Luke - Commentaries by Henry Allan Ironside

Continual Burnt Offering: Daily Meditations, July 21

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“For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in the Father’s, and of the holy angels”— Luke 9:26.

THE claims of Christ are paramount to all others. He asks for a full, unreserved surrender to Himself. None but God is entitled to this. He is God become Man for our redemption. Therefore all authority is His. To yield to Him will mean the recognition that we are not our own, but are to be henceforth at His command. To lay down our lives is to put them absolutely at His disposal. If this ever means literally to die for Him, it will but open the door to eternal bliss. To shrink from suffering, to seek to avoid death by denying Him, will mean the life—the true self—lost. To acknowledge Him openly before men, whatever the consequences, will mean an open acknowledgment of us by Him in the day of His revelation, His glorious appearing, He who died to redeem the soul claims our fullest allegiance.

—D. W. Whittle.

Continual Burnt Offering: Daily Meditations, July 20

“He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. And He straitly charged them, and commanded them to tell no man that thing; saying, The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day” —Luke 9:20-22.

UNTIL we know the Lord Jesus as the Christ, the Son of the living God, we do not know Him at all. He is truly the Son of Man, for He has taken our humanity in grace, apart from sin, into union with His Deity. But He is also the Anointed of Jehovah, the Eternal Son of the Father, who became Man without ceasing to be God, in order that He might redeem sinful men from the judgment that their iniquities have righteously deserved. So the second great truth of divine revelation is that “the Son of Man must suffer.” Only by His sacrificial death could expiation be made for iniquity. And no one could make propitiation for sinners but one who was Himself sinless Man and absolute God. He had to be who He was in order to do what He did.

—Bertha G. Woods.

Daily Sacrifice, July 9

“As He prayed, the fashion of His countenance was altered, and His raiment was white and glistering. And, behold, there talked with Him two men, which were Moses and Elias: who appeared in glory, and spake of His decease which He should accomplish at Jerusalem. But Peter and they that were with Him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him”— Luke 9:29-32.

THE Apostle Peter tells us that the Transfiguration was a picture of the power and coming of our Lord Jesus Christ (2 Peter 1:16-18). In other words, it was a miniature of the kingdom which is yet to be manifested in this world. Jesus Himself intimated that (Matt. 16;28; Mark 9:1; Luke 9:27).

The present application of the Transfiguration is linked with that which the Spirit of God brings before us in 2 Corinthians 3. As we are occupied with the glorified Saviour, we ourselves, though still in our bodies of humiliation, are transfigured (it is the same word) into His image, from glory to glory, even as by the Spirit of the Lord. Thus exhibiting in our measure the grace and holiness so fully seen in Him, we shall be in position to manifest Him to a demon-controlled world, no longer helpless as were the disciples at the foot of the mount; for the risen Christ, who is Himself God, will work in and through us, both the willing and the doing of His good pleasure (Phil. 2;13).

Continual Burnt Offering: Daily Meditations, July 19

“When Jesus heard these things He marvelled at him, and turned Him about, and said unto the people that followed Him, I say unto you, I have not found so great faith, no, not in Israel”— Luke 7:9.

IT HAS pleased God to honor our faith because faith is that which honors Him. Faith takes Him at His word and counts the things which are not as though they were (Rom. 4:17). But it is not faith that does the work. It is but the means which God uses to unloose His unlimited power. Faith is the hand which lays hold of Omnipotence. As Man on earth, our Lord was the pattern man of faith and He taught faith to others. He chose, in this scene of His humiliation, to live in daily dependence upon the living Father (John 6:57). Thus the works of power He wrought were those which the Father gave Him to do (John 14:10). In rebuking disease and death, and in saving from sin those who sought His grace, He was manifesting the heart of God toward a needy world. His concern for the life and health of mankind was but the expressed desire of

God the Father, that all men who believe in Him might be at last delivered from the effects of sin. It is not always His will to grant perfect health now, but faith can firmly trust Him in every circumstance.

—M. E. Logie-Pirie.

Continual Burnt Offering: Daily Meditations, July 18

“A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh” — Luke 6:45.

ACTUALLY, until renewed by divine power working in grace, “there is none good, no not one.” But the truly good man relatively speaking, is the one in whose heart the Lord Jesus has found a dwelling-place. He subdues the evil of the natural heart and fills the inward being with the riches of His own love, goodness and grace, so that from within comes what will glorify Him and bring blessing to mankind. The words that flow from the lips express what fills the heart. Where Christ Himself is known and loved, the mouth will be filled with His perfections and others will be blessed and edified. When the heart is filled with worldliness and carnality, the lips will speak of those things which the natural man revels in, as swine in the filth of the sty.

—C. Wesley.

Continual Burnt Offering: Daily Meditations, July 17

“When Simon Peter saw it, he fell down at Jesus’ knees, saying, Depart from me; for I am a sinful man, O Lord”— Luke 5:8.

THE miraculous draft of fishes told Peter that he was in the presence of the Creator. This at once manifested his own sinful state and led to his taking the place of repentance at the Saviour’s feet. Though he cried, “Depart from me,” it was grace drawing him to the only One who could meet his need. Instead of departing Jesus met him in loving-kindness and compassion, and gave him the word of assurance, “Fear not.” It is those who own their sinfulness who find mercy. Peter had joined the goodly fellowship of Job, David and Isaiah, all of whom, when consciously in the presence of God, took the place of self-judgment and found forgiveness and cleansing. The place of confession is the place of blessing.

—A. Midlane.

Continual Burnt Offering: Daily Meditations, July 16

“And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian” — Luke 4:27.

THE grace of God is abundant and free, all-sufficient to meet the need of the vilest sinner, but no man will receive the benefits who is not simple enough and humble enough to take God at His word, acting in like faith upon the message given. There was complete cleansing and healing for Naaman, without money or price, but only in God’s appointed way, and that was summed up in the prophet’s message, “Wash, and be clean.” So today, there is salvation from sin’s guilt and cleansing from its uncleanness for all who will take the place of the needy sinner, and giving up all pretension to human merit will avail themselves of the grace mediated through our Lord Jesus Christ, in whose precious atoning blood we may wash and be clean (Acts 4:12; Rev. 1:5, 6).

—Anna Shipton.

Daily Sacrifice, July 7

“Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil”— Luke 4:1, 2.

BEFORE the Lord began His public testimony, it was needful that He be tried, or tempted, not to see if He would sin, for from His birth He was the Holy One of God (Luke 1:35) as even demons later confessed (Luke 9:34), but to prove that He was beyond the reach of human frailty and sin; therefore the One fitted to take the place of the guilty and bear the judgment their sins deserved. Had He Himself been a sinner, either by nature or practice, He would not have been eligible to make propitiation for others (1 Peter 3:18; 2 Cor. 5:21). Only a sinless substitute could take the lost sinner’s place.

—George Hunt Smyttan.

Continual Burnt Offering: Daily Meditations, July 15

“Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham” — Luke 3:8.

THE searching ministry of John the Baptist was a clarion call to reality. Formalism in religion apart from true heart-exercise is an abomination in the sight of God. He is not served by the work of men's hands or glorified by the declarations of their lips if the inward attitude is not right. All men are called to abase themselves before Him, and take the place of confessed sinfulness, seeking divine grace for deliverance through the Saviour He has provided. Jesus Himself roust be the object of faith. It is He alone whose work could meet the claims of God's righteousness. In Him the Father is fully satisfied, and all men everywhere are called to put their trust in Him. While it was not given to John to unfold the gospel in all its blessed detail, he nevertheless directed the people to that One whose mission it is to save all who believe in Him.

—A. M. Hull.

Continual Burnt Offering: Daily Meditations, December 25

Christmas Day

"And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn" — Luke 2:7.

EACH recurring Christmastide gives occasion to emphasize anew the wonderful story of the love of God that led Him to send His only begotten Son into the world, that we might live through Him. Christianity rests on three great pillars, the Incarnation, the Crucifixion, and the Resurrection of the Lord Jesus Christ. Incarnation alone could not redeem sinful men. But apart from the Incarnation there could be no propitiatory sacrifice that would avail to put away sin. God became Man in order to die. We cannot, therefore, make too much of the mystery of the union of the human and the divine in Him who was both Son of God and Son of Mary. In Him we have the Daysman for whom the patriarch Job longed, one who can lay His hand upon both God and man (Job 9:33) because He combines the natures of both in one glorious Person. Bethlehem, Calvary, and the empty tomb, all alike should stir our souls and draw our hearts out to God in wonder, love, and praise.

Peace on Earth

—Horatius Boner.

Continual Burnt Offering: Daily Meditations, July 14

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" —Luke 2:10,11.

THE angel's message was one of joy and gladness, designed to banish fear and fill the heart with hope and peace. But, alas, there were few indeed who responded to it. And although their glad message has been sounding through all the centuries since, this world is still a scene of strife, and often of terror, and the great majority of earth's inhabitants are strangers to that peace which Jesus came to give. Men are so slow to learn that it is only as they receive Him and own Him as Saviour and Lord, that they can appropriate and enjoy the blessings He delights to give. From Bethlehem His path led to the cross where He made peace by His own blood, and now all who believe have peace with God.

Daily Sacrifice, December 25

Christmas Day

"The angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" —Luke 2:10, 11.

THE miraculous birth of our Saviour is one of the foundation stones of our Christian faith. It is the companion truth to that of His expiatory sacrifice on the cross. Because of this, it will generally be found that he who denies the one denies the other. Too much importance therefore cannot be attached to the historic fact that Jesus was born of a virgin mother and that the "Child... born" was the "Son... given" (Isa. 9:6). He who deigned to enter human conditions by the birth in Bethlehem is the One "whose goings forth have been from of old, from everlasting" (Mic. 5:2). To deny this is to repudiate the truth of the gospel, apart from which there is no hope for a lost world.

The Triumph of Christmas

Daily Sacrifice, July 6

"And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.... And Jesus increased in wisdom and stature, and its favor with God and man"— Luke 2:40, 52.

OUR Lord as a Child was not a precocious, impulsive lad, whose behavior suggested self-will. He grew up as a normal person, developing naturally as a perfect human being. But He was the only child who ever lived on earth who did not need to be born again, for He was not born of the flesh, but of the Spirit. As He grew He increased in wisdom. There is a great mystery here, but it is the mystery of the incarnation itself, and we need to remember our Lord's own words, "No man knoweth the Son, but the Father" (Matt. 11:27). That the Eternal Wisdom of God (1 Cor. 1:24) should so veil His glory in our humanity as to grow daily in wisdom as He increased in stature, is beyond our comprehension, but it emphasizes for us the reality of His Manhood, who had become in all things like unto His brethren, apart from sin (Heb. 2:17). As He thus

grew before the Lord, the divine favor rested upon Him, and those of the home circle noted with approval the loveliness of His unfolding life.

Continual Burnt Offering: Daily Meditations, August 1

“Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem” —Luke 24:46 & 47.

CHRIST in His humiliation confined His ministry almost entirely to the people of Israel. Now in resurrection, all national restrictions are done away and His gospel is to go forth among all nations, for God desires to have all men come to repentance and to the acknowledgment of the truth, that they might be saved. Everywhere the gospel of the risen Saviour is to be proclaimed. To stop at the cross is to preach but a half gospel. It is the truth of the resurrection that completes it. “If Christ be not raised,... ye are yet in your sins” (1 Cor. 15:17). The resurrection is the proof that His work has been accepted, and so God can now offer a full and complete salvation to all who trust in Him. To profess Christianity while denying the physical resurrection of the Founder is to be self-deceived. There can be no salvation apart from the raising up of the Son of God from the dead.

—M. B. Smith.

Daily Sacrifice, July 16

“He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet”— Luke 24:38-40.

CHRIST’S victory over death is the assurance that the sin question has been settled to the divine satisfaction, and that peace has been made by the blood of the cross. As the risen One, “He is our peace,” who has vanquished our foe and has opened the way into the immediate presence of God for all who come to Him by Jesus Christ. As we look up, by faith, into the holiest of all, and see Him, who once stood in our place when He bore our sins in His own body on the tree, now seated as the glorified Man at the right hand of the Majesty in the heavens, we know we have nothing to fear. God has accepted us in Him, His beloved One, and we now stand free of all condemnation. All this is involved in His salutation, “Peace be unto you.”

Daily Sacrifice, July 15

“When they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots. And the people stood beholding. And the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God” —Luke 23:33-35.

AS we meditate upon our blessed Lord’s sufferings on the cross we may well be subdued and humbled as we remember that it was because of our sins He endured that awful agony. We, ourselves, are the very “Why” of Calvary. All His life long the Lord Jesus had looked forward to this hour when He was to be immolated as the great sin offering, fulfilling all the sacrificial types of the old dispensation. His one offering was to settle the sin question forever. It was not possible that the animal sacrifices offered under the law should put away sin (Heb. 10:4). There was not the intrinsic value in such blood to pay the debt of sin. But because of the infinite value of the Person of Christ He could by His one offering make an available propitiation for the sins of the world, so that upon the basis of His finished work, God could proclaim remission of sins (Acts 13:38, 39), to all who believe.

—Sir Edward Denny.

Continual Burnt Offering: Daily Meditations, July 31

“And the Lord said, Simon, Simon, behold Satan hash desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren” —Luke 22:31, 32.

BACKSLIDING is never a sudden descent from intense spirituality to open sin. Declension is a gradual process, even as growth in grace is that which goes on day by day as one walks with God. The word “backslider” occurs but once in the Bible, and that in Proverbs 14:14, but we frequently find the term “backsliding,” though only in the books of Jeremiah and Hosea. However, although these words are not found in the New Testament, we have many warnings against drifting from experiences once attained, and Peter’s case is a solemn example of backsliding, and shows us how one wrong state or attitude leads to another, until at last one may fall into grave evil-doing and so bring great dishonor upon the name of the Lord whom we profess to love. Peter’s backsliding seems to have begun when he ventured to rebuke Jesus, who had just declared the necessity of going to the cross (Matt. 16:21-23). It was evidently the result of spiritual pride following the Saviour’s commendation because of Peter’s great declaration as to the true nature of His glorious Person. Though so sternly rebuked, we do not read of any confession on Peter’s part, and sin unjudged leads inevitably to something worse as time goes on.

Continual Burnt Offering: Daily Meditations, July 30

“Ye are they which have continued with Me in My temptations, and I appoint unto you a kingdom, as My Father hath appointed unto Me” — Luke 22:28, 29.

TO be selected by Christ as workers together with Him was a great honor, and the same privilege is ours today (2 Cor. 6:1). He called, they obeyed, and millions have profited by their service. How different would have been their lives had they planned for themselves instead of heeding His voice! What makes the tragedy of Judas’ defection so awful is that he had all the privileges and opportunities of the rest and he threw them all away because of covetousness and worldly ambition.

To do the will of God is to enjoy life at its very best. Jesus said, “I seek not Mine own will, but the will of the Father which hath sent Me” (John 5:30). The doing of that will meant the cross with all its agony and shame. But only so could He be perfected as Captain of Salvation (Heb. 2:10). He endured it all for the joy set before Him, and now He sees of the travail of His soul and is satisfied (Heb. 12:2; Isa. 53:11). It is given to us not only to believe on Him, but to suffer for His sake (Phil. 1:29), and to serve with Him for the blessing of a lost world. Then, at His return we shall share His glory.

—J. W. H. Nichols.

Daily Sacrifice, July 14

“He took bread, and gave thanks, and brake it and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you” —Luke 22:19, 20.

THE institution of the Lord’s Supper followed immediately after the Passover, which Jesus participated in with His disciples. It was the last Passover feast that God ever recognized, for He who sat that night at the head of the table was Himself to die as the true Paschal Lamb on the following day.

The Lord’s Supper was destined to be the characteristic feast of the new dispensation. It is primarily a memorial of Christ. In its observance we remember Him personally, and we show His death till He come (1 Cor. 11:26). It is not, properly speaking, a sacrifice, but a reminder of the one Sacrifice offered on the cross, which has settled the sin question to the divine satisfaction. But the sacrifice of praise is intimately connected with it (Heb. 13:15). The early Christians often referred to it as the Eucharist, from a Greek word meaning “thanksgiving” (Phil. 4:6), because as they thus remembered the Lord in the breaking of bread their hearts went out to Him in thanksgiving and praise. To speak of “the real presence” in the elements of bread and wine (the fruit of the vine) is to deny this character of a remembrance. We would not need to remember Him if He were corporeally present. By the Spirit He is always present when two or three are gathered in His name for this purpose or any other (Matt. 18:20), but actually, in His physical body, He is at God’s right hand in heaven.

—James Montgomery.

Continual Burnt Offering: Daily Meditations, July 13

“And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour” —Luke 1:46, 47.

IT has often been remarked that Luke’s Gospel “opens with a burst of melody.” The angels, Mary, Elisabeth, Zacharias, Simeon, Anna, and the shepherds, are all found praising and adoring the God of all grace who has raised up in the house of David, a Redeemer for His people. Mary’s song, that which we commonly call, “The Magnificat,” is a wondrous expression of her sense of the goodness of God, in providing, through her, a Saviour not only for the race, but for herself. She sings as one who recognizes her own sinfulness by nature, but who rejoices in the divine provision for her salvation; she knew nothing of the Romish doctrine of her own immaculate conception. She gloried in being saved by grace.

—T. Kelly.

Daily Sacrifice, July 5

“The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God”— Luke 1:35.

IT is a great pity that a truth so wonderful and mysterious as the Virgin Birth of Christ should have become the subject of theological controversy and often accompanied with unchristian bitterness in these days. Unbelievers have always objected to what Scripture tells us as to our Lord’s birth, but it has remained for men bearing the name of Christ to reject, and even ridicule, it in our day. Yet we need to remember that if our Lord Jesus Christ was not miraculously born of a virgin, having no human father, He was not supernatural at all, but simply a man endowed with special spiritual insight, and this, of course, is what the Modernists believe Him to have been. But this is not the Christ of Scripture, for Jesus was not simply a great master teacher. He is, as His name implies, Jehovah, the Saviour.

—Horatius Bonar

Continual Burnt Offering: Daily Meditations, July 29

“The Son of Man is come to seek and to save that which was lost” — Luke 19:10.

IT is an interesting and challenging fact that we nowhere find in the Gospels, nor in all the New Testament, for that matter, certain words which are widely used today, and often as though they really provide the key to the ministry of the Lord Jesus. Such terms as “the social order,” “social service,” “the social gospel” are conspicuous by their absence. Our Lord did not attempt to overturn the social order of His day by some new system of ethical instruction. He did not take into consideration the mass as such. He dealt with the individual. And He showed that personal sin was the root of all the trouble in the world. But He did not merely attempt the reformation of the sinner. He came not to reform, but to save. He did not come to help the race to better its condition. He came to bring in an entirely new creation through the regeneration of individual sinners.

This program adhered to necessarily makes for improved social conditions. If individuals are saved, they will affect in a marked way the environment in which they live. Consequently, the social order has been wonderfully improved through the coming of Christ and the proclamation of His Gospel. But the important thing is to put first things first; preach the gospel to the individual, and when he is saved set him to work seeking the salvation of his neighbors. It was in this way that the Christianity of the first three centuries overturned the paganism of the Roman Empire. To reverse this order is fatal.

Continual Burnt Offering: Daily Meditations, July 28

“And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham” —Luke 19:9.

HOW delightful the incident brought before us! Here was a man under the curse of the law, helpless to deliver himself, yet saved by pure grace and immediately manifesting the fruit of the new life. He was a thief. He had violated not only the eighth commandment, but the tenth, and others too. Hence he was under sentence of death. The law demanded his destruction. But Jesus came to reveal the grace of God and to free repentant sinners from the condemnation of the broken law. That very condemnation Christ was Himself to bear within a few days. In view of it, Zacchæus could be, and was justified before God, regenerated by His divine power and made a new man. How vivid the contrast between the law and the Gospel!

M.T.

Daily Sacrifice, July 13

“And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation”— Luke 19:41-44.

THE ministry of Jesus in Israel was their opportunity to get right with God. Failing in this, they must be exposed to judgment. The same is true for all men. Today Christ is presented by the Holy Spirit through the Word as the only hope of men individually, and of nations collectively. If He and His message are spurned, destruction must follow. Christ alone is the hope of the world. To reject Him is fatal. He came to the Jews as the Prince of Peace to bring in everlasting righteousness (Isa. 9:6,7), but so insensate were they, so utterly blind to the truth of His glorious Person, that they fulfill their own Scriptures in rejecting Him (Acts 13:27). Their day of opportunity was now gone. Long years of suffering must elapse before they should as a people know the blessedness He came to bestow upon them.

—Beddome.

Continual Burnt Offering: Daily Meditations, July 27

“I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left”—Luke 17:34-36.

THE Lord Jesus spoke often of His coming again. He told of His coming in judgment at the end of the age, to deal with unrighteousness and to bring in the long-looked-for kingdom of God upon earth. To His disciples He spoke of His return as something for which they were to watch. It would come suddenly, unexpectedly, to those who were not looking for it. Those counted worthy to stand before the Son of Man will be His own redeemed ones. They will be caught away to Himself, as later revealed through the ministry of the apostle Paul. That blessed event is dateless. It may take place at any time.

—W. C. E.

Continual Burnt Offering: Daily Meditations, July 26

“And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead” — Luke 16:31.

THE word of God is His perfect message to men. If that be spurned He has nothing more to say to them until they meet Him in judgment. Wherever that word is proclaimed it puts those who hear it in the place of responsibility, such as they never knew before. The light shines from the word. If they refuse its testimony they prove that they love darkness rather than light. That word contains all that is necessary to show the way of life. It reveals Christ. This was true of the Old Testament. Moses and the prophets all spake of Him. But in the New Testament we have the full-orbed revelation of Him who has come in grace to seek and to save the lost. He who believes finds deliverance. He who turns away will perish in his sins.

—Grace E. Troy,

Continual Burnt Offering: Daily Meditations, July 25

“And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry” —Luke 15:21-24.

THE three-fold parable of Luke 15 sets forth the joy of heaven over the salvation of sinners who repent. The Lord Jesus is the seeking shepherd; the Holy Spirit is the light that makes manifest the lost coin; the returning prodigal is welcomed to the arms of the Father whose love saw him afar off and led him to run to meet him on the way. Pharisees and haughty scribes could find no joy in the display of grace. But poor sinners revel in its blessedness. The merriment of the Father’s house will go on forever.

—T. P., Trans. by Mrs. F. Bevan.

Daily Sacrifice, July 12

“I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants”—Luke 15:18, 19.

THEOLOGIANS have often discussed the relative place of repentance and faith, and have argued strenuously as to which comes first in the soul’s experience. The fact is they are so intimately connected that no man would rent in the Scriptural sense who did not believe what God has declared concerning sin, its punishment, and its remedy, and no man would put his faith in the gospel message and trust the Lord Jesus as his Saviour who had not been brought to repentance. It should be borne in mind that there is nothing meritorious in this. To repent is to change the mind. It involves a reversal of one’s attitude toward self, sin, and God. This comes out very clearly in the case of the prodigal. Proud, haughty, self-sufficient, and indifferent to his father’s love, he left for the far country. Humbled, subdued, penitent, and awake to a sense of his sin against his father’s goodness, he started back to the home he had left sometime before with such utter unconcern. In this we see both repentance and faith manifested.

—Kathrine H. Williams.

Continual Burnt Offering: Daily Meditations, July 24

“Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready” — Luke 14:16, 17.

THE parable of the Great Supper is one of the most delightful, and yet most solemn of all the gospel pictures given us in the New Testament. It is delightful because of the way it sets forth the grace that is in the heart of God, flowing out to the needy and sinful. But it is most solemn because of the manner in which man’s response to the message of grace is portrayed. There is a difference between this story as given in Luke and the parable of the Marriage Feast as given in Matthew 22:1-14. Here in Luke it is the sovereign grace of God that is emphasized. In Matthew, the emphasis is put upon the divine government. This is a great supper to which all are invited. That is a marriage feast intended at first for the select few. There the servants who carry the royal invitation are the ministers of the Word, sent forth to say, “Come; for all things are now ready.” Here there is only one Servant in view, the blessed Holy Spirit, and He does what man cannot do: He compels men to come in.

—Isaac Watts.

Continual Burnt Offering: Daily Meditations, July 23

“And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself” — Luke 13:11.

THIS afflicted creature was one whose condition pictured that of all men until touched by divine grace. She was helpless and hopeless so far as her own ability to improve her condition was concerned. Therefore she needed the great Physician, who always delights to undertake for those who admit they can do nothing to deliver themselves. He saw her need and immediately met it. His voice of power told of His determination to set her free. He knew her as one who had faith in God and He responded to the unspoken desire of her heart.

As He laid his tender hands upon that deformed body, a thrill of new life went through her whole being, and for the first time in eighteen years she stood erect, praising God for her remarkable healing. She was made straight. This is most suggestive. The Lord is still engaged in straightening crooked lives to the glory of God.

—Grace E. Troy.

Daily Sacrifice, July 11

“O Jerusalem, Jerusalem, which killed the prophets, and stoned them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see Me, until the time come when ye shall say, Blessed is He that cometh in the name of the Lord”— Luke 13:34, 35.

THERE is something pathetic in this lament over Jerusalem, the city privileged above every other, and yet destined to become the guiltiest city in all the world, because there the holy Saviour was to be crucified and slam as the many prophets of the Lord had been slain in the years gone by. Like a brooding hen seeking to shelter her chicks from the hawk, so the Lord Jesus would have saved Israel and delivered Jerusalem from her enemies, temporal and spiritual, but her people refused to hear His voice.

From the moment He uttered these words, the Jewish nation was set to one side to make way for the new order, which was to begin on the coming feast of Pentecost. Israel had crossed over the dead line. Their national hope was perished. Not until the return of the Lord from heaven will they be taken up again, when a nation shall be born in a day (Isa. 66:8). Then, as a regenerated people, they shall cry, “Blessed is He that cometh in the name of the Lord.” Messiah has returned to His own place at the Father’s right hand, until in the hour of their great affliction, Israel shall turn to Him and seek and find deliverance.

“From heaven His eye is downward turned,

Still glancing to and fro,

Where’er in this wide wilderness

There roams a child of woe.

And when the rebel chooses wrath

God wails his hapless lot.

Deep-breathing from His heart of love,

‘I would, but ye would not.’”

Daily Sacrifice, July 10

“A man’s life consisteth not in the abundance of the things which he possesseth”— Luke 12:15.

THE man who has found satisfaction in Christ can never be troubled because of his failure to acquire the things of earth. Yet how many professed Christians are unhappy and distressed because of real or fancied wrongs done to them concerning “things” that after all are soon to perish. Happy are they who are so occupied with heavenly realities that the loss or possession of the things of earth means little to them. Their peace is not disturbed, nor does rancor fill their hearts, if they do not get all that they might be legally entitled to. They can commit the entire case to God and count upon Him to do for them what He sees to be right and best.

—Mechthild of Hellfde.

Continual Burnt Offering: Daily Meditations, July 22

“But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him”
—Luke 10:33, 34.

HE who sees in the parable of the Good Samaritan only a lesson of neighborliness and consideration for the needy has failed utterly to get what Jesus had in mind. That He was teaching the importance of compassion on the needy is clear enough on the surface of the story. But there is something far deeper than this. We are all like the poor man dying on the roadside. We have all been robbed and wounded by sin, and sore bruised by Satan and his emissaries. Our case is hopeless so far as law-keeping is concerned. No works of righteousness can avail to deliver us from our wretched condition (Titus 3:5). Only the mercy of God as revealed in Christ Jesus, the One who was “despised and rejected of men” (Isa. 53:3) can, and will, undertake for us. He is neighbor indeed to all who submit to His grace. Apart from Him there is no

deliverance possible. But he who trusts in Him will henceforth be characterized by loving care for others. To profess to love Him, while indifferent to the need of distressed humanity, is but hypocrisy (1 John 3:17).

—Charlotte Homer.

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