

## W125\_Two-Fold\_Knowledge.mp3

[00:00:02] Packed that without the allusion, not without any collusion or speaking to one another. Nearly everybody seemed to have a similar theme. Well. As soon as our brother Pat began to speak, I thought, Here it comes again. He's speaking about the passage in the Book of Job. So am I tonight. But he also read a verse that the apostle said. For me to say the same things is not grievous. So he didn't upset Paul. And for you it is safe, so it mustn't upset you. So I think that's a very wonderful little illustration to us that we have the mind of the Spirit of God without pretending, without putting ourselves on any pedestal. If we are seeking to do His will, he can whisper to you and he can whisper to me. And we don't know. But we find we are working together as we should do. Because you see, we are an organic whole. We are members of a body, not cogs in a wheel, and each part doing his share, working harmoniously. So that But before I take the I was going to say, before I speak, I'll say a few words, but that was an Irish, that was an Irishman as a chairman. But before I speak, I will say these few words. There is a Bible truth society. Notice their name, Bible truth that is circulating among believers, a series of booklets. And they are all antagonistic to Dispensational truth.

[00:01:41] Of course, they call it Dispensationalism and ultra dispensationalism. Well, we've had that for the most of our 50 odd years and it makes no odds. We expect it. But the thing that grieves me is that in this attack. They have quoted from someone who's partly dealing with Dispensational teaching, who denied the redeeming sacrificial work of Christ. Now they've left it. And so the person who doesn't know will be saying, Well, I think I'll steer clear of Dispensational truth. If it denies the great redeeming sacrifice of Christ. Now, that's libelous, isn't it, friends? We're not going to take any action about it. But if you get those books by any chance, and you like to remind them that one of the four tenets which we have put in by law in our trust is the all sufficiency. After one sacrifice. Of our savior. When I think of the beginning of this witness, the Berean expositor wasn't the same size that it is now. Now it is rather small. A four page little pamphlet. And I wanted to emphasize the question of Acts 28. And I did. First line forever printed was Acts 28. But before you get to the end of that little eight pages, friends, there's another article showing our acceptance by resting upon the finished work of Christ. And that has been the character of the witness from the first day till now. We have not always harped on the theme of right division.

[00:03:30] We have stressed the redeeming love of God in Christ, and the two go together so that if you get a chance to drop this particular society, a hint that they are, well, how shall we put it? Talking through their hat or something and remind them that we stand absolutely square with regard to the great redeeming work of Christ. It might be useful to do so. And what struck me is that a Bible truth society seemed to have Philip Mauro and a few other names quoted rather than the scriptures. And I feel that it's something which we ought to pray about, that this may not in any sense antagonize the truthseeker, but that in spite of it all, he will be a true Berean and search and see if it is so. So the subject that I want to bring before you this evening is the two texts that occur in the Book of Job that I personally have found many times a great help to me. One is that I know and the other is that he knows. I know and he knows. And we look at those in a moment. But before we turn to the passage, I dare say you know where to look for it. Let me just say a few words with regard to this book of Job. Some of you have had it all before. The Septuagint version and the Arabic version, and an Arabic version gives the pedigree of Job, which is not given in our authorized version.

[00:05:20] And the statement there in the pedigree is that his name was originally Jobe. Now, whenever a person's name is changed in the Bible, it is because that change has some sort of typical meaning. Now, Jobe. The first occurrence of the word Jobe is in Genesis 3:15. I will put enmity between the two scenes. And if that doesn't sum up the Book of Job, what does? Is it plastering Job. The true seed. Because he wasn't really righteous. We are told he was perfect. Now, that doesn't mean to say perfect in our seats, but it belonged to the true seed and not the seed of the serpent. And so Satan went to that man. And his three friends and Job himself didn't know what was written in the first chapter. They never knew what had taken place when the Sons of God and Satan among them were into the presence of God. And he spoke about Job. They tried their utmost to solve the problem and couldn't. Better to see friends. This book of Job comes to us with a sort of little word to encourage us. You don't know all the antagonism that is going on. You're in the midst of it. But trust is. And Job says, you have heard of the Patience of Job. You have seen the end of the Lord.

[00:06:58] That's the point. It's not without a purpose. It's not without an end. As the Lord said to Israel, through Moses and through those who wrote afterwards. He said, Not really. Did I feed you with bread from heaven? Oh, we like that. That's fine. He said,

I suffer due to hunger. God said I did both. Is obviously responsible for you finding no water. I was responsible for you to find no food. Why not? That man. Should learn the lesson that he doesn't live by bread alone, but by every word that proceeds out of the mouth of God. There is a purpose in it. But of course, we have to be very, very gentle with one another. It's no good taking to slapping somebody on the back and say, Put up with it, old man. No, no, that's not the way to do it. But you can sometimes help by turning to these scriptural illustrations. And so now with that little preamble, let's open the book, shall we, at the 19th chapter of the Book of John, where he says, I know now some of the folks were not quite sure about where the book of Ruth was. And I have been in meetings when I said, You're not looking at it, but it's the other end of the book, so don't don't cheat yourself. Find out from somebody next door if needs be. Now, Jobe comes just before Psalms and that part of the book you see at the 19th chapter is the one that I want you to turn to.

[00:08:54] It says here in this particular verse of wanted. Dear, oh dear. These pages. That's it. Verse 25, for I know that my redeemer lives. And that he should stand of the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall see God. Are particularly concerned with the Redeemer. But there is an alternative reading you notice in the margin which says that after I shall awake and you may say to me now how is it possible? But two such different sort of renderings to be given to the same Hebrew word. Well, I'm not going to try to teach you what I don't know myself. That's the Hebrew grammar. But you may know this, that there are no true vowels in the Hebrew alphabet. So that if you read if you read a line that said he rang the bell and you didn't know, it meant he rang the bell. Well, you're to be pitied, aren't you? Or is he through the double that was he threw a ball. So you can you could soon have a language that would be perfectly understandable without putting the vowels down because they would be understood. They may be known now, the very self-same word with a different little vowel point means to await.

[00:10:35] And then I tested it. I went through every reference in the Book of Job to this particular word awake. Add the first chapter in the Book of Job speaks about in the original Waking Up Leviathan. It's a saying that we wouldn't understand. And the last chapter speaks about Leviathan. Thought Here, we've got it. So I won't go through that. You can look it out for yourselves, but I'm perfectly certain that the real translation is that after I shall awake. After. I shall await. I shall see. If. Now the first thing there is this

word redeemer. Most of you know. The Book of Ruth is written around the great figure of a kinsman. The Kinsman redeemer. It bottomed approach? It would be very strange thing for any young woman to be advised to creep out to a threshing floor in the middle of the night and lay down beside a man and say, Spread thy skirt over thine handmaid. You say, What a carry on. But we've got to remember. We've got to remember that. There have a rule and a law in Israel. There is a man died who was married and he had no children. Then his widow was not able to marry anyone she wished. She must marry her husband's brother, the next of kin. And if they had a child, it would not be reckoned theirs. It would be reckoned to. The man that was dead that his name be not blotted out from Israel.

[00:12:32] An inheritance was in due. And that's what happened. Ruth. Came back with Naomi. Both widows. And it says she volunteered. She volunteered. To go out and get some gleanings in the barley field. And this is what it says. And a hat was a hat was you just happened that she turned this way instead of that way. And she went into a field that belonged to Boaz. She didn't know him. But when she got back and her mother in law saw the amount that she brought back, she said, Where have you been? She says. I can see the hand of the Lord in this. He is your next of kin. He is your kinsman. He is the one that must marry you and continue the name of the man that was dead. And there was a ceremony that took place in Israel. But if a kinsmen refused. To bury the brother's widow. That took off a shoe and spit in his face. And even spoken about the men whose shoe was removed. It was one of those things that belonged to that people. We don't do things like that now. It wouldn't be quite the same. So you see here in the book of Ruth, we have a very wonderful picture of what a king's man meant in those days. I suppose if every one of you were asked personally, do you like paying rates and taxes? If you were honest.

[00:14:20] I've had the. What you'd say. You say, Oh, yes, I do. But look, friends, if you didn't pay rates and taxes, you'd have to walk round your own house with a blunderbuss every night instead of the policeman doing it. You'd have to put your own fire out if it caught fire in an old fire station, you see? So in the Israel. They didn't pay the rates and taxes. They had to depend upon the help of a kind man. Of everybody had the right to call upon their kinsmen when they were in trouble. And the kinsmen was obliged. To put himself out for their benefit. And so we have this emphasis in Chapter 19 and I notice Moffat's version. You use Moffat with discrimination and you'll get some very good

points. And he says in this. The 19th chapter. The seventh verse. I cry out a wrong. The margin says violence. He says, I cry murder. There is no reply. And then again he says in verse 13, where our version says, He hath put my brethren far from me and mine acquaintance of verily estranged, my kinsfolk assailed. He said, my clansmen, my clansmen have abandoned me. The whole is written in the light of a kinsman. A joke says they failed me. I cried out. And they abandoned me. But oh, blessed be God, he said. There's one kinsman that never will.

[00:16:15] So the point I'm first making is that in Job. 19, verse 25, The word redeemer is the word that means the next of kin. Now to a person who didn't know the story of the kinsman man in the Bible would say, Well, what does that mean? But they didn't need any telling. Jobe says, I know my next of kin. And remember this phrase. Sometimes we have to be on our guard when we are reading, say, the Old or New Testament, that we don't jump to the conclusion that because a certain word occurs in this chapter and it occurs in another chapter, it's one of the same Greek or Hebrew word, it may not be. But here's one thing you can take without the possible chance of being wrong, that every reference to the word redeemer in the whole of the Old Testament, every single reference is the king's man. Kinsmen. So if it says the Almighty God is the Redeemer, is the king's man. Would you say that that makes it even more difficult? Of course it does, because we don't live in those days. But the Kinsman Redeemer was also the Avenger of blood. I got to take up the cudgels for anyone who was allied with him. So Joe said, I even though I have been failed by these kinsmen I know. That my kinsman Redeemer. Libby. Oh, what a precious knowledge that is.

[00:17:58] Isn't it precious? How can he be alcuin's man? Are less according to the scripture. He was God. Manifest in the flesh, which is the mystery of godliness. Some people are worried because they can't always explain the relationship of the one we know as Christ and God. Well, there are many other things that you can't explain. I remember a missionary. Coming back and saying that the chief of this tribe he was speaking to. Was quite willing to accept about Jonah and the whale that didn't trouble him. But when the missionary explained to him that in the country he came from. That sometimes the water got so hard that they could walk on it and skate on it. He really cut the man's head off. Well, friends, you've laughed at yourself a bit because. Now, I'm not a chemist. My knowledge of chemistry is very, very limited. But I think I'm right in saying that water is H<sub>2</sub>O. To two parts of the hydrogen, to one part of oxygen chemically

combined. Not mixed, but chemically combined. Right. What if I didn't know and you didn't know and you saw a block of ice and put your hand on it and felt it cold and all sorts of things to do with it. And then another time you were given a cup of water and another time you saw the steam coming out of a kettle and you were told that the block of ice.

[00:19:47] And the water, which is liquid and the steam which is coming out all H<sub>2</sub>O, you say, Oh, tell me something else. It's impossible. How can. And so the argument goes, how can God be this or be that or be the other? I say you answer the other question first and then you'll discover there are more things in heaven and earth that are dreamed of in our philosophy. So far as I'm concerned. Personally, I don't know. God. No, not yet. I'm not much of a mathematician. Most folks know that. And if I were to be put into a class of higher mathematics, I wouldn't know what they were talking about. Well, the same thing is with regard to God. He's invisible. He's beyond our ability to comprehend how we can believe that God is here with us and is in the Milky Way and all the other planets and stars and everywhere else is beyond us. He says, I don't ask you to believe it. You see the glory of God in the face of Jesus Christ. You look upon him as the express image of his person. You remember these? The word that makes the unheard. God is able and he is the image that makes the invisible God presentable and right for the day. When you go up into the next class and be able to learn a little bit more. And so Job had cried out in the earlier chapters of this book of job.

[00:21:24] He said all that. There were a days man between us. That if I put his hand upon us both now a days men doesn't mean anything to us today. But in the early courts of English law, there used to be a man of legal standing who was there, and he just stood there. And if you wanted him there, he was to call upon him to take up your case. That was a days man. Perhaps we would translate it umpire today or perhaps we'd leave it. But it's the Old Testament way of saying there is one God and one mediator between God and men, the man, Christ Jesus. If we haven't got the man, we haven't got a kinsman. If we haven't got the man. Christ, Jesus, He cannot represent us. An angel couldn't represent me. So you're not very much of an angel anyhow. No. But if he. And an angel couldn't represent God. No. Christ alone can lay his hand upon us both. God and man. And so Jobe said, I know. I'm perfectly certain there's not one single person listening to me in this meeting tonight who doesn't know that they have a redeemer. I get all I've got. Wasting your time, have I? By forcing the thought upon you

that this one that we call our Redeemer is also given another name. Is called. The second man. He's called the last Adam.

[00:23:23] So our guide, you see, is our kinsman. Or as he'd add them. All die. Even so, in Christ, all made alive. No other way. So whether you belong to the Old Testament or whether you belong to the new. There are some things that remain. I don't go looking for a barley field and a man asleep on a threshing floor. If you feel it's time you were married because you don't live under that regime and you've been very much misunderstood. But Ruth understood and her mother in law understood. And Boaz understood. And I'm also interested to see when I read the story in Ruth that she didn't say to Ruth, Now, make yourself a bigger fright. As you can look, there are some people who got some weird ideas. She said, Now wash your face and anoint yourself. And then Boaz didn't say to her, Well, what's it matter what people think? He said, Look, I think you better not wait until people begin to talk. So they went away before they could discern one another. Oh, yes. This is a wonderful book. And we can learn precious lessons, practical as well as spiritual every time we turn to it. I know. I think I'm going to turn to the next chapter. But 1/23 chapter, was it, too? As I said, my arithmetic isn't very good because our brother Patois I thought was over, Here we Go is going to take my text like in May we found that we were all being led upon the same line and here we have.

[00:25:12] He knows. Verse ten. We notice what he says. And there's most of us sitting here tonight who in some time or another have been very much in this predicament. He said in verse eight, Behold, I go forward. But he's not there. And backward, but I cannot perceive him on the left hand where he doth work. But I cannot behold him. He hide it himself. Or the right hand and I cannot see him. Have you been like that? Have you been so baffled? You have to say, Well, I don't know. I feel as though I'm up against a brick wall. Well, most of us know what it's been like that some time or another. Had not know which way to turn. Forward, backward, left and right hand. But isn't it glorious to be able to say that he knows? So here are the two cases I know. That my redeemer in. And he knows. The way that I take. So we'll go on. But he knows the way that I take. When he hath tried me, I shall come forth as gold. We sang a hymn just now, you remember? And I had no influence in picking these hymns. The flame shall not hurt thee. I only design thy dross to consume and thy gold to refine.

[00:26:54] Well, I didn't pick that him out. I think the Lord said, You sing that one, because that's just what I'm going to say. That's what this book says. The flame shall not hurt thee. I only design thy dross to consume and thy gold to refine. So let's go on. But he knows the way that I take. And when he has tried me. Destroying. It's often the word used for testing a battle. Peter uses it in the same way he says the trying of your faith. Which is much more precious than gold that perishes though it now I'll put it again. Though perishing gold. We tried in a fire. That's what he means. And your faith is much more precious than gold that perishes, though it be tried in the fire. She'd come out to the praise and glory of your Saviour. So here we have. You know, is the way that I take. Well, you've tried me. All that begins to be a comfort. Is the biggest of all the distress. You say? Well, I can't explain it. I can't understand it. I don't know why it should happen. Thank you, guys. Now you see the poor soul who lives next door, who talks to you over the fence, says, Why should it happen unto me? And we can't say anything because they don't know the Lord. But if you say, why should it happen unto me? You say, Well, I don't know.

[00:28:38] But he does. I had a good thing, isn't it, to be able to say that he knows the way that I take? He led Israel all those years through the wilderness. All the wanderings they went, the places they went to. And there's only a very few of them named in the Book of Exodus. That. I think if you turn to the Book of Chronicles, you'll discover that every stopping place is named, although you wouldn't know wouldn't recognize the name. I've got to leave you to find that for yourself. But the point is this that only a few scattered names are given in the record in Exodus and numbers. But every single stopping place, whether you know where to find it or not, is recorded in the book. So he knows the way that you take. He knows the way that I take. And I'm so thankful, friends, that I've been able to get here again this evening. Because as you know, there's been the heart trouble, the breathing trouble and a sort of dropsy. And then this. Being like Jacob halting or bithi with a pain that's nothing touches day or night. Now I can speak. You see, I say. I don't quite know why, but he does. Well, I find that that's a bit more effectively than aspirin. You know, he does for the tablets I take sometimes friend I bought like I'm walking chemist shop.

[00:30:28] Well perhaps you say you ought not ought to trust. Well I trust and take them as well. But it's good sometimes to have to confess this to one another isn't it. That we are so many times perplexed. But did. Thank God he is not perplexed. He does. So he



says he knows. When he hath tried me. I shall come forth as gold. Now, you do remember, don't you, that in the days of Joab, there were great refineries. It was done in a very primitive way. You've had all this before. I know. A man would have a charcoal fire. A very primitive sort of bellows. And an earthen pot, adding that earthen pot, he would put the metal that he wanted to refine and then he'd start giving the bellows a puff and the heat would go to the top would come the dross, which he'd skim off. And start again. Some more drops comes to the top, his skin off. What a day. Of course, they don't do it like that. They know by permutations and combinations and all sorts of other astronomical ways when the refining is complete. They don't even have to look at it. But I'm so glad that that wasn't in the days of job. Do you know when they knew when the refining was complete? Whether Mary was doing the refining could see the reflection of his own fate. Isn't it lovely? Isn't it lovely? What was all that he had to do? Keep on taking the dross off till he could see the reflection of his own face in the refined metal.

[00:32:24] And he never put another spark of fire underneath it. As soon as that reached, the testing's over. So if you take a long time before you get there, friends, it's because you've got a lot of dross to get rid of. But on the other hand, what an unspeakable thought to think. And when that's complete, when that's finished, you'll see the reflection of his own face. Buttercup. That is me. At least I hope so. So we have them. This. Twofold knowledge. I felt it was a message I could give you and it would be something that would be perhaps acceptable. I know. The majority of. He knows the wine that I take. And those two verses. Have been a very tremendous help for many, many years to me. I believe they can be to us all. So will you accept that? I don't want to go too far. Because, you see, I'm not quite all there yet. A good many people think that. Of course, in other ways. But I will say this. That there is this attack of the folks who are spreading abroad. The thought that if you believe in rightly dividing the word of truth or if you believe in what is called dispensational truth, you have very little regard for the finished work of Christ as a redeemer.

[00:34:08] Now, the apostle knew what it was to be misrepresented. He said they blasphemy. Say this about me. Now, I'm not concerned what they say about me. Many years ago, an editor of another paper wrote to me and said. If I would put a certain apology in my magazine of Expositor, he would not expose what he knows about me. It is magazine. So I wrote back and said, When you've printed it, if you want a few more lines to fill in, let me know and I'll tell you a bit more. Well, he never put anything. None

of us. None of us can boast of our own individual perfection. But our perfect acceptance is in the finished work of the Son of God. After that, we seek to be acceptable. After that, we seek to walk worthy. But our worthiness in its first case and in its last, is the Son of God who loved me. Gave himself. 40. Well, I think if I go on much longer friends, it's going to do me more harm than good. And I'm sure you wouldn't wish that. I hope to be at the meeting tomorrow at the chapel, and I hope that you will feel that it's been well worth your time coming both to the afternoon and to this evening. And you will give us a place in your prayers that the work may be continued by whomsoever God shall raise up to continue it faithful, as we were reminded as stewards.

[00:36:03] And. Somebody remarked about a peculiar little piece of embroidered work that's downstairs. You may have seen it. Uh. It says about quoting from the book of Exodus. I think it is that Moses said to Pharaoh, not a hoof. Shall be left behind. And that was sent to me as a birthday wish. Would you say? Goodness me. Not a hoof. And it's your birthday. They're remembering. Well, of course, you know the explanation. Perhaps when I was in the America in the United States, I emphasized the attitude of the apostle Paul. Wait, he said. To whom? We yielded subjection. No, not for an hour. That the truth of the gospel might continue with you. And then I refer to Moses attitude. He wouldn't bargain with Pharaoh to leave this behind. And that behind this is not a hoof. So that's my birthday, dick, not a hoof. All that. Every one that's connected with this work prayed until traveling days are done. And we all stand before him shall be able to have a birthday motto sent to them. Not for an hour, not a hoof, no compromise, but standing foursquare to the Word of God, the person and work of Christ, the great principle of rightly dividing the Word of truth. And then the endeavor by his mercy to walk worthy of such a calling. Thank you for your patience with.