**“Kept by the Word” The Present Truth 12, 49, pp. 773, 774.**

IN the Christian life everything depends upon the Word of God. It is true that God is able, and desires, to keep us from sinning; but this must be done through His Word. So it is written, “By the word of Thy lips I have kept me from the paths of the destroyer.” “Thy word have I hid in my heart, that I might not sin against Thee.” This is the way that God has appointed, and there is no other way to have this thing accomplished. {PTUK December 3, 1896, p. 773.1}

Nor is this way appointed merely because He arbitrarily chose that this *should* be the way, and then laid it upon men that this *must* be the way that they should go. His Word is the way of salvation and the way of sanctification (Christian living), because this is the way that the Lord does things; because this is the way that He manifests Himself. It was by His word that He created all things in the beginning; it is by His Word that he creates men anew; and it will be by His word that He will re-create this world and all things pertaining to it. “By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.... For He spake, and it was done; He commanded, and it stood fast.” “Being born again, ... by the word of God.” “And He that sat upon the throne said, Behold, I make all things new.... And He said unto me, It is done.” {PTUK December 3, 1896, p. 773.2}

It is not only that the worlds were created by the word of God; but they are also sustained by the same word. “By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby [by the word of God] the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, *by the same word* are kept in store.” So also it is not only that the Christian is created by the word of God, but by that same word he is sustained, nourished, and caused to grow. God holds up “all things” by His powerful word. And the Christian is among this “all things” no less than any or all the worlds. {PTUK December 3, 1896, p. 773.3}

There can be no question whatever that all the worlds are held up, and held in their places, by the Lord. But it is not only all the worlds, it is “*all things*” that are held up and held in place by the Lord. And it is as true of the Christian as it is of any star in the firmament or any world on high. Nor can there be any question that the stars and the world are held up and held in their courses by the word of the Lord. And no less than this can there be any question that the Christian is held up and held in his right course by the word of the Lord. {PTUK December 3, 1896, p. 773.4}

This is to be believed and depended upon by every one who professes the name of Christ. You and I can no more hold ourselves up and in the right way than can the sun or the earth. And as certainly as the worlds are dependent upon his word, so certainly is the Christian to depend upon his word. And when this is so, the Christian is kept in the way of the Lord as certainly and as easily as is any planet in the universe. It is written that he “is able to keep you from falling.” And he says, “I will uphold thee with the right hand of my righteousness.” “Yea, he *shall be* holden up; for God is able to make him stand.” {PTUK December 3, 1896, p. 773.5}

O struggling, failing Christian, is not that word which holds up great worlds able also to hold up you? Trust that word. Depend implicitly upon it. Rest wholly *upon* it: and they you will find rest *in* it. Trust the Lord to hold you up, just as you trust him to hold up the sun. His word holds up the sun, and His word is over and over to you, “Fear thou not; for I am with thee.” “I will uphold thee.” I will keep thee, thou art Mine. “I will never leave thee, nor forsake thee.” I will never leave thee till I have done that thing which I have spoken to thee of. {PTUK December 3, 1896, p. 773.6}

“The word of God is quick [“living,” R. V.] and powerful.” “Powerful” means “full of power.” The word of God is living and full of power, to do for you, with you, and in you, all that that word says. Believe that word, trust it: for it is the word of the living God. It is the word of the pitying Saviour. “Receive with meekness the engrafted word, which is able to save your souls.” “I commend you to God, and to *the word* of His grace, which is able to build you up.” You “are kept by the power of God through faith.” The power of God is manifested through His word, and therefore it is His powerful word. Faith comes by hearing the word of God; therefore it is the *faithful* word, the word full of faith. Therefore when He says, you “are kept by the power of God through faith,” it is only saying in another way, You are kept by the word of God, “unto salvation ready to be revealed in the last time.” Believe that word, trust it, and find its keeping power. {PTUK December 3, 1896, p. 774.1}

A. T. JONES.

**“The Power of the Word” The Present Truth 12, 50, pp. 790, 791.**

“AS the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” {PTUK December 10, 1896, p. 790.1}

The earth can bring forth vegetation only because of the moisture that comes upon it by the rain or the snow from heaven. Without this, everything would fade and perish. So also is it with the life of man and the word of God. Without the word of God the life of man is as barren of power and of good as is the earth without rain. But only let the word of God fall upon the heart as the showers upon the earth; then the life will be fresh and beautiful in the joy and peace of the Lord, and fruitful with the fruits of righteousness which are by Jesus Christ. {PTUK December 10, 1896, p. 790.2}

Notice, too, it is not *you* who are to do that which he pleases; but, “It shall accomplish that which *I* please.” *You* are not to read or hear the word of God, and say, *I* must do that, *I* will do that. You are to open the heart to that word, that *it* may accomplish the will of God in you. It is not *you* who are to do it, but *it*. “It,” the word of God itself, is to do it, and you are to *let* it. “*Let* the word of Christ dwell in you.” {PTUK December 10, 1896, p. 790.3}

That is stated in another place thus: “When ye receive the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, *which effectually worketh* also in you that believe.” Thus it is the word of God that must work in you. You are not to work to do the word of God: the word of God is to work in you to cause you to do. “Whereunto I also labour, striving according to *his working*, which worketh in me *mightily*.” {PTUK December 10, 1896, p. 790.4}

The word of God being living and full of power, when it is allowed to work in the life, there will be powerful work wrought in that individual. As this word is the word of God, the power, of which it is full, is only the power of God; and when that word is allowed to work in the life, there will be the work of God manifested in the life—it is his power working mightily. And thus it is *God that worketh* in you, both to will and to do of his good pleasure. “*It* shall accomplish that which I please.” Let it. {PTUK December 10, 1896, p. 790.5}

From these scriptures it is plain that we are expected to look upon the word of God only as *self-fulfilling*. The word of God *is* self-fulfilling. This is the great truth presented everywhere in the Bible. This is the difference between the word of God and the word of men. And this is just the difference emphasised in the passage that says, “When ye received the word of God, ... ye received it *not as the word of men*, but as it is in truth, the word of God, which effectually worketh also in you that believe.” {PTUK December 10, 1896, p. 790.6}

There is no power in the word of a man to do what it says. Whatever may be the man’s ability to accomplish what he says, there is no power in the man’s word itself to accomplish what He says. A man’s word may express the easiest possible thing for him to accomplish, and you may thoroughly believe it, yet it is altogether dependent upon the man himself to accomplish it apart from his word. It is not his word that does it. It is he himself that must do it; and this just as really as though he had spoken no word at all. Such is the word of men. {PTUK December 10, 1896, p. 790.7}

It is not so with the word of God. When the word is spoken by the Lord, there is at that moment in that word the living power to accomplish what the word expresses. It is not needed that the Lord employ any shadow of any other means than that word itself to accomplish what the word says. The Bible is full of illustrations of this, and they are written to teach us this very thing,—that we shall look upon the word as the word of God, and not as the word of men; and that we may receive it thus as it is in truth, the word of God, that *it* may work effectually in us the will and good pleasure of God. {PTUK December 10, 1896, p. 791.1}

“By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.... For He spake, and it was.” “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” At first there were no worlds at all. More than this, there was none of the materials of which the worlds are made. There was nothing. Then God spoke, and all the worlds were in their places. From whence came the worlds, then? Before He spoke, there were none; after He spoke, there they were. Whence, then, did they come? What produced them? What produced the material of which they are composed? What caused them to exist? It was the word which was spoken that did it all. And this word did it all, because it was the word of God. There was in that word the divinity of life and spirit, the creative power, to do all that the word expressed. Such is the word of God. {PTUK December 10, 1896, p. 791.2}

“And this is the word which by the Gospel is preached unto you.” The word of God in the Bible is the same,—the same in life, in spirit, in creative power,—precisely the same as that word that made the heavens and all the host of them. It was Jesus Christ who spoke the word at creation; it is He who speaks the word in the Bible. At creation the word which He spoke made the worlds; in the Bible the word which He speaks saves and sanctifies the soul. In the beginning the word which He spoke created the heavens and the earth; in the Bible the word which He speaks creates in Christ Jesus the man who receives the word. In both places, and everywhere in the work of God, it is the word that does it. {PTUK December 10, 1896, p. 791.3}

Let the word of God dwell in you richly. Receive it, not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you. Then, “as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but *it* shall accomplish that which I please, and it shall prosper in the thing whereto it sent it.” “To you is the word of this salvation sent.” “And now, brethren, I commend you to God and to the word of His grace, which is able [literally, “full of power”] to build you up, and to give you an inheritance among all them which are sanctified.” {PTUK December 10, 1896, p. 791.4}

A. T. JONES.

**“The Word that Works” The Present Truth 12, 52, pp. 822, 823.**

IN the eighth chapter of Matthew it is related that a centurion came to Jesus, “beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but *speak the word only*, and my servant shall be healed.... And Jesus said unto the centurion, Go thy way: and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.” {PTUK December 24, 1896, p. 822.1}

Now what was it that the centurion expected would heal his servant?—It was “the word only,” which Jesus would speak. And after the word was spoken, what did the centurion depend upon, to what did he look, for the healing power?—It was “the word only.” He did not look for the Lord to do it in some ways apart from the word. No. He heard the word, “So be it done unto thee.” He accepted that word as it is in truth the word of God, and expected *it*, depended upon *it*, to accomplish that which it said. And it was so. And that word is the word of God to-day as certainly as in the day that it was originally spoken. It has lost none of its power, for that word “liveth and abideth forever.” {PTUK December 24, 1896, p. 822.2}

Again, in John 4:46-52 it is related how a certain nobleman, whose son was sick at Capernaum, came to Jesus at Cana of Galilee, and “besought Him that He would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth.” {PTUK December 24, 1896, p. 822.3}

This is the power of the word of God to the man who receives it as it is in truth the word of God. This is the power that “effectually worketh also in you that believe.” This is the way that the word of God accomplishes that which He pleases, in those who will receive it, and let it dwell in them. Notice that in both instances the thing was accomplished at the very time when the word was spoken. Notice also that the sick ones were not in the immediate presence of Jesus, but some distance away—the latter was at least a day’s journey away from where Jesus was spoken to by the nobleman. Yet he was healed at once, when the word was spoken. And that word is living and full of power to-day, as certainly as it was that day, to every one who receives it as was done that day. It is faith to accept that word as the word of God, and to depend upon *it* to accomplish the thing that it says. For of the centurion when he said, “Speak the word only, and my servant shall be healed,” Jesus said to them that stood around, “I have not found so *great faith*; no, not in Israel.” Let Him find it now everywhere in Israel. {PTUK December 24, 1896, p. 822.4}

Jesus says to every one of us, “Now ye are clean through the word which I have spoken unto you.” It is *through the word* that this cleansing is wrought. The Lord does not propose to cleanse you in any way apart from His word, but through the word which He has spoken. There, and there alone, are you to look for the cleansing power, receiving it as it is in truth the word of God which effectually worketh in you, and accomplishes that which He pleases. He does not propose to make you pure except by the power and indwelling of his pure words. {PTUK December 24, 1896, p. 822.5}

A leper said to Jesus, “Lord, if Thou wilt, thou canst make me clean.” And Jesus answered him, “I will; be thou clean. And immediately his leprosy was cleansed.” Are you mourning under the leprosy of sin? Have you said, or will you now say, “Lord, if Thou wilt, Thou canst make me clean”? The answer is now to you, “I will; be thou clean.” And “immediately” *you are cleansed* as certainly as was that other leper. Believe the word, and praise the Lord for its cleansing power. Do not believe for that leper away back there; believe it for yourself here, now, immediately. For the word is to you now, “Be thou clean.” Accept it as did those of old, and immediately it worketh effectually in you the good pleasure of the Father. {PTUK December 24, 1896, p. 823.1}

Let all who have named the name of Christ receive his word to-day as it is in truth the word of God, depending upon that word to do what the word says. Then as Christ loved the church, and gave Himself for it, “that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish,” even so it will be now to the glory of God. {PTUK December 24, 1896, p. 823.2}

A. T. JONES.

**“Living by the Word” The Present Truth 12, 53, pp. 837, 838.**

“MAN shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Even physically, man cannot live on what has no life in it. Dead air is death to him who breathes it. Dead water or dead food likewise. Whatever we take in the way of food or drink must have in it the element of life, or else we cannot live on it. So also in order that men may live by the word of God, in the nature of things that word has in it the element of life. Therefore this word is called “the word of life.” {PTUK December 31, 1896, p. 837.1}

It being the word of God, and being imbued with life, the life that is in it is necessarily the life of God; and this is eternal life. Therefore it is truly said that the words of the Lord are “the words of eternal life.” Whenever the word of God comes to any man, at that very time and in that word, eternal life comes to that man. And when the man refuses to receive the word, he is rejecting eternal life. Jesus Himself has said it: “Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, *hath everlasting life*.” He “*is passed* from death unto life.” {PTUK December 31, 1896, p. 837.2}

Jesus used the example of our living by bread as an illustration of our living by the word of God. This thing was not chosen at random. In all the words of the Lord, whatever was brought into them was definitely to teach an all-important lesson. Physically, we do live by bread—using the term “bread” as embracing all proper victuals. But in order that we shall live by bread, it is essential that it be *inside of us*. And in order to live by the word of God, it is just as essential that it shall be inside of us. {PTUK December 31, 1896, p. 837.3}

No one supposes that he could live by buying the very best of bread and looking at it occasionally, or by analysing it, and endeavoring to solve the mysteries of its composition and *how* it could sustain life. Yet thousands of people really seem to suppose that they can live by the word of God that way. Many people buy a Bible of eight or ten times the proper size, with a lot of notes of darkening counsels in it, lay it on the center-table, and pride themselves that they “believe the Bible;” and they really seem to think that by this in some mysterious way they will live. But it would be just as sensible and just as beneficial for them to buy a beautifully decorated loaf of several times the usual size, and lay it on the center-table, but not eat any, and then proclaim that they “believe in good living.” {PTUK December 31, 1896, p. 837.4}

Men do not expect to live by bread in any such way as that: and they *cannot* live by the word of God in any such way. In order to live by bread, everybody knows it must be taken into the mouth, and be properly masticated and prepared for the digestive process, and then by swallowing be committed to the digestive process, that the life that is in it may be conveyed to all parts of the system. So with the word of God; it must be received as it is in truth the word of God; it must be given a place in the heart as the word of life; then it will be found to be indeed the word of life. {PTUK December 31, 1896, p. 837.5}

In fact, in the Bible, this very idea of living b bread *by eating it*, is carried over and applied to the word of God. Look at Ezekiel 2:8 to 3:4, 10: “But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and He spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with My words unto them.” “Moreover He said unto me, Son of man, all My words that I shall speak unto thee receive in thine heart, and hear with thine ears.” {PTUK December 31, 1896, p. 837.6}

Before the prophet could speak the word of God to others, he must find it to be the word of God to himself. Before he could convey it as the word of life to others, he must know it as the word of life to himself. And in order that this should be so to him, he was commanded to eat it, swallow it, and fill himself to the innermost parts with it. He was to hear it and receive it in the heart. And this instruction is to every one who would live by the life of God. Every one who has taken upon him the name of Christ, is directed to “hold forth the word of life;” but it must be life to him in the innermost parts before he can hold it forth as the word of life to others. A. T. JONES. {PTUK December 31, 1896, p. 838.1}