

FULLY FURNISHED

or

THE CHRISTIAN WORKER'S EQUIPMENT

by

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CHAPTER FOURTEEN

THE WORKER'S STUDY II

THERE are two "**Take heeds**" which Christ gives us in speaking of the Word of God, and these are, "**Take heed what ye hear**" (Mark 4:24); and "**Take heed how ye hear**" (Luke 8:18).

The first has reference to the object of our hearing - the Word of God; and the second, to the method of our hearing - our treatment of the Word of God. It is this second point to which we direct attention, in further considering the Worker's Study, for as we are to take heed how we hear, so we should take heed how we study God's Word.

There are different ways in which we may study God's Word.

We shall confine our study to the following points - Geographically, Geologically, Grammatically, Topically, Comprehensively, Comparatively, Concentratingly, Critically, Textually, and Practically.

I - Geographically.

What we mean by studying the Word of God in a geographical sense, is, to read through a Gospel, or an Epistle, and ponder it, in order to get the main drift of it's unfolding. For instance, the first Epistle of John presents Christ to us as the Word, the Divine Logos, who unfolds God as Light, Love, and Life.

The whole Epistle may be summed up:

In chapter 1:1-4, Christ is seen as the Word, in His oneness with the Father in the past eternity, and His manifestation in human form in time, as the Revealer of the Father.

In chapters 1:5 to 11:11, is the statement regarding God, as the Light, God in His holy nature and character.

In chapters 2:12 to 5:3, is the message concerning God, as Love. The making known in Christ's life and death, what God is.

In Chapters 5:4 to 5:21, is the revealing of God, as the Life. God in Christ as the Source and Sustenance of Life Eternal.

From the above brief outline, it will be seen that the first section presents Christ as the Life, and this is presented first, because life is what we need; but before life can come to us, Light and Love must act for us. Therefore, Light is the claim of Love. Love meets the claim of Light; and Light imparts the life of Love. Light is the claim of Love, For God in His holiness makes known His claim in His law, which is, that man should love Him with all his heart, and his neighbour as himself.

Love meets the claim of Light, For God in His grace has given His Son to die, “**to be the propitiation for our sins,**” and this propitiation meets the height of God’s throne in His demand, and the depth of man’s need in his extremity.

Light imparts the life of Love. That is, God in His righteousness, can now bestow the provision of His love, in giving to man eternal life, through faith in His Son, thus making the believer one with Christ and Himself. The main thought running through the first Epistle of John is fellowship. The following outline illustrates this:

Prelude to Fellowship. (1:1, 2)

- Christ’s manifestation to us
- Listening to Christ
- Receiving Christ

Partners in fellowship. (1:3)

- The Father
- The Son
- Believers

Joy of fellowship 1:4

- Word of God

Place of fellowship

- Announcement of it. 1:5.
- Essential to it, not walking in darkness. 1:6
- Character of it, “**Light.**” 1:7.
- Keeper in it, “The Blood.” 1:7

Hindrances to fellowship

- Assertion of sinlessness. 1:8
- Self-righteousness. 1:10.

Restoration to fellowship 1:9

- Confession of sins
- Cleansing from unrighteousness
- God’s Faithfulness
- Christ’s Advocacy 2:1,

Christ’s Propitiation 2:1, 2.

Safeguards to fellowship. 2:1-6

- Not sinning
- Keeping His commands
- Keeping His Word
- Abiding in Him
- Walking as He walked

Results of fellowship 2:7-14

- Shining for Christ
- Loving like Him
- Helpful to others
- Not hating the brethren
- Rejoicing in sins forgiven
- Knowing the Father
- Overcoming the evil one
- God’s Word abiding within us

Enemies to fellowship. 2:14-19

- The evil one
- The world’s trinity of evil
- The antichrist
- False brethren

The Power of fellowship. 2:20-27

- Anointing of the Holy Spirit

The Law of fellowship. 2:21-26

The truth
Knowing the truth
Truth abiding in us
Abiding in Christ

Blessings of fellowship.

Confidence in the Lord. 2:28
Recognition in Him. 2:29
Knowing His love. 3:1
Future eradicated. 3:2
Life purified. 3:3

Evidences of fellowship

Apprehending what sin is. 3:4
Knowing Christ's purpose. 3:5, 8
Not sinning. 3:6, 9
Doing righteously. 3:7, 10
Loving each other. 3:11, 14, 16-19, 23, 24
Hated by the world. 3:12, 13, 15
Uncondemning heart. 3:20, 21

Answered prayer. 3:22

Character of fellowship

Must be in the truth. 4:1-6
Must be in the love of God. 4:7-21

Essentials in fellowship

Faith in Jesus as Christ 5:1
The New Birth 5:1
Love to God 5:1
Love to the brethren 5:1
Keeping God's commands. 5:2, 3
Overcoming the world. 5:4, 5
Believing the Spirit's witness. 5:6-12

helps in fellowship

Believing God's Word. 5:13
Prayer. 5:14-17
Kept by Christ. 5:18
Assurance. 5:19, 20
Separation. 5:21

Generally speaking, the five following points should be kept before one, in reading any section of God's Word-Who, Where, When, What, Why it was written. Apply these points to John's Epistle.

WHO wrote the Epistle? John, the Beloved Disciple.

WHERE was the Epistle written? It is supposed to have been written in Ephesus.

WHEN was the Epistle written? Supposed to have been written when the Apostle was aged; hence, the frequent expression, "**My little children**" (2:1, 12, 13, 18, 28; 3:7, 10, 18; 4:4; 5:2, 21).

WHAT was the Epistle intended to do? To combat the gnostic antichristian error, that Christ did not actually come and suffer in the flesh (2:21, 22; 4:1, 2; 5:1; II John 7-11); and to declare the evidences of life, which are seen in those who are born again (2:29; 3:9; 4:7; 5:1, 4, 18).

WHY was the Epistle written? The two main reasons are given in connection with the words, "**These things**" (1:4 ; 5:13). See also as to details, the words "**write**" (1:4; 2:1, 7, 8, 12, 13), and "**written**" (2:14, 21, 26; 5:13). As the key-note in a piece of music, governs the whole of it, so we find, that fellowship with God, in Christ, by the Holy Spirit, and evidenced by oneness with believers, is the pitch of this Epistle, and every note accords with this main theme. Let us ever endeavor, whenever we come to anyone portion of God's truth:

"To know the Word, perceive its plan,
To feel its force. and learn its scope."

II - Geologically.

Geology deals with the structure of the earth's crust, and the substances which compose it. The geologist endeavors to understand the composition of the earth. When we state, therefore, that we want to study the Word of God from a geological standpoint, we mean, to examine words and phrases, in order to know their derivation, meaning, and use. Let us take two words by way of illustration, one from the Old Testament, and one from the New Testament.

The words are "**Atonement**" and "**Power**."

"ATONEMENT"

Many preachers have called attention to the syllables of the word, at-one-ment, as making them to explain the meaning of the word. This will not bear the light of Scripture, for reconciliation, to bring at one two offended parties, is rather a result of the atonement, than the atonement itself. Besides, this explanation reflects on the character of God, for the expression is generally, "**to make an atonement**" (Leviticus 8:34; 16), which would signify that something was done to reconcile God to man, whereas, He never went from man, but man from Him; hence, we find "**God was in Christ reconciling the world unto Himself**" (II Corinthians 5:19) - not Himself to the world.

The fact is, the word **atonement** means *to cover, or shelter*.

Girdlestone, in his *Synonyms of the Old Testament*, says upon this word, "The Hebrew word whereby this doctrine is universally set forth in the Old Testament, is *CAPHER*, the original meaning of which is supposed to be *to cover, or shelter*. A noun formed from it, is sometimes used to signify a village as a place of shelter. Another form of this word, namely, *COPHER*, usually rendered ransom, is translated '**camphire**' in Song of Solomon 1:14. In Genesis 6:14, the verb and noun are used where God is represented as telling Noah to '**pitch**' the ark within and without with '**pitch**.'"

The question will naturally be asked, "How is the average reader of the Bible, who does not understand Hebrew and Greek, to find out the use, derivation and meaning of Bible words?"

Easily enough, if the "average reader" will go to a little expense and pains. We will suppose for one moment he possesses Wigram's *Englishman's Hebrew Concordance*, and Strong's *Exhaustive Concordance*.

He takes the former first, and looks in the index for the word "**atonement**," and he finds that the word "*CAPHAR*" is translated "**Pitch**" in Genesis 6:14; "**Appease**" in Genesis 32:20; "**Cleansed**" in Numbers 35:33; "**Merciful**" in Deuteronomy 32:43; "**Pardon**" in II Chronicles 30:18; "**Purge away**" in Psalm 79:9; "**Disannulled**" in Isaiah 28:18; "**Pacified**" in Ezekiel 16:63. The word "*COPHER*," rendered "**atonement**," is translated "**Pitch**" in Genesis 6:14; "**Sum of money**" in Exodus 21:30; "**Ransom**" in Exodus 30:12, "**Satisfaction**" in Numbers 35:31, 32; "**Villages**" in I Samuel 6:18; "**Bribe**" in I Samuel 12:3; and "**camphire**" in Song of Solomon 1:14.

Having seen how the word is translated, he will then take Strong's Concordance, see the number given against the word "**atonement**," and then look up the number in the Lexicon at the end of the book, and he will find under *CAPHAR*, this comment - "*A primary root, meaning to cover. To appease, or condone; to placate or cancel.*" And under *COPHER* this note is given - "*From Caphar. A cover, i.e., a village (as covered in); bitumen (as used for coating); and the henna flowers (as used for dyeing).*"

From the above, it will be seen that the primary meaning of the word "**atonement**" is to cover.

When Jacob sent the present to "**appease**" his brother, he sought to hide himself behind it, that his past conduct might not be seen. Thus is it with the atonement of Christ, it is that which completely covers the claim of God, and gives Him satisfaction; and absolutely covers the believer's sinfulness, and makes him exclaim with the Psalmist, "**Blessed is he whose . . . sin is covered**" (Psalm 32:1).

"POWER"

There are five words rendered "**power**" in the New Testament, and these are "*Arkee*," "*Exousia*," "*Iskus*," "*Dunamis*," and "*Kratos*."

To use these words indiscriminately is to fail in rightly dividing the word of truth.

"*Arkee*" - This word signifies that which is *principal, first, the head, or the beginning of anything*. It is used of the spies, who were watching Christ, in order to deliver Him to the "**power**" (Luke 20:20). The word is rendered "**principality**" and "**Beginning**" in calling attention to Christ's exalted position (Colossians 2:10), and to Him as the commencement of things (Revelation 21:6); and it is also used of the wicked angels, who "**kept not their first estate**" (Jude 6). The word is mainly associated with a position of power; hence, the believer is exhorted to "**hold the beginning**" (Hebrews 3:14) of his confidence, and not be like the Church in Ephesus, who left their first love; nor like Samson, who lost his power, in having his hair of Nazariteship cut.

"*Exousia*" - This word means *the right, or liberty, to act*; hence, those who have washed their robes, have the "**right**" to the Tree of Life (Revelation 22:14); and the Apostle uses the word, when he calls attention to his not being chargeable to the saints, "**not**," he says, "**because we have not power**" (II Thessalonians 3:9). He had the right, but he did not use it. Christ uses this word, where He said He had "**power**" to lay down His life (John 10:18), and when He calls attention to the "**authority**" which His Father had conferred upon Him (John 5:27; 17:2). Again He uses the word, when He promises to the overcomers, "**Power over the nations**" (Revelation 2:26). This word is also applied to us as believers when we are told of the "**right**" which God gives us to become His children (John 1:12, margin). Thus, as Robert Chapman says, "We are children of God by right, and not by sufferance."

"*Iskus*" - This word is expressive because of its inherent force. It points to the internal quality of any given thing, it indicates the character of a person, or the quality of an action.

It is translated “**mighty**,” and “**might**” in speaking of God’s power (Ephesians 1:19; 6:10), and it is used in speaking of the “**ability**” which God gives to those who minister in His Name (I Peter 4:11). Shakespeare says, “The devil hath power to assume a pleasing shape,” but he lacks that personal sanctity which is born of the holiness of God, hence his influence must always tend to what he is in himself - evil; he has no power to raise to the higher and holier things.

“*Dunamis*” - the word dynamite comes from this word, hence, its signification is, *power in action*, or the transference of power from one body to another. It is translated “**violence**” in Hebrews 11:34; “**virtue**” in Luke 6:19; “**strength**” in II Corinthians 12:9; “**might**” in Ephesians 3:16; and “**power**” in Romans 15:13, and I Corinthians 2:4. The first passage speaks of the “**violence of fire**,” and, therefore, illustrates power in action, and in each of the other places there is the thought of the transference of power, as illustrated in the healing of the woman by Christ, in His strengthening of Paul, and in the efficiency which is supplied by the Holy Spirit to the believer. And this power makes the believer say, with Whittier:

“In God’s own might
We gird us for the coming fight,
And strong in Him whose cause is ours,
In conflict with unholy power,
We grasp the weapons He has given,-
The Light and Truth, and Love of Heaven.”

“*Kratos*” - means *the manifestation of power*, or the strength which is requisite in order to perform any given action. It is translated by the words “**strength**,” “**dominion**,” and “**power**,” in speaking of God’s power in action (Luke 1:51; I Peter 4:11; Jude 25; Ephesians 1:9; Colossians 1:11); and it is also given “**mightily**” in Acts 19:20, when reference is made to the wide-spread influence exerted by the effective working of the Word of God. When applied to the believer, the word is used to describe what God does in him (Colossians 1:11). In every other case in the New Testament excepting one, it is used in an objective sense, in calling attention to what God has and does.

The exception is, in Hebrews 2:14, where attention is called to the power which Satan had, before Christ by His death, nullified his dominion. Does not the use of this word in the New Testament demonstrate to us beyond any question, that God alone is the One who has the requisite strength to perform any given thing, in the spiritual realm of grace?

The late princess Alice, in reply to one who asked who she was, said, “I, myself, am nobody, but my mother is the Queen of England.” So every loyal-hearted Christian worker says, “I am nothing in myself, but my Saviour is the King of Glory, therefore, to Him be all the glory and dominion.”

Much more might be written to illustrate the geological study of God’s Word, but the above will suffice to show the pleasure and profit of it, as well as its importance; for, as Addison says, “Words are the transcript of those ideas which are in the mind of man,” so we say of the words of the Bible, “They are the transcript of those ideas which are in the mind of God.”

III - Grammatically.

One of the first things a missionary would do, in order to acquire the language of an aboriginal race to whom he wished to preach the Gospel, would be to get to know the names of objects, thus making himself familiar with the nouns of the language. Then he would want to know what the various objects did, in order to get his verbs. In the next place, it would be necessary to ascertain the relation which one object bore to another, and thus get the prepositions. We may take our cue from the above, how we may study the Word of God in an elementary way from the grammatical standpoint.

In thinking of the nouns of Scripture, our thoughts will cluster round the three most important names and titles of Christ, viz.: Lord, Jesus, Christ. In studying the verbs, we shall call attention to the verb to love; and in pondering the prepositions, we shall note one out of the many which are used in the New Testament.

Paul's reply to the jailer's anxious enquiry, as to what he must do to be saved, was, "**Believe on the Lord Jesus Christ.**" To believe on the Lord Jesus Christ, is to believe in Him as such.

- As Lord, He is the Sovereign over us (I Peter 3:15);
- As Jesus, He is the Saviour for us (Matthew 1:21); and
- As Christ, He is the sanctifier within us (Galatians 2:20).

These names are not used in an indiscriminate manner. The Holy Spirit never says "Jesus" when He means "Christ," and He never says "Lord" when He means "Jesus."

Let us take an example illustrating each.

LORD

It is of peculiar interest to note, that Judas never called Jesus "**Lord.**" When Christ told His disciples that one of their number would betray Him, they all, except the traitor, said, "**Lord, is it I?**" But Judas exclaimed, "**Master, is it I?**" (Matthew 26:22,25). The eleven used a word which means Ruler, or Owner, therefore, the one who has the right to exercise lordship, while Judas only gave to Christ the title of Master, or Teacher.

Not without significance is it revealed, that when the other Judas calls Christ "**Lord,**" the Holy Spirit distinctly states it was "**not Iscariot**" (John 14:22). We are not surprised at this, for "**No man can say that Jesus is the Lord, but by the Holy Ghost**" (I Corinthians 12:3).

When we are told that the last supper is the "**Lord's Supper,**" it is such, because He has told us to remember Him in this way, and we have no choice but to obey Him in the matter. Again we are exhorted to "**rejoice in the Lord;**" by implication, it says we are walking in obedience to Him, thus joy comes in consequence. When the believer is told to "**marry in the Lord,**" it means he is not only to marry a believer, that would be marrying in Christ, but he is to take the one the Lord wishes him to have.

JESUS

Jesus is the name which is associated with Christ's humiliation, hence in the record of His earthly life, as brought out in the Gospels it occurs 566 times; while Christ, or the Christ, only occurs 36 times; but the name is not only associated with His humiliation, but with His exaltation, for all things in Heaven, earth, and hell are to bow to Him as bearing the name of Jesus (Philippians 2:10).

We must not forget though, that His exaltation is because of what He accomplished in His humiliation.

Remembering this, it gives additional interest, when we find that the name Jesus occurs eight times in the Epistle to the Hebrews, in connection with His present service and High Priestly glory.

As Jesus He is seen as:

The Exalted Man (2:9).

The Appointed High Priest (3:1)

The Gracious Forerunner (6:20).

The Sure Bondsman (7:22).

The Efficient Opener (10:19).

The Living Example (12:2).

The Holy Mediator (12:24).

The Loving Sanctifier (13:12).

CHRIST

Drummond says, "He lives who dies to win a lasting name."

Jesus, as the Christ, especially illustrates this saying, for the Anointed of God, who was known by the title Christ in the Gospels: has had given to Him, because of His life and death, the title "Christ" as a proper name, for we are told that God has made the despised Jesus the Christ of His throne (Acts 2:36).

The Christship of Jesus is a most interesting subject, for it illustrates the progressiveness of revelation.

Thus in the Gospels we have Christ personally, and as such He is the Anointed and Sent One of God (John 1:41; 4:25), and the Builder and Foundation of His Church (Matthew 16:16-18; Mark 8:29).

In the Acts we have Christ officially, in His exaltation and power, hence, the burden of the Apostle's preaching is, "**Jesus is the Christ**" (Acts 5:42; 8:5; 9:22; 17:3; 18:5, 28).

In the Epistles we have Christ mystically (I Corinthians 12:12), as the Head of the Church; hence, believers are always said to be “**in Christ**” as to their position (II Corinthians 12:2; Ephesians 2:6, 10, 13; 3:6), and Christ is said to be in them as to their power of life (Galatians 2:20). This topic alone illustrates the importance of carefully pondering the teaching of the Holy Spirit, and of following Him, as He leads by the torch of His Word into the wondrous cavern of truth, and thus seeing its ever-increasing beauty.

THE VERB LOVE

There are two words which are rendered love in the New Testament - *Agapeo* and *Phileo*. The former, when applied to God’s love to man, signifies the grace of love in compassionating him, as when we read, “**God so loved the world,**” &c. (John 3:16).

- When it is used of the Father’s love for Christ, it means *the esteem of love* - “**The Father loveth the Son**” (John 3:35).
- When used of Christ’s love for His people, it signifies *the care of love* - “**Having loved His own . . . He loved them unto the end**” (John 13:1).
- When used to express the believer’s love for the Lord, it denotes *the reverence of love* - “**We love Him because He first loved us**” (I John 4:19).
- When used of the believer’s love to fellow-believers, it indicates *the sympathy of love* - “**That ye love one another, as I have loved you**” (John 13:34).
- When used of the believer’s love to the world, it expresses *the help of love* - “**Love your enemies**” (Matthew 5:44); and
- When used in a prohibitive sense, it shows forth *the regard of love* - “**Love not the world**” (I John 2:15).

Phileo is used in a bad sense, as well as in a good one, and denotes in a general way fondness for anything, and may be summarized as follows:-

- Endearment of love* - “**The Father loveth the Son**” (John 5:20).
- Ardor of love* - “**Behold how He loved him!**” (John 11:36).
- Passion of love* - “**He that loveth his life shall lose it**” (John 12:25).
- Profession of love* - “**Whomsoever I shall kiss**” [*phileo*] (Matthew 26:4-8),
- Desire of love* - “**Love the uppermost rooms**” (Matthew 23:6),
- Kinship of love* - “**The world would love his own**” (John 15:19).
- Fondness of love* - “**Greet them that love us**” (Titus 3:15).

These two words are used together in one incident in the life of Christ, and that is, in His personal interview with Peter, after His resurrection.

In Christ’s first and second questions to Peter, “**Lovest thou Me,**” He uses the word *agapeo*, but Peter replies, “**Thou knowest that I love Thee**” each time, using the word *phileo*. He, evidently, after his backsliding, is not prepared to use the word which is expressive of fidelity to his Master, and yet, notwithstanding his failure, he is fond of Him. After this repeated expression of fondness, Christ uses Peter’s own word, “**Lovest thou Me**” (art thou fond of Me), and he replies, “**Lord, Thou knowest all things, Thou knowest that I love Thee**” (John 21:15-17).

THE PREPOSITION EK

It may be well to state, although the majority of our readers know it, that a preposition shows the relation of one word to another. We can only call attention to one of the many prepositions used in the New Testament, and that one is *ek*. Let us note three of the connections in which it is found: The new birth, resurrection, and separation.

The New Birth.- *Ek* occurs in John 1:13 four times, and is translated “**of**”. This does not give the full force of its meaning, as may be seen in several places in the Gospel according to John by the words “**out of**” (John 1:46; 2:15; 4:30, 47; 7:38; 10:28, 39; 13:1; 15:19; 17:15).

Remembering its meaning is “**out of**”, it gives added force and interest to the words of John 1:13, where we are told from whom the new birth is not, and from whom it is.

- It is not “*out of*” **blood**, that is, not by *natural descent*;
- not “*out of*” **the will of the flesh**, that is, it is not obtained by *the power of man’s own will*; and
- not “*out of*” **the will of man**, that is, it is not the bestowment of one man to another;
- but it is “**out of**” God, He alone is the Imparter of spiritual life.

Resurrection - The Jews believed in the resurrection of the dead, but when the disciples began to preach the “**resurrection from (ek) the dead**,” they were grieved (Acts 4:2). This was something new, but they clearly apprehended that it meant the separation of a certain class from among the dead ones, and that class of people were Christ’s own, for since He has risen from (*out from among*) the dead, He has become the first-fruits of them that sleep in Him (I Corinthians 15:20).

Separation - A believer is not only saved by Christ, but he is separated to Him. We cannot go into the subject in detail, but the following points will indicate its comprehensiveness:

1. *Separation by covenant.* “**The men which Thou gavest Me out of the world**” (John 17:6).
2. *Separation by calling.* “**Called you out of darkness into His marvellous light**” (I Peter 2:9).
3. *Separation by redemption.* “**Who gave Himself for our sins, that He might deliver us from [out of] this present evil world**” (Galatians 1:4)
4. *Separation by faith.* “**He that . . . believeth on Him . . . hath passed from [out of] death into life**” (John 5:24)
5. *Separation by power.* “**Keep them from [out of] the evil**” (John 17:15).
6. *Separation by command.* “**Come out from among them**” (II Corinthians 6:17).
7. *Separation by dedication.* “**Arise from the dead**” (Ephesians 5:14).

IV - *Topically.*

The Bible abounds in topics, and is rich in veins of definite thought. Such subjects as repentance, faith, grace, love, redemption, holiness, and glory, run like the four rivers in Genesis 2, in all directions through the country of God’s truth. We give but one subject, and that is the practical one of:

KEEPING OURSELVES

By way of illustrating the topical study of God's Word.

One of the things which is an abomination to the Lord is a false balance (Proverbs 11:1); while, on the other hand, "**a just weight and balance**" are specially said to be "**the Lord's**" (Proverbs 16:11).

It is of pressing importance to recall and dwell upon the Lord's gracious promises of preservation, such as we get in Psalm 121; but it is of practical importance that we should keep ourselves, for the water of God's power is meant to move the mill of our being in obedience to the Divine Word. And it is only as we allow the water of God's power to move the wheel of our obedience, that we have the corn of blessing in the mill of our being.

1. *A sure test* - "**If ye love Me, keep My commandments**" (John 15:15) We know we have the life of the Spirit, as the pulse of love is throbbing in us. The galvanism of profession may move the dead body of ceremonialism. but it requires the breath of holy obedience to demonstrate the reality of love. Sounding brass betrays itself on the counter of heaven's truth, but Sanctified lives ring out their worth in loving deeds.

2. *An Assured Faith* - "**Hereby we do know that we know Him, if we keep His commandments**" (I John 2:3).

There are two words rendered "**know**" in John's first Epistle.

One meaning, as in I John 2:29 (the first word), that which has come within a person's observation; and the other word signifies a true relation between two parties, as the second "**know**" in I John 2:29.

One means to know about, and the other means to be personally acquainted with.

Now the word "**know**" in I John 2:3, is the latter one, and indicates the ground of assurance as to whether we are personally acquainted with the Lord Jesus. The knowledge of observation is the mere knowing about a certain thing, as when one knows about a feast that is to be given at a certain place; but the knowledge of obedience is the personal acquaintance with anything, as when one is invited to the feast, and partakes of it.

3. *A Separated Walk* - "**Keep himself unspotted from the world**" (James 1:27). Very often it is a vexed question as to what the world is. Generally speaking, the world is anything, or anyone, who takes the place of the Lord. It may be the gold coin of covetousness, the evil root of bitterness, the tinsel of unnecessary apparel, the black heart of unbelief, the rock of error, the polluting hand of the flesh, the green eye of jealousy, the big head of pride, the tumor of conceit, the cancer of doubt, or the palsy of sloth. Whatever it is, the man who is in the path of pure and undefiled religion keeps himself unspotted from it, as one would keep from a plague-stricken district.

4. *A Holy Charge* - **“If a man love Me, he will keep My words”** (John 14:23). We can quite understand how the parent prizes the dying words of some beloved child. They are conned over, thought about, and spoken upon. They are treasured in the casket of the memory, and again and again they are brought out to be weighed. How much more should we ponder and prize the words of the Lord Jesus!

They should be:

- As a fire to warm us in coldness (Jeremiah 20:9),
- As a spring to refresh us in weariness (Isaiah 1:4),
- As a spur to move us in sloth (Psalm 119:154),
- As a rule to square us in life (Psalm 119:133),
- As a magnet to attract us in prayer (Jeremiah 1:4-10),
- As a cordial to soothe us in sorrow (I Thessalonians 4:15), and
- As a staff to stay us in trial (Psalm 130:5).

5. *A Faithful Service* - **“I have kept the faith”** (II Timothy 4:7).

Paul had faithfully traded with the pound of the Gospel (Luke 19:12-26). He had kept the treasure of the truth. He had watched the camp of the Church with holy diligence. He had been no hireling, for he had laboured incessantly night and day. There was no mere routine with him, for he had suffered for the Gospel, as his lacerated body testified; and he wept for the Gospel, as his tears evidenced. The slave Onesimus, the prayerful Epaphras, the physician Luke, the worldly Demas, the helpful Timothy, the praiseful Silas, the consecrated Barnabas, and the soldiers at Rome, could all testify to the truth of the Apostle’s faithful service.

6. *A Safe Environment* - **“Keep yourselves in the love of God”** (Jude 21). What the air is to the bird, and what the water is to the fish, the love of God is to the believer. It is the element in which we are to live and move. The word **“environ”** only occurs once in the Authorized Version of the Bible, and that is in Joshua 7:9, although the same Hebrew word is translated **“compass”** in the previous chapter seven times. Joshua, in his prayer to the Lord regarding the defeat of Israel at Ai, said the Canaanites would get to hear of it, and **“environ”** them round and cut them off. An adverse power would surround Israel to their detriment. The love of God is a power to surround us for our betterment, for it is:

- A wall of fire to protect us from hatred,
- A hedge to keep out the robbers of sin,
- A fence to keep out the foxes of doubt,
- An element to keep us warm with sympathy,
- An atmosphere to make us pure in heart, and
- A sphere where evil cannot touch us.

7. *A Stimulating Promise* - **“If ye keep My commandments, ye shall abide in My love”** (John 15:10). This promise of Christ gives us the crux of the whole situation. There is no royal road to anyone of the blessings enumerated in the Bible, they all come through obedience.

This is the door through which we enter into the King's garden of delights. The key to unlock the treasure house of Christ's unlimited fulness, is by keeping His commandments, for by that means, the treasures in the treasury are revealed to us for our use and enjoyment.

V - Comprehensively.

As there was an unseen bar which shot through all the boards of the tabernacle, as they rested on their foundation (Exodus 36:33), so there are definite lines of truth which run through all the Word of God. One such truth is, that all blessing from God, and all approach to Him are based upon sacrifice. The skins with which our first parents were clothed, testify to it in the book of Genesis, and the great multitude, who stand in heaven's glory, who have washed their robes and made them white in the blood of the Lamb, herald forth the same truth (Revelation 7:9- 14). There are many complete circles of truth, which illustrate the comprehensiveness of God's Word. Perhaps one of the most concise is, the feasts mentioned in Leviticus 23, which typify the order of events from Christ's baptism, onward to the judgment at the end of the millennium.

The Sabbath (Leviticus 23:1-3) is typical of God's rest in Christ, as expressed in the Spirit of God, abiding (resting) on Him, and the Father's acknowledgment of Him, as the One in whom He was well pleased (Matthew 3:16, 17; John 1:33).

The Passover (Leviticus 23:5) is typical of Christ's death for sin, and is expressive of the protection there is in Him who was "**sacrificed for us**" (I Corinthians 5:7; Romans 8:1-4).

The Feast of Unleavened Bread (Leviticus 23:6) represents the outcome of faith in Christ. He, by His indwelling presence, purging out the leaven of legality (Galatians 5:9), malice and wickedness (I Corinthians 5:7, 8).

The First Fruits (Leviticus 23:9-14) is typical of Christ's resurrection from the dead, as the first fruits of those who sleep in Him (I Corinthians 15:20).

Pentecost (Leviticus 23:15-21) is typical of the coming, and dispensation of the Holy Spirit (Acts 2:1), as He is gathering out from Jew and Gentile (two loaves) those who shall make up the mystical body of Christ (I Corinthians 12:12; Ephesians 2:16).

The Feast of Trumpets (Leviticus 23:23-25) is typical of the time when the trumpet of Christ's return shall be heard, as He gathers His own people to Himself in the glory (I Thessalonians 4:13-18; I Corinthians 15:52).

The Day of Atonement (Leviticus 23:26-32) is typical of Christ's manifestation to Israel as their Messiah, when they shall look upon Him whom they have pierced (Zechariah 12:10; Revelation 1:7).

The Feast of Tabernacles (Leviticus 23:33-34) represents the millennium, when the scene on the Mount of Transfiguration (Mark 9:2-7) shall be known over the whole earth, for the Glory of the Lord will cover it (Habakkuk 2:4).

The Vintage (Leviticus 23:39) is typical of the vintage of God's wrath, the judgment after the millennium (Revelation 20:11-15), ere the final winding up of things, before the eternal blessedness of the new Heaven and new earth.

When Satan was tempting Christ, he brought before Him the kingdoms of the world and the glory of them, in a moment of time (Luke 4:5); but in the feasts of the Lord, we have given us in a comprehensive panoramic view, the purpose of God, stretching from the cradle of Christ's incarnation to the throne of His judgment.

VI - Comparatively.

One of the injunctions of the Holy Spirit is, we are to be "**comparing spiritual things with spiritual**" (I Corinthians 2:13).

Godet says, "the verb strictly denotes the act of bringing two things together to compare them and fix their relative value."

There are many lines of truth which may be taken, as we compare the Old Testament with the New. What a difference between God's demand under law, and His bestowments under grace.

Look, for instance, at the different treatment the prodigal received! Under the law, the prodigal was stoned to death (Deuteronomy 21:21), but under Grace he is compassionated and honoured (Luke 15:20-24).

The three Psalms which treat of what Christ was, what He is, and what He will be, make a profitable comparative study.

The following points of contrast will indicate.

<i>Psalm 22:</i>	<i>Psalm 23:</i>	<i>Psalm 24:</i>
Christ " a worm. "	Christ, the Shepherd.	Christ. the King of Glory.
The Cross with its Shame.	The Crook with its care.	The Crown with its Glory.
The Good Shepherd in death.	The Great Shepherd in	The Chief Shepherd in Glory.
Christ's yesterday of Suffering.	Power.	Christ's forever in Splendor.
Christ dishonored.	Christ's to-day of Grace.	Christ honoured.
Christ brought low.	Christ honoring.	Christ at Home.
Strengthless.	Christ bringing home.	Strong.
His Cry.	Strengthening.	His Claim.
	His Comfort.	

Another comparative study is the difference between Aaron as a high priest, and Christ as the High Priest.

There are many points of resemblance, but the differences are most pronounced.

Aaron entered the holiest of all on the great day of atonement with the blood of the slain animals, but Christ entered into Heaven by means of His own blood; therefore there is a difference as to the basis of priestly service (Hebrews 9:12).

There is a difference in the persons who fill the office. Aaron Was an imperfect man, compassed with infirmity. Christ is the “Perfect man” - “**holy**” in His devotion, “**harmless**” in His conduct, “**undefiled**” in His personality, and “**separate**” in His walk (Hebrews 7:26, 27).

There is a difference as to the place of priestly service. Aaron’s sphere of service was in the tabernacle, on earth. Christ’s is in the presence of God in Heaven (Hebrews 8:4; 9:24).

Aaron’s priesthood passed to his son, and so from sire to son; but Christ’s priestly office has no end. He did not receive it from man, nor does it pass to another, therefore there is a difference in the order of the priesthoods (Hebrews 7:24, 25).

Again, there is a difference in the continuance of the priesthoods. Death put the high priest out of office again and again, but Christ in His priesthood is unchangeable, because He lives in the power of an endless life, therefore He is a Priest for ever (Hebrews 7:3, 16, 17, 21-25).

Yet one other difference we note, namely, the difference in the outcome of the priesthoods. The work of the high priest could never bring cleansing and satisfaction to the conscience, his work was transient. But Christ, by His work, and in His office, has obtained cleansing to the conscience, and eternal redemption for us (Hebrews 9:11-14).

VII - Concentratingly.

As the burning glass exposed to the rays of the sun, collects them to a focus, and thus concentrates the heat to the combustion of the material upon which it is centered; so, what we mean by the concentrative study of the Scriptures, is, the focusing of a number of passages upon a given one, in order that they may illustrate it, and amplify its meaning.

Let us look at two sentences of Scripture by way of demonstration. One associated with the believer’s action to the Lord, and the other with Christ’s office as Shepherd.

Unto the Lord. Among other things of which we read in connection with the believers at Thessalonica, is this, they “**turned to God**” (I Thessalonians 1:9). In their turning unto the Lord, we have suggested the principal law in the believer’s life, namely, all we do is to be Godward.

We become believers by turning to the Lord (Acts 9:35; 11:21), and we show we are such by doing all things to Him (Colossians 3:23).

The following seven Scriptures focused upon the latter point bring out its fulness.

- (1) Cleaving unto the Lord is the law of the believer’s faith (Acts 11:23).
- (2) Living unto the Lord is the law of the believer’s life (Romans 4:8).
- (3) Making melody unto the Lord is the law of the believer’s worship (Ephesians 5:19).

- (4) Service done to the Lord is the law of the believer's work (Colossians 3:23).
- (5) Ministering unto the Lord is the law of the believer's ministry (Acts 13:2).
- (6) Commending unto the Lord is the law of the believer's sympathy (Acts 14:23); and
- (7) Giving unto the Lord is the law of the believer's consecration (II Corinthians 8:5).

Christ as Shepherd. The Psalmist, in speaking of the Lord as to what He was to him, says, He “**is my Shepherd**” (Psalm 23:1).

His Shepherd character may be illustrated by referring to the seven shepherds mentioned in the Old Testament, namely, Abel, Abraham, Isaac, Jacob, Joseph, Moses, and David.

- (1) Abel, the *providing shepherd*. He is said to be a feeder (margin) of sheep (Genesis 4:2).
- (2) Abraham, the *parting shepherd*. He separated himself from Lot, he would not quarrel with him about the pasture for their flocks (Genesis 13:9).
- (3) Isaac, the *peaceful shepherd*. He would not quarrel with the herdsmen of Gerar about the well he had dug (Genesis 26:19-22).
- (4) Jacob, the *purchasing shepherd*. He purchased the cattle which he possessed by his service (Genesis 30:31; 31:40, 41).
- (5) Joseph, the *prophetic shepherd*. When he was feeding the flock with his brethren, he foretold his coming greatness (Genesis 37:2).
- (6) Moses, the *protecting shepherd*. He is said to have kept the flock which was committed to his care (Exodus 3:1).
- (7) David, the *powerful shepherd*. He defended his father's sheep from the ravages of the lion and the bear (I Samuel 17:34, 35).

At once it will be seen, these seven shepherds are types of Christ the Shepherd,

- For He provides for us in His ministry (Hebrews 8:6),
- He parts us from sin by His Spirit (Galatians 5:16),
- He calms us by His presence (Exodus 33:14),
- He claims us by His atonement (I Corinthians 6:20).
- He assures by His promise of His coming glory (John 14:2),
- He keeps by His power (I Peter 1:5), and
- defends us by His might (Romans 8:14).

Further, Christ as the Shepherd is variously described.

- (1) He is God's Shepherd, as His equal (Zechariah 13:7).
- (2) He is the Good Shepherd in giving His life for the sheep (John 10:11).
- (3) He is the Great Shepherd in resurrection power (Hebrews 13:20).
- (4) He is the One Shepherd over the one flock (John 10:16).
- (5) He is the Chief Shepherd in His coming glory (I Peter 5:4).
- (6) He is to be Israel's Shepherd to gather Israel back to the Lord and their own land (Ezekiel 34:12-33).
- (7) He is the Believer's Shepherd, for he can say, “**The Lord is my Shepherd**” (Psalm 23:1).

Yet a further line of thought can be followed, in thinking of what Christ does for His sheep.

- He feeds (Isaiah 40:11),
- He leads (John 10:4),
- He keeps (John 10:28),
- He knows (John 10:14),
- He calls (John 10:3),
- He marks (John 10:27), and
- He separates (Matthew 25:32).

VIII - Critically.

When we speak of the critical study of God's Word, we do not mean that we are to find fault with it, or to judge it, but rather to study it, to find out the Spirit's meaning.

The word "**critic**" is a Greek word (*Kritikos*), and only occurs once in the Bible, and it is not without significance in this day, when men are judging the Word of God, that it should be found in describing what it is.

We read in Hebrews 4:12, "**The Word of God . . . is a discerner (*Kritikos*) of the thoughts and intents of the heart.**"

The Word of God is capable of judging the thoughts and intents of the heart. When our minds are subject to the authority of God's Word, then the Holy Spirit can lead us into the hidden meaning of His truth (I Corinthians 2:9-14).

We often find a looseness in referring to sentences of Scripture. For instance, a Principal in one of the Colleges in Scotland, in referring to the inspiration of the Bible, said, "I wish to say, that belief in an infallible book is just as enervating to the spiritual intelligence as belief in an infallible Church, or an infallible person. An immense amount of mischief has resulted in the past from bondage to the letter of the Scripture, and neglect of Paul's warning, that while the spirit giveth life, the letter killeth."

The question naturally arises, "Is the construction which Principal Story puts upon Paul's words, a correct one?" He makes Paul say, the letter of God's word is of small importance, so long as you get the spirit of it. The Apostle is not referring to the Word of God as such when he says, "**The letter killeth, but the Spirit giveth life**" (II Corinthians iii.6). He is contrasting the law, which he calls the "**ministration of death,**" and "**of condemnation**" (II Corinthians 3:7, 9), and the Gospel, which is the "**ministration of righteousness**" and "**glory**" (II Corinthians 3:9, 18).

The law always brings death to man, because of his inability to fulfil it (Romans 8:3). The Gospel brings life to those who are dead in trespasses and sins (Ephesians 2:1; John 5:24, 25). The Word of God is living (Hebrews 4:12), for it is the incorruptible seed, "**which liveth and abideth for ever**" (I Peter 1:23).

One verse of Scripture may be critically considered in its relation to another, or to its context.

In Romans 6, we have two questions relating to the believer and sin. In verse one we read, “**Shall we continue in sin, that grace may abound?**” And in ver. 15, we read, “**Shall we sin, because we are not under the law, but under grace?**”

Many have thought that the questions are the same.

In verse one the question is, “Shall a justified believer still go on in his old manner of life, in order that grace may abound?” This is shown to be an impossibility, as the old associations with sin are cut off through being baptized into Christ’s death. The question in ver. 15 narrows itself down to this, “Shall a sanctified believer commit a single act of sin?” The answer is the same, “By no means.”

Professor Godet puts the whole case very clearly.

He says, “The question is no longer, as in verse 1, whether the justified believer will be able to continue the life of sin which he formerly led. The answer has been given in verses 1-14. But the matter in question is whether the new dominion will be strong enough to banish sin in every particular case. Hence the form of aorist subjunctive: Should we commit an act of sin? Could we act thus voluntarily in any single instance? And in point of fact, a believer will not easily say: By grace I shall remain without any change what I have been till now. But he will find himself only too easily regarding some particular leniency toward sin as admissible, on account of the freeness of pardon. The gradation between the question of verse 1, and that of verse 15, makes itself felt in the form of the motive alleged in favour of unfaithfulness. The Apostle does not say now: ‘that grace may abound,’ words which could only come from a heart yet a stranger to the experience of faith; but he says here: ‘because we are under grace.’ The snare is less gross in this form. Vinet one day said to the writer of these lines: “There is a subtle poison which insinuates itself into the heart of the best Christian; it is the temptation to say: Let us sin, not that grace may abound, but because it abounds?” “

IX - Textually.

There is one text in the Gospel of John which we may examine, as illustrating the textual study of the Scriptures, John 3:16. The central theme of this verse is love, and the words of the verse suggest a sevenfold aspect of God’s love.

1. *His love is expressive in its action.* The height, depth, length, and breadth of His love are suggested in the words, “**For God so loved.**”

- The height of love for “**God**” is its source;
- The depth of love for man’s necessity is suggested in the conjunction “**for**,” connecting with the words of John 3:14, 15;
- The breadth of love is discovered in the “**so**,” for who can comprehend its magnitude? and
- The length of love is made known in the “**loved**,” for who can measure the longitude of Him, who is Love itself?

2. *God's love is extraordinary in its choice.* The marvel is that God should love “**the world!**” The world whose mind is enmity against God; whose course is evil; whose sin is self-pleasing; whose heart is wicked; whose trend is sin-ward; whose will is perverse; and whose god is the devil.

3. *God's love is expensive in its sacrifice.* Who can sound the deeps of such a sentence as - “**that He gave His only Begotten Son?**”

- Abraham gave tithes to Melchisedec,
- Eliezer jewels to Rebekah,
- Joseph gave his brethren a change of raiment,
- Caleb gave Achsah the upper and nether springs,
- Boaz gave Ruth six measures of corn, and
- Jonathan gave up his right to the kingdom to David;

But what are these givings compared with God's gift of Christ? These stars all pale in the light of this sun. Think for whom Christ was given, to what He was given, and then estimate the expensiveness of the sacrifice by Gethsemane's terrible agony, Gabbatha's shame, Golgotha's suffering, heaven's blackness, earth's convulsions, law's curse, death's sting, and sin's judgment.

4. *God's love is extensive in its offer* - “*Whosoever.*”

- Love's eyes look upon the need of all.
- Love's voice invites all to come to Christ.
- Love's heart of compassion beats for all.
- Love's hands are ready to save all.
- Love's feet run to meet all returning prodigals.
- Love's ears listen to all who call upon Him; and
- Love's will is to bless all.

5. *God's love is exclusive in its bestowment* - “**Believeth on Him.**”

- Faith is the eye which looks to Christ, and obtains life from the Lord;
- Faith is the hand which receives God's gift, to the enrichment of the believer;
- Faith is the ear which heeds Christ's call, and obeys His voice;
- Faith is the foot which runs at Christ's invitation, and follows in His steps; and
- Faith is the will's response to God's Word of direction.
- The giver of faith is the Holy Spirit,
- The ground of faith is God's Word,
- The Object of faith is the living Christ,
- The outcome of faith is holiness of life,
- The end of faith is salvation,
- The nature of faith is trust, and
- The companion of faith is love.

God's blessings are only promised to faith.

6. *God's love is exceptional in its work* - "**Should not perish,**" are the words which express the exceptional work of love.

Who can understand the word "**perish?**"

- In it we hear the groans of the damned,
- In it we have the depth of misery,
- In it the despair of the lost,
- In it the outer darkness of the unsaved,
- In it the doom of the wicked,
- In it the failure of the sinner, and
- In it the nature of hell.

When man believes on Christ, love saves from this doom.

7. *God's love is eternal in its blessing* - "**Have everlasting life.**"

Eternal life! What does it mean to possess it? Or rather to possess Him (I John 5:12). It means we are:

- Saved in an eternal salvation,
- Comforted with eternal consolation,
- Liberated by eternal redemption,
- Kept for an eternal inheritance,
- Secured in an eternal covenant,
- Possessed by the eternal Spirit, and
- Loved with eternal love.

Dr. Alex. Dickson gives a good illustration of textual study in the following outline on Acts 1:25;
- "**Judas by transgression fell that he might go to his own place.**"

I. Here is sin represented as a fall.

First, faster and farther;
Secondly, no self-recovery possible, as in a falling body;
Thirdly, ultimately fatal; and yet
Fourthly, responsible because caused by transgression.

II. Every soul goes to his own place.

First, every soul has his own place;
Secondly, makes his own place;
Thirdly, finds his own place;
Fourthly, feels that it is his own place when he gets there.

The above outline is all evolved from the text. There is no importation, it is all exportation, and thus illustrates the true textual study of God's Word.

X - Practically.

The Christian worker must apply himself wholly, by earnest meditation, if he is to understand God's Word, and he must also pray that the Word may be wholly applied to Him by the Spirit's power, if he is to be a spiritual man, and have spiritual power.

The one simple essential is to say to the Lord, when He speaks to us in His "Word, **"Yes, Lord."** the **"Yes"** being, not merely the yes of assent, but the yes of obedience.

Like the blind men, when Christ asked them if they believed He was able to give them sight, they immediately replied, **"Yea, Lord"** (Matthew 9:28). They abandoned themselves to Him, and the consequence was, they received their sight. There are twelve **"I will's"** in Isaiah 41, which we may take by way of illustration. Let us briefly look at each, and see how they work out as we put **"Yes, Lord"** against each.

1. The **I will** of strengthening in weakness, *by His grace*. **"I will strengthen thee"** (verse 10). **"Yes, Lord."** Then we are strong in Him.
2. The **I will** of equipping in conflict, *by His aid*. **"I will help thee"** (verse 10). **"Yes, Lord."** Then no foe can defeat us.
3. The **I will** of upholding in walk, *by His power*. **"I will uphold thee with the right hand of My righteousness"** (verse 10). **"Yes, Lord."** Then there can be no fainting or falling.
4. The **I will** of assurance in fellowship, *by His love*. **"I the Lord thy God will hold thy right hand, saying unto thee, Fear not"** (verse 13). **"Yes, Lord."** Then, since His word assures me of His presence, I may count upon His loving care.
5. The **I will** of sustainment in trial, *by His aid*. **"I will help thee"** (verse 13). **"Yes, Lord."** Then His grace will be sufficient, whatever happens.
6. The **I will** of preservation when fearful. **"Fear not, thou worm Jacob . . . I will help thee"** (verse 14). **"Yes, Lord."** Nothing can haunt, and no hate can harm with such a word.
7. The **I will** of efficiency in service, *by His making*. **"I will make thee a new sharp threshing instrument having teeth"** (verse 15). **"Yes, Lord."** Then, since He is the Worker, and I am the instrument, His will must be done, and His work accomplished.
8. The **I will** of encouragement in prayer, *by His declaration*. **"I the Lord will hear them"** (verse 17). **"Yes, Lord."** Then I may count upon His faithful answer to my petition.
9. The **I will** of supply in need, *by His abundance*. **"I will open rivers in high places, and fountains in the midst of the valleys"** (verse 18). **"Yes, Lord."** Then there can be no famine or failure with such resources.
10. The **I will** of conversion in life, *by His grace*. **"I will make the wilderness a pool of water, and the dry land springs of water"** (verse 18). **"Yes, Lord."** Then all my barrenness and nothingness are but so many empty reservoirs for His fulness.
11. The **I will** of Implanting in the heart *with His graces*. **"I will plant in the wilderness the cedar, the shittah tree, and the myrtle tree, and the oil tree"** (verse 19). **"Yes, Lord."** Then since He plants within, the graces of His Spirit, I will let Him cultivate the same.

12. The **I will** of bestowment for usefulness, *by His blessing*. “**I will set in the desert the fir tree, and the pine, and the box tree together**” (verse 19). “Yes, Lord.” Then I must be a blessing to others, since He blesses me.

As we thus apply the Word of God to ourselves, it will impart its secrets to us. And we shall find, as the reformers did, that the Word of God is what it is said to be, in the following lines, which were in many editions of the translations of the Bible, such as Miles Coverdale’s, and others;-

Here is the spring where waters flow,
To quench our heat of sin;
Here is the tree where truth doth grow,
To lead our hearts therein.
Here is the Judge that stints the strife,
Where men’s devices fail.
Here is the bread that feeds the life
That death cannot assail.
The tidings of salvation dear,
Come to our ears from hence;
The fortress of our faith is here,
And shield of our defence.
Then be not like the hog, that hath
A pearl at his desire;
but takes more pleasure in the trough,
And wallowing in the mire.

Read not this Book in any case,
But with a single eye;
Read not, but first desire God’s grace
To understand thereby.
Pray still in faith with this respect
To fructify therein;
That knowledge may bring this effect
To mortify thy sin.
Then happy thou, in all thy life,
What so to thee befalls;
Yea, doubly happy shalt thou be,
When God by death thee calls.

~ end of chapter 14 ~

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