

## July 10

*All bare Him witness, and wondered at the gracious words which proceeded out of His mouth. Luke 4:22*

THIS should be true as far as possible with all of the Lord's footstep followers:

### LUKE 4:22

Luk 4:22 KJV "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?"

R241 "Though the common people "wondered at the *gracious words* (words of love and promises of release from death,) which proceeded out of his mouth," the *church authorities* were "grieved.""

SM263 "However much we appreciate the miracles wrought by our Lord—the healing of the sick, the awakening of the dead, the opening of the blind eyes and deaf ears—that which appeals to us as the most wonderful manifestation is His teaching, His doctrine. Truly did some of His day say, "Never man spake like this man" (John 7:46); and again, "And all bare Him witness, and wondered at the gracious words that proceeded out of His mouth"—"Beautiful words, wonderful words of life."—Luke 4:22."

R3803 "Jesus was a teacher and expounder of the Law to the common people, but he did not class himself with the Scribes and Doctors of the Law amongst the Jews. He had a different view of the Law from theirs and taught in a different manner. The common people heard him gladly, whereas the Jewish Doctors of the Law did not appeal to the common people at all or attempt to teach them, but merely discussed the great problems of divine law amongst themselves and with the more ascetic of the people—the Pharisees.

The common people, although they heard the Lord gladly, did not clearly comprehend his teachings, for he spoke to them in parables and dark sayings to the intent that the mass might not understand, but that the specially zealous Israelites indeed might be attracted to closer study and inquiry. To these he explained the parables, saying, "To you it is given to know the mysteries of the Kingdom, but to all those without [outsiders, not specially interested followers] these things are spoken in parables." (Mark 4:11.) Nevertheless, there was something very attractive in the Master's style, so that even those who did not fully comprehend his teachings said, "Never man spake like this man"; and again we read, "They wondered at the gracious words that proceeded out of his mouth." "For he taught them as one having authority [as one who understood his subject thoroughly] and not as the Scribes [not doubtfully]."—John 7:46; Luke 4:22; Matt. 7:29.

For this reason jealousy of Jesus sprang up amongst the Doctors of the Law. To them he was a rival teacher, and accordingly they sought to entrap him, with a view to exposing him to ridicule before his followers, whom they recognized as "unlearned men." But in no case did they succeed; in every instance recorded the Lord's wisdom was too great for them—he entrapped them in their own arguments."

their speech should be with grace, with moderation, the overflow of hearts full of loving sympathy for the Truth and all who love and seek it. Their words should always be well within the limits of reason and righteousness, and strictly in conformity to

R1937 "Concerning our Lord Jesus, whose heart was perfect—in whom was no sin, neither was guile found in his mouth, it was said, "Grace is poured into thy lips;" and again, "All bare him witness, and wondered at the gracious words that proceeded out of his mouth." (Psa. 45:2; Luke 4:22.) Moses, personating Christ, foretold the blessed influences of the Lord's words, saying, "My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." (Deut. 32:2.) And Jesus said, "The words that I speak unto you, they are spirit and they are life." (John 6:63.) So wise, just and true were the Lord's words, that, though his enemies were continually seeking to find some fault, it is said, "They could not take hold of his words before the people; and they marveled at his answers and held their peace." (Luke 20:26.) And others said, "Never man spake like this man."—John 7:46.

Thus our Lord left a worthy example to his people, which the Apostle urges all to follow, saying, "Let your speech be always with grace [with manifest love and kindness], seasoned with salt [a purifying and preservative influence]." (Col. 4:6.) And Peter adds, "If any man speak, let him speak as the oracles of God,"—wisely, and in accordance with the spirit and Word of the Lord. Again, it is written, "Keep thy tongue from evil, and thy lips from speaking guile [deceit]." "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." "The words of a wise man's mouth are gracious words: but the lips of a fool [an unwise, reckless talker] will swallow up himself. The beginning of the words of his mouth is foolishness, and the end of his talk is mischievous madness." "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few."—Psa. 34:13; Prov. 21:23; Eccl. 10:12,13; 5:2.

Job, in the midst of all his afflictions, was very careful not to sin with his lips. (Job 2:10; 31:30; 1:21,22.) He knew that his words would be taken by the Lord as an index of his heart, and he was careful to keep both the heart and the words right, saying, "What! shall we receive good at the hand of God, and shall we not receive evil [calamities, troubles—for discipline or refining]?...The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." There was no spirit of rebellion in a heart out of whose abundance came such words of loving submission, patience and faith under severe testings, and that, too, without a clear apprehension of the divine wisdom in permitting them.

The Psalmist puts into the mouth of God's consecrated and tried people these words of firm resolution:—"I said, I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle, while the wicked [who tempts and tries the righteous] is before me."—Psa. 39:1.

How necessary to the stability of Christian character is such a resolution, and the self control which develops under a firm

the Word of the Lord. And their manner, their conduct, as living epistles, should harmonize with these so that even their enemies would marvel, and take knowledge of them that they had been with Jesus and learned of Him. Z. '99-53 R2437:6

adherence to it. In an unfriendly world we can expect to receive only the reproaches of our Master; for the servant is not above his Lord. The world, the flesh and the devil oppose our way: there are fightings within and fears without, and many are the arrows and fiery darts aimed at the righteous. But what is the safe attitude of the soul under afflictions and severe testings? Is it not in silence before God, waiting and watching first to see his leading, his will, in every matter before presuming to touch things that often involve so much? So the Psalmist suggests, saying, "I was dumb with silence: I held my peace, even from good [even from doing or saying what seemed good in my own sight]; and my sorrow was stirred. My heart was hot within me, and in my self-communing there burnt a fire [description of a fiery trial]. Then spake I with my tongue"—not to the revilers, nor to others, but to the Lord."

Eph 4:29 KJV "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

R4770 "Eph 4:29... The word "edifying" having in it the thought of an edifice, a building, the up-building of each other..."

A heart filled with the spirit of love, the spirit of God, the spirit of the Truth, and overflowing with the same will be sure to bestow it upon others..."

Col 4:6 KJV "Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

R646 "The first duty...of every one who would obey the call to preach is to become an earnest, faithful, diligent student of God's Word, that he may be *able* to minister grace to the hearer, having his speech seasoned with salt." (Eph. 4:29; Col. 4:6.)"

R2447 "How few amongst the Lord's people have conquered the tongue to the extent of bringing it into subjection to the will of God, that they may minister good, and only good, to all with whom they come in contact!"

R698 "Let your words be seasoned with grace. (Col. 4:6.) Let the spirit of the glorious truths you now see, so fill your heart that out of its fullness your mouths may speak to the Lord's praise, and to the enlightenment and profit of your opposers as well as the hearers."

R2447 "The tongue's influence exceeds that of all our other members combined: to control it, therefore, in the Lord's service, is the most important work of the Lord's people in respect to their mortal bodies and the service of these rendered to the Lord. A few words of love, kindness, helpfulness,—how often have such changed the entire course of a human life!—nay; how much they have had to do with moulding the destiny of nations!"

## ACCEPTABLE TO GOD

*"Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight,  
O Lord, my strength and my Redeemer."--Psa. 19:14.*

HOW BEAUTIFUL in the sight of right thinking men is a well-balanced, self-possessed and disciplined character! And in contrast with such, how unlovely are the undisciplined and ungoverned--the selfish, the unjust, the unkind and the violent-tempered! Naturally, the one awakens in us emotions of pleasure and admiration, and the other, of pain. And if such is the appreciation of virtue and the abhorrence of the lack of it among men who have lost much of the original image of God, with what a keen appreciation must they be observed by a pure and holy God!

Men of the world who have no personal acquaintance with God have no special thought as to how they appear in His sight; but with what carefulness should those who love Him and who value His approval study to conform their conduct to His pure and holy mind! True, all who are "begotten again," notwithstanding their imperfections and shortcomings through inherited weaknesses, are acceptable to God through Christ, whose robe of righteousness amply covers them; but the measure of their acceptableness to God, even through Christ, is only to the extent that, while availing ourselves of His imputed righteousness, they are earnestly striving to attain actually to the standard of perfection. By so doing they manifest their real appreciation of the Divine favor.

With what confusion and chagrin would one be covered who, in the midst of a fit of violent temper or an unjust or mean transaction, unworthy of his dignity or his profession, should be suddenly surprised by the appearance of a beloved friend of high and noble character! And yet, the eye of such a One is ever upon us. And only to the extent that we dismiss this thought from our minds, or else that we undervalue the Lord's opinion and approval, can we allow the evil propensities of the fallen nature to run riot.

"WHEREWITHAL SHALL A YOUNG MAN  
CLEANSE HIS WAY"

Realizing the downward tendency of the old nature, how constantly should the above prayer of the Psalmist be in the minds of God's consecrated children! But how, one inquires, may the difficult task of subduing the inherent depravity be accomplished? It is hard for one, particularly under exasperating circumstances, to control a hasty or violent temper, for another to bridle a gossiping tongue; and especially if the trials of life to some extent put their colored glasses on the eyes. And then what a host of inherent weaknesses there are, which every one of God's true children realizes and knows that he must strive against, if he would be acceptable with God! The thoughts of our hearts are not manifest to fellow-men until we express them in words or actions; but even the very thoughts and intents of the heart are all open and manifest to God. What a comfort to the honest-hearted!

The Psalmist repeats this inquiry, saying, "Wherewithal shall a young man cleanse his way?" and then replies, "By taking heed thereto, according to Thy Word." Then he frames for us this resolution: "I will meditate on Thy precepts and have respect unto Thy ways; I will delight myself in Thy statutes; I will not forget Thy Word." (Psa. 119:9,15,16.) Here is the secret of a pure and noble life, acceptable to God. It is to be attained, not merely by prayers and righteous resolutions, but, in addition to these, by careful painstaking *heed*, by systematic and diligent effort at self-cultivation, by care and perseverance in weeding out evil thoughts, and by diligent and constant cultivation of pure, benevolent and noble thoughts, and by nipping in the bud the weeds of perversity before they bring forth their hasty harvest of sinful words and deeds.

But observe, further, that this heed or care is to be taken, not according to the imperfect standard of our own judgment, but according to God's Word. The *standard* by which we test our lives makes a vast difference in our conclusions.

The Psalmist further commends this standard to us, saying: "The Law of the Lord is perfect, converting the soul. [That is, if we take heed to our ways according to God's Law, it will turn us completely from the path of sin to the path of righteousness.] The testimony [the instruction] of the Lord is sure, making wise the simple [the meek, teachable ones--clearly pointing out to them the ways of righteousness]. The statutes [the decrees, ordinances and precepts] of the Lord are right [the infallible rules of righteousness], rejoicing the heart [of the obedient]. The commandment of the Lord is pure,

enlightening the eyes. The fear of the Lord is clean [not a mental, servile fear, but a noble fear, begotten of love--a fear of falling short of His righteous approval], enduring forever. More to be desired are they [the Law and the testimony of the Lord] than gold; yea, than much fine gold; sweeter also than honey and the honeycomb.

"KEEP BACK THY SERVANT FROM  
PRESUMPTUOUS SINS"

"Moreover, by them is thy servant warned [concerning the dangers of the way and the snares of the Adversary, and concerning everything which is calculated to discourage, or to hinder his growth in grace], and in keeping of them there is *great reward*. Who [in the use merely of his own fallible judgment and without the standard of God's Law] can understand his errors [can rightly judge himself]?"

But when, as we measure ourselves by this standard, we detect and deplore our shortcomings, let us remember the Psalmist's prayer: "Cleanse thou me from secret faults"--thus supplementing our efforts by our prayers. --Psa. 19:7-12.

But there is still another part of this prayer which the Lord thus puts into our mouths. It reads: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." Let us consider what kind of sins would be presumptuous sins. To presume signifies to take for granted without authority or proof. A presumptuous sin would, therefore, be taking for granted and asserting as truth something which God has not revealed, or the perversion of what He has revealed. To claim and hold tenaciously as a part of God's Plan any doctrine, merely on the ground of fallible human reason and without Divine authority, would therefore be a presumptuous sin.

Of this nature is the sin of those who malign the Divine character by boldly teaching the blasphemous doctrine of eternal torment without warrant from the Scriptures, and in direct contradiction of them. And there are many other sins of greater and less degree which partake of the same character. But the words here seem to refer directly to some particular error into which there is danger of drifting--"Then shall I be innocent from the *great transgression*"--evidently, *the sin unto death* referred to by the Apostles also. (1 John 5:16; Heb. 6:4-6; 10:26-31.) Such a sin would be that of presuming upon the love of God to bring us salvation, even though we should wilfully refuse it through the channel which He has appointed--the precious blood of Christ, shed for our redemption.

"BLESSED IS THE MAN WHOSE DELIGHT IS IN  
THE LAW OF THE LORD"

Well, indeed, may we pray and strive to be kept back from presumptuous sins--sins of pride or of arrogant self-will which does not meekly submit to the will of God! Let us, beloved, beware of the slightest tendency toward pride and self-will, or the disposition to be wise above what is written, or to take for granted what God does not clearly promise. "Then," indeed, if we watch and strive against the very beginning of that proud and haughty spirit which surely presages a fall, we shall be "innocent from the *great transgression*."

"Blessed is the man whose *delight* is in the Law of the Lord, and who doth meditate therein day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Psa. 1:1-3.) If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental makeup, making our characters more beautiful and commendable both to God and to our fellowmen; and in harmony with this habit of the mind the acts of life will speak.

The purified fountain will send forth sweeter waters than formerly, bearing refreshment and good cheer to all who come in contact with it. It will make happier homes --better husbands, better wives and better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty. It will bring in the principle of love and cast out the discordant elements of selfishness. Thus it will make the home the very garden-spot of earth, where every virtue and every grace will have ample room to expand and grow.

It will not only thus favorably affect the individual and the

home-life, but it will go out into the avenues of trade, and truth and fair-dealing will characterize all the business relations; and thus will God be honored by those who bear His name and wear the impress of His blessed Spirit.

While the heights of perfection cannot be reached so long as we still have these imperfect bodies, there should be in every child of God very perceptible and continuous growth in grace, and each step gained should be considered but the stepping-stone to higher attainments. If there is no perceptible growth into the likeness of God, or

if there is a backward tendency, or a listless standstill, there is cause for alarm.

Let us constantly keep before our eyes the model which the Lord Jesus set for our example--that model of the complete fulfilment of the will of God, in which the whole Law was kept blamelessly. Let us follow His steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal and faithfulness and loyalty to God will enable us to do, and we shall have a blessed sense of the Divine approval now, and the glorious reward of Divine favor in due time.

[R5639]

## "THE TONE OF VOICE"

"It is not so much what you say  
As the manner in which you say it;  
It is not so much the language you use,  
As the tones in which you convey it...

"For words but come from the mind,  
And grow by study and art,  
But the tones leap forth from the inner self  
And reveal the state of the heart.

"Whether you know it or not,  
Whether you mean or care,  
Gentleness, kindness, love and hate,  
Envy and anger are there.

"Then, would you quarrels avoid,  
And in peace and love rejoice,  
Keep anger not only out of your words,  
But keep it out of your voice."

R2437 (From Harvest Truth Database V5.0 2006)  
AT THE FEAST OF TABERNACLES  
FEBRUARY 26.--JOHN 7:14,28-37  
*"If any man thirst, let him come unto me and drink."*

AS A RESULT of the miraculous feeding of the five thousand, noted in our last lesson, the multitude pronounced our Lord a great prophet, and proposed to take him by force to make him king. He, however, knew that such was not the Father's program; that, on the contrary, he was to fulfil a mission of contradiction of sinners, which would end in death, and that the Kingdom to which he was heir could only thus be attained--that the Kingdom promised him was not of this world, not of the present order and arrangement, but of a new dispensation. Our Lord therefore sent his disciples away by boat, while he himself withdrew to the mountain, subsequently meeting his disciples, walking on the water.

Six months more of preaching and teaching in Galilee, without any apparent effort to take advantage of the popular interest in his miracles, to forward his cause as a king, began to tell upon his brethren--his kinsfolk--who began to lose confidence, for their interest all along had been rather of pride than of faith. Now the time to go up to Jerusalem to celebrate the Feast of Tabernacles having come, they noticed that Jesus was making no special preparations to attend. They were anxious that his power should be put to the test--Either do something, and make yourself great in the eyes of the whole world, or give the whole matter up and admit that your claims to Messiahship are fraudulent--was their attitude. Hence they said, Why do you not go up to the feast? Any person who makes such claims as you put forth should not make them in secret, but should seek the largest opportunities for publicity. You tell us that you have eternal life, and that you are able to give it to others, but apparently you are afraid to risk your life: "For neither did his brethren believe on him."

Our Lord's answer pointed out that it was very different with them than with him--they might go at any time, but he was under certain restrictions. They had not drawn upon them the murderous animosity of the most influential and powerful class of the nation. He had done this, by faithfulness to the truth which he came to the world to serve. While it is true that "Jesus did not walk in Jewry (Judea) because the Jews sought to kill him," yet this evidently was not for any fear of death, but because he realized that "his hour was not yet come." He felt it, therefore, to be his duty to cooperate to the extent of his ability with what he knew respecting the Father's plan, and not to ignore that plan so as to require a special miracle for his deliverance, that the divine plan might not be frustrated.

There are lessons here for all who are seeking to walk in the Master's footsteps:--

(1) If we are finding no opposition in the world it is because we have not been faithful to our Father's Word, and to our appointed mission in connection with it,--not been about the Father's business: for our Master declared that it would be with us, his followers, as with himself--not being of the world the world would hate us, would say all manner of evil against us falsely, and think that those who persecuted us did God service. The positive declaration is, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) We are still in this time of persecution; the great Adver-

sary is not yet bound, and if we are entirely free from such opposition it is a sure indication that we are not living up to our privileges in godliness--not following closely enough in the footsteps of Jesus to incite the animosity of the Adversary and his blinded servants.

(2) We are to remember that the special opponents of our Master were not the unbelieving world, but were the unbelieving, unfaithful professors of holiness and of complete devotion to the divine law. So with us, our special opponents and defamers and persecutors are to be looked for inside and not outside the pale of the nominal Christian church.

(3) We may profit by our Lord's example in not needlessly and unwisely placing ourselves in positions of jeopardy, expecting the Lord to miraculously intervene for our preservation. Like our Lord, however, we are not under any consideration to deny the truth, nor to forsake a duty for the preservation of our lives. We see that when the most wise and appropriate time came our Lord went to the Feast, and spoke fearlessly and boldly. So our caution in the protection of life, etc., is not to be the result of fear and lack of confidence in divine providence, nor lack of courage to do our duty, but merely the caution and prudence which desires to cooperate as far as possible with the divine will.

Our Lord knew the disposition of the Pharisees to kill him. He knew also that they would hesitate a great deal more to make any attempt against him on the occasion of these Feasts, when Jerusalem was full of visitors, thousands of whom would be from Galilee and more or less his friends and the friends of his disciples, who were also Galileans. He may have known, too, of some arrangements among the rulers to apprehend him at the beginning of the feast, during the commotion incident to the arrival of pilgrims. At all events, acting upon his own superior knowledge of the situation, he deferred his going until after the multitudes had gone, and then went in a quiet manner, avoiding teaching, miracles, etc.

In the midst of the feast-week he appeared in the Temple, teaching the people. His enemies had sought him previously, and were rather surprised that he had not come as usual, but now they beheld him teaching publicly and boldly; but they refrained from laying hands on him, because they feared the people--they feared that too large a proportion would have at least a sympathy for his teachings, recognizing that he "taught them as one having authority," with positiveness, and not with uncertainty, as themselves. The fact that many of the multitude were favorably impressed, and inquired amongst themselves whether or not they could expect any greater miracles from Messiah at his coming than those which Jesus had already performed, and the fact also that he was teaching publicly, and the rulers did not interfere with him, led some to inquire, "Do the rulers really acknowledge that this is the Messiah?"

Thus the rulers saw that their timidity was really advancing the cause which they hated, and they sent officers to take him; but apparently these felt that they must hear some rebellious, anarchistic or blasphemous utterances from his lips or they would not be justified in the eyes of the people in making the arrest, and so they waited, to

watch him. They were charmed with "the gracious words which proceeded out of his mouth," and returned without him, saying, "Never man spake like this man." Then Nicodemus, in his heart believing Jesus to be a teacher, sent from God, the doubtful of his being the Messiah, raised his voice, being a member of the Sanhedrin, and expostulated, defending the officers, and exclaiming, "Doth our law judge any man before it hear him and know what he doeth?" Even this plea for justice was met with the sarcastic remark, "Art thou also of Galilee?" And the meeting disbanded, angry because they were foiled in their murderous attempt.

<sup>{1}</sup>This should be true as far as possible with all of the Lord's footstep followers: their speech should be with grace, with moderation, the overflow of hearts full of loving sympathy for the truth and all who love and seek it. Their words should always be well within the limits of reason and righteousness, and strictly in conformity to the Word of the Lord. And their manner, their conduct, as living epistles, should harmonize with this, so that even their enemies would marvel, and take knowledge of them that they had been with Jesus and learned of him.

Having in mind the murderous designs of his enemies, and that thus it behooveth the Son of Man to suffer and to rise from the dead, and knowing that the end of his pilgrimage was only about six months distant, our Lord said, I will be with you but a little while, "and then I go unto him that sent me." Then, taking into account the predicted troubles to come upon Israel, expounded to his Apostles subsequently (Matt. 24) and that they would endure much before he would offer himself to them again as the Messiah at the second advent, he added, "Ye shall seek me, and shall not find me." The Jews have been seeking the Messiah during the eighteen centuries of trouble experienced since that time, for, as the Apostle declares, "the rest were blinded," except the remnant which received the Lord at his first advent--"the day of their visitation." So our Lord declared to them subsequently, "Ye shall see me no more *until that day* when ye shall say, Blessed is he that cometh in the name of the Lord." The prophet tells us that they shall *then* look upon him whom they have pierced, and mourn for him as an only beloved son, and that *then* the Lord will pour upon them the spirit of prayer and supplication, their blindness being *then* turned away.--Rom. 11:27-32.

When our Lord declared that they could not follow him to the place to which he was going, the people speculated whether or not he meant that as he had shown himself willing to preach to the lowest classes of Israel (publicans and sinners), he might now purpose to leave Palestine entirely, and go to the "dispersed amongst the Gentiles," the scattered Jews amongst the Greeks--speaking the Greek language and not the Syrian, the language of the Jews in Palestine. Here we see afresh the error of the so-called "Anglo-Israelites," who have a theory about "lost" (?) tribes of Israel. The scattered Jews were not considered lost in our Lord's time, evidently, and this statement of the multitude is in full accord with the statement of the Apostle, when he speaks of "the twelve tribes scattered abroad." The only sense in which these tribes are lost is that they have become so thoroughly combined and amalgamated that all tribal distinctions are lost, and very few Jews in the world to-day have the slightest idea of which tribe their ancestors belonged to.

Our Lord's remark, "Thither ye cannot come," is worthy of consideration from another standpoint. He did not mean that he was about to establish a kingdom, and that they could not get into the kingdom, but he did mean that he was going to heaven, and that they could not come to heaven. This is evident from his further statement, "Ye are from beneath, I am from above: ye are of this world; I am not of this world. I have said, therefore, unto you that ye shall die in your sins."--John 8:21-29.

But the poor, disbelieving Jews are not the only ones who cannot go to heaven. The Scriptures clearly indicate that Abraham, Isaac and Jacob, and all the holy prophets, have not gone there. (See Acts 2:34; Heb. 11:39,40.) Moreover, this same declaration was repeated by the Lord to his *believing* followers, saying "Yet a little while I am with you. Ye shall seek me: and I said unto the Jews, Whither I go you cannot come; so now I say to you." (John 13:33.) It is because the believers of the past as well as the believers of the present age could not go to our Lord, that all of them who were rightly instructed from his Word looked earnestly for *his return*, his

second advent, his coming in glory and kingdom power, according to his promise, "I will come again and receive you unto myself, that where I am ye may be also."-- John 14:3.

Many have lost sight of the hope set before us in the Gospel, and have accepted instead a hope that has no foundation, except like the errors of fleshly Israel, in "the traditions of the elders"--the hope that when they die they will not be dead, but more alive than ever: a hope that is as contrary to reason as to the Word of God, in which it finds not one solitary word of support. "But he that hath this hope in him [the hope of the second coming of the Lord to make up his jewels, to receive his faithful ones to himself] purifieth himself even as he is pure." There is no greater incentive to faithfulness than this, the true Gospel hope.

The last day of the Feast of Tabernacles was the eighth day, for it lasted in all for that period. The seven days of the feast were devoted to sacrificing, seventy bullocks being burned upon the altar, and understood to be sacrificed on behalf of the whole world, but the eighth day was specially a Jewish day, and was the most joyous day of this joyful thanksgiving feast. Describing it, Geikie says:--

"The whole week was full of excitement, the great altar smoking with whole burnt offerings of oxen, lambs and rams, besides the solemnity of the morning and evening sacrifice, the Sabbath sacrifice, and countless private voluntary sacrifices and offerings of all kinds. Every available spot inside Jerusalem, and in the hollows, and on the slopes around it (which, by legal fiction, were counted holy ground) was covered with huts or tabernacles of wattled or inter-plaited twigs, set off by branches of trees, fronds of palms, and all kinds of ornamental greenery."

But the last day of the feast, called the great day, the day of special rejoicing, had one peculiar feature--its *Water-offering*, and it was on this day, and probably in connection with the pouring out of this libation, that, taking it for a text, our Lord lifted up his voice, saying, "If any man thirst let him come unto me and drink." He is here presenting himself as the giver of the water of life, as in the more private discourse to the woman of Samaria. He is the fountain of life, the fountain of truth, the fountain of refreshment, to all who accept him. In every human heart there are thirstings, longing desires, and all who have sought to satisfy these desires from earthly fountains of fame or pleasure or wealth have found that they do not satisfy; but those who have received the water of life, the truth, the grace of God in Christ, have received the only satisfying portion. Lord, ever more give us of this water.

An able writer, Edersheim, gives us a very interesting account of the last day of the Feast of Tabernacles, the great day, as follows:

"Let us suppose ourselves in the number of worshipers who, on 'the last, the great day of the feast,' are leaving their 'booths' at day-break to take part in the service. The pilgrims are all in festive array. In his right hand each carries a branch consisting of a myrtle or willow branch tied together with a palm branch (Lev. 23:40). In his left hand he carries a bough of the so-called Paradise apple, a species of citron. Thus armed, the festive multitude would divide into three bands. One of these, to the sound of music, started in a procession from the temple. It followed a priest who bore a golden pitcher, capable of holding three *log* (rather more than two pints). They proceeded to the fountain of Siloam, in the valley south of the temple. Here the priest filled from this fountain the golden pitcher, and brought it back into the court of the temple, amid the shouts of the multitude, and the sound of cymbals and trumpets. The rejoicing was so great that the rabbis used to say that he who had never been present at this ceremony, and at the other similar ceremonies by which this feast was distinguished, did not know what rejoicing meant. The return was so timed that they should arrive just as they were laying the pieces of the sacrifice on the great altar of burnt offering, toward the close of the ordinary morning sacrifice service. The water from the golden pitcher was poured upon the altar. Immediately the great 'Hallel,' consisting of Psa. 113-118, was chanted antiphonally, or rather with responses, to the accompaniment of the flute. At the close of this festive morning service there was a pause in the services while the priests prepared to offer the special sacrifices for the day. At this moment there arose, so loud as to be heard throughout the temple, the voice of Jesus. He interrupted not the services, for they had for the moment ceased; he interpreted, and he fulfilled them."

<sup>{1}</sup> Jul. 10 Manna, Lu. 4:22