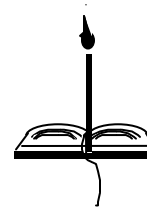
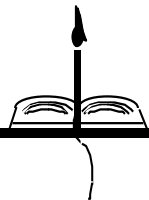


"Come now, let us reason together," says the Lord... Isaiah 1:18

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Old Testament Study: Exodus 17:1-7

The Smitten Rock, pt. 2, by Arthur W. Pink (1886-1952)

¹And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. ²Wherefore the people did chide with Moses, and said, "Give us water that we may drink." And Moses said unto them, "Why chide ye with me? Wherefore do ye tempt the LORD?" ³And the people thirsted there for water; and the people murmured against Moses, and said, "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" ⁴And Moses cried unto the LORD, saying, "What shall I do unto this people? They be almost ready to stone me." ⁵And the LORD said unto Moses, "Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. ⁶Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. ⁷And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, "Is the LORD among us, or not?" (Ex. 17:1-7,AV)

[This study is continued from the previous issue.]

The first thing to be noted here in our type is that the rock was to be smitten. This, of course, speaks of the death of the Lord Jesus. It is striking to note the order of the typical teaching of Exodus 16 and 17. In the former we have that which speaks of the incarnation of Christ; in the latter, that which foreshadowed the crucifixion of Christ. Exodus 17 is supplementary to chapter 16. Christ must descend from Heaven to earth (as the manna did) if He was to become the Bread of life to His people; but He must be smitten by Divine judgment if He was to be the Water of life to them! Here is another reason for the opening "And."

There are three details here which enable us to fix the interpretation

of the smiting of the rock as a type of the death of the Lord Jesus. First, it was to be smitten by the rod of Moses. The **“rod”** in the hand of Moses had been the symbol of judgment. The first reference to it definitely determines that. When he cast it on to the ground it became a **“serpent”** (4:3) — reminder of the curse. With his rod the waters of the Nile were smitten and turned into blood (7:17), and so on. Second, only the **“elders of Israel”** witnessed the smiting of the rock. This emphasizes the governmental character of what was here foreshadowed. Third, Jehovah Himself stood upon the rock while it was smitten. **“Behold, I will stand before thee there upon the rock in Horeb”** (v. 6) — marvelous line in the picture was this. Putting these things together, what spiritual eye can fail to see here a portrayal of our Substitute being smitten by the rod of Divine justice, held in the hand of the Governor of the Universe. Doubtless that word in Isaiah 53:4-5 looks back to this very type — **“Smitten of God... by His stripes we are healed.”** How solemn to behold that it was the people’s sin which led to the smiting of the rock!

Out from the smitten rock flowed the water. Beautiful type was this of the Holy Spirit — gift of the crucified, now glorified, Savior. May not this be one reason why the Holy Spirit is said to be **“poured out”** (Acts 2:18)? — speaking in the language of this very type. The gift of the Holy Spirit was consequent upon the crucifixion and exaltation of the Lord Jesus. This is clear from His own words from John 7:37-38: **“Jesus stood and cried, saying, ‘If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.’”** Now mark the interpretation which is given us in the very next verse: **“But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet given because that Jesus was not yet glorified.”**

The Holy Spirit has given us a supplementary word through the Psalmist which enhances the beauty of the picture found in Exodus 17. There we are told, **“He opened the rock, and the waters gushed out; they ran in the dry places like a river. For He remembered His holy promise to Abraham His servant”** (105:41-42). It was because of His covenant to Abraham that God gave the water to Israel. So, too, we read of God promising to give eternal life to His elect **“before the world began”** (Titus 1:1-2), and this, on the basis of **“the everlasting covenant”** (Hebrews 13: 20).

First Corinthians 10, also supplements Exodus 17. In the historical narrative we read of Moses striking the rock in the presence of **“the elders”** of Israel, but nothing is there said about the people drinking of the streams of water that flowed from it. But in 1 Corinthians 10:4, we are told, **“And did all drink the same spiritual drink.”** This is an important word. It affirms, in type, that all of God’s people have received the Holy Spirit. There are some who deny this. There are those who teach that receiving the Holy Spirit is a second work of grace. This is a serious error.

Just as all the children of Israel (God’s covenant people) drank of the water from the smitten rock, so in the anti-type, all of God’s children are made partakers of the Holy Spirit, gift of the ascended Christ — **“And because ye are sons, God had sent forth the Spirit of His Son into your hearts, crying, Abba, Father”** (Galatians 4:6). There is no such thing as a believer in Christ who has not received the Holy Spirit: **“If any man have not the Spirit of Christ, he is none of Him”** (Romans 8:9).

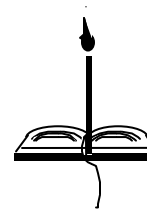
Much of the blessedness of our type will pass unappreciated unless we note carefully the occasion when the stream of living water gushed from the smitten rock. It was not when Israel were bowed in worship before the Lord, it was not when they were praising Him for all His abundant mercies toward them. No such happy scene do the opening verses of Exodus 17 present to our view. The very reverse is what is there described. Israel were murmuring (v. 3); they were almost ready to stone God’s servant (v. 4); they were filled with unbelief, saying, **“Is the Lord among us, or not?”** (v. 7). The giving of the water, then, was God acting according to His marvelous grace. Where sin abounded, grace did much more abound. But, be it well noted, it was grace acting on a righteous basis. Not till the rock was smitten did the waters flow forth. And not till the Savior had been bruised by God was the Gospel of His grace sent forth to **“every creature.”** What, my reader, is the response of your heart to this amazing and rich mercy of God? Surely you say, out of deepest gratitude, **“thanks be unto God for His unspeakable Gift”** (2 Corinthians 9:15).

This paper would not be complete were we to close without a brief word upon Numbers 20, where we again find Moses smiting the rock. **“And the Lord spake unto Moses, saying, ‘Take the rod, and gather thou the assembly together, thou, and Aaron, thy brother, and speak ye unto the rock before their eyes, and it shall give forth His water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink’”** (vv. 7-8). What is recorded in Numbers 20 occurred forty years later than what has been before us in Exodus 17. Almost everything here is in sharp contrast. The rock in Exodus 17 foreshadowed Christ on the cross; the rock in Numbers 20 pictured Him on high. The Hebrew word for **“rock”** is not the same. The word used here in Numbers 20 means an elevated rock, pointing plainly to the Savior in His exaltation. Next, we notice that Moses was not now bidden to **“strike”** the rock, but simply to speak to it. In Exodus 17 the rock was smitten before the **“elders”** of Israel; here Moses was bidden to **“gather the assembly together.”** And while Jehovah bade him take a rod, it was not the rod used in Exodus 17. On the former occasion Moses was to use his own rod — **“Thy rod, wherewith thou smotest the river.”** That was the rod of judgment. But here he was to take **“The rod”** (Numbers 20:8), namely, the rod of Aaron. This is clear from verse 9, **“And Moses took the rod from before the Lord, as He commanded**

him”, if we compare it with Numbers 17:10 — **“And the Lord saith unto Moses, Bring Aaron’s rod again before the testimony”** (viz., the Ark in the Holy of Holies), **“to be kept for a token against the rebels.”** This, then, was the priestly rod. Mark also how this aspect of truth was further emphasized in the type by the Lord bidding Moses, on this second occasion, to take Aaron along with him — Aaron is not referred to at the first smiting of the rock! The interpretation of the typical meaning of Numbers 20:8 is therefore abundantly clear. The rock must not be smitten a second time, for that would spoil the type. **“Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God.”** (Romans 6:9-10). **“But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself... So Christ was once offered to bear the sins of many”** (Hebrews 9:26, 28). Streams of spiritual refreshment flow to us on the ground of accomplished redemption and in connection with Christ’s priestly ministry.

How solemn the sequel here. The servant of the Lord failed — there has been but one perfect **“Servant”** (Isaiah 42:1). The meekest man upon earth became angry at the repeated murmurings of Israel. He addressed the covenant people of God as **“Ye rebels.”** He asked them. **“Must we fetch you water out of the rock?”** He **“smote the rock twice”** — indicating the heat of his temper. And because of this God suffered him not to lead Israel into Canaan. He is very jealous of the types — more than one man was slain because his conduct marred them.

It is striking to note that though Moses smote the rock instead of speaking to it. nevertheless, the refreshing waters gushed forth from it. How this should warn us against the conclusion that a man’s methods must be right if the Lord is pleased to use him. Many there are who imagine that the methods used in service must be pleasing to God if His blessing attends them. But this incident shows plainly that it is not safe to argue thus. Moses’ methods were wrong; notwithstanding, God gave the blessing! But how this incident also manifests, once more, the wondrous grace of God. In spite of (not because of) Israel’s murmuring, and in spite of Moses’ failure, water was given to them, their every need was supplied. Truly, our God is the **“God of all grace.”** May the realization of this draw out our hearts in adoring worship, and may our lives rebound more and more unto His glory.



A Classic Study: Providence

**A Treatise on Providence, pt 2,
by William Plumer (1802–1880)**

Properties of Providence

“And Abraham called the name of that place Jehovah-jireh; as it is said to this day, ‘In the mount of the Lord it shall be seen’” (Genesis 22:14, AV)

God’s providence results from His nature. It is holy, just, benevolent, wise, supreme and sovereign, sure and stable, powerful and irresistible.

The world over, the unrenewed heart is pagan in its inclinations. It does not like to retain God in its thoughts. The Epicurean doctrine, that God is too exalted to notice the affairs of men, naturally flows from the ignorance and enmity of the carnal mind. But “shall I not do as I please with my own?” is the challenge of the Almighty. To manage the affairs of the universe cannot disturb God’s divine tranquility. To Him who made all things by the word of His power, the care of them cannot be burdensome. God is not like man. He never grows weary. That He has a right to establish an all-pervading government over His creatures is as certain as that He has any rights at all. Were our hearts not wrong—we would glory in His providence; and were our minds not feeble and our faculties not limited—we would see that all objection to God’s providential care of the world was worse than frivolous.

In this age it is commonly admitted that the Lord lives and rules in the kingdoms of men. This is the avowed theory. The practical belief of many is quite diverse. There are not a few whose prevailing plans and fears and hopes, would hardly be more practically atheistic if they should avow disbelief of God’s existence and of the divine government over human affairs. Were God, in open day, before their eyes, miraculously to suspend the laws of nature, they might for a time, perhaps, be impressed and confess that here was the finger of God. It is probable, however, that this impression would not be lasting. For in His ceaseless support and maintenance of the course of nature—such men perceive nothing to admire, nothing to adore. Were the hand which moves all worlds to arrest the sun in the heavens and cause it to stand still for even an hour, they might say, “This is the Lord.” But the sun may rise, and run his race, and duly set

three hundred and sixty-five times in the year—and nothing is said or thought of Him, at whose rebuke the pillars of heaven tremble, and by whose ordinance the everlasting mountains and the order of universal nature have their stability. **“A brutish man knoweth not, neither does a fool understand.”** (Psalm 92:6). Such men virtually or actually say: **“The Lord doth not see, nor doth the God of Jacob regard”** (Psalm 94:7). To correct such errors is one object of revelation. Scripture puts the stamp of wickedness on all such thoughts as allow men to believe that they may act independently of God.

God is above all law, being Himself absolutely independent and supreme. His own infinitely excellent nature is the law of His being and of His action. This very nature fits Him in all respects to be the ruler of the world.

God's providence is HOLY – Because God is holy, His providence is holy in all its works. He plots no mischief, works no evil, favors no sin; but in the winding up of human affairs, He will bring a terrible overthrow on all the workers of iniquity. He hates sin with a perfect hatred. To Him it is a horrible thing (see Jer. 5:30). It cannot be proven that God hates anything but sin. Nor has any mortal an adequate conception of the intensity of the aversion of the divine mind to every form and species of iniquity. **“Who shall not fear Thee, O Lord, and glorify Thy name? For Thou only art holy.”** (Rev. 15:4). Indeed, the bliss of the heavenly world depends upon the absolute and unqualified confidence of saints and angels in the infinite rectitude of God's nature (see Isaiah 6:3). **“The Lord is righteous in all His ways, and holy in all His works.”** (Psalm 145:17).

God's providence is JUST – From God's holiness necessarily results His justice. “The plan of providence is such that sin will be stigmatized and sinners punished, while holiness will be honored, and those who are holy rewarded” (Dr. Woods). Justice is certainly an amiable attribute in any person or government. By a fiction of law under the British Constitution, “The king can do no wrong.” The reason is that his ministers are responsible. But it is no fiction of law or theology that the Judge of all the earth can only do right (see Gen. 18:25). In the worship of the temple not made with hands, they sing, **“Great and marvelous are your works, Lord God Almighty; just and true are your ways, O King of saints.”** (Rev. 15:3).

God's providence is BENEVOLENT – Indeed, God's tender mercies are over all His works (see Psalm 145:9). The same benevolence, which prompted Him to create the world, must prompt Him to preserve and govern it. When we consider the care of providence over people, as it is manifested either in the works of nature or of grace, we naturally fall into the reflection, **“What is man, that you are mindful of him? and the son of man, that you visit him?”** (Ps. 8:4), and we wonder to see so much done for men, who seem to have no merit or desert equal to the concern showed for them.

God's providence is WISE – In it are no gaps, no failures, no mistakes, no oversights. The same wisdom which contrived such a wonderful and

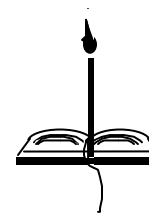
glorious a system—can and will direct and control it. God's plans embrace all causes and all effects, all facts and all contingencies, all actions and all words. Therefore it is impossible that He should be overreached. It is infinitely easy for Him to take the wise in their own craftiness. Pharaoh, the greatest monarch of his time, one whose kingdom embraced much of the wealth, learning, and civilization of the world, and who was surrounded by able men—said to his council of state, **“Come on, let us deal wisely with them”** (Ex. 1:10). They formed their plans. Yet, from first to last they were encompassed with difficulties. And they were followed by terrific judgments. Go now and stand with Moses and Aaron and Miriam on the banks of the Red Sea, and behold the end of all this ‘wise dealing.’ Pharaoh, and his host, and his chosen captains are perished. The depths have covered them—they sank to the bottom as a stone—they sank as lead in the mighty waters. All the amazing operations of vegetation are by inspired men ascribed to the Lord of hosts, which is wonderful in counsel and excellent in working (see Isaiah 28:29). **“O Lord, how manifold are your works! In wisdom have you made them all; the earth is full of your riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts”** (Psalm 104:24-25).

God's providence is SUPREME, and therefore SOVEREIGN – It is over all and above all. He has no divided dominion. He is sole arbiter of events and destinies. He says, **“See now that I, even I, am He, and there is no God with me—I kill, and I make alive; I wound, and I heal—neither is there any that can deliver out of my hand”** (Deut. 32:39). **“I am the first, and I am the last; and besides me there is no God”** (Isaiah 44:6). **“I am the Lord, and there is none else, there is no God beside me, ... there is no God else beside me—a just God and a Savior; there is none beside me”** (Isaiah 45:5,21). So that it is as clear that God rules alone, as that He rules at all; that He rules everywhere, as that He rules anywhere; that He governs all agents, all causes, and all events, as that He governs any of them. To surrender, in whole or in part, His control of the universe would be to admit that He was not God—that another was as strong, as wise, or as good as himself (see Isaiah 41:23). It would argue some defect in Him, who has all perfection. An angel would be burdened with the sole charge of one man; because an angel is a finite creature, and has none but derived attributes; but the care of the universe is no burden to the Almighty—because He is God! His will is the law of all worlds. He stretched out the earth above the waters. **“Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places”** (Psalm 135:6). **“All the inhabitants of the earth are reputed as nothing—and He doeth according to His will in the army of heaven, and among the inhabitants of the earth—and none can stay His hand, or say unto Him, ‘What doest Thou?’”** (Dan. 4:35). **“The Lord is high above all nations, and His glory above the heavens”** (Psalm 113:4).

God's providence is SURE and STABLE – Whoever wishes to walk se-

curely, needs but to conform himself to its settled provisions and principles (see Proverbs 10:9). Never did His Word fail. Never was there a sin that did not bring misery; never was the human being born that did not make some impression on the world; never was there an effect without a cause; never did God change a principle of moral law; never did He abolish a physical law; never did the hand of the negligent make rich; never was it safe to make war on the natural affection even of brutes; never was there a time when the law of acquisition was not, **‘To him that hath shall be given’** (Matt. 13:12); never was there a time when destruction was not easy, and construction difficult; never was the general course of providence without its compensations, the Lord setting the day of adversity over against the day of prosperity, or comforting the heart of his troubled ones with the fact that the same afflictions are accomplished in their brethren. Greatly was the Psalmist comforted with this view of the stability of God’s government, **“Forever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations: Thou hast established the earth, and it abideth. They continue this day according to thine ordinances; for all are Thy servants”** (Psalm 119:89-91; compare Proverbs 19:21 and Josh. 23:14).

God’s providence is POWERFUL and IRRESISTIBLE – His providence not only consults—it also executes. It not only devises—it also puts into operation. It not only sees how evil may be prevented—it also prevents evil. It is so powerful that it even brings good out of evil—making wicked men and fallen angels to serve God’s designs, while they intend no such thing: giving the greatest efficiency to causes apparently the most contemptible; and infallibly securing the accomplishment of the very best ends. The author of Providence is **“the Lord, who is, and who was, and who is to come—the Almighty”** (Rev. 1:8). All the other attributes of God would not avail us, if He had not omnipotence, whereby to enforce and execute His will. All other properties of His providence would fail to give effectual consolation, if it lacked divine power. No marvel therefore that the Scriptures so frequently celebrate the triumphs of Omnipotence. Otherwise the wicked would say, “Where is their rock in whom they have trusted?” As to the Assyrian, so to every foe, Jehovah says, **“Because thy rage against Me and thy tumult is come up into mine ears, therefore I will put My hook in thy nose and My bridle in thy lips; I will turn thee back by the way by which thou camest”** (II Kings 19:28). It will be for an everlasting rejoicing to all the righteous that when God makes a covenant of peace with His people, He is able to cause the evil beasts to cease out of the land, so that His people may dwell safely in the wilderness, and sleep in the woods. By His almighty power He brings mariners out of their distresses. He makes the storm a calm, so that the waves are still. All conspiracies and combinations against providence are vain (see Ezek. 21:21-23).



New Testament Study: *Matthew 26:1-13*

Preparation for Jesus’ Death

¹When Jesus had finished saying all these things, He said to His disciples, ²“As you know, the Passover is two days away—and the Son of Man will be handed over to be crucified.”

³Then the chief priests and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas, ⁴and they plotted to arrest Jesus in some sly way and kill Him. ⁵“But not during the Feast,” they said, “or there may be a riot among the people.”

⁶While Jesus was in Bethany in the home of a man known as Simon the Leper, ⁷a woman came to Him with an alabaster jar of very expensive perfume, which she poured on His head as He was reclining at the table.

⁸When the disciples saw this, they were indignant. “Why this waste?” they asked. ⁹“This perfume could have been sold at a high price and the money given to the poor.”

¹⁰Aware of this, Jesus said to them, “Why are you bothering this woman? She has done a beautiful thing to me. ¹¹The poor you will always have with you, but you will not always have me. ¹²When she poured this perfume on my body, she did it to prepare me for burial. ¹³I tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her.” (Matt. 26:1-13)

Matthew begins this chapter: **“When Jesus had finished saying all these things...”** (vs. 1). This is a quite appropriate opening, because this chapter brings to a close Jesus’ teaching and ministering to the public at large. Never again would Jesus personally sit on the side of a hill and teach the people; never again would He walk through a crowd, healing all whom He touched. This was surely a sad day in human history.

In this chapter, the focus is not on the teachings of Jesus; rather, the focus shifts to preparations for Jesus’ arrest and death: Jesus speaks again to the disciples of what is going to happen (vss. 1-2); the rulers begin to plot how to arrest Jesus (vss. 3-5); a woman anoints Jesus in preparation for His sufferings and death (vss. 6-13); Judas meets with the rulers, and arranges to deliver Jesus to them (vss. 14-16). Things come to a head, as events align toward the most significant event in human history.

Jesus tells the disciples: **“As you know, the Passover is two days away – and the Son of Man will be handed over to be crucified”** (vs. 2). Significantly here, Jesus connects His death with the Passover, “not

only as indicating the day and hour, but to mark the typical meaning and importance of this solemnity, when He, our Passover, should be sacrificed for us." (Pulpit Commentary). At the original Passover, in the midst of the plagues of Egypt, during the time when the Israelites were enslaved by Pharaoh, a lamb was sacrificed in each Israelite household to save the people (see Exodus 11 and 12). This event was typical of (pointing ahead to) the sacrifice of Jesus to save the people from their sins. When John the Baptist was ministering, and saw Jesus coming toward him, he said: **"Behold, the Lamb of God, who takes away the sins of the world"** (John 1:29). Paul explicitly tells us: **"Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed"** (1 Cor. 5:7). That Jesus was indeed sacrificed during the Passover feast underscores for us that Jesus' death and resurrection has been part of God's plan from time immemorial. Peter tells us: **"For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake"** (1 Pet. 1:18-20). In the book of Revelation, Jesus is called **"the Lamb slain from the foundation of the world"** (Rev. 13:8). And so, it was foreordained that Jesus be sacrificed, and it was foreordained that His death come during the Passover. "[The disciples] probably did not fully comprehend [that] the one great Passover was about to be observed" (Spurgeon).

Jesus had spoken of His death a number of times before (see Matt. 16:21; Matt. 17:22; Luke 9:22; Luke 12:50; Luke 22:37; et. al.). In this case, Jesus tells of the exact time, and method of His death. This demonstrated that Jesus was going to His death voluntarily. "Two purposes were thus served by this statement: first, that the Son of God willingly surrendered Himself to die, in order to reconcile the world to the Father, (for in no other way could the guilt of sins have been expiated, or righteousness obtained for us) and, secondly, that He did not die like one oppressed by violence which He could not escape, but because He voluntarily offered Himself to die... And it was necessary that He should do so, because God could not be appeased but by a sacrifice of obedience." (Calvin). "With what amazing calmness and precision does our blessed Lord speak of this awful event!... What a proof does He here give of His prescience in so correctly predicting it; and of His love in so cheerfully undergoing it!" (Clarke). Not only does Jesus go to His death willingly, His death is planned within the counsels of the Trinity, and carried out according to the will of the Father. It is more God's plan than it is the plan of the evil ones on earth carrying it out. "Before the consultations of the chief priests had taken place, Jesus speaks of it as a settled thing. Afterwards the priests, the scribes, and the elders assemble to concert their plans for obtaining possession of His person, and ridding themselves of Him. In a word, first, the

marvelous counsels of God, and the submission of Jesus, according to His knowledge of those counsels and of the circumstances which should accompany them; and, afterwards, the iniquitous counsels of man, which do but fulfill those of God." (Darby).

Next, Matthew tells of the planning of the conspirators against Jesus: **"Then the chief priests and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas, and they plotted to arrest Jesus in some sly way and kill Him. 'But not during the Feast,' they said, 'or there may be a riot among the people'"** (vs. 3-5). How perfectly does this fulfill the prophetic words in Psalm 2: **"The rulers gather together against the Lord and against His Anointed One"** (Ps. 2:2). Ironically, as mentioned above, the plotting of the rulers was foreordained by God, and according to His perfect plan, though the plotters themselves were uncertain about it. "While Christ was announcing His approaching death, the rulers were plotting its accomplishment. He was certain; they were in doubt and perplexity about it" (Pulpit Commentary). The plotters did not want the arrest and murder **"during the Feasts"**, but God had already ordained that it be during the Passover. And as we know, Jesus was killed during the Feasts, so even as the plotters strived to do things their own way, God worked things out according to His plan. "God Himself and not man appoints the time that Christ should be crucified... [I]t came to pass through God's providence, that Christ suffered at that time, so that all the people of Israel might be witnesses of his everlasting sacrifice." (Geneva Bible). "The providence of God frustrated their artful machinations; and that event which they wished to conduct with the greatest privacy and silence was transacted with all possible celebrity, amidst thousands who resorted to Jerusalem, at this season, for the keeping of the Passover... It was, doubtless, of the very first importance that the crucifixion of Christ, which was preparatory to the most essential achievement of Christianity, viz. His resurrection from the grave, should be exhibited before many witnesses, and in the most open manner, that infidelity might not attempt, in future, to invalidate the evidences of the Christian religion, by alleging that these things were done in a corner" (Clarke). As we shall see in vss. 14-16, it will be according to the proposition of Judas that the rulers change their plans and arrest Jesus during the Feasts.

As the rulers prepare for Jesus' arrest, a humble servant of our Lord prepares for Jesus' burial: **"While Jesus was in Bethany in the home of a man known as Simon the Leper, a woman came to Him with an alabaster jar of very expensive perfume, which she poured on His head as He was reclining at the table"** (vs. 6-7). Simon the Leper was, most probably, a man whom Jesus healed (he could not still have leprosy, or the Jewish laws would prevent the gathering at his house). From John's gospel, we learn that it was Mary, sister of Martha (not Mary Magdalene, as some think), who anointed Jesus here (see John 12:3). Lazarus, the

brother of Mary and Martha, whom Jesus raised from the dead, was also in attendance.

Mary, we have learned, had a heart for the worship of her Lord, and the desire to ever be with Him. She was previously commended by Jesus (after being chastised by Martha) for sitting at His feet listening to Him (see Luke 10:39ff). Here, she is chastised again for her act of worship: **“When the disciples saw this, they were indignant. ‘Why this waste?’ they asked. ‘This perfume could have been sold at a high price and the money given to the poor’”** (vss. 8-9). Poor Mary! Always rebuked for her desire to sit at our Lord’s feet, and worship! Yet, Jesus always comes to her defense, as He does here: **“Aware of this, Jesus said to them, ‘Why are you bothering this woman? She has done a beautiful thing to me. The poor you will always have with you, but you will not always have me’”** (vss. 10-11). Jesus here emphasizes the value, and necessity to worship the Lord, even at the expense, at times, of doing other good works. When asked what the greatest commandment was, Jesus replied: **“Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment”** (Matt. 22:37-38). Then He said, **“And the second is like it: ‘Love your neighbor as yourself.’”** (Matt. 22:39). So, we are **“first”** to **“love the Lord our God with all heart, soul and mind”**, and then tend to our neighbors. Worship trumps service. The world mocks, and rebukes, pure worship of our Lord. Worshipers are called fanatics. They are thought of as lunatics. But Jesus, our Lord, commends those who worship. This was a lesson even the disciples had to learn. **“Whatever fitly manifests, and by reaction strengthens, devout affection—true religious sentiment—is in itself acceptable to Christ and useful to us; for these sentiments are a necessary part of developed and symmetrical Christian character. Nor should they be hastily condemned as unpractical, for they stimulate to corresponding action.”** (Broadus). **“What she had done was done out of a principle of love to Christ, and for His honor and glory, so it was a good work”** (Poole).

Matthew tells us that the **“disciples”** were **“indignant”**. This implies that the disciples did not merely give some sort of suggestion to Mary about the use of the perfume, but rebuked her sharply and angrily. They did not understand the importance of Mary’s act of worship. **“It is so hard for some people to allow others liberty for their own personalities to express themselves. It is easy to raise small objections to what we do not like and do not understand”** (Robertson). **“When you do the best you can do, from the purest motives, and your Lord accepts your service, do not expect that your brethren will approve all your actions”** (Spurgeon).

In the parallel passage of this event in the book of John, John tells us that **“Judas”** rebuked Mary; in the book of Mark, it says that **“some”** of the disciples did so; here, Matthew implies more of a general indignation by the disciples. We can reconcile these accounts by inferring that it was first Judas who made the rebuke, and then the other disciples, eventually

one-by-one, joined in. **“One murmurer may infect a whole company”** (Dickson). We must take care that we do not join in with the unjust murmurers, in order to be part of the crowd. Err on the side of grace.

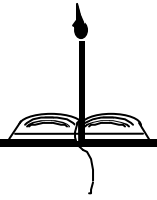
Jesus approved of the action: **“Aware of this, Jesus said to them, ‘Why are you bothering this woman? She has done a beautiful thing to me. The poor you will always have with you, but you will not always have me’”** (vss. 10-11). The clause **“Aware of this”** implies that Jesus “came to know” about the rebukes of the disciples, which further implies that the disciples rebuked Mary outside of Jesus’ presence (presumably at a later time). The disciples demonstrate by this a bit of cowardice, and lack of surety about their rebuke, to show their indignation when they thought Jesus wasn’t looking.

Far from rebuking Mary, Jesus accepted her act of worship as a **“beautiful thing”**. The disciples will have plenty of opportunities for good works, for **“the poor we will always have with us”**. The opportunity to perform such an act of worship, in the direct physical presence of Jesus, would never come again. Moreover, in light of the coming events, the anointing of Jesus served a symbolic purpose: it was done in preparation for the burial of Jesus, in anticipation of His death. Jesus said: **“When she poured the perfume on my body, she did it to prepare me for burial”** (vs. 12). Mary alone, it seems, grasped the import and gravity of Jesus’ statement that He would **“be handed over to be crucified”**, and she responded with this beautiful act of worship. Ironically, if Mary had performed this anointing after Jesus’ death, the disciples probably would not have objected. We seem to give more grace to acts benefitting the dead, than those benefitting the living.

Finally, Jesus rewards Mary with a prophetic statement about this act of love: **“I tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her”** (vs. 13). This prophecy, of course, has been fulfilled. In fact, our very study of this passage partially fulfills it. Though at the time she was rebuked, she has been commended over and over throughout the ages for her act of worship, and she has taught us, by her act, a lesson about true worship, and its importance. **“It was worthy to be recorded in all ages that one heart estimated the Saviour, when the world was gone against Him”** (Darby). **“He gives a commendation beyond all other words of praise He ever spoke; looking down the ages, and out to the ends of the earth, and recognising that this love to Himself, this personal devotion to a dying Saviour, was to be the very central force of the gospel, and thus the hope of the world”** (Gibson).

Parenthetically, I find fascinating the similarity of these events, and those referenced in the fifth verse of the beloved 23rd Psalm: **“You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows.”** (Ps 23:5). The reference in this Psalm to **“enemies”** (Judas), and **“anoint”**, and the **“cup”** (of communion possibly), could lead one to a whole new reading of that Psalm. I leave this as a valuable exercise in meditation for the reader!

A Topical Study: Contentment



The Art of Divine Contentment, pt. 7 by Thomas Watson (1620-1686)

[Here we continue Mr Watson's study on contentment. In this article, he continues to answer some excuses for not being content. In the original text of Mr Watson's book, these were called "Apologies". We have changed the word to "Excuses", for readability's sake, to be in line with the modern meaning of the words.]

I have learned, in whatsoever state I am, therewith to be content (Philippians 4:11, AV).

Excuses (cont.)

Excuse 3. The next excuse that discontent makes is, *but my friends have dealt very unkindly with me, and proved false.*

It is sad, when a friend proves like a brook in summer (see Job 6:15) The traveller being parched with heat, comes to the brook, hoping to refresh himself, but the brook is dried up. Yet, be content:

1. Thou art not alone, others of the saints have been betrayed by friends; and when they have leaned upon them, they have been as a foot out of joint. This was true in the type David: **"It was not an enemy that reproached me, but it was thou, O man, mine equal, my guide, and mine acquaintance; we took sweet counsel together"** (Ps. 55:12-14). And in the antitype, Christ was betrayed by a friend: and why should we think it strange to have the same measure dealt out to us as Jesus Christ had? **"The servant is not above his master"** (Matt. 10:24).

2. A Christian may often read his sin in his punishment: hath not he dealt treacherously with God? How oft hath he grieved the Comforter, broken his vows, and through unbelief sided with Satan against God? How oft abused love, taken the jewels of God's mercies, and made a golden calf of them, serving his own lusts? How oft made the free grace of God, which would have been a bolt to keep out sin, rather a key to open the door to it? These wounds hath the Lord received in the house

of his friends. Look upon the unkindness of thy friend, and mourn for thy own unkindness against God; shall a Christian condemn that in another, which he hath been too guilty of himself?

3. Hath thy friend proved treacherous? Perhaps you did repose too much confidence in him. If you lay more weight upon a house than the pillars will bear, it must needs break. God saith, **"Trust ye not in a friend"** (Mic. 7:5) perhaps you did put more trust in him, than you did dare to put in God. Friends are as Venice-glasses: we may use them, but if we lean too hard upon them, they will break; behold matter of humility, but not of sullenness and discontent.

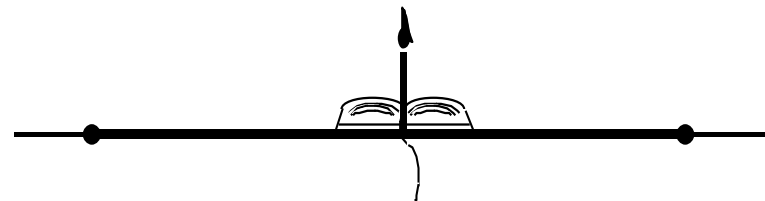
4. You have a friend in heaven who will never fail you; **"there is a friend"** — saith Solomon — **"that sticketh closer than a brother"** (Prov. 18:24). Such a friend is God; He is very studious and inquisitive on our behalf; He hath a debating with Himself, a consulting and projecting how He may do us good; He is the best friend which may give contentment in the midst of all discourtesies of friends. Consider, (1.) He is a loving friend. **"God is love;"** (1 John. 4:16) hence He is said sometimes to engrave us on the **"palm of his hand,"** (Is. 49:16) that we may never be out of His eye; and to carry us in His bosom, (Isa. 40:11) near to His heart. There is no stop or stint in His love; but as the river Nile, it overflows all the banks; His love is as far beyond our thoughts, as it is above our deserts. O the infinite love of God, in giving the Son of His love to be made flesh, which was more than if all the angels had been made worms! God in giving Christ to us gave His very heart to us: here is love penciled out in all its glory, and engraven as with the "point of a diamond." All other love is hatred in comparison of the love of our Friend. (2.) He is a careful friend: **"He careth for you"** (1 Pe. 5:7) He minds and transacts our business as His own, He accounts His people's interests and concernments as His interest. He provides for us, grace to enrich us, glory to ennoble us. It was David's complaint, **"no man careth for my soul"** (Ps. 142:4). A Christian hath a friend that cares for him. (3.) He is a prudent friend. (Da. 2:20) A friend may sometimes err through ignorance or mistake, and give his friend poison instead of sugar; but **"God is wise in heart"** (Job 9:4). He is skilful as well as faithful; He knows what our disease is, and what physic is most proper to apply; He knows what will do us good, and what wind will be best to carry us to heaven. (4.) He is a faithful friend. And He is faithful in His promises; **"in hope of eternal life which God that cannot lie hath promised"** (Tit. 1:2). God's people are **"children that will not lie"** (Is. 63:8); but God is a God that cannot lie; He will not deceive the faith of His people; nay, He cannot: He is called "the Truth;" He can as well cease to be God as cease to be true. The Lord may sometimes change His promise, as when He converts a temporal promise into a spiritual; but He can never break his promise. (5.) He is a compassionate friend,

hence in Scripture we read of the yearning of His bowels (Jer. 31:20). God's friendship is nothing else but compassion; for there is naturally no affection in us to desire His friendship, nor no goodness in us to deserve it; the loadstone is in Himself. When we were full of blood, He was full of bowels; when we were enemies, He sent an ambassador of peace; when our hearts were turned back from God, His heart was turned towards us. O the tenderness and sympathy of our Friend in heaven! We ourselves have some relentings of heart to those which are in misery; but it is God who begets all the mercies and bowels that are in us, therefore He is called **"the Father of mercies"** (2 Cor. 1:3). (6.) He is a constant friend: **"His compassions fail not"** (La. 3:22). Friends do often in adversity drop off as leaves in autumn; these are rather flatterers than friends. Joab was for a time faithful to king David's house; he went not after Absalom's treason; but within a while proved false to the crown, and went after the treason of Adonijah (1 Ki. 1:7). God is a friend forever: **"having loved His own which were in the world, He loved them to the end"** (John 13:1). What though I am despised? Yet God loves me. What though my friends cast me off? Yet God loves me; He loves to the end, and there is no end of that love. This methinks, in case of discourtesies and unkindnesses, is enough to charm down discontent.

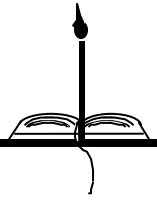
Excuse 4. The next excuse is, I am under great reproaches.

Let not this discontent: for, 1. It is a sign there is some good in thee; saith Socrates, "What evil have I done, that this bad man commends me?" The applause of the wicked usually denotes some evil, and their censure imports some good. David wept and fasted, and that was turned to his **"reproach"** (see Ps. 38:20). As we must pass to heaven through the spikes of suffering, so through the clouds of reproach (1 Pe. 4:14). 2. If your reproach be for God, as David's was, **"for thy sake I have born reproach"** (Ps. 69:7), then it is rather matter of triumph, than dejection. Christ doth not say, when you are reproached be discontented; but rejoice (see Mat. 5:12). Wear your reproach as a diadem of honour, for now a spirit of **"glory and of God rests upon you"** (1 Pe. 4:14). Put your reproaches into the inventory of your riches; so did Moses (He. 11:26). It should be a Christian's ambition to wear his Saviour's livery, though it be sprinkled with blood and sullied with disgrace. 3. God will do us good by reproach: as David of Shimei's cursing; **"it may be the Lord will requite me good for his cursing this day"** (2 Sa. 16:12). This puts us upon searching our sin: a child of God labours to read his sin in every stone of reproach that is cast at him; besides, now we have an opportunity to exercise patience and humility. 4. Jesus Christ was content to be reproached by us; He despised the shame of the cross (see He. 12:2). It may amaze us to think that He who was God could endure to be spit upon, to be crowned with thorns, in a kind of jeer; and when He was ready to bow His head upon the cross, to have the Jews in scorn, wag their heads and say, **"He saved others, Himself He cannot**

save" (Matt. 27:42). The shame of the cross was as much as the blood of the cross; His name was crucified before His body. The sharp arrows of reproach that the world did shoot at Christ, went deeper into His heart than the spear; His suffering was so ignominious, that as if the sun did blush to behold, it withdrew its bright beams, and masked itself with a cloud; (and well it might when the Sun of Righteousness was in an eclipse); all this contumely and reproach did the God of glory endure or rather despise for us. O then let us be content to have our names eclipsed for Christ; let not reproach lie at our heart, but let us bind it as a crown about our head! Alas, what is reproach? This is but small shot. How will men stand at the mouth of a cannon? 5. Is not many a man contented to suffer reproach for maintaining his lust? And shall not we for maintaining the truth? Some glory in that which is their shame (see Ph. 3:19), and shall we be ashamed of that which is our glory? Be not troubled at these petty things. He whose heart is once divinely touched with the loadstone of God's Spirit, doth account it his honour to be dishonoured for Christ (see Ac. 15:4) and doth as much despise the world's censure, as he doth their praise. 6. We live in an age wherein men dare reproach God himself. The divinity of the Son of God is blasphemously reproached by the Socinian; the blessed Bible is reproached by the Antiscripturist, as if it were but a legend of lies, and every man's faith a fable; the justice of God is called to the bar of reason by the Arminians; the wisdom of God in his providential actings, is taxed by the Atheist; the ordinances of God are decried by the Familists, as being too heavy a burden for a free-born conscience, and too low and carnal for a sublime seraphic spirit; the ways of God, which have the majesty of holiness shining in them, are calumniated by the profane; the mouths of men are open against God, as if He were an hard master, and the path of religion too strict and severe. If men cannot give God a good word, shall we be discontented or troubled that they speak hardly of us? Such as labour to bury the glory of religion, shall we wonder that **"their throats are open sepulchres,"** (Ro. 3:13), to bury our good name? O let us be contented, while we are in God's scouring-house, to have our names sullied a little; the blacker we seem to be here, the brighter shall we shine when God hath set us upon the celestial shelf.



A Study in Wisdom: Job 1:5-6 (pt. 3)



[Here we continue a reprint of a small portion of Joseph Caryl's study in Job. Mr. Caryl wrote twelve volumes on the book of Job. His study is a great example of how deep one can dig into the truths of the Bible.]

Job 1:5-6 (part 3) - Job's Offering, by Joseph Caryl

⁵And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning and offered burnt offerings, according to the number of them all. ⁶For Job said, "It may be that my sons have sinned, and cursed God in their hearts." Thus Job did continually.

Now follows the ground or the reason of this act of Job, both in sanctifying them and in offering sacrifices for them. For Job said, **"It may be my sons have sinned and cursed God in their hearts"** (vs. 5).

Holy duties must be grounded upon reason. There must be a reason why we pray, before we pray; we must see cause for it, and great cause too. To pray out of custom and formality, to offer sacrifice only because it is a day of sacrifice, is not praying nor sacrificing. Job had a special reason, **"For Job said, 'It may be my sons have sinned'"** (vs. 6).

Let us examine the reason a little, **"It may be my sons have sinned."** Why is it that it comes to Job that his sons have sinned? What kind of sons had Job? Surely they were more than men, that the Father is but at a question, whether his sons have sinned or not? Solomon after an **"If"** concerning sin, resolves it into a conclusion (see I Kings 8:46). Says Solomon, **"if they sin against thee"** (here he makes a supposition, but you see he goes not one step from it before he makes a direct assertion) **"for there is no man that sins not"**: and yet Job puts it with an uncorrected **"If"** or, **"It may be my sons have sinned."**

For the opening of this: Without all question Job was fully and thoroughly studied in that point of the universal corruption of man; his disputing (as we shall see afterwards in this book) sufficiently evince it. **"What is man"** (says he) **"that he should be perfect, or he that is born of a woman that he should be clean?"** (Job 15:14). Here, by sinning then, we are to understand something more than ordinary sinning. To sin sometimes is put for common and daily infirmities, such as

do inseparably and inevitably cleave unto us, such as considering the state and condition wherein we are, **"having corrupt flesh and blood about us,"** we cannot be freed from. As a man who in the morning washes his hands and goes abroad about his business and affairs in the world, though he doth not puddle in the mire or rake among dung-hills: yet when he returns home again to dinner or at night, if he avail, he finds that he has contracted some uncleanness, and that his hands are foul; we cannot converse in an unclean and dirty world with our bodies, but some uncleanness will fasten upon them. So it is with the soul, the souls of the best, of the purest, of the holiest, though they do not rake in the dung-hill, and wallow in the mire of sin basely and filthily, yet they do from day to day, yea from moment to moment contract some filth and uncleanness. And in this sense it is that **"there is no man that lives and sins not"**. Every man has a fountain of uncleanness in him, and there will be ever some sin, some filthiness bubbling and boiling up, if not flowing forth.

Secondly, to sin is put for some special act of sin, that which in Scripture is called a fall: **"If any man be overtaken with a fault, you that are spiritual shall restore him"** (Gal. 6:1). And in this sense the Apostle John says (which is a clear answer to this doubt, and does open the term) **"I write to you little children, that you sin not"** (I John 1:1). He did not write to them an impossible thing; he wrote to them about that which in a Gospel sense, they might attain to.

There are three degrees of sinning:

1. There is one kind of sinning, which is called a *daily infirmity*, which the Saints of God, the best in this life are not freed from.

2. There is another kind of sinning, which is to *sin willfully and with pure delight*; and thus, **"he that is born of God cannot sin"** (I John 3:9).

3. There is another kind of sinning, which is called *falling into sin, or the falls of the Saints*, and sometimes we know they have fallen into great and scandalous sins. In this sense it is that the Apostle says: **"Little children I write to you that you sin not"** (I John 2:1). That is, though you have daily infirmities, yet take heed of scandalous sinnings.

So here in the Text, where it is said, **"It may be my sons have sinned,"** it is not meant either in the first or second sense; it is not meant as if he thought his sons were without infirmities, nor is it meant that he did suspect them of those sins (which are indeed incompatible with the state of grace) sins of perfect willfulness and of malice or the like: but it is of those sins in the middle sort. It may be my sons have sinned, that is, have sinned so as to provoke God and scandalize men in this their feasting, in their meeting together.

We may note from that first:

He that lives without gross sins, in a Gospel sense, lives without sin.

To be without great and gross sin is our holiness upon earth, to be without any sin, is the holiness of Heaven. He that lives without fault (as it is said of Zachary and Elizabeth, that they lived blamelessly) in Gospel account, is said to live without any sin at all.

Another point we may collect from this, **"It may be my sons have**

sinned.” *Certainly then Job’s sons were godly.* If Job be at a question whether they have sinned, they were godly without question.

When a man lives so, that he leaves only a suspicion that he has sinned, we may be at a conclusion that he is sanctified. For other persons can do nothing else, but sin, even in holy actions, much more in civil or natural.

Again, **“It may be my sons have sinned”**, it was a suspicion in Job concerning his children. Hence observe,

It is no breach of charity to suspect ill of others, while we intend their good.

Indeed upon an **“It may be...”**, upon a peradventure to accuse and charge another, is very uncharitable; but upon a peradventure, or an **“It may be...”**, such a one, my child, or my friend, or my brother has sinned, to be put to pray for him, this is very charitable. A good heart turns its suspicions of others sinnings and failings into prayers and intercessions, that they may be pardoned; not into accusations and slanders, that they may be defamed. The use which Job made here of his suspicion of his sons sinning was to turn it into prayer and supplication for the pardon of their sin.

One thing further from this, **“It may be my sons have sinned...”**. Job knew of no evil that his sons had committed; he had no report that we read of that his sons had behaved themselves unseemly in their meetings and feastings; he only doubts, he only is jealous and afraid that they had: yet at this time he prays and sacrifices and labors a reconciliation for them. Note from hence,

A suspicion that we ourselves or others have sinned against God, is ground enough for us to seek a reconciliation for ourselves or others with God.

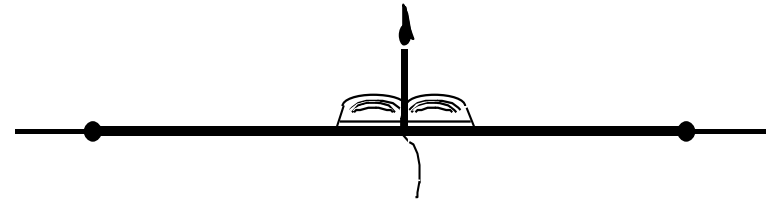
If you that are tender parents have but a suspicion, if there be but an, **“It may be...”**, that your child has the plague or taken the infection, will it not be ground enough for you to go presently and give your child a good medicine? If anyone of you have but a suspicion, that either yourselves or your friends have taken poison, though you be not certain of it, will it not be ground enough for you to take or to give an antidote presently. Sin is as a plague, it is as a poison, therefore while you have but a suspicion, either of yourselves or of others, that you have sinned or failed thus or thus; here is ground enough for you to take an antidote, to take a preservative, to seek all the means you can to heal your souls and to make your peace with God.

And if Job prayed thus, when he only suspected his sons had sinned: what shall we say of those parents, who are little troubled, when they see and know their sons have sinned.

It is safest to repent even of those sins we only fear we have committed: for then we shall be sure to repent of those we have committed. A scrupulous conscience grieves for what it suspects; a feared conscience is not grieved for what it is certain either itself or others have done amiss.

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For readability's sake, some of the classic articles have been edited, so that they use modern English. Very occasionally, they are edited in other ways, also. Every attempt is made to maintain the author's original meaning. If such editing irks you, I apologize.

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May God bless you as you study His Word.



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True and False Faith

"There is much false coin in the world, washed pewter and gilded brass; there are sepulchres garnished outwardly, and full of rottenness and stench within; there are many that want not their artifices in religion as well as in common converse. Good things may be imitated when they are not rooted... The apostle speaks of 'a dead faith' (see James 2:26), which is like the carcase of a man without life, a faith that deserves no more the name of faith than the carcase doth the title of a man when the enlivening and principal part is fled. There is a 'repentance unto life,' (see Acts 11:18), which supposeth a dead repentance, such as Ahab's humiliation, like marble sweating tears in moist and rainy weather without any mollifying of the natural hardness, or Judas his sorrow, raised by the fire in his conscience, not like Peter's, by the spiritual influence of His Master. There is a 'lively hope' (see I Peter 1:3), which supposeth a dead hope; there is a 'lively stone,' (see I Pet. 3:5), which implies that there are lifeless stones, that are not inwardly fitted and prepared for the spiritual building. The building upon the rock and the sand might have the same beauty, form, and ornaments; but not the same foundation; one was stable and the other tottering. There is a 'repentance towards God,' (see Acts 20:21), when the dishonor of God afflicts us, which implies there is a repentance towards ourselves, when the danger of our own persons starts a pretended sorrow for sin. There is a faith that is sound and lasting, a faith that is temporary and perishing, a faith that starts up like a mushroom in a night, and withers at the next scorching temptation. There is a faith common with devils, and a faith proper to Christians; there is a faith of Christ and a faith in Christ."

— Stephen Charnock (1628-1680)