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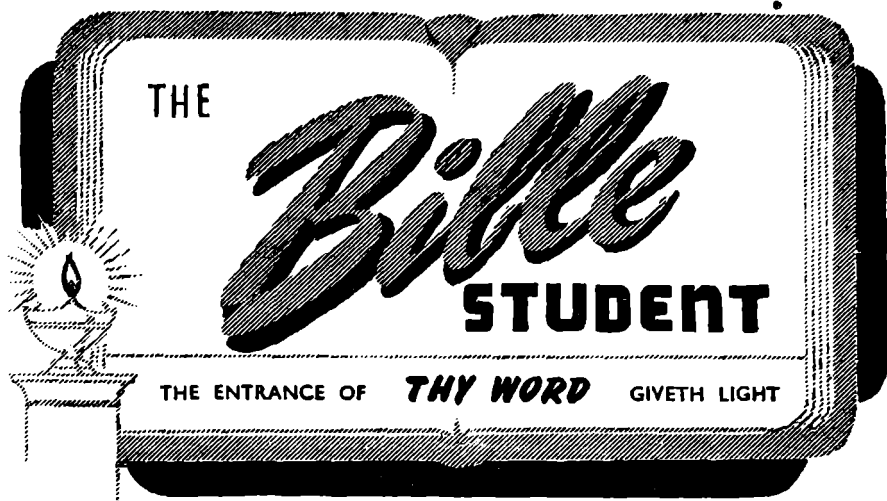
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*Editor:* A. McDONALD REDWOOD

dominated by its own evil bent. How harmful are such in the world, even among nations: how much more harmful when they get a footing in an Assembly of God's people!

(c) *Absence of the Spirit.* These 'have not the Spirit'—the only Person and Power that could direct and keep them. They may think and even openly declare that others are deprived of many pleasures and attractive, harmless pursuits; but they themselves are really the deprived ones, for they have not the Spirit of God. A. T. Robertson says, 'The man possessed of mere natural life is opposed to regenerate life'. Herein lies the absolute need for conversion, for a complete change of outlook, for a displacement of self as the dominating power and the indwelling of the Spirit to guide and garrison the heart.

## THE HEBREW PSALTER

By E. W. ROGERS

The N.T. usage of the Psalms (*contd.*)

### Psalm 16

Of this Psalm very little need be said. It is a 'golden' (Michtam) Psalm—or as the LXX has it—it is a 'stylographic writing, a Pillar writing.' It is certainly outstanding, speaking throughout of the Lord Jesus Christ.

The student should examine it carefully in the light of the synoptic Gospel records. Here is mentioned Christ's dependence (v. 1); humility (2); companions (3); separation (4); contentment (5); obedience (7). Verses 8 to 11 speak in proper sequence of His life, death, resurrection and ascension.

Peter uses this Psalm on the day of Pentecost in proof of his arguments. He emphasizes that, while David was the author of the Psalm, he certainly could not have been its *subject*. David was dead and buried, and his sepulchre was still to be seen in that day. But the facts attendant upon the resurrection of Christ were indisputable and in perfect accord with the statements of the Psalm.

The expression in the Creed that, 'He descended into hell'

is misleading and should be abandoned. That He went to *Hades*\* is a fact (see Acts 2:27), but Hades is not Hell. We cannot in this paper deal with the subject of the soul's experiences after death and its eternal abiding place. But the student must carefully discriminate between Sheol and Gehenna. The former denotes the place of all departed spirits prior to the resurrection of Christ. The latter denotes the *final* abode of the *lost* after their resurrection and their judgment at the Great White Throne.

One further remark may conclude our observations on this Psalm. Verse 2 has given translators much hard thinking. While believing that the R.V. gives the best sense of all that I have seen suggested, I would refer the student to Job. 35:5-8 by way of contrast. The impossibility of injuring or benefitting Jehovah is set out: while we may injure or benefit man, we cannot affect God. Does not the Lord in this verse, take in humility the place of Man and Servant; acknowledging His subjection, which He assumed voluntarily but really? He can and does benefit the saints.

### Psalm 19

Here *three* books are contemplated. Vv. 1-6, the Book of creation; Vv. 7-11 the Book of revelations; Vv. 12-14 the Book that each of us is writing daily—*our life*.

From Book I may be learned the 'eternal power and divinity of God:' it is open to the view of all. Its lessons may be learned by the most ignorant. It makes them without excuse.

From Book II may be learned the ways and heart of God. The student should consider carefully the various words used of it. 'Law' conveys the sense, not so much of command, as direction. This book is as a finger-post directing the traveller on life's way as to the path to take. It is God's 'testimony': He bears witness to man of truths otherwise undiscoverable. It embodies His 'precepts': those principles which are as abiding as is the engraving on a rock. It is His 'commandment', binding upon man. It engenders a healthy 'fear of the Lord', that fear of displeasing or disobeying Him, not so much because of the consequences as by reason of the nature of the Author. In His word we have

\* Hades is the Greek equivalent of the Hebrew '*Sheol*' and denotes the place of departed spirits. Luke 16 reveals that it was divided into two compartments. Certainly the Lord did not go to that part which is inhabited by the irretrievably lost.

His 'judgments', that is His estimate and opinion of things. We are not entitled to our own 'opinion' in divine matters; we should accept His. The Scripture of Truth is of greater worth than all earth's treasures, and is sweeter than the sweetest thing that earth can produce. It both warns and encourages: obedience brings its own reward.

As to Book III, each of us is daily writing it. Oh! that we wrote it in the prayerful spirit here depicted. The true 'understanding of errors' is obtained by comparing our life with the Scriptures, bearing in mind that from the Author thereof nothing can be hidden. 'All things are naked and open to the eyes of Him with whom we have to do'—or to whom we have to give an account (Heb. 4:13). Our faults may be 'secret' from our fellows, but they are not so to Him. Here is a petition that needs no comment. It exactly expresses what every child of God must feel.

### Psalm 22

This Psalm relates exclusively to the Lord Jesus Christ. It speaks of none other. Like some other of David's Psalms, though he may have been its human penman he is not its subject. David exercises here the prophetic gift (Acts 2:30) and gives utterance to words only true of the Christ of God.

Its key lies at the door. 'Aijeleth Shahar' denotes the dawn of a new day. That day dawns at v. 22 and by the end of the Psalm the sun is shining in full strength. But darkness precedes the dawn as Calvary preceded Resurrection.

Verses 1 to 21 may be likened to an arena full of wild beasts. In it is the Christ of God. Daniel could count on God's presence and delivering power when in the lions' den. This the King knew and from it drew some comfort. Paul could say when he was delivered from the 'mouth of the lion' that the Lord stood with him (2 Tim. 4:16, 17). The saints who were thrown to the lions and beasts in Christianity's early days had the promise 'I Am with you all the days, even unto the end of the age' (Matt. 28:18): 'I will never leave thee, nor in any wise forsake thee' (Heb. 13:5). But here is a Holy Sufferer (see v. 3) abandoned by God in the midst of wild beasts, crying and not heard. Why? O! Why? There are the '*many*' and '*strong bulls.*' A bull was a clean animal and they represent the Jewish people, who ceremonially were clean, clamouring for the blood of the

Lord Jesus. There were the 'dogs'—the unclean animal—speaking of the unclean Gentiles who authorized and assisted the Jews in His murder. There was the 'lion'—the devil—who entered into Judas and prompted all that was done. Each and all attacked Him (see verses 12, 16, 21).

'I am poured out like water. And all my *bones* are out of joint. My *heart* is like wax: it is melted in the midst of my *bowels*. My *strength* is dried up like a potsherd; and my *tongue* cleaveth to my *jaws*; and Thou hast brought me into the dust of *death*. . . . They pierced my *hands* and my *feet*. I may tell all my *bones*; they look and stare upon Me. They *part* my *garments* among them, and upon my *vesture* do they cast lots.' He was separately and altogether affected by the afflictions described.

Here were united the judgment of God and the wickedness of man. They smote Him whom God had afflicted. Yet here also we see commingled the love of God to man and the hatred of man to God. 'Mercy and truth' here 'met together:' here it was that 'righteousness and peace kissed each other.'

Let the student ponder in the light of Romans 1:18-28; 3:25, 26; 4:25; and 8:32 the question raised at the beginning of this Psalm. 'Why hast thou forsaken Me?' It could be understood why God gave up those described in Romans 1:24, 26, 28, but the answer to the question of the Psalm is to be found in the other passages cited from Romans. It was 'for us'.

Put the emphasis either on the pronouns 'thou' or 'me' in the question. The Lord knew well why Peter, the disciples, Pilate, Caiaphas, Judas and all others had 'given Him up', but 'Why hast thou?' He knew well the cause why 'God gave up' others: but 'Why me?' Verse 3 of the Psalm would appear to be the answer but it only increases the problem: 'Thou art holy' can be matched by 'and so was He'! Ponder, my soul, as thou standest before the cross and seek to fathom the mystery wrapt up in these two phrases!

The rest of the Psalm from verse 22 may be likened to a pond into which a stone has been thrown. The ripples spread out to the circumference of the pond in ever increasing diameter. There is the first, 'My brethren'; next 'the congregation'; next 'the seed of Jacob'; next the 'seed of Israel'; next 'all the ends of the earth': restated as, 'all the kindreds of the nations'.

The day has now dawned, and already may be found on earth

those who can be called 'My brethren'. The sun will soon shine and then 'the Kingdom' will be 'the Lord's'. He then will be the 'Ruler over the nations'. He who was 'cut off and had nothing' shall then 'see His seed' which shall 'serve Him'; 'it shall be accounted to the Lord for a generation'.

Thus are linked together 'the *sufferings* of Christ and the *glories* that shall follow'.

The child of God today should not be looking to earth's horizon for the rising of the sun. His eye should be lifted heavenward, whence is shining the 'Morning Star' and from whence will come the 'Saviour'. (Phil. 3:20). In this dispensation God is 'calling out' a heavenly people, but later He will take steps to vindicate His Son on earth, and that in the very city where He was crucified.

## WITNESS TO THE WORD

By THE LATE DR H. A. IRONSIDE

It was Wesley who said: 'Be a man of one book and that book the Bible.' Many years ago these words were impressed upon my youthful heart and mind. I had been converted only a short time when I ran across them in my reading. At once I determined that by the grace of God I would make that my life motto, as far as literature was concerned. Knowing well what an omnivorous reader Wesley himself was, I knew that he did not mean to debar all other writings, but that his thought was that the servant of God should ever regard the Bible as the central sun around which the entire literary universe revolved. And this I conscientiously set out to do.

Now as I look back over a period of fifty years since that night, I thank God from the depths of my heart for Wesley's advice and for the Holy Spirit's manner of emphasizing those words to my soul at the time. The Bible has been to me throughout the years the one outstanding Book to which I have ever turned for spiritual food, for comfort, for instruction, for edification and for inspiration. It may help some of my younger brethren if I say that I have been a methodical Bible reader all my life. Long ago I started reading the Book through at least once every year, and I still observe this old-fashioned custom. Besides this, of course,