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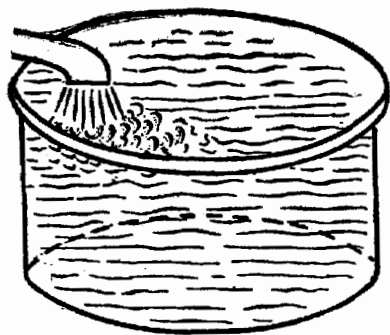
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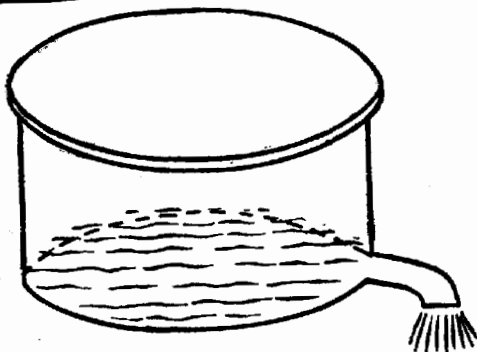
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EVERGREEN
AND OTHER NEAR EAST
BIBLE-TALKS

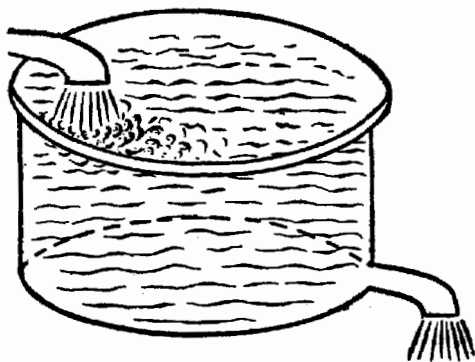
A SERMON WITHOUT WORDS!



I



II



III

[Key on p. 92]

EVERGREEN

AND OTHER NEAR EAST

BIBLE-TALKS

By

'ABDUL-FÂDY

Author of

"High Lights in the Near East"

Foreword by

DR. S. M. ZWEMER

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IN MEMORY OF
"THE BELOVED BISHOP"

*Who, at Inter-Varsity Conference, saw me writing
the lines on p. 12 and suggested "Evergreens"*

NOTE

- A.V.=Authorised (King James) Version.
R.V.=Revised Version; Sept.=Septuagint.
Ar.=Arabic Version; Var. Rend.=Variorum Bible.
W.=Weymouth; Con.=Concordance; Lex.=Lexicon.
R.P.=Ref. Presb. (Covenants) of North Syria.
N.A.M.=North Africa Mission.
E.G.M.=Egypt General Mission.
C.M.S.=Church Miss. Society, Palestine and Egypt.
C.M.J.=Church Miss. to Jews (L.J.S.).
R.T.S.=Religious Tract Soc.
C.& M.A.=Christian and Miss. Alliance.
B.R.=Bible Reading. B/bd.=blackboard.

All are original except "Things that Abide", No. 48
on p. 82.

FOREWORD¹

By REV. S. M. ZWEMER, D.D., F.R.G.S.

It is a privilege as an old friend of 'Abdul-Fâdy (Servant of the Redeemer) to write a foreword to this book of Chalk-Talks. If any one is qualified to give the Christian message through eye-gate, it is one who has, for three decades, overcome his own handicap of deafness, and who has by pen and tongue given a clear witness to the Gospel of Jesus Christ in every part of the Near East. Since his retirement from the Nile Mission Press—an agency without a rival in the Moslem world and largely due to his initiative—God opened a door for effective service at the well-known Missionsheim on Mount Carmel. It was here that Mr. Upson first gave many of these Chalk-Talks to groups of Christian workers, and we are delighted to know that the messages are now to be broadcast for others to hear, and to use. To the Oriental Christian, 'Abdul-Fâdy and his blackboard have long been inseparable. He has learned the secret which many are so slow to learn, that nine-tenths of the deepest impressions we receive in life are through eye-gate and not through ear-gate.

It should be remembered that most of the outlines here given are only *outlines*. They are intended for those who know how to think, and as such they should be carefully *studied* Bible in hand and not without prayer. No one can doubt that they were prepared originally only after prayer. May God bless the message and the messenger.

¹ Originally written for a much smaller collection called *Outline Chalk-Talks*.

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SECTION I
A BASIC STUDY

SECTION I

A BASIC STUDY

Study I. Evergreen.—Jer. 17 : 7, 8

ARE we "Autumn trees" (Jude 12, *R.V.*) i.e., leaf-shedding, with a Fall and a Spring? Or *evergreen*? How may we keep green, to hoar hairs?

RULE 1. Must be properly planted, in suitable soil. Ps. 92: 13. Parable of the Sower, Mark 4: 6, 7; and Ps. 1: 3. In Rom. 6: 5 planted (*A.V.*), i.e., grafted, Rom. 11: 17, 24. Are *we* grafted into Christ?

RULE 2. Must have access to water. In Ps. 23: 2 the green pastures are beside the waters!

Rain was promised conditionally, Deut. 11: 14, 15; Jas. 5: 18. But suppose rain fails and rivers dry up? —Then—

Dew is the substitute. Very heavy when I lived at Nazareth, Ps. 133. But can dampness be conserved? Yes; in Syria, even *in July*, I drank delicious snow-lemonade; snow had been kept since winter in "a cleft of the rock," in Lebanon. "The early dew of morning has passed away at noon" (?) *It need not!* Has yours?

Artificial Irrigation is next. In Isa. 58: 11 the believer is an irrigated garden (*Ar.*). At Khartoum, as in Egypt, a lawyer's conveyance of land details the "Water Rights." Artesian wells can be bored almost anywhere, given time and money. To the South of Morocco I found a tiny streamlet under the Sahara sands. A matter of *access* to the water!

RULE 3. Spreadeth out her roots, Jer. 17: 8. "Rooted and grounded," Eph. 3: 17, then they shall not wither, Ps. 1: 3 (a promise!). But if no root, then withered. Jesus says: "Come unto Me, ye *wearry*" but *not* "ye withered"! Harvester burns withered branches! See John 15: 6. At Inter-Varsity Conference, 1937, I wrote—

While the young-young are Very-Greens,
And the old-young are Never-Beens,
The old-old are Good-Has-Beens,
Yet the young-old are EVERGREENS.

Bishop Taylor Smith looked over my shoulder and chose the last word—"Evergreens". Was not *he* one? On 27th March, 1938, he had three services on s.s. *Orion*! At 9.30 p.m. he spoke on "Things that Matter." At breakfast next day he collapsed, and passed! We buried him at sea at 6.30 p.m., only twenty hours after his last Gospel appeal! EVERGREEN, indeed!

RULE 4. Exercise patience, Jas. 5: 7, for growth is slow. Not all bask in the sunshine! But see R.V. of 2 Sam. 23: 4, 5 (*not A.V.*).

RESULT: Prov. 4: 18. Healing of the nations, Rev. 22: 1, 2. Ceaseless fruitbearing, Jer. 17: 7, 8. *Sweet* fruit, John 15: 4-6. Ps. 92: 14 (marg.) a promise for old age, i.e., GREEN, and FULL OF SAP (R.V.).

"Neath the burning heat of noonday,
In the burning spot,
Fadeless leaf and fruit unfailing
Show He faileth not.

EVERGREEN!

* * * * *

SECTION II

HEALING THE BROKENHEARTED

SECTION II

HEALING THE BROKENHEARTED

A series of chalk-talks given at E.G.M. Conference, on St. Luke 4: 18, 19, in brief notes. Also given at Conf. of Chr. & M. Alliance at Bethlehem.)

Study 2. Enduement ("He hath anointed me")

WORKERS *must be A^{PP}_NOINTED by God*, for their duties appear to be of three kinds:—

(a) TO SERVE:—

Christ "full of the Holy Ghost," *v. 1.* "Anointed" "Word with power," *v. 32;* "Authority," *v. 36.* See I John 2: 27. Does ours *abide?* John 3: 34, "Not by measure," *R.V.*, i.e., =blank cheque. Words "He hath anointed me" said *by Christ.*

(b) TO STAND BY:—

See Zech. 4: 14, Sons of oil (lit.). Even the right-hand helper, my "standby" (cf. Ladies in Waiting) must be anointed.

John 7: 30, "Hour not yet come" (stand and wait). How hard we find it to wait.

(c) TO SUFFER:—

"Appointed thereto," I Thes. 3: 3, *R.V.*

Hereunto we are

A^{PP}_NOINTED to S^{ERVE}_{TAND}
S^{UFFER}

We must be appointed before we can be anointed!
 Phil. 3: 10, Fellowship of His sufferings.
 The Coptic Bishop of Assiut quoted Phil. 1: 29,
 "Unto you it is given . . . to suffer."

* * * * *

Study 3. Enrichment

"To preach the Gospel to the *poor*." For *all* the people," Luke 2: 10 (Wey.).

(1) EXAMINE THE AUDIENCE. Poor in spirit, not financially=Les Misérables, cf. Reproach of Egyptians that "English filled our *bellies* only." Man liveth not by bread alone. (We shall see that the Nazarenes were *not* poor in spirit.) 2 Cor. 8: 9, "Our Lord Jesus Christ . . . for your sakes He became poor." 2 Cor. 6: 10 (St. Paul), "As poor yet making many rich, as having nothing and yet possessing all things."

(2) EXAMINE THE MESSAGE.

"Good tidings" (R.V.). Also Luke 2: 10, "News of a great joy."

Astringent or Emollient? Both. The Good Samaritan used emollient, i.e., oil and wine. Sometimes we need an astringent. It is *The Gospel of Salvation*, not socialism and not social service alone.

(3) EXAMINE THE DELIVERY. "With authority." Not as Moslem or Jewish traditions: "Rabbi Ben Ezra said that Rabbi Moses said . . ." But Christ quoted *NO* authority. Yet men said He spake "with authority"! Matt. 7: 29.

* * * * *

Study 4. Elixir to be administered—"to the broken-hearted."

(This clause not found in R.V., etc.).

Elixir (a pure Arabic word)=cordial for heart, so strong that it was supposed to transmute metal to gold. Illus.: Miss I. L. Trotter and her daily heart cordial given by God, for four years, a thing her French physician failed to understand.

OBSERVATIONS ON BROKEN HEARTS.

1. Hearts are broken by—
Bereavement (Henry never smiled again); Loss of health (nerve breakdown); Loss of possessions (cf. late King Husain of Arabia); Loss of honour and virtue; Disillusionment; "let down" by someone or one's own self (alt. rendering of Ps. 105: 18 "The iron entered into his soul").
2. Hearts can be healed—
 - (a) Only the broken-hearted can heal the broken-hearted! But Christ *was* broken hearted; probably at Nazareth (though not stated); by Jerusalem's rejection; and over Judas' betrayal; and Peter's denial.
 - (b) Christ *died of a ruptured heart*, so He was also broken-hearted *physically*. This was the physical cause of His death.
 - (c) We may have the "broken heart" given us in order to heal others.

"A broken heart, a fount of tears,
Ask and they will not be denied;
Lord Jesus, may we love and weep,
Since Thou for us art crucified."

(d) Christ binds up the broken heart and heals.

“There’s not a wound in my aching heart
But the balm of His breath has healed.”

* * * * *

Study 5. **Emancipation to be effected**

I combine two clauses in one here:—

{“Preach deliverance to the captives,”}
{“Set at liberty them that are bruised,”}

for the second is not in Isa. 61: 1, but¹ probably was part of Christ’s exposition! The quotations are from the LXX. By the way, the *sermon* is not reported. Christ read in Hebrew but He *spoke* in Aramaic.

Deliverance to captives. Drugs, Gambling, Impurity. Story of our Drug Book, and my paragraph “The Personality that saves.” After drawing attention to that para: 2,000 more copies asked for by *Moslems* of Cairo!

“Ransomed of the Lord shall return,”

Isa. 35: 10.

* * * * *

Study 6. **Enlightenment for the Blind**

Lit., “Opening of the doors,” cf. Isa. 35: 5.
(Imprisoned in the darkness.)

Isa. 42: 7 expounded this thought.

“He guided by paths that I could not see,
By ways that I have not known,
The crooked was straight and the rough made plain,
As I followed the Lord alone.”

¹ St. Luke came into the field (for research into hist.) twenty-three years *after* the events had transpired.

c.f. Dan'l Quorm and Billy Bray "Trusting where we cannot trace."

"In the way Thou seest best—lead Thou me."

- This leads on to "*The Darkness.*" Deaths of Dr. Alex. Simpson and Eugene Stock. (Both knocked down.) Also "Unlikely Ministries of God," Keswick, 1915. From which we infer two *important lessons* :
1. To some He gives sight, hearing, etc., i.e., answers prayer.
 2. To some, *not these* but *spiritual* compensation.

Removal of Darkness *v.* Illumination of it, summed up in the phrase:—

To some He gives **Sight**, to others **Light!**

"And that which hides from sight the Father's glory
Is but the shadow of the Father's hand," Exod. 33: 22.

But Darkness is His habitation, see 2 Chron. 6: 1.
Occasionally we may be *promoted* there! Moses,
as a *privilege*, went there! Exod. 20: 21.

"God would not come in the darkness
If He thought we could bear the light."

But He illuminates that darkness:—

Is. 58: 10, "Then shall thy darkness be as the
noonday."

Ps. 112: 4, "Unto the upright there dawneth light
in the darkness." From which we get LUX IN
TENEBRIS. But note the *IN*.

Rev. 22: 5, "They need no . . . light, for the Lord
God giveth them light (not always **Sight**).

* * * * *

Study 7 Enfranchisement to be proclaimed

Christ's Gospel is one of (a) Joy to the lowly, (b) healing to broken-hearted, (c) hope to prisoners, (d) light to those in darkness, (e) restoration to the wronged.

1. Lit. meaning Acceptable year=*Jubilee*, Lev. 25: 15. Everything was leasehold: Ram's horn trumpet. Return of captives and *restoration*="Justification."
2. Spiritual meaning of "Acceptable year" =The year God accepts you, or you accept God.

Early fathers were mistaken in thinking that Christ's earthly ministry only occupied one year! But it may possibly mean that the Day of Grace is (say) 365 times longer than the Day of Wrath.

3. He closed the book=Rolled the scroll. This lesson from Prophets (one from Moses, one from Major prophets, etc.) should be twenty-one verses or never less than three. But *He* closed for emphasis.
4. *Urgency*. Day of Grace followed by Day of Wrath: "Time is earnest, passing by." Close with story of Dr. Turnbull broadcasting the message "Prepare to meet thy God"; he then stepped into a car, soon crashed and was instantaneously killed!

LATER NOTE: c.f. Bishop Taylor Smith's *urgent word*: "We none of us know if we shall reach England." He was buried at sea twenty-one hours later!

* * * * *

Study 8 Finally—Rejection of the Message. For the speaker there were EJECTION and EXILE. Here we have—

A. THE ORDER OF THE INCIDENTS.

1. Christ's two illustrations. These appear, at first sight, strange but

(a) app. in answer to question "Why not *here?*"

(b) Whole of sermon not reported. No context.

(c) He foresaw result *and brought it to a head.*

He did *not* call down fire from heaven.

2. Seized and dragged to Hill of Precipitation and all but thrown (Topography of Nazareth).
3. He stepped right through them. How? By miraculous intervention? No. But by *looking* at them in the power of the Holy Ghost!
(Later on when He looked at the soldiers come to arrest Him, they *fell down!*).
4. He went His way. Took Gospel elsewhere. Went again to Galilee but never to Nazareth *townsfolk.* He went *His* way, Ps. 91: 11.

B. HALF A DOZEN PRACTICAL LESSONS.

1. "If persecuted in one city flee to another," Matt. 10: 23; Acts 17: 33; 18: 6.
2. "Let us go unto Him *without* the camp," Heb. 13: 13.
3. Never look back on guidance. Make sure the *first* time.
"I bless the hand that guided."
4. Compensation is a hundredfold even *now*, Mark 10: 30.
5. Christ did *not* fail. John 12: 27; 18: 37, with Isa. 42: 4, and Ezek. 3: 19.
6. At next stop (Caper.) not only great "*power*," but *recognised* authority; v. 36. We may have it!

A^{PP}ointed to S^{ERVE}
N^{OT} to S^{UFFER}

SECTION III

THE DEITY OF CHRIST—
WHY DO I BELIEVE IT?

SECTION III

THE DEITY OF CHRIST— WHY DO I BELIEVE IT?

THE following notes are translated from the actual "Question-and-Answer" outlines which I wrote, in Arabic, on large blackboards, at the Summer School of American and Irish R. Presb. Missions in the North of Syria.¹ The *question* was, of course, first written, and answered by the students; then the complete answer supplied.

- Q. Is the subject essential? Why must we study it?
A. See 1 Peter 3: 15b ("Make your defence," W.).
- Q. In what spirit should we "give an answer"?
A. With meekness and fear (modestly and cautiously, W.).
- Q. Any difference between Deity and Divinity?
A. Much. Deity means Godhead.
- Q. Can Divinity be used of humans?
A. Sometimes people speak of "St. John the Divine" (=Godlike), but Deity means God-hood or Godhead, never God-like-ness.
- Q. Can a Christian dogmatise on this subject?
A. See 1 John 1: 3a; 2 Tim. 1: 12, "*I know!*"
- Q. Do we know *all*?
A. 1 Cor. 13: 12, "In part" only (yet we know *that* part)!

¹ Also given at the Priests' Conference (Greek Church) by invitation of German Carmel Mission.

- Q. In what order shall we study?
 A. 1. The Logical Aspect; 2. The Critical; 3. Historical; gradually rising in importance to 4. Scriptural Testimony; closing with the Evidence from Experience.

Study 9. The Logical Aspect

- Q. Two great doctrines accepted by all religious in East?
 A. 1. Infallibility (Impeccability) of Christ; 2. Absolute sincerity of Christ.
 Q. What did Christ really claim concerning Himself?
 A. (Study my Arabic tract,¹ "Christ's Testimony to Himself").
 Q. How could Christ (being sincere) make such stupendous claims?
 A. Impossible; unless TRUE!
 Q. Could it be that *others* "deified" Him?
 A. No! A Jew never deified *any* prophet. Fancy singing:

"Moses, thou art all I want,
 More than all in thee I find:
 Raise the fallen, cheer the faint,
 Heal the sick, and lead the blind."

- Q. Could Christ have "had His head turned"?
 A. No! You have admitted that He was *sinless!*
 Q. Put it as a formal syllogism.
 A. 1. Christ is sinless;
 2. None is sinless but GOD;
Concl. Then Christ is GOD!

¹ From Nile Mission Press, Cairo.

Even this formal logic prepares us for the more important testimony to follow later.

Study 10. The Critical Aspect

Q. What is our chief document?

A. Gospel of St. John.

Q. Are there evidences of authorship, also of date?

A. 1. Justin Martyr (born at Nablus A.D. 100; martyred 163) wrote, about A.D. 150, that he knew John's Gospel well.

2. Irenaeus, Bishop of Lyons, was born in Anatolia (Turkey). He mentions several times that he knew Polycarp and others who had seen St. John personally.

Q. Eusebius, who was he?

A. The great writer of Church History, born at Caesarea, Palestine, A.D. 260; became Bishop.

Q. What does Eusebius say?

A. That, in his day, there was some temporary doubt as to the authorship of *five* N.T. books.

Q. Which five? Were there more?

A. No! They doubted five only, for a time. 2 and 3 John, 2 Peter, James and Jude.

Q. Did Christians go on doubting?

A. Not at all; they soon accepted the whole N.T.

Q. Then why is Eusebius' remark important?

A. Because it shows *no doubt whatever as to St. John's Gospel!!*

Q. Any other evidence?

A. The great Council of Nicæa, A.D. 325, when the Nicene creed was first drawn up.

Q. How many N.T. books accepted then?

- A. Twenty-seven; and these twenty-seven were laid before Emperor Constantine. We have the same twenty-seven *to-day!*
- Q. Any other evidence?
- A. The great Athanasius, opponent of Arius at that conference, made a list of the N.T. books, one by one. All accepted it. The books are *the same to-day!*
- Q. Could St. John have "let his heart betray his head"?
- A. See what he himself recorded in Rev. 22: 8, 9.
- Q. Mention one independent witness.
- A. Paul (a doctor of Canon law) with trained mind and level head wrote astounding words. Read Phil. 2: 5-11, with Col. 1: 15-17.

Study II. Historical Aspect

- Q. What were the historical errors (often repeated)?
- A. 1. Minimising Christ's Godhead;
2. Minimising His perfect Manhood. We must preserve "balance."
- Q. What historical documents to help us?
- A. 1. The Te Deum, 1,500-1,600 years old: "Thou art the King of Glory, O Christ."
2. The Nicene Creed, drafted at Nicene Council, A.D. 325: "God of God, Light of Light," etc.
- Q. Any historical ordinances?
- A. Yes: 1. Christian Baptism—from the time of earliest apostles—"In the Name of the Father and of the Son and of the Holy Ghost."
2. The Lord's Supper, instituted by our Lord Himself. "Till He come." But if not Divine,

He could never come again of His own accord.

3. Substitution of Christian "Lord's Day" for Jewish Sabbath. But why: if He did not rise? And how rise if not Divine?

Q. What is important about this substitution?

- A. That nobody knowing the Jews' tenacity—least of all one of Jewish birth—would dare to arbitrarily alter a Jewish ordinance! The change must have been for the *gravest* reason, and has endured 1,900 years!

Study 12. What saith the Scripture?

N.B.—We claim no more for the Lord Jesus than He did for Himself. Here are seven points from His Book.

1. He said He had power to forgive sins, Matt. 9: 6; Mark 2: 10.
2. He said, "I am the Resurrection," i.e., I am the only source of it, for I alone give life to the dead, John 11: 25.
3. "The dead shall hear the voice of the Son of God" (John 5: 25). "All that are in the graves shall hear His voice" (28). A violent contrast from El-*Quran* (to Mohammed) *Mâ anta bimusmi'in man fil-quboor* = "Thou canst not cause those in the graves to hear thy voice."
4. Christ expounded the Law authoritatively. Whereas Moses announced; "Thus saith The Lord," Christ added: "But *I say* unto you" (Matt. 5: 28).
5. John 5: 18, "Making Himself equal with God." Quite; otherwise why seek to kill Him? Still more

important, John 8: 58, "Before Abraham was *I AM!*" No wonder they took up stones to kill Him!

6. John 17: 2, "He (Thy Son) should give Eternal Life." Also v. 5, "The glory which I had with Thee before the world was." Note—All men reduce extravagant language at the approach of death, but in His last words, Christ soars higher and higher!

7. Q. What of the "*Exalted*" Christ?

A. After His ascension to heaven He said three times: "I am the First and the Last," Rev. 1: 18. "I am alive for evermore, Amen; and have the keys of hell and of death."

Also Acts 9: 4, 5, To Saul came a light from heaven and a voice, "I AM Jesus."

Need more be said?

Study 13.

Q. Were these words of Christ confirmed by *others*?

A. Certainly: here are five literary men!

Paul (LL.D): "Declared to be the Son of God . . . by the resurrection from the dead,"

Rom. 1: 4

Luke, a physician: "He shewed them his hands and his feet," 24: 40. Also mentions the *empty grave* (24: 3, 12).

Mark (author of Gospel) tells that He appeared to the eleven (16: 14).

Matthew (28: 9) says that they held Him by the feet and worshipped Him.

John (20: 25) records Thomas' examination of the

nail-prints and his verdict "My Lord and my God."

A Dual Personality :

REF.	HIS MANHOOD.	HIS GODHEAD.
Micah 5: 2, 3	She which travaileth hath brought forth . . .	From of old, from everlasting.
Isaiah 9: 6	Unto us a child is born . . .	His name shall be called Wonderful . . . Mighty God.
Psalms 72: 2, 5	Judge . . . with righteousness . . .	As long as the sun and moon endure!

* * * * *

Study 14.

- Q. When men testified to Christ, did He accept, or repudiate it?
- A. Study three examples:
 John 16: 30, and Christ's *reply*.
 John 20: 28, and Christ's *reply*.
 Matt. 16: 16, and Christ's *reply!* Did He say, "Leave off; you are talking blasphemy"?
- Q. When men worshipped Christ, did He repudiate?
- A. Firstly note that worshipping even an angel is forbidden. Rev. 19: 10; 22: 9. "See thou do it not"!
 Secondly, what the angel (also the Apostles)

- repudiated, Christ accepted. Matt 14: 33 and 28: 9.
- Q. Mention some **Divine Attributes** attributed to Christ.
- A. Creation—Col. 1: 16.
Source of Life—John 1: 4.
Judgment—2 Thess. 1: 7-9; Matt. 24: 30, 31.
- Q. What was Christ's object in His frequent use of "**Son of Man**"?
- A. This phrase was known to readers of Dan. 7: 13. The object seems to be that His holy Incarnation (= becoming-man) did not prevent His "remaining-God." Hence the refs. are of two sorts, (a) to His state of humiliation; (b) to His exaltation. Divine attributes are ascribed to "The Son of Man":
- Matt. 9: 6, Forgiveness of sins;
Matt. 25: 31-33, Sitting upon the throne;
John 5: 25, 27, The Son of God is the Son of Man!!

Study 15. The Christ of "Experience"

- Q. Does everyone gain full conviction about the Person of Christ at once?
- A. Christ's own disciples acquired it *in stages!* 1st stage, They followed Him; 2nd, They took lessons from Himself; 3rd, After the resurrection, He appeared to them as Divine; 4th, *After Pentecost* they had no more doubts about His Deity!
- Q. What is the special function of the Holy Spirit?
- A. (a) He brings (Christ) to remembrance, and explains Him, John 14: 26; (b) He testifies, John 15: 26; (c) Guides into all truth, 16: 13.

-
- Q. As Paul was not at Pentecost, how did he get *his* conviction?
- A. Acts 9: 3-5, "I am Jesus"!
- Q. By comparing these cases, we gather—what?
- A. That some disciples get a profound conviction almost instantaneously; others gradually.
- Q. John "leaned on Jesus' breast": did *he* know all, *then*?
- A. Not till Pentecost; then he knew!
- Q. Even then, did he "go deeper"?
- A. Rev. 1: 13, 17. "Fell at His feet."
- Q. I am a believer; but have I "fallen at His feet"?
- A. ——?

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SECTION IV

THE COMING REVIVAL AND
THE COMING KING

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THE COMING REVIVAL AND THE COMING KING

Given at Heightside Conference, Lancs. (North Africa Mission), Easter, 1937. Also at Port Said, Jan., 1938. (Notes are rather fuller than usual.)

Study 16. Firstly—Revival in the O.T.

Ps. 68: 9, A plentiful rain . . . when it was weary (or, fainted).

THE SIX CONDITIONS

1. Thirst! Isa. 44: 3, Him that is thirsty (i.e., individual desire for blessing). But see Ps. 68: 9 for larger application. Is not our land weary, or fainting? And are not many Christians thirsty, i.e., full of desire?
2. Consider! Haggai 1: 5, This includes Repentance, for 2 Chron. 7: 14 says, "Turn from evil ways." But it may also include Remembrance of God's working, as in Ps. 44: 1.
3. Bring! Mal. 3: 10, Bring ye *all* the tithes—money, goods, *time* (cf. Bishop Linton tithing his time). Matt. 14: 18, Bring them hither to *ME*. Elijah repaired the altar, as in 1 Kings 18: 30. Hag. 1: 8, Bring wood, and build the house. Such adjustments are essential to blessing.
4. Wait! = Expect, Isa. 40: 31. Also Isa. 64: 4, 5,

A God which worketh for him that waiteth for him (R.V.). Dan. 12: 12, Blessed is he that waiteth.

N.B. Whilst waiting, *prepare!* 2 Kings 3: 16, R.V., Make this valley full of trenches.

5. Ask! But at the right time. When the time for the Spring rains has come, then to your knees, O Israel! Zech. 10: 1; also see Ps. 2: 8, Open thy mouth *wide!*—what then?
6. Hearken! In Deut. 11: 13, 14 is an all-important "IF." We frequently say, in Arabic, "To hear is to obey." But are we willing to *listen* for His voice?

See 2 Sam. 5: 24, the sound of marching in the mulberry trees. My wife and I lived in the Vale of Rephaim three years; the wind blows *up the pass*, from the sea, about one night in three, and sounds blow uphill then; on other nights there is a dead calm. David, at the top, had to wait for the night of the breeze to hear sounds of the Philistines, the mulberry trees giving the signal of the rising breeze.

SOME PROMISES.

2 Chron. 7: 14, I will heal their land. Connect this with Hos. 14: 4-7, I will heal their backsliding. How *often* should we expect this? Beware of presuming upon His mercy!

On a larger scale, Hag. 2: 2, I will shake all nations. After that—(v. 7), They shall *come-to* the Desire of all nations! (This is a suggested translation, to avoid the difficulty of the plural verb, and the unsatisfactory R.V. rendering. I feel that the verb is meant to be prepositional = "they shall *come-to*." [cf. Young's Literal Translation].)

If the Great War is hinted at in Hag. 2: 21, 22, it may

yet be repeated. After such a shaking the peoples should "Come-to the Desire of all Nations."

Study 17. Secondly—Revival in N.T.

There is the Ideal, then the Actual State, then the Practical Method suggested.

I. IDEAL.

But still attainable. Precious promises God hath given. John 4: 14, Shall never thirst (see 7: 39). Ask what ye will—wondrous words—John 15: 7. But how? See *vv.* 6, 8. A Christian really *abiding* in Christ is full of sap and produces ripe fruit. Ps. 92: 14 (Heb.), They shall be full of sap and *green*. Prov. 4: 18 implies continuous progress. (Spurgeon had almost continuous revival in his church.) Ps. 1: 3, Leaf shall not wither. Withered souls need revival; Evergreens do NOT.

Those needing revival are called in Jude 12 (R.V.) "Autumn trees"; they decline every year (deciduous), then "spring" again!

Illus.—Egypt's water-wheels carry chains of pots or buckets, turned by a cow, subject to the crack of a whip. But on the Orontes (N. Syria) water-wheels, high as houses, turn all night without oversight! Almost "perpetual motion." "There is a river," and planted by it thou needst not wither.

Now the peak experience in the O.T. is expressed by the word "satisfied," whereas in N.T. the usual word is "Filled." The Holy Ghost's outpouring has solved the problem! But still we need to be "*filled*"—further, to be kept full. (Study our front diagram of The Three Baths.) Keep full! That's all!!!

II. THE ACTUAL.

“Revived”—in N.T.—means “came to life again” (physically), Rom. 7: 9 and 14: 9. So our special meaning is hardly found. What is more used is “Visitation”; Luke 1: 68, 78, with 7: 16; Acts 15: 14; 1 Peter 2: 12 (probably here = trial).

The Filling (or Baptism) of the Holy Ghost is *the* thing.

But now for a shock! Face facts! After Acts 4: 31 when “they were *all* filled” (for a time!) came lying and cheating, Acts 5: 2, 9. Also simony in 8: 18–20.

However, progress must be “from centre to circumference.” Philemon 7, individual refreshing; cf. Acts 11: 15, *fell* upon (a company). (Here study my Section XI, p. 107, on the different expressions and the correct use of them.)

From Rom. 11: 5 (remnant) we proceed to Rom. 11: 26 (*all* Israel)—from Local to National—whilst Acts 1: 8 (firstly Jerusalem, secondly Judaea, Samaria, etc.) leads us to “The uttermost parts,” even to Moslem Lands, for “uttermost” may mean more than physically farthest away, it may mean those hardest to reach.

III. PRACTICAL.

I know of no better method than Peter’s “SIX R’s,” Acts 3: 19, 20. The *order* of the six is remarkable.

R	epentance	(Individuals and Communities).
	enewal	(i.e. Conversion).
	emission	(Regeneration, Forgiveness).
	efreshing	(Revival).
	eturn	of Lord Jesus Christ.
	estoration	of all things.

N.B. The R.V., Var. Rend, etc., are extremely important. "*That so there may come seasons of refreshing,*" R.V. (not "when"). "*So that there may come seasons of revival and that He may send the Christ.*"

Thus the preaching of Sin and Repentance is to directly lead to the season of Revival and that is to be followed by the Return of our Lord!

Study 18. **Thirdly—Revival, The Return, and Our Overseas Work**

Refer again to the *order* of events in Acts 3: 19, 20. The "making of all things new" (Rev. 21: 5) must be preceded by the Second Coming, but that is to be preceded by Revival. Study Jas. 5: 7, 8; there *must* be rain before harvest. Our Jaffa oranges must have the early rain to mature them; sunshine they have had, but now for the late October rain *to ripen them* (the rising sap does it)! (Also see Ellicott on James, p. 375.)

Jas. 5: 17, 18 seems to include a reference to the Great Drought (Acts 11: 28) recorded by Josephus in Antiq. XVIII: 8: 6; he says people were instant in prayer, and were healed by rain from a cloudless sky.

Now see Rev. 19: 7, 8 with Rev. 22: 14, R.V., "wash their robes." Our church-members need a washing-day.

RELATION OF ALL THIS TO OVERSEAS WORK.

With Matt. 28: 19 and Mark 16: 15 (which are our General Orders) read Matt. 24: 14. R.V. says, "for testimony," other versions give, "for a witness," "for evidence." All versions agree upon world-wide proclamation with limited acceptance!

But now see 24: 8, R.V., "the beginning of *travail*"; Weymouth, "the early pains of childbirth." Var. Rend.

says "(*lit.* travail pangs—a reference to the phrase 'the pangs of the birth of the Messiah,' used by contemporary Jewish theology)."

Does Revival help Missions, or Missions Revival? Both; Moody and Wilder started the Student Volunteers; M.'s convert, Studd, was father of "C.T." of the Cambridge Seven.

This (foreign) witness seems almost completed now. One book now banned in Egypt had had a forty years' run in ten editions. The Prayer Bulletin warns of closing doors in Asia, "The Trio" of Gobi Desert thrilled Mildmay Conference by a vivid description of The Closing of Jade Gate; Mr. Glass told Keswick of the gradual closing of Brazil; workers have been expelled in scores from Abyssinia; further troubles are likely in Palestine, Syria, Morocco, Tunisia; while a Zionist State (under the new Partition Scheme) would forbid missions to Jews!

What then? God can develop *native* (indigenous) missions. "With the hour comes the MAN."

"After many days" may even mean "after His Return." I hope to see fruits *then* from our scattered books; even as I saw small flowers at Nazareth forty-eight hours after the rains.

This doctrine opens the way to amicable discussions with Christian, Jew and Moslem. All say that the only way out is for Christ to come and "take over."

"It is high time," Rom. 13: 11.

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SECTION V

THE FRUIT OF THE SPIRIT

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THE FRUIT OF THE SPIRIT

Notes of Chalk-Talks given at Egypt General Mission Conference at Zeitoun, near Cairo, March, 1935, on Gal. 5: 22 = The Marks of Holy Spirit's Indwelling.

Study 19. Love

WHAT IS IT? Cannot be "made to order." 1 John 4: 7, Love is of God; 1 John 4: 16, God is love. John 17: 26, The love wherewith Thou hast loved me. Hence definition—"Love is the essence of the Divine."

Gal. 5: 22, Chief, because first observable, is LOVE.

1 Cor. 13, a whole chapter on Love.

THE STRENGTH OF LOVE. Cant. 8: 6, Strong as death! 2 Sam. 1: 26, Passing the love of women. 1 Sam. 18: 1, as his own soul.

"And never, never, never Love complains
That its sweet wealth is too much drawn upon;
But gives, and gives, and gives till life is gone,
And then—through all Eternity—gives on and on."

REAL LOVE IS UNSELFISH. Not the love of Jacob for Rachel, nor Isaac's for Rebekah, but the love that "gives, and gives, and gives."

John 15: 13, Greater love hath no man . . .

Gal. 2: 21, Loved me and gave Himself . . .

Rom. 5: 8, God commendeth His love . . .

THE EFFECT OF LOVE. Luke 7: 47, Forgiven.
 Amor omnia vincit = Love conquers all. (Not
 negative pacifism but constructive.)
 1 John 3: 14, We know . . . *because we love!*
 2 Cor. 5: 14, Constraineth us (puts pressure on us) to
 tell others.

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Study 20. Joy

WHAT IT IS. It's the outcome of peace, which comes
 from grace.

N.B. 1st, Grace; 2nd, Peace; 3rd, Joy. Joy is a tonic;
 cf. The joy of the Lord is your strength, Neh.
 8: 10.

Joy is the atmosphere of heaven and the language of
 the angels.

Much joy even in O.T. Ps. 98: 1; Exod. 15: 1, 21;
 Ps. 40: 8, I delight.

CHRIST'S JOY. Heb. 12: 2, The joy set before Him.
 John 15: 11, My joy remain in you.

Said a worker: "I've had so little *joy* in my service,
 I must learn that language before I go to heaven."
 See Luke 15: 7, 10, Joy in heaven!

THE APOSTLE'S JOY. Phil. 4: 1, In his converts.

Phil. 1: 18, In the success of *others!*

Phil. 2: 17, In being poured forth (My glory, *v.* 16.
 W.).

THE BELIEVER'S JOY. 1 Pet. 1: 8; 4: 13. Joy unspeak-
 able; Matt. 2: 10.

John 16: 22, Your joy *no man taketh from you!*

Luke 15: 32, Joy in seeing souls saved.

THE CULTIVATION OF JOY. Our duty to cultivate it:
 1 Thess. 5: 16; Phil. 4: 4; Ps. 37: 4. But "in the Lord,"
 Phil. 3: 1.

John 16: 24, Ask . . . joy may be *full*.

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Study 21. Peace

In a chem. lab. we analyse (1) Qualitatively, (2) Quantitatively.

1. THE QUALITY OR DESCRIPTION.

- a. Peace of Reconciliation after war, Luke 14: 32, also Rom. 5: 10. "Reconciled to God," 2 Cor. 5: 18, 20.
- b. Peace through Christ's Victory, John 6: 33; Eph. 2: 14-17.
- c. Peace after Storm, Mark 4: 39.
- d. Peace of the untroubled heart, John 14: 27.
- e. Peace from healing, Mark 5: 34. Sometimes peace is given *without* healing! "Some better thing."
- f. Peace, the result of Grace, Rom. 1: 7, etc.; by Faith, Rom. 5: 1; in believing, Rom. 15: 13.
- g. The Peace which comes from Obedience, John 20: 21. N.B. It is preceded by Vision, and followed by Enduement for Service.

2. ITS QUANTITY. How much to draw upon?

Great Peace, Ps. 119: 165.

Multiplied Peace, 2 Pet. 1: 2.

"To multiplied worries, His multiplied Peace."

Peace beyond limit, Phil. 4: 7. Inexhaustible, unimaginable.

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Study 22. Long-suffering

W. calls it "Patience towards others." Chiefly in N.T., the Epistles, but see Exod. 34: 6 (R.V., slow to anger). Exemplified in 1 Cor. 13: 4, suffereth long (is patient, W.).

Paul often refers to "Longsuffering of God"—Rom. 9: 22; Rom. 2: 4; Eph. 4: 2; 1 Tim. 1: 16. Also refers to his own patience, 2 Tim. 3: 10. (Peter also dwells on Longsuffering of God, 2 Pet. 3: 15.) Paul tells Timothy an evangelist needs it, 2 Tim. 4: 2. But Longsuffering must be *joyful!* Col. 1: 11; Col. 3: 12. Paul's great passage—2 Cor. 6: 6, etc.—is headed by W.: "Apostolic Credentials."

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Study 23. Gentleness (Kindness, R.V.)

This may show as Graciousness, or gentlemanliness; cf. the gentle touch of nurses! See 1 Kings 19: 12 (R.V. Marg.), "A sound of gentle stillness." Note: the Lord was not in the earthquake, etc. O.T. shows the effectiveness of gentleness. Prov. 15: 1, soft answer: and Prov. 25: 15. Even the Met. Police had this posted up:

"If you your lips would keep from slips,
Five things you must beware:
Of whom you speak, to whom you speak,
And how, and when, and where!"

A firm announced the last book by a Christian controversialist as "His *sweetest.*" Why not *all* of them sweet?

The original word used here is, in A.V. of Rom. 11: 22, trans. goodness; but W. gives kindness.

2 Cor. 6: 4-10 is marvellous! v. 6, "By kindness," Eph. 2: 7.

Col. 3: 12 describes a Spirit-filled saint!

Kindness to us is promised, Isa. 54: 8, 10.

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Study 24. Goodness

For this W. gives Benevolence. In Exod. 34: 6, Abundant in Goodness. A.V. = Plenteous in Mercy (R.V.) In Ps. 23: 6, Goodness and Mercy are *both* given. Goodness is almost an O.T. word; but see Rom. 15: 14, Goodness of heart (W.). And Eph. 5: 9, another def. of Fruit. It has two facets:

(a) One facet = Integrity. "Who never sold the truth to gain the hour" (Tennyson's Ode).

(b) Second facet = Mercy. Luke 6: 36, Var. Rend., "Shew yourselves merciful"; W. renders it, "Be compassionate."

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Study 25. Faith

Where A.V. says Faith, W. gives Good Faith. There are three facets to this gem, which occurs over 200 times in N.T.

(a) Faith = Belief in God. What *is* Faith? Ask Machen! Heb. 10: 38 hints same query; Heb. 11 gives full answer. One Ex.—1 Cor. 13: 2. All faith to remove mountains = Absolute Faith (W.).

- (b) Good Faith (W.). Exemplified in Ps. 15: 4. Swearing to one's own hurt = Losing on a contract, yet keeping faith. It pays in the long run!
- (c) Faithfulness is a fine O.T. word, used sixteen times in Ps. alone. Note: Arabic Imân (faith) and Amâna (faithfulness) are from same root. St. Augustine's great word: "Faith is secure in danger, but endangered by security."
 Heb. 3: 2, Lord Jesus said to be "faithful."
 Rev. 2: 10, Reward of faithfulness.
 The Believer's Epitaph is 2 Tim. 4: 7.

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Study 26. Meekness

This covers Humility: cf. Matt. 5: 5 with Ps. 37: 11 (misquoted in El-Quran as "My *righteous* servants shall inherit the earth"). Exemplified in (a) Moses, Num. 12: 3, whom God defended in v. 7. (b) Our Lord, Isa. 53: 7; Matt. 21: 5, and 26: 62; 2 Cor. 10: 1.

Promise :—Ps. 25: 9, The meek will He guide (others *refuse* to be)! Missionaries and Christian workers should be meek to receive correction, 1 Cor. 4: 21; Gal. 6: 1 (Lest thou also); 2 Tim. 2: 24, 25.

The Apostle's appeal: Eph. 4: 2; Col. 3: 12-14 (R.V.).

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Study 27. Self-Control

In Arabic, Chastity is used here; W. gives Self-Restraint, M. and R.V. margin both give Self-Control; but *Temperateness* conveys the idea. 1 Cor. 9: 27, I keep under my body and bring it into subjection.

Paul used this word to Felix, Acts 24: 25.

Peter used it in 2 Pet. 1: 6, 7, Add . . . self-control.

Theol. students should cultivate *Balance*; by all means *Hold* the Truth, but not seize it like a bulldog and tear it to pieces! For lack of "balance" some Christian controversialists "drive all over the road"—and into the ditch!

TO SUM UP:

Some—rightly emphasizing the *extreme* importance of being "Filled with the Spirit"—get a surprise with Gal. 5: 22-3. What are the signs which we *might have thought* would be mentioned?

Pulpit Oratory, or—at least—Eloquence?

A name in all the churches?

A genius for Administration?

But NO! None of these! St. Paul's "Fruit of the Spirit" is a well-balanced figure of nine *equally-developed* sides, which portrays the holiness of weekday life, adorned by such homely, garden flowers as Patience, Meekness, Self-control!!

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SECTION VI

THE FOUR Rs OF THE ATONEMENT

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THE FOUR Rs OF THE ATONEMENT

After-supper Chalk-Talks given at Karmel-Heim, Mount Carmel, to English visitors, with a summary on the folding B.Bd. presented to me by Dr. Esmond Smith, now of Burbank, Calif.

Study 28. O.T. Introduction

Yôm Kippûr (Day of Atonement), from verb "to cover"; hence, to atone for, Ps. 32: 1; Rom. 4: 7. The Arabic *Kaffâra* is exactly cognate to the Hebrew (f and p being the same letter!).

Atonement mentioned forty times in Exod., Lev., Num., and five times in other parts of O.T. Chief passage is Lev. 17: 11, It is the Blood that maketh an atonement for the soul. "For the life of the flesh is in the blood" (for *life* R.V. margin gives *soul*). So pious Jews avoid blood!

Lev. 23: 27, Day of Atonement is 10th of Tishri (15th Sept., 1937).

Job 33: 24, A.V. *margin*, I have found an Atonement.

See Ezek. 45: 20 for use of word *reconcile* in A.V. but "make atonement" in R.V., also in Arabic.

R ECONCILIATION
E MISSION
A NSOM
E DEMPTION

Study 29. Reconciliation

Rom. 5: 11 is *the* N.T. passage; in A.V. atonement, but Var. Rend., margin of A.V., R.V., W., and Ar., all use *reconciliation* which A.V. does itself in v. 10. Lex. also gives "Restoration to Favour."

2 Cor. 5: 18, Reconciled us to Himself.

2 Cor. 5: 19, 20, Be ye reconciled to God.

Eph. 2: 16, That He might reconcile both to God.

Col. 1: 20, By Him to reconcile all things . . .

Col. 1: 21, Enemies, yet now . . . reconciled.

Heb. 2: 17, To make reconciliation for sins of people.

"All for sin could not atone;
Thou must save, and Thou alone."

Job 22: 21, Acquaint now thyself with Him and be at peace.

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Study 30. Remission

Lex. also gives "Deliverance" (from Captivity).

Matt. 26: 28, My blood which is to be poured out for many for the remission of sins (W.).

Heb. 9: 22, Apart from the outpouring of blood (W.).

Heb. 10: 18, Where these have been forgiven (remitted) no further offering for sin is required (W.).

Mark 1: 4 and Luke 3: 3, With *repentance*.

Luke 1: 77, Forgiveness the way to Salvation.

Luke 24: 46-7 (Associated with Death and Resurrection).

Acts 2: 38, Baptism as a condition.

Acts 10: 43, Belief as a condition.

Also Acts 13: 38; 26: 18; Eph. 1: 7, etc.

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Study 31. Ransom

Ransom and Redemption sometimes get interchanged in English translations, but they are two words in Greek, though connected, the first being concrete (= the price paid), while the second, lytrōsis, is more abstract (=redemption, liberation). For lytron=ransom, cf. banners on mosques at Kerbelā (Iraq) Nahnu fidā-uka ya Hosain=O Hosain we are (or will be) thy ransom-price.

Dr. Irwin, in R.T.S. Conc., defines it as a price paid for freedom. Cf. Isa. 35: 10 and Hos. 13: 14.

Matt. 20: 28, ransom-price; Mark 10: 45.

1 Tim. 2: 6, Redemption-price (W.) for all.

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Study 32. Redemption

I. IN GENERAL. R.T.S. Cruden Conc. defines it: "Buying back something sold by paying back the price; cf. mortgaged land, etc." Eighty-five to ninety per cent of the refs. are in O.T. See Lev. 25, whole chapter; and connect with the Jubile (mispronounced in English as jubilee!), Neh. 5: 8 with Lev. 25: 48, redemption of slave.

II. REDEMPTION OF FIRSTBORN. In the tract *Safety, Certainty and Enjoyment*, cf. striking use made of Exod. 13: 13, firstling of an ass. In Num. 3: 12 the ransom-price of the Men of Israel was the Tribe of Levi!

- III. REDEMPTION BY CHRIST. Acts 20: 28, Bought (Ar. and R.V. marg. "acquired").
Rom. 3: 24, Deliverance (W.).
Gal. 3: 13; 4: 5, Purchased our freedom (W.).
Eph. 1: 7 with Col. 1: 14.
Titus 2: 14. To purchase our freedom . . . (W.).
Heb. 9: 12, Entering Holy Place to report that redemption has been procured.
1 Pet. 1: 18, 19, Redemption from frivolous habits of life (W.).
Rev. 5: 9 with 14: 3-5, The new song. N.B.—"No lie has ever been found upon their lips" (W.).

- IV. ULTIMATE TRIUMPH through Redemption.
Hos. 13: 14, "Where are thy plagues? . . . Where is thy destruction?" (Var. Rend.), cf. with 1 Cor. 15: 55-57, Giveth us the victory!



SECTION VII

HE KNOWS: WE KNOW

SECTION VII

HE KNOWS: WE KNOW

A summary of talks given to school-teachers at German Evang. Miss. Conf. on Mt. Carmel, October, 1935.

Study 33. I. He knows

KNOWS OUR CIRCUMSTANCES.

Ps. 103: 14, Knoweth our frame . . . we are dust.

Dan. 2: 22, Knoweth what is in the darkness (what awaiteth us) and the light dwelleth with Him.

KNOWS THE BELIEVERS and amount of their Belief.

Nahum 1: 7, Knoweth them that trust in Him.

John 10: 14, Knows His sheep.

2 Tim. 2: 19, Knows those who really belong to Him (W.). Cf. Num. 16: 5.

John 21: 15-17, Thou knowest that I love Thee.

KNOWS HOW AND WHEN to deliver.

Job 23: 10, When He hath tried me. Ps. 1: 6.

2 Pet. 2: 9, How to rescue godly men (W.).

KNOWS THE NEEDS of the Believer.

Matt. 6: 8, 32.

“God knoweth best, Who wisely heeds
To give, or to withhold;
He knoweth more of all my needs
Than all my prayers have told.”

Whittier.



Study 34. II. We know

Dogmatism may be unsupported assertion; but our subject is not dogmatizing but giving a reason for the hope in us (1 Pet. 3: 15).

A. THE ONE WE KNOW.

John 14: 6, 7, I am the Way. . . . From henceforth ye know Him and have seen Him.

Luke 24: 31, Their eyes were opened and they knew Him. See John 1: 16, 17.

B. THE FACTS WE KNOW.

The *Reality* of the *Incarnation*. 1 John 5: 20, We know that the Son of God is come. A good test for strange cults.

The *Reality* of our *Regeneration*. 1 John 3: 14, We know . . . (because we can pass the test—Do we love Christian brethren? And other churches than our own?).

The *Reality* of our *Identification* with Him. 1 John 2: 5b, also 1 John 5: 19; and John 17: 16.

The *Reality* of our *Consistent Walk!* 1 John 3: 18, 19, "In this way we shall come to know that we are loyal" (W.). How? By loving—in deed and in truth. Cf. Gal. 5: 22; and link 1 Cor. 12 right on to chap. 13.

The *Reality* of *God's Providence*. Rom. 8: 28, All things are being made to work together for good—to whom?

C. HOW WE KNOW.

1. By keeping His Word, 1 John 2: 5b.

2. Through the understanding brought to us, 1 John

5: 20. In Luke 24: 31 they knew Him when their eyes were opened.

3. By the Anointing of the Holy Spirit, 1 John 2: 20. He shall bring all things to your remembrance, 1 John 3: 24; 4: 13. Through His Spirit . . . we can know (W.).

D. ASSURANCES THAT WE REALLY DO KNOW.

1 John 2: 20, Ye have an anointing . . . ye know.

1 John 5: 14, We have an assured confidence . . . (W.).

E. MORE YET TO KNOW.

1 Cor. 13: 9, We know in part = Our knowledge is imperfect (W.). v. 12, For the present we see things as if in a mirror . . . but then face to face (W.), 1 John 3: 2.

See Var. Rend. (and Arabic) of Hos. 6: 3; Let us go on to know!

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Study 35. III. I know

The first person singular denotes a still more personal experience, for "I" comes closer than "We."

Note the growth of experience, both in O.T., and N.T.

O.T. 1st stage: Acceptance of monotheism—Exod. 18: 11, I know that the Lord is greater than all gods. This was good *so far*, for Jethro offered sacrifice for Jehovah.

2nd stage: Eccles. 8: 12, Surely I know that it shall be well with them that fear God.

3rd stage: Isa. 50: 7, Therefore have I set my face like a flint and I know that I shall not be ashamed.

N.T. 1st stage: Knowledge of self.—Rom. 7: 18, I know that in me (that is, in my flesh) dwelleth no good thing.

2nd stage: Assurance of Conversion.—John 9: 25, One thing I know, that, whereas I was blind, now I see.

3rd stage: Experience of Christ.—2 Tim. 1: 12, I know Whom I have believed and am persuaded that He is able to keep.

WARNING! 1 John 2: 4, He that saith, I know Him, and keepeth not His commandments, is a LIAR.

Another warning: "I know *NOT!*" Matt. 26: 72 with Matt. 7: 23.

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SECTION VIII
HIS GLORY

SECTION VIII

HIS GLORY

The two following sections consist of Bible-readings given in various countries at diverse gatherings,—Egypt, Palestine, etc.

Study 36. The Glorious Lord

HE has a glorious Name and Voice, wears glorious apparel and gives glorious liberty through His glorious message to a glorious Church being prepared for His Glorious Appearing.

HIS GLORIOUS NAME. Ps. 72: 19, Jehovah-Jesus.

“How sweet the Name of Jesus sounds
In a believer’s ear.”

Arabic: His Name of Glory, or The Name of His Glory.

HIS GLORIOUS VOICE. Isa. 30: 30. Heb.: The Glory of His Voice; *v.* 21 shows this to be the voice of a guide or leader.

HIS GLORIOUS APPAREL. Isa. 63: 1. Dyed garments = dyed *red*, by His own blood. R.V. margin and Var. Rend. suggest “crimson.”

GLORIOUS LIBERTY, or Glorious Victory, Rom. 8: 21, or, The Liberty of the Glory (R.V.). W. = The liberty that will attend the glory of the children of God.

GLORIOUS MESSAGE. 2 Cor. 4: 4 with 3: 8, The light of the glorious gospel of Christ. W. = The sunshine of

the Good News of the glory of the Christ. The Royal Messenger should so comport himself as to show he is 'Abdul-Majeed = Servant of the Glorious One.

GLORIOUS CHURCH. Eph. 5: 27. Var. Rend. = The Church in glorious beauty. W. = A glorious bride; cf. Eph. 1: 4, Without blemish (word used of sacrifices).

GLORIOUS APPEARING. Titus 2: 13. R.V. = Appearing of the glory. Var. Rend. = Manifestation of the glory.

“Turn your eyes upon Jesus,
Look full in His wonderful Face!
And the things of time will grow strangely dim
In the light of His glory and grace.”

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Study 37. Beauty—His, and Ours or, The Actual and the Potential.

Ps. 27: 4, The believer's Desire—to behold the beauty of the Lord (Var. Rend., Sweetness or Pleasantness).

Isa. 33: 17, Promise given to the believer—Thine eyes shall see the King in His beauty, they shall behold “the land of far distances” (Heb.); A land of far *perspective*.

Isa. 53: 2, No beauty (or earthly majesty). *Why?* Because of the *scars!* See 52: 14 (*Illus.*: Story of a mother's scar!).

Ps. 17: 15, Satisfied! See Num. 12: 8, The form of the Lord shall he (Moses) behold. “And I shall see Him face to face. . . .”

Ps. 90: 17, The believer's *potential* beauty. Var. Rend., "graciousness."

1 John 3: 2, The believer's reflection of His beauty. "When He appears"; but why not rehearse *now*? Compare the pictorial advert. of a well-known cleanser: "As white as *that*?!"

Eph. 5: 27, The believer's high vocation—a glorious church. W. = glorious bride; Var. Rend., Church in glorious beauty. Amen!

* * * * *

Study 38. Satisfied

FIRSTLY, Material Satisfaction.

Exod. 16: 3, 8, suggests that they had, in Egypt, eaten "to the full." Had they?? Anyhow they shall.

Ps. 78: 19, "Can God?"—The reply is in v. 24, "the corn of heaven," and v. 25, "The bread of the mighty" (R.V.) to the full.

Ps. 105: 40, Satisfied them with the bread of heaven. But there is a condition to be fulfilled: cf. Lev. 26: 5 with "If" in v. 3; and Deut. 11: 15 with "if" in v. 13!

SECONDLY, Spiritual Satisfaction. The material blessing of O.T. lead on to spiritual ones, and "satisfied" is an O.T. word ("Filled" is the N.T. word).

Ps. 17: 15, Satisfied with Thy likeness.

Ps. 107: 9, Satisfieth the longing soul.

Isa. 58: 11, Satisfy thy soul . . . like a watered garden.

Now from N.T.—John 6: 31-33 is Christ's application of Ps. 78: 24-5, while John 4: 14 promises that whosoever drinketh "shall never thirst"; cf. this with Ps. 1: 3, His leaf shall not wither.

Eph. 1: 23, That filleth all in all.

Eph. 3: 19, Filled with all the fulness of God.

THIRDLY, Christ also shall be satisfied; He shall see of the travail of his soul, Isa. 53: 11.

“Watching till His Royal banner
Floateth far and wide,
Till He seeth of His travail,—
Satisfied!”

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Study 39. His Name

The Importance of God's Name is shown by 800 references in O.T. and about 160 in N.T.

A. The Holiness of the Name of God.

His Holy Name, Ps. 103: 1; Ps. 111: 9; Isa. 57: 15;
Luke 1: 49.

Safety in The Name, Prov. 18: 10.

B. Uniqueness of the Name of Jesus.

There is none other, Acts 4: 12; Phil. 2: 9 (Not AT the Name, but IN the Name, W., etc.).

The Paraclete came in that Name, John 14: 26.

Enemies (including devils) fear it, Acts 4: 17; 5: 28;
9: 14; 16: 18; and cf. experience of evil spirits in Syria, etc.

C. The Name of the Lord Jesus in Christian Service.

Gathered in the Name, Matt. 18: 20.

Prayer in it, John 14: 13. Are *all* our prayers offered
“in His Name”?

Preaching, Luke 24: 47; Acts 9: 27.

Baptizing, Matt. 28: 19; Acts 2: 38; 19: 5.

Anointing, James 5: 14.

Miracles, Mark 9: 39; Acts 3: 6.

Daily Walk, 1 Cor. 10: 31; Col. 3: 17.

Care in Naming it! 2 Tim. 2: 19b. Instead of washing the body and taking a new pen (as the Jew), we may have to wash our *tongue*! Perchance our daily business!

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Study 40. The Christophanies

Often called the Theophanies, or "An anticipation in O.T. of what is a cardinal doctrine of N.T." If the theory (held by all Bible students) of our Lord's temporary appearances before His Incarnation is applied to the following passages, "the key fits the lock."

Gen. 16: 7, 13, The well of the Living and Seeing One. Why so called? N.B. "LORD" is in capitals, i.e. Jehovah.

Gen. 18: 2, 22, Three "men" of whom two (19: 1) went toward Sodom.

Gen. 22: 11, The Angel of Jehovah did not appear in human form this time but called from heaven. However, v. 14 may read (not) "it" but "*He*" shall be seen.

Gen. 28: 12-17 with John 1: 51.

Gen. 32: 24-32 confirmed by Hos. 12: 4, 5. Peniel means, The Face of God; cf. Exod. 33: 14, My Face shall go.

Exod. 3: 2, 4, 7, Called (a) Angel, also (b) God, and (c) JEHOVAH.

Joshua 5: 13-15, Prince of Jehovah's host! Put off thy shoe!

Judges 6: 12, 14, 21, 23. In v. 14 Jehovah looked upon Gideon; but in v. 21 we are back to "The Angel of

Jehovah" again; but in *v.* 23 Jehovah said . . . Thou shalt not die.

Judges 13: 3, 18, Secret Name (cf. Gen. 32: 29) but His name is Wonderful (cf. *v.* 18, margin with Isa. 9: 6).

See also Isa. 6: 1, 3, 5, with John 12: 41. We have only dealt with those cases which carry confirmation in context.

General result: Usually created angels were the medium. Yet there are these cases in which God's Name is borne by the holy Messenger and God's Face shown and recognized. The key "fits the lock!"

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Study 41. The Shechinah

This word not found in O.T., or N.T., but used by all commentators to express "The Glory" or Presence; *lit.* "Dwelling," being derived (in Heb. and Ar. alike) from verb "To dwell." God thus taught Israel to expect His Presence (Glory) to rest on the mercy-seat in the Tabernacle and *Solomon's* temple.

THE COMING.

Exod. 25: 8, Let them make Me a sanctuary that I may *dwell*.

Exod. 25: 17, Make a mercy-seat (R.V. margin and Ar. merely give "covering" = the *cover* of the Ark).

Exod. 25: 22a, I will commune with thee from above the mercy-seat (*lit.* cover).

Exod. 29: 45, I will dwell among Children of Israel.

Exod. 37: 6, He made a mercy-seat (cover) of pure gold.

Heb. 9: 5, The two cherubims of the glory (denoting God's glorious presence, W.). (Read chapters 9 and 10.)

Exod. 33: 14 (In reply to Moses' question "Who will go?"), My Presence (Face, Countenance) shall go.

Num. 6: 26, Lift up His Face (Presence) upon thee.

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Study 42. The Leaving of the Shechinah

One of the five things found in Solomon's but *missing from Zerubbabel's* Temple was the Shechinah glory. It had left! When, and how, did it leave?

Ezekiel was given a series of visions in Iraq (Chaldæa or Babylonia). His reputed tomb lies South of Hillah on way to Kufa.

Ezek. 11: 23 (B.C. 594, i.e. six years before destruction of Jerusalem), the vision of "The Departure of the Holy Presence." Thus was the holy site "*de-consecrated.*" Six years later the Temple was destroyed. Ichabod! (Have *we* ever helped to drive away His Glory?)

VISION OF THE RETURN.

Ezek. 43: 4, 5 (The vision runs from 40: 2), Ezekiel was privileged, twenty years later (B.C. 574) to see a vision of the Return of God's Glory.

Ellicott (p. 338) says that no attempt was made by the Jews of the Restoration to carry out the scheme here set forth. Ezekiel makes no mention of Day of Atonement or Pentecost. Why? Is it to be post-Calvary worship?

Hag. 2: 9 (fifty years later still) promises that the *latter* glory of this house shall be greater than the former.

FULFILMENT in N.T.

Luke 2: 9, Glory of Lord shone, cf. Deut. 33: 2. Note Sinai S., Seir (Hor) E., Paran W. of Sinai.

Luke 2: 32, Glory of Thy people Israel (Jesus)!

Acts 7: 55, The glory of God . . .

Rom. 9: 4, To whom . . . the Glory (W. They have His glorious Presence). Yes, in *memory*; and in *hope* of seeing it again.

John 1: 14, The "tabernacling" of the WORD.

Rev. 21: 3, God's dwelling-place is among men. In v. 22 no Temple; but glory (light) is there. (Read parts of St. Augustine's *Civitate Dei*.)

Ezekiel's very last word is JEHOVAH SHAMMAH, The Lord is there.

Heb 1: 3, Express image (stamp as of a seal?) of His Person; i.e. His Countenance! W. says "He brightly reflects God's Glory and is the exact representation of His Being."

2 Cor. 4: 6, In the Face of Jesus Christ.

2 Cor. 3: 18, W., "All of us, with unveiled faces, reflecting like bright mirrors the Glory of the Lord."

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Study 43. The Glory of his Riches v. The Riches of His Glory

These two subjects show violent contrast. Let us first look at Riches,—their *Uncertainty*.

Ps. 39: 6, *Who* shall gather! Rev. 18: 17, 19, In one short hour all this great wealth has been laid waste (W.).

O.T. EXAMPLES.

1 Kings 10: 23 with Eccles. 2: 8-11. Solomon's experience in 2: 11b is, in Var. Rend., called "Pursuit of the wind!" which agrees with the Ar. "Grasping the Wind."

2 Chron. 32: 27-29 with 2 Kings 20: 17, Shall be carried into Babylon: nothing shall be left!

Esther 5: 11 with 7 10, Haman told them of the *glory of his riches*. . . . They hanged Haman!!

N.T. WARNINGS.

James 5: 1-4, You rich men, weep aloud . . . , v. 2, Your treasures have rotted (W.); v. 4, Hire of the labourers . . . kept back by fraud, crieth out (R.V.).

1 Tim. 6: 9, 10, Led astray from the Faith (R.V.).

Matt. 13: 22, Quite stifle the Message (W.).

Mark 10: 23, With how hard a struggle (W.).

OUR ATTITUDE TO RICHES.

Phil. 4: 12, I know both how to live in humble circumstances and how to live amid abundance (W.).

Also Ps. 62: 10b; 1 Tim. 6: 17-19; Jer. 9: 23, 24.

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Study 44. The Riches of His Glory

God's unfailing riches show a great contrast.

Ps. 104: 24b, Earth is full of riches of creation. See Ps. 8: 3, When I consider Thy heavens.

Rom. 2: 4, Riches of His goodness . . . (His infinite goodness, W.).

Eph. 2: 4, Rich in mercy . . .

Eph. 1: 7-8, Riches of His grace which He lavished upon us (Ar.). So abundant was God's grace . . . lavished upon us (W.).

Eph. 3: 16 and Rom. 9: 23, The riches of His glory all *for us!* Contrast with riches of Haman, Solomon and Hezekiah.

Phil. 4: 19, His riches in glory. Fulfil every need, R.V. My God—so great is His wealth of glory in Christ Jesus—will fully supply every need of yours (W.).

2 Cor. 8: 9, His enriching poverty; or, "The Riches of His Poverty"! (cf. Carnegie on the immense advantage of early poverty).

Above summed up in one great phrase:

Eph. 3: 8, The unsearchable riches of Christ. The exhaustless wealth (W.). For use of "fathomless" see also Rom. 11: 33.

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SECTION IX
COURAGE, COMFORT AND PEACE

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Study 45. He Restoreth my Soul

THE word "restore" is *revive* in Var. Rend.

DESIRE for it: Lam. 1: 11, 16, 19. R.V. gives "refresh," Arabic "restore."

PETITION for it: Ps. 51: 12 (restore the *joy*, not salvation itself). Ps. 85: 6, Revive us = Quicken us (R.V.). Hab. 3: 2.

CONDITION. See Acts 3: 19 in R.V., or Var. Rend. The order is (a) Repentance, (b) Forgiveness, (c) Reviving. Scholars, as Alford, Bengel, etc., render it *not* "When the times of Refreshing" but "In order that the times of Refreshing may come."

ASSURANCES. Ps. 23: 3; Ps. 19: 7; Ruth 4: 15. In each case R.V. and Ar. give "restore." But in A.V. of Ps. 19: 7 "convert" is used and "restore" put in margin. Var. Rend., "revive or restore." In Ruth 4: 15 Var. Rend. gives "reviver of the soul." Ar., "for restoration of soul."

How often may one's soul be revived? See Jer. 18: 4. Var. Rend. says, "Whensoever the vessel was marred." Maybe the ninety-ninth time.



Study 46. Courage

COURAGE IS FAITH IN ACTION; so it is the Will of God for us. The battle-cry for the Crusades was "Deus le

veult." Courage is chiefly an O.T. word; the N.T. adj. (after Descent of Holy Spirit) was "bold" (but *not* "rude"!).

Num. 13: 20; but 13: 33 "inferiority complex."

Deut. 20: 8, Fainthearted . . . go home!

Deut. 31: 7, 8, *Thou* must go . . . *He* doth go.

Josh. 1:6, Thou shalt cause this people to inherit the land (R.V.).

COURAGE MAY BE DEVELOPED. Dan. 11: 25, Stir up.

Acts 28: 15, Took courage. 1 Cor. 16: 13b, *Be* men!
(Ar.).

Luke 21: 28, Lift up your heads.

MEANS BY WHICH WE STRENGTHEN IT.

Waiting upon God, Ps. 27: 14. Note the sequence of verbs in Jonah 2: 7 and 3: 3,—Fainted, Remembered, Prayed, Arose, Went!

Meditation upon God's Promises. Josh. 1: 8; Isa. 46: 4.

"Dost feel the burden of advancing years?

List to His Voice:

'Canst count the stars?—So great shall be thy seed—

Faintheart, rejoice!

I made this work; believe My promise true,—

E'en to hoar hairs I'll carry it and you."¹

Ps. 77: 9, Hath God forgotten? . . . Luke 12: 6, Not one forgotten! Isa. 42: 4, *He* shall not fail *nor* be *discouraged*.

BOLDNESS (COURAGE) IN N.T.

N.B.—Boldness often used in R.V. in lieu of Confidence.

Acts 1: 8, Get *power*; authority and courage follow.

¹ From *High Lights in Near East* p. 128, (M.M.&S.).

Acts 4: 13, Fearlessly outspoken . . . Illiterate (W.)!

Acts 4: 31, Fearlessly (M.); with boldness (Ar.).

Acts 9: 17c, Filled; v. 22, More and more influence . . . bewildered them (W.); vv. 27-29, Boldly (fearlessly); 28: 31 (In Rome)! with all confidence.

Eph. 6: 19, 20, Open mouth boldly (not rudely!).

Ar. = publicly. As I *ought!*

Heb. 10: 35, Cast not away your boldness (R.V.).

Heb. 13: 6, Fearlessly (W.); confidently (Ar.).

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Study 47. Stand!

Q. "What is the best way to get strong faith, Mr. Müller?"

A. "The *only* way to have strong faith is to *endure* great trials" (Geo. Müller).

Societies complain of a fall-off in "Stamina"; men stay but a short time at their posts now. Yet, even in the days of Gideon, two-thirds of the total force went home! Judges 7: 3. See 2 Kings 10: 4.

The ungodly cannot stand, Ps. 1: 5; Ps. 76: 7; Rev. 6: 17.

But believers are given grace to stand, Ps. 125: 1.

God's Word stands, Isa. 40: 3. Once for all (W.), Jude 3c.

God Himself stands, Heb. 1: 11, 12; cf. Ps. 102: 26-7; Heb. 13: 8.

APOSTOLIC EXHORTATION to make a firm stand:

Stand firm in the Faith, 1 Cor. 16: 13.

Stand firm in the Lord, Phil. 4: 1 (Illustration of a

nurse calling to one of two babies, "Sit up; don't lean on Andrew Bonar").

In Liberty, Gal. 5: 1. In one spirit, Phil. 1: 27.

To the end, Matt. 24: 13. And the classic passage—Eph. 6: 13, 14, "Stand your ground . . . and, having fought to the end, to remain victors" (W.). *How?* "Put on the complete armour of God."

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Study 48. Things Which Abide¹

Contrast with Shaking all Nations, Hag. 2: 6, 7; Heb. 12: 27.

1. The Messiah (Christ) abides for ever, John 12: 34. Said by those out of sympathy; yet true.

2. The Spirit abides with you for ever, John 14: 16. Confirmed by Eph. 1: 14. And His Anointing abides, 1 John 2: 27 (remains within you, W.).

3. The Word of God . . . abideth, 1 Pet. 1: 23; Ps. 119: 89; Matt. 24: 35.

4. Your fruit should abide, John 15: 16 (R.V.). Note four stages in John 15: 2, 5, 8, 16. Fruit—Much fruit (Abundant, W.)—More fruit—*Abiding* fruit.

5. If any man's work abide (stands the test, W.), 1 Cor. 3: 14. (Fruit refers to what we *are*; Work to what we *do*.)

6. Now abideth Faith, Hope, Love, 1 Cor. 13: 13 (R.V.). Love is the essence of the Divine, 1 John 4: 7.

7. He that doeth the Will of God abideth for ever, 1 John 2: 17. God's Will and our Weal are two halves of a whole sphere.

¹ Given by Lake of Galilee. Based on one by Pastor F. E. Marsh in *The Christian*, 1903.

MY ABIDING PORTION (by J. Danson Smith).

"But though the years have gone, with all their blessing,
 Though strength and substance both have sadly failed,—
 Though those whom God once gave He now hath taken,
 And all the lights, which cheered me once, have paled,—
 Still, *I have God*, and having Him my portion,
 Sharing His love and trusting in His Word,
 Life still is sweet and rich with wondrous blessing,
 And I enjoy the goodness of the Lord."



Study 49. Alway

Word now archaic, originally derived from all-the-way. "Always" is now used in place of it; see next study.

GOD'S ALWAY. Num. 9: 16, So it was alway (cloud and fire = grace and guidance). Matt. 28: 20, All the days. "With you always, day by day, until the close of the age" (W.).

THE BELIEVER'S ALWAY. Since God has done His part, the disciple must do *his* part.

2 Cor. 6: 10; Phil. 4: 4, Joy in Sorrow.

2 Thess. 2: 13, Thanksgiving for converts.

Col. 4: 6, Alway cultivate gracious speech.

2 Cor. 4: 11 (W.), "For we, alive though we are, are continually surrendering ourselves to death for the sake of Jesus . . ."



Study 50. Always

Closely connected to No. 49. Oxford Dictionary suggests Gen. Case comes from "all-the-ways" = on all occasions.

OUR ATTITUDE (the Condition of blessing).

Ps. 16: 8, I have set the Lord always before me.

John 8: 29, I do always those things that please Him.

OUR ACTION, 2 Thess. 1: 11, Continuous prayer.

Phil. 1: 4, Constant joy in Intercession.

2 Pet. 1: 15, Constant Remembrance of Apostolic teaching.

OUR RE-ACTION (i.e., Resulting Experience).

John 11: 42, Hearest Me always: I *knew* it!

1 Cor. 15: 58 (W.), Busily occupied at all times in the Lord's Work.

2 Cor. 2: 14 (W.), Who in Christ ever heads our triumphal procession.

2 Thess. 3: 16, Grant you peace continually in all circumstances.

2 Cor. 9: 8, Sevenfold sufficiency; cf. Stainer's Sevenfold Amen.

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Study 51. Alone with The Alone

Lord Bacon wrote: "A crowd is not company and faces are but a gallery of pictures"; cf. Acts 9: 7—Saul was lonely, for "*they* saw no man." The disciple is not above his Master, 2 Tim. 4: 16, All forsook *me*; with Mark 14: 50, All forsook *Him*!

Not only do we need a quiet hour daily but also a spell "on the shelf," alone with God, i.e., dispensed with, *pro tem*!

"Yes, without cheer of sister or of daughter,
Yes, without stay of father or of son,
Lone on the land and homeless on the water
Pass I in patience till the work be done.

Yet not in solitude if Christ, anear me,
 Waketh Him workers for the great employ;
 Oh not in solitude if souls that hear me
 Catch from my joyaunce the surprise of joy."
 (From Myer's "St. Paul.")

There is Freedom there, John 6: 15.

Communion there (W.: He climbed the hill to pray
 in solitude, Matt. 14: 23).

Rest and quiet there, Mark 6: 31. (We need it, for
 wireless, aeroplanes, etc., all disturb our quiet.)

Transfiguration there, Matt. 17: 1; cf. Mark 9: 2, by
 themselves (apart from the rest. W.).

Guidance there, Deut. 32: 12, "The crooked was
 straight, and the rough made plain, as I followed the
 Lord alone."

Security there, Deut. 33: 28, Avoid entangling
 alliances!

Calm there, Ps. 4: 8 only (A.V.) = alone. *Ar.*,
 "Makest me to dwell alone in calm."

Vision there (for those with eyes!), Dan. 10: 7, 8.

Power there, Gen. 32: 24. Peni-el = The Face of
 God!

BUT . . . there is *Testing* there! Rom. 15: 3, Antonius,
 "Father of hermits," carried his temptations into the
 far desert with him! But "to be forewarned is to be
 fore-armed."

* * * * *

Study 52. In the Way

SCRIPTURE ASSURANCES.

Ps. 91: 11 with Matt. 4: 6 (but "Way" omitted by
 Satan).

Mrs. Head (basing on Moffatt's trans.) wrote:

"He puts you in charge of His angels
To guard you wherever you go."

But I suggest *this* :

"He puts you in charge of His angels
To guard you *where He bids you go*!"

Exod. 23: 20, To *keep* thee in the way.

Gen. 24: 27 (R.V.), I, too, the Lord led me in the way.

DESCRIPTIONS OF THE WAY. Prov. 8: 20, Righteousness.

Prov. 9: 6, Way of Understanding; 10: 17, Life.

Isa. 26: 8, Way of Thy Judgments.

Isa. 35: 8, The way of Holiness. "Wayfaring men"
= Those who *walk in The Way (Ar.)*.

Mark 10: 32, 52, In the Way of Suffering (going up to Jer.). They followed Jesus in the way.

Luke 1: 79, The Way of Peace.

OPPOSITION TO THE WAY. Gr. The Way, as in Acts 9: 2 (R.V.), note caps. (W., The Way). Acts 19: 9 and v. 23. W. calls it (here), The New Faith.

OUR LORD'S OWN APPLICATION. John 14: 6, I am The Way!

Those really "in Christ" are "In the Way." Then, Col. 2: 6.

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Study 53. Seeking and Finding

SEEKING. Acts 17: 27, Feel after = W., grope for.

Rom. 10: 20 with Isa. 65: 1. W., Found by those who were not looking for Me. What extreme grace!

Luke 2: 44, etc. (Note three stages here) Sought . . . Found not . . . Found Him.

Isa. 55: 6. Note the *Time Limit!*

FINDING.

Assurance. Shall find, Matt. 11: 29; Prov. 8: 17.

Achievement. Found, Luke 2: 16; Matt. 13: 46.

Announcement. Bring word, Matt. 2: 8. We have found Him, John 1: 44, 45.

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Study 54. Our Lord's "Must"

The following passages show gradual deepening of intensity, culminating in His Death and Resurrection.

Luke 2: 49 (W.), My duty to be engaged upon. (Ar.), What concerns My Father.

Luke 4: 43 (W.), I *have* to tell the Good News.

John 4: 4, He had to pass through (Unusual! All other Jews avoided the Samaritans of Shechem by going to Nazareth via Jordan Valley though much farther!).

John 10: 16 (W., R.V., etc.), Those also I must bring . . . and they shall become one flock.

John 3: 14, So must the Son of Man be lifted up.

Mark 8: 31 (W.), Must endure much suffering . . . be put to death . . . rise to life again.

Matt. 26: 54 (W.), How are the Scriptures to be fulfilled? (*What* must be?)

Acts 17: 3 (W.), Pointing out that it had been necessary for the Christ to suffer and rise again from the dead.

John 20: 9, Knew not the Scriptures that He must rise again.

(The emphasis in the last three passages seems to be upon two points: (a) The Fact of the Resurrec-

tion; (b) An inspired Exposition of O.T. Scriptures.
See Ps. 16: 10; Acts 2: 25; Acts 13: 34-37.)

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Study 55. His Followers' "Must"

Here, also, are observable stages of progress in Experience. But the stages differ with different believers; we are not all alike!

Heb. 11: 6, Believe that God *is* (i.e., exists).

Acts 4: 12, "*Appointed* for us men and our salvation."

John 3: 7 (R.V.), Ye must be born anew.

John 4: 24 (W.), Must bring Him true spiritual worship.

John 3: 30 (W.), I must grow less! (This denotes a fairly advanced stage in Christian experience!)

Acts 23: 11, Must bear witness (testify).

Mark 13: 10 (R.V.), The Gospel must first be preached also to all the nations.

Matt. 24: 14 is even more explicit.

2 Cor. 5: 10, We must all appear (be made manifest, R.V.) in our true characters (W.). (This is the Judgment Seat of Christ, Rom. 14: 10, 12. Every believer must give an account of his service.)

* * * * *

Study 56. Once

Exod. 30: 10, Once in the year; Heb. 9: 7 (W.), Only on one day of the year.

Heb. 9: 12 (W.), Once for all; v. 26, (W.) (ditto); v. 28 (W.), Once offered in sacrifice, will appear a second time.

Rom. 6: 10, Once for all (R.V. Margin, etc.). Ar., A single time.

1 Peter 3: 18 (W.), Once for all died.

Jude 3 (W.), The faith once for all delivered.

Heb. 12: 26 (W.), Yet again, once for all.

“Once, only once, and once for all,
His precious Life He gave;
Before His cross our spirits fall,
And own Him strong to save.”

* * * * *

Study 57. Five “Be’s”

1. Be SURE! Num. 32: 23 (Ar.), Ye know your sin which will befall you (cf. The wheel has come full circle, Shakespeare).
2. Be CONVERTED! Acts 3: 19 (R.V.), Turn again. Why? That your sins may be blotted out. The preliminary is Repentance!
3. Be STILL! Ps. 46: 10 (*lit.* Leave off!), Leave off debating Me, and querying Me! KNOW that I am God!
4. Be FAITHFUL! Rev. 2: 10, Remember the Crown of Life and cf. 2 Tim. 4: 7, I have kept The Faith.
5. Be READY! Matt. 24: 44. Modern society has no reality, Socialism no ideality.

Eccles. 12: 1. An old Scottish house-thatcher lay dying, too ill to let his lassie read to him, but he said it was all right, for “Aa thitched ma hoose in t’ *fine* weather” = I made ready to meet God whilst young and strong.

* * * * *

Study 58. Self

Self = "A person's own individuality or essence" (Cent. Dict.) therefore not necessarily evil. Some aspects may be "degenerated virtues"! Chrysanthemums need dis-budding! Our choicest gardens become rank if left unweeded.

Etymology dubious, may be soulf, from soul.

Self-righteousness, Rom. 10: 3.

Self-will, James 4: 13-15.

Self-seeking, 2 Cor. 5: 15. Unto themselves.

Self-indulgence, Luke 12: 19.

Self-determination, 2 Tim. 3: 2, with 2 Pet. 2: 10 (having lost all *awe* and respect for others).

Self-pity, Job. 10: 1 = I will give free course to my complaint. (Good: then *forget it!* Cure your neurasthenia!)

Self-obsession (hence undue self-depreciation, and hence depression), Ps. 42: 9.

THE CHRISTIAN ATTITUDE.

Self-denial, Matt. 16: 24 (W.). Renounce self.

Self-crucifixion, Gal. 5: 24 and 6: 14. But *how?* By Identification with Christ, Rom. 6: 5, 6 (W.). Sharing in His death.

Self-displacement, Gal. 2: 20. This leads to selflessness and that spells VICTORY!

Mrs. Hiscock, 57 Avenue Rd., Swindon, gives kind permission for the use of the following verses to illustrate Christian Service for Others.

LOVE'S ROSE LEAVES

One sunny smile with its healing touch;
One kindly word which doth mean so much;

One loving deed by the wayside near;
One helping hand to a comrade dear.

One simple thought which was full of love;
One silent prayer to the Lord above;
One soul astray on life's mountains wild;
One soul to rescue,—the Father's child.

One ray of hope in a trembling heart;
One gentle touch made the tear-drops start;
One tender clasp of a friendly hand
Called forth a song which was sweet and grand.

One little gift is a joy untold;
One self-denial is a hundred-fold;
One holy joy, which we each may share:
Strewing love's rose leaves everywhere.

* * * * *

Study 59. "General Orders"

Tarry ye! How long?
Go ye! Where? When? Why?
Give ye! What?
Pray ye! For what?

(Leave space on B.bd. for class to write refs. and answers.)

* * * * *

Study 60. Ever U.P.

Phil. 4: 4-7

v. 4	U	nbounded	P	raise
v. 5		nfailling		resence
v. 6		ncreasing		prayer
v. 7		nbroken		peace

* * * * *

Study 61. Key to the Frontispiece

The Three Baths represent three types of Christian workers.

- I. regularly attends conferences, or spends lots of time studying the Word and helpful books—but nobody profits thereby, for he never gives out! He is a *Waster*. Mark 16: 15.
- II. wears himself out, always giving to others, whether in open-air meetings, pastoral or philanthropic work, or public speaking. But as he has no inlet tap, he will become *Bankrupt*, for he never studies fresh topics and never goes “apart into a desert place” to be filled. Mark 6: 31.
- III. is God’s *ideal worker*. Once filled full, he opens the outflow tap, yet keeps open an inlet tap of the same dimension. The more he gives, the more he takes in. He is “Always receiving—always giving—always full!” Eph. 6: 11 with v. 19. Isa. 58: 10 with 11.

* * * * *

Study 62. The Four Must’s in St. John 3

God’s Necessity	Even so must . . .	John 3: 14
Man’s ,,	Ye must be born	„ 3: 7
	again	
Christ’s ,,	He must increase	„ 3: 30
Servant’s ,,	I must decrease	„ 3: 30
Add a fifth and a sixth from Chap. 4:—		
Messenger’s Necessity	Must needs go	„ 4: 4
Worshipper’s ,,	They that worship	„ 4: 24
	. . . must	

* * * * *

Study 63. Great Things

- in the fourth chapter of Acts. Pentecost to Prison!
- Acts 4: 12, A great Message. If Islam gives Christ a certain place do we give Mohammed the same? No; there is None Other Name!
- 4: 20, A great Stand. "We could no other" (Luther). "The price of liberty is perpetual vigilance." See Gal. 2: 5.
- 4: 29-30, Great Requests. For signs and wonders; but not to show their own power. See Luke 10: 20.
- 4: 31-32, A great Answer. All shaken, all filled, all bold, all became liberal.
- 4: 33, Great Power. See Luke 5: 17c.
- 4: 33, Great Grace (? = graciousness). Grace balances Power.
- 5: 11, Great Fear. See Acts 24: 25. But more than trembling is needed!

* * * * *

Study 64. Youth

- I. INVITATIONS. We have to disprove the idea of Youth that "the Good-Old-Has-Beens don't want us." See Ps. 148: 12, noting word "*Both*."
- Eccles. 12: 1, In the days of thy youth.
- Eccles. 11: 9, Rejoice, O young man, in thy youth . . . but . . .
- II. EXHORTATIONS. Study 1st Epistle John in the light of an old man's talk to youth; cf. 1 John 2: 13, You, young men. I watched Bishop Taylor Smith at Inter-Varsity Conference followed by students like

a swarm of bees! Youth really wants Age, but only if Age wants Youth!

Next study Paul the Aged, and his attitude in 1 Tim. 1: 6, Stir up!; 2: 15, Study to show thyself; Titus 2: 4-6. Then 2 Tim. 2: 1, My son, be strong! (cf. the present King of Egypt hearing the first news of his father's death from his mother. She phoned from Cairo to London herself: "My son, you're the King!").

III. ENCOURAGEMENTS.

Prov. 22: 6, Train up a child . . .

1 Sam. 3: 1, 4, The child Samuel.

1 Sam. 17: 42, Disdained him for he was but a youth. See 1 Tim. 4: 12, Let no man despise thy youth.

Jer. 1: 6, Say not, I am a child.

2 Tim. 4: 11, Mark is profitable.

2 Tim. 3: 15, From a child.

And our Lord Himself, at age of twelve years,
Luke 2: 46.

* * * * *

SECTION X
NOTES OF SERMONS

SECTION X

NOTES OF SERMONS

Study 65. **Much Land to be Possessed** (Joshua 13: 1)—

1. MUCH land MIGHT have been possessed, then.
One distinct general order, Deut. 1: 21, disobeyed,
1: 26.
One detailed order (Geshur), Joshua 13: 2, dis-
obeyed, 13: 13. What result? Absalom! See
2 Sam. 3: 3.
2. Much OUGHT to be possessed, now.
1 Kings 22: 3, Ramoth Gilead is ours, yet not ours!
Let us explore the unoccupied; e.g. Charity,
Joy, Calm, Wisdom, "Balance"! Have we
occupied all this territory?
3. Much is GOING to be possessed.
1 Pet. 1: 4, Reserved for you. Obad. 17, Possess
possessions!
Num. 32: 18, Inherit . . . everyman. . . .
Eph. 1: 14, *Earnest* of our inheritance.
Col. 3: 24, Ye shall receive.
4. Much should be QUICKLY possessed. "The King's
business required haste," 1 Sam. 21: 8. What thou
doest do *quickly*.
2 Chron. 29: 27, 36, When the burnt offering began
the song began. But note that it was done
suddenly. Let us as in Num. 32: 18, resolve to
DO IT NOW. (Illus.: On March 27th Bp. Taylor
Smith, urging men not to delay, said to the

passengers of s.s. *Orion*, "Nobody knows if we shall reach England." At 6.30 next evening he himself was buried at sea!

* * * * *

Study 66. Give me this mountain. Joshua 14: 12

I. Caleb **F**ACED (or liabilities), without pessimism. Be sober = balanced
his ism. Be sober = balanced
ACTS I Pet. 1: 13.

"If God be for us" (Rom. 8: 31). Caleb saw 4 facts (liabilities). 1. Enemy held the high land; 2. Cities were fortified; 3. Held by giants; 4. Himself aged 85.

II. **A**SSESSED
his = Counted his blessings.
ASSETS

1. As strong as ever; 2. 85 years' experience;
3. Wholly followed God; 4. Jehovah with him,
Rom. 8: 31.

III. **R**ECEIVED
his Joshua's blessing plus
REWARD more work.

Why? Because he possessed (a) certainty of conviction (how many have this to-day?); (b) single eye (he "wholly followed"). He was an "Evergreen" (see Section I).

IV. **P**OSSESSED
his See Obad. 17,
POSSESSIONS Joshua 15: 14.

Joshua 17: 13 said of others, "Did not utterly drive them out."

V. **B**ESTOWED
his Joshua 15: 19.
BENEDICTION

What better Palestine dowry than springs of water?
Where did the water come from? From Caleb's
mountain!

"Now therefore give *me* this mountain."

* * * * *

Study 67. **The Sound of Marching**, 2 Sam. 5: 24

- I. A TIME FOR WAITING. Can you imagine David's surprise—NOT to go up? cf. Paul's experience, Acts 16: 7, and my own when my path to Hitchin was blocked in 1892; leading me to Herne Bay, which was *en route* for Near East! The *red* traffic light = STOP! Said of some "Men who knew how to *wait*." Giovanni Papini asked, "Why did Christ choose fishermen?" A. "Because a fisherman is a man who knows how to *wait*!"
- II. A TIME FOR WATCHING, i.e. Preparing. Watch the Amber light = Get ready. 2 Kings 3: 16, Make this wady full of trenches (a wady is a dried-up river bed). Mark 13: 34, Watch! "Fetch a compass" = Make a circuit (R.V.).
- III. A TIME FOR WAKENING UP: lit. Be sharp! Bestir thyself! Start the engine! Light up! 2 Tim. 1: 6, Light up the gift of God that is in thee. The mulberry trees give the sound of *marching*! Why? (For three years we lived in the Valley of Rephaim,

and two nights out of three there was dead calm, then a night of strong wind blowing *up* the pass—always *up*. On such a night David could hear the Philistines but *not they him!*)

- IV. A TIME FOR WORKING. A sound of marching = footsteps (Ar.) Time to Go (green light). But “keep step with the Master.” Beware lest we hear not the sign—through sleeping, Mark 13: 36; or not knowing the time, Luke 19: 44, and Matt. 24: 44.

* * * * *

Study 68. Christ Walking on the Waves,

Mark 6: 46-51

(Given by the Sea of Galilee, to the Hospital Staff.)

- I. THE WORKERS' LONELINESS. Christian workers are lonely, but converts from Islam and Judaism more so! And Christ not *yet* come, John 6: 17. However in Mark 6: 31 Christ deliberately planned for them to be “alone” for a while; but this “retreat” or “quiet day” was frustrated.
- II. THE WORKERS' TOIL (distress, R.V.; travelling—Wycliffe). Contrary winds:— (a) Political agitation (Oh our poor Palestine!); (b) Economic depression; (c) Disillusionment, through *leaning on others*.
- III. THE WORKERS' BEWILDERMENT (at the answer!). They needed Christ but after crying for Him they were amazed: cf. Acts 12: 15. They had already forgotten the miracle of the loaves. But the loss of John the Baptist was a very real perplexity. We have similar ones.

IV. THE WORKERS' ENCOURAGEMENT. "It is I." But do you know His voice? If not, how to know who speaks? cf. Mark 4: 39, Peace be still! N.B.—Moses and Joshua divided the sea, whereas Jesus *walked on it!*

"Stand out in the storm that would hush you!
Stand out on the wave that would crush you . . ." etc.

V. THE WORKERS' ENLIGHTENMENT. At last they recognized Him: was it through the saving of Peter that they said, "Son of God"? Matt. 14: 33. It was the fourth watch and you cannot recognize the face of Jesus *in the darkness* unless you have looked to him in youth's morning, Eccles. 12: 1.

"Turn your eyes upon Jesus
Look full in His wonderful face. . . ."

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SECTION XI

SPECIAL TALKS ON THE HOLY SPIRIT

SECTION XI

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Note. Sections XI and XII are reprinted from my smaller book "Outline Chalk-Talks," as they were found so helpful in Palestine, etc.

Study 69. Personality of the Holy Spirit.

WE do not use *shakhsiya* in Arabic (= human personality), but *dhatiya* = entity, hypostasis.

1. First evidence is the use of personal PRONOUNS as I, Thou, He, We, You, They. Acts 13: 2, "To *Me*."
2. The use of personal ATTRIBUTES; e.g. grief (Eph. 4: 30); love (Rom. 15: 30); knowledge (1 Cor. 2: 11).
3. Personal ACTIONS: He guides, teaches (John 16: 13);
Directs (Acts 8: 29). 60 times in O.T., 100 in N.T.
4. He can be the OBJECT of actions: e.g. Lied against (Acts 5: 3); Can be blasphemed (Luke 12: 10);
Can be resisted (Acts 7: 51).
"Receive ye the Holy Ghost," John 20: 22;
Acts 19: 2.

* * * * *

Study 70. Deity of the Holy Spirit

Why call Him *HOLY* Spirit if not Divine? Yet it is necessary to examine evidences.

1. Distinctly NAMED God. Acts 5: 3-4; 2 Cor. 3: 18,
"The Lord the Spirit" (see R.V. margin).

- II. Has Divine ATTRIBUTES, e.g. Eternal, in Heb. 9: 14; Omnipresent, Ps. 139: 7; He searcheth all things, 1 Cor. 2: 10-11; Forecasts, Acts 1: 16 with Ps. 41: 9; Has authority over the church, Acts 13: 2-3.
- III. The Athanasian Creed (still accepted in the English church though not now publicly recited) says: The Father is God, the Son is God and the Holy Ghost is God: yet there are not three Gods but one God."

* * * * *

Study 71. Gifts of the Spirit

These enduements, *loaned!* to workers, vary with circumstances. See 1 Cor. 12: 29, 30. The gifts (or "loans") with which workers may be endued are given in 1 Cor. 12: 8-10. These are thus classified:—

- I. Intellectual gifts:—
 Gift of Leadership ("word of wisdom");
 Gift of Scholarship ("word of knowledge").
- II. Pioneer Gifts:—
 Gift of Faith (i.e. unusual faith, e.g. George Müller); distinguish this from the EXERCISE of saving faith;
 Gift of Healing (not being healed, but healing others);
 Gift of Miracle-working.
- III. Evangelistic and Pastoral Gifts:—
 Gift of Exposition ("prophecy" = speaking in the Spirit);
 Gift of Pastorship ("discerning of spirits");
 Gift of Speaking with Tongues;
 Gift of Interpreting Tongues.

N.B.—The attitude of the spirit-filled believer should be:

- (a) He displays the FRUIT of the Spirit; this is essential.
- (b) He “covets earnestly” the greater (“best”) gifts to aid his Christian service, but never judges other believers as to their possession of “gifts”!
- (c) He notes that—above and beyond gifts—there is a more excellent way, CHARITY. (Run chap. 12: 31 right on to chap. 13: 1, to get the Apostle’s sequence of thought.)

* * * * *

Studies 72-74. Differing Experiences of the Spirit

The nine or ten expressions used may be classified under seven distinct Experiences.

- I. “BORN OF THE SPIRIT.” John 3: 6; compare with Rom. 8: 9, which shows that every true believer in Christ’s great sacrifice must have been “born again by the Word” (1 Pet. 1: 23); all “Sons of God” (John 1: 12) have been “born of God” (1: 13); therefore, every saved man has at least this much of the Holy Spirit’s power—he has been “BORN OF the Spirit.”

(In John 3: 5, note that “water”—the “outward visible sign”—does not replace the “inward Spiritual grace” but should accompany it.)

- II. “UNCTION” or “ANOINTING” (R.V.).

1 John 2: 20, 27. See the anointing of the Lord Jesus, Acts 10: 38, with Heb. 1: 9 and Isa. 61: 1. A different expression, but similar experience, is used in Eph. 1: 13 and 4: 30—“SEALING.”

No doubt Sealing was the root-idea at the back of

the public Laying-on-of-hands, cf. Ordination, Confirmation, etc.

- III. "EARNEST of the Spirit." In 2 Cor. 1: 22, is the word Arrhabon, which was transliterated to Greek characters from the well-known Arabic word 'Arrabôn' = earnest money or first instalment. See Rom. 8: 23, "firstfruits of the Spirit," same idea. Now read 2 Cor. 5: 5, with Eph. 1: 14.

Our Lord bestowed upon his waiting disciples an "earnest" of the fulness yet to come—See John 20: 22.

It is alternatively spoken of as the GIFT of the Spirit. 1 John 3: 24 (distinguish this from the various gifts mentioned in Gal. 5: 22).

- IV. OUTPOURING of the Spirit. This refers to the historic event described in Acts 2: 1-21. Peter said very clearly, "This is that spoken of by Joel" (2: 16). "I will pour out my Spirit." cf. Isa. 44: 3.

The expression "Shed forth" (Acts 2: 33 and Titus 3: 6) is in each case "poured forth" in R.V.

As Calvary was "once for all," so the flood-gates of the Spirit's fulness were opened and the reservoir filled "once for all."

Note the presence of *fire* (cf. the motto of Salvation Army "Blood and Fire").

- V. BAPTISM of (or with, or in) the Spirit.

This phrase only occurs about six times.

- (a) Foretold by John the Baptist, Matt. 3: 11 ("and fire"); John 1: 33.
 (b) Foretold by Christ, Acts 1: 5.
 (c) Referred to, *afterwards*, by Peter, Acts 11: 16.

The expression is obviously suggested by John's *water* baptism. But see also Ezek. 47: 5.

VI. FILLED with the Spirit. Like V. this is individually experienced, but many could share, Acts 4: 31.

(Some are said to have been filled *before* Pentecost! —Luke 1: 41 and 67.)

N.B.—Being *filled* with the Spirit is a very distinct experience from receiving the *Gift* of the Spirit; it denotes a much *deeper* thing. Many, who have received the Gift, still need the Baptism or Filling.

Important. *Re-filling* is also needed; see Acts 13: 52 and Rom. 15: 13 (already once filled). But see the *Ideal* pictured in Fig. III of our frontispiece!

VII. THE HOLY GHOST FELL upon them.

The Arabic verb used here is *halla*, meaning “came upon, abode or rested”; see Judges 14: 19; Isa. 11: 2 (cf. 1 Pet. 4: 14); Acts 19: 6. In the latter case (disciples) note the laying-on of hands as a prelude.

In Acts 10: 44 the Holy Ghost “FELL” (on the Gentiles). In v. 45 it is said He was “*poured out*”; v. 47, “*received*”; 11: 16 they were “baptized with (in) the Holy Ghost.”

The “falling” of the Holy Spirit upon communities may be the precursor of revival; in O.T. this is called “God visiting His people,” Ruth 1: 6. See also Luke 1: 68.

PRACTICAL CONCLUSION:—

Since IV. was “once for all” and III. temporary, or partial, it would seem advisable for individuals, in their prayers, to concentrate upon V. or VI., while those in pastoral charge of COMMUNITIES might ask for VII. However, for *any* special service we may beg for re-Anointing.



Study 75. The Paradox of Emptiness and Fulness

INTRO. 1. A paradox is a statement which *seems* to be self-contradictory or absurd. 2. Christ experienced both emptiness and fulness; so may we, but only if one with Him! His kenosis (emptying—Phil. 2: 7) led to our plerosis (filling) for see Luke 4: 1, He was full! What a paradox!

In following outline, read each line straight across the blackboard, i.e. *across the two columns*.

EMPTINESS	—————	FULNESS
1. THIRST AND DRINK.		
John 4: 7 Give Me!		4: 14 I give him!
Ps. 63: 1 No water		Ps. 65: 9 Full of water!
2. HUNGER AND FOOD.		
Matt. 4: 2 Hungred		John 4: 32 Meat to eat.
Mark 6: 31 No leisure . . . to eat		John 6: 48, 57 Bread of Life.
3. WEAKNESS AND STRENGTH.		
John 4: 6 Wearied		Isa. 26: 4 (marg.) Rock of Ages.
Matt. 8: 17 Bare our sick- ness		2 Cor. 12: 10 Then am I strong.
4. LONELINESS AND COMPANIONSHIP.		
Isa. 63: 3 Trodden wine- press alone		Mark 1: 13 Angels minis- tered.
John 7: 53 with 8: 1		Dan. 3: 25 Form of the fourth.

EMPTINESS

FULNESS

5. HEARTACHE AND

RESTFULNESS.

John 11: 35 Jesus wept Matt. 11: 28 I will give
you rest.

Matt. 23: 37 O Jerusalem! Deut. 33: 25 As thy days
thy rest.¹

6. POVERTY AND RICHES.

2 Cor. 8: 9 His poverty Phil. 4: 19 His riches.

Matt. 8: 20 Not where to John 14: 2 Many man-
lay His head sions.

7. DEATH AND LIFE.

Rev. 1: 18 Was dead Rev. 1: 18 Alive for ever-
more.

Rom. 6: 8 Dead with Rom. 6: 8 Also live with
Christ Him.

“But all through life I see a Cross,
Where sons of God yield up their breath:
There is no gain except by loss,
There is no life except through death;
There is no vision but by faith,
Nor glory but by bearing shame,
Nor justice but by taking blame:
And that Eternal Passion saith—
‘Be emptied of glory and right and name’.”

Be emptied! Be filled!

2 Cor. 9: 8.

¹ Arabic: c.f. Gesenius Heb. Lexic.

SECTION XII

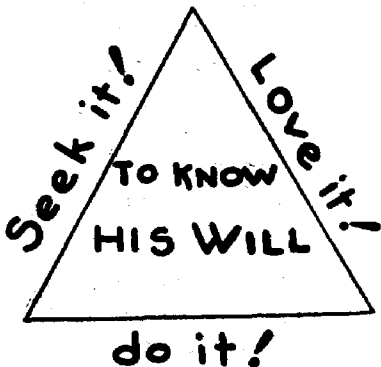
THE PROBLEM OF GUIDANCE

SECTION XII

THE PROBLEM OF GUIDANCE

Study 76. God's Will

- I. MEANING of "the will of God." O.T. conception = absolute decree. N.T. = (a) Laws and commands; (b) Plans and purposes.
- II. OUR ATTITUDE. cf. John 4: 34 with 5: 30, "*Thy way, not mine, O Lord.*" "Our wills are ours to make them Thine."
- III. HOW TO KNOW God's will?
 1. Seek it! Matt. 6: 33.
 2. Try to understand it, Eph. 5: 17; Ps. 32: 9.
Not now an *audible* voice (Isa. 30: 21), but in lieu thereof "thine eyes shall see (consult) thy teachers." v. 20.
 3. Fulfil it. Matt. 21: 31.
 4. Love it = delight in it. Ps. 40: 8 and John 4: 34, "My meat and drink."



The more we seek {
The more we fulfil { The
The more we love { more
we
know.

Motto seen in one station:
"GOD'S WILL:
Nothing more,
Nothing less,
Nothing else."

Study 77. Assurances and Conditions of Guidance

Ps. 32: 8, I will . . . teach thee in the way which thou shalt go. (The condition is in *v.* 1. The man whose sin is covered.)

[Ps. 25: 9, The meek will He guide (condition here is meekness).

Ps. 73: 24, Thou shalt guide me (but in *v.* 17 he went "into the sanctuary," and so was prepared to *accept* counsel!).

Prov. 3: 6, He shall direct (make plain)¹ thy paths (*if* thou acknowledgest Him).

Prov. 16: 9, But the Lord directeth his steps (= overrules such plans as be harmful).

Isa. 30: 21, Thine ears shall hear a word, "This is the way." (Yes; but the *inner* ears must be tuned-in to hear His voice; also "adversity" may be necessary—*v.* 20.)

Isa. 58: 11, The Lord shall guide thee continually (see *v.* 9, no scandalmongering or carping criticism of others; *v.* 10, use personal self-denial).

John 16: 13, When He, the Spirit of Truth, is come He shall guide you into all the truth. (No more casting of lots; but the Holy Spirit must be received: He guides until the Lord Jesus returns.)

* * * * *

Studies 78-80. Successive Steps in Guidance

When off Ushant in a fog, our ship wirelessly to the Direction-Finder on shore—"Where am I? Where is my course?" It was soon found for us. There are seven successive stages in finding our way spiritually.

¹ Var. Rend.

-
- I. SOUNDING BOARD or RECEIVER is necessary. See Talk No. 25 on Seeing (Perceiving) God: this necessitates a *Sixth* sense "Perception of the Spiritual" which is only obtained at and through our New Birth.

Hugh Redwood said in *To-day's Parable*: "Don't be discouraged if the Guiding Voice is sometimes heard but faintly; 'Fading' is known to every wireless listener, but the Transmitting Power is still the same."
 - II. TUNING-IN. Receiver must be in tune with the transmitter. How? By prayer, communion, examination of motives, avoidance of known sin. *The Times* commented on Ps. 90: 16, as a tonic for a discouraged worker; i.e. Change my prayer from "Show me *my* work!" to "Show me *Thy* work."
 - III. THE TRANSMITTER or Broadcaster = The Word. But "take heed *how* ye hear." Do not quote apart from context! Dr. Wilder suggests: "Find where three lines intersect, (a) the will of God as revealed in Holy Scripture; (b) as revealed in providential circumstances; (c) as revealed to you in prayer: the point of intersection is your guidance."
 - IV. LISTENING-IN. Shut out noises, atmospherics, etc., as far as possible; cf. use of a telephone cabin; "Speak, Lord, in the stillness." Let me shut out *my own* plan! (Instructive story, here, of a gypsy-woman throwing her divining-rod to see which road to take, then shaking her head and throwing it up *again*. "Why again?" she was asked. "Because, sir, you see it fell in the direction I did not want to go"!!!)
 - V. UNDERSTANDING. Eph. 5: 17. This = "Use judgment; use brains!" (a) Review the providential

circumstances. (b) Consult parallel cases: (1) from your own past experience; (2) the experience of others (without "copying"); (3) "see thy teachers," Isa. 30: 20. Bp. Whitehead says, "There is a marked economy of *direct* guidance. . . . When Peter was through the gate, he had to decide for himself." Acts 12: 10-12. See also Matt. 15: 15-16.

- VI. SPECIAL Intervention may be given, as in dreams. Yet such a dream should be *justified* by after events. A business engagement should not be broken unless we can justify our action: "we felt led" is no argument! Joseph (Matt. 2) had four dreams guiding him to exceptional courses: but he was not thus "*specialled*" to go to be taxed at Bethlehem; Duty taught him that!
- VII. WAIT! 2 Sam. 5: 24. How necessary in case of marriage!

"Lots" used 73 times in O.T.; but when Holy Spirit comes "*He will guide you.*"

In George Muller's self-examination he used to ask (1) Is this for God's glory? (2) Am I the man? (3) Is this the *way* to do it? (4) Is this the time?

FINALLY, the decision should bring PEACE. "Cast not away your confidence" (Heb. 10: 35) = Don't look back! "Remember Lot's wife."

"It is God's Will that I should cast
 On Him, my care each day;
 He also bids me *not* to cast
 My confidence away.
 But oh I am so foolish, that,
 When taken unawares,
 I cast away my confidence
 And carry all my cares."

From the Author to his Friends

NOT a chalk-talk but a heart-talk! My dearly-loved and respected friend, Bishop Taylor-Smith, whose burial at sea took place as the sun westerned on 28th March, had shown me much kindness for seventeen years. In 1937 he reviewed my book, *High Lights in the Near East*, in as few as eight words, thus:—

“A wonderful story of the Grace of God.”

And now he has passed into the presence of The King, having collapsed at the breakfast table, 28th March, 1938, less than a dozen hours from his impassioned appeal to the passengers of s.s. *Orion* late on the Sunday night.

This *present* little book of Bible-studies “EVERGREEN,” dedicated to his memory, can be obtained of the Author, A. T. Upson, 172 Eastwood Rd., Rayleigh, Essex, for 2s. 3d., post free; or from retail booksellers, or Marshall, Morgan & Scott, Ltd., Paternoster Buildings, London, E.C.4.

“High Lights,” which the Bishop called “A wonderful story,” can be obtained for 2s. 10d. post free from Author or Publishers (In U.S.A., Zondervan, Grand Rapids, \$1.00).

Both can also be bought at the Nile Mission Press Office, Nile House, Tunbridge Wells.

But the *small* booklet called *Outline Chalk Talks* is 7d. post free, *from myself*.

My large Arabic grammar of 484 pp., called *Arabic Simplified*, and any of my Arabic publications, can

be procured from the new Egypt Headquarters of Nile Mission Press, 79 Ibrahim Pasha Street, Station Square, Cairo.

I am grateful for your help in making all of these better known. The teaching of all is that, by the Grace of God, we *can*, and *should*, remain

EVERGREEN.