

**THOUGHTS FOR
THOSE WHO ARE
THOUGHTFUL**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649397310

Thoughts for those who are thoughtful by Elihu

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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ELIHU

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BY

ELIHU.



"Suffer me a little, and I will shew thee that I have to speak on
God's behalf."—JOS xxxvi. 2.

LONDON:
JAMES NISBET & CO., 21 BERNERS STREET.
1870.

141. k. 333.



P R E F A C E.

I HAVE taken the name of Elihu, not because I desire to be one of Job's comforters (with whom this earth abounds), but because, like him, I am young to teach or to suggest, and yet I speak especially to those who are older, better, and more thoughtful than myself.

To be "a teacher of babes" indeed requires wisdom, power, and confidence; yet the thoughts, ideas, and questions of the learning child are often suggestive of deeper truths to the teacher. I desire that whatever truth there is in these thoughts of mine (which are in part themselves suggested by the words of others), it may tend to the encouragement, strengthening, and comforting of those who are already seeking to do God's will. It is for them I write, and their cause, that I, however insignificant, would prosper.

THOUGHTS ON THE MINISTRY
OF ANGELS.

FOR THOSE WHO HAVE SUFFERED.

“Angels came and ministered unto Him.”

HE, who was in all points tempted like as we are, yet without sin, who for our sakes bore the load of sin, and sorrow, and suffering, that no other human heart could ever bear, was not Himself left comfortless, “The Father hath not left Me alone,” were His own true words. Except for that mysterious death-cry of the ninth hour, when He who was sinless gave “His soul an offering for sin,” we never read that God hid His face from His beloved Son. The night before the crucifixion, when our Lord’s own heart was “heavy” with thought of His coming

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anguish, He promises to the disciples *His* peace and joy—His own especial gifts.

He who knew for our sakes the deepest sorrow, knew also the deepest Peace and the most perfect Joy. He was anointed with the oil of gladness above His fellows. He had an abiding realisation of the love of God.

And God's love to His people is as great as His love to Christ was. "Thou hast loved them *as Thou hast loved Me.*" Surely, surely if we could realise that love as Christ did, we should never fail to realise His peace and joy; for, for us there is no darkness of the ninth hour to be gone through, seeing that "the chastisement of our peace was upon Him."

Yet it seems to me that Christ's peace was not always full unbroken peace; and we know ours is not so.

The very beginning of Christ's ministry was the forty days' fasting and the temptation of the devil in the wilderness. But even there He was "led of the Spirit" and not deserted, and we know that after the devil departed from Him, "angels came and ministered unto Him."

I have been thinking that perhaps we should not know what the ministry of angels is if we *had not to bear the temptations of the devil first.*

I do not think we could understand perfect peace and rest, if they did not come after a season of struggle and conflict. Think of bodily pain. Is it not true that in the rest that comes afterwards we forget whole hours of suffering? Except spiritual peace there is no rest so blessed as the calm after bodily pain, but to know that, one must suffer.

Again, when we are tired, how sweet rest is. When we are strong and well and active, rest is not sweet, but wearisome; it is only after toil or struggle or fatigue that we find it so. It is worth bearing pain and weariness to feel the sweetness of rest and calm. And God would have us know what a blessed thing His Peace is. So He calls us all to suffer, that we may know its length, and breadth, and depth, and height; and that no sorrow ever was so deep or strong that His Peace could not fathom or subdue it. Some of us would be too happy in this world to need His Peace, if He did not take away our little joys and give us suffering for a while instead, that we may know the strength of His true joy. Some of us would never have known how great His Peace is if we had not felt how it could overcome our greatest sorrow.

I do not think sorrow is always sent to