said at the first to the church. And so the first word that Jesus said to the church, when he came to visit it at Ephesus, and found it declining from first love, was, "Repent, and do the first works, or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent." The candlestick, the glory, could not stand apart from faith.

In conclusion, I would just say, Let these things speak for themselves. Alas for us, if we will not let God's word speak to us simply, nakedly, and by its own power! Only one thing I would say- surely it says to all; "Be not high-minded, but fear." However free we may be, by grace, from the present condemnation of such truth, still the lesson will surely be of little value to us, if we affix it upon others and neglect to apply it to ourselves. Sweet to be driven from "confidence in the flesh," yet know who to look to in the sustainment of our responsibility (Rom. 16:25). And yet one word further. Whilst thus seeing the incompatibility of God's presence and blessing with evil, let not these things make us careless about separation. Separation is never the thing that God loves, unless it be forced upon Him by man's evil. Especially is it needful to dwell upon this now; because Satan's aim always is whatever truth God is working upon, to throw us into the extreme of it. I doubt not this is an invariable wile, and one just now to be guarded against. Let us not forget, that though faithfulness must be used when called for, yet love still has its own indispensable place in the church. It is the cement of God's habitation by the Spirit. We may mistake a quick finding-out of others' faults and weaknesses for spirituality. It is not so, Love still " hopeth all things, believeth all things; rejoiceth not in iniquity, but rejoiceth with the truth.' Love will still cover a multitude of sins, though it will not cloak any.

I say these things. Yet let the solemn passages adduced leave that thought upon the mind, that there can be no trifling with positive evil. May we still maintain our true standing as unleavened in connection with the Paschal Lamb. May we still eat with it the bitter herbs, and thus know all the better the pure joy and blessedness of that Paschal feast, until the day dawn, and the shadows flee away.

Abergele.

The Evangelist: Volume 2 (1868), Human Heart., The

“The heart is deceitful above all things, and desperately wicked.” Jeremiah 17:9.

“THE world passeth away, and the lust thereof.” (1 John 2:17.) The very scene in which we live and move is shifting, and all the pleasures men delight in are transient. “Vanity of vanities, all is vanity.” Let us inquire, How much time can we call our own? How long is NOW to us? Let us place our hand upon our heart and find the answer. Hark! there is one throb; now there is silence! Can we say for certain, this heart shall beat again? No, we dare not. Then only the short interval of one heart-beat is ours, only that moment is our Now. The world is vanity; we ourselves are uncertain of another moment’s existence here; eternity is at hand; soon the heart will throb for the last time, and then forever and forever all will be real and unchangeable.

We implore you, dear reader, to ponder the word, Now. Too often you look indifferently, carelessly on this precious present moment which God gives you. You live as if this world was all reality and certainty, and eternity vanity and uncertainty; and you read God’s word, “Behold NOW the accepted time; behold NOW the day of salvation,” as if it were a future time, as tomorrow. Many thousands have done so before you, and so have forever lost their opportunity, the “more convenient season.” Soon, if not today, you will say, “It is all reality Now, all an eternal reality,” as you lift up your eyes in the place of torment, or as you gaze upon the glories of the Lord.

“Ah! it is all reality Now! heaven real, the love of the Lord Jesus real, all real!” said a dying youth yesterday to his parents. He had tried the world, and bitter had its deceptive vanities proved to him. He found the Lord, and oh, how sweet, how lasting was His love “Mother,” he could say, “indeed I love you, for you have been a precious mother to me, but I love my precious Jesus more.” When the last hour of his short world-day came, and the vanity and vexation of life was nearly past, he fixed his large eyes earnestly upon her and said, “Mother, God so loved the world, that He gave His only-begotten Son, that whosever believeth in Him should not perish, but have Everlasting life, —EVERLASTING LIFE!” he almost shouted. Shortly after his spirit peacefully left his body, and was “with the Lord.”

At his special request we sang at his grave—

Surely you own, dear reader, that it is all real NOW with him.

If this life is vanity, eternity is reality. If NOW you bear the load of sin lightly, it will weigh you down HEREAFTER. A dying believer lately answered the question, “Where are your sins?” by saying, “My sins are under the blood of Jesus.” Where, dear reader, are your sins? Each one is written down in God’s book; each one will be had in everlasting remembrance, unless all are blotted out in the blood. The vain world will give you a shroud and grave, —its gifts to kings and beggars, —but when your body lies beneath the sod, where will be your soul? In happiness, if your sins are blotted out in the blood of Christ; in woe, if they are written in God’s great book.

If you NOW mourn over your sins, if you NOW earnestly long for everlasting life, you may receive comfort from hearing how a dear youth in one of our London hospitals found peace. Often and often on seeing him, the tears filled his eyes as he said, “I should not mind dying IF I only knew I was saved;” and when he was told month after month that all he had to do was simply to believe God, he would reply, “I cannot believe; my heart won’t believe.” But at length light broke into his soul. By the Spirit’s power he was enabled to believe in God’s salvation, and then what joy beamed from his bright and happy face! so bright, so calm, though stamped by death’s hand. Thus it was he said he found deliverance: “It was just as if I owed a great sum of money and had nothing to pay, and was too weak and ill to work out the debt, when some good man came and sheaved me a receipt, saying, It is all paid. Jesus paid the debt of my sins in His own blood, and God now gives me the receipt.”

Before this year ends your eyes may be dim in death, or earnestly looking upon the Lord. Should the Lord come, how will He find you? Nay; how is it with you Now?

Beloved fellow-Christian, may we have grace to use well our little but priceless wow! May we be diligent in prayer and in labor, finding out perishing sinners and trembling sheep! Might we not give to our Lord some hours which now go in the service of earthly vanity? How have the first two months of this year been spent—more wisely or not than the last months of the year that is gone? Shall we heed the cry of misery from hospitals, from poor and needy homes, from desolate hearts in workhouses, from the neglected courts of the crowded city, or from the lonely cottage in the country? Let us one and all solemnly and prayerfully, in the presence of our Lord, in the light of eternity, ask ourselves, How are we using OUR NOW?

Helps by the Way: Volume 1, Principle for Evil Days., A

Jer. 15:19.

“Therefore, thus saith the Lord ... If thou take forth the precious from the vile, thou shalt be as My mouth.”

It was in the midst of the wreck and ruin, of Israel, that these words were uttered. They convey to us most important and needed instruction for days of very similar character. The student of the Word of God should not surely be ignorant that the “last days” of christianity are the “perilous” and not the prosperous “times.” (2 Tim. 3:1). And anyone who will look at the description which follows in the passage referred to, may easily see that in very deed in such like times we are.

The word to Jeremiah, then, may well be much in our hearts in the present day. “Precious” and “vile” are mingled in strange sort around us. We are in a field where tares and wheat are growing cp together unto the harvest, and where on every side manifest confusion prevails. To accept things in the mass as of God is utterly impossible. To reject them in the mass is equally impossible. Hence, where there is the least earnestness and energy of christian life, godly discrimination has of necessity-to be used, and the principle seems indeed of the simplest and most self-evident sort, that the ed precious” must be taken from the “vile.”

But what is precious, and what is vile? Clearly the words imply some certain knowledge. It is not the mere exercise of any so-called right of “private judgment” that is in question. God, speaking by His Word to us, “he that is of God heareth God’s words” (John 8:47). This is the only safe and healthful principle. To suppose that God could teach two opposite things as truth would be to dishonor Him. To suppose that He who has given His word would leave a really honest soul in doubt as to what He has spoken would be equally so. “If thine eye be single, thy whole body shall be full of light.”

There is a sad lack among us of proper Christian conscience. Conscience, I mean, which holds for right and wrong, not what would be so merely according to the standard of things obtaining among those with whom we have grown up, but what the Word, simply and meekly listened to, declares as such. Without this, however, it is absolutely impossible to know what in God’s sight is precious, and what is vile.

But there another danger besets us. For in this judgment of things around, if we are not very much before God, the search is very apt to become an occupation with and even search for evil instead of a gracious desire and search after good. A hard and critical spirit is engendered. Harsh and perverted judgment is formed in consequence; and not only do we become incapable of real critical discernment, but the whole tone and temper of the soul is deteriorated.

The Lord’s words to Jeremiah intimate a very different employment and a very different spirit. Not toleration of evil. The “vile” is recognized and judged as vile; but the “precious” is what the heart is set upon. And it is not only frankly owned as there, wherever and in whatever association it may be found, but as that which is dear to God, its rescue is sought from the defilement with what is corrupt and evil.

And do not the words, “if thou shalt take forth the precious from the vile,” seem to imply that, with the effort, there will be, at least, some very happy success in this direction? The soul occupied with evil soon fails to discern what is really such, and still more, perhaps, loses power to separate the good and evil. The soul occupied with and delighting in what is good, learns’ to detect evil readily because it knows what is good; but beside that it has the secret of power to separate as well as to discern.

Oh, for this ability to be as “God’s mouth” among men! His who, if He speak, cannot speak in levity, nor yet in harshness; cannot tolerate evil, but aims to win from it and not to judge for it. Where are we, beloved brethren, as to this? Do we know how to be jealous for God’s truth, yet

manifesters of God’s love? Do we know how to walk in a narrow path with a heart that knows no narrowness? Do we know that “love.” which, as an apostle puts it, “thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth”?

The Lord give us more of a Jeremiah’s spirit, and more of what was Jeremiah’s blessed privilege in a day of abounding iniquity.

Christian Treasury: Volume 1, Thy Words

“Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16.

We are too apt to take what others think about the Word—to take it adulterated. If we are going to be happy, we must get the Word for ourselves. If we give it up, we shall certainly lose everything else. If the sap of a tree is gone, so is the health and fruitbearing. Do we then buy up the opportunities that are given to us for the study of the Word? We may not be able to give hours to it at one time, but do we use up our minutes?

W. T. P. Woiston

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