

W298_Throughly_Furnished_10.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number ten of the series throughly furnished. We will read together a small portion of Luke's Gospel, Chapter four, commencing at verse 16. Luke's Gospel. Chapter four, commencing at verse 16. And he came to Nazareth, where he had been brought up. And as his custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the Prophet Isaiah. And when he had opened the book, he found the place where it was written. The Spirit of the Lord is upon me. Because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the brokenhearted. To preach deliverance to the captives and recovering of sight to the blind to set at liberty them that are bruised to preach the acceptable year of the Lord. And he closed the book and he gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them. This time. Is this scripture fulfilled in your ears? Well, now, if we were going to deal with this passage, we should have enough to occupy our time this afternoon. But I've just taken this reading. It's of intense interest to see our savior commencing his public ministry and so closely adhering to the scriptures.

[00:01:50] When we remember that he was the Word of God himself. And when we remember that if anybody could have dispensed with quoting a book, it was the son of God. But he didn't. He found the place where it was written. He opened the book and then he did that, which is so such a wonderful thing for us to follow in his steps. He drew attention immediately. How whether it be the Old Testament or now we read the New Testament, it's focusing upon himself. He said that he had been anointed to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Supposing we subdivided all those and all the ramifications, and how they embrace so much that the gospel touches in its spiritual sense. That what I'm dealing with, particularly today or want to is just a hint that's given as his custom was a similar expression is used in the acts Paul as his manner was. Well, what about Manna? How we will all agree, I'm sure. That the batter. The subject of our of our discourse is of the first importance. The matter because however eloquent we may be and however nicely we may speak if we are not telling the truth, well, it's evil.

[00:03:30] Like we would all agree also and we may have sometimes said this ourselves. Well, he had a very wonderful subject, that particular speaker, but a very shocking way in which he delivered it. You see Wardell. It is a part then of our duty. And, you know, in these tapes for the time being, I have in mind those who are themselves helping, teaching, speaking, preaching in either home or mission or church. It is a part of our duty that the manor should be given some consideration. I don't intend in this series to attempt to speak about the principles of elocution. Although we could borrow from the book of Nehemiah when it said they they spoke distinctly. They read in the law of the Lord distinctly. Because however wonderful the truth is, if nobody knows what you're saying, not matching it to the finish. Now back to the moment we are concentrating our attention more on the how as well as what we speak, how we speak. And I'm going to deal with three different parts of the Old Testament that seem to give us light upon this aspect of our responsibility. So if you will, turn with me now to Isaiah chapter 50. You will see that that actually is raised and dealt with in those few verses in the few verses of Isaiah 50. We'll start reading at verse three. Although which are left to leave verse three behind us.

[00:05:22] But it is standing there. I clothe the heavens with blackness and I make sackcloth their covering. The Lord God hath given me. Now that goes right straight on. So whoever it is that has been given the tongue of the learned to speak is the one who says, I clothe the heavens with blackness and make sackcloth their covering. Well, we are not in that category. We are just. Mortals by ourselves, very limited abilities. But we can pick up the story here in verse four. The Lord God hath given unto me the tongue of the learner learned. Our version reads Learned as though. It means that you must be a very learned person. What? It isn't that meaning at all. It is the word that gives us the word disciple. I think in the eighth chapter of Isaiah, if you want a reference and the 16th verse, you may get this word thus rendered. Isaiah 816. Bind up the testimony. Seal the law among my disciples. It's not so much you are a learned person. On the other hand, please don't discredit learning. The more you know, the more you can lay at the feet of the Lord to be used about all the learning in the world will never make up for the deficiencies which we may touch upon now. So he has given me the tongue of a disciple, one who learns. But he goes on to say that I should know how.

[00:07:11] You see, that's the point. The manner, how that I should know how to speak a word in season to him that is weary. Well, how? When he goes on to say this, he

wakes me morning. By morning, he awakens my ear to hear. As a disciple. Now that may give us the secret. It's rather interesting to realize that we have an association here which is borne out elsewhere and borne out in the physical world that dumbness is associated with deafness. There are some people who have never spoken because they've never heard. They never heard themselves. If they make a noise, they don't hear it. They never speak. And it's a sad thought to think that there are some of God's people who have never spoken in his name because they never listened to him. And you remember in the Scriptures how the savior spoke about the when they brought him someone who was deaf and dumb. I think we better get this from the Gospel, according to Mark, just to see it for ourselves. Chapter seven. It's most definitely there, linked together the hearing and the speaking. Mark. 732 And they bring unto him one that was deaf and had an impediment in his speech and that beseech him to put his hand upon him. And he took him aside from the multitude and put his fingers into his ears and he spit and touched his tongue and looking up to heaven.

[00:09:05] He sighed and said unto him, Father, that is be opened. And straightway his ears were opened and the string of his tongue was loosed and he spake plain. There is a connection there. You see, the man was both deaf and dumb, and the Lord touched his ears and touched his tongue. He both heard and spoke. While we have Isaiah before us, let's look at chapter 29, verse 11 and 12. Isaiah 29, verse 11 and 12. A division of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned. Saying, read this, I pray thee. And he said, I cannot for it is sealed and the book is delivered to him that is not learned. Saying Read this, I pray thee. And he saith. I am not learned. I omitted to refer to those in the first instance as the other side of the word. That's the word learned. But he said, No, I can't read because I am not learned. Now, that is, as it were, beneath the criticism that was passed by the folks who listened to Christ in John the fifth chapter. John the fifth chapter. He says, Oh, you remember. They said, How does this man know anything? Having never learned, how does he know letters having never learned? And while he'd learned in a school I knew not of. But our savior here says in chapter five of John, verse 30.

[00:10:58] I can of mine own self do nothing. As I hear, I judge. As I hear, I judge. Let's turn the page in John's gospel to the 12th chapter, verse 449. This is almost the end of the outside part of John's gospel. Almost the last word of the outside part. Chapter 30

commences a concentrated witness to the 12 apostles, mainly. So the 49th verse. Oh, I think we perhaps ought to go back to verse 47. And if any man hear my words and believe not, I judge him. Not for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words as one that judgeth him the word that I have spoken the same shall judge him in the last day, for I have not spoken of myself. Now, again, we could say any one could have legitimately spoken of himself and by himself it was the Christ of God. But he said no, but the Father which sent me, he gave me a commandment, what I should say and what I should speak. And then in 17, in that great prayer, which we are permitted to read before the end came, he takes the same line 17 verse eight. For I have given unto them the words which thou gavest me. I have given unto them the words, not merely the word which thou gavest me.

[00:12:35] Well, it seems that here we have then our saviour, He says, The Lord God hath given me the tongue of one who is willing to listen. Willing to follow that I should know how to speak a word in season to him that is weary. A word in season. About the weather we ever thought that? Sometimes. We ought not to say some things when we speak to people. There's a fitness about the word. What you say, however, am I going to know whether it's the right season or the wrong season to say this or to say that? Well, nobody can give you a cut and dried answer. But if you and I are in constant contact with a living God, as we can see, our saviour was. As I hear I speak, then our words will be a word in season. And the word in season is directed to a certain person, a certain type a word in season to him that is weary and has a different sort of message to him that is wicked or a different sort of message to him. That is in some measure in going backwards from the truth or whatnot. So there's a fitness about the word. I sometimes have been in the open air and I've heard a person speaking and it's been mainly a series of texts quoted from scripture. But just how far they fit the people that are listening.

[00:14:11] I heard say quotations from a very involved part of the Epistle to the Galatians all about being justified by the law, and that is looking at and saying, could this be what's all this about? You see, all it is necessary that we should know how to select, how to speak a word in season to him that is weary. Then with regard to the ear. It says in verse in this same chapter of Isaiah 50. Verse five onwards, the Lord God hath opened mine ear. And I was not rebellious. Neither turned away my back. He hath opened mine ear. Now, in the ordinary way, that can mean just to make it possible for

me to hear plainly. And I'm stopped here. But I don't think anyone in the in the economy of Israel could avoid the thought that it had something more in it than that. And if you will turn back to the 40th psalm, you'll see what I mean. Psalm 40, verse six. Now, this is a messianic psalm. Verse six. Psalm 40. Sacrifice and offering thou didst not desire. Mine ears. Hast thou opened? Now I've got a marginal reference in my Bible. Mine ears. Hast thou digged? Didn't. Well that have the wrong thing to do. You you get a child start that you stop them at it all. It doesn't mean that this goes back to a custom which you will find, I think, indicated in the law that the person who may have been sold for a period of time to an earthly master for some reason that we may not always have explained when the time came for him to be set free, he could take advantage of another law that was passed by in Israel had this.

[00:16:16] I don't want to leave this master. If I do, I leave behind perhaps wife and children that I'm attached to. I don't want to go out free. And if he says that's my that's my desire. Then they went through a little ceremony. He was led to the doorpost and his the lobe of his ear was pierced. A very simple. It didn't hurt him very much. He needn't squeal over it. I've seen people with holes in their ears and they did it for fashion. So this was done for another reason and he became the willing servant. Now he could have gone out free, but that little mark in his ear. Told everybody this is a new year has been dipped. Now in the New Testament, if you remember that Psalm 40 is quoted again. Shall we see whether Paul wrote who wrote the epistle to the Hebrews? I believe, said my dear, astounded. I think the passage is in the 10th chapter of Hebrews. 10th chapter of Hebrews. And there he speaks about sacrifice and offering thou wouldest not. So that's the part of this Psalm 40. The verse five.

[00:17:31] Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me. But there's no nobody prepared in Psalm 40. It's an ear that's digged well. The reason is this, that the same spirit that indicted one part of the Bible can change it a little bit if he wishes and it comes to this that the pierced ear. Was a symbol of a willing servant and a willing servant is now set before us as a body. Hast thou prepared me? I come to do thy will. Oh, my God. It sounds a bit farfetched at first, but there it is. So we have now the association of the ear with the word. And as I hear I speak, he hath given me the opened ear that I may know how to speak a word in season to him that is weary. And then before we leave this, it says he waken ith my ear morning by morning. It was emphasized in connection with

the people of Israel. And that they couldn't. Get more manner. If I did, it wouldn't be any good to them. Just enough for each day except the Sabbath and then a double portion. Day by day, the manna fell all to learn this lesson. Well, it's not enough friends to sit in a meeting once a week and hear the voice of the Lord because you've got to go through Monday, Tuesday, Wednesday, Thursday, Friday and Saturday and make a tremendous inroad and a drain on you so that it's not a bad plan.

[00:19:16] Morning by morning. You don't say, Well, I had me breakfast on Sunday. I'll have another breakfast next Sunday. You have it on Monday and Tuesday and Wednesday. And so these spiritual things, too. Well, now we haven't time to go into all the ins and outs of possibilities. We may make it a better service if we turn to another passage which speaks about the way to speak. Proverbs Chapter 25, verse 11. Proverbs chapter 25, verse 11. It gives. Three different illustrations. 11, 12 and 13. A word fitly spoken is like apples of gold in pictures of silver as an earring of gold and an ornament of fine gold. So is a wise reprobate upon an obedient ear. As the cold of snow in the time of harvest, so is a faithful messenger to them that sent him. For he refreshes the soul of his masters all his own. Elaborate lot of figures here, but the one I think that I want to dwell upon most is verse 11. Now, again, if you have a marginal reference, it says a word fitly spoken is a word on its wheels. And you say whatever is a word on its wheels. Well, at least it means as though there are some. Easy dish about it, that it rolls or it moves freely.

[00:20:57] A word fitly spoken, a word on its wheels. Or I'll look at the figure. Apples of gold. Now, I don't know very much about fruit growing in the Middle East, but I have learned that. Apples as we know them. Not very much good when you're getting near to the tropics. You want the citrus fruits? Apples are in are in their best in this part of the world. And an apple of gold is an orange. Now, I don't know whether you've seen oranges growing. If you have, you have you have seen this. So any amount of them in California. The apple. The orange is there on the tree, surrounded by blossom. That's going to give fruit next time. Now, that's a peculiar thing about the orange. Fruit and blossom at the same time. And one of the translations of this passage is a word fitly spoken or on its wheels as like oranges, oranges surrounded by a filigree work of silver, referring to the blossom. It's a lovely picture, isn't it? And he says that's a word on its wheels. Well, now, I don't think I can elaborate a word on its wheels. I can only say, Well, I think the more we think about it, the more it will become obvious. But there is just

about it. You can have. Wheels. That make an awful screech. You could eat it going along the street. There it goes. You see here again the need for the making it easy.

[00:22:46] The spirit of God. The one that will make the wheels go round. A word on its wheels. How good it is. Will leave that again for yet another passage not very far from Proverbs. The book of Ecclesiastes. And again, of course, this is the Solomon who writes so many of the proverbs is here speaking. The last chapter of the book of Ecclesiastes. Verse ten. Oh, it says in verse nine. And moreover, because the preacher was wise, he still taught the people knowledge. Yea, he gave good heed and sought out and set in order many proverbs. You notice there is a fair insistence upon method here. He gave good heed. He sought out. He set in order. And what I think we want to remember is that, however true the words spoken may be. They will not be a message to anybody if they are not set in order, if they are not sought out, if they're not discriminated, If they're not related. All truth comes under the heading of relation. In this sense. That if I simply say a word, supposing I say the word gospel. Well, have I spoken the word? Have I spoken truth? Well, I don't know what you're going to say about the gospel. The gospel is good. I've said something. The gospel is bad. I've said something. It's only a message if it's related. One with the other.

[00:24:46] So he sought them out and he set them in order. These proverbs and the preacher sought to find out acceptable words. And that which was written was upright, even words of truth. He sought and. He searched out. Shall we have a look in his own book and see the way in which this is characteristic? Chapter one. Verse 13. And I gave my heart to seek and search out by wisdom concerning all things that are done unto him. This saw travail hath God given to the sons of men to be exercised with. He gave his heart to seek and to search. And then in chapter two, verse three. I sorted mine heart to give myself unto wine. Yet acquainting mine heart with wisdom. And lay hold on folly. This is a desperate experiment. You see, he says, I gave my heart to wine, but I kept my wisdom. I laid or laid hold on folly till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. He by tremendous experiments are made great works. I builded houses, I planted vineyards all he went on and surrounded himself with everything that you could imagine would delight the heart and minister to his needs. And then in verse 11, I looked on all the works that my hands had wrought and on the labor that I had labored to do.

[00:26:32] And behold, all was vanity and vexation of spirit. And there was no profit under the sun. Well, that didn't lead him very far, but we must give him credit for having a good attempt to go down to the depths and scaled the heights and see and seek, seek and search so that he may help others. 725. Chapter 725. I applied mine heart to know and to search and to seek out wisdom and the reason of things and to know the wickedness of folly, even the folly and madness. So when we come to the last chapter, we can say, well, you see, he was pretty thorough. The preacher sought to find out acceptable words. Now, this word acceptable doesn't mean he ingratiated himself in the minds of his hearers by always telling them something that was nice. That is not the meaning. So should we find out how this word is used in this same Ecclesiastes to get a little clearer view? Chapter three. Verse one. To everything there is a season and a time to every purpose under heaven. This word acceptable gives us this word purpose. They were acceptable words because he spoke with a purpose. And if you listen to him, you thought, Ah, that's a word in season. He's speaking to a point. So it wasn't acceptable because it tickled your ears or because you liked the sound of it. It was something that was worth listening to, whether you believed it or not, whether you liked it or not.

[00:28:12] A word with a purpose and a drive in it. Chapter 317. I said in my heart, God shall judge the righteous and the wicked, for there is a time there for every purpose. And for every word that I say this word acceptable. Or one more illustration. Chapter eight, verse six. There is no man that hath power over the spirit to retain the spirit. Uh, no, I'm reading the wrong words, aren't I? Because to every purpose, there is time and judgment. Therefore, the misery of man is great upon him. We won't go into the reasons and the searchings and the discoveries of Ecclesiastes here. I'm only saying the man really must be given this credit. However he failed, or whether he succeeded, he didn't save himself. Now, it's one thing to have a glib utterance of speech and you can get away with it, but it won't be a ministry. There should be a little heart searching yourself. You should have a feeling I'm going to speak to those who need something. Now what do they need? Or they we get the word spoken in season to him that is weary. Well, there's where we get one passage in the New Testament that comes to our mind. The example of Christ. He had spoken, added, even performed most wonderful miracles. And the various cities that had seen them rejected him.

[00:29:48] And it says at that time, he said, even so, Father, for so it good seemed good in thy sight. Come unto me all ye that labour and are heavy laden and I will give you

rest. Take my yoke upon you and learn of me. For I am meek and lowly in heart And ye shall find rest unto your souls. For my yoke is easy And my burden is light. Now that is a passage, surely that we can lift out. Lift out from the gospel. Lift out from the gospel, according to Matthew, and still say there is a word for him that is weary. A person buffeted and can't understand quite why certain things should happen can look to the savior. And he said at that time, even so far as it seemed good in thy sight, come unto me. But now that is not necessarily a gospel message. I remember when I was speaking or sharing in a little conference down at Eastbourne, one of the speakers there, he said to a man, you wouldn't you wouldn't agree with me. He said that I could go to Hyde Park and preach, come unto me all ye that weary that are heavy laden, and I will give you rest. I said, Well, if you're supposed to be preaching the gospel to sinners who need a savior, they want something a bit more than rest from weariness. They need remission of sins and justification by faith.

[00:31:14] So I think you all must suit your message to the needs of the people. So we have there an illustration of searching out and finding some passage that will be applicable to him that is weary. But so once more, I want to turn back to the first chapter, this time of the Book of Proverbs for the last word of this little study. I'm not making too much of it. I just wanted to stimulate an interest in this aspect. I. Let's read the first few verses of chapter one. The Proverbs of Solomon, the son of David King of Israel, to know wisdom and instruction, to perceive the words of understanding, to receive the instruction of wisdom, justice and judgment and equity, to give subtlety to the simple, to the young man, knowledge and discretion. All that is prefatory. Now, a wise man, if he wants to have this ability, will here see to receive instruction, to give subtlety to the simple. The young man seeking knowledge and discretion. The wise man will hear. So he's stressing this idea and will increase learning and a man of understanding shall attain unto wise counsels. Now to understand a proverb and the interpretation. Now that word interpretation can be translated. To understand a proverb and its point. You see, it's one thing to have a proverb and another thing to know what it means, isn't it? To understand a proverb and its point, to understand a passage of Scripture and its purpose, or as they put it, in the margin or in the context, its interpretation? What is its point? The words of the wise and their dark sayings.

[00:33:17] Full stop. And I think that's wrong. The next verse belongs to the opening. Let's do it again. To understand a proverb and the interpretation. The words of the wise

and their dark sayings. The fear of the Lord is the beginning of knowledge. But fools despise wisdom and instruction. Now he says, My son, verse seven, ought not to be broken off. It's the last word of the introduction. The fear of the Lord, not merely learning, not merely eloquence, not merely natural ability. But the fact that you are standing up between God and men. That is a solemn position to be in. So I thought that before we brought this series to a close, we should not be dealing with this aspect of truth. Many more of these because I don't want to devote too much to one phase. I thought it would be wise and profitable to spend at least one of our opportunities in considering how. But there is one further study we must make along this line, which is to do with how. And that is we remember that the Apostle Paul has been given us as a pattern. And there are passages in the scriptures where the writer has told us what sort of speaker, what sort of manner, what words he adopted, what methods he used.

[00:34:47] So I think when we meet together next time, we shall list, we shall think of what we've looked at just now that the ear influences the tongue, that the disciple is the learner, and the disciple is one that follows as well as listens to words. It's not much good telling somebody else a truth, and they're very conscious. If you don't believe it or you're not obeying it yourself. And then what a wonderful thing to be able to speak a word in season. What a wonderful thing to be able to have a word fitly spoken. And don't avoid the seeking and the searching and the setting in order. There are some folks you see. As I've said in other contexts. I think a poet once said. That the poetry he wrote was one part inspiration and 99 parts perspiration. And it's the perspiration that some people avoid. Oh yes, God will give thee inspiration. But then there should be a real honest attempt and search and see. Set in order. Discover. See that the word is fitting. See that it is in harmony with the folks you have in mind. The reason why you're selecting it and so on. So we have the Lord having the ear that digged to hear. We have the fitly spoken, which is such a lovely thing, he says.

[00:36:19] It's like that apple of gold in filigree work, of silver. He says, I sought out words. Acceptable words. And then he said the. Secret of it all is to know the proverb and its point. Is to have a fear of the Lord, to be conscious that we are dealing with sacred and holy things so that however free and easy our method may be as our consciousness. As the Apostle Paul said, as you remember now we're coming to the Apostle Paul before the time he said he speaks a word that might be a savour of life unto life or of death unto death. It's an awful thought to think that you may speak a word

concerning the way of salvation, and that particular person has heard it for the last time and has rejected it. So an easy thing, is it? But it doesn't stop us from doing it. But it helps us to be conscious that we have to be in harmony with his mind and will. So we'll suspend for the moment our study. Pick it up again in the next tape recording and there we shall have it a little bit more to our modern methods. What we've looked at just now, rather difficult to analyze. They were just preparatory. Next time we'll have the pattern of the Apostle Paul as his manner was and see how he handled the scriptures and the way in which the Lord used him and led him and given him for an example for us to follow.