

Wells  
of  
Salvation

# WELLS OF SALVATION

J.M.  
DAVIES

by  
*J. M. Davies*

JOHN  
RITCHIE  
LTD.



WELLS OF SALVATION.

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# Wells of Salvation.

Papers on the important aspects of  
GOD'S SALVATION,  
:: and other relative subjects. ::

BY  
J. M. DAVIES,  
TRICHUR, S. INDIA.



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## FOREWORD.

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SOME people may think, when they read the title of this book, that it is so well-known a theme that there can be little need of a new book about it. Such can know comparatively little of the "breadth and length and depth and height" of the Truth of God. One remembers in 1916, after emerging from the Congo Free State, finding ourselves with a string of porters of Northern Rhodesia, at a short distance from Kaleñe Hill. One day we came across a small stream, about 11 0 s. 24 0 E., a few yards wide, which we traversed on the bough of a convenient tree. It was the Zambezi, a few miles from its source. I might have gone home and said I knew the Zambezi, and in a certain sense it would have been true. But some weeks later, after long journeys, we came to a large river much further south, about 13 30, at a place called Chitokiloki, and for one and twenty days we were carried—fifteen blacks and one white—on the ever-widening bosom of this huge flood to the Victoria Falls, 18 0 s. 25 47 E., a third as high again, it is said, as the Niagara. It was the same river we had crossed on the bough-bridge, and now one saw how little one had known it then. Even at Livingstonia we had only traversed a bare third of the mighty river.

Salvation is a rivulet when we first meet it. "A wayfaring man though a fool" cannot fail to cross it, but who can fathom that mighty river of



the Lord, in all its depths and breadths. It can be said of it as of El-Shaddai Himself, "As high as heaven; what canst thou do? deeper than hell; what canst thou know?" (Job 11. 8).

This book has already appeared in serial form in the *Indian Christian*, but it is fitting that its pages should be made available for general readers. It consists of twelve papers on Salvation, shewing that it is of the Lord, by grace, by blood, by the death of Christ, and by faith: Also its relation to repentance and confession: hindrances to it; assurance of it; things that accompany it; the joy resulting from it, and also in various other important aspects. Besides, there are three closing appendices, on the "Unpardonable Sin," Salvation's three tenses, and the doom of those who reject it.

We can commend these pages to the earnest study of our readers. There is a reservoir of Scriptural truth contained in them.

W. HOSTE.

## PREFACE.

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WE are living in a day and at a time when the fundamental facts and great themes of the Gospel need to be re-stated and re-emphasized, not only for the sake of the unconverted, but for the good and edification of the young in Christ, that they may be established.

When Paul went to Corinth he declared to the Corinthians "first of all," as the thing of superlative importance, the Gospel of the Grace of God. He was with them "in weakness, and in fear, and in much trembling"; not that he was afraid of the Gospel, or ashamed of it, nor again was he afraid of them, but he was in fear lest in the preaching of it he might fall into the Corinthian snare of depending upon "persuasive words of man and wisdom," mere human eloquence. He used great plainness of speech, words easy to be understood. He was anxious that their faith should stand, "not in the wisdom of men, but in the power of God." In this he was an example for all who seek to preach.

"When anyone heareth the word . . . and understandeth it not, then cometh the wicked one and taketh away that which was sown in his heart."

Before the Gospel can be preached clearly, it must be apprehended clearly. We cannot make others

understand what we have not understood ourselves. Hence the need for the study of the Scriptures, and of the Plan of Salvation as revealed therein.

That this book will help the reader to this end is the sincere desire of its author.

I desire to gratefully acknowledge help received from many sources, and especially from Mr. Wm. Hoste, B.A., who has so kindly written a foreword.

J. M. DAVIS,

TRICHUR,  
COCHIN STATE,  
S. INDIA.

# Wells of Salvation.

## SALVATION.

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"Come sing the Gospel's joyful sound,  
Salvation full and free;  
Proclaim to all the world around  
The year of Jubilee."

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"Our God is the God of salvation" (Psa. 68. 20), and  
our salvation is the "salvation of God" (Acts 28. 28).

---

IN the Epistles of Paul to Timothy and Titus much emphasis is laid on "sound dictrine." Fables and false doctrine increase unto more ungodliness, whereas "sound doctrine" should issue in godliness. The doctrine of salvation—Soteriology—is of first importance to every child of God, if he is to be clear in his apprehension of the gospel. When modernism and ritualism are invading the camp it is more than ever necessary to be armed so as to be able to meet the foe, and be a workman that heedeth not to be ashamed.

The word *Yeshuah* in its varied form is found over 300 times, rendered "salvation," "to save," "deliverance," "health," "help," "welfare," "victory" and "safety." Each of these supplies its quota of meaning, and together they enable us to apprehend something of the wonder of God's salvation. In the New Testament the word *Soterios*, in its verb and noun forms, is found some fifty times, besides some twenty-four references to the "Saviour." To be in



possession of God's salvation means deliverance from sin's doom and dominion, safety from the wrath to come, victory over the world, and healing from the soul's diseases.

### "SALVATION IS OF THE LORD."

This statement was made by Jonah when he was in the belly of the great fish, when there was no possible hope of deliverance either by self effort or by any human agency. He was at the end of all human resources. If he was to be delivered a miracle must be performed. Ordinances were of no avail, neither available. The power of God must be put forth or Jonah must die. Hence his confession. No sooner did he make this confession than God commanded the fish and it vomited Jonah out on *dry land*, where there was no fear of being swallowed again.

Jonah's dilemma is a true picture of man's condition by nature, helpless and hopeless unless God in His grace is pleased to save him. Man's efforts or ordinances are of no avail.

Believers are spoken of as chosen by God the Father—before the foundation of the world; as redeemed by the Lord Jesus Christ; and as sealed by the Holy Ghost. Hence the exhortation, "He that glorieth, let him glory in the Lord. No flesh shall glory in His presence."

Of the many ways in which salvation is spoken in the New Testament, a few may be taken to illustrate the truth that Salvation is of God.

1. *Created* (Eph. 2. 10; 2 Cor. 5. 17; Gal. 6. 15).

"For we are His workmanship created in Christ Jesus unto good works."

"In Christ Jesus circumcision nor uncircumcision availeth nothing, but a new creature."

"If any man be in Christ he is a new creature"—or of the new creation where all things are new and all things are of God.

Creation is confessedly a work of God. Man cannot create. He may make things out of what is already in existence, but to create—to make something out of nothing he cannot. To speak a world into being is a work which testifies to the eternal power and Godhead of the Creator. Equally impossible is it for man to perform any act which will constitute him—or anyone else—a Christian. As well say that man can add another star to the firmament as to maintain that he can save himself, whether it be by his meritorious (?) works, ordinances or devotions.

We are "His workmanship," His "*Poema*," His poem. The same word is used when speaking of creation in Rom. 1. 20, "The things that are made." As every tree in Eden's Garden was planted by the Lord, so every true believer is the handiwork of God. Every tree not planted by the Father shall be plucked up and cast away (Matt. 15. 13). This is solemn and searching when many are deceived into believing that they are Christians because they have been sprinkled and confirmed, thus admitted into the fellowship of some denomination.

2. *Quickened* (Eph. 2. 1, 5); *Begat* (Jas. 1. 18; 1 Pet. 1. 23); *Raised* (Eph. 2. 6).

"Of His own will begat He us with the word of truth."

"Hath quickened us together with Christ, and hath raised us up together."

These three are grouped together because of their similarity, though not exactly synonymous. The impartation of life and the restoration to life are equally impossible to man. Man may make a form, but to breathe into it the breath of life is beyond the boundary of his ability. The true believer is born again, not of blood, that is, not by natural birth; nor of the will of the flesh; nor of the will of man. He is born from above, by the Spirit of God through the word of God.

Death defies human power. Death reigns. It sways its sceptre world wide without respect to caste, creed, colour or cash. To call back the departed soul is more than man can accomplish. It laughs at man's attempts to rob it of its prey. Rich and poor, high and low, king and subject, the educated and illiterate, are equally helpless to combat this terrible foe, spoken of by Job as the "King of Terrors." It takes the power of God to overcome death. Hence in Eph. 1. 19, the apostle prays that the eyes of the understanding of the believers might be enlightened that they might know the exceeding greatness of the power exercised towards the believer, to wit—the working of the might of His power in raising His Son from the dead and seating Him at His own right hand, far above all principality and power in this age or in the age to come. It was the Zenith power of God—power that defied all the combined forces of sin, death and Satan that was displayed in

the resurrection. This same power is put forth in the salvation of a soul, bringing him out of the state of spiritual death by imparting a new—a divine life.

When Joseph died they embalmed his body and put it into a coffin, with the view of preserving it from corruption. This may serve as an illustration of all that human religion can do for a man. Strict attendance to a ritual may preserve him from outward corruption—drunkenness and immorality. But it cannot give him life. At best it can only convert him into a religious mummy. As man by nature is dead in trespasses and sins, he needs life, not a questionable preservation from further corruption. This life is found alone in Christ risen from the dead.

3. *Revelation* (Matt. 16. 17; Luke 10. 21, 22; John 1. 31-33; Gal. 1. 16).

"Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

"Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

"I knew him not."

"When it pleased God to reveal His Son in me."

These scriptures record the experiences of Peter, John and Paul, and state that no one can know the Father except the Son reveal Him. Man by searching cannot find out God. Of the Lord we read, "He was in the world and the world knew Him not." Of Israel John says, "There standeth one among you whom ye know not." Whether individually, nationally (to Israel), or universally (to the world),



Christ can only be known by revelation. But those whose eyes have been opened to see Him are pronounced blessed.

The last book of the Bible is a revelation, an apocalypse, an unveiling of future events which man could never have discovered. Similarly the gospel is a "revelation of righteousness of God." Man may acquire much knowledge in schools and colleges, but the knowledge of God is not imparted except by the Holy Ghost. "This is eternal life that they might know Thee the only true God and Jesus Christ whom Thou hast sent." Man will remain in eternal ignorance of God or His grace unless his eyes are thus opened by the Spirit of God.

4. *Gift* (John 3. 16; Gal. 2. 20; Rom. 5. 5; Acts 11. 17; Rom. 5. 17; Rom. 6. 23).

"God so loved the world that He gave His only begotten Son."

"He loved me, and gave Himself for me."

"The Holy Ghost which is given to us."

"God gave them the like gift."

"We have received the gift of righteousness."

"The gift of God is eternal life in Christ Jesus our Lord"

That salvation is ours by virtue of the fact that we were made the recipients of it, and not because of anything either in ourselves or in our works (Eph. 2. 8) is the united and eloquent testimony of these scriptures, and many others that might be added to the list.

Man will ever be a debtor to God's mercy, for it is He who *gives* to *all* life and breath and all

things (Acts 17. 25). It is He who gives us rain from heaven and fruitful seasons (Acts 14. 17). Upon the just and unjust alike he makes the sun to shine, and the clouds to rain. To cause to grow that which was pleasant to the eyes as well as good for food (Gen. 2. 9) was one of the Creator's final touches of decorative art to the place He provided and gave to Man.

The very glory of the sun is light and warmth, that it so lavishly gives. So with our God. His greatest glory is seen in the greatest of His gifts, the gift of the Son. And His greatest glory will be that He gave Himself willingly, gladly and unreservedly to the accomplishing of the will of God, thereby encircling our need and making reconciliation for our sins. In the words of the well-known hymn, "God's gift was given unmerited, unheeded and unsought." In spite of our demerit, God desires to make the sinner the recipient of the gift of eternal life, and thereby He lays man's vain pride in the grave. None can glory over another, for we only have what we have received.

As many as received Him, to them He gave the authority to become the children of God.

Verily, salvation is of God.



## SALVATION BY GRACE.

---

"God is the God of all grace" (1 Pet. 5. 10).

"By the grace of God Christ tasted death" (Heb. 2. 9).

"Grace and truth came by Jesus Christ" (John 1. 14).

"Ye know the grace of our Lord Jesus Christ" (2 Cor. 8. 9).

"The Spirit of Grace" (Heb. 10. 29).

---

THUS in considering "Grace" we are considering what is an attribute of each of the three persons of the Godhead. Moreover the gospel is "the gospel of the grace of God" (Acts 20. 24). In it the grace of God has had its epiphany. Sinai was a revelation of the righteousness of God in the Law, but at Calvary, righteousness and peace kissed each other, mercy and truth embraced each other. There grace appeared bringing salvation to all men.

"Grace reigns through righteousness by Jesus Christ our Lord." Hence we sing :

"Sovereign grace o'er sin abounding,  
Ransomed souls the tidings swell."

Grace sits enthroned. It sways a golden sceptre, because righteousness reigned when Christ died. The law demanded the uttermost farthing. Its every claim was met. Grace will not share its throne with any. It is said of Queen Elizabeth that she refused to marry as she did not wish to share the glory of the throne with any. Neither will the grace of God



submit to sinners trying to unite it in wedlock with their own works, so that by their combined efforts they may be saved. Grace will not share its glory.

The word "charis" is rendered in our English version by the following: Grace, Favour, Pleasure, Liberality, Benefit, Joy, Acceptable, Gift and Thanks. These supply us with a glimpse of the wealth of its content. Thus the gospel is the glad tidings of the *pleasure* God found in the life and death of His Son, issuing in the *liberality* of the *gift* of salvation by *grace* for all men, bringing eternal *benefit* and *joy* to the believer, making him *acceptable* to God, and a humble worshipper at His feet, saying, "*Thanks* be unto God for His unspeakable gift."

The dictionary defines grace as "unmerited favour," but as it is one of God's words, we have to look to the scripture for its meaning. There we learn that grace is favour to one who deserved wrath, favour to the guilty.

"When we were without strength"; "when we were yet sinners"; "when we were enemies," God advertised His own love towards us in the death of His Son. This is grace. Earth is the sphere for its display, but it came down from heaven, and heaven will be filled with its trophies. The New Testament reveals many degrees of grace.

1. *Grace*. "By grace are ye saved" (Eph. 2. 8).

Grace by itself without any qualifying adjective. Grace all alone—yet it saves. The Syrophenicean woman (Mark 7. 24) came crying, "Thou Son of David have mercy on me," only to find an apparently deaf ear. She had no claim on Him as the "Son of

David." She was a Gentile. Hence when she said, "Lord, have mercy on me," He turned, saying, "It is not lawful to give the children's food to the dogs." She accepted the place given her—the place of a dog, only asking for a fallen crumb of grace. She could not claim anything. She had right to nothing. Sin had forfeited her rights. She was a stranger to the covenants of promise. Hence she bowed to sovereign grace and received the blessing.

2. *Sufficient Grace.* "My grace is sufficient for thee" (2 Cor. 12. 9).

This was spoken to Paul when he prayed to have his thorn in the flesh removed. But it is wonderfully true of the gospel that it is news of grace sufficient for all. The word translated "sufficient" is used elsewhere and rendered "content" (John 6. 7; Heb. 13. 5). There is nothing to content the soul like the grace of God. Many seek satisfaction by gratifying the lusts of the flesh, the lust of the eyes, and the pride of life, only to wail at last with the Preacher of Ecclesiastes. "All is vanity and a vexation of spirit," and to discover the truth of the words, "He that drinketh of this water shall thirst again." But a draught of the water of life will quench the thirst and enable the individual to sing with Cowper :

"I thirst, but not as once I did,  
The vain delights of earth to share:  
Thy wounds, Immanuel, all forbid  
That I should seek my pleasure there."

3. *Abounding Grace.* "We which have received abundance of grace" (Rom. 5. 17).

There is not only grace, and sufficient grace, but an abundance of grace. It is the word used here that the Lord puts into the mouth of the prodigal, when he said, "In my Father's house there is bread *enough and to spare*." His need met and an abundance left over. It is used in Matt. 14. 20, in speaking of the fragments that *remained* after the 5000 had been fed. Twelve baskets full—a basket for every disciple. Such is the economy of grace that man's need will never pauperise it.

4. *Riches of Grace*. "According to the riches of His grace" (Eph. 1. 17).

It does not enrich Him to withhold, nor impoverish Him to give. In Prov. 8. 18, wisdom personified says, "Riches and honour are with me, yea *durable* riches and righteousness." Riches of grace in the one hand, and honour and glory in the other. "He will give grace and glory," and in the meantime, "He will not withhold any good thing from them that walk uprightly."

Man is a pauper and a debtor. By the gospel his debt is cancelled, all his need met, and he is made the heir of all the grace of God.

5. *Much more abounding Grace*. "Grace hath much more abounded" (Rom. 5. 20).

Where sin abounded, grace became "beyond measure"—as the word is translated in Mark 7. 37. When the multitudes saw the miracles they were astonished beyond measure. The law magnified sin, it makes sin exceeding sinful. It augmented the guilt of those who possessed it and yet crucified the

Lord of Glory. But in the place where sin increased the grace of God had a glorious epiphany. Man in his anger thrust in the spear, but the blood that flowed was predestinated for the remission of the sins of many. In the place where He was crucified the gospel was first preached. Astonishing words were used. "I wot that through ignorance ye did it." What grace!

To adequately apprehend the grace of God, the seven steps from the glory of the Throne to the gloom of the grave must be measured. Then from the death of shame and the curse, to the right hand of the Majesty on High and the glory of the coming dawn, when those redeemed by His blood will be with Him and like Him. In that day He will be an object of admiration in them that believe. Truly grace is beyond measure. Man's imagination cannot span such infinitudes of mercy.

6. *Exceeding abundant Grace.* "The grace of our Lord surpassingly over-abounded" (1 Tim. 1. 14).

When Paul was caught up into the third heaven he heard things unlawful for man to utter, that is things which are impossible to convey in human language. In order to convey to our minds something of the wonder of God's grace, he pauperises human speech. This surpassing superabundance of grace towards the persecutor turned him into a preacher, the blasphemer began to bless, and the injurer was ready to lay down his life for the one who had thus dealt with him. Nothing but grace, surpassing superabundant grace, can change lives

thus. What grace cannot accomplish nothing else can.

*7. Exceeding riches of Grace (Eph. 2. 7).*

The Zenith riches of His grace awaits the Day of Christ for its full and final display. Eph. 2. 1-3 gives us the dark background against which the grace of God is shewn in contrast. By nature, mankind is dead in trespasses and sins; children of disobedience energised by the prince of the power of the air, and children of wrath. A graveyard guarded by Satan's hosts with the storm clouds of wrath hanging heavily overhead. By grace quickened, raised and seated together in the heavenlies of Christ. The kindness of God in the gospel, and the exceeding riches of His grace through Christ, will thus be fully displayed in the ages to come. As the old African woman, when remonstrated with that while there might be some glory to God if the King-Emperor or the President of the United States was saved, there was none by saving her, said, "You do not understand the grace of God. When I get to heaven, the Lord will point to me and give the angels an object lesson in grace." Grace raises up the poor out of the dust, and the beggar from the dunghill, to set them among the princes, and to make them inherit the throne of glory.

Grace in the Old Testament.

In considering any of the main themes of Scripture, such as Grace, or Righteousness, or Worship, it is important to remember what has been

called, "The law of the first mention." That is, wherever these words are found for the first time in Scripture, all that is further and fully developed in the later oracles is to be found in germ form in the first recorded passage. The word and doctrine of Grace is a remarkable example of this. Its first occurrence is in Gen. 6. 8. "But Noah found grace in the eyes of the Lord," and in the chapter we have a beautiful picture of the manifold, variegated, or many coloured grace of God.

1. *Period of Grace.* "His days shall be an hundred and twenty years" (Gen. 6. 3).

A type of the acceptable time, the day of salvation that we are living in now. What characterized that day characterizes this period of grace. It was "Man's day" (1 Cor. 4. 3), man's day of opportunity and liberty, which he turned into an occasion for license. It was a day when God was silent, apart from His message through His servant Noah. Some five times we read "The Lord said." But there was no miraculous display of God's wrath. Man sinned with a high hand with no immediate visitation of judgment. "The wickedness of man was great." "Every purpose and every desire was only evil continually." "The earth was corrupt—filled with violence." "All flesh corrupted His way." Yet God was silent, reminding one of Psa. 50. 21, "These things hast thou done and I kept silence . . . but I will reprove thee and set them in order before thine eyes."

Not only was it a time when God was silent, but a period when "the long-suffering of God

waited" (1 Pet. 3. 20). God in grace delayed judgment, and in love suffered long, but all of no avail. As it is to-day, so it was then, men despised the riches of the goodness and forbearance of God, thereby heaping up wrath against the day of wrath.

During this period of grace the Spirit wrestled with man (Gen. 6. 3), and Noah preached righteousness (2 Pet. 2. 5). "By the Spirit Christ went and preached unto the spirits in prison, which once were disobedient" (1 Pet. 3. 20), corresponding to Eph. 2. 17, "Christ came and preached peace to them which were afar off"—a reference to the preaching of the gospel by the apostles after the resurrection. Disobedience to the message then ended in judgment and the prison. The day of grace came to an end, and the day of wrath was ushered in. The flood came and took them all away. So will the present period close. Man's Day will be followed by the Day of the Lord, the outpouring of the vials of His wrath upon all who know not God and obey not the Gospel of our Lord Jesus Christ.

## *2. The Power of Grace (vv. 8, 9).*

Grace is the mightiest dynamic that is operating in the lives of men to-day. It produces more miracles than any other. It revolutionises and transforms character. What the grace of God cannot accomplish in a man nothing else can.

Noah found grace. Hence we read that he was a just man, for the grace of God teaches us to live righteously. He was perfect, sincere, guileless in his generation, and grace is no less insistent on sobriety

and sincerity to-day. He walked with God even though living in a wicked age, because grace instructs us to live godly in the present world, looking for the blessed hope. Thus grace affects the personal life teaching sobriety; the life in relation to others instructing in righteousness; and the life in relation to God disciplining in godliness, enabling the individual to walk with God in the midst of a crooked and perverse generation.

3. *The Provision of Grace.* "Make thee an ark." "With thee will I establish My covenant." "And take thou unto thee of all food that is eaten."

The ark to deliver him from the flood; the covenant to deliver him from doubt and fear; and food to deliver him from starvation. *Safety, assurance and sustenance.* Such was the liberal provision of grace. Nothing more was needed, nothing less would have sufficed. For a year or more the ark was borne upon the waters of judgment, but Noah and his family were blessedly secure. They passed through the flood in the ark. It bore the storm for them. They were the Lord's "hidden ones" (Psa. 83. 3). The ark prefigures the Lord Jesus of whom the prophet spoke, "A man shall be a hiding place from the storm." As He hung on the cross the billows and waves of God's wrath burst upon Him. His form was scarred, His visage marred, but having been crucified, buried and risen with Him, there is cloudless peace for me.

"Hidden in the hollow of His blessed hand,  
Not a foe can follow, not a traitor stand."



The cross delivering from wrath, and the word of the oath testifying to the security of our position in Christ, and the Spirit renewing our souls with things new and old out of the storehouses of His wealth from day to day. Thus does the Grace of God provide for us.

4. *The Privileges of Grace* (Gen. 18. 1-8).

Abraham found favour in the sight of the Lord, who had appeared to him in the plains of Mamre, and blessed results followed that epiphany of grace to the aged pilgrim. Though a hundred years old his vision was not dim. He lifted up his eyes and saw the heavenly visitors approaching. And though it was in "the heat of the day," the grace he had found made him quick of step in the ministry he was privileged to render to the Lord. "He *ran* to meet them." "Abraham *hasted* unto the tent unto Sarah," and said, "make ready *quickly*." "And Abraham *ran* into the herd, and fetcht a calf tender and good, and gave it to a young man, and he *hasted* to dress it."

Grace made him a *true worshipper*, it made him bow in reverence before the Lord. Hence twice over he speaks of himself as "thy servant," and even a casual glance over the verses will show how effectually grace had wrought in his heart, making him a *true servant*. Like the pattern servant depicted in Mark's gospel, there was no tarrying. He ran, he hasted, bringing the very best to minister to the Lord. He himself *stood by them* ready for any further service. How it reminds one of Paul's

thrice-repeated "I am ready." It is this idea of standing by in readiness for any service that is contained in the word, "*Present* your bodies a living sacrifice . . . which is your reasonable service" (Rom. 12. 1).

Grace also made him a *true intercessor*. Witness how he prayed for the righteous in Sodom. God remembered Abraham and delivered Lot.

Worship, service and intercession. What privileges!  
O! to grace how great a debtor.

#### 5. *The Profligacy of Grace* (Gen. 19. 19).

Grace to poor Lot, who at one time had been a pilgrim with Abraham, but having separated from Abraham, he pitched his tent toward Sodom, eventually living there, becoming one of the judges sitting in the gate of the city. For many years he had lived in that wicked city, and now that it was to be destroyed, he found grace. The Lord magnified His mercy toward him. In spite of his unworthiness he was delivered. Although twenty years had elapsed since he had separated from Abraham and gone to Sodom, Abraham was still pleading for him. Hence grace was magnified towards Lot.

"My people are bent on backsliding from Me," says the Lord through Hosea. Yet He manifests grace, His repentings are kindled within Him. He will not make us as Admah, nor deliver us into the hand of the wicked one (Psa. 37. 33). He magnifies His grace because of Him who says, "I will never forget thee, I have engraven thee on the palms of My hands." "He ever liveth to make intercession."

God's governmental dealings demanded Lot's chastisement, hence he lost his cattle, his servants and his family. But in grace his life was spared, he was rescued. The grace that seeks to deliver and restore the backslider is "beyond all measure." It is more than tongue can tell.

6. *The Final Prerogative of Grace.* "He will give grace and glory, and no good thing will He withhold from them that walk uprightly." (Psa. 84. 12; Esther 2. 15).

Joseph found favour in Potiphar's house, and he was made steward over all the house. He found grace in the prison and was made overseer, and eventually was put over all the land of Egypt. Esther found grace, and therefore was given the crown. Grace ever leads to glory. Having begun a good work in us He will complete it till the Day of Jesus Christ.

"I will that they whom thou hast given me be with me where I am and behold my glory." None who have tasted of the Grace of God in Christ will be missing in the glory.

Without controversy—

"Grace is a charming sound,  
Harmonious to the ear;  
Heaven with the echo shall resound,  
And all the earth shall hear."

## SALVATION BY BLOOD.

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ONE'S pen would feign, if possible, be that of a ready writer to further depict the Grace of God, as exemplified in the women whose names appear in the very first chapter of the New Testament—Rahab, Tamar, Ruth and Bathsheba—each divinely-given illustrations of the exceeding riches of His Grace. But space forbids more than the mention of their names, leaving the reader to consider them fully himself.

As no British Navy Rope can be cut without discovering the red tape in its centre, so no section of the Word of God can be examined without discovering that from the dawn of human history, and entrance of sin into the human family, the divinely-appointed way of salvation has been by the shedding of blood.

### The Blood is the Life.

Three scriptures may be quoted to confirm this :

1. "Flesh with the life thereof, which is the blood thereof shall ye not eat" (Gen. 9. 4).
2. "The life is in the blood" (Lev. 17. 11).
3. "The blood is the life" (Deut. 12. 23).

There are a few salient scriptures in the New Testament *re* the Blood of Christ that claim the first place in our consideration of this subject :

1. It was *Innocent* Blood. "I have sinned in that I have betrayed the innocent blood" (Matt. 27. 14).

It is the recorded confession of Judas the betrayer, but he was not the first to use the term. The Old Testament Scriptures contain many references to it. Strict commandments were given *prohibiting* the shedding of innocent blood (Deut. 9. 10). Hence it was regarded as a very solemn crime. If perchance a dead body was found, the elders of the city next unto the slain man had to make an atonement and cry to God, "Lay not innocent blood to our charge" (Deut. 21. 8; *c.f.*, John 1. 14). *No pity* was to be shewn to the man who shed it (Deut. 27. 15). He was to be delivered into the hands of the Avenger of Blood. No shelter was to be afforded him in the city of refuge (Deut. 19. 12, 13). Justice, stern justice unmingled with mercy was to be his portion.

Moreover, we read concerning Manasseh that "He filled Jerusalem with innocent blood"—which the Lord would *not pardon*.

If the slaying of guiltless persons was regarded as a crime of such magnitude, what shall be said of the crucifying of the Son of God, the murdering of the Prince of Life, the slaying of the Just One, or the treating of the blood of the covenant as an unholy thing. If the blood of Joseph was required of his brethren, how much more shall God yet make inquisition for the Blood of His Son. His was innocent blood, for He was without sin.

2. It was *Shed Blood* (Luke 22. 20; Matt. 26. 28).

"Without the shedding of blood there shall be no remission for sin" (Heb. 9. 22).

Such was God's demands, such was the claims of God's holy law, the edict of the Throne of God. Man by his sin has forfeited his claim to life. Divine justice has a mortgage on it which can only be cleared by death. "It was enacted and He was made answerable," hence His words, "This is My blood of the New Testament which is shed for many, for remission of sins." It was by the "Blood of His Cross" He made peace. The Gospel of the New Testament, the Gospel of the Grace of God, is not a message of an exemplary life held up to mock our failure and thus shut us up to despair, but the glad tidings of justice vindicated and sin put away by the *Shed Blood*.

3. It was *Precious Blood* (1 Pet. 1. 18). It was so spoken of for several reasons :

(a) Because He Himself was chosen of God—Precious (1 Pet. 2. 4-6), held in honour, esteem. The word is used in the parable of Luke 4. 8-11, where we are told of the "more honourable" who deserves and is given the highest room. The "More Honourable" is the Lord Jesus. He humbled Himself, hence He has been exalted, far above all principalities and powers, and far above all heavens.

(b) Because it is the basis of His *Resurrection*, *Ascension* and *High Priestly Ministry*. By the blood of the everlasting Covenant was the Great Shepherd of the Sheep brought from the dead (Heb. 13. 20).

By His own blood, He entered in once into the Holy Place (Heb. 9. 12). The blood of the Covenant wherewith He—referring to Christ—was sanctified (Heb. 10. 29). That is, it is by virtue of the blood He has been set apart to be our Great High Priest. His intercession at God's right hand avails because of the *Precious Blood*.

(c) Because it is the basis of all our blessings. *Propitiation* (Rom. 3. 25), *Redemption*—purged our sins (Eph. 1. 7; Col. 1. 14), *Justification* (Rom. 5. 9), *Peace* (Col. 1. 20; Heb. 9. 14), *Made Nigh* (Eph. 2. 13), *Boldness* (Heb. 2. 21), Overcoming Satan (Heb. 12. 24; Rev. 12. 11). Under the old economy the High Priest sprinkled the blood seven times on the Vail, and seven times before the Mercy Seat—a possible reference to the seven wounds inflicted on the Son of God, and the seven blessings procured by the *Shed* and *Sprinkled* Blood.

The hymn writer speaks of the five wounds He bears, exalted on the "Throne," thereby unguardedly forgetting the "furrowed back" and the thorn-pricked brow.

"He poured out His soul unto death,  
He gave His life a ransom for many,  
His blood was shed for rebels,  
Shed for sinners, shed 'for me."

By direct statements, prophetic utterances, typical foreshadowings, and historical events, the story of the cross and the "blood of the cross" has been woven into the warp and woof of Scripture. It cannot possibly be eliminated without destroying the whole fabric of revelation. God, with whom is no

variableness or shadow of turning, has decreed that "without shedding of blood there is no remission."

While New Testament describes in detail, and in "words easy to be understood," the benefits procured for us by the "shed blood," the Old Testament furnishes us with divinely-given pictures to elucidate this most essential doctrine. To five of these I desire to refer briefly.

1: *The Blood on the Door Posts and Lintel* (Exod. 12. 7, 13, 22)—*Redemption*.

Israel had been a nation of slaves, mercilessly driven and goaded by their cruel taskmasters. But the time of their deliverance was come, the night for the killing of the Passover Lamb had arrived. Its blood was poured into a basin and sprinkled on the two side posts and the upper door posts of the houses where they dwelt. The Lord put redemption between the Egyptians and Israel (Exod. 11. 7). The sprinkled blood made them to differ. The judgment to be meted out upon Egypt was irrevocable. At midnight all the firstborn in the land would die and a great cry would be heard throughout all the land. The only way of deliverance from this impending doom and visitation of wrath was declared in no uncertain sound. "When I see the blood I will pass over you" (v. 13). By heeding the message that midnight of death and despair became to Israel a night to be much observed unto the Lord throughout their generations. It was the dawn of a new day in their history.

How blessed is the antitype. Christ, by the blood of the cross, has acquired eternal redemption.



Therefore to everyone who has fled to Him for refuge, the word is, "There is therefore now no condemnation." "He shall not come into condemnation but is passed from death unto life."

2. *The Blood on the Altar* (Lev. 17. 11)—*Atonement*. "I have given it to you upon the altar to make an atonement for your soul."

Here we proceed a step further, for we find that the shed blood not only delivers from wrath and sets the trusting sinner beyond the reach of judgment, but removes his guilt, for it is written that when the blood was sprinkled on the side of the altar, when the sin and burnt offerings were offered according to the ordinance and atonement made, "the sin which he hath sinned shall be forgiven him."

The Levitical usage of the word atonement has the double meaning of covering from wrath by clearing the guilt and covering the individual with the excellency, the acceptance of the sacrificial victim. The one is the sin-offering, and the other the burnt-offering. The one finds its fulfilment in the death, whereas the burnt or ascending offering finds its complete fulfilment in the resurrection of the Lord Jesus Christ. The two are complementary, the one to the other, and therefore are ever linked together. Hence we read in the New Testament, "Having purged our sins He sat down." Having purged our guilt and given us perfect acceptance before God the blood purges the conscience from dead works, enabling us to serve the living and true God.

Viewing the blood-sprinkled altar, conscience ends its strife, and faith delights to prove the sweet-

ness of the bread of life and the fulness of His love.

The word atonement is found in the following passages, and a consideration of them will yield honey to any true Jonathan that will enable him to smite the Philistines and bring deliverance to many.—Gen. 6. 14—pitch; Gen. 32. 20, Prov. 16. 14—appease, pacify; 2 Chron. 30. 18—pardon; Isa. 47. 11—to put off; Exod. 30. 12, Isa. 43. 3—eternal ransom; *c.f.*, Num. 35. 21—satisfaction; Prov. 16. 6—purged; Isa. 28. 18—disannul.

3. *The Blood on the Mercy Seat* (Lev. 16. 13, 14)—*Access*.

The High Priest alone entered the holiest of all, once a year, and that not without blood. To have entered the sanctuary without this confession of trust in the death of another would mean instantaneous judgment, such as befell Nadab and Abihu. Sin has put man in the distance, but sin having been put away, and our sins and iniquities having been forgiven to be remembered against us no more forever, we are exhorted, "Having therefore boldness to enter into the holiest by the blood of Jesus, and having a High Priest over the House of God, let us draw near."

Thus a divinely-begotten apprehension of the value of the "Precious Blood" will make the presence of God, which was once our dread terror, the home of the soul.

4. *The Blood on the Ear, Thumb and Toe. Priesthood and Cleansing.*

(a) *The Priestly Family* (Exod. 29. 20, 21; Lev. 8. 23-25).

Israel having sinned in worshipping the Golden Calf they were set aside from being a nation of priests, and the family of Aaron was chosen to minister in the sanctuary. But ere they could minister before God and stand in His presence a solemn ceremony of consecration was to be gone through. This ceremony was what the Lord commanded, and therefore indispensable. Of the many parts of the ceremony, one was the putting of the blood upon the right ear, upon the thumb of the right hand, and upon the great toe of the right foot. The hearing, doing, and walking; the whole man brought into subjection to the cross prior to priestly ministry. Not only was the ceremony absolutely essential, it was divinely sufficient, once for all. No priest was thus consecrated twice. The appropriated sacrifice and applied blood gives the believer an unchanging standing in the priestly family of God.

(b) *The Leper* (Lev. 14. 7, 14).

What a sad lot was that of the leper, unclean and therefore segregated to a place outside the camp, with no right to the fellowship of God's people or access to the Tabernacle. Though it be a Miriam or an Uzziah they must be removed and dwell apart. The contaminating and contagious influences of sin, when it exercises dominion in the life of any individual, sinner or saint, renders him a danger to society. But in the day of his cleansing, when the blood is sprinkled on him, the leper was pronounced clean, and allowed to move in the camp, while later

when the blood was put on his ear, thumb and toe, he was given freedom to enjoy all the privileges of all the people of God. He was CLEAN. In New Testament language his song ever after would be,

“Clean every whit, Thou saidst it Lord,  
Shall one suspicion lurk,  
Thine is a faithful word,  
Thine a finished work.”

5. *The Blood on the Altar of Incense* (Lev. 4. 7)  
—*Restoration.*

Apart from the day of Atonement this was the only time the blood was sprinkled on this altar. It is a portion full of instruction. It concerns the restoration of a priest who had sinned according to the sin of the people. The ceremony of consecration was not to be repeated. Sin had forfeited his right to exercise his priestly ministry, and in order to restore to him the joys and privileges of priesthood, recourse must be made to the sacrifice and the blood put on the horns of the Altar of Incense. It illustrates what is taught in 1 John 1. 9, “If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness.” If we sin we have an advocate with the Father. For the maintenance of the believer in fellowship with God and his restoration to God when sin has broken the communion, we have the advocacy of Christ based upon His sacrificial blood-shedding. His intercessions are as sweet incense to the Father.



## SALVATION BY THE DEATH OF CHRIST.

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THE death of Christ is the pivotal fact of time. It cleaves human history in twain, and is the converging point between two eternities. It is both universal and eternal in its issues. It is the basis of God's dealings in grace in this day, and will be the basis of His dealings in judgment in a coming day.

Of all the events of time, it and its associated facts are the most unique. He was delivered by the determinate counsel and *foreknowledge* of God. For centuries and millenniums prophets had *foretold* it. The elaborate ritual and sacrifices of Israel had *fore-shadowed* it, while saints had *foreseen* it and rejoiced.

Christ not only died, He *tasted* death. There is no bitterness in death which He did not taste; no depths in its waters which He did not fathom; no pain in it which He did not endure; no anguish or pang in it which He did not experience; no sorrow in it which He did not pass through; no strength in it which He did not lay low; and no sting in it which He did not take out.

Four salient points regarding the death of Christ may be noted briefly :

1. It was *Voluntary*.

"Lo I come, in the volume of the book it is written of Me, I delight to do Thy will O God."

There was no coercion in Calvary. The recorded

history of the people of God reveals that the crucible of suffering always detects their weakness and failure. But not so with Christ. As the ingredients of the "incense" gave forth a fragrant smell when powdered small and brought into contact with the altar fire, so Christ in His death was a sweet savour. A consideration of Psa. 22. 3, 6, 9, 19 reveals this. In the face of a silent heaven, human derision and Satanic attacks, He made God His trust and boast. Job and Jeremiah in their sufferings cursed the day of their birth, but not the Man of Sorrows.

"I lay down My life, no man taketh it from Me." It was voluntary as far as man was concerned also. He willingly bore the cross. In view of His death He gave thanks for the bread. The cross and its consequent blessings was to Him a cause of thanksgiving and worship. He bowed His head, not in helpless weakness, but reclined it as a conscious voluntary act.

## 2. It was *Violent*.

His sufferings beggar description. A casual reading of Isaiah 53. will illustrate this. "He was wounded," "bruised," "chastised," "oppressed," "afflicted," "cut off," "stricken." Moreover, we read of the travail of His soul, and of His being exceedingly sorrowful, and crying with strong crying and tears. In the New Testament we read He was crucified, "betrayed and murdered," "slew and hanged," "crucified and slain," "killed." We are told His visage was marred that it was unlike that of a man, whereas the expressions describing His soul anguish connote deep agony. "The sorrows of

death encompassed Me, and the pains of death gat hold upon Me."

Over and above this there is one scripture (John 18. 14) in which the word "*appollumi*," "to perish," is used when speaking of His death. It is the word rendered "lost" in Luke 15., and "perish" in John 3. 16. Those who teach the annihilation of the wicked, basing their doctrine upon this word, need to be reminded of this. The logical conclusion of their teaching is that Christ was annihilated, ceased to exist, when He died. Thus does Satan aim at robbing Christ of His glory by these false doctrines. The use of the word in this connection gives us a glimpse of the depths of His suffering as He cried, "Thy wrath lieth hard upon Me."

### 3. It was *Vicarious*.

This brings us to the most vital point, namely the substitutionary character of His death. In order to elucidate it I shall co-ordinate the related scriptures according to the main prepositions used, each translated "for" in our version.

#### (a) "*dia*," "on account of."

"He was delivered for our offences" (Rom. 4. 25).

"For this cause came I to this hour" (c.f., John 12. 27).

#### (b) "*peri*," "concerning," "respecting," "on account of."

"God sending His own Son . . . for sin" (Rom. 8. 3).

"He suffered for our sins" (1 Pet. 3. 18).

"He is the propitiation for our sins" (1 John 2. 2, also 4. 10).



ERRATA.

Page 44, sub-heading of last paragraph should read "For us—presupposing appropriation", not "precluding".

Page 45, fifth line from bottom should end with "presupposed", not "precluded".

44

These deal with the reason for the Cross. They cry aloud that it was our sin, our guilt, that nailed Him to the tree.

(c) "*Huper*," "on behalf of."

This is the general word used. Its use reveals that in the economy of the cross provision has been made for all. When the Passover lamb was slain it had to be chosen according to the numerical strength of the family, and according to their eating. Both the collective and individual need had to be taken into account. So with the cross. The need of all and the individual need of each has been met. None need perish because there is no provision for them or their deep need. "Whosoever will may come."

*Collective need—provision for all.*

"He died for all" (2 Cor. 5. 15).

"He gave Himself a ransom for all" (1 Tim. 2. 6)

"He tasted death for every man" (Heb. 2. 9).

"Christ died for the ungodly" (Rom. 5. 8).

"He died, the just for the unjust" (1 Pet. 3. 18).

*Individual need—provision for each.*

"Christ died for our sins" (1 Cor. 15. 3).

"He gave Himself for our sins" (Gal. 1. 4).

*For us—precluding appropriation.*

If the word of the report is not mixed with faith in them that hear it, it will profit them nothing.

"He laid down His life for us" (1 John 3. 16).

"He suffered for us" (1 Pet. 2. 21).

"Sacrificed for us" (2 Cor. 5. 21).

"He was delivered up for us all" (Rom. 8. 32).

"He was made sin for us" (2 Cor. 5. 21).

"He was made a curse for us" (Gal. 3. 13).

Compare also—

"For us entered" (Heb. 6. 20).

"For us He appears" (Heb. 9. 24).

"For us He intercedes" (Rom. 8. 34).

*For me.*

"He loved me and gave Himself for me" (Gal. 2. 20).

(d) "*anti*," "over against," "on behalf of," "instead."

Where the word "*huper*" is used we have the propitiatory character of the Work of Christ. He is the propitiatory for the whole world. By His death all are provided for. But where the word "*anti*" is used we have the truth of *substitution*. Hence we have the word "*many*" and not "all" used.

"The Son of Man came to give His life a ransom for many" (Matt. 20. 28; Mark 10. 45).

"He was offered to bear the sins of many" (Heb. 9. 28).

"By the obedience of one shall many be made righteousness" (Rom. 5. 19).

"The grace of God hath abounded unto many" (Rom. 5. 15).

Passages where "*huper*" is used teach substitution only where appropriation is precluded.

The word "ransom" in 1 Tim. 2. 6 is a compound word, anti-ransom, "a substituted or equivalent ransom." Thus we have a sufficient, an equivalent ransom for (*huper*) all, but effective only to

the many. Appropriation is absolutely essential if the death of Christ is to avail for salvation. The deluding heresy of "universalism" is thus proved untenable.

4. It was *Victorious*.

"He put away sin," "He abolished death," "He destroyed him that had the power of death." He triumphed over principalities and powers, making an open show of them.

Betrayed by Judas into the hands of the chief priests and elders, He was delivered to the soldiers, then to Pilate, then to Herod, then to Pilate again, then to the soldiers, then to the cross, and last of all He was delivered over to death and the grave. But He could not be holden of death. "He hell in hell laid low, and death by dying slew." "It was not possible that He could be holden of it." He arose. Hallelujah! Christ arose.

## SALVATION BY FAITH.

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“There is a path which no fowl knoweth, and which the vulture’s eye hath not seen. The lion’s whelps have not trodden it; nor the fierce lion passed by it” (Job. 28. 7, 8).

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THIS is the path of faith in the living God. In the Epistles to the Hebrews the apostle exhorts us to run with patience the race set before us, seeing we are encompassed about with so great a cloud of witnesses, who testify to the fact that faith has ever been the way by which men have appropriated the blessings of God. They do not witness our running, but give evidence that the path we are called to walk in is the path they trod. Faith is therefore not a new departure in the method of approach to God, limited to the present age when God is visiting the Gentiles taking out of them a people for His Name. It has ever been the *only way* ever since the evangel of the bruising of the serpent’s head by the seed of the woman fell upon the ears of the fallen couple in Eden’s Garden.

By faith Abel was justified; by faith Enoch walked with God; by faith Noah wrought; and by faith Abraham worshipped on Mount Moriah . . . The witness of each is clear, the one corroborating the other, and their united accumulative testimony a conclusive proof that the path of faith is the age-long highway of the saints of God.

I desire to collate the scriptures relative to faith and salvation into three groups :

The Necessity of Faith.

"Without faith it is impossible to please God" (Heb. 11. 6).

"If ye believe not that I am ye shall die in your sins" (John 8. 24).

Faith is spoken of as "the substance of things hoped for, and the evidence of things not seen" (Heb. 11. 1). The word "substance" was used when speaking of "title deeds." How expressive this is. Faith is the "title deeds" of things hoped for. It is rendered "confidence" in Heb. 3. 14, where we are exhorted to hold fast the beginning of our "confidence" stedfast unto the end. How careful men are of their "title deeds" to any earthly inheritance, and how careless so many of God's children are with their "title deeds" to their eternal inheritance, allowing the enemy to tamper with their faith in the Word of God, and the Person and work of Christ.

Peter speaks of it as "Precious faith." And when all that the New Testament proclaims as ours through faith in our Lord Jesus Christ is considered, it is little wonder that the Apostle of the Circumcision so qualifies it. What all the treasures of the Czars and the wealth of the world, the ingenuity of an Edison, and the skill of scientists cannot procure, the true Christian possesses through faith in the Lord Jesus Christ. In several passages we read of the "faith of the Son of God" (Gal. 2. 20), the "faith of Christ" (Gal. 2. 16; 3. 22). These are not

to be understood in the same sense as when we speak of the faith of Abraham, or the faith of Moses. They illustrate what is known as the "Objective Genitive," and speak of Christ, the Son of God, as the object of saving faith. This is all important, as after all, it is not our faith in itself, but that upon which our faith rests that secures to us our salvation.

"It is they which are of faith that are blessed" (Gal. 3. 9).

"We are the children of God through faith" (Gal. 3. 26).

"We are saved through faith" (Eph. 2. 8).

"We are justified by faith" (Rom. 5. 1).

Hence when the question was asked, "What shall we do that we might work the works of God," the answer was given, "This is the work of God that ye believe on Him whom God hath sent," and repeated by the apostle when he said, "Believe on the Lord Jesus Christ and thou shalt be saved."

### The Validity of Faith.

I suggest the following three-fold word as the sufficient evidence for the validity of faith :

#### 1. *The Veracity of the Person believed.*

"God is the living and true God" (1 Thess. 1. 9).

"It is impossible for God to lie" (Heb. 6. 18).

Ours is the "God who cannot lie" (Tit. 1. 2).

Christ Himself is "the truth" (John 14. 6).

To trust in the eternal God is not a misplacing of confidence. Blessed is the man who maketh the Lord his trust. "Confidence in an unfaithful man in

a time of trouble is like a broken tooth and a foot out of joint" (Prov. 25. 19). But God is faithful and all His promises, yea, and amen in Christ. On the contrary Satan is the deceiver, and has been a liar from the beginning, and is the father of lies.

*2. The Veracity of the Word believed.*

"My word shall never pass away." "The word of the Lord endureth for ever" (1 Pet. 1. 25), and this is the word which in the gospel is preached unto you. Jeremiah accused the false prophets of his day of trusting in a lie (Jer. 28. 15).

The Gospel of Jesus Christ will not betray the confidence we put in it, and deliver us over to our adversaries. His Word is a rock, upon which, if we build, we shall abide secure and serene in the day when God shall shake terribly the heavens and the earth.

*3. The Veracity of the facts believed.*

Christ Jesus came into the world. Christ died for our sins. Christ is risen. These are the unassailable foundation facts of our faith. The story of Bethlehem's manger, and the record of the empty tomb defy the petty windstorms of human criticism. The things built thereupon are spoken of as things that "cannot be shaken" (Heb. 12. 27).

In 1 Cor. 15. there are three words rendered "vain." If Christ be not risen, our faith is vain—worthless (v. 2); fruitless (v. 14); meaningless, superstitious (v. 17). But now is Christ risen so that faith in Him is precious, fruitful and worthy of acceptance by all. The believer in Christ has

not followed old wives' fables, Jewish fables, or cunningly-devised fables, but that which will bear the most careful investigation.

### The Simplicity of Faith.

It is remarkable how men will mystify the simple, while professing to be able to understand and explain the mysterious.

"Faith cometh by hearing, and hearing by the Word of God." We believe the witness of men concerning that which we may be entirely ignorant of. We hesitate to question the veracity of a report brought to us by a trusted friend. Yet, while the witness of God is greater, men will cavil and doubt, thus making God a liar. The nation of Israel refused to accept the divinely-given evidence of the Messiahship of Christ in the miracles performed in the power of the Holy Ghost. Thereby they committed the unpardonable sin (Matt. 12.). The witness of God to-day is to the fact that by virtue of the efficacy of the death of Christ, eternal life is the possession of every true believer.

The simplicity of faith might be illustrated in many ways. I shall just note a few. It is compared to the five senses—hearing (John 5. 24); looking (Num. 21. 8; Isa. 45. 22); touching (Luke 8. 44); tasting (Psa. 34. 8); smelling (Song of Songs 5. 5).

Moreover, it is compared to that which is daily done by all, such as eating (John 6. 50); drinking (John 7. 37); resting (Heb. 4. 9-10); leaning (Song of Songs 8. 5); walking—"Come unto Me" (Matt. 11. 28); receiving (John 1. 12).



How often is the evangelist asked the question, "How am I to believe?" "I wonder if I have believed the right way?" To this the only answer is that it is not a question of *how* but *what* have we believed and *whom* have we trusted. "He that believeth *on Him* shall not be put to shame."

In closing this brief consideration of faith it will be helpful to note the grades of faith recorded in the Scriptures.

1. Children in whom there is **no** faith (Deut. 32. 20).
2. O ye of little faith (anæmic faith) (Matt. 6. 30; 8. 26, etal).
3. Thy faith has saved thee (Luke 7. 50).
4. Unfeigned faith (2 Tim. 1. 5).
5. Great is thy faith (Matt. 15. 28).
6. So great faith (Matt. 8. 10).
7. Faith which worketh (energeo) energetic faith (Gal. 5. 6).

"He that believeth has set to his seal the God is true."

## REPENTANCE AND SALVATION.

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Sin is Lawlessness.

IT has made man a rebel in God's Universe Satan's insidious attack upon the character of God and His attitude of love to man has had a phenomenal success. "For I feared thee because thou art an austere man." Such is the natural man's conception of God. By virtue of his wicked works man is alienated from God and has become an enemy (Col. 1. 21).

Hence a genuine faith in Christ will always be accompanied, if not preceded, by repentance. We read of "repentance toward God, and faith in our Lord Jesus Christ" (Acts 20. 21), and again, "And ye . . . repented not afterward, that ye might believe Him" (Matt. 21. 32). It is axiomatic that we cannot trust anyone concerning whose character we have doubts, and in whom we have no confidence. Man's alienated mind needs first to be changed in its attitude to God ere he will accept His proffered mercy and salvation in Jesus Christ. This brings us to the first point to be considered.

### 1. *Repentance explained.*

What is repentance? Is it some strange emotional feeling worked up by the individual himself? Or is it the natural consequence of the consideration of the goodness of God toward him daily, and His

grace and love toward him in Christ? Surely the latter. The word means "change of mind," but that hardly suffices as a definition. It is more than merely a change of mind. It is a change of mind that leads to a change of manner of living; a change of concept that leads to a change of conduct (Matt. 21. 29). "It is not merely a change in the weather of the soul, it is a distinct alteration of the focus of the intelligence, a revolution in the very ground of man's being." It represents a radical change in the individual's conception of God's attitude towards him, which leads to a radical change in his attitude towards God and sin.

"Repent and turn from your idols"; "Repent and turn from your transgressions" (Ezek. 14. 6; 18. 30). Repentance in the prodigal led him back to the Father's home. Of the Thessalonians we read, "Ye turned to God from idols." Thus repentance is a turning to and a turning away from. None will be in the glory save those thus repentant and reconciled, thus harmonised with the will and character of God, and restored to the enjoyment of the love and favour of God.

Said the heron, after listening to a wonderful description of heaven from the heavenly visitor, "Are there any crabs there?" When answered in the negative, it contemptuously spurned the thought of going to such a place! What would heaven be to the heron without crabs?

If we are to be able to say, "One thing have I desired of the Lord . . . that I may dwell in the house of the Lord for ever," the experience of the

Psalmist must be duplicated in ours. This leads us to consider the . . .

*2. Emphasis laid on Repentance in the Scriptures.*

In no uncertain sound both the Old and New Testament proclaim its importance.

Job—when finally humbled, confessed, “Now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes” (42. 5, 6).

Esau—found no place for repentance, though he sought the blessing with tears. There was no possible way of changing the word which his father had uttered. The birthright had been given to Jacob irrevocably.

Of the many purposes why the Son of Man came to the world, one was to call sinners to repentance, and when some brought Him the news of the tragic death of those whose blood Pilate had mingled with the sacrifices, His scathing and scalding reply was, “Except ye repent ye shall all likewise perish” (Luke 13. 3).

When, after His passion, He showed Himself alive by many infallible proofs, He opened the understanding of the disciples that they might understand the Scriptures, showing that 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. 45-47).

Therefore it was an important note in the apostle’s preaching, “Repent ye therefore and be converted that your sins may be blotted out” (Acts

3. 19). "But now God commandeth *all* men *everywhere* to repent" (Acts 17. 30).

When that exclusive company of believers in Jerusalem listened to Peter's apology and defence for going to the house of Cornelius, they held their peace saying, "Then hath God also to the Gentiles granted repentance unto life" (Acts 11. 18).

Finally we are told that God is long-suffering, not willing that any should perish, but that *all* should come to repentance (2 Pet. 3. 9). In proof of this we read that Jezebel was given time to repent of her fornication! Such is the grace of God. Thus repentance is not a message limited in its application to the nation of Israel only; Jew and Gentile alike are called upon to repent ere judgment shall overtake them.

What the grace and goodness of God cannot accomplish, the judgments of God will not, for we read that when the vials of wrath will be poured out, and men will be visited for their sins, "They repented not of their idols or of their murders or of their deeds. While men will gnaw their tongues for pain, they will blaspheme the God of heaven" (Rev. 16. 9-11; 9. 20). Retributive judgments do not soften but rather harden the heart.

### 3. *Repentance Exemplified.*

The Apostle Paul serves as a divinely-given example of true repentance. In the New Testament we read of "wicked works" and "dead works." From both of these, repentance is necessary, and in the experience of the apostle we have an illustration of this dual aspect of repentance.

(a) *From wicked works* (1 Tim. 1. 13). "I was before a blasphemer, and a persecutor, and injurious." Such is the description of his attitude towards Christ and Christians prior to his conversion. He persecuted the Christians even unto strange cities. But the exceeding and abundant grace of God changed the blasphemer into a worshipper, saying, "Blessed be the God and Father of our Lord Jesus Christ"; and the persecutor into the preacher, "Who laboured more abundantly than all in the gospel," travelling far and wide in the prosecution of his task; and the injurious became the injured who could sing for joy of heart when his back was bleeding and his feet were in the stocks! How complete was the revolution wrought in him.

(b) *From dead works* (Heb. 6. 1). Many who delight in preaching repentance from wicked works decry repentance from dead works, but not so the apostle. The respectable elder brother needed a change, possibly as drastic, if not more so, than the prodigal. The one left the swine troughs, the other needed to consign the Haman of pride and self-esteem to the gallows. Says the apostle as he rehearses his "elder brother" character, "If any other man thinketh that he hath whereof he might glory in the flesh I more!" And then follows a seven-fold description of his past:

Circumcised the 8th day—giving him full claim to covenant blessing.

An Israelite—No Ishmaelite, Edomite, or Proselyte. Of the tribe of Benjamin—No doubt as to his lineage.

An Hebrew—Not of the despised, dispersed Jews.

A Pharisee—Nor a Saducee, or Herodian, but of the orthodox sect.

Zealous—to the point of persecution.

And touching legal righteousness—blameless.

Like Saul, son of Kish, he stood head and shoulders above all! Yet he learned he had come short of the glory of God. But these things that were gain to him, that were his boast, he counted loss on account of Christ, and twenty years afterwards, when writing, he said, "Yea, and I do count all things loss on account of the excellency of the knowledge of Christ." All were dead works, hence he valued them as dung, not only in the joy of his newly-found salvation, but he continued to the end estimating them as such. The Church at Ephesus and many since might leave their first love, turn their back on the first faith, and cease to do their first works, but not the apostle. And down the ages his message echoes and re-echoes in our ears, "Be ye imitators of me."

## CONFESSION AND SALVATION.

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IN an article in the *Sunday School Times* (U.S.A.), by D. L. Pierson, the editor of the *Missionary Review of the World*, on "Education and Evangelism in Missions in India," he states that there is a tendency, too prevalent, to be satisfied with a reverence for Christ and an effort to follow his teachings without open confession.

The criticism may be caustic, but not when the importance of confession in relation to salvation is considered.

### 1. *Confession of Sin.*

The first work of the Holy Spirit on the heart is to convict of sin, giving the individual to know his true state, and the record of the spiritual exercises and experiences of the saints reveal that the holiest and best of men have been the most humble in their confessions. Job, David, Isaiah, Daniel, Paul and others vie with each other in this respect.

"Behold I am vile. I abhor myself"—Job.

"I was born in sin and shapen in iniquity"—David.

"I am a man of unclean lips"—Isaiah.

"Confessing my sin and the sin of my people"—Daniel.

Of apostles the least; of saints, less than the least; of sinners the chief—Paul.

"He that covereth his sin shall not prosper, but he that *confesseth* and forsaketh them shall have



mercy." Consequently the publican who found mercy is first seen smiting his breast confessing himself *the* sinner. He uses the definite article, thus singling himself out.

In the Old Testament two words are used, one meaning to confess for oneself, and the other to confess by throwing out the hand. The first is mostly used in connection with confession of sin, while the latter is used more for confessing His Name. The New Testament word and its compound means to "speak out the same thing." The heart echoes Amen to the truth of God.

Leviticus, chapter 5. is a divinely-given illustration of the imperative need of this confession of sin. The portion deals with instructions regarding the Trespass Offering. While the Burnt Offering was voluntary, this was absolutely essential. The man's sin must either drive him to the altar or damn him. "When he shall be guilty . . . he shall confess." The whole passage touches man's life at every point.

Verse 1.—Unclean companions (c.f. Isa. 6. 5). The defiled ear, hearing the voice of swearing and hiding it—he shall be guilty. This was the first sin. Man listened to Satan!

Verse 5.—Unclean conversation. The defiled lips. Swearing or pronouncing with his lips, that is, speaking **unadvisedly** or **rashly** (Psa. 106. 33); or speaking like the piercings of a sword (Prov. 12. 18).

Verses 2-3—Unclean contact and fellowship. Defiled hands.

Verses 15-17—Unclean conduct, transgression in the holy things. The defiled soul.

This is the history of mankind in contrast to the

Son of God who was deaf to the voice of the tempter; in whose mouth there was no guile; who was undefiled even in death; who did no sin; who knew no sin, and in whom there was no sin.

The chapter makes it clear that confession precedes remission. In this connection it is interesting and instructive to note the three confessions of sin in Leviticus. Chapter 5.—Individual; 16. 21—Medatorial; 26. 40—National.

2. *Confession of Sin by the Believer* (Psa. 32.; 1 John 1. 9).

“If we confess our sins He is faithful and just to forgive us our sins and cleanse us from all unrighteousness.”

The believer can only continue in the enjoyment of the love of God by obedience to this scripture. As water rusts iron, so known sin harboured and hidden corrodes the soul. David has recorded his experience in this respect in Psa. 32., “When I kept silence my bones waxed old . . . my moisture is turned into the drought of summer.” For over a year David’s harp hung on the willow because of this unconfessed sin, and he was only compassed about with the songs of deliverance when he said, “I will confess my transgressions unto the Lord.”

Confession and communion are vitally united.

3. *Confession to One Another* (Jas. 5. 16).

The verse implies that sickness may be chastisement for the harbouring of a wrong done to another, and the lack of brotherly love. In such cases confession to the offended person precedes healing.

Rome's confessional and last unction, as well as present-day healing cult methods are a travesty of the Scripture. It deals with relationship between brethren.

4. *Confession of Christ* (Rom. 10. 9, 10).

"With the mouth confession is made unto salvation."

Christ is often spoken of as Saviour and Lord, whereas He is to be first Lord, and then Saviour (Acts 2. 36; 2 Pet. 1. 11; 2. 20; 3. 2, 18) even as Moses was sent to be ruler and deliverer (Acts 7. 35).

It is only in the measure we own His Lordship that we will know His saving power, especially in respect to the *power* of sin. Faith, obedience and confession are inseparably associated if not synonymous in some passages. One cannot but believe that the reason why so many Christians live defeated lives is that they do not publicly confess the Lordship of Christ by obedience to His Word.

Many shrink from this public confession as did the woman who touched the hem of His garment. Sufficient, she thought, to be healed, and then quietly, if not stealthily, move away. But this the Lord would not allow, for immediately He asked, "Who touched My garments?" This brought the woman out before the throng, and published His power to heal the incurable and socially stigmatised.

5. *Confession of the Believer by Christ* (Luke 12. 8, 9).

"He that confesseth Me before men, him shall the Son of Man confess before the angels of God. But

he that denieth Me before men shall be denied before the angels of God."

What a value He thus places upon our testimony, even though it may be feeble. A faithful witness rejoiceth his master. If by the grace of God we are given the opportunity to confess Him before men, not merely initially as in Baptism, but continually by personal testimony or in the open air, may we seek strength to be instant in season and out of season. Faith cometh by hearing, and men will not hear unless believers confess to what they have known of the grace and power of God.

6. *Confession of Christ by Israel* (Lev. 26. 40; Zech. 12. 10-14).

The prophetic Scriptures are full of references to this, and it has been already typified in the conversion and confession of three men in the New Testament.

Nathaniel—under the fig tree—confessed Him as the Son of God and King of Israel.

Thomas bowed in worship, saying, "My Lord and my God."

Paul having confessed Him as His Lord preached Him as the Son of God.

Thomas saw His resurrection glory; Paul His heavenly glory; while Nathaniel was told of the millennial glory.

When the Spirit will be poured upon the House of David and upon the inhabitants of Jerusalem they shall mourn, and be in bitterness. In that day there shall be a great mourning, every family apart and their wives apart. They shall look upon Him whom they pierced, and confess the once rejected and

crucified One as their Messiah and King. It will be Israel's Day of Atonement.

7. *Confession—Universal* (Phil. 2. 9-11).

In the day when the edict, "Bow the knee" (Gen. 41. 43) shall be proclaimed, every eye shall see Him, and in the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

Things in heaven, things on earth, and things under the earth will alike confess His Lordship. Even out of the mouths of the damned in hell will be wrung the confession that Christ is Lord—howbeit *not unto* salvation. He that is unjust will be unjust still. There will be a fixity of character in the eternal state. But all will confess that He is Lord.

"For to this end He both died and rose again that He might be Lord both of the dead and the living."

## THE SECURITY AND ASSURANCE OF SALVATION.

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THESE two, though closely associated, are not to be confused. They are complementary truths. Assurance is the result of security. Where there is no apprehension of our security in Christ there can be no assurance, no settled peace and quietness of soul. The measure of our assurance will depend on the measure in which we apprehend what the Word of God reveals regarding the value of the work of Christ. Our security does not depend or vary according to the measure of our faith or the state of our feelings. It remains the same as well as being the same for all believers. It depends upon God's estimate of the work of Christ, and what God has made Him to be unto us, whereas there are degrees of assurance, as illustrated in the following scriptures.

### *Assurance.*

"The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever" (Isa. 32. 17).

### *Much Assurance.*

"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. 5).

Primarily the apostle refers to the much assurance they had been granted by God in the declaration of the message, but it may well illustrate what may be referred to as the comparative degree of assurance.

*Full Assurance.*

"Let us draw near with the full assurance of faith" (Heb. 10. 20).

" . . . the full assurance of hope" (Heb. 6. 11).

" . . . the full assurance of understanding" (Col. 2. 2).

Thus faith in the work of Christ, the hope of His coming, and the understanding of His Word give full assurance.

The thought underlying the exhortation in Heb. 10. 20 to draw near with the full assurance of faith may be illustrated by a ship entering the harbour full sail, having no fear of any sunken rocks, shoals, banks or undercurrents.

The security of the believer may be compared to a temple in which the believer beholds the beauty of the Lord, and worships in the beauty of holiness, and I desire to draw attention to the four corner stones of this building. The Psalmist exhorts us to "walk about Zion, and go round about her, tell the towers thereof. Mark, set your heart to her bulwarks, consider her palaces that ye may tell it to the generation following" (Psa. 48. 12-13). We shall find her beautiful for situation, the perfection of beauty, and the joy of all the saints of God.

*1. The Faithfulness of God.*

"The name of the Lord is a strong tower, the righteous runneth into it and is safe" (Prov. 18. 10. He is set aloft—margin).

In the Epistle to the Romans, the Gospel Epistle, the apostle vindicates the righteousness and faithfulness of God as in no other. These two are inseparably bound together, and the scriptures of both

the Old and New Testaments abound with references to the faithfulness of God.

"Thy Lord thy God, He is God, the faithful God" (Deut. 7. 9).

"I am the Lord, I change not" (Mal. 3. 6).

" . . . with whom is no variableness or shadow of turning" (James 2. 17).

" . . . God that cannot lie" (Tit. 1. 2; c.f. Heb. 6. 18).

The New Testament references to the faithfulness of God group themselves into three.

(a) He is faithful to His Word of Promise.

"He is faithful that promised" (Heb. 10. 23).

"All the promises of God are yea and amen in Christ" (2 Cor. 1. 20).

He came to redeem, to make valid the promises made to the Fathers (Rom. 15. 8), and that irrespective of the unfaithfulness of Israel as a nation. Because she judged Him faithful that promised, Sarah received strength to conceive. We accept the promissory notes of the Government, be they for small or large amounts, at face value, because we have confidence in the Government. How much more should we place implicit confidence in the promises of God.

(b) He is faithful to the work He commences.

" . . . He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1. 6).

Our Lord spake a parable of the man who began to build, but not having counted the cost, was not



able to prosecute the work to its completion, and was therefore mocked by all that saw it. Not so with our God. He has pledged Himself to confirm us to the end (1 Cor. 1. 8, 9). The word rendered confirm in this passage is a technical business term meaning to guarantee legally. How blessed! Our salvation is a legally guaranteed one, and that to the end. He who has thus pledged His faithfulness to confirm us to the end, is also faithful to deliver us from temptation (1 Cor. 10. 13); to establish (2 Thess. 3. 3); and to sanctify (1 Thess. 5. 24). Unexpected difficulties and facts of which we had no knowledge often compel us to abandon a work which was commenced in confidence and hope. But He knew what was in man, and knew well how we would grieve Him and put Him to shame. Yet we read that having loved His own He loved them to the end. Friends whom we have trusted disappoint us by the discovery of a trait of character which we were ignorant of and this discovery severs the friendship. But He knew all about us long before He set His love upon us. Our down-sitting and our up-rising, our thoughts even, He knew afar off. Yet He loved us.

(c) He is faithful to Christ (1 John 1. 9).

The New Covenant is not a Covenant between God and the believer, but between God and Christ. He undertook our cause, stood as our representative, and we are the heirs of the Covenant. All that were with Noah in the Ark were safe by virtue of the Covenant God had established with Noah, the head of the family.

In the Gospel of John believers are spoken of as the gift of the Father to the Son. In the 17th chapter alone they are thus referred to seven times. "Thine they were, Thou gavest them Me." "Holy Father, keep . . . those whom Thou hast given Me." Thus when we confess our sins He is faithful to the word of the established Covenant, and righteous by virtue of the Blood of the Covenant to forgive us our sins and cleanse us from all unrighteousness.

## 2. *The Finality of the Work of Christ.*

When the work of creation was finished God rested. When the work of the Tabernacle was finished the glory of the Lord filled it. Similarly redemption is an accomplished fact, a finished work. "It is finished" (John 19. 30) was His triumphant cry as He hung on the cross. In lieu and as proof of the completeness of the work, Christ was raised from the dead and the Holy Spirit was given. Having obtained *eternal redemption*, He has entered into the holiest. Through His death as the Mediator of the New Covenant, the called (that is the Old Testament saints) received the promise of *eternal inheritance*. By virtue of His sufferings He became the author of *eternal salvation*, and in Him we have *eternal life*. The eternal God is our refuge, and underneath are the everlasting arms.

The story is told of a German who had led a very wicked life, and having been alarmed by the conviction of sin, he set out to walk to the Monastery at "La Trappe," a long distance away. The long journey itself, though very tiring, gave him joy as he regarded it as penance to clear his soul of guilt.

He chose La Trappe Monastery because it was known as one of the most rigorous in its imposition of penance. He would do anything; he was prepared to perform all the penance they might impose, if happily he might receive the forgiveness of his sins. When he arrived and sought admission, he was met by an old monk who told him he was too late. Too late! Terrible words. They filled his soul with distress and consternation. Continuing the old monk said, "You are too late by over 1,500 years. All was done and Christ was now in heaven the guarantee of a finished work. I am now an old man on the verge of the grave or else I would leave the monastery to proclaim this glad news to all and sundry."

A consideration of the word "once," "one sacrifice," "one offering," and "forever" in the portions where they are used in relation to the work of Christ will help us to apprehend this important truth. The word rendered once conveys the idea of once for all.

Once He appeared to put away sin (Heb. 9. 26).  
Never again will He be born as a babe in Bethlehem's manger.

Once He was offered to bear the sins of many (Heb. 9. 28).

Once He suffered (1 Pet. 3. 18).

Once He died to sin (Rom. 6. 10).  
Never again will He drink the cup of bitterness, or bear the wrath of God against sin. Never again will He need to pass through the darkness of Calvary, and never again will the sword of justice awake against Him. That dark and dreary night is past and past forever.

Once He entered into the Holy place (Heb. 9. 12).

Once for all we are sanctified by that offering (Heb. 10. 10).

He offered one sacrifice for sins, and thereby perfected His own forever (Heb. 10. 12-14).

By His one act of righteousness (Rom. 5: 18) He has constituted us righteous.

Aaron and his family were consecrated to their priestly ministry by the offering of the one sacrifice. Identification with the sacrifice in its death constituted Aaron the High Priest and his sons priests. This was never repeated in their life. Defilement called for daily cleansing, the washing of the hands and feet with the water that was in the Laver (*c.f.* Eph. 5. 25), and sin called for constant confession. Transgression against the known and revealed will of God called for the sprinkling of the blood on the horns of the Altar of Incense (Lev. 4. 7), but never was it necessary for them to repeat the initial experience by which they were constituted priests.

Moreover, we are told that there is no condemnation to them that are in Christ Jesus (Rom. 8. 1). Every witness that testified against us has been silenced. Col. 2. 13, 14, 15 enumerates these.

The voice of an accusing conscience has been silenced by the forgiveness of all our sins. Buried in the depth of the sea (Micah 7. 19); separated from us as far as the East is from the West (Psa. 103. 12); cast behind His back (Isa. 38. 17); to be remembered against us no more again forever (Heb. 10. 17). So effectively have they been put away that the prophet says, "Their iniquity shall be sought for, but shall not be found" (Jer. 50. 20). So effectually has sin been removed that He says, "He hath not beheld iniquity in Jacob" (Num. 23. 17).

The warrant issued by offended and accusing

justice for our apprehension and incrimination has been nailed to the cross where we were crucified with Christ. The handwriting that was against us, that was contrary to us, the law that we had broken has been satisfied, and its righteous claims against us have been vindicated in the broken body of the Lord Jesus Christ.

And finally the accuser of the brethren, the principalities and powers have been spoiled, they have been robbed of their weapons of accusation and terrifying by the cross. As David cut off Goliath's head with the giant's own sword, so by death our Lord destroyed him that had the power of death. He triumphed over them by His cross. "He hell in hell laid low and death by dying slew." As Haman's ten sons were hung out to open shame, so Christ by His cross made a shew of these powers openly. Hence the believer, by the Blood of the Lamb and the word of His testimony, the testimony of the Word of God regarding the work of Christ, may overcome the enemy. Satan has nothing to fear from our word of testimony. What gives triumph over the enemy is the Word of God.

Who will lay anything to the charge of God's elect?

There is no accuser.

Who is he that condemneth?

There is no judge to condemn.

Who shall separate us from the love of God?

There is no executioner.

Thus well might we sing :

"How firm a foundation, ye saints of the Lord  
Is laid for your faith in excellent word."

### 3. *The Faithful Ministry of the Great High Priest.*

"He hath an unchangeable priesthood" (Heb. 7. 22, 25).

In relation to the New Covenant Christ is spoken of in three ways in the Epistle to the Hebrews.

He was the testator—prior to His death (9. 16, 17).

He was the Mediator—in death (9. 15).

Job thus speaks of Him as the daysman, the umpire, the One who made peace.

He is the Surety, the Executor of the New Covenant in Resurrection (7. 22).

In Proverbs we are told that he who is surety for a stranger shall smart for it, or shall be sore broken (11. 15). This applies to the death of Christ, but the suretyship of Hebrews refers to His High-Priestly ministry, and finds a fitting illustration in Gen. 43. 9, the statement of Judah to his father, "I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee and set him before thee, let me bear the blame for ever." Put these words into the lips of Him who is of the tribe of Judah, and remember the scripture that says He is able to keep us from falling, and set us before the throne of His glory with exceeding joy. He will not fail to bring us there.

Having been justified by His Blood, much more shall we be saved from wrath through Him. And having been reconciled by His death, much more shall we be saved by His life (Rom. 5. 9, 10). Our representative on the Throne is the perfect spotless One, the holy, the harmless, the undefiled, and the

separate from sinners. Moreover, His ministry is that of an advocate, His life is a life of intercession.

Mr. Glass, of Brazil, tells the story of his meeting a woman who absolutely refused to buy a Bible or listen to his message because she had entrusted the entire matter of her soul salvation to her priest. Only if he failed would she be lost. And she believed him to be faithful. She confessed to him and he prayed for her. Hardly knowing how to meet such blind faith, he told her that he was doing exactly the same as she was. He, too, had entrusted everything to his Priest, and only if He failed would he be lost, and he was confident his Priest would not fail him. Encouraged to believe that after all the book-selling missionary's faith was not so heterodox, she said, "Your faith and mine, then, are very much the same. "Yes," said Mr. Glass, "only with this difference, your priest is only a man, and therefore a sinner like yourself in need of salvation, and liable to die any time before you will, whereas my Priest is none other than the Lord Jesus Christ, who continueth ever, and is able to save to the uttermost all who come unto God by Him, seeing He ever liveth to make intercession for them. He has an unchanging priesthood."

4. *The Fulness of the Promises.* "The immutability of His counsel" (Heb. 6 .17).

God interposed Himself by an oath, saying, "Blessing I will bless thee," and the unchangeability of His purpose defies anyone to curse those whom He hath blessed. Balak tried to do so by bribing Balaam but failed! Space forbids referring to many

of these absolute promises relative to the security of the believer, such as "I give unto My sheep eternal life, they shall never perish." The double negative is used in this as in the Greek. "He that cometh to Me shall never hunger, never thirst, or never be cast away." But three scriptures in the Epistle to the Romans clamour for consideration.

"I lay in Sion a chief corner stone, and he that believeth on Him shall not be put to shame or confounded" (Rom. 9. 33; 1 Pet. 2. 6).

"For whosoever believeth on Him shall not be put to shame" (Rom. 10. 11).

"The hope maketh not ashamed" (Rom. 5. 5).

These scriptures refer respectively to the death, resurrection and coming again of our Lord Jesus Christ, and the immutability of God's promise and purpose to bless the believer thereby, confirmed by the oath gives us strong consolation. Therefore may we not cast away our confidence, which has great recompense of reward.





## HINDRANCES TO SALVATION.

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GOD has no pleasure in the death of the wicked. He willeth that all men should be saved and come to a knowledge of the truth. In view of this, salvation has been provided for all (Rom. 3. 22; John 3. 16); Christ died for all and tasted death for every man (2 Cor. 5. 15; Heb. 2. 9); and the gospel was ordained to be preached to all (Matt. 28. 19-20). Moreover, the way of salvation is God's unencumbered plan. The wayfaring man though a fool need not err therein. The fact that amongst the most ignorant and degraded of men of all nations there are living witnesses to its effectual working is sufficient evidence of this. Yet it is alarmingly true that "few there be that find it," while many there be who pursue their course on the broad road.

The Word of God furnishes us with explanations for this. In the parable of the sower, the birds of the air snatching away the seed, the sun scorching the blade and the thorns springing up choking it are given as the three-fold source of opposition. In the order given they represent the Devil, the world and the flesh, while a comparison of other scriptures makes it clear that Satan operates on and through the other two.

The Devil cometh and taketh away the word out of their hearts, lest they should believe and be saved.

"If our Gospel be hid it is hid in them that are lost, in whom the God of this age has blinded the

minds of those which believe not lest the light of the gospel of the glory of Christ should shine unto them." He is the spirit that now worketh in the children of disobedience. He energizes the unsaved in their path of resistance to the gospel. Moreover, he leads astray, he deceives the whole earth. His method of deceiving is by denying the light. He seeks to retain men in darkness by blinding their minds.

The New Testament speaks of four kinds of blindness.

Blindness from birth (Eph. 4. 18). We do not possess spiritual vision by nature.

Blinded by darkness (1 John 2. 11).

Blinded by Satan (2 Cor. 4. 3, 4).

Blinded judicially by God (John 12. 40).

When speaking of Satan blinding the minds of them which believe not the Apostle uses the verb form of the word used for "veil" in 2 Cor. 3. Moses put a veil on his face (v. 13).

The same veil is untaken away in the reading of the Old Testament (v. 14). When Moses is read the veil is on their hearts (v. 15). As Moses removed the veil when he went into the Tabernacle (Exod. 34. 34), so, when Israel shall turn to the Lord this veil shall be removed from their hearts and minds. Then the temporary and evanescent character of the glory of the Old Covenant will be manifest to them.

In the negative the word is used in chap. 3. 18, in speaking of the "open face," the unveiled face. This may refer to the believer's face, that is his

enlightened understanding, but more probably to the unveiled face of Jesus Christ, where we behold the glory of God. His face is unshadowed. His glory is undimmed. It is neither evanescent nor transient. Light has shone into the heart of the believer enabling him to see this glory. Satan, however, blinds the minds of the unbeliever so that the radiancy of the glad tidings of the glory of Christ may not beam forth on him. The word "shine" is the word used for "day-break" in Acts 20. 11. Satan does not want men to have this "day-dawn." While he will magnify the cross they will have to bear, he will seek to blind them to the gospel of the glory of Christ. His veils of deceit are many. I shall draw attention to three.

1. *The Deceitfulness of Sin* (Heb. 3. 13).

Sin deceived me, or greatly deceived me, and by the law it slew me, said the apostle (Rom. 7. 11). Its poisonous fangs are concealed under its deceitful pleasures. The old man is corrupt according to its deceitful lusts (Eph. 4. 22).

Sin deceives by its temporary pleasures and its appeal to the lusts of the human heart, thereby hardening the individual against the claims and charms of Christ and the gospel.

The story of the prodigal is the story of a man deceived by the allurements of an unrestrained life, by the dream of discovering "Utopia" in the land of self-indulgence and self-will, only to be cruelly disillusioned by his friendless and homeless condition amidst the swine and the swine-troughs. He fain

would have eaten of the swine's food. Thus does sin deceive and deprave the appetite, bringing man down to the level of the beast. A stained memory, an aching, unsatisfied heart, and a terrifying conscience was the net result. The pleasures of sin proved to be only a bubble, all vanity and feeding on wind. Rowland Hill's story of the butcher leading the pigs to the slaughter house by throwing a few beans to them well illustrates this too successful method of Satan.

2. *The Deceitfulness of Riches* (Matt. 13. 22).

The glamour of wealth may easily blind the soul's vision to the exclusion of the glory of the gospel. A cent may appear greater, and it may successfully hide the sun from view, if looked at from a wrong perspective and without respect to distance. Luke records the history of three thus deceived. The rich young ruler in life (chap. 18); the rich farmer in death (chap. 12); and the rich man in hell (chap. 16). He was not in hell because he was rich, for we read of Abraham that he was very rich, but the deceitfulness of riches was Satan's successful veil to shut out the vision of his soul's poverty and the riches of God's grace.

3. *The Deceitfulness of the mere Profession of Religion.*

One of the characteristics of the last days is that evil men shall wax worse and worse, deceiving and being deceived (2 Tim. 3. 13). One of the solemn penalties for deceiving others is that we deceive ourselves. In this the human heart is a

close ally of the arch-deceiver, for it is deceitful above all things and desperately wicked.

When the deceitfulness of sin and of riches fails, Satan uses this third one, a mere profession of faith in Christ without an actual experience of salvation with the consequent change of life. Against this the scriptures warn us in no uncertain tone. Not all who call Him Lord shall be saved, but those who evidence reality by doing the will of God. The prodigal's lust, the Ruler's wealth, and the Pharisee's religion are alike the Devil's veils to blind men's minds. If they be Hindu or Mohammedan, Satan will make them satisfied with their Karma (works) or their devotions. If nominal Christians, with church membership, adherence to the ordinances and a respectable life. Satan seeks to confirm them in their quest to establish their own righteousness.

Disobedience leads to being deceived. In describing the unsaved state the apostle says we were "disobedient—deceived" (Tit. 3. 3). Hence when the Lord rebuked the Pharisees for their unbelief He said, "Ye will not come unto Me that ye might have life." "If another shall come in his own name him ye will receive."

The same is predicted as the inevitable doom of Apostate Christendom. On those who receive not the love of the truth that they might be saved God will send a strong delusion that they should believe a lie that they all might be damned who believed not the truth.

Disobedient, Deceived, Damned. What a sequence ! ! !

These veils are tied with the cord of fear. The fear of the consequences of confession, the cost of discipleship and the offence of the cross respectively. Hence in the list of those who dwell among the everlasting burnings the fearful come first.

## SALVATION ANALYSED; *Or, the Various Aspects of Salvation.*

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NOT only is the word for "salvation" translated in many ways, thereby giving us a fuller apprehension of its contents, but in the Scriptures there are several cognate words, such as Regeneration, Justification, Redemption, etc., each denoting some special aspect of salvation. In this chapter it is my purpose to consider very briefly some of these allied words and expressions, taking as our basic portion for this study, Lev. 8., the chapter in which is recorded the instructions for the separating of the sons of Aaron to the Office of the Priesthood. The ritual of the days of their consecration becomes very instructive when studied in the light of New Testament revelation. That by which they were constituted priests enabling them to minister in an earthly sanctuary is typical of the way we have been made priests unto God to offer up spiritual sacrifices, thereby worshipping in the heavenly sanctuary.

The ministrations were carried out at the door of the Tabernacle, God's trysting place with Israel (Exod. 29. 42).

In all there were seven distinct acts in the ritual, but it is very important to note that Moses speaks of them all in the singular, grouping them all as one, saying, "This is the *thing* which the Lord



commanded." Salvation is *one* even though it has many aspects, and all is ours positionally and potentially the moment we are in Christ. "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, even righteousness, sanctification and redemption."

1. *They were washed or bathed—Regeneration* (v. 6; c.f. Titus 3. 5).

"The washing of the priests is evidently a figure of the complete cleansing through which the sinner passes when he is saved, the washing of regeneration"—(Soltau).

While they afterwards had need to wash their hands and feet whenever they drew near to minister, this was the only time they received the ceremonial bath at the hands of another. And to this agree the words of our Lord in John 13, "He that is bathed needeth not save to wash his feet but is clean every whit." The washing of regeneration never needs to be repeated, albeit soiled hands and feet will need the ministry of the girded servant.

2. *They were clothed—Justification* (v. 13).

As the Prodigal on his return set aside the filthy garments smelling of the wine-troughs of the far country in favour of the best robe, so these sons of Aaron were now clothed with garments of fine-twined linen, the work of the cunning workman or pattern weaver. All were clothed alike. There was no difference between the garments of any. Indeed the white garments the sons wore were the same as the white linen garments of the High Priest. He was differentiated from them by garments of

glory and beauty, for he typified Him who is now clothed with glory and honour (same words used in the Septuagint for "glory and beauty," as in the New Testament for "glory and honour")—the Son of God. In material, in workmanship and in cleanliness the garments were all alike. How blessed. There are no degrees of justification. We have been made the righteousness of God in Christ. Christ is the very righteousness of the believer. He is for all alike.

3. *They laid their hands on the sacrifice—Identification* (vv. 14, 18, 22).

Hitherto they had been passive. Brought by Moses, washed by him and clothed by him. Now they laid their hands on the victims. They leaned upon them, expressive of putting their confidence in them. This they did with the three victims, the sin-offering, the burnt-offering and the ram of consecration. In the death of the sacrifice they were reckoned to have died. They lived as men who had passed through death in the person of their substitute. It seems almost impossible to over-emphasise this truth. Christ not only died for our sins and for us—for me, but in Him we died. His death was our death. We have been crucified with Christ. We were tried and found guilty, condemned to death, and the sentence has been executed. The law slew me—so the apostle puts it. Hence Christ is the end of the law for righteousness; in His death its righteous demands have been satisfied; in Him we died; in Him we have been raised, Crucified together, buried together, raised together. Thus every true

believer is beyond the reach of judgment. He has passed from death unto life.

4. *The Blood put on their right ear, right thumb, and the great toe of the right foot—Redemption (v. 24).*

Alive by virtue of another's death, they now were to apprehend that they were not their own. They had been bought with a price. And at what a price have we been bought. Such a price adds weight to the exhortations connected with it. "Therefore glorify God in your bodies," and "Be ye not the servants of men." The ear to hear His voice, the hands to minister in the sanctuary, and the feet to walk in His ways. In Him we have redemption through His Blood. We who were sold under sin have been redeemed from the curse and from all iniquity.

5. *Their hands were filled—Consecration (v. 27).*

Empty handed they had come. The water had come from the smitten rock. The garments had been woven by another. The victims had been provided for them and slain on their behalf. They were the objects of the liberal provision of the grace of God. The sacrifice having been slain and flayed they reached out their empty hands that they might be filled with the inward parts of the slain ram and the unleavened bread that was in the basket before the Lord. These filled hands they then waved for a wave-offering, or it may be that the priestly family with filled hands were thus waved, presented as an offering to the Lord.

How hard it is to get the unconverted to apprehend the lesson of the filled hands, and say in reality,

"Nothing in my hand I bring,  
Simply to the cross I cling."

Or,

"God forbid that I should glory save in the cross."

6. *Sprinkled with oil—Sanctification* (v. 30).

This anointing oil was not to be poured upon man's flesh. It was sprinkled after the blood had been put upon them. It corresponds to the New Testament teaching regarding the witness and seal of the Holy Spirit. When we believed we were sealed with the Holy Spirit of promise, and He bears witness to the efficacy of the blood (*c.f.* Heb. 10. 14-15). To the Corinthians the apostle wrote: "And such were some of you, but ye are washed, ye are sanctified . . . in the name of the Lord Jesus and by the Spirit of our God."

7. *Boil the flesh and eat it with the bread—Appropriation* (v. 31).

"The bread that I will give is My flesh, which I will give for the life of the world." "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you."

This has no reference to any ordinance, but to the need of a personal appropriation of His death as the way of life, an inward and spiritual apprehension of Christ. The revelation of Christ to Paul became the revelation of Christ in him. Hitherto we have had the objective aspect of

truth—Christ for us and we in Christ, whereas here we have the subjective aspect—Christ in us the hope of glory. The Old and the New Testaments give the same order. First, ye in Me, and then I in you.

As in the first chapters of Leviticus, we have in the various offerings the many aspects of the one offering of Christ, so in these seven acts in the ritual of the consecration of the priests we have a septangular view of salvation. All spiritual blessings are ours in Christ.

## SALVATION : ITS THREE TENSES.

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"ARE you saved, sir?" was the question addressed by the young enthusiast to the elderly gentleman. In reply he was asked what he meant. "Do you wish to know whether I have been saved, or am being saved, or will be saved?" This the questioner did not understand, as he had only thought of salvation as an appropriated blessing, or a present position of security. Seeing the perplexity into which the young man was cast, the veteran evangelist sought to explain to him what he meant by stating that there are three tenses to salvation—past, present and future; from sin's penalty, power and presence respectively.

### 1. *The Past Tense—Righteousness—Justification.*

"According to His mercy He saved us" (Tit. 3. 5.).

"God . . . hath saved us . . . according to His own purpose and grace" (2 Tim. 1. 9)

"By grace are ye saved" (Eph. 2. 8).

"For we were saved in hope" (Rom. 8. 24).

Each of these scriptures speak of an accomplished act that does not need to be repeated. Many others that contain related terms might be added, such as 1 Cor. 6. 11, "Ye are or were washed, ye are or were sanctified, ye are or were justified."

The apprehension of the truth taught in these and other kindred portions of the Word of God will mean settled peace and beget a song of praise.

The word "saved" (Yasha) is first found in the Old Testament in the book of Exodus 2. 17, where it is recorded that Moses stood and *helped* the daughters of the priest of Midian. In rehearsing it to their father they said he delivered them. The next place it is used is in Exod. 14. 30, which records the deliverance of Israel from Pharaoh by overthrowing his and his armies in the sea. "Thus the Lord *saved* Israel . . . Then sang Moses and the children of Israel." The power of Egypt had been broken, and they had been saved for His name's sake (Psa. 106. 8). They had been brought out of the house of bondage and the iron furnace. They were no longer slaves but free, liberated by the Living God henceforth to live to His glory. So with the believer to-day. He is passed out of death into life, out of darkness into light, from sin's prison-house to the Son's palace beautiful, so that he may well sing :

"My chains art snapt, the bonds of sin are broken,  
And I am free.  
O! let the triumphs of His grace be spoken,  
Who died for me.

It was according to His own purpose, and grace, and mercy, that He thus visited us and saved us in the sure hope of our eventual conformity to the Son of His love. The past tense of salvation belongs to all the children of God alike as it rests upon what God has done *for* them.

## 2. *The Present Tense—Sanctification—holiness of life.*

Having been brought out of Egypt Israel had

soon to learn that their progress to possess the promised land would be challenged by many a stalwart foe. The proud and haughty Amalekites were the forerunners of a host of enemies inveterate in their hatred and malicious in their intent. From each in turn they needed to be delivered, and thus they were continually a "being-saved" people. The New Testament teaches the same with regard to the child of God to-day, as the following scriptures indicate :

"The preaching of the cross is unto us which are (or are being) saved the power of God" (1 Cor. 1. 18).

"For we are unto God a sweet savour of Christ, in them that are (are being) saved" (2 Cor. 2. 15).

In these salvation is spoken of in the continuous sense. While the believer is safe from judgment by virtue of the work of Christ, he needs to be daily preserved from the concerted efforts of the enemy to regain the control of the reins, which would mean careless and reckless living. For a believer to think that he has no longer to reckon on the law of sin in the members is to suffer from the hallucination of an utopian dream. The following scriptures will suffice to show how we are thus being saved :

"The gospel by which ye are (being) saved" (1 Cor. 15. 2).

"Who delivereth us from the wrath to come" (1 Thess. 1. 10).

"We shall be saved by His life" (Rom. 5. 10).

The work of the cross is intended not only to cancel the past but to control the present. It not



only saves us for His Name's sake, but also leads us in paths of righteousness for His Name's sake. One potent element of the gospel is that the Holy Spirit is given to all that obey it, and the law of the Spirit supercedes the law of sin thus setting the believer free.

The verses in Rom. 5. and the one in 1 Thess. speak of the ministry of the Lord Jesus within the veil. He ever liveth to make intercession. As Israel in their first conflict prevailed by virtue of the uplifted hands of Moses, so in a way we little apprehend; the forces of evil against us are vanquished by Him whose hands are never heavy, and whose heart is never weary. We live because He lives.

This present tense of salvation will be ours in the measure we obey the law of the Spirit, which is the truth of the gospel. Failure to do so will mean low spirituality now, and irreparable loss at the Judgment Seat of Christ.

### *3. The Future Tense—Redemption of the body.*

How blessed it is that He is able to save to the uttermost. In the meantime we have only received an earnest of our inheritance. We are assured of preservation unto the heavenly kingdom, and that we are kept unto salvation which is ready to be revealed in the last time.

The spirit of man is the candle of the Lord, and every true Christian is spiritually enlightened or quickened, hence we are told "the spirit is life because of righteousness" (Rom. 8. 10). This will never be extinguished. It corresponds to the past

tense of salvation. Then we are told that whosoever shall lose his life for Christ shall find it. It will be found in a liberal reward when we stand before Him. This corresponds to the present tense of salvation. The word rendered "life" is the ordinary word for soul. But of the body we are told that its redemption is yet future. That awaits the coming of the Lord. It has been made the Temple of the Holy Ghost, and its members are not to be yielded to sin. The believer is rather exhorted to present himself once for all (Rom. 6. 13), and his members and his body a living sacrifice. Howbeit it is still the body of humiliation (Phil. 3. 21). It is still a mortal body (Rom. 6. 12; 7. 25; 8. 10, 11) subject to disease, death and decay. The Christian is not absolved from the effects of contagion or heredity. To interpret the scripture, "Himself took our infirmities and bore our sicknesses," as meaning that we are to expect healing for the body through the atonement just as we receive justification and forgiveness is most erroneous and will lead to disastrous results. When the Lord comes the body will be quickened and we shall be glorified together. We who have the first-fruits (the word for birth-certificate) of the Spirit groan, waiting for that redemption day. Our present bodies are the image of the earthly. Then we shall put on the image of the heavenly. Then we shall have spiritual bodies, like unto His own body of glory. Then our salvation will be complete. We shall be without spot or wrinkle or any such thing, holy and without blemish. In view of His near return we pitch our tents towards

the dawn (Num. 21. 11) with joy in our hearts  
and a song on our lips, for now is our salvation  
nearer than when we believed.

We expect a bright to-morrow,  
All will be well.  
Faith can sing through days of sorrow,  
All all is well.  
On our Father's love relying,  
Christ our every need supplying,  
While we wait the promised coming,  
All must be well.

## THINGS THAT ACCOMPANY SALVATION.

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SALVATION has its God-given accompaniments. Deliverance from the penalty of sin has its necessary complement in deliverance from the power of sin. A purged conscience must essentially lead to a purged life. Redemption from the curse of the Law must never be divorced from "redemption from all iniquity." They are inseparably and eternally one.

Profession is to be tested by practice. The fruit declares the nature of the tree. This is the principle upon which the Apostle John proceeds in his epistle with his oft-repeated phrase, "Hereby we know"—that we know Him; that we are in Him; that we are of the truth; that He abideth in us; and that we dwell in Him and He in us. A genuine work of God in the soul leaves its indubitable and indelible marks on the life. The testimony of James agrees with that of John, and it is to this that I would draw the attention of the reader.

### Faith Without Works is Dead.

Three times within the compass of ten short verses is this repeated. It is few truths that are thus emphasised in Scripture. "Faith without works is dead" (chap. 2. 17). "Faith without works is barren" (v. 20). "Faith without works is dead, lifeless" (v. 26). A faith that is barren, lifeless and dead cannot save, it can only damn.

Four illustrations are used to enforce the truth

upon our consciences. Two are from circumstances, and two from Scripture. The former show the insufficiency of faith "by itself," whereas the latter reveal the sure results of saving faith. The vain or fruitless faith of the vain or deceived man is compared to an exhortation to eat and be filled, given to one possessing neither food nor clothing, nor the wherewithal to procure these necessities of life. Such exhortation is of no value. It only mocks the pauper's poverty. So faith is dead if alone. Again works are to faith what the breath is to the body. Without the spirit the body left alone will go to corruption. Faith, if alone, if lifeless, will soon become decayed, and instead of arresting the progress of corruption in the world, it will become a corrupting influence. Moreover, this empty faith is compared to the faith of demons. "Thou believest there is one God, thou doest well. The devils believe and tremble." A faith that is mere acquiescence to truth, the mere acknowledgement of facts regarding the existence of God without any apprehension or appropriation of the work of Christ will avail nothing. It is barren. It is lifeless. It is dead. It can only mean added condemnation because it precludes greater knowledge.

The two illustrations drawn from Scripture are divinely-given examples of what should characterise every true child of God.

Abraham,

the idolater, for such he was before the God of Glory appeared to him, is the first named. Does he have whereof to glory? No. He believed God, and

it was counted to him for righteousness (Rom. 4. 23). Yet in the portion in James we read that he was justified by works, and by works his faith was made perfect. His faith was proved to be real by his obedience. In response to the Word of the Lord he offered his son, Isaac, on the altar, and thus was called the Friend of God. A burnt-offering was desired of Abraham. Hence as he bade farewell to the young men he said, "Abide ye here with the ass, and I and the lad will go yonder and *worship* and come again to you." He went to the place of which God had spoken, the place where the lamb was provided, and there he worshipped. There Isaac was placed upon the altar and Abraham was justified by works. Abraham believed and Abraham worshipped. He confessed that all his hope was in the son bound on the altar. This was all he had, all his plea, all his boast. He brought back to God that which God had given him—his only son. Translated into New Testament language his action is described in Gal. 6. 14, "God forbid that I should glory save in the cross of our Lord Jesus Christ." James would demand that a faith which does not make the individual a worshipper is a dead faith. This is confirmed by other portions of scripture. Of the Day of Atonement we read, "Whatsoever soul shall not be afflicted in that same day, he shall be cut off from among his people" (Lev. 23. 29). Who could view the bleeding and bleating kids, and remembering it was all for them, without being afflicted in soul, without a broken heart. Psalms 32, 51 and 103 record the experiences of David on the Day of

Atonement. As he viewed his sins, his iniquities, and transgressions borne away (*c.f.* Lev. 16. 21) the breath of heaven, the wind of God began to blow on the strings of his harp producing music melodious to the ear of God, "O the blessednesses of the man whose sins are forgiven." "Bless the Lord, O my soul, and all that is within me bless His holy name." He is but a picture of the nation, for, when that which is typified in the feast of Atonement is fulfilled in their experience, and they shall look on Him whom they have pierced, the Spirit of grace and supplication will be poured out on them, and there shall be a great mourning in Jerusalem. The land shall mourn, every family apart, the family of David apart, and their wives apart. A sight of that body that was marred and broken will produce broken and contrite hearts, which the Lord will not despise. So must it ever be. The vision glorious cannot but humble.

When the woman who was a sinner fell at the feet of the Son of God weeping, washing His feet with tears, drying them with the hair of her head, and kissed His feet, anointing them with ointment, the proud pharisee felt rebellious, but the Lord gave him to understand that He regarded her worship as the evidence of sins forgiven. "Wherefore I say unto you, Her sins which are many are forgiven." Having been forgiven much she loved much.

While in —, seeking to preach the gospel, a man waited behind one evening with the expressed desire to be saved. After looking at several scriptures he professed to receive light. Then we turned

to prayer. Amongst others he prayed. As this occurred during the first week of the summer tent work, there was joy in the hearts of many. Others were inclined to question if a work of grace had been wrought. On the way home, while talking over the matter, a sister expressed her thoughts and doubts in a way which well illustrates what James teaches and what Abraham exemplifies. "I listened to his prayer, but did not hear him thanking God for His Son." True and keen discernment, for the man's faith was lifeless and barren. Being dead it could produce nothing. He could not worship. Having never seen the Lamb, there was no affliction of soul. Having never known or embraced the Son he could present no burnt-offering. Faith and worship are indissolubly linked together.

Rahab,

the harlot, for thus is she described, was she not justified by works when she had received the messengers and sent them out another way? The news of Israel's past conquests had driven terror into the heart of the people of Jericho. There remained no more courage in any man. Rahab received the messengers, thereby revealing her attitude to Israel. He that receiveth you receiveth me, and He that receiveth me receiveth Him that sent me. So said the greater than Joshua. Our attitude to the children and servants of God determines our true state of heart to the Lord Himself. "He that loveth Him that begat loveth him that is begotten."

But Rahab not only received the messengers and sent them away another way; while they were there



she sought for mercy and pleaded for a true token. She did not rest satisfied till she had received the word of the oath. This insured her own safety and that of her father's house. She became daring in her importunity. "Give me a true token, and save my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death." Herein we have a divinely-given example and illustration of another absolutely essential characteristic of true faith, to wit, a true desire for the salvation of others. Any profession of faith in Christ that does not beget a godly concern for the salvation of others, evidenced by importunity in prayer on their behalf, falls short of the Scripture standard.

Kish,

the father of Saul, sorrowed for his asses, and he could think of nothing but his lost asses. Morning, noon and night it was asses, nothing but asses. How often we fall into the same snare. The heart and mind, time and talent, occupied with nothing but the unclean perishing things of earth. What should we eat? What should we drink? Wherewithal should we be clothed? In these things how conformed to the Gentiles we have become. But one day Kish left off caring for asses and began sorrowing for his lost son! "What shall I do for my son?" Would that we saw a revival of such conversions. Less of the fever-heat pursuit after earthly things, and a more godly exercise for the salvation of the lost. "Faith without works is dead." It is barren and a profession of faith that gives no anxious thought,

that begets no pang of pain, and brings no tear-dimmed eye for the unsaved is lifeless. God save us from a mere intellectual apprehension of eternal truths that leaves the heart unmoved.

May God grant that these evidences of life may be a sign upon the hand and a memorial between the eyes. What Abraham and Rahab did is not what the world acclaims as deeds of philanthropy, neither was that which proved their faith to be genuine done before the eyes of the world. The world would not justify what either did. They sought the approbation which comes from God. May we give similar proof of the effectual working of His grace in us. May we know what it is to worship in Spirit and in Truth, and to seek earnestly by prayer and testimony the salvation of the lost.



## THE JOY OF SALVATION.

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"My heart shall rejoice in thy salvation. I will sing unto the Lord" (Psa. 13. 5, 6).

THIS should be the normal experience of every true believer, for the God of our salvation is the Blessed or the Happy God (1 Tim. 1. 11), and the Author of salvation has been anointed with the oil of gladness (Heb. 1. 9); while the Scriptures that tell its story are permeated with joy and praise. At the dawn of earth's history the morning stars sang together, and the sons of God shouted for joy (Job 38. 7). At the birth of our Lord the angel said to the shepherds who kept the night-watches, "Behold I bring you good tidings of great joy which shall be to all people" (Luke 2. 10). While, during the sojourn on earth He was the Man of Sorrows, yet He was the Blessed Man, the Happy Man of Psalm 1. Being pure in heart He was blessed. Unsullied holiness of life was the source of His pure delight in the Father's will.

Much of the Scripture of Truth is composed in poetry and adapted to song; and song is to speech what poetry is to prose. Poetry is prose on the wing, and song is speech in flight. Prose and plain speech become too pedantic to express the ecstatic joy of the life that is from above, hence the portions detailing the experience and worship of the redeemed are given as songs. "Then sang Moses . . ." David

became the sweet singer of Israel, and ere the last writer lays down his pen he tells us of the grand finale, the new song around the Throne.

A few of the scriptures that tell of the joy of the people of God may be quoted.

"Happy art thou, O Israel, a people saved by the Lord" (Deut. 33. 29).

"Happy is the people whose God is the Lord" (Psa. 144. 15).

"Happy is he that has the God of Jacob for his refuge" (Psa. 146. 5).

"Blessed is the man whose transgression is forgiven" (Psa. 32. 1).

The word "Blessed" here is in the plural, and may be rendered, "O the happiness of the man . . ." It is not merely that he has been brought into a state of happiness, but has been made the rightful heir of one experience of joy after another. It is aptly expressed in the story of the returned prodigal, "Then *began* they to be merry."

*This joy is immediate on salvation.* Zacchæus received Him joyfully. The woman at the well forgot her waterpot in the new-found joy that sent her back to the city to testify of Him. The Thessalonians received the word in much affliction with joy of the Holy Ghost. These experiences have been duplicated wherever the gospel has been proclaimed and souls have confessed Christ as Lord. Conviction of sin is such that when peace is found through believing, joy, great joy, will of necessity follow. Some, while professing faith in Christ, hesitate to confess Him publicly as Lord, and wonder why they

do not have joy. His joy will only be granted to those who in reality own His Lordship. This cannot be too strongly emphasised in these days of shallow conversions. Others look for this joy to precede their confession. "If I could only feel happy, then I would believe," they say. Thus they unconsciously look to their feelings instead of to the Person and work of Christ.

*This joy should continue and deepen.* The initial joy will depend largely on the measure of conviction of sin that preceded conversion, and on the measure in which the individual apprehends the value of the work of Christ. The ebullient or effervescent character of the new-found joy may pass away, but should lead to a deeper joy as the rippling stream is lost in the deep flowing river. The joy of salvation will increase in the measure the believer apprehends his position in Christ and obeys the will of God as revealed in the Word of God.

Peter in his epistles speaks of various degrees of joy varying according to their source.

1. *Rejoice* inasmuch as ye are partakers of His *sufferings* (1 Pet. 4. 13).
2. *Salvation* . . . wherein ye *greatly rejoice* (1 Pet. 1. 6).
3. When His *glory shall be revealed* ye shall be glad with *exceeding* joy (1 Pet. 4. 13).
4. In *whom* ye rejoice with *joy unspeakable and full of glory* (1 Pet. 1. 8).

May we know experimentally what it is to re-

joy more in the Lord Himself than in all His choicest blessings, so that we can sing :

“Once it was the blessing, now it is the Lord.”

Some four times we read of full joy in the New Testament, and a consideration of the passages reveal four conditions upon which this experience depends. It is clear that it is the desire of the Lord that our joy should be full (John 15. 11).

1. John 15. 1-11. The life of abiding and obedience. No Christian can be out of communion with God or disobedient to His Word, and at the same time experience this full joy.

2. John 16. 24. The life of prayer. Receiving in answer to prayer gives joy that cannot be substituted by anything else.

3. 1 John 1. 4. Fellowship with other true Christians. The believer who does not seek or enjoy the communion of the children of God thereby robs himself and others of this full joy. Note the R.V., “That ye may have fellowship with us and that *our* joy might be full.”

4. 2 John 12. “Face to face.” What mutual joy will be the Redeemer’s and the redeemed in that day. He will rejoice over His own with singing, and they will rest in His love. “I will see you again, and your heart shall rejoice and your joy no man taketh from you. Of this the Psalmist prophesied when he said, “Thou wilt shew me the path of life. In Thy presence is fulness of joy, and at Thy right hand pleasures for evermore.”

*The joy of the Lord is our strength.* Two illustrations from Israel's history will have to suffice :

"When the burnt-offering began, then the song of the Lord began also . . ." (2 Chron. 29. 26, 27).

"When they began to sing the Lord set ambushments against the children of Moab" (2 Chron. 20. 22).

Israel was the object of the inveterate hatred of the nations. One enemy after another sought their ruin and to rob them of their God-given possessions. So with the Christian. The world, the flesh and the devil are no less inveterate in their hatred and no less persistent in their attacks. The open secret of strength to meet the foe is in the "joy of the Lord." In the measure the believer is occupied with Christ as his acceptance and sweet-savour before God, will he know the power of God operating on his behalf delivering him from his enemies.

*This joy may be lost.* Though salvation can never be lost to the believer because it is reserved in heaven for him, the sense of his security and the joy of his salvation may be lost. Listen to David's piteous plea : "Restore unto me the joy of Thy salvation, and uphold me by Thy free Spirit." For a whole year there had been no song, no Psalm. No Christian can afford to live carelessly. By disobedience he will grieve the Holy Spirit and thereby lose his joy. Thank God it may be restored, albeit in the valley of Achor perchance. The bride that did not open to her beloved found to her sorrow that he had gone when she later opened the door. She



sought him but found him not. She cried but he did not answer. The watchmen smote her, wounded her, and took away her veil. Then she sought for him, not in the broadways as she had done previously, but in the garden among the lilies. Having found him there she could say in reality, "I am my beloved's and my beloved is mine."

"Revive us again that thy people may rejoice in thee."

## THE UNPARDONABLE SIN. (Matt. 12. 22-32).

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IN considering this most solemn and important, but little understood and often misinterpreted portion, it is essential to emphasise the first part. "All manner of sin and blasphemy shall be forgiven unto men." This is often overlooked. To Moses the Lord revealed Himself as "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin . . ." Nehemiah addressed Him as a "God ready to pardon," while Micah, who was full of power by the Spirit of the Lord to declare unto Jacob his transgression, and to Israel his sin, cries out in prophetic ecstasy, "Who is a God like unto thee that pardoneth iniquity and passeth by the transgression of the remnant of His heritage. He retaineth not His anger forever, for He delighteth in mercy."

A review of the recorded lives of the people of God would more than prove the truth of these scriptures, and convince that there is no breach of the law—and sin is the transgression of the law—but that we are furnished with examples of its forgiveness. In writing to the Corinthians, the apostle says, "Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves nor covetous,

nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. And *such* were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God."

If further proof that God is a pardoning God, and that all manner of sin shall be forgiven unto men be necessary, then listen to Peter as he addresses the men of Israel as recorded in Acts 2., "Ye denied the Holy One . . . and desired a murderer; and killed the Prince of Life. I wot that through ignorance ye did it. Repent ye therefore and be converted that your sins may be blotted out." They had been guilty of the murder of the Son of God, yet forgiveness was proffered to them. An absolute pardon and abundant blessing, times of refreshing from the presence of the Lord was the theme of this Pentecostal message of grace. And a little later Paul speaks of himself, "the chief of sinners," as having obtained mercy so that we might well sing:

"Who is a pardoning God like Thee, or  
Who has grace so rich, so free."

Yet our Lord solemnly states that blasphemy against the Holy Spirit (v. 31), or speaking against the Holy Spirit (v. 32), shall not be forgiven in any age. It settles the eternal doom of the individual in that he thereby shuts the door of hope in his own face. Like the rubber glove that effectively contraincepts the electric current, this effectually nullifies every effort put forth for the salvation of the individual.

An examination of the context will reveal that

the passage relates more especially to Israel as a nation. In verse 22 we have it recorded that our Lord healed the one possessed of a demon, blind and dumb. This He said He did by the power of the Spirit of God (v. 25), and was accepted by all the people as the evidence that He was the Son of David (v. 23). To this the Pharisees immediately objected. They refused to accept the miracle as the credentials of His Messiahship, and accused Him of doing His deeds in the power of Beelzebub. This led to the statement of our Lord regarding blasphemy against the Holy Spirit. Nevertheless the words "shall not be forgiven in this age, *neither in the age to come*" show that the sin committed by them is possible of commitment now. In whatever age or dispensation men have lived it is true that "without faith it is impossible to please God," and that "he that believeth not God hath made Him a liar."

There are three that bear witness in earth . . . The Spirit, and the water, and the blood . . . and these three agree in one. These three would be :

1. *The Word of God—the water.* There is no remedy if the Word of God is rejected and despised. Primarily it is the revelation of God regarding man and his sin; and regarding Christ and His atoning work. To reject this is to turn the deaf ear to the only message of grace God has given us. Of the nation of Israel in the Old Testament we read that "they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against the people *till there was no remedy*" (2 Chron. 36. 16). Nothing could avert

the judgment of God when they had definitely and persistently refused to believe the Word of God.

2. *The work of Christ—the Blood.* There is no remedy if the innocent blood is counted an unholy thing. Again we refer to the Old Testament, where we read of Manasseh that “he filled Jerusalem with innocent blood which the Lord would not pardon” (2 Kings 24. 4). If the Word of God makes anything clear it is that there is salvation in none other than Christ, for there is none other name under heaven given among men whereby we must be saved. And to count the Blood of the Covenant, wherewith Christ was set apart as Great High Priest, as an unholy thing is to turn one’s back on the only door of mercy that God has provided.

3. *The witness of the Holy Spirit.* The testimony of the Holy Spirit in the Gospel concerning Christ is the final witness of God in grace. And in Proverbs we read that “he that being often reprov’d and hardeneth his neck shall suddenly be destroyed and that without remedy.” In the portion in Matt. 12. as already stated the Lord performed the miracle in the power of the Spirit. In other words the works that He did were the testimony of the Holy Spirit to those who saw them that He was the Son of David, and therefore Israel’s Messiah. Their unbelief led them to blasphemy for they attributed the work of the Holy Spirit to Satan.

The sins against the Holy Spirit enumerated in the New Testament fall into two groups, one referring to the Christian, which are, (1) to grieve (Eph.

4. 30); (2) to quench (2 Thess. 5. 19); (3) to lie to the Holy Spirit (Acts 5. 3).

The other group refers to the attitude and guilt of the unbeliever. (1) to resist (Acts 7. 51); (2) to do despite to, insult or outrage (Heb. 10. 29); and (3) to blaspheme, calumny, railing or reproach (Matt. 12. 31). These three give three degrees of the same sin, or may be said to spring from the same root of unbelief.

Sometimes individuals are met with who are troubled as to whether they have committed the unpardonable sin or not. Should any such read these lines let him rest assured that the very fact that he is concerned about his sins is proof that he has not, for he would have no conviction of sin apart from the ministry of the Holy Spirit. It is He and He alone that convicts of sin.

The sin of unbelief if persisted in is unpardonable because no way can be found to pardon it seeing it rejects the Word of God, the work of Christ, and the witness of the Holy Spirit.



## DESTINY AND DOOM OF THE WICKED.

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HAVING considered the doctrine and plan of salvation in its various aspects, I desire in this concluding chapter to draw attention to what the Scriptures of Truth teach regarding the future of those who die in their sins.

The problem of the destiny of those who die prior to reaching the age of responsibility or in imbecility, though not within the scope of this article, demands a brief reference.

The fifth chapter of Romans makes it clear that all alike without any distinction are constituted sinners by virtue of the one transgression of the one man—Adam. No one needs to sin to become a sinner, he is so by nature. Therefore death reigns over those who have not sinned after the example of Adam by transgressing a known commandment, that is over infants and irresponsibles. Likewise the work of Christ is effective for such. By His one act of righteousness, His obedience unto death, even the death of the cross, He took away the sin of the world (John 1. 29).

The following epitaph over the grave of four children buried in St. Andrews' Churchyard, Scotland, puts the matter very lucidly.

"Bold infidelity, turn pale and die,  
Beneath this stone four infants' ashes lie.  
Say, are they lost or are they saved?  
If death's by sin, they sinned, for they are here,  
If heaven's by works, in heaven they can't appear.  
Reason! ah! how depraved.  
Turn to the Bible's sacred page, the knot's untied,  
They died for Adam sinned. They live for Jesus died."



The term "small and great" found in Rev. 20. 12, referring to the company that stand before the Great White Throne, applies not to age difference, as suggested in our Indian vernacular translation, but to the social scale recognised in the world. This will be made clear by a comparison of the scriptures where the term is used—1 Kings 22. 31, Esther 1. 20, Acts 26. 22, Rev. 19. 18.

In considering the future state of the wicked, two classes come before one :

- (a) Those who have never heard the gospel.
- (b) The wilfully disobedient to the gospel.

Many have been troubled by the question as to what will be the portion of the millions who have died without ever having heard the gospel. If the fact of their ignorance relieved them of their guilt and thus exempted them from judgment, then it would be the greatest kindness not to subject them to the possibility of condemnation by proclaiming to them the message of forgiveness and life in Jesus Christ. We can rest assured that the Judge of all the earth will do right, but the Scriptures do not leave us in the dark. They enunciate very clearly the basis and principles of judgment. Man is responsible to his Maker. He must give account of himself to God. This none can escape or evade. Moreover, all ungodliness and unrighteousness merits the wrath of God. When addressing a heathen audience Paul declared plainly that while God has suffered all nations to walk in their own ways, yet He had not left Himself without witness. Seven of these witnesses are referred to in the Word of God,

some of which witness to all alike irrespective of caste, creed or colour, and all of which witness to some.

1. *Nature* (Acts 14. 17). He has done good, giving rain from heaven and fruitful seasons, thereby filling men's hearts with food and gladness.

2. *Creation* (Rom. 1. 19, 20). "Creation is God's great epic poem." There is no speech or language where its voice is not heard. By it His eternal power and Godhead are *clearly seen*.

3. *Conscience* (Rom. 2. 15). This inward voice gives a sense of guilt witnessing to the fact that wrong-doing must either be atoned for or punished.

4. *God's people—the Jews* (Isa. 43. 10). In their dispersion among the nations their faith in the living God was a testimony against the Polytheism and idolatry of those nations. Then in the present era Christians have continued to bear this testimony (*c.f.* Acts 1. 8).

5. *God's word* (Heb. 1. 1; Col. 1. 23). The sphere of its testimony may be more restricted but the verse in Colossians speaks of a thorough evangelization of the world in the days of Paul.

6. *God's Son* (Heb. 1. 1; Isa. 55. 4). By His death the love of God has been advertised.

7. *The Holy Spirit* (John 15. 26). He convicts the world of sin by exercising the conscience and warning of coming judgment.

By virtue of the sufficiency of the testimony given and the provision made, man is left without excuse or way of escape. The second chapter of Romans gives the principles of judgment especially in relation to the Gentile world.

1. It will be according to truth (v. 2).
2. It will be according to righteousness (v. 5).
3. It will be according to deeds (v. 6).
4. It will be according to privilege (v. 9).
5. It will be without respect of persons (v. 11).
6. It will be according to light (v. 12).
7. It will be according to the gospel (v. 16).

The secrets of men—their hidden sins will be brought to light.

One important fact in connection with this solemn truth is that the fullest revelation regarding it has come to us through Him who spake as never man spake, and concerning whom the prophet sang, "Grace is poured into thy lips."

Moses speaks of God's anger burning into the lowest hell (Deut. 32. 22), and Isaiah speaks of the devouring fire and the eternal burnings (chap. 33. 14). The Apostle Paul tells of the tribulation and anguish that awaits the impenitent, and the fiery vengeance and everlasting destruction to be meted out to those who know not God and obey not the gospel. Peter speaks of some as being reserved for judgment. Jude refers to Sodom and Gomorrah as ensamples of that awful judgment. Other similar portions might be quoted, but if we wish to learn fully what the Scriptures teach on the subject, we have to turn to the recorded utterances of the Lord Jesus. He

speaks of the portion of the lost in terms that connote intense and conscious agony and unrelieved suffering. Theirs will be the "outer darkness," such as enveloped Him who hang on the tree (Matt. 8. 12; 22. 13; 25. 30; *c.f.* Matt. 27. 45). Theirs will be the unquenchable fire and the worm that dieth not. Theirs will be the weeping and wailing and gnashing of teeth. Seven times in the gospels is this phrase alone found (Matt. 8. 12; 13. 42; 50; 22. 23; 24. 51; 25. 30; Luke 13. 28). Then in that terribly graphic picture of Luke 16. the veil is withdrawn and we are allowed to look into the abode of the damned. The man therein spoken of is in full possession of all his faculties, the five avenues to the soul: (1) Memory . . . Son remember; (2) Reason . . . send him to my father's house; (3) Emotion . . . I have five brethren; (4) Conscience . . . I am tormented; (5) Will . . . they that would pass from thence. The language used is figurative says an objector. Even so, they must be figurative of a terrible reality; otherwise He, in whose mouth there was no guile, is open to the charge of overstatement and hyperbolic language.

As mentioned already Sodom and Gomorrah are spoken of as being set forth for an example. They perished in the overthrow, when the fire fell from heaven. They are suffering the vengeance of eternal fire (Jude 7.). And they will yet be judged in the day of judgment (Matt. 11. 24). This precludes the possibility of interpreting it as meaning annihilation. At the close of the last book of the Bible another solemn statement is given which seems like a

summary of all the teaching of Scripture on the subject. "But the fearful, the unbelieving, and the abominable, and murderers . . . and all liars shall have their place in the lake that burneth with fire and brimstone, which is the second death" (Rev. 20. 8).

This is the answer to Peter's questions, "What shall be the end of them that obey not the gospel of God?" and "Where shall the ungodly and the sinner appear?"

May God grant that no one who may read these lines will ever experience the reality of these most solemn words of Scripture, but rather be able to say in truth :

"There is no condemnation, there is no hell for me,  
The torment and the fire mine eye shall never see."

(CONCLUDED).