

## Index of Articles

"Thou Art My Son"	R. Surgenor
The Lord's Supper 1 Cor. 11	John Portman
Gospel Truth	Peter Simms
Order in God's House 1 Tim. 4a	Joel Portman
The Hind of the Morning	anonymous
The Grace of God	T. D. W. Muir

## The Recognized Priest

Hebrews 5:5

Robert Surgenor

The writer, in taking up the high priestly office of our Lord Jesus Christ, gives us the third occasion for the quotation of Psalm 2:7 in the New Testament, "***Thou art My Son, to day have I begotten Thee.***" As previously noticed, this quotation in Acts 13:33 refers not to His incarnation or His resurrection, but rather to the day commencing His unique ministry to His own in a public way. The quotation in Hebrews 1:5 has reference to His resurrection in power as the great sin-purger and His acknowledged superiority over created angels. However when we come to chapter five of this profound epistle we will notice that God is making known that the Mediator had received a divine commission and therefore was possessed with all essential authority for His office. Since Christ's sufficiency as priest lies in His divine nature, God hails Him as "***My Son.***" The same God who saluted Jesus as Son has also extolled and honored Him as perpetual High Priest. The words "***to day***" speak of the day of His enthronement.

In bringing before us the priestly office of our Lord, the writer gives us a description of the aaronic priest (5:1-4) and then proceeds to show us the fitness of Christ as priest (5:5-10), showing that in both there are two similar qualifications. (1) They must be called of God and divinely appointed to the office. (2) They must be able to sympathize with the people. These Christ perfectly filled. Having become incarnate, thus a Sojourner here, His capacity for sympathizing became unequalled, for in His holy humanity He was exposed to all the trials and sorrows of this life as we are. We trace His path with great delight.

(1) GALILEE, His pathway and patience (4:15). A High Priest that is touched with the feelings of our infirmities (weakness), because in all points tempted as we are, yet sin apart. The word "*touched*" (*sumpatheo*) is the thought of a person being able to sympathize by reason of a common experience. In impeccable humanity He has trodden the path before us brethren. Be of good cheer, He knoweth the way that we take and His heart overflows in sympathy to us. Blessed Man, wondrous Priest!

(2) GETHSEMANE, His passion and prayer (5:7). What sorrows filled His holy soul as He crossed the brook and entered into the garden! "***Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from (out of) death, and was heard in that He feared.***" The supreme moment for Him as a Man had now come! He was prepared to enter the deep, deep waters of death and experience, for the first time, complete alienation from His God. What agony! What depth of humiliation as He lies prostrate on the ground! What a unique word the Spirit employs in describing His pleas, translated "*supplications*" in our Bible. This is the only time in the New Testament this particular word is used. It means, "*humble, lowly, pitiful pleadings, beggings.*" Behold His earnest entreaties, His agonized crying and unrestrained tears and confess like the hymn writer, "Gethsemane can I forget? Or there Thy conflict see. Thine agony and blood-like sweat, and not remember Thee?"

We encourage you to reprint any issue of "Truths for our Day" that you desire, either for yourself or to pass on to other believers. Nothing is copyrighted, but we do request that you copy the entirety of the articles and reprint them as they have appeared for accuracy, and that you give recognition to the author of each article.

We also hope you will let others know about "Truths for our Day" and encourage them to subscribe as well. They can do so by simply sending an e-mail to [truthsforourday@gmail.com](mailto:truthsforourday@gmail.com) Thank you!

Note that you can access the Index of Articles and find all the past articles by clicking on this link:

[Truthsforourday.com](http://Truthsforourday.com)

**(3) GOLGOTHA, then GLORY**, His propitiation, perfecting and priesthood (5:8–10). *“Thou art My son, today have I begotten Thee”* (verse 5). God publicly and formally owns Him as the incarnate Son, perfectly fitted officially by reason of His experience (verse 8) to commence His unique priestly ministry. God not only announces the priesthood of Christ in the Psalm 2:7 quotation, but He also, in verse 6, proclaims the Kingship of His Son in the Psalm 110:4 quotation which links itself to the quotation from that very Psalm in Hebrews 1:13. Thus the priestly and royal features of the Messiah are combined. In all of Israel’s history, high priesthood was never combined with the kingship. No king ever entered the holiest of all, but our blessed Lord has risen from the abyss (Rom. 10:7 R.V.) and passed through the heavens right into the immediate presence of God to commence a far greater priestly ministry than Melchisedec or Aaron and his successors ever experienced. God salutes Him, *“Thou art My Son, to day have I begotten Thee.”* *“Seeing then that we have a great high priest ... let us therefore come* (draw near) *boldly* (with confidence) *unto the throne of grace, that we may obtain mercy, and find grace to help (us) in time of need”* (in the nick of time) (4:14, 16). The help that will alleviate the need of the moment is readily available. In our sojourn, how often moments of extreme temptation assail us, but how good to know that immediate help from the throne is available to overcome. *“Let us therefore come boldly,”* meaning, *“Let us draw near with liberty,”* which is in the present tense, indicating that the privilege is always available. “Ah! whither could we flee for aid, when tempted, desolate, dismayed. Or how the hosts of hell defeat, had suffering saints no Mercy-seat?” Thank God brethren for One who bears gently with us (5:2 R.V.), who is full of sympathy for us, and who can meet our need immediately, no matter what the circumstances might be.

Robert Chapman of Barnstaple, a great friend of the late George Muller of Bristol, was once asked, "Would you not advise young Christians to do something for the Lord?" "No," was the reply, "I should advise them to do **everything** for the Lord."

### The Lord's Supper

1 Cor. 11:23-34

John H. Portman

The Corinthians expected praise for their meeting together to remember the Lord in His Supper but Paul says it is not praise they deserve but censure. This will be brought out

later in verses twenty seven and following. God had already shown that He was not pleased with the mere outward performance of a sacrament but was rather concerned with the motives of their hearts.

Beginning at verse twenty-three, Paul corrects their misconception of the Lord's Supper by giving them the revelation of the manner in which it should be observed. This is the earliest Scripture record of what Christ did in instituting the Supper. Paul was not one of the eleven with Christ in the Upper Room; neither did he learn from them: he received this directly from the Lord by revelation. It is argued that the preposition “apo” (of) means more remote than direct transmission, whereas “ek” (from) is direct. But as Godet shows, it is direct revelation because of the emphatic pronoun, “ego” (I) which would have no point otherwise, and the use of “ek” (from) in the verb; also we note the fact that “apo” is often used of a near source in Paul's writings.

*“That which also I delivered unto you”* shows that the Corinthians had received instruction in the right use of the Supper, but like all flesh, soon departed from it. They were like the Catholics of today who care more for the outward symbol than for the teaching behind it and the spiritual communion with the Lord.

*“In the same night in which He was betrayed”* should solemnize those who come to the table. There is a direct reference here to Christ's suffering on the cross of which this service should speak to our hearts. If it does not do this, it is of no benefit but rather a harm and is not to us the Lord's Supper

In the twenty-fourth verse we do not find the word for *“broken”* in the critical MSS. It was probably supplied later in some copies to complete the bare thought of *“huper humon”* (for you). The bread was broken but the body was not (Jn. 19:36).

One could easily get into a doctrinal discussion of the Real Presence of the body of Christ. This subject has divided Christians but is foreign to the scope of this paper. As Ironside puts it, we do believe in the real presence in Spirit of our blessed Lord, but we do not believe that He passed His actual body among the disciples. The body of Christ was standing before them and the glorified body was not yet His, so it seems logical to make the words symbolical. A glorified body does not have blood (1 Cor. 15:50).

The bread speaks of Christ's body and the wine of His blood. Thus the Supper takes us directly to Calvary where He suffered and died for our sins. Apart from this there is no basis for the memorial. Yet the Supper is peculiarly in remembrance of the Savior. *“This do in remembrance of*

me" speaks of a Person, not only a work. The Supper is a memorial, and believers gather around the emblems for the purpose of remembering Him. These words are twice repeated (vs. 24 and 25); each element is a symbolic partaking of Christ (Jn. 6:51, 55). "**After he supped**" means after the Passover feast. Luke 22:20 is a parallel passage which speaks of both the old feast and the new ordinance. Judas was present for the first but went out before the Supper was instituted.

**"The new covenant in my blood"** is a reference to the fact of Christ's death being the basis for a new ground on which men would stand (Rom. 3:25; 5:9,10). The old covenant was dedicated with blood; so also the new (Heb. 9:18-23).

The cup of the Passover was the memorial of deliverance from Egypt; the cup of the Supper is the memorial of deliverance through Calvary. Verse twenty six brings out the close connection between the Supper and the Cross. As often as we eat and drink in this manner we show the Lord's death till He come. The important thing is to keep Calvary in our celebration of the Supper.

A better word than "*shew*" is "declare" or even "preach". It is more than to represent or signify (Vincent). It is more than to represent or signify. The word is used of the preaching of the twelve and in many other places where proclaiming is meant. Even the celebration of the Supper, in the very partaking of the elements, is a silent testimony to the death of Christ.

**"Till He come"** – the fact that we have spiritual communion in the Supper shows that the Lord is absent. But these words which limit the ordinance to this dispensation are a testimony to His return. Therefore, every time we take the bread and the wine, we should feel in our hearts that it may be that He will come ere we meet again.

Verse twenty seven begins a section in which Paul teaches self-judgment in connection with the Lord's Supper. Failure to do this was the real error of the Corinthians. They may not have realized the importance of examining themselves before coming to the feast – at least they didn't do it, so the teaching was appropriate for them. Their need is also ours in this day when Communion is so lightly received.

On the other side, a misapprehension of the term "*unworthily*" has kept many believers from the table who should have been there. Unworthily is a term applied, not to the person, but to the state of mind in which he comes. In ourselves we are all unworthy but in Him all are worthy, for all who have received Him are accepted in the beloved (Eph. 1:6). The state of mind one should have in coming to the Table is one of remembrance of His righteousness, His

life for our unrighteousness. He is our peace, and having peace in our hearts, we can come to feast spiritually upon Him. The Corinthians were eating and drinking unworthily because they failed to see the unity of the body of Christ (there were divisions among them), and they were not discerning the Lord's body. This will be discussed in verse twenty-nine.

**"Guilty of the body and blood"** is a difficult expression. In Heb. 6:6 we read of crucifying the Son of God afresh and putting Him to an open shame. Perhaps this will link up with that thought. After Christ died on the cross and the Roman soldiers were satisfied of His death, only loving hands ever touched His body. We are taught by this that Christ's body is not an object for scorn or levity among His own. Those who would receive His body do so as His friends and disciples or they put themselves with those who shamefully treated Him and thus crucify him to themselves afresh. One must not come to the Table without recognizing in his heart that Christ made one sacrifice for his sin and needs to die no more.

Some might be alarmed by the warning of this verse and refuse to take of the Supper through thinking the penalty so great that they would better stay away. For these, verse twenty-eight was written. The imperatives used in this verse – examine, eat, and drink – do not allow one to think it a mere matter of choice. First one must examine or try his motives and then let him come and take the elements. Certainly one should not come without first having examined himself.

The primary meaning of discerning "diakrino" (discern) is to separate and hence make a distinction, to discriminate (Thayer). After Paul's words in the earlier verses about each man's supper, the natural meaning would be to make a distinction between ordinary food and the elements of the Lord's Supper.

The judgment ("krino") is not eternal perdition ("katakrino"), vs. 32; Rom. 5:16 (Alford, Mitchell). Here the judgment is that elucidated by the apostle in verse thirty.

Many were weak and infirm and some sleep. These are physical visitations on the bodies of saints because of misuse of the Supper. "Arrhostos" (sickly) refers to maladies of any kind, "asthenes" (weak) to cases of debility and continued ill health (Nicoll). Some were chastened with physical suffering of different kinds and some were taken in death. The word "sleep" is always used of Christian death, never of the unsaved. See Heb. 12:5-11 for the purpose in chastening. God cannot allow sin in His household.

There is a difference between the two references to "many".

One is “polus”, and the other “hikanoi”. The many (“polus”) and the lesser, but sufficient number (“hikanoi”). Not as many were taken in death as were visited with sickness, but there was a sufficient number. Even a few would be too many.

Verse thirty one contains a condition contrary to fact. If they had been judging themselves – but they had not been – they would not have been judged. The same principle is true today. If we would avoid the chastening hand of God we must continually (imperfect tense) be judging ourselves to bring every known sin to Him, who will forgive as we confess (1 John 1:9). This verse teaches an important doctrine, sadly needed today.

Chastening is not necessarily punishment, but it is educational and it is preventative as verse thirty two states. The chastening is really for our good. It is not necessary for us to suffer to pay for our sins because Christ has already paid for every sin, but it is necessary for God to deal with our rebellious natures that we may be made conformable to the image of His Son. We learn that it is not our will but His which is best through His chastening. There is also the judicious side that He must judge us as sons in order that we be not judged with the world. Here the word for perdition () is used, but we are saved from it. This is another verse which shows that God keeps His own unto the end. There will be no Christian (saved soul) in that judgment.

The last two verses of this chapter are in the nature of a conclusion the argument and an exhortation. **“Wherefore”** is a word of conclusion or summation. The Corinthians are told that they should tarry for one another when they come together (to eat). This had been their trouble and now is to be set right.

The words **“my brethren”** are gracious words when one considers the kind of people to whom Paul is writing. Though sinful, they were still brethren. He does not harshly censure them here but treats them with love. He asks them to tarry – only common courtesy.

Verse thirty four corresponds with verse twenty two. The first part of this verse completes the thought of the preceding one. If a man is hungry, let him eat at home, that ye come not together for judgment. It is better for such a one to eat first at home that he may not fail to be in the proper attitude at the Lord's Table. Judgment here as in verse twenty nine is physical judgment.

**“And the rest”** – Paul never proceeded beyond the **“First of all”** (proton) of verse eighteen. This should have been followed by second and third points. He will speak of the rest of them when he comes. They may be many other

matters pertaining to the Table of the Lord. This may also be true. The one does not preclude the other. These other matters are doubtless too delicate or perhaps too insignificant to put in this writing, so he will let them wait for his expected visit.

“Remember the perfections of that God whom you worship, that He is a Spirit, and therefore to be worshipped in spirit and truth; and that He is most great and terrible, and therefore to be worshipped with seriousness and reverence, and not to be dallied with, or served with toys or lifeless lip-service; and that He is most holy, pure, and jealous, and therefore to be purely worshipped; and that He is still present with you, and all things are naked and open to Him with whom we have to do. The knowledge of God, and the remembrance of His all-seeing presence, are the most powerful means against hypocrisy.”

-- Richard Baxter

## THE GOSPEL

*Peter Simms*

1Tim.1:11; 2 Cor.4:4; 1 Cor.15:1-4

The word “gospel” originally signified in the Greek language “a present (or gospel) given to one who brought good tidings,” or, “a sacrifice (a gospel) offered in thanksgiving for such good tidings having come”. It was later used to signify the good tidings themselves. (Ungers Bible Dict.)

The word “gospel” is the English translation of the Greek word euangelion, which means good news. The background for this noun is found in the OT where the verbal form, “to bring good news or to announce good news” appears, rather than the noun form. So in Isa. 40:9; 41:27; 52:7; and 61:1, the messenger announces the good news of Israel's redemption from exile.

In addition to this background the NT also reflects a Hellenistic (Greek culture) usage. The Roman proconsul Paulus Fabius Maximus, for example, honored Caesar Augustus by reckoning Caesar's birthday as the beginning of the new year. In doing so, he called Caesar's birthday “good news” (euangelion) for the whole world.

Although the word “gospel” is commonly associated with

the writings of Matthew, Mark, Luke, and John (though John never mentions the word), it is Paul who uses the noun more than any other writer of the NT. On several occasions he employs it without further qualification (Rom. 10:16; 11:28; 1 Cor. 4:15; 9:14, 18), thereby showing that his audience readily understood its content. (Harpers Bible Dict.)

## Five Unchanging Elements of the Gospel

### 1. Its origin “God” Rom.1:1

“*Paul, a servant* (one who gives himself up to another's will; or a slave with no rights of his own) *of Jesus Christ, called to be an apostle* (a sent one, or a messenger), *separated* (to set aside for a particular task or function) *unto the gospel of God.*” This task the apostle accepted from his Lord with a great sense of awe, in that his Master counted him faithful “*I thank Christ Jesus our Lord who has enabled me, for in that He counted* (to hold an opinion Acts 15:19) *me faithful putting me into the ministry*” (Col.1:11) or as JND translates it, “appointing to ministry Him” 1Tim.1:12; 1 Cor. 2:2. This translation really enhances the wonder of the whole issue before us, and should stir our own spirits as servants of Christ. That God should put into our hands the truth of the gospel, which concerns His Son, is to say the very least a great wonder.

### 2. Its subject “God’s Son” Rom. 1: 3

“*Concerning His Son* (equality of nature, John 1:1-2) *Jesus* (Savior, 1 Tim.1:15) *Christ* (King, Rev.19:16) *our Lord* (sovereign, Rev.19:16), *who was made of the seed of David according to the flesh*” (Son of David, Matt.1:1). It concerns His Son, introducing the truth of the trinity, which leads to the conclusion that the Son is a member of the Godhead, and so He encompasses deity in himself. Here we enter a realm surrounded with mystery (1 Tim. 3:15; Matt. 11:27), and because this is so, we must pray as A W Tozer prayed, “Lord help me to believe, that I may see, and not to see that I might believe”. The subject of the gospel, is the Lord Jesus Christ, the Son of God. This being so, we must, at all cost, be true to the identity of His person, as set forth in the Holy Scriptures. To fail here is to destroy the very essence of the gospel. As another has said “If we are wrong about Christ, we can be right about nothing else”.

### 3. Its declaration - “resurrection” Rom.1:4

“*And declared* (to mark out, determine or define. Cp Acts 17:26,31), *to be the Son of God with power*, (#1411, Acts 2:22, or by miracles (1411), *according to* (in accordance with, or in a manner conforming with. Cf. Rom.3:5) as (2596); 1 Cor.3:3 as (2596); 9:8 as (2596) *the Spirit of holiness* (here read Ps. 16:10) *by the resurrection* (or because he rose; Lam. Trans) *from* (ek, or out from among) *the dead.*” The grand result of the resurrection stated here is

that His prophesied character, and dignity were, by the resurrection, made unmistakably clear. Cf. Ps. 16:10; Acts 13:34-37.

His resurrection forever settles the matter of His identity and claims. To prove His claim fraudulent, all that had to be done was to produce the body of our Lord, and Christianity would have died on the spot. But of course, this was impossible because He bodily rose from among the dead, and was seen by many witnesses. The resurrection is a vital part of the gospel which God has entrusted us with (1 Cor. 15:1-4 by which we are saved, v. 2) and if he is not risen we are all still in our sins.

### 4. Its power - “Salvation” Rom.1:16.

“*For I am not ashamed* (2 Tim.1:8) *of the gospel of Jesus Christ, for it is the power of God unto salvation, to everyone that believeth.*”

The gospel carries its own power when preached in fellowship with, and in the energy of the Spirit of God. What a pity if in our day we weaken it, and rob it of its superlative glory, by diluting it with our own ideas, and seeking to use alien devices to make it effective.

The apostle Paul said “*for our preaching was not in word only, but in power and unction of the HOLY SPIRIT*” 1 Thess.1:5. To the Corinthians he said “*I came among you knowing nothing but Christ and Him crucified*” 1 Cor.2:2. All the modern ideas, and gadgets being used today, are an attempt to make the gospel acceptable, or as some say “sinner friendly”. All such efforts generally produce strange children, because as the Lord Jesus taught us, if the soil is not good, the seed will never produce fruit. Man must repent or perish, that is his only option. To tell him otherwise is to preach a strange gospel, and while others are happy to do so, we must never allow ourselves to indulge in such sloppy evangelism.

### 5. The gospel of the grace of God Acts 20:22-24

“*To testify* (1263, to make a declaration based on personal knowledge, Luke 16:28; Acts 10:42; 18:5) *the gospel of the grace* (Luke 1:30, favor; 1 Cor. 16:3, liberality) *of God.*” That man must be, and can only be saved by grace, and not by works, has never been a popular message, and it's steadily becoming less popular. A major reason for this lies in a lack of understanding of what “total depravity” means. However, a study of Ps. 14:1-3; Eccl. 7:20; Rom. 3:10-20 along with John 3:1-8 will go a long way in revealing the hopeless state of man as he is in Adam. If God does not act in grace on his behalf, he will be damned in his fallen state before a Holy God. “*For by grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast*” (Eph.2:8-9). It's true that what we have considered is referring to the apostle

Paul, but are we not all to some degree also servants of Jesus Christ our Lord, and as such have also been sent into the world (Mark 16:15) with this glorious message? Just think, my friends, we have been entrusted with a message of such magnitude (Rom. 1:16) that if believed, it can save a person from their sins and eventually, eternal punishment, and at the same time if believed, it will constitute that person forever a son, and heir of God. I often wonder if we really comprehend the awesome nature and character of the message which has been committed to our trust. At this point read 1 Tim. 1:12 again in J N Darby's translation, which I find very challenging.

### The Surrendered Life

Oh, the peace of full surrender!  
All my joy to do His will!  
Mine to trust His faithful promise;  
His the promise to fulfill.

Oh, the glory and the rapture  
Thus to dwell with Christ the Lord;  
New delight and wisdom gaining  
From the study of His Word.

Pleasure's songs no more entice me,  
Nor the bugle note of Fame;  
Sweeter far the holy music  
Of my dear Redeemer's Name.

Oh, the glory and the rapture—  
Earthly burdens pass away!  
Stormy winter turns to summer;  
Lonely darkness into day.—Anonymous

### Order in God's House

#### 1 Tim. 4 Paul's Warning and Timothy's Work

Joel Portman

This chapter actually begins with the conjunction “but”, indicating that the following teaching deals with conditions that contrast with the truth maintained and displayed in the assembly (3:15-16). Where truth concerning Christ is maintained and valued, error and evil will always try to attack and undermine it. It seems clear that one purpose of the epistle is to counteract heresy and its effects. Thus, Paul emphasizes the truth and the need to constantly rely on the written Word. It also demands godliness in the believers,

especially in those who are responsible in the assembly. This is always true, not alone in the days in which Timothy served, but also in our day of service. As he was called upon and challenged to labor to maintain right principles (4:11-16), so are we as we near the end of this age. May God grant us the courage and convictions to do so!

We divide the chapter into three parts:

1. Danger of Legal Requirements (4:1-6)
2. Determination of the Servant (4:7-10)
3. Directives for His Service (4:11-16)

#### 1. Danger of Legal Requirements 4:1-6

Paul warns of Timothy of Departure in verse 1. This wasn't his opinion, but the Holy Spirit's verdict. We find similar warnings in 2 Tim. 3:1, 2 Pet. 3:3, and Jude 18, so it is certain that this condition will exist. We see it today, though it began after Paul's departure, since it has been constantly working and growing over time. How much more careful should we be in our day, when we see these conditions coming to their full development? Thankfully, he uses the word “some” so that there are those who abide faithful and exercised about truth; however, what great problems can be caused by “some” who operate insidiously in assemblies and subtly seek to suggest false doctrines that would subvert the saints. Brethren need to be vigilant and aware of conditions that exist and the incipient problems that are beneath the surface, often promoted by intelligent men who disguise their true motive from others.

Paul speaks of those who “depart from” or “apostasize” and the form of the verb indicates a deliberate act. Men do not passively submit to wrong teaching or follow it without having a desire for it. These had totally and definitely abandoned the truth that the apostle had taught, and disastrous results followed. Believers should be careful who and what they listen to since, if wrong, it can appeal to a natural mentality tending away from God.

These reveal the **Deadness** of the teachings that come from “seducing spirits” which would be marked by “doctrines (teachings) of demons, thus showing their origin and character. They may be cloaked in pious words and phrases, but he identifies where they originate and what they produce. If one does not submit to the Holy Spirit's teaching, he comes under the influence of seducing spirits. Verse 2-3 indicates the channel by which these teachings come to believers. It is **“through the hypocrisy of men that speak lies branded in their own conscience”**. The teachings go beyond any Scriptural commands, being from men demonically influenced, and implying that a superiority of spirituality can be attained by celibacy and abstinence from certain foods. This has prevailed in all ascetic societies, be it in Essenes or the teachings of Roman Catholicism, but Paul distinctly states

that these (marriage and eating food) are **“creations of God”** and are good and not to be refused. They are **Desirable**. Paul, evidently, was not married when he wrote this (1 Cor. 9:5), but made no commands to others (He suggests in 1 Cor. 7:25-28, that in view of the “present distress”, or impending trial and opposition, that it would be good to remain single, but that was for a definite reason.) Men would make burdens and put them on men, as the Pharisees did to the people (Mt. 23:4), but this is contrary to God's Word or purpose. These things are to be received, used properly and enjoyed, **“if it be received with thanksgiving”**. The act of thanks to God for what He has given sanctifies (makes holy) both marriage and common food. “It gives a sacred value to them as gifts whose source might otherwise be overlooked” (D. Edmund Hiebert, *“First Timothy”*). It is set apart as being received as a gift from God and He is acknowledged as its giver. Prayer before eating is not just a ritual or habit, but it recognizes that God has given it and in so doing, it is set apart to be more than just common or for every-day necessity. Marriage is also put on a higher plane and must be recognized and maintained in a holy atmosphere. For the believer, these represent God's mercy and are seen as part of His provision. The Word of God is involved because it teaches the Source of these mercies that God has given for the good and preservation of mankind. It also gives liberty on the Lord's authority to eat foods forbidden under the Mosaic economy (Mark 7:19 R.V., Acts 10:11-16).

Timothy's work was to remind the believers of these things and to fulfill his responsibility as a servant (deacon) or Jesus Christ. As he had been constantly nourishing himself (present participle) and feeding his own soul on the truth (doctrines of “the faith and the good doctrine”, he must now feed others. We learn that only as we feed our own souls and learn the truth of God personally, can we feed and strengthen others. How important it is to constantly be receiving truth from the Holy Spirit for our well-being and then to instruct other believers.

## 2. Determination of the Servant, 4:7-10

Refusal of wrong, empty teachings must accompany acceptance of that which is true. Spiritual exercise has a negative as well as a positive aspect. Psalm 1 tells us of the godly man who refuses the walk, the associations, or the fellowship of unbelievers, but then it follows with what he does desire. This characterizes a spiritual walk; turning away from what is contrary to God and seeking that which is true and beneficial. His exercise must be toward “godliness”, or living with constant reverence for and earnest desire to please God. It is a consciousness of His presence and an exercise to maintain those conditions that are conducive to that enjoyment. “Exercise” is a word that implies strenuous and determined exertion to attain a goal. It comes from a

word that gives us “gymnasium” and was a place where they stripped off any hindering garments and strenuously exerted themselves physically. We must do the same in our lives, avoiding all that would mar our spiritual growth or usefulness for the Lord, and devoting ourselves continually to that which feeds and strengthens the spiritual in our hearts. Physical exercise has profit and we could all use more of it, but godliness has spiritual results presently and results eternally and thus must have priority for a believer. Seeing the value of godliness will stir our hearts to seek it with all our hearts. Note the six references to godliness in this epistle as it is linked with the man of God; only once is it found in 2 Timothy, and there it is only a “form of godliness” (3:5).

Verse 10 indicates that this is a life of labor on our part and suffering of reproach from others (or as other translations give it, “strive, agonize”. This is not a life of drifting or indulging worldly ambitions, but rather indicates an inward determination to seek the things above at all costs, whether involving personal effort or the world's opposition. It is because we have **“set our hope”** on the living God, the One who is the Savior of all men in His preserving care as well as potentially in His provision of salvation; but actually and specifically the Savior of those who believe. In His being the Savior of all men, we see that He is acting toward men today, not as a Judge, but as a Savior. As another has put it, “Sinners enjoy this relationship in a limited way, for this God does not cut them down in instant wrath but acts patiently towards them. Believers enjoy this in an unlimited way: they possess life in its blessedness and in its entirety now, and will enjoy it forever.” (Jim Allen, *“First Timothy, What the Bible Teaches”*).

(continued)

The gospel has nothing to do with entertaining the flesh or relieving the sinner of circumstances that his sin has induced. It has everything to do with declaring the holiness of God, the depravity of the human condition, and of the awful price that Jesus paid to reconcile fallen sinners to an impeccable God. It is a message to sober the frivolous, to humble the proud, to awaken the indifferent and careless ones; a message to break the blasphemer, silence the scoffer, and to cause the sinner to repent. It is a message to prepare new creatures for heaven, not rehabilitate sinners to live more comfortably on the earth or more prosperously in this world.

## The Hind of the Morning On the Mountains

*Anonymous*

It is generally admitted that the twenty-second psalm has particular reference to Christ. This is evident from His own appropriation of the first verse upon the cross—***“My God! my God! why hast thou forsaken Me?”*** The title of the psalm is—Aijeleth Shahar, which signifies, a hart, or, “the hind of the morning”. The striking metaphors which it contains are descriptive of Messiah's peculiar sufferings. He is the hart or hind of the morning, hunted by the black prince with his hell-hounds—by Satan and all his allies. The “dogs,” the “lions,” the “unicorns,” and the “strong bulls of Bashan,” with their devouring teeth and their terrible horns, pursued Him from Bethlehem to Calvary. They beset Him in the manger, gnashed upon Him in the garden, and well-nigh tore Him to pieces upon the cross. And still they persecute Him in His cause and in the persons and interests of His people.

The faith of the church anticipated the coming of Christ, “like a roe or a young hart” with the dawn of the day promised in Eden; and we hear her exclaiming in the Canticles—***“The voice of my beloved! behold, He cometh, leaping upon the mountains, and skipping upon the hills!”*** She heard Him announce His advent in the promise—“Lo, I come to do thy will, O God!” and with prophetic eye, saw Him leaping from the mountains of eternity to the *mountains* of time, and skipping from hill to hill throughout the land of Palestine, going about doing good. In the various types and shadows of the law, she beheld Him ***“standing by the wall, looking forth at the windows, showing Himself through the lattice;”*** and then she sang—***“Until the day-break, and the shadows flee away, turn my beloved, and be thou like the roe or the young hart upon the mountains of Bether!”*** Bloody sacrifices revealed Him to her view going down to the ***“vineyards of red wine”***, whence she traced Him to the meadows of Gospel ordinances, where ***“he feedeth among the lilies”***—to ***“the gardens of cucumbers,”*** and ***“the beds of spices;”*** and then she sang to Him again—***“Make haste”***—or, flee away—***“my beloved! be thou like the roe or the young hart upon the mountains of spices!”***

Thus she longed to see Him, first ***“on the mountain of Bether,”*** and then on the ***“mountain of spices.”*** On both mountains she saw Him eighteen hundred years ago, and on both she may still trace the footsteps of His majesty and His mercy. The former He hath tracked with His own blood, and His path upon the latter is redolent of frankincense and myrrh.

Bether signifies division. This is the craggy mountain of

Calvary, whither the “Hind of the morning” fled followed by all the wild beasts of the forest, and the hunting dogs of hell, summoned to the pursuit, and urged on by the prince of perdition, till the victim, in His agony, sweat great drops of blood, where He was terribly crushed between the cliffs, and dreadfully mangled by sharp and ragged rocks—where He was seized by Death, the great greyhound of the bottomless pit—whence He leaped the precipice without breaking a bone; and sank in the dead sea, sank to its utmost depth, and saw no corruption.

Behold the “Hind of the morning” on that dreadful mountain! It is the place of skulls, where death holds his carnival in companionship with worms, and hell laughs in the face of heaven. Dark storms are gathering there—convoluted clouds, charged with no common wrath. Terrors set themselves in battle array before the Son of God; and tempests burst upon Him, which might sweep all mankind in a moment to eternal ruin. Hark! hear ye not the subterranean thunder? Feel ye not the tremor of the mountain? It is the shock of Satan's artillery, playing upon the Captain of our salvation. It is the explosion of the magazine of vengeance. Lo, the earth is quaking, the rocks are rending, the graves are opening, the dead are rising, and all nature stands aghast at the conflict of Divine mercy with the powers of darkness. One dread convulsion more, one *cry* of desperate agony, and Jesus dies—an arrow has entered into His heart. Now leap the lions, roaring upon their prey, and the bulls of Bashan are bellowing, and the dogs of perdition are barking, and the unicorns toss their horns on high, and the devil, dancing with exultant joy, clanks his iron chains, and thrusts up his fettered hands in defiance towards the face of Jehovah!

Go a little further upon the mountain, and you come to a new tomb hewn out of the rock. There lies a dead body. It is the body of Jesus. His disciples have laid it down in sorrow, and returned weeping to the city. Mary's heart is broken, Peter's zeal is quenched in tears, and John would fain lie down and die in his Master's grave. The sepulcher is closed up and sealed, and a Roman sentry placed at its entrance. On the morning of the third day, while it is yet dark, two or three women come to anoint the body. They are debating about the great stone at the mouth of the cave, ***“Who shall roll it away?”*** says one of them. “Pity we did not bring Peter or John with us.” But arriving, they find the stone already rolled away, and one sitting upon it whose countenance is like lightning, and whose garments are white as the light. The steel-clad, iron-hearted soldiers lie around him like men slain in battle, having swooned in terror. He speaks: ***“Why seek ye the living among the dead! He is not here; He is risen; He is gone forth from this cave victoriously.”***

It is even so! for there are the shroud, and the napkin, and the heavenly watchers; and when He awoke and cast off His

grave-clothes, the earthquake was felt in the city and jarred the gates of hell. "The Hind of the morning" is up earlier than any of his pursuers, **"leaping upon the mountains, and skipping upon the hills."** He is seen first with Mary at the tomb; then with the disciples in Jerusalem; then with two of them on the way to Emmaus; then going before his brethren into Galilee; and finally leaping from the top of Olivet to the hills of Paradise; fleeing away to **"the mountain of spices,"** where he shall never more be hunted by the black prince and his hounds.

Christ is perfect master of gravitation, and all the laws of nature are, obedient to His will. Once He walked upon the water, as if it were marble beneath His feet; and now as He stands blessing His people, the glorious form so recently nailed to the cross, and still more recently cold in the grave, begins to ascend like "the living creature" in Ezekiel's vision, "lifted up from the earth", till nearly out of sight; when "the chariots of God, even thousands of angels", receive Him, and haste to the celestial city, waking the thrones of eternity with this jubilant chorus—**"Lift up your heads, O, ye gates! and be ye lifted up, ye everlasting doors! and the King of Glory shall come in!"**

"Whatever keeps me from my Bible is my enemy, however harmless it may appear to be. Whatever engages my attention when I should be meditating on God and things eternal does injury to my soul. Let the cares of life crowd out the Scriptures from my mind and I have suffered loss where I can least afford it. Let me accept anything else instead of the Scriptures and I have been cheated and robbed to my eternal confusion." A. W. Tozer

An idol is anything more important to you than God, anything that absorbs your heart and imagination more than God, anything you seek to give you what only God can give.

## THE GRACE OF GOD

T. D. W. Muir

Read Genesis 28:10 and Genesis 32:22-32

In these two scriptures we have the grace of God manifested to Jacob at the time of his going out, and then again at the time of his return. The beginning and the end of Jacob's life

are in marked contrast. Before his going out he is found stealing the birthright; after his return he is found distributing blessing. The grace of God has a powerful effect upon men's lives.

My thoughts were directed to this portion of the Word by Titus 2:11-13 where we have three things that the grace of God does. It brings salvation; it teaches us that **"Denying ungodliness and worldly lusts, we should live soberly, righteously and godly"**, and it puts us in the attitude of **"looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ"**.

Whether it be in the Old or in the New Testament, God always blesses on the ground of grace. Esau deserved the blessing on the ground that he was the firstborn, but Jacob determined to have it, by right means if possible, if not, then, by wrong; he must have it whether by hook or by crook. Jacob means "supplanter", and it seemed easy for him to do shady things, underhanded things even such as men of the world profess to despise. In this underhanded way he deceived his father and stole his brother's birthright. But sin makes cowards of men, and Jacob was afraid of Esau and fled. As he was fleeing, darkness overtook him and he was brought to a standstill. Who can tell what Jacob's thoughts were as he lay there with a stone for his pillow and a bad conscience as his companion? But at last he fell asleep, and there God met him in richest grace, giving him a vision of a ladder whose top reached to heaven, the bottom on earth where he was. This was no mirage luring and yet evading the traveler; it brought the blessing to his very feet. The Angels, God's messengers to men, ascending and descending, prefigured the coming day when God would make a way for the sinner on earth to the very throne in heaven. A way whereby He could speak, not words of judgment but of grace from that throne; not calling upon Jacob to do something, but telling him what God Himself would do in marvelous grace.

This is what the Gospel is, a message from the full heart of God telling what He in infinite grace has done for the sinner. **"The land whereon thou liest to thee will I give it and to thy seed"**; how this reminds us of the words in Titus, **"The grace of God that bringeth salvation"**. We admire the kindness and philanthropy of a rich man who, as he sits in his office amidst comforts, sends forth his servants on errands of mercy to the poor and needy. But here it is not sendeth; it is the grace of God that "bringeth" salvation; God in the person of His Son at infinite cost to Himself bringing salvation to you and to me. The man who goes to hell goes there, not because there was no salvation for him but because he refused that salvation, a salvation brought to his very door, **"The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach."**

***That if thou shalt confess with thy mouth and believe in thine heart that God hath raised Him from the dead, thou shalt be saved***” (Rom. 10:9-10).

And God promised to go with Jacob. What a surprise that would be to Jacob! And what a surprise it was to us when God showed us that He loved us. Not long since when talking to a woman in deep distress of soul, she comprehended the love of God and looking up through her tears said “Then God loves me, sins and all”. I remember when as a boy I used to go to Sunday School, how the poor unconverted teacher used to pat us boys saying, “be good and God will love you”, and I remember later on when I saw that verse telling me that God loved me even when I was dead in sins, and I thought, “Can it be possible that God loves the sinner?” What a surprise it must have been for Jacob to hear God saying such things to him. It would seem as if he could scarce take it in so he says, ***“if God will be with me, and will keep me in this way that I go . . . I will surely give”***. How slow we are to enter into God's thoughts of grace.

Jacob raises a monument there, for that was a marked time in his history. Have you all had such a marked time in your history? Was there ever a time in your life when you were all alone in the presence of God, or did you just slip into a profession along with a number of others? May God search each one of us in His own presence.

Jacob's life between this first meeting with God, and the meeting at Jabbok was not one of the straightest, but God never left him; nor will He take His eye off your path, fellow believer. God will have a Jabbok meeting and will wrestle with you, my brother, my sister. I had a Jabbok last winter when I was sick and thought that I was going to meet God. It is a very humbling thing to have to meet God face to face about our lives ever since we have known His saving grace.

God had spoken to Jacob, telling him to return to his own land. Esau was yet alive and Jacob feared meeting him. He had sinned against Esau and he had a coward's heart, so he began to scheme again, and divided his flocks and servants, sending on a present to his brother in hopes that he would appease the wrath that he supposed was still burning in Esau's bosom. And again Jacob was left alone, with a guilty conscience, in the darkness of night to review a life of planning, plotting, and scheming—alone in the presence of God. O, these solitudes when we are brought face to face with our ways in the presence of God; how solemn and yet how blessed! It was a blessed place for Jacob. The angel of Jehovah wrestled with him until the break of day. As long as Jacob had an atom of strength he resisted, but he wrestled against blessing to himself. It may be that there are some

here who are wrestling against blessing to themselves--those who feel as if they have some strength of their own. But the angel touched the hollow of Jacob's thigh—one little touch of God, and the flesh withered. It is a solemn thing that God has to put His hand upon us, but He has to do it, and the moment that our strength is gone we turn to cling. ***“And the angel said, Let me go for the day breakeeth. And he said I will not let thee go except thou bless me. And he said unto him what is thy name? And he said Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and hast power with God and with men, and bast prevailed.”*** That touch took away all Jacob's strength for supplanting and turned him into Israel, clinging to the very one who crippled him. The apostle Paul knew what this meant when he was given the thorn in the flesh, the messenger of Satan to buffet him, for which in vain he sought the Lord thrice that it might depart from him, God doing better than that for him, teaching him to cling by saying, ***“My grace is sufficient for thee; for my strength is made perfect in weakness”***. And so clinging, the apostle prevails and is able to say, ***“Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me”***. Do you know anything of this? Do you know what it is to be crippled and yet to cling?

In a day of much activity in evangelical and other work, there is great neglect of the cultivation of the inner life. The service of the outer courts may easily be allowed to interfere with the soul's devotions in the inner sanctuary. Great care may be given to that which is presented to man, while little time is given to the condition of the soul before God. Hours are spent in preaching and other man-ward services, while minutes suffice in the presence of God. Such a state of things cannot last long. Spiritual vigor can only be sustained by the cultivation of the inner life, and this requires time for heart searching, prayer; and meditation on the Word in the presence of God.

If we are living with God, the result must be apparent; our words, our actions, nay, our very looks, some rays of the mind of Christ. And “the life of Jesus manifested in mortal flesh”, while it may arouse the hatred and opposition of some, will attract others, and will, at least, arouse attention, and be a witness in a dark world to the glory of God. Oh, that we might realize that for this purpose God sends us into the world, as He sent His only begotten Son! All His works, all His operations, are to reveal His glory, love, and power.