

THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

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FREE

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"Thanks be unto God for His Unspeakable Gift."

2 Cor. 9. 15.

"Fear not: for I am with thee." Isaiah 43-5.

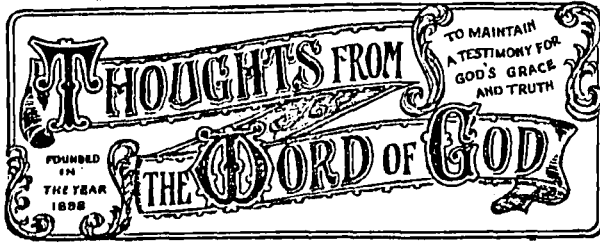
Of: the pathway seems beclouded ;
Much thou dost not understand ;
Is with grief thy soul enshrouded
When thou canst not see God's hand ?

Wait on Him with patient yearning ;
Thou the Master's touch shalt feel,
Lowly be, His lesson learning ;
In His presence humbly kneel.

'Tis in love He sits refining,
Through the fire removes the dross,
Till the silver's bright and shining
O'er the shadow of the cross.

A.W.H.

"When thou walkest through the fire thou shalt not be burned ; neither shall the flame kindle upon thee." Isaiah 43. 2.



Words of Encouragement.

"Your need." The child of God Phil. 4. 19. has a *perfect* Father. "Lacked ye anything?" (Matt. 5. 48). The And they said, "Nothing." most kindly "fathers Luke 22. 35. of our flesh" fall far short of perfection. They err, but "the Father of our spirits cannot err in knowing and doing. He Who knoweth our need before we ask, and Who openeth His hand and satisfieth the desire of every living thing, (Ps. 145. 16), will not fail His children. The outlook may be dark, even depressing, but, if the Kingdom of God be first sought, all they need will be *added* (Matt. 6. 33).

"Your need" may be varied, but one who knew by experience said, "My God shall supply all your need." "If any man lack wisdom, let him ask of God." He, unlike man, giveth liberally, and without reproaches. Can God, Who loveth a cheerful giver, be in any way less than such? Israel in the wilderness "*lacked nothing*" (Deut. 2. 7). The disciples, sent forth by the Lord, without purse, scrip, and shoes, *lacked nothing*. Our God does not send us forth at our own charges. Let us trust our *perfect* Father.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE" in prayer, and watch in the same WITH THANKSGIVING." Colossians 4. 2.

"Praying in the Holy Ghost." Jude 20.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
3. For Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.

4. For saints on the Continent, and their many difficulties, including persecution and repression.
 5. For troubled China, and the trials of God's servants in that land.
 6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that all may be fresh and vigorous, and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (Lebanon and Palestine), F. A. Franco (Argentine and around, Uruguay, Brazil, etc.), H. D. Werner (Germany. Continue to pray for the Lord's enabling if He will, of additional fellow-workers for S. America, and the translation of Scripture.
 7. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
 8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
 9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
 10. For lonely missionaries, cut off from intercourse with fellow saints.
- "Continue in prayer and watch in the same with thanksgiving." Col. 4. 2.

Poems to Help Christian Experience.—177.

"Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jeremiah 31. 3.

Thou, Lord, art the Ancient of days,
All future to Thee is as now;
Ne'er giving account of Thy ways,
Alone in Thy counsels art Thou.
Yet Thou, in Thy grace, hast appeared
To persons of Thy loving choice
Who loved Thee, who honoured and feared
Thy Name, in obeying Thy voice.

Because Thou hast loved, Thou hast drawn
The hosts of Thy chosen to Thee;
To each one how blessed the dawn
That breaketh when Thou settest free
From darkness and death and despair.
Thy Spirit hath caused them to live,
Yea, life everlasting to share,
Their sins dost Thou fully forgive.

Thou drewest with cords of a Man,
With bands of unchangeable love:
Thou bindest them fast. Ah, who can
Bring ought against them, for above
An Advocate liveth? He pleads
Their cause by the life-blood He gave,
And, seeing He e'er intercedes,
He will to the uttermost save.

Though we on Thy promises rest,
And faithful we know them to be,
Yet this would be still our request,
"Draw me, we will run after Thee."
Enlarge Thou our hearts that we may
Run on till that morning shall dawn—
That longed-for, that glorious Day,
When upward to Thee we are drawn.

Parents and Children.

A brief paragraph in a recent issue called forth a suggestion that the verses in the Book of Proverbs dealing with the training of children be brought together, by way of illustrating this subject. So much failure, both amongst believers and non-professors, is apparent, in this sphere, that no apology should be required for stressing so vital a need.

The Scriptures abound in illustrations of lack of parental control. Jacob, Eli, Samuel, David, all had wayward sons. Concerning Eli, the Lord said, "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." Apparently, he had neglected his duty when they were children, but how solemn and far-reaching were the consequences! David's son by Haggith—Adonijah "exalted himself, saying, I will be king . . . And his father had not displeased him at any time in saying, Why hast thou done so?"

How contrasted is the history of Timothy's upbringing! Was not this an illustration of the words "Train up a child in the way he should go, and when he is old, he will not depart from it" (Prov. 22. 6)? "Children's children are the crown of old men, and the glory of children are their fathers" (17. 6), but, "Even a child is known by his doings, whether his work be pure, and whether it be right" (20. 11).

The reluctance to chastise is not true kindness, when it is necessary, but should corporal chastening be necessary if there is a right beginning, that is, from babyhood? On the other hand, some of us are very glad that we "had fathers of our flesh which corrected us, and we gave them reverence" (Heb. 12. 9). Knowing, by the mercy of God, our own sinful tendencies (even now, Rom. 7. 18) we may tremble to think how we may have degenerated but for our parents' "seasoning," followed by that of our schoolmasters.

The "rod" in the following passages is not necessarily one for physical beating, but neither is bodily chastisement excluded. The *spiritual* rod is far more effective, and a parent walking with the Lord, and in loving wisdom toward his children, will learn from Him how to make wise use of that. Let Holy Scripture speak, and let the reader examine the passages with their marginal renderings, comparing also the Revised Version.

"He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes" (13. 24).

"Chasten thy son while there is hope, and let not thy soul spare for his crying" (19. 18).

"Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him" (22. 15).

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (23. 13, 14). (Note also two verses following).

"The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame . . . Correct thy son, and he shall give thee rest, yea, he shall give delight unto thy soul" (29. 15, 17).

All these passages are from the book of Proverbs, which, it will be noticed, is addressed largely by a father to "My son."

Truth, or Triumph.

The day is coming when it will be "Truth and Triumph:" the faithful people of the Lord will reign and rule WITH HIM. But *now* it is a sign of sin to be beloved by the world, a sin to anticipate the authority of the millennium (1 Cor. 4. 8). In these days when Satan's throne is in many a Pergamum, when he ever worketh in the children of disobedience, and is prince of the power of the air, the Christian's privilege is unpopularity, reproach, contempt, persecution—for Christ's sake. We must *either* be faithful to the Lord, *or* fondled by the world. We must *either* seek God's Glory *or* man's gold. We cannot serve God and Mammon. We cannot combine the qualities which will please Him and please humanity alike. It is given to us on the behalf of Christ to suffer. We are appointed to tribulation; it lies in the way to the entrance of the Kingdom of God. "Some other way" should have no attraction for us. Do we value Truth? Or do we esteem the tusted riches and the restless reverence of Egypt more valuable than the real recompense and the retainable reward "in that day"?

P.V.H. (1904).

What a vast difference exists between feeling the cold outwardly, and an *inward* or *inner* cold that remains, even if one is covered with clothes (1 Kings 1. 1.). And so it is spiritually. The first can be met by living activity, not so the latter. The first is linked with *circumstances* (around) the latter with *personal condition* (within). How this speaks to our hearts.

YOUNG PEOPLE'S COLUMNS.

Little Things Made Wise.

The spider taketh hold with her hands and is in kings' palaces.

Prov. 30. 28.

We have had talks together about three of the four little things, "wise, made wise,"—the Ant, the Coney, and the Locust. Now we are to speak about the Spider, an insect which some of you do not like. Yet God made it, so it must have some use; and there are truly some lessons all can learn from watching one at its work.

No house can shut out the spider. She makes her web, not only in our gardens, but in our rooms, too; sometimes high, sometimes low. Not even the grandest house is without a spider somewhere. She does not want a very big hole to creep through.

Now, our text tells us she has "hands"—two hands—and she uses them, to spin, to catch her prey, and to move about; but the two things we are told about her are—

- (a) She "takes hold" with her two hands.
- (b) She is in kings' palaces.

So, in the greatest house in the land there is a home for the spider. Not that the king wants her there, or takes pity on her and brings her there; but she finds her way in, and takes hold, and keeps there until she is swept out.

But I read of a lovely home, where there is a great King, and though I may be in His sight (for He is God) as small and mean as a spider, yet He does not drive me away; no, His Son, the Lord Jesus, is now up there preparing a place for me, for He wants me to be with Him for ever.

Now, many there are who do not think at all about heaven, for they are so taken up with earth. Earth they can see. Heaven they do not see, so they forget all about it. Such people are not wise. But what about you?

Remember, we have been saying that God makes even little things wise. He can make you wise by the Holy Scriptures, though you may be very young. But what will those do who are made wise by Him? They will trust Him. They will "take hold" of His words, and believe them. That is faith. Faith is like "two hands" that you cannot see, but it is something God puts into the heart. God's Word speaks of a Saviour Who tells sinners to come to Him, because He once died to put away sins. His precious blood covers sin, and those who "take

hold" of His Words with the "hands" of faith are forgiven, and their sins will not be remembered by God.

Dear child, if you are thus able, by His mercy, to take hold, you will belong to the palace of the Great King, and some day, you will live with Him there for ever.

So you see we have learned many lessons from the "little things made wise."

1. We must be prepared for the great day that is coming. We must be in earnest. This is what the Ant teaches us.
2. There is a place of safety—a rock—to which we must run if we want to be saved—The Rock Which is Christ. This is what the Coney teaches us.
3. There is One Leader, Jesus Christ, for His people, Whom He gathers together that they might keep together and feed on His Words. This is what the Locust teaches us.
4. There is a bright Home above, where the Great King dwells, and those who trust the Lord Jesus to save them, shall dwell with Him for ever. This is what the Spider teaches us.

Are you "wise, made wise"? Are you safe safe 'in Chr.st'? Do you love to gather with His people? Shall you have a place in heaven? May God, in His mercy, cause you to say "yes" to all these questions.

"Behold, I will bring forth My servant, the Branch:" "Behold the Stone:" "Behold, I will engrave the graving thereof, saith the Lord of hosts" (Zech. 3. 8, 9). Precious, indeed, are the three "Beholds." Are we surprised at the added promise of grace, "I will remove the iniquity of that land in one day"? God is gracious: God is mighty: God is faithful.

Do not be occupied with the suggestion that another is talking at you, nor spend your time in suspecting his motives. Rather seek God's dealing with your own heart, through whatever He permits.

TYPEWRITTEN NOTES.

Many copies of these various notes of addresses by Percy W. Heward have not been returned by borrowers.

May we remind of the last phrase of 1 Pet. 3. 8 and Rom. 13. 8, and request an early return of any copies still held.



Some of "Those Things Which Are Most Surely Believed Among Us."

An address by Mr. P. W. Heward, April, 1917.

(continued)

A HOUSE OF GOD

Such a believer, therefore, has responsibilities respecting a "House of God" where spiritual sacrifices are to be offered up, where there is the breaking of bread on the Lord's Day EVENING (Supper, 1 Cor. 11. 20) with UNleavened bread of which He said "THIS do," and the fruit of the vine, for He never used the generic word "wine," nor is there ANY authority for ferment, but strong evidence against it. The believer is responsible to be gathered in the carrying out of this precious command, and in the light of the Lord's emphasis it is a very serious matter for one who loves His Name to be absent at any time from this gathering; or indeed, from a continual meeting together, inasmuch as we believe that Scripture sets forth our weakness more than we realise, since we are encouraged to exhort one another DAILY lest any be hardened through the deceitfulness of sin; we are stimulated not to forsake the assembling of ourselves together, but to exhort one another, and so much the more as we see the day approaching (Heb. 3. 13; 10. 25). We confess that in us, that is in our flesh, dwelleth no good thing, and therefore it is our responsibility to mortify the deeds of the body and to mortify our members that are upon the earth (Col. 3. 5). We have no thought of perfectionalism in the flesh, but we have an earnest desire to press toward the mark, and to go on from strength to strength with increasing victory over the flesh, and the world, and the devil. We believe that children of God should be earnest in their daily lives as to prayer and the study of the Scriptures, that they should seek to be consistent in home and in business, that they should beware of "little" things which grieve and dishonour their Lord.

MINISTRY AND DISCIPLINE.

Further, with respect to the assembling of God's people we find in Scripture OPEN prayer and praise even in days of weakness, but a somewhat restricted ministry. Restricted as God grants gifts (Eph. 4. 11) or as He enables those who by maturity are able to teach (Heb. 5. 12); if there is departure from the principles which God sets forth we believe that in accord with 1 Cor. 5, His people should mourn. In accord with Matt. 18 they should seek to remove the evil that a brother may be "gained," but if there be a defiance of the Lord's authority there must be a sorrowful exclusion, "Let him be unto thee as a heathen man and a publican." The discipline of one assembly of God is the discipline of all assemblies of God. It is therefore important that individualism and selfishness should not assert themselves. God has been pleased to provide for fellowship in these matters. First, by the working of His Holy Spirit, and secondly, He marks out servants of His Who will have fellowship in the arrangements of different gatherings in different localities that in holy harmony His will may be carried through. The failure around may prevent our immediate realisation of all which this means, nor do we see the elders who must have certain high qualifications, but we confess before God that they are desirable, though not necessary, for the carrying out of the Lord's arrangements as to breaking bread and Christian discipline. We cannot accept substitutes for the Lord's plan, or lower His standard to suit emergencies.

The ministry of sisters in an assembly of God we believe to be set aside definitely in 1 Cor. 14 as to word of mouth. But their ministry in other respects is of deep importance. There must be no rivalry between children of God in respective spheres. Many brethren are not called to public ministry; likewise as to preaching the Gospel of the grace of God there are diversities of Divine arrangements. We acknowledge that the Gospel must be preached and that the special opportunity is in the open air, where the testimony is to be made not with man-attractive and flesh-pleasing accompaniments, nor linked with worship which belongs to a gathered praising assembly, but that there should be the definite declaration of man's sin, and God's grace through the finished work of the Lord Jesus. As to believers' pilgrim-like position we believe this includes a separation from laying up of treasure on earth; from membership of trade unions, and co-operative societies; from gaudy attire, from elaborate

homes, and from any arrangements of the same character.

OUR HOPE AS TO THE FUTURE.

We believe, as to the future, that this dispensation will soon close, that the circumstances around us are heading up to a climax, and lawlessness will be followed by the revelation of the lawless one. But we are not occupied with signs of the times, though we acknowledge them. We look for a Saviour Whose sign will appear in the heavens immediately AFTER the tribulation, and in accord with His promise His blood-bought people will be kept OUT OF THE HOUR of the testing which, with the last vials of wrath, FOLLOWS the period of the tribulation. Our hope therefore is not death, nor is it the improvement of the world ; rather That Blessed Hope and the Appearing of the glory of our Great God and Saviour Jesus Christ. We totally reject the thought that Christ came at the Siege of Jerusalem. We totally reject the thought of any secret coming of Christ in the last century, or any idea of a secret coming to receive His people unto Himself in the future. When He catches up His people, it will be at the appointed time of Matt. 24, and in manifested glory. They will be present at the Marriage Supper of the Lamb, and rejoice. They will be at the Judgment Seat of Christ in regard to their works. Everyone will receive praise of God (1 Cor. 4. 5), every believer will have SOME fruit, (John 15). If there is no fruit there is no life. But there will be diversities of reward. The Lord Jesus will descend to the earth. Judgment which has been held back in the time of God's forbearance, like as in the days when the ark was preparing, will then be manifested, and He Who, when on earth, said, "Man, Who made Me a Judge and a Divider?" will then judge among the nations, and divide the spoil among His people. For a thousand literal years He will reign upon this earth, with Jerusalem a praise in the earth, His capital city, where the temple will be erected on the exalted mount, and from which living waters will go in both directions. All who are blessed in that millennial dispensation will be blessed WITH Israel. However, some will yield feigned obedience, and at the end of the thousand years when Satan is released, they will march against the camp of the saints, and the beloved city (Rev. 20. 7, 8). But there will be the fulfilment of the declaration as to the day of the Lord, fire shall descend from heaven, yea the earth shall be burned up, and the elements

shall melt with fervent heat. The redeemed of all dispensations including those in the millennial age will then realise the words, "New heavens and new earth wherein dwelleth righteousness" (2 Pet. 3. 8-13), but those who know not God, and obey not the Gospel of our Lord Jesus Christ will enter into the solemn judgment standing before the great white throne. Death and Hades (which is now in the centre of the earth) will be cast into the lake of fire ; there will be no change, no release, either by restoration or by unconsciousness. An eternity of woe is contrasted with an eternity of bliss, and as God's people view this solemn climax of all that has gone before, their hearts are compelled to say, "Oh the depth of the riches both of the wisdom and knowledge of God." How wondrous too that He should save any, and that those who deserve to be for ever sent away from Him should in Christ Jesus be for ever made near to share glories beyond all parallel, and beyond all thought, which God has prepared for those who love Him, and which he will not take away!

"I will yet for this be enquired of by the house of Israel, to do it for them"

Ezek. 36. 37.

God loves to make known His ways to those who dwell in His secret place, for the secret of the Lord is with them that fear Him. He seeks those who can listen to His wisdom, who are not too busy for worship and communion, who are desirous of His standpoint, and who understand, in some measure, Himself. Such, by grace, we long to be.

The natural man *receiveth not* the things of the Spirit of God, and the apostle *could not* speak to those who were *carnal* of the deep things of God. But those who would be spiritual have the mind and viewpoint of Christ. May the desire for such experience be your heart-concern and mine ! Intellectual advance is vain, feverish activity is empty. Our heart-need is to know, love, and please our Father and to walk in His will. O that all ministry may be meat in due season, and applied by the Holy Spirit, and also be used to bring forth much fruit.

P.W.H.

Saints are possessed, dressed, blessed, and caressed by the Lord Jesus.

Inspired Words, Inspected.

No. 4

"Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the Everlasting God, made known to all nations for the obedience of faith: to God, only wise, be glory through Jesus Christ for ever. Amen."

Romans 16. 25-27.

This is one of the doxologies in which Paul delights to exalt his God, its subject being, as often, the Divine Sovereignty, and the gracious purpose of the Eternal God.

NOW (de) ; "but," "moreover," the second word in sentence.

TO HIM THAT IS OF POWER (toi dunameno) ; pres. part. dat., from "dunamai" ("able" or "having power"), whence "dynamic." God alone wise (v. 27) is God alone able. "Power belongeth unto God."

TO STABLISH (sterixai) ; derived from "histemi," I stand) ; to set fast, make to stand firmly, establish, confirm.

YOU (humas) ; this word occurs in front of "stablish."

ACCORDING TO (kata, followed by acc.).

MY GOSPEL (to euaggelion mou) ; "the gospel of mine" (lit.). Not that Paul had a different message from that committed to others. When he says, "My Lord," and "My God," it means that faith appropriates. The gospel was committed to him ; therefore he calls it "mine," without excluding others from a like possession.

AND (kai) ; small word but important.

THE PREACHING (to kerugma) ; "the heralded message," or proclamation, from kerusso, "to herald."

OF JESUS CHRIST (Iesou Christou) ; genitive, signifying "belonging to," "consisting of," or "originating from," Jesus Christ. Note that "and" links "Paul's gospel" and "the preaching," to shew their identity.

ACCORDING TO (kata, followed by acc.).

THE REVELATION (apokalupsin) ; no article preceding. lit., an "unveiling." Revelation is essential ; absence of "the" may suggest this thought.

OF THE MYSTERY (musterion) ; no article. Not something mysterious, but some-

thing unknown to all except "the initiated," and those by revelation.

WHICH WAS KEPT SECRET (sesigemenou) ; perf. pass. part. gen., from sigao, "to be silent" ; "having been silenced, or kept silent." As the Hebrew language, having no vowels, require these to enable the words to be articulated, so the Coming of the Lord Jesus, and the giving of the Holy Spirit, have made vocal that which was not heard, and revealed that which was not seen, yet which was in the Scriptures in mystery (see Matt. 13. 16, 17).

SINCE THE WORLD BEGAN (chronois aioniois) ; literally, "to times eternal," that is, in past ages, since, in the present age, God's will and purpose have been made known to His chosen, by grace through faith (cf. Eph. 3).

BUT (de) ; the second word, as customary, in sentence.

NOW (nun), contrasted with the past age.

IS MADE MANIFEST (phanerothentos) ; aor. pass. part. gen. Gen. agreeing, as "silenced," with "mystery." "Caused to appear," as contrasted with being hidden or veiled (see Mark 4. 22. Luke 8. 17. Col. 1. 26).

AND (te) "and" ; similar to "kai," (but weaker in force) with which it is several times found in sentences (te . . . kai and kai . . . te).

BY (dia), literally, "through" ; denoting instrumentality.

THE SCRIPTURES OF THE PROPHETS (graphon prophetikon) ; "the prophetic scriptures." lit.) The "mystery" was contained in the scriptures, although the writers were not aware of the meaning of what they wrote. Therefore by means of those same Scriptures the meaning has come to light by the Spirit (Eph. 3. 5) see also 1 Pet. 1.

ACCORDING TO (kata, followed by acc.).

THE COMMANDMENT (epitage) ; no article preceding, from epitasso, "I give order, or command, the thought being the "arranging upon," of soldiers in ranks. There is order in all God's plan and purpose, truth suitable to the "age" being given according to His sovereign will.

OF THE EVERLASTING GOD (tou aioniou Theou) ; the adjective "aionios" (eternal) from aion (an age) (see verse 27, "the ages of the ages"). God is before the ages (Jude 25). He is eternal (Ps. 90. 2). The adjective is applied to future punishment and future life (Matt. 25. 46).

MADE KNOWN (gnoristhentos) ; aor. pass. part. Genitive, to agree with "mystery." This word comes at the end of the verse, an emphatic

position. Thus is stressed the grace which makes known the truth.

TO ALL NATIONS (*eis panta ta ethne*) ; " into (or unto) all the nations " (note similar phrase in Matt. 28. 19). Paul delighted in his privilege of ministering to Gentiles and thus obeying His Lord's original command.

FOR THE OBEDIENCE OF FAITH (*eis hupakoen pisteos*) ; " with a view to (*eis*) obedience. The object of declaring the truth is the obedience of the hearer (not as merit on his part, but that which is) " of faith " ; therefore fruit of God-given trust (see Heb. 5. 9). The same phrase occurs in Ch. 1. 5. Note also Eph. 2. 8-10.

TO GOD ONLY WISE (*monoi sophoi Theoi*) ; God alone is eternal, wise, able, and in control of the ages. This phrase, being *dative looks* back to and agrees with the first part of verse 25.

BE GLORY (*hoi he doxa*) ; " To Whom the glory." The absence of a verb suggests, not only an ascription of praise, but the right of the eternal God, and the fact that He is not only worthy, but actually receives and will receive, glory.

THROUGH JESUS CHRIST (*dia Iesou Christou*) ; only *through* Him, the One Mediator, can the sacrifice of praise be accepted.

FOR EVER (" into the ages of the ages ") note on " everlasting " above. The phrase suggests an infinity of ages, and therefore eternity.

AMEN (*amen*) from the Hebrew, suggesting (" It is truth." Also a Name of Christ (see 2 Cor. 1. 20 and Rev. 3. 14).

'BE STILL'

Mark 4, 39; Psalm 46, 10.

1. 'Be still,' He said, to those wild waves around Him,
To Satan's violent raging in the sea ;
Christ ordered peace; before the great Elohim
They could but cease and in subjection be.
2. 'Be still,' He says to ev'ry sinful motion,
That would His glorious revelation hide ;
And then in that blest calm of heart devotion,
He speaks, 'Know I am God—in me abide.'
3. Be still, my soul, in quiet contemplation
Of Him Who reigns by grace within thy heart ;
Sit at His feet in loving adoration,
Hearing His word and choosing that good part.
4. The from the rest and stillness of His presence,
Rise up in resurrection pow'r to serve ;
For joined to Him, of life the very essence,
Thou shalt be strong nor from His will shalt swerve.

S.J.D. (*Lebanon*)

" A seed shall serve Him."

Psalm 22. 30.

The Lord Jesus had no earthly or physical seed. " Who shall declare His generation ? " (Isa. 53. 8). Yet, even when bearing the sins of a countless multitude on the tree, He saw seed and the prolonging of His days (Isa. 53. 10). Always, our beloved Lord looked beyond the grave, though ever obedient to the Father, unto " even a death of a cross " (Phil. 2. 8). In this He was our Example, though infinitely more, for He was the Holy Substitute for His elect. " He is not ashamed to call them brethren " ; they are the " seed . . . accounted to the Lord for a generation " (Heb. 2. 11, Ps. 22). Of these it is also said, " A seed shall serve Him."

This holy relationship to Christ—" Holy brethren," because sanctified by Him—does not dispense with the need and privilege of service. The Only-begotten SON was " God's Righteous SERVANT," Who delighted in His Father's will ; and is any service so faithful as that springing from filial love ? " O Lord, truly I am Thy servant : I am Thy servant and the son of Thine handmaid (Ps. 116. 16).

The Lord's pathway lay through much tribulation, persecution, misunderstanding, and misrepresentation, yet it was the way appointed for Him by the Father ; and the *servant* is not greater than his Lord, though he be a *child* of the Same Heavenly Father, Who knows and has planned what is best for him.

Saints are to be copies of the Lord Jesus, for the " life of Jesus " is to " be made manifest in our mortal flesh " (2 Cor. 4. 10, 11). That life was a life of *service*, and nothing less befits a redeemed one. Timothy served with Paul in the gospel, " as a son with a father." Shall we not serve as *sons* with *our* Father ? " And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels ; and I will spare them, as a man spareth his own son that serveth him " (Mal. 3. 17).

We are not to seek trials for their own sake, nor an isolated hermitage, but we are not to avoid trials for comfort's sake. Only as the Lord's will is recognized, and loved, can we pass through varied experiences *seeking* His purpose and His glory in all.

Faith does not look at difficulties first, but unto the Lord, and difficulties have a different appearance when viewed in His light.

PAUL ROSENBERG.

This beloved brother and devoted servant of the Lord in the work of the Gospel in South America, went to be with his Lord in Paradise on September 12th, 1949, after suffering more than a week of acute pain. About a month previously, he had returned from a missionary journey, by no means well. A cold developed into internal trouble and seriously affected his remaining kidney, the other having been removed as the result of an accident some ten years since. To the last, until he had to be laid aside, he continued his translation work often until the early morning hours, and even took a journey to Buenos Aires in connection therewith. Like Épaphroditus, "he disregarded his soul" to "fill up" service to the Lord.

Born an Israelite, in Warsaw, Poland, in 1908, he heard the voice of God at the ages of seven, eleven, and seventeen, but at twenty, he received the Lord Jesus as his own Saviour. For a few years he served the Lord in his native town, where the writer met him and stayed under the same roof in 1933.

In 1936, he married, and Mr. and Mrs. Rosenberg sailed to Paraguay, South America, commencing work there on bi-lingual lines, that is in Spanish (the official language) and Guarani (the native). Later they moved to Uruguay. In nine years' time, the Psalms, translated into Guarani, were ready to be printed, and a Gospel periodical in that language was commenced.

Other printed testimony was also established, the languages chiefly used being Spanish, Portuguese, and Guarani. In this work our brother was cheered by the fellowship of Francisco Franco, who, at the end of 1943, left Buenos Aires for the centre of Argentina, where a testimony was planted in Corrientes and Resistencia. Paul, his wife, and family continued to reside at Montevideo, Uruguay, whilst Francisco helped by translation into Spanish and Portuguese. Next to Holy Scripture, Mr. Percy Heward's writings were the subjects for translation.

In a memorandum written recently by Paul he states, "The Guarani line takes us deep into the interior of Paraguay, Brazil, Argentina, and Bolivia, and we are looking to the Lord to be able to concentrate more and more on these Guarani-speaking provinces, and continue with the work of translating the Bible into Guarani."

"Psalms" in this tongue is already in circulation, "Matthew" and "Proverbs" are in the press. Mrs. Rosenberg hopes to see these through, and prayer is asked that this may

be successfully carried out, as well as that other translation work may continue to God's glory. Pray, too, for Francisco Franco and fellow-workers.

The work initiated, under God, by Paul and Else Rosenberg, ultimately required ministry in about eight languages, and is amongst believers and the unsaved of Jews and Gentiles.

Some brief particulars concerning the "departure" of our beloved brother and the "sowing" of his body, based on information supplied by his widow, ought to be added.

His mind was clear to the last, his concern being for the work of God and his own family. Yet in the largeness of his heart, he requested his friends to visit him, that he might give each one a minute's encouraging word ere he left them. The end was calm and peaceful at twenty-five minutes past eleven in the evening.

The "sowing" took place in the British Cemetery on September 14th, over four hundred persons being present, and many scriptures were read by leading servants of God. It is believed that souls were blessed. Certainly, our brother's young son Walter received the Lord Jesus as his Saviour on the day his father "fell asleep," as also did a Russian young woman and a German woman.

Our brother's family is commended to your prayers.

E.K.

SINCERITY.

The Greek word means "tested by sunlight": the Latin (and English), "without wax." How many could say with Paul, "For our boasting is this—the witness of our conscience—that in simplicity and sincerity of God, not in fleshly wisdom, but in grace of God we have daily lived in the world"—and again—"For we are not as the many, adulterating the word of God, but as from God, in the sight of God, in Christ we speak" (2 Cor. 2. 12, 17)? Let us renounce the hidden things of darkness; let us speak the truth in Christ, our conscience bearing us witness in the Holy Ghost. May we be sincere and without offence unto the day of Christ (Phil. 1. 10).

P.W.H. (1904).

Faith that is not obedience is dead: true spiritual faith is the living act of a living person relying on a Living Person Who is fully Reliable, acknowledging Himself, His word, and His work, without any hesitation.

Joshua before the Angel of the Lord.

Zechariah 3

This passage of Scripture opens with a vision of Jerusalem and Israel, represented by Joshua the High Priest, opposed by Satan. The time was that of the rebuilding of the Temple. The close of the chapter takes us to the end of this present age—the removal of “the iniquity of this land” of Israel, and the “restoration,” indicated by the words, “In that day, saith the Lord of Hosts, shall ye call every man his neighbour under the vine and under the fig-tree.” All this is to be brought about by God bringing forth “His Servant, The Branch” (v. 8).

The prominent figure, that is, of earthly persons, is Joshua, with whom is associated his “fellows.” This man, the son of Josedech, is first met with in Ezra. In chapter 3, he *stands up*, with others, and “builds the altar of the God of Israel.” Then he *stands up* to set forward the workmen in the House of God. Moreover, he takes a stand for separating truth, in declaring to would-be helpers the responsibility of Israel alone, under God, for this work—a stand which brought bitter opposition, culminating in its cessation “by force and power” (Ezra 4).

For sixteen years, the foundation remained without its superstructure. The Lord’s House was lying “waste” (Hag. 1. 4). Then, through the faithful witness of two prophets, Haggai and Zechariah, Joshua rose up, with others, and began to build, continuing until it was finished, not without some opposition, which, by the “eye of their God upon them” (Ezra 5) was not allowed to hinder.

In all these instances, Joshua was not alone. His brethren were with him, also Zerubbabel, of the royal line of David, and his brethren. Thus Judah, the Kingly tribe, and Levi, the priestly, were linked in this work of God; and, as they had been stirred by the words of God through Zechariah and Haggai, there was an union of the royal, priestly, and prophetic, reminding of the work of Him Who is at once Prophet, Priest, and King. He it is who bears the Name Jesus—Jehoshua or Joshua—the salvation of the Lord. The first Joshua led Israel into the *rest* of Canaan, this second Joshua was the instrument of *revival*, whilst the last, our Glorious Lord Jesus, by His finished work, obtained rest for His chosen and is the alone Author of Revival.

What was the condition—spiritually—of Israel

during those sixteen years of inactivity? There were some, perhaps the greater number, who seized upon the compulsory stopping of the work, to take things easily. Their own houses were embellished and ceiled, and they were living comfortably in them, but all there stood of the Lord’s house was the foundation. For *that* fact we may thank God, even as we remember with gratitude that “other foundation can no man lay than that *is laid*, which is Jesus Christ” (1 Cor. 3. 11). But what are we building thereupon, if building at all? “Gold, silver, precious stones, wood,” such as went to the building of the temple, or “hay and stubble,” such as were used in Egypt and Babylon’s bricks?

Did Joshua and Zerubbabel also allow themselves to be overcome by apathy and lethargy? One thing we do know in regard to Joshua, that he had not his own house in order, for some of his sons had married “strange wives” (Ezra 10. 18) (see Deut. 7.3). This was flagrant disobedience (see also Lev. 21. 14). But this was not Joshua’s *personal* failure. No! Nor do we read of Eli faltering in his private life, but his not restraining his sons, Hophni and Phinehas, is recorded against him, and it led to serious consequences for Israel. ’Tis a pity Joshua failed to learn the lesson so plainly taught. Hence we observe the stress upon the godly control of the family requisite in the case of one desiring to be a bishop. “For if a man know not how to rule his own house, how shall he take care of a church of God?” (1 Tim. 3. 5).

Thus there was failure in the very leadership, and, we learn from Leviticus 4, that the sin of a priest was regarded as equal to the sin of the whole congregation, for the same sacrifice was commanded in each case. Did Zechariah know of the conditions among the people? Did he speak out of his own intuition or from his personal observation? There was no idolatry; there was something more subtle. Satan was busy.

So the commencing words are: “And *He shewed* me.” This expression, or its like, occurs again and again in the last book of Scripture, emphasising the need of an unveiling, or revelation, if John was to know anything at all about the *real* state of things existing or the course of future events. This “revelation” is exactly what we have before us in Zechariah 3, and what a revelation! The High Priest of Israel has “the Angel of the Lord” *in front* of him, an Adversary *at the side* of him, and filthy clothing *around* him. This last must have been

peculiarly painful to the prophet, but it was necessary that he might see how that neither Joshua, nor Israel whom he represented, were being blessed on account of their own righteousness, but of God's sovereign grace—of "the Lord that hath chosen Jerusalem." Their worship was defiled. See Haggai 2. 14. "So is this people, and so is this nation before Me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean." Formal worship may be but vanity. Behind a facade of imposing organisation and "busy-ness" may lurk much which is unworthy, mean, proud, and unclean. A full building may not indicate a fully-consecrated people serving therein. A wealth of arrangement may not evidence a wealth of attainment, spiritually. How we need to go into the sanctuary to learn the real nature of things!

(If the Lord will, to be continued.)

Question and Answer.

No. 144

Do the words of Romans 9. 3 mean that Paul actually wished for himself, on behalf of his brethren, Israel after the flesh, to be accursed from Christ?

The statement must be looked at in the light of Holy Scripture generally.

First, it would be impossible for a creature, even though a justified person before God, to become accursed on behalf of (hyper) others, however willing. Only a personally sinless One, the Christ of God, could become a curse for sinners (Gal. 3. 13).

Secondly, as Paul was now in blessing, his sins and their judgment having been borne by Another, he could not become "anathema" from Christ. His name was in the book of life, and the gifts and calling of God are without change of mind.

Thirdly, Paul's love and loyalty to, and longing for, Christ, (see the Philippian epistle) could not be less than his love for his unsaved friends.

Fourthly, the actual language is, "I was wishing," or "I used to wish," referring to his state of heart before conversion. It was a state corresponding to this in which Israel still remained. They despised Christ and had not repented of their cry, "His blood be on us and on our children." Hence Paul's poignant anguish of soul for Israel. Have we such concern for the lost?

Notes on Memorized Verses—Continued from page 12:

DANIEL 10.

1, Daniel lived to see the return from captivity. 2, 3, Knowledge of truth a painful thing, but (see v. 12), this self-denial was a preparation for receiving truth. 4, 5, 6, "The one Man" (5, margin) seems parallel with the vision of Revelation 1. 7, Daniel's companions like those of Paul (Acts 9. 7, 22. 9). 8, Daniel was alone and, 9, overcome and over-awed by a heavenly Presence (Isa. 6 and Rev. 1). 10, A hand (cf. Rev. 1. 17) and a voice. 11, The word of power and encouragement. 12, Prayer is heard, if not answered for three weeks.

The privilege of pleasing God is only made a bare duty and hard legalism when there is a deadness of heart.

Suggested Daily Readings

"IF THE LORD WILL,"—JANUARY, 1960.

Day	READING		LEARNING					
	Zeehariah	John	Daniel	1 Timothy				
1	2.	1-13	11.	82-40	8.	9	4.	8
2	3.	1-10	11.	47-57	10			4
3	4.	1-14	12.	1-11	11			5
4	5.	1-11	12.	12-26	12			6
5	6.	1-15	12.	27-36	13			7
6	7.	1-14	12.	37-50	14			8
7	8.	1-10	13.	1-11	15			9
8	8.	11-23	13.	12-26	16			10
9	9.	1-17	13.	27-38	17			11
10	10.	1-12	14.	1-14	18			12
11	11.	1-17	14.	15-31	19			13
12	12.	1-14	15.	1-12	20			14
13	13.	1-9	15.	13-27	21			15
14	14.	1-11	16.	1-15	22			16
15	14.	12-21	16.	16-33	23		5.	1
16	Mal. 1.	1-14	17.	1-13	24			2
17	2.	1-17	17.	14-26	25			3
18	3.	1-18	18.	1-14	26			4
19	4.	1-6	18.	15-32	27			5
20	Gen. 1.	1-19	18.	33-40	28	9.	1	6
21	1.	20-31	19.	1-12	2			7
22	2.	1-14	19.	13-27	3			8
23	2.	15-26	19.	28-42	4			9
24	3.	1-13	20.	1-10	5			10
25	3.	14-24	20.	11-18	6			11
26	4.	1-15	20.	19-31	7			12
27	4.	16-26	21.	1-14	8			13
28	5.	1-17	21.	15-25	9			14
29	5.	18-32	1.	Acts 1-14	10			15
30	6.	1-12	1.	15-26	11			16
31	6.	13-22	2.	1-13	12			17

SPECIAL READINGS FOR THE LORD'S DAY.

Jan. 1	Psalm 100	1 Peter 2, 5-10
8	" 102. 1-11, 23-28	Mark 15, 22-38
15	" 103	1 Peter 1, 3-9
22	" 104. 1-4, 24-34	Hebrews 1, 1-9
29	" 105. 1-5	Col. 1, 12-20

Suggested Daily Readings.

"IF THE LORD WILL."—FEBRUARY, 1960.

Day	READING			LEARNING	
	Genesis	Acts	Daniel	1 Timothy	
1	7. 1-12	2. 14-28	9. 13	5. 18	
2	7. 18-24	2. 29-47	14	19	
3	8. 1-12	3. 1-26	15	20	
4	8. 13-22	4. 1-12	16	21	
5	9. 1-17	4. 13-22	17	22	
6	9. 18-29	4. 23-37	18	23	
7	10. 1-32	5. 1-18	19	24	
8	11. 1-9	5. 17-32	20	25	
9	11. 10-32	5. 33-42	21	6. 1	
10	12. 1-9	6. 1-15	22	2	
11	12. 10-20	7. 1-16	23	3	
12	13. 1-18	7. 17-34	24	4	
13	14. 1-16	7. 35-50	25	5	
14	14. 17-24	7. 51-60	26	6	
15	15. 1-21	8. 1-13	27	7, 8	
16	16. 1-16	8. 14-26	10. 1	9	
17	17. 1-14	8. 26-40	2	10	
18	17. 15-27	9. 1-19	3	11	
19	18. 1-16	9. 20-31	4	12	
20	18. 16-33	9. 32-43	5	13	
21	19. 1-14	10. 1-16	6	14	
22	19. 15-28	10. 17-33	7	15	
23	19. 29-38	10. 34-48	8	16	
24	20. 1-18	11. 1-18	9	17	
25	21. 1-21	11. 19-30	10	18	
26	21. 22-34	12. 1-11	11	19	
27	22. 1-24	12. 12-25	12	20	
28	23. 1-20	13. 1-13	13	21	

SPECIAL READINGS FOR THE LORD'S DAY.

Feb. 5	Psalms 107. 1-9	Rev. 5. 8-14
12	" 110	Hebrews 7. 15-28
19	" 111	Acts 2. 22-24, Heb. 1. 10-14, 9. 24-26.
26	" 112	Phil. 2. 5-11, 1 Pet. 2. 21-24

Notes on Memorized Verses.

DANIEL 8.

9, South—Egypt. East=Mesopotamia (Iraq). The Pleasant land=Palestine. Antichrist's Political ambitions, the "little horn" symbolising him (cf. 7. 8, 24). 10, His "religious" ambitions, supremacy of himself, "as God" (cf. 2 Thess. 2). 11, 12, "The daily" (cf. ch. 9. 27) taken away, Truth overthrown, wickedness prospering, but God is the Unchanging, Immovable Rock. 13, "How long"? Saint speaks to saint (cf. Rev. 6. 10), where saints speak to the Lord. 14, This is almost double the 1,260 days, the "cleansing" taking almost as long as the 3½ years defilement. 15, I sought for the meaning. The desire was granted. 16, Gabriel—an angel (see Luke 1. 19, 26)—appears as a man, yet a Man's voice speaks in Command to the angel. 17, Daniel's fear as God's minister came near. John also was awed in the presence

of angels. How needed today is "reverence" for God and "respect" for His appointments! 18, "A deep sleep." Why? Was it physical weariness? (Note Luke 9. 32, 22. 45, 46). "He made me stand" (margin). 19, Note, "the time of the end" (v. 17) "the last end" (v. 19) "at the time appointed the end" (v. 19). The "end" means the end, that is of this present evil age. 20, Now past history. 21, Alexander the Great symbolised. 22, The four heads of ch. 7. 6 and the four divisions of ch. 11. 4, here seen as four horns, represent what has now been fulfilled, namely, that, on Alexander's death, four of his generals divided his kingdom amongst themselves. God's prophecy has been fulfilled to the letter. 23, "The latter time." The "King" is Antichrist, who apparently will come from some part of the ancient Grecian Empire. 24, "Not by his own power" (see 2 Thess. 2. 9 and Rev. 13. 2). "Destroy," but only physically, the holy people. 25, "Destroy" morally, by peace and prosperity, those who would have "peace at any price." But the "Prince of princes" shall "break" him. 26, 27, "True," yet "shut up." Though "faint" and "sick," yet Daniel arose and "did the king's business." (See Rom. 12. 11).

DANIEL 9.

1. The Babylonian empire ended. The Medo-Persian begins. Darius apparently a "sub-king," since Cyrus the Persian was ruler. 2, Daniel read the Scriptures and believed the promise, which was about to be fulfilled. Yet he prayed on that basis. 3, 4, He sought prayer, as earnestly as he sought truth (ch. 8. 15). Prayer, supplication, confession; also reverence for the Great God. 5, 6, Sin is positive and negative. Omissions are as serious as commissions. 7, 8, 9, What belongs to God—His holy and gracious attributes. What belongs to us—confusion of face, result of sin. 10, 11, Cause and effect. "Neither," "not," "therefore." Sin, even in the elect, brings chastisement. 12, 13, Spiritual eyes can recognise the hand of God in permitting the "evil" of captivity, and the righteousness of law, and, above all, 14, the righteousness of God. 15, A reminder of a great salvation by the hand, and for the renown, of God. 16, Thy city, Thy mountain, Thy people. A godly man's plea. 17, Therefore hear. 18, Not for our righteousnesses, but Thy mercies. 19, Thy city, Thy people, Thy Name—a closing plea. 20, 21, "Whiles I was speaking," the answer came (see Isa. 65. 24), at the time of the evening sacrifice. 22, 23, "I am now come," although, at the beginning . . . the word came forth." Gabriel came from the presence of God. "The vision," that is, as given in ch. 8, though not then understood (see ch. 8. 27). 24, Seventy weeks—of years—not "weeks of days" (ch. 10. 2 margin). Note, God does not say "My," but "thy" people and city. "To finish . . . righteousness," does not refer to the work accomplished by Christ during His earthly life and by His sacrificial death, but to the application of that work to the salvation of Israel—Daniel's people. 25, Sixty-two "weeks" and seven "weeks"—totalling 483 years, brings to the date of the crucifixion—Messiah cut off (cf. Isa. 53. 8). 26, The destruction of Jerusalem and the temple, under Titus, in the year 70. 27, "One week," that is, seven years, a period yet future. "The midst," leaving 3½ years for the great tribulation, brought to an end by the coming of Christ.

(Concluded on page 11)

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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FREE

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"The God of Israel is He that giveth strength and power unto His people, Blessed be God."

Psalm 68. 35.

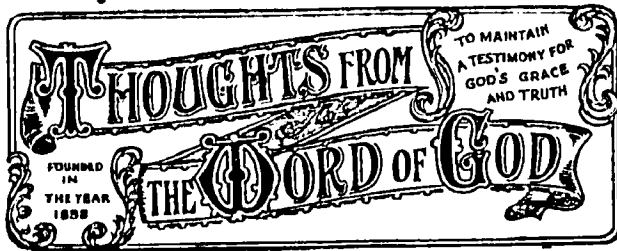
"My peace I give unto you." John 14. 27.

A wondrous peace our Saviour gives,
All earthly peace transcending,
And in the glory now He lives,
With shepherd-care is tending
His own in every daily need,
With manna from above doth feed.

We know and feel His tender love,
The warmth of His embracing;
And as we lift our eyes above,
His loving dealing tracing,
We bless and praise His holy name,
Who was, and is today the Same.

A.W.H.

"Jesus Christ the Same yesterday, and today, and for ever." Hebrews 13. 8.



Words of Encouragement.

It is sadly easy "Will ye also go away?" to be disheartened, for there is much in our own hearts, in the professing church, and in the world, tending to produce such a condition; and, unless the daily fretting trials are, by heavenly grace, daily dealt with, their cumulative effect will become a burden. Our Lord knew what it was to be forsaken by His followers. "Many . . . went back and walked no more with Him." They stumbled at the Divine Sovereignty, even as they did at Nazareth, (Luke 4), not realising that God, ruling and over-ruling, is the sure Resting-place for a soul amid perplexities and problems.

The turning back of that day has its parallel in this. "The love of the many waxes cold," and we may feel the chilling effect. At such a time come the tender words of the Lord Jesus, "Will ye also go away?" O that our hearts may affectionately respond, "Lord, to whom shall we go? Thou hast the words of eternal life."

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18. Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING." Colossians 4. 2.

"Praying in the Holy Ghost." Jude 20.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
3. For Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent, and their many difficulties, including persecution and repression.

5. For troubled China, and the trials of God's servants in that land.
 6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that all may be fresh and vigorous, and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (Lebanon and Palestine), F. A. Franco (Argentine and around, Uruguay, Brazil, etc.), D. Werner (Germany. Continue to pray for the Lord's enabling if He will, of additional fellow-workers for S. America, and the translation of Scripture.
 7. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
 8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
 9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
 10. For lonely missionaries, cut off from intercourse with fellow saints.
- "Continue in prayer and watch in the same with thanksgiving." Col. 4. 2.

Poems to Help Christian Experience.—178.

"This then is the message . . . that God is light and in Him is no darkness at all."

1 John 1. 5.
"For God is Love." 1 John 4. 8.

Thou art our Life, creating
Anew, when we were lying,
In our sins dead. 'Twas in our stead
Thy Holy Son, by dying,
Became our Great Redeemer;
He took the condemnation;
Our sins He bore, and evermore
We live—Thy new creation.

Thou Who art Light, no darkness
In Thee can e'er be dwelling.
This is the word that we have heard
And would be ever telling.
With Thee—O wondrous mercy—
Thy chosen are in union
In Thy pure sight, and in Thy light
Walk with Thee in communion.

Thou Who art Love eternal,
Whose love hath no beginning
But doth endure, so strong, so sure,
In triumph o'er our sinning.
By free and sovereign mercy,
The church Thy love enfoldeth
Thou holdest fast, until at last
Thy beauty she beholdeth.

Life, Light, and Love, Our Father,
All infinite, unending,
To Thee belong. Should not our song
Be now to Thee ascending?
As we await from heaven
Thy Son, may our behaviour
More holy be, for we shall see—
How, soon!—our glorious Saviour,

Herr H. A. WERNER

In the wisdom of our gracious God, it has pleased Him to call another devoted servant of His into Paradise. After some years of weakness due to an affection of the lungs, this beloved brother "fell on sleep" on the 25th November. He knew he was nearing his end about a fortnight before, and intimated so in his last letter to his eldest son.

He was known by correspondence to the late Mr. Percy W. Heward, who invited him to visit England. He came here just before the outbreak of the 1914—18 war, but, being German, he was interned on one of the ships moored off Southend for that purpose. Mr. Heward and other brethren obtained in due course, permission to visit these ships and has recorded the surprise with which these prisoners received the opening words of his address—"My friends."

Our brother, H. A. Werner, with a few other believers, bore a testimony to the Lord Jesus, which was maintained when they were removed to other camps. He remained in England a short time after the close of the war and then returned to his native land where, with another brother, Herr Clasen, he witnessed by word of mouth, and by printed and duplicated messages. Ultimately, he published a German counterpart of "Thoughts from the Word of God," which consisted mainly of translations of Mr. Heward's writings.

Under the Nazi regime, he endured certain sufferings, and during the last war, he moved to what is now known as the Eastern Zone, wherein he was at the time of his "departure." The publication of the magazine was hindered during the war, but several numbers have been published since, and it is hoped it may be continued by his son, who values our prayers.

The writer visited his home in Peterswaldau in 1933, on his way to Warsaw; but our brother had been imprisoned by Nazis for distributing a tract which spoke of the Jews as being destined to be again God's people. It was not until his return from Warsaw that the writer met him at Crimmitschau, where they held a small Bible Reading Meeting ere his return to England.

Herr Werner was one of the most loyal and unflinching amongst those who took a stand against the religious systems of men, and whilst recognising the grace of God in other believers, stood firmly with those who have come unto Christ, "without the camp," who

are looking for His Coming, and who seek to prepare therefor, and help the saints to prepare, by urging a return to that simplicity and unity which marked the churches of the apostolic days.

He leaves a widow and three grown children—two sons and a daughter, all of whom are commended to your prayers.

E.K.

Parents and Children.

Following the notes on this subject in the last issue, it is thought well to quote the verses in the epistles relating thereto, as it might be objected that Proverbs was written in time of law and before grace came (but see 2 Tim. 3. 16).

"Children, obey your parents in the Lord, for this is right. Honour thy father and mother . . . And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6. 1-4.

"Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children, lest they be discouraged." Col. 3. 20, 21.

"A bishop then must be . . . one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God?" 1 Tim. 2. 1-5.

"Let the deacons be the husbands of one wife, ruling their children and their own houses well." 1 Tim. 2. 12.

"Ordain elders . . . if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly." Titus 1. 5, 6.

"I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." "From a child thou hast known the Holy Scriptures." 2 Tim. 1. 5; 3. 15.

YOUNG PEOPLE'S COLUMNS.

"Where Two Ways Met."

Nearly two thousand years ago, there was born a little colt, the foal of an ass. Its home was in the Holy Land, where the Lord Jesus lived. Were there not many like that little creature at that time? Yes, but none that had so great an honour as he. Let us imagine that, when he was older, he could think and speak. What might he say? Perhaps something like this.

"Why am I here, tied to a door, and outside, too? My master and his children are all inside, but I am not free to go where I like. Some day I shall have to carry my master, and he will lay upon me heavy loads. I have carried nothing yet upon my back, but soon I must be "broken in," and I do not look forward to that. I am just where two ways meet, but I cannot go along either until someone sets me free. O, how I wish I were with my wild cousins in the desert and the woods (Job. 11. 12, 24. 5, 39. 5, Jer. 2. 24). They find their food there and are so happy in their wanderings, and have no one to bind them, and ride them and put loads on their backs. But I must stay here and always be a slave to my master."

Now, we know, from the true story in God's Book, that this colt would be quite wrong in his thinking. For there was ONE, the Lord Jesus, Who knew all about him, where he was, and how he was tied up. And a good thing it was that he *could not untie himself*, for he would not know which, of the two ways was the right way to go.

Well, the Lord Jesus, not long before He went to the cross, was to ride as a King into Jerusalem. Some would think He would need a fine war-horse, being King. But, No! When He said, "The Lord hath need of him," it was about this very colt. Just as a prophet had said hundreds of years before, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9. 9).

How foolish we are to be wanting our own way, to fret against being "tied" by our parents' and teachers' laws and wishes. Why, if you were not to have their loving rule and guidance you might feel yourself "free," but you would not know which way to choose. For there *are* two ways, one leading to death

and judgment, the other to life and heaven (Matt. 7. 13, 14).

The Lord Jesus wanted the colt, so He sent two of His disciples, who found him just as the Lord "had said unto them." He had also said, "Loose him and bring him." Of course, when they were untying the colt, there were people who said, "What do ye, loosing the colt?" But as soon as they heard the words, "The LORD hath need of him," the men let him go. "The LORD"—what power is in that Name!

So he was now "free," not to go where *he* liked. There *were* the two ways, but he was taken along the right way, for that way led to the Lord Jesus. And how happy must those two disciples have been to be able to bring to the Lord what He needed. And is it not a joy when God's servants can so speak of their Lord and Saviour that others are brought to Him? *HE* speaks the word that sets free—free from sins, free from punishment, free from fears, and all because the Lord Jesus died on the cross to win these blessings for them.

At last the colt is brought, and the Lord Jesus rode into Jerusalem, amid the rejoicings of young and old. Remember, no one had ever sat on that young, restive creature, for he had not been "broken in"; but, as soon as the Lord was on his back, he carried Him where He wished. That was wonderful, as anyone will tell you, who has to deal with young horses and asses.

Do you think the people looked at the colt as the Lord Jesus was riding him? No! They looked at the LORD, and if you are saved, and are serving Him, you will carry Him in your heart and will shew His joy in your face. You will not want people to think anything of you, but to see Him in *all* your words and actions.

Let me ask you then if *you* have been forgiven and saved by His precious blood. Have *you* been brought to Him, and *your* feet set in the way "which leadeth unto life"? Do *you* bear His Holy Name and does He dwell in *your* heart? May God, in His mercy, so work in you, that you may be able to say "Yes, praise God!"

Read Mark 7. 1-11.



THE DEITY OF CHRIST.

FOREWORD.

Amongst the manuscripts left by the late Editor are a series dealing with this important subject, viewed from various standpoints. If the Lord will, these will be presented to readers of our pages in several forthcoming issues, with the object of gathering all together into a single volume, this being, it is understood, the original intention of the author. To the Lord's glory and for the help of His people, to whom they are heartily commended, are these pages sent forth. May the blessing of God be upon them.

OUR ATTITUDE TO THE DEITY OF OUR ADORABLE LORD.

His Deity is no open question. The Holy Spirit has definitely settled it once for all in the pages of Scripture. And our attitude should be no open question. It is meet for us to acknowledge with joy and reverence the absolute majesty of our adorable Lord. And we would ever war the holy warfare against every error which assails His essential glory. Denial of Christ can never become a small matter to a believer. He cannot remain indifferent or neutral. His heart is set on the exaltation of the Beloved Saviour Whom all heaven and its hosts acclaim, and will for ever acclaim. Truth is not to be kept in the background. We dare not be ashamed of Christ, or unmindful of His honour. The Lord of Glory took our place under doom, and shall we withhold from Him the homage of love's testimony to others? Therein we find a call to adoring praise, a call to rejoicing, a call to confidence, and a call to witness.

Shall we be identified with those who make light of His Deity, and impute error to Him? Earnestly we would bring before those who love the Lord Jesus Christ the iniquity of such indifference, and thus the sin of being identified with denominations, colleges and societies which tolerate teachers who question His absolute Deity and cast slurs on His veracity. This is no time for compromise, but for coming out. We cannot say we exalt Him if we remain

in fellowship with those who deny Him. The Holy Spirit ever glorifies Christ, and never approves of that which dishonours Him. To make such error a matter of unconcern, under the name of charity, is to prostitute that word, and to show a disregard for His Name, and make an alliance with His enemies. May our hearts be steadfast, and holily preserved in love to Himself.

"IN THE DAYS OF HIS FLESH."

THE WARP AND WOOF OF THE GOSPELS.

If the Lord Jesus were not essentially God, the whole fabric of the Gospels would be destroyed. Earnestly we would urge His people to ponder this vital thought. We will consider afterwards His definite declarations, and His references to Scripture, His acceptance of worship and His invariable allusions to His own glory in the parables. Each of these evidences is weighty and the accumulative evidence is overpowering. And when we realize there is also a glorious background, or rather, a wondrous thread running through all, what are we to say? We can only worship. Christ laid stress on His own *humanity*, "The Son of Man" is His own description, and Matthew 4. 4 may well come to mind. Moreover, He felt this humanity, as He slept in weariness, or sat on the well, or hungered, and when He spoke of dependence on the Father. But, linked with the very stress on His manhood and on His meekness and humility, there is the startling declaration, for example, that no one knew Him (Matt. 11. 27-30), and the words ring out, "Come unto Me"—"I will give you rest." And this is everywhere manifest. He always contrasts Himself with all others, however great they were. Did all others need a ransom? Without exception! (Luke 22. 20). Not only was He without the *need*, but He had the *reverse* of need, and Himself provided in Himself the full ransom (Matt. 20. 28). Ever emphasizing the Scriptures, He was not unmindful of Psalm 49. 7, 8, but where "none of us" could give, He was fully able so to do. He "came" with that express purpose. In like manner, in a context that shows His people's need, He said, "Ye call Me Master, and Lord, and ye say well, for so I am" (John 13. 13). In a similar context in Matthew (ch. 23); He declared that all His people are brethren, but that He was the One worthy of a title, the absolutely contrasted One. Again, He always urged the following of *Himself*, and spoke of rejection for *His sake*, (Mark 10. 29, Luke 6. 22). A Jewish writer has naturally called attention to this personal note, and such can

well see that it is so frequent, so unique, so consistent, that it is "egotism," unless we acknowledge Christ's Deity. The eating of His flesh and drinking of His blood is set forth as essential to life. He alone is the True Bread, the True Vine, the Way, and the Truth and the Life. But there is no hint of pride in this centring around Himself. The marvel is that every word has a perfect fitness in its context. Nay, this is not strange: it is evidence that we have the Holy Spirit's *true key*. There is nought of self-glory, nought of bombast, but the internal harmony of truth. Yet the whole would be inexplicable, if Christ were not God.

Or take another example. Mary broke her cherished alabaster box, and suddenly bestowed all upon Him. To many it seemed a waste, and a created being would have shrunk from such a *costly bestowal, with fruit to last, it seemed, but a few moments*. But He Who was infinitely beyond man, and Who could create alabaster and spikenard, saw nothing of waste in that which was rightly an act of utter devotion to Himself. The whole setting reveals His Deity, and everything becomes *inharmonious unless we acknowledge His essential right to all, as the One to Whom love can never be manifested in excess of what is due*.

This is the vital issue. Recognize Christ's Deity, and all His character accords. But those who deny it, destroy at once His moral beauty, and the very fibre of the Gospel. That which He implies and that which He regularly accepts could not be implied or accepted without the destruction of all humility, by any *created being*. It is only in view of Deity that everything falls into line, and as soon as we see this and worship, nothing is out of place. Such a test of true interpretation is, as we have said, *overpowering*. And when we find the same test alone explains the earlier Scriptures, and the atonement and coming judgment, there is more than evidence, there is the Holy Spirit's call to *adoring worship, as we realize the fact that One of such infinite glory loved us, and gave Himself for guilty sinners such as ourselves*. It is deeply important to return again and again to this praiseful standpoint. As the apostle, when explaining the incarnation of the Lord Jesus in Philippians 2, *shows its meaning as to our daily life, so let us ever remember that truth is not an abstract study for the college, but an unveiling of grace to the heart, that affection and obedience may flow forth in grateful devotion, amid "the common round" of home and business life. Never let us abstract the*

Deity of Christ from the Adorable Person Himself, Whose personal affection is more than nature's strongest magnet, to draw the affections of all His redeemed people.

Question and Answer.

No. 145

Was Matthias rightly appointed to take the place left vacant by Judas? (Acts 1).

This is a question that has seriously exercised the hearts of many of God's children. One cannot be dogmatic in answering, but the following thoughts may help.

1. The time of this appointment was made during the "waiting" time of ten days between the Lord's ascension and the Day of Pentecost. The Lord had said, "Tarry (lit. "sit") ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24. 49). Again, He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father" (Acts 1. 4). But, "in those days, Peter stood up" (Acts 1. 15). This seems to be neither "sitting" nor "waiting."

2. Were they, before the baptism in the Holy Spirit, qualified to take such an important step as filling this vacancy?

3. Was it not limiting God to ask Him to decide between *two men of their choosing*?

4. Can the "casting of lots," for which they had no precedent in their Lord's example and teaching, be regarded as a spiritual act?

5. Peter quoted Scripture, (Ps. 69. 25) which, of course, was right, for guidance should be sought therefrom for every action, and especially in connection with setting apart any for God's service. But was he right in its application? And may we not learn to hesitate in the quoting of Scripture, unless impressed by the Holy Spirit, lest we should seek to justify our self-conceived projects?

Undoubtedly, God purposed to have *twelve* apostles (see Rev. 21. 14) but do not the subsequent chapters of Acts point to Paul as predestined for that position? Would we say that he is *not* one of "the twelve apostles of the Lamb"?

The foregoing is put in a series of questions; it may also be remarked, the proceedings are *historically* recorded, and that by Divine inspiration. Nothing therein indicates the Divine approval, sanction, or confirmation, or otherwise.

Inspired Words, Inspected.

No. 5

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."
2 Tim. 3. 16, 17.

The parsing and analysis of these verses are requested. It is known that opinions differ as to the placing of "is" (understood). The writer inclines to the view that the A.V. translators rightly placed it as it is in that version, seeing that "all Scripture" is plainly "The Holy Scriptures" of the preceding verse. They are in other places described as the words of God, spoken by holy men of God as they were moved by the Holy Spirit (2 Pet. 1. 21).

ALL (pasa); "all," "every," "the whole," with the thought of totality. In this case all "the Holy Writings" of v. 15. Fem. sing. to agree with the next word.

SCRIPTURE (graphe); "writing." God has not left His truth in the care of the mind and memory of man. "It hath been written." Tradition is *not* its equal, as some affirm or imply.

IS GIVEN BY INSPIRATION OF GOD (Theopneustos); adj. This phrase is one word, lit. "God-breathed," from "Theos" (God) and "pneo" (breathe, breathe out), whence "pneuma" (spirit). "Is" is understood (see intro.) "All Scripture" is the subject, "God-breathed" is the predicate. God did not give His servants "thoughts," but words, for "out-breathed" thoughts *are* words.

AND (kai); Small, but important word, linking the Divine gift with its acceptance and use by the disciple.

PROFITABLE (ophelimos); adj., "profitable"; from ophelo, (to help, profit, be of use). The word is used in 1 Tim. 4. 8 and Tit. 3. 8. The profit is fourfold, as shewn by the words following, which imply a disciple-like attitude.

FOR (pros), lit. "towards"; here *four* times, *all* governing the acc. case, signifying "direction towards," with the thought of movement. *Applied* Scripture, the cause, produces an effect. It moves toward an object, which it attains (cf. Isa. 55. 10. 11).

DOCTRINE (didaskalian); lit. "Teaching." cf. our word "didactic" from "didasko" (I teach). The first word therefore implies there

is one willing to be taught, that is, a learner.

FOR (see above).

REPROOF (elegmon); from "elegcho" (I reprove, rebuke, or I expose, shew to be guilty). There is the thought also of convincing and convicting.

FOR (see above).

CORRECTION (epanorthosin); lit. "A setting right again" from "epi" ("upon" or "on" or "on to"), "ana" ("up" or "again," as our prefix "re"—in "renew," or "regeneration"), and orthos (straight, erect, possibly with thought of recovery of health). So the word may signify a getting back into a right way or a restoration to a right condition, or both.

FOR (see above).

INSTRUCTION (paideian), from "paidion" (a child, boy). Therefore that which is needed by children, namely, discipline. *God's* children need this (see John 6. 45 and Heb. 12. 9).

IN RIGHTEOUSNESS (ten en dikaiosunai), lit. "The in righteousness," that is, the instruction which is within the sphere of righteousness, and has that for its subject and object. There is everything to humble, especially in the last three words, yet God is a Patient Teacher. "Who teacheth like Him?"

THAT (hina), "In order that."

THE MAN OF GOD (ho tou Theou anthrospos); lit., "The of God man"; see 1 Tim. 6. 11. The word seems to refer to Timothy, yet *every* believer needs "perfecting" and "furnishing." Observe also that Moses and other prophets were thus designated. It is a title suggesting dignity and authority.

MAY BE (ei); third pers. sing. pres. subj. from "eimi" (I am).

PERFECT (artios); This word follows "hina" (see above) and therefore occupies an *emphatic* position in the clause. It is derived from a word meaning "to fit together, to fit well or closely." A "fit" person is understood to be one in good health or qualified for a certain work. That may be the thought here.

THOROUGHLY FURNISHED (exertismenos) from "exartizo," (I fit out). The middle portion of this word will be recognised as the word "perfect" (see above). "Out fitted" is a word used today and well expresses the *spiritual* equipment of a servant of God. This word occurs at the end of the verse, and is therefore *emphatic*. Perf. Pass. Part. ("having been furnished.')

UNTO (pros) see above, as it also governs a genitive.

ALL (*pan*). Neut. acc. of "pas." to agree with next words ; translate "every," as these are singular.

GOOD (*agathon*). This adjective often qualifies the word "work" or "works" (note 1 Tim. 2. 10 ; 5. 10 (last words) ; 2 Tim. 2. 21 ; Tit. 1. 16 ; 3. 1).

WORKS (*ergon*) Lit. "work," singular. So that the right use of *all* scripture must lead to *all* good work. It is not enough to be a student of scripture, but, "Be ye doers of the word."

"And Lose His Own Soul."

The Lord Jesus Christ spoke of a lost soul, and He meant all that He said (Matt. 16. 26). You, dear reader, can lose your soul. You, who walk this earth, merrily it may be, hoping for this and hoping for that, "can lose" your soul. The present life is once, and once only. There are many ways to hell ; there is no way out. Have you weighed the matter ? Have you realized the facts of life ? Have you pondered the words of the Lord Jesus, Who spoke as man never spoke ? Today is not ever ; your present enjoyments—what are they ? If you obtain what you seek, will you bind it to yourself so that it cannot be snatched away ? Will you secure it that it may be yours for ever ? You cannot, however much you try. It is possible to lose your soul in the very seeking to gain that which you desire. Have you thought of what it means to be lost ?

Thanks be unto God, today has not yet gone. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). Do you know that the message of God's mercy will one day sound for the last time in your ear, if you make light of His loving-kindness ? The last time ! How will you feel when you know that there is no gospel for you ? When the heavy prison door swings behind the prisoner a thought of despair may enter his mind, but the sentence is not for ever, and hope may arise the same moment." "When the weary years are passed, I shall be free." But God tells us nothing of hope in hell, and why will you vainly believe the promise of a man ?

It is in view of the righteous judgment of God that we come to you urgently. It is in view of His precious gospel that we warn you today. For "behold now is the accepted time ; behold now is the day of salvation." God has revealed one way of hope, through the death of

the Lord Jesus. He, the Holy One, suffered for sins, the Righteous One for the unrighteous. The wrath of God, more than our lips can express, broke upon Him in its terrible justice, and He bore that wrath—oh, why ? It was because He loved poor, guilty sinners. Because of such He was on Calvary. Because of such He cried out "My God, My God, why hast Thou forsaken Me ?" This was no mere drama : it was a reality—a reality because sin must be judged. His perfect love harmonized fully with the equal love of God the Father, that the covenant work of redemption might make it possible for the Scripture to say that "God is Just, and the Justifier of him that believeth in Jesus" (Rom. 3. 26), and so there is a gospel to preach, that sinners may be saved today, and such will not be lost tomorrow. God transforms the whole life, and with a new standpoint and new desires the saved one pleases Him. In view of all this, are you still resolved that you will lose your own soul ? O the madness of ungrateful defiance of God, and indifference to His claims and His love.

P.W.H.

'That He May Abide With You For Ever.'

Thus spake the Lord Jesus concerning the Gift of the Holy Spirit, and therewith accord the words, "I will never leave *thee*, nor forsake *thee*." The former is a promise to the church, the latter to the individual. God cares for each child of His.

Yet let no one presume. It would *seem* that, in *experience*, the Lord does leave His people, but *actually* He does not. The Holy Spirit is the Comforter, but if a saint wanders, He is a Convictor.

David needed the word, "Thou art the man," to bring him to confession, but how barren and unhappy were those many months that elapsed between his sin and his repentance ! (Ps. 32).

Is it not out of place when a wandering believer lays emphasis on the abiding presence of the Holy Spirit ? Precious truth indeed, but only to be enjoyed by those who abide in Christ, whilst His words abide in them.

YOUNG BELIEVERS' COLUMNS.

MELCHIZEDEK.

No. 3

It is desired, in these meditations, to help younger believers, and they may be reminded that the writer of "Hebrews" says, concerning "This man," "we have many things to say and *hard* to be uttered" (5. 11). This may be partly explained by the fact that the people of Israel had, to minister for them in times past, high priests who had descended from Aaron, who offered sacrifices and gifts they could see. Now, they were to learn that their High Priest, none other than Jesus, was in heaven; and He had come, not from Levi, Aaron's forefather, but from Judah (Heb. 7. 14). His offering and sacrifice had been given, and accepted by God, once for all, and He was now unseen, except to the eye of faith.

We must put ourselves in the place of these Hebrew believers in Christ, for they were walking *by faith*, and were suffering at the hands of their brethren who still were clinging to the "seen" priesthood and offerings.

Not only so; they were "dull of hearing," and had not grown as they should (Heb. 5. 11-14). How we, therefore, ought to pray, "Open Thou mine eyes that I may behold wondrous things out of Thy Law" (Ps. 119. 18). If thus we approach this study, we shall not fail to get *some* blessing, even though much may still be difficult to grasp. The expression, "Thy Law," meant the Scriptures as possessed by the Psalmist, and included the record in Genesis 14, a part of the Scripture, especially called "The Law."

Holy Scripture is "God breathed," that is, inspired by the Holy Spirit, and only He can explain what is written. Hence, as the writer of "Hebrews" was himself taught by the Spirit, we accept the teaching and explanation given therein concerning Melchizedek.

He was a type, or picture, of "The Son of God," to Whom he is likened (Heb. 7. 3). He is (twice) first called "King" and then "Priest." This marks him off at once from Aaron, who was *not* a king. Christ is both, for a king is one who has dominion, and the Lord Jesus Christ is "God over all" (Rom. 9. 5).

What is a priest? He is one who is from and for God toward man, and who acts for, and on behalf of, man toward God. Since man fell and lost fellowship with God, it has been necessary to approach God by way of sacrifice,

which meant the pouring out of blood. Thus Abel came to God. Thus the children of Israel alone could draw near to God, Who called Aaron (Heb. 5. 4) to be a sacrificing priest, a kind of mediator. In this respect he foreshadowed Christ, by Whose sacrifice of Himself we come to God (Heb. 9. 14, 10. 19, 1 Pet. 3. 18).

The Lord Jesus is "The King of Glory" (Ps. 24) and He *will be* King over the whole earth (Rev. 11. 15, 17. 14), and He *is*, as we read constantly in this epistle, "A great High Priest." No other person has combined in himself the offices of king and priest, except Melchizedek. That is one reason why he is likened to the Son of God.

We may now further meditate on the Divine exposition in Hebrews 7.

MELCHIZEDEK WAS A KING.

This is *first* mentioned in Genesis as well as in this chapter, His Name is followed by his title. His Name means "King of righteousness." His title, King of Salem, means "King of peace." Names in Scripture are of great importance, as Abraham (father of a multitude) and Israel (a prince with God). Therefore we understand why "righteousness" precedes "peace." For it is the Son of God Who came to fulfil all righteousness, having, by incarnation, "become under law" (Gal. 4. 4). This he did, becoming obedient unto death, making atonement for sins, and thus making available to His people a robe of *righteousness*. "Being justified by faith, we have *peace* with God through our Lord Jesus Christ" (Rom. 5. 1). "He is our *peace* . . . and came and preached *peace*" (Eph. 2. 14-17). In Him, by His death on the Cross, "Mercy and Truth are met together; *Righteousness* and *peace* have kissed each other" (Ps. 85. 10). Moreover, when He returns to reign over this earth, His rule will be marked by righteousness and peace (Ps. 72).

(If the Lord will, to be continued)

Observe in Psalm 32. 7 how God *compasses about* with His gracious songs of deliverance, and in verse 10 with His mercy, and in Psalm 34. 7, "The Angel of the Lord *encompasseth round about* ('encampeth') them that fear Him, and delivereth them" (contrast Ps. 22. 12, 16).

It is easier to preach than to live, to give a gospel tract than to *be* one, but God gives grace for both.

Joshua before the Angel of the Lord.

The content of this chapter may be summed up under three headings:—

1. AN ADVERSARY AND AN ADVOCATE.
2. A CHANGE AND A CHARGE.
3. A PROMISE AND A PROPHECY.

Another fact revealed to Zechariah was the determined opposition of Satan. He was permitted, in vision, to see it. Satan had some ground for his accusation—the filthy clothing of the High Priest, so contrasted with “the garments for glory and beauty.” The unworthiness of the instrument for accomplishing God’s purpose is portrayed, as well as the defiled “worship.” All is open to “the Angel of the Lord,” Who is none other than the Lord Himself—the Son of God. Yet He is there as an Advocate. “The Lord rebuke thee, O Satan . . . the Lord rebuke thee.” No “railing accusation,” but calm, powerful, authoritative words (cf. Jude 9). “A brand plucked out of the fire.” Who would treasure such? Humbling as the figure is, yet it is comforting to know that a mighty hand has plucked it forth, and though it may have the scars of fire upon it, yet that same hand holds it and preserves it from destruction. There is nothing in the language here conducive to pride. Truly it may be said, “Where is boasting then?”

The Adversary is silenced. The Advocate alone speaks. “Take away the filthy garments from him.” Those before Him obey, and He now addresses Joshua. “Behold, *I have caused thine iniquity to pass from thee; and I will clothe thee with change of raiment.*” Here, in a thumbnail sketch, so to speak, is drawn the gospel of the grace of God. Here is the history of every sinner saved by grace. Further, when the fair mitre (or turban) is set upon his head, he is ready for priestly service; in the case of Joshua, to resume his calling as High Priest, but in a more devoted and spiritual manner; in the case of a saved sinner, he now has a right to draw near to God (Heb. 10. 19-22).

Thus God taught Zechariah, and through him the people, the need of spiritual worship as opposed to mere lip-profession, a much-needed lesson today!

Another interesting point to observe is that, during this exchange of outward clothing, “the Angel of the Lord stood by.” Does that mean, He stood at the side of Joshua? If so, what a happy change; for the accusing Adversary

is displaced, and an Advocate is there instead.

Following closely upon this “change” is a “charge”; “If thou wilt walk in My ways and keep Mine ordinance, then—; personal obedience is required, and *that* forthcoming, Joshua will be entrusted with that which concerns God’s house and God’s courts. These, so far as can be judged, were not yet erected, but God’s house is always in His mind, albeit those who compose it have little realisation of its great dignity and the privilege of belonging thereto. The children of Israel were not a mere aggregate of individuals, but a “household.” Yet the individual was a person accountable to God. So the church is not a collection of units, but a unity, a house. Yet it behoves each member thereof to “endeavour to keep the unity of the Spirit in the bond of peace.” Have the saints today a right conception of the glory of the church?

Conditional upon the enjoined obedience is a promise, “places to walk among these that stand by.” Surely, here is something anticipating New Testament revelation. Are not “those that stand by” heavenly beings, those that are obedient to the Angel of the Lord (v. 4)? If this inference be correct, then a heavenly inheritance is the reward awaiting Joshua. The spiritual significance for present-day believers will not be lost upon us.

Now we come to the closing part of this Scripture, the Prophecy. Though of future import, the word is, “Hear *now*.” It is to Joshua and his “fellows” as “men of sign (or type)” (see margin). Signs of what? May we not say, of those whom the Lord Jesus calls *His* “fellows” (Heb. 1. 9) and *His* brethren (Heb. 2)?

Three Names of the Son of God are before us, in addition to those already recorded—“The Lord” and “the Angel of the Lord.” They are, “My Servant,” “The Branch” and “The Stone.” The first sets forth His Righteous Obedience, the second His fruitfulness, the third His being a Foundation, very fitting in a context (see next chapter) dealing with the building.

No one ever presented a finished work to God—an obedience unto death—save the Lord Jesus. On this account, the church is built upon Him. From Him, the Fruitful One, is their fruit found, for they are “grafted” into Him (see also ch. 6. 12 where again the thoughts of “growth” and “building” are combined). In this connection should be noted 1 Cor. 3. 9; Eph. 2. 20, 21; 3. 17.

From the conception of *Life* in the Branch

this Scripture proceeds to the figure of Stone, when again *Life* is before us in the "seven eyes" thereupon. In Revelation 5. 6, there is confirmation of the interpretation that Christ is the Subject of this prophecy. There He is "the Lamb as It *had been* slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the world." It requires many and varied figures to set forth the manifold glory of the Son of God.

"I will engrave the graving thereof, saith the Lord of Hosts." A strange figure in such a context, taking us back in thought to Exodus, when God wrote upon the stone tables of the Law! There it was the old covenant—a covenant of works, but here, presumably, we are introduced to the New Covenant, for the words immediately following are, "I will remove the iniquity of that land in one day." When God says, "I will engrave," it is to establish His truth, and to encourage the hope of His expectant people. Language parallel to this is found in Jeremiah 31. 31-34, quoted in Hebrews 8, where the words are, concerning His laws, "I will write them in their hearts," an engraving, so to speak, with which we may compare 2 Corinthians 3. 3. In Hebrews 8, again, we read comparable words, "Their sins and their iniquities I will remember no more."

Finally, we have a promise which undoubtedly concerns Israel, though there can be no doubt as to the significance of the word, "that Land." Micah. 4. 4 speaks in similar language of the vine and the fig tree. Therefore we bless the Name of our God for thus unveiling His truth to Zechariah and through him, to us by the teaching of the Holy Spirit.

"O taste and see that the Lord is good."

Ps. 34. 8

Grace cannot be long concealed. It is as fire in the bones, as new wine in the bottles; you cannot hide it; you must give it vent. Grace is not like to worldly vanities that diminish with distribution, nor like candles that keep the same light, though a thousand are lighted by them. Grace is like the widow's cruse of oil, which multiplied by pouring out; and like those talents that doubled by employment. No way to increase the Kingdom of Christ like this, of improving your gifts and forces to the advantage and profit of others.

SEL.

Scripture learning and study are enjoined on the believer. The Holy Spirit was promised by the Lord Jesus, and among His various works is the bringing of certain things to remembrance. But it is necessary to *store* the mind if there is to be anything to remember. See 2 Timothy 3. 15.

Someone has said that a man, having certain faults, more readily recognises those faults in other people than in himself. Why? Is it because of a subtle sub-conscious acquaintance with that failure that leaps out in recognition thereof in another?

"How wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye."

Suggested Daily Readings.

"IF THE LORD WILL."—MARCH, 1950.

Day	READING			LEARNING	
	Genesis	Acts		Daniel	2 Timothy
1	24. 1-14	18. 14-37	10.	14	1. 1
2	24. 15-28	18. 38-52		15	2
3	24. 29-49	14. 1-18		16	3
4	24. 50-67	14. 19-28		17	4
5	25. 1-18	15. 1-11		18	5
6	25. 19-34	15. 12-21		19	6
7	26. 1-11	15. 22-41		20	7
8	26. 12-26	16. 1-15		21	8
9	26. 26-85	16. 16-40		Joel 1. 1	9
10	27. 1-17	17. 1-9		2	10
11	27. 18-29	17. 10-21		3	11
12	27. 30-46	17. 22-34		4	12
13	28. 1-9	18. 1-17		5	13
14	28. 10-22	18. 18-28		6	14
15	29. 1-14	19. 1-12		7	15
16	29. 15-35	19. 13-22		8	16
17	30. 1-13	19. 23-41		9	17
18	30. 14-24	20. 1-12		10	18
19	30. 25-34	20. 13-22		11	2. 1
20	30. 35-43	21. 1-14		12	2
21	31. 1-16	21. 15-26		13	3
22	31. 17-35	21. 27-40		14	4
23	31. 36-55	22. 1-16		15	5
24	32. 1-12	22. 17-30		16	6
25	32. 13-23	23. 1-11		17	7
26	32. 24-32	23. 12-22		18	8
27	33. 1-20	23. 23-35		19	9
28	34. 1-18	24. 1-16		20	10
29	34. 19-31	24. 17-27		2. 1	11
30	35. 1-15	25. 1-12		2	12
31	35. 16-29	25. 13-27		3	13

SPECIAL READINGS FOR THE LORD'S DAY.

Mar. 5	Psalm 118. 1-5	Rev. 4. 1-6, 9-11, 5. 1-14
12	" 115. 1-3, 15-18	Eph. 1. 3-14
19	" 116. 1-9	Heb. 5. 7-10
26	" 117	Eph. 2. 1-22

Suggested Daily Readings.

"IF THE LORD WILL."—APRIL, 1960.

Day	READING			LEARNING		
	Genesis	Acts		Joel	2 Timothy	
1	86. 1-19	26. 1-18		2. 4	2. 14	
2	86. 20-48	26. 18-32		5	15	
3	37. 1-17	27. 1-20		6	16	
4	37. 18-48	27. 21-44		7	17	
5	37. 29-36	28. 1-15		8	18	
6	38. 1-18	28. 16-31		9	19	
7	38. 19-30	Rom. 1. 1-17		10	20	
8	39. 1-23	1. 18-32		11	21	
9	40. 1-28	2. 1-16		12	22	
10	41. 1-13	2. 17-29		13	23	
11	41. 14-32	3. 1-18		14	24	
12	41. 33-45	3. 19-31		15	25	
13	41. 46-57	4. 1-13		16	26	
14	42. 1-20	4. 14-25		17	3. 1	
15	42. 21-38	5. 1-21		18	2	
16	43. 1-18	6. 1-11		19	3	
17	43. 19-34	6. 12-28		20	4	
18	44. 1-17	7. 1-12		21	5	
19	44. 18-34	7. 13-25		22	6	
20	45. 1-15	8. 1-11		23	7	
21	45. 16-28	8. 12-23		24	8	
22	46. 1-27	8. 24-39		25	9	
23	46. 28-34	9. 1-13		26	10	
24	47. 1-12	9. 14-33		27	11	
25	47. 13-31	10. 1-10		28	12	
26	48. 1-22	10. 11-21		29	13	
27	49. 1-21	11. 1-12		30	14	
28	49. 22-33	11. 13-24		31	15	
29	50. 1-14	11. 25-36		32	16	
30	50. 15-26	12. 1-21	3. 1		17	

SPECIAL READINGS FOR THE LORD'S DAY.

April 8	Genesis 1. 1-5	Heb. 11. 3-6, 2 Cor. 4. 6
9	" 1. 6-26	John 1. 1-8, 14
16	" 1. 28-31	1 Cor. 15. 41-47, Col. 1. 12-18
23	" 2. 18-24	Eph. 5. 25-32
30	" 3. 9-15	Heb. 2. 9-15

Notes on Memorized Verses.

DANIEL 10.

14, *Now I am come*, that is, a victory has been given over principalities and powers. "The latter days," those preceding the Lord's Coming. 15, *Speechless from a sense of awe*. Contrast Matt. 22. 12. 16, 17, The lips touched, yet Daniel could only utter words of deep humility. Such was the effect of seeing One Who is described as, "One man" (verse 5 marg.) "like the similitude of the sons of men," "my Lord," "One like the appearance of a Man." Is not this language suggestive of a Divine Person—The Son of God? 18, *The hand that strengthens* (cf. Neh. 6. 9). 19, *The voice that strengthens*. 20, "Princes" of Grecia and Persia are evil angels, Satan's agents, exercising unseen power over earthly rulers. In all probability such powers are at work in world-centres today. 21, "The Scripture of truth." God intended His revelation to be written

("noted" or "set down"). Michael, the heavenly protagonist of God's people (see verse 1 ch. 12, also Rev. 12).

JOEL 1.

It cannot be said with certainty exactly when Joel ministered, but it is clear, from the mention of the "House of the Lord," (ch. 1. 9, 14) that his words were to Judah, as Hosea's were to Israel. His prophecy takes us to the present age and its latter days, although there was a message for the time then present.

1, *The Word of the Lord came*. Such honour God put on His servant, to be His messenger. 2, 3, *Hear and tell*. Fathers, children, grandchildren. None should despise God's chastisement (cf. Heb. 12. 5). 4, *A complete devastation*. The four insects have been thought to be symbolic of the four world-powers as depicted by Daniel. 5, *Luxury even in Judah, needing to be disturbed by Divine visitation*. 6, 7, *Is this figurative of a plague of locusts?* 8, *One of the few places connecting sackcloth with a mourning woman* (see Isa. 3. 24; Lam. 2. 10) indicating distress of the deepest kind. 9, *The sorrow reaches even the Lord's house*. 10, 11, 12, *A withering, for rain is withheld*. "Joy dried up." A solemn lesson for us. 13, 14, *A call to repentance, for God's house cannot be served*. 15, *A day* (not "that day") of the Lord. A typical day, reminding of "that great and terrible day" (ch. 2. 31). 16, *Joy cut off from God's house* (see v. 12). 17, 18, *A groaning creation because of man's sin*. 19, 20, "I cry," "the beasts cry." The true servant of God is even sympathetic with a distressed creation.

JOEL 2.

1, *The trumpet* (see v. 15 and cf. numbers 10). An *alarm*, for an enemy approaches. 2, *A day of the Lord—a unique day*. 3—10, *A vivid description of a plague of locusts—yet symbolic of devastating armies of men*. 11, *But this is the Lord's army, "executing His word"* (see verse 25). 12, *A call to repent, now*, even though His army approaches. 13, *The graciousness of God's character, the hope of the repentant*. 14, "Leave a blessing behind Him," contrast v. 3). Also God remembers His house (cf. ch. 1. 13). 15, *See v. 1, but here a call to assemble*. 16, *Young and old included* (cf. ch. 1. 2. 3). 17, *And priests, to whom words are given to express their prayer* (cf. Hosea 14. 2). 18, 19, "Then," when God's face is sought. "The Lord will answer." "Effectual fervent prayer." 20, "The northern" will be removed, not only the invading locusts, but in a future day God will rescue His people. 21, *Man may do "great things," but the Lord will do greater* (compare 1 John 4. 4). "Fear not," 22, "Be not afraid." 23, "Be glad." 24, "Full," "overflow." 25, "I will restore." 26, "Ye shall eat," "be satisfied," and praise the Name." 27, "I am in the midst of Israel . . . none else." "Your God." "My people." "Never be ashamed" (twice). These promises were intended to call to repentance then and restoration would follow, but their fulness of accomplishment will be "in that day." 28—32, *A prophecy of the last days, that is, after Pentecost, for it began to be fulfilled then* (see Acts 2). The Spirit was poured out. There were dreams and visions. Deliverance was proclaimed in Jerusalem. Those who called on the Name of the Lord were saved. The Book of "Acts" exemplifies. But there will yet be signs in the heavens before "that great day" (cf. Matt. 24 and Rev. 6).

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

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FREE

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“Let Thy mercy, O Lord, be upon us, according as we hope, in Thee.”

Psalm 39. 22.

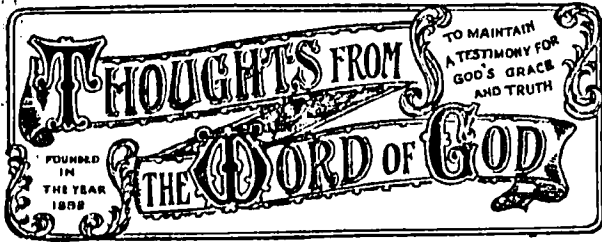
“Peace . . . as a river.” Isaiah 48. 18.
“In the multitude of my thoughts within me
Thy comforts delight my soul.” Psalm 94. 19.

Perfect peace our souls possessing ;
O that this may ever be,
Free from fear and care distressing,
Leaning just alone on Thee.

Though unworthiness confessing,
We would seek Thy wondrous gift:
Thou dost will this gracious blessing ;
Lord, to Thee our hearts we lift.

Peace, not of the world's assessing,
Nor which things of earth bestow
But Thy comforts' sweet caressing,
Like a river's placid flow.

A.W.H



Words of Encouragement.

Time passes, but the Lord's Word does not pass away;

He is "the Same, yesterday, and to-day, and for ever." We would realise this. We would know *Him*. And as

He abides, and His promises, so is it with His precepts. New occasions may be said to teach new duties, but for saints they do not modify the Word of the Lord. The gospel of the first century is the gospel of the twentieth, and a church of God in the last days is to be equally mindful of the Lord's appointment at the beginning. Believers have one Father and are one family. Our hearts desire to live with the confidence of the first saints, in the "Acts of the apostles," and to keep to the same baptism, the same breaking of bread, the same fellowship, looking for the same Blessed Hope, with the same unworldliness, in the power of the same Holy Spirit, as of old. Who then is willing to trust the Lord *more than ever* for *His* reviving in accord with *His* grace, power, and promises, and revealed will, NOW, in view of His near coming again?

P.W.H.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18. Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKS. GIVING." Colossians 4. 2.

"Praying in the Holy Ghost." Jude 20.

- For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
- For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.

- For Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.
- For saints on the Continent, and their many difficulties, including persecution and repression.
- For troubled China, and the trials of God's servants in that land.
- For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that *all* may be fresh and vigorous, and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (the Near East), F. A. Franco (Argentine and around, Uruguay, Brazil, etc.), D. Werner (Germany). Continue to pray for the Lord's enabling if *He will*, of additional fellow-workers for S. America, and the translation of Scripture.
- The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
- For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
- For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
- For lonely missionaries, cut off from intercourse with fellow saints.

"Continue in prayer and watch in the same with thanksgiving." Col. 4. 2.

Poems to Help Christian Experience.—179.

"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels." 2 Thess. 1 7.

Ye saints of God, that sigh and cry
For evils that assault your eye,
For all the blasphemies of men
Poured from unguarded lip and pen,
Be not ashamed, O sons and daughters
Of God, if rivulets of waters
Run down your cheeks, in contemplation
Of man's neglect of God's salvation;
For ye partake of thoughts Divine;
Of you He saith, "They shall be Mine."

"Mine in the day that I prepare,"
He saith. His special treasure fair
Shall you be manifested then
Before the very eyes of men,
Who break your hearts with sinful scorning,
Neglectful of your words of warning.
They love not God, they love their pleasures;
On earth alone they have their treasures;
They have their portion in this life,
And nothing know of inward strife.

Lift up your heads, uplift your eye,
For your redemption draweth nigh;
The days are darkening and some
Have left the faith. "When will He come—
Your Saviour?" ask they, sadly mocking,
But they shall see creation rocking,
Feeling the very heavens shaken,
And see the saints to glory taken.
In that day peace will fill your breast,
And God will give you hallowed rest.

The Name of the Lord.

Notes of an address, 1925.

At the end of every prayer the Name is uttered. Is it possible we have become used to the words, wondrous though they be?

Early in the history of man, an attempt was made to make and perpetuate the human *name* (Gen. 10). Names are of importance, though Gallio treated such matters lightly.

The Psalms are full of references to the Name of the Lord, and so are the later Scriptures, wherein the power and authority of the Name of the Lord Jesus are frequently mentioned.

Paul thought he ought to do many things contrary to the Name of Jesus of Nazareth, but when he was changed by grace, he was baptised into the Name, and God chose him to be a vessel to bear His Name, and to suffer many things for His Name's sake.

King Ahasuerus honoured Haman, and when the latter fell, Mordecai was honoured in a manifest way when the king gave him the ring which contained *his name* (Est. 8. 8, 10). But God has honoured His people by placing on them His Name, and His will is that they do all in the Name of the Lord Jesus. This cannot be reversed (cf. Est. 8. 8).

Speaking for ourselves, we would be more careful of our *name* than anything we possess. "A good name is rather to be chosen than precious ointment." It is the most valuable possession that a person has. Who can then estimate the unspeakable value of the Name of God?

Not only have believers authority to use *the Name* in prayer and preaching, but a solemn privilege to honour the Name. It has power also, and there is, moreover, a *purifying, purging, and preserving* aspect of the Name of the Lord Jesus. For example:—

(a) Can I do this or that in the Name of the Lord Jesus?

(b) What are the characteristics of the Lord, for His Name sets forth these? Then such characteristics are, in their measure, to be set forth in my life.

(c) In preaching the Gospel, the Name is to be lifted up, announced, and that authoritatively, because the preacher, if God-sent, is acting in, and in dependence upon, the Name (Matt. 28. 18).

There is power in the Name, and the saints have on their behalf all that that Name stands for. May we realise this, not treating the Name as a "shibboleth," but enjoying fellowship with *HIMSELF*.

P.W.H.

"Found of Him in peace."

2 Pet. 3. 14.

Saints are frequently exhorted to be diligent. The word is derived from one meaning "haste," suggesting there is no time like the present. And this thought is particularly impressive, because a reason for such earnestness is that, "we look for new heavens and a new earth," an age which is *subsequent* to the Millennial. Some might feel this cannot be compatible with "Looking for a Saviour" from heaven, even as it is also thought that events *preceding* that glorious Coming may hinder the fervent and watchful expectation of a soon-returning Lord. Still, we have Scripture to teach and guide, and it is a poor confidence that cannot leap over intervening events to lay hold upon "That Blessed Hope."

"The new heavens and new earth" will be at least a thousand years hence, and yet we are enjoined to be diligent. How much more then do we need to prepare to meet our Coming Lord.

"Without spot and blameless." At the beginning of his first epistle, the apostle used these words, but there they describe the Lamb, by whose precious blood we have been redeemed. These words describe the perfect life of the Lord Jesus, the life which He laid down for His sheep. And shall the sheep not follow the Shepherd? Should not their lives also be "without blemish and without spot"? Alas, that even the world can find fault—and often rightly—with us! How much more those with whom we live and have daily contact! O to be living epistles of Christ!

We are further encouraged to "be found of Him in peace." Peace in our own hearts, peace in our home lives, peace with our brethren, peace in our assembly life. This is the very antithesis of distraction, disorder, and discord, and is a solemn call to us NOW. Let us heed the word of our Lord. "Be diligent." Make haste. "The coming of the Lord draweth nigh."

YOUNG PEOPLE'S COLUMNS.

A NEW MASTER.

Boys and girls, in these days, do not know what it means to be under a master, unless it be a school-master. They know the care of parents and, if they are right-minded children, they will obey out of love to them. The time will come, though, when school must give place to daily work for wages. Then they will serve a master. But let them not fear, nor be too proud, to be servants. The Lord Jesus served. "I am among you as He that serveth." It is true happiness to be a servant.

There once lived a lad, born in Egypt, who had a very hard master, a man of Amalek, a tribe very bitter against the children of Israel. But he was made free and began to live a new life. How was this?

King David, before he began to rule over all Israel, had a hard life. He had to move from place to place, living in caves and in the woods, until he was given a city, called Ziklag. One day, after he and his six hundred men had been away three days, they came back and found no houses, no wives, nor children, nor goods, for the city had been burnt down and all had been taken away by Amalek, the enemy. "Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep." How sad! "And David was greatly distressed, for the people spake of stoning him," as if he were the cause of their sorrow. But he went to God and asked Him what he should do. God told him to go after the enemy, and he would get all back again. But how did he know which way to go? We come back to that slave-lad of Egypt. David's men found him "in the field, and brought him to David, and gave him bread and he did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights."

David asked him two questions; "To whom do you belong?" "Where do you come from?" The lad gave him three answers.

- (a) I was born in Egypt.
- (b) I was a slave to a man of Amalek.
- (c) I helped to burn Ziklag with fire.

David then asked if he could lead them to where the enemy was, but he would not tell unless he could be sure of two things.

- (a) That David would not kill him.

- (b) That he would not be given back to his old master.

David promised these two things, and soon he saw the enemy, a great number of soldiers, "eating and drinking and dancing." He and four hundred men fought against them and gained a great victory, bringing back the women and children, and goods, and very much more besides. "And there was *nothing* lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them. David recovered *all*." And it was all because God was with him.

This is a true story of God's care for those who trust Him, but are there not some more lessons hidden away therein, for us to learn? Let us see.

First, remember the three answers the slave-lad gave to David. They tell us:—

1. *About his birth.* It was in Egypt, a land where the children of Israel were hated, ill-treated, and kept as slaves.

2. *What he became.* A slave to a hard master, who left him to die when he fell sick.

3. *What he did.* He helped to burn down David's town, and David was God's king.

But they also tell us something about ourselves.

1. *You were born in sin.* Only one Person was not born in sin—The Lord Jesus. But everyone else, and that means *you as well*, are born with a sinful nature (Ps. 51. 5).

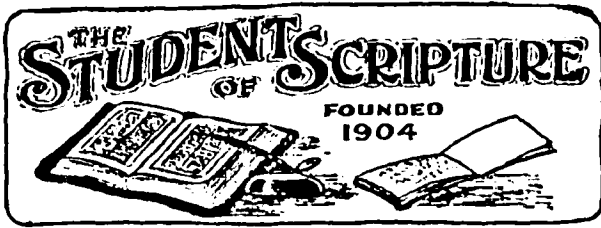
2. *All became slaves to sin.* The Lord Jesus said, "He that doeth sin is the slave of sin" (John 8. 34).

3. *All do that which is against God's King, the Lord Jesus.* We are really no better than those who cried, "Crucify Him."

If we serve sin, and Satan, and *this* world, what will become of us when we fall sick and draw near to death? We shall be left quite alone, like the slave-lad to die without hope, unless the True and Greater David—the Lord Jesus—finds us and feeds us, and gives us new life by His Spirit, and sets us free to be His willing bond-slaves for ever.

How anxious was the Egyptian lad not to die and not to go back to his old master. By David's kindness he *lived*, and because of that kindness, he was *with David*, and *against David's foes*. David was *his new master*.

Do *you* live with the new life that God gives. Are *you* on the side of the Lord Jesus? Is he *your* Master? Then you will never want to go back to the old life and the old master. May God grant it!



THE DEITY OF CHRIST.

P. W. HEWARD.

(continued)

SOME OF CHRIST'S OWN DEFINITIVE STATEMENTS CONCERNING HIS GLORY.

It has been argued that the Lord Jesus Christ did not assert His Deity. Such an interpretation is only possible by closing the eyes, as it were, and then misusing the fact that He was made "under the Law" (Gal. 4. 4). He often refers to this covenant position. The simplest believer can perceive that if *the Lord Jesus*, in condescending love, *took* a nature which was that of a Servant, that sinless *nature* was neither from eternity nor to be confused with His Deity. Hence in His *complex personality* He was *less* than the Father. But the identification and association with the Father to be noticed now (e.g., Matt. 28. 19; John 5. 21, 23; 14. 10, 11; 17. 5, etc.) would be inappropriate if His human nature were His original condition. Indeed, whereas He Who was God could, and did, become Man, one who was only man could never have become God, without violating the principle of Isaiah 42. 8, and the consistent testimony of Holy Scripture.

The "warp and woof" witness is what we expect, and what we have found. Hence the Holy Spirit's *opening testimony* is clear: "The Word was God," with the word "God" in emphatic position (John 1. 1, cf. John 1. 18). But in accord with the fact that the Lord Jesus particularly came to declare the Name of the *Father* (John 17. 26), and to reveal Him (Matt. 11. 27), we find that He exalted the Father again and again. His whole life was intentionally unassertive (Matt. 12. 19), and He drew *individuals* to living *faith* (John 9. 38), rather than multitudes to a merely verbal confession of His proclaimed Deity. Yet His early recorded words to Mary betokened a unique and conscious relationship to the Father (Luke 2. 49), and He did not hesitate to use such language as, "That all men should honour the Son, even as they honour the Father" (John

5. 23, cf. 1 John 2. 23), and again "Now, O Father, glorify Thou Me with the glory which I had with Thee before the world was" (John 17. 5). The stress on Himself as the Sent One is in both contexts, giving the covenant aspect, but, as we see, not obliterating His essential glory. Nor can we forget the astounding declaration, "Before Abraham was (became), I am" (John 8. 58). It is not merely "I was," but "I am." And the answer to the chief priests in its context is unequivocal (Mark 14. 62).

We do not pause here to examine the questions, "How then doth David in spirit call Him Lord?" nor again, "Why callest thou Me good?" They, and the acceptance of worship in John 9 and in many other passages, and of an ascription of Godhead in John 20. 28 are decisive to the humble believer, but are pondered elsewhere. Yet we cannot omit the stress on His glory in the words, "The Son of man Who is in heaven" (John 3. 13). The context intensifies, as elsewhere, the force. And the "I am" utterances, already mentioned, e.g., "I am the Way and the Truth and the Life," "I am the Bread of Life," "I am the Resurrection and the Life," have a plain testimony as to His *essential* majesty. These should have more than a passing notice. So is it with the claim of Divine titles, e.g., The Rock in Matthew 16. 18, and, indirectly, the Stone of Stumbling in Matthew 21. 42-44 (with Isa. 8. 14. 15). All these statements would be positively repugnant from the mouth of a created being.

It is not only that the Jews understood the Lord Jesus to make unique claims (John 5. 18), the application in the epistles were inspired to draw this conclusion (e.g. 1 Peter 2. 8). Among those born of woman a greater had not arisen than John the Baptist, but the infinite contrast between Christ and the faithful servant is seen in John 1, even as between Christ and Moses in Hebrew 3. "The Word was God"—"There *became* a man sent from God." The inspired words are clear, "We beheld His glory, the glory as of the only Begotten of the Father": there is no thought of a *created* being when we read of Him. The Lord Jesus is ever viewed as unique in His uncreated glory.

In accord with His unvarying attitude, we see His glory unveiled in one of the longer records of His ministry to the disciples (John 13-16). "I will come again, and receive you unto Myself," "I am the Way, and the Truth, and the Life,"

"Believe Me that I am in the Father, and the Father in Me," "That I will do, that the Father may be glorified in the Son," "We will come unto Him, and make Our abode with Him." And the added prayer includes the precious words already quoted, "The glory which I had with Thee before the world was" (John 17. 5), and much of a similar character. And thus in resurrection it is He Himself who emphasizes "the Name of the Father and of the Son and of the Holy Spirit"—yet only *one* Name.

It is important to observe, and to bring before any who have been confused amid the battle of human opinions, that whereas not one statement regarding the Humanity and Covenant Subordination of the Lord Jesus is inconsistent with His Deity, many of the statements of Scripture and His whole attitude would be quite inconsistent with the denial of that Deity. In accord with the humiliation followed by "His glory" (Luke 24. 26) we find an appropriate definiteness of language when He unveiled Himself to John in Patmos. The days of His humbling among men, and His sufferings were then past, and He openly declared name after name of glory, as, for example, in Revelation 1. 17, "Fear not, I am the First and the Last." But for this we must refer the reader to the chapter on Revelation, and desire that he may share our rest and rejoicing in the unchangable glory of our glorious Lord.

(If the Lord will, to be continued)

Question and Answer.

No. 146

The words of Luke 16, verses 9 and 13, seem difficult to reconcile. Please explain.

Mammon (see also Matt. 6. 24) stands for earthly possessions, as money. Such, by love of it, can enslave.

It is called, "the mammon of unrighteousness" and, "the unrighteous mammon," because it is mostly in the hands of those unsaved, and is more often used in a wrong than in a right way. These expressions do not mean that money, in and of itself, is unrighteous, any more than that the word "unjust" in 1 Corinthians 6. 1, suggests that human judges are habitually unrighteous. The term differentiates them from "saints," who are "righteous," that is, justified persons. Similarly, the phrase, "sinful flesh" is not to be taken as implying that the flesh (the human body) is, in and of itself, evil, but that men, until saved by grace,

use the body as an instrument of sinning. The *believer* is different (Rom. 6. 13-19).

Disciples, for such are addressed by the Lord in these words, are enjoined to be faithful in the use of that in which many are faithless, selfish, and wasteful. What they have is to be employed in such manner as will qualify them for holier service—the care of "the true riches," perhaps suggesting (as verse 10) Kingdom rewards. It must be remembered, however, that our Lord's hearers were chosen to be, at an appointed time, His stewards (see 1 Pet. 4. 10).

As to the "making friends," it is clear that this is *not* "with" mammon. The unjust steward—

- (a) Dealt unrighteously in this world's goods.
- (b) By so doing, he conferred a "benefit" (reduction of debt) on certain people, though in a sinful way.
- (c) As a result he expected, when deprived of his "living," to be received (lit. welcomed) by the friends, made in this ungodly way, into their houses.

What is the parallel (with the necessary contrasts) for us?

(a) We are to deal faithfully in the use of what God has "lent" to us (see 1 Tim. 6. 17-19).

(b) We are to seek to "benefit" those who have need by means of such possessions as are entrusted to us. This calls for exercise of heart and waiting upon God. What is often called "charity" is misguided (note ch. 14. 12-14).

(c) Thus we shall make friends who shall receive (welcome) us, not into earthly houses, but into "the everlasting tabernacles," when we "fail," that is, pass from this life.

This seems to imply that "the household of faith" (Gal. 6. 10; Rom. 12. 13) is to be the primary care of believers; also that, in dispensing material blessing, there should always be the aim and desire for spiritual blessing. Only *redeemed* ones will be in *everlasting* habitations.

Inspired Words, Inspected.

No. 6

Giving thanks unto the Father, Which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in Whom we have redemption, even the forgiveness of sins. Col. 1. 12-14.

The words, "through His blood," not being in the original, are omitted, but see the reference to that precious *blood* in verse 20 and His *body* in verse 22.

GIVING THANKS (eucharistountes) ; note "charis" (grace), in the midst of the word, suggesting *gratitude for grace*. Present participle, plural, suggesting continuance and character. Believers should be thankful people always.

UNTO THE FATHER, (toi patri) simple dative, from "pater"). Prayer and Praise are usually to the Father, through the Son, and in the Spirit. Praise in "due unto His Name."

WHICH HATH MADE US MEET, (toi hikanosanti) ; from hikanoo (to make sufficient or fit) ; lit., "The One having made sufficient," a reminder of El-Shaddai (God All-sufficient) Who else is sufficient to make fit for Himself ? Aorist Participle. Simple dative in apposition with, "The Father."

US (see below).

TO BE PARTAKERS, (eis ten merida) ; lit. "with a view to (or unto) the share (or portion) ;" applied to a province (Acts 16. 12). A fem. noun, "meris" ; accusative, preceded by eis (into). The word "portion" is suitable, seeing it has reference to *inheritance*.

OF THE INHERITANCE, (tou klerou), dative sing. from "Kleros" (a portion assigned). It is translated "inheritance" or "heritage" (Acts 26. 18 ; 1 Pet. 5. 3). The word is derived from one meaning a "lot," the "casting of lots." See Neh. 10. 34, also Deut. 10. 9, where the Hebrew word is reckoned to be the equivalent of our Greek word. Both "meris" and "kleros" occur in Acts 8. 21.

OF THE SAINTS, (ton hagion) ; lit. "Of the holies" ; genitive plural of "hagios." It may be rendered, "of (or belonging to) the saints" or, "of (or belonging to) the holiest" (see Hebrews 9. 8). Both thoughts are helpful, one suggesting the grace-given portion of believers, the other their right, by grace, to the holiest of all (Heb. 10. 19).

IN LIGHT, (en toi photi) ; lit., "in the light." Dative of "phos" following "en." The holiest of all was illuminated only by the light of God's presence. That is one thought (cf. 1 John 1. 5-7). The other is, that it is light, Divine heavenly light, into which the saints have been called (see Eph. 5. 8 ; 1 Pet. 2. 9).

WHO, (hos) ; Relative pronoun, nom: the antecedent being "The Father."

DELIVERED, (erusato) ; Aorist, third per. sing. from "ruomai" (I draw or snatch to myself), the thought being, "to rescue from danger." Often rendered "deliver." (cf. Matt. 6. 13). The peril was that of being under the power of darkness, a real peril, of which men are generally unaware.

US, (humas). Acc. plur. from "ego" ; pers. pronoun ; (also in verse 12).

FROM, (ek) ; lit. "out of" ; by nature in the grip of the "power" and immersed in the "darkness." This preposition is significant.

THE POWER (tes exousias) ; lit. "the authority" ; Gen. Sing., from "exousia." A real, though usurped authority, but men, under it, "love darkness rather than light."

OF DARKNESS, (tou sketous) ; lit., "Of the darkness ; gen. sing. from "skotos," (absence of light). By nature men are not only in darkness, but are darkness (Eph. 5. 8). They have a nature in keeping with that authority, under which they remain until rescued by grace.

AND, (Kai) ; There is, in Divine dealings in grace, an "out of" and an "into."

HATH TRANSLATED, (metestesin) ; Aor. Ind. third person, sing. from "methistemi," (I set or move over, i.e., from one place to another). This is God's work, acting in sovereign grace. Only He can change the condition and position of a captive sinner.

US, (not in the original).

INTO, (eis) ; prep. governing acc.

THE KINGDOM, (ten basileian) ; Saints are now under a new authority, the rule of Christ.

HIS DEAR SON, (tou huiou tes agapes autou) ; lit. "The Son of His love" ; suggesting the eternal love subsisting between the "Father" (v. 12) and the "Son." (Note John 17. 23-26).

IN WHOM, (en hoi) ; dat. sing. rel. pron., preceded by "en." Masc. to agree with "Son."

WE HAVE, (echomen) ; Pres. Act. Ind. plur., from "echo" (I have). A present possession, but only in Christ. We have and are nothing apart from Him.

REDEMPTION, (ten apolutrosin) ; from "apolutrosis" ("apo," "away from," and

“lutron,” “loosing-money”); therefore, “a setting free because of a price paid.” From other scriptures, we know the ransom price was the precious blood of Christ. That is *the* redemption.

THE FORGIVENESS, (*ten aphenin*); lit., “the sending away.” Dative, in apposition with “redemption.” Redemption procured forgiveness, but whilst redemption was accomplished in time past by the Cross, forgiveness is realised by each saved one in time present by the gracious inworking of the Holy Spirit. Note a “sending away,” (cf. Ps. 103. 12).

OF SINS, (*ton hamartion*); lit., “of the sins”; Gen. Plur. from “hamartia,” “sin,” or “the missing a mark.” “Sins,” suggesting a sad fulness of aberration.

WHAT IS FAITH?

The Lord's people often mistake natural interest for inwrought faith. That which is genuine takes God at His word and simply rests thereon. That which is fictitious may embrace large *portions* of Scripture. But let us not be deceived thereby. Real faith, grasping God's condemnation of the flesh, is necessarily heart-broken to think of the awfulness of iniquity. That which is spurious pretends repentance, but there is no deep *law-work*. That which is *from above* is very trustful in the Lord's promises, but not at all in self, or self's appreciation of them. That which is *counterfeit* is very doubtful of His bare utterances, but very confident of its participation therein.

“The faith of God's elect” is fixed, it is solid, it is Divinely *persuaded*. These thoughts are in the original words. The “faith” of man's making is changeable, it is empty, it is humanly reasoned. It can easily be shown that unfaith is mentally foolish, but the man who has passed through *this* experience may be still far off. *A sense of need*, and the Lord's ability to satisfy that need on the basis of atoning blood—satisfied justice—that is required and it is part of true faith.

Dear fellow-saints, you have this wonderful gifts, but how meny of your daily actions illustrate it? Do you always take God's messages simply because they are His? Do you depend on Him in details? Does all your joy still rest on Christ?

P.W.H.

“A Cup of cold water.”

Matt. 10. 42

God esteems men's deeds by their minds, and not their minds by their deeds . . . God is not likely to break His Word, neither will He forget the least good done by the least saint. The butler may forget Joseph, and Joseph may forget his father's house, not so the Lord. What, though thou canst but chatter like a crane? What, though thou canst not talk so fluently for Christ as others? What, though thy hand be weak, that thou canst not do so much for Christ as others? Yet the Lord, seeing thy heart sincere, will reward thee. Thou shalt have an everlasting rest for a little labour, and a great reward for a little work.

SEL.

YOUNG BELIEVERS' COLUMNS.

MELCHIZEDEK.

No. 4

MELCHIZEDEK WAS LIKE THE SON OF GOD.

In what ways? Here the Holy Spirit, in the inspired epistle, makes use of what is omitted in the equally inspired historic record. "Without father, without mother, without descent (genealogy), having neither beginning of days nor end of life." These statements are not made in Genesis 14, and it will be said by some, but he *must* have had parents, and so a beginning of days, and being a man, he must have died. Very true, but is it not remarkable that, in a book full of records of births, deaths, and "generations," *nothing whatever* of these is mentioned concerning Melchizedek. But we now see the wisdom of this; probably not until the epistle to the Hebrews was written, was *the significance of the omissions* realised. The Lord Jesus is God—from everlasting to everlasting. "He abideth . . . continually." 'Tis His person that gives value to His work, and, although we are looking for Him to take His power and reign as "the Lord our Righteousness," yet it is His present priestly work which is so great a comfort to us whilst awaiting His Coming again.

MELCHIZEDEK WAS A PRIEST.

Remembering how these Hebrew believers were tempted to look at "things seen"—the priests and sacrifices of the temple—it is most fitting that the superiority of Christ's priesthood, offering, and sacrifice over those connected with the temple should be set before them. So they are taken to the "book of the law," and shewn that there was a "Priest of the Most High God" long before Levi, Aaron's forefather, was born (Gen. 14); and, from what is said, and what is left unsaid, about Melchizedek, also shewn what a wondrous type of the Lord Jesus he is; further, that the priesthood of Aaron and his successors were but the shadow of the Substance Which has now come.

THE WORD OF RIGHTEOUSNESS.

Now these believers had for some time known Christ as Lord and Saviour, and should have been able to teach others, yet had need themselves of being taught the first principles of truth (5. 12). Instead of going on to the "strong meat" of God's Word, they had gone

back to "babyhood." They had *become* such as had need of "milk." This was a reproach, for they were unskillful (inexperienced) in "the word of righteousness." That is to say, there was a looking back to a "righteousness" consisting of *outward* acts, and a tendency to forget that righteousness revealed in the Gospel of Christ, the righteousness of God, apart from human works, reckoned by Him to those who have faith in Christ. The continued feeding on that "word of righteousness," meditating therein, seeking the Holy Spirit's teaching, and not shunning "things hard to be understood," is the appointed way to "grow" and attain to "full age." We are to "use" (habituate ourselves to) *this* word. Thus our "senses" will be "exercised," the "distinguishing faculty" will develop, and the study of Scripture will be a growing delight as we seek to mine its wealth. Christ will be seen where He was not seen before, for He is the whole Theme of this precious book (Heb. 5. 11-14).

Yet younger ones, for whom these notes are written, should remember that the Holy Spirit also uses mature saints to teach them. Let them, therefore, be free with their questions to older brethren, and compare with Scripture all that is imparted in this way. The writer, when newly come to the faith, was advised to test every thing by Scripture. He acted on this to his profit.

THE THEME OF THE EPISTLE TO THE HEBREWS.

Returning to our Subject, the truth concerning the Priesthood of the Lord Jesus Christ is taught in "Hebrews" by way of exposition of Old Testament Scriptures, including the meaning of a type, in this case, Melchizedek. We have seen he was King of Salem, and we know the Lord Jesus will reign in Jerusalem. Psalm 110 speaks of both His Kingship and Priesthood. But (see Heb. 2. 8) "*Now we see not yet all things put under Him,*" that is, He is not reigning today on earth; and though His coming again is that for which the saints look (Heb. 9. 28), it is His perfect offering, and *present* priestly service in the heavenly sanctuary which are brought before us for our encouragement to continue on that pilgrim way in which our feet have been set.

(If the Lord will, to be continued)

We cannot measure God's love except by itself. "Thanks be unto God for His *unspeakable* Gift."

PREACHING.

Acts 8

A preacher is a herald. Every believer ought to be a witness to the Truth, and this applies to brethren and sisters. Therefore, it is not necessary to be a *public proclaimer* of the Gospel in order to fulfil the will of God, Whose revealed purpose is the world-wide telling forth of the "Good News." He has a plan for each of His redeemed, and it is their wish—or *should be*—to know His will and to keep within the sphere thereof, realising that, as someone has said, "the little circle of light wherein he stands may expand" as he bears a consistent testimony.

In this chapter, it is impressive and interesting to observe what kind of persons were used by God in the spreading of His truth, and the words employed to describe the work.

PREACHING THE WORD.

The persecution against the church in Jerusalem at the time of Stephen's martyrdom, caused a scattering, not of the apostles, but of all the church, men and women. With what result? They went everywhere, "evangelising" the Word. Refusing to be discouraged, they took this dispersal ("sowing-abroad") as a God-sent opportunity to tell of God's Salvation.

PREACHING CHRIST.

It is noticeable that, though scattered, they *went*, as though choosing to go. So Philip *went down* into the City of Samaria. Were there any to meet him who had heard from Christ's own lips the Gospel? We do not know, but the Samaritans *did* look for "Messiah, which is called Christ" (John 4), and it is significant that Philip preached ("heralded") Christ, as well as *evangelising* the *Name* of Jesus Christ. The power of that Name overcame the satanic power that had possessed the people, and liberated them. Men and women believed and were baptised, "and there was great joy in that city." His "evangel" also included

PREACHING THE THINGS CONCERNING THE KINGDOM OF GOD.

Some present-day opinions relegate this preaching to a future day by a certain "remnant," during the Great Tribulation, but it is truth for today. Paul preached it (Acts 20. 24, 25, 28. 31). See also our Lord's words in Matthew 24. 14. "Through much tribula-

tion *we* must enter the Kingdom of God." And should not ministers of the Word exhort saints to such diligence here, so that they may have an abundant entrance into the Kingdom (2 Pet. 1. 11)?

TESTIFYING AND SPEAKING THE WORD OF THE LORD.

The apostles, Peter and John, coming from Jerusalem, were Divinely used to set the seal of God upon the work accomplished through Philip. They continued the work, "bearing witness" (for had they not "been with Jesus"?) and speaking (had they not His commission?) "the Word of the Lord." By this phrase we may understand it to be the truth concerning the Lord Jesus, opened up from the Holy Scriptures, which was the basis of all the apostles' teaching.

PREACHING THE GOSPEL.

Here (in verse 25) it is one word—"evangelise." From the city they went forth into the villages, telling the Good News, with what results we are not told. What is of importance, however, is that the command of the Lord—"In Samaria," (Acts 1)—was being fulfilled; but the way was opened through a humbler servant, a deacon; this great privilege was not that of the apostles, who had received the original command.

HE PREACHED . . . JESUS.

Philip had an audience of one. From the abundant showers of blessing in a city he is constrained by the Holy Spirit to go to a desert place. He who had been used to bring *joy* to multitudes through receiving Christ as Saviour was to be the means of causing a solitary individual to go on *his* way rejoicing. The Ethiopian, though a "great man," was a humble seeker. He read the Scriptures, and God, Who timed the meeting, ordained that he should be reading the words of Isaiah, foreshewing the suffering of the Redeemer. From that Scripture, Philip "preached (evangelised) unto him JESUS." That precious Name, by which He was known in His humiliation, spoke of *salvation* from sins, of One Who became Man, so as to redeem sinners by His blood. The "great man" believed simply as a little child, was baptised, "and went on his way rejoicing."

PREACHING IN ALL THE CITIES.

Philip's work was not finished. From Azotus he travelled to Cæsarea, "evangelising" all

the cities on his way, again we are not told with what results. These may be left with God, for the chief lessons are those of obedience, being willing for God's will, and a readiness to go where He wishes.

Summarising, we learn that apostles, a deacon, and scattered believers were used in making Christ known; that the subject-matter of the message included "The Word," "Things concerning the Kingdom of God," "The Word of the Lord," "the Gospel," and above all, the Object, to point men to One called, "Christ," "Jesus," "Jesus Christ"; that the message was taken to cities, villages, and a road in the desert, "everywhere"; and that the methods were "heralding," "evangelising," "witnessing," "speaking." 'Tis all very direct, and

without the aid of music, solos, and posters, and other advertising schemes. The simplicity is in marked contrast to modern methods, often necessitating great expense. The secret is, they depended upon the Holy Spirit. He is the same today. Why cannot we depend on Him like-wise?

Suggested Daily Readings.

"IF THE LORD WILL."—MAY, 1950.

Day	READING		LEARNING		
	Exodus	Romans	Joel	1 Timothy	2 Timothy
1	1. 1-22	18. 1-14	3. 2	4. 1	
2	2. 1-10	14. 1-23	3	2	
3	2. 11-25	15. 1-16	4	3	
4	3. 1-12	15. 17-33	5	4	
5	3. 13-22	16. 1-16	6	5	
6	4. 1-17	16. 17-27	7	6	
7	4. 18-31	1. 1-17	8	7	
8	5. 1-23	1. 18-31	9	8	
9	6. 1-13	2. 1-16	10	9	
10	6. 14-30	3. 1-23	11	10	
11	7. 1-13	4. 1-21	12	11	
12	7. 14-25	5. 1-13	13	12	
13	8. 1-15	6. 1-20	14	13	
14	8. 16-32	7. 1-14	15	14	
15	9. 1-12	7. 15-28	16	15	
16	9. 13-26	7. 29-40	17	16	
17	9. 27-35	8. 1-13	18	17	
18	10. 1-15	9. 1-14	19	18	
19	10. 16-29	9. 15-27	20	19	
20	11. 1-10	10. 1-11	21	20	
21	12. 1-14	10. 12-21	Zechariah 3. 1	21	
22	12. 15-24	10. 22-33	2	22	
23	12. 25-36	11. 1-16	3	Titus 1. 1	
24	12. 37-51	11. 17-26	4	2	
25	13. 1-13	11. 27-34	5	3	
26	13. 14-22	12. 1-14	6	4	
27	14. 1-14	12. 15-31	7	5	
28	14. 15-31	13. 1-18	8	6	
29	15. 1-13	14. 1-12	9	7	
30	15. 14-27	14. 13-25	10	8	
31	16. 1-13	14. 26-40	4. 1	9	

Suggested Daily Readings

"IF THE LORD WILL."—JUNE, 1950.

Day	READING		LEARNING	
	Exodus	1 Corinthians	Zechariah	Titus
1	16. 18-26	15. 1-11	4. 2	1. 10
2	16. 27-36	15. 12-20	8	11
3	17. 1-16	15. 27-41	4	12
4	18. 1-12	15. 42-58	5	13
5	18. 13-27	16. 1-12	6	14
6	19. 1-18	16. 13-24	7	15
7	19. 14-25	2 Cor. 1. 1-12	8	16
8	20. 1-17	1. 13-24	9	2. 1
9	20. 18-36	2. 1-17	10	2
10	21. 1-15	3. 1-18	11	3
11	21. 16-27	4. 1-18	12	4
12	21. 28-36	5. 1-10	13	5
13	22. 1-15	5. 11-21	14	6
14	22. 16-31	6. 1-18	5. 1	7
15	23. 1-13	7. 1-16	2	8
16	23. 14-24	8. 1-11	3	9
17	23. 25-33	8. 12-24	4	10
18	24. 1-18	9. 1-15	5	11
19	25. 1-18	10. 1-18	6	12
20	25. 17-30	11. 1-11	7	13
21	25. 31-40	11. 12-21	8	14
22	26. 1-14	11. 22-33	9	15
23	26. 15-26	12. 1-10	10	8. 1
24	26. 26-37	12. 11-21	11	2
25	27. 1-8	13. 1-14	8. 1	3
26	27. 9-21	Gal. 1. 1-12	2	4
27	28. 1-14	1. 13-24	3	5
28	28. 15-29	2. 1-10	4	6
29	28. 30-48	2. 11-21	5	7
30	29. 1-14	3. 1-14	6	8

SPECIAL READINGS FOR THE LORD'S DAY.

May 7	Gen. 4. 3-8	Heb. 11. 4. 12-22-25, 19-15
14	5. 21-24	Ps. 1. 1-3, Heb. 11. 5, 12. 1-2
21	6. 5-7, 11-13, 17	Matt. 9. 13-17, Eph. 1. 3-7
28	7. 1-5, 8. 1-5, 13-16.	1 Pet. 3. 18-22

SPECIAL READINGS FOR THE LORD'S DAY.

June 4	Gen. 12. 1-8	Gal. 3. 7-9, 2 Cor. 5. 21
11	18. 14-18, 15. 5, 6	Heb. 11. 8-12
18	14. 17-24	Heb. 7. 1-4, 14-27
25	22. 1-19	Heb. 11. 17-19, 12. 1, 2

Notes on Memorized Verses.

JOEL 3.

1, 'In those days and in that time' (see ch. 2. 28-32) The final deliverance from captivity. 2, Wherever the valley is, it is the place of "Jehovah's judgment" (Jehoshaphat). God the Advocate of "My people" and "My heritage"—Israel. 3, Vice and drink (cf. Hosea 4. 11) lead to the enslavement of others by selling them, even boys and girls (contrast Zech. 8. 5). 4, Such treatment of His people and land, God says, has "to do with Me." He will shew Himself for His nation, and, 5, for His possessions, stolen from His people. 6, Slavery, for political reasons as that in verse 3 was for personal luxury. 7, 8, The "I will" of blessing and of judgment—both certain, "for the Lord hath spoken." 9, 10, The nations will gather against Jerusalem, but it will be by God's permission (Zech. 14. 2) but, 11, He will cause His mighty ones to come down—His saints (Zech. 14. 5) who have been raised (see Rev. 17. 14). 12, See v. 2 and v. 14. A place of judgment and "concision" (a cutting down) or "threshing" (a separating) (see v. 14 margin). 13, The sickle (see Rev. 14). 14, The *near* "day of the Lord." 15, (See ch. 2. 30, 31). 16, Judgment and mercy (cf. 2 Thess. 1. 6, 7, where the *church* is in question) but here it is the *earthly* nation. 17, Jerusalem "holiness" (marg.) and God's dwelling. Surely a promise of ultimate blessing after sorrow. 18, Once more the *Lord* will be "goodly" (Deut. 11. 10-12). 19, Egypt and Edom desolate, yet even Egypt will ultimately be blessed (Isa. 19. 24, 25) after the "innocent blood" has been dealt with. 20, This is not the present state of Jerusalem, but it *will be*. 21, Compare the close of Ezekiel's message, "The Lord is there."

ZECHARIAH 3.

1, "He shewed me." Otherwise the real state of things would have been hid from him. 2, Satan, resisting, is rebuked (cf. Jude 9). 3, Filthy garments (contrast Ex. 28. 2). 4, New garments for old, a type of righteousness imputed to those unrighteous by nature (Rom. 4. 5). The Lord's "I have" and "I will"—sovereign grace. 5, Salvation is with a view to priestly service (see 1 Pet. 2. 5). 6, 7, Walk and work for the *present*. A heavenly place in the *future*. Would we walk amongst holy ones *above*? Then let our walk be holy *here*. 8, Joshua and his fellows a *sign* of the Lord and His "fellows." (Heb. 2) My SERVANT (cf. Isa. 53). The BRANCH (see Isa. 4. 2 and Zech. 6. 12). 9, The STONE, all names of the Lord Jesus. "Seven eyes" (Rev. 5. 6). 10, The final restoration, because of removed iniquity v. 9).

ZECHARIAH 4.

1, Sleep, after a vision of truth. Awakening needed. Is that true of us? (cf. Luke 9. 32). 2, "What seest thou?" "I have looked and behold." What do we expect to see in God's word? (Ps. 119. 18). 3, Two olive trees, having seven pipes conveying oil to the seven lamps, yet *one* lampstand. 4, 5, The prophet did not know, yet it appears he ought to have known. 6, A word to Zerubbabel, the builder of the temple. "Army" and human power set aside. 'Tis My SPIRIT. 7, "Grace, Grace" to the headstone, but grace turns mountains into plains. 8, 9, The hands of a Greater than Zerubbabel are building His church upon Himself the Rock and the Foundation. He also will finish (see Ephesians). 10, A "day of small things," for this temple could not compare in glory with the former. Yet the plummet is in the hand of the Master-Builder, and the building will be

straight and true. There is also the Holy Spirit in His sevenfold working. Cannot we see in Zerubbabel a type of Christ? 11, 12, 13, The prophet pursues his enquiry, mildly rebuked by the angel. 14, This is prophetic (see Rev. 11. 4). Note the "sons of oil" (margin) *empty out of themselves* for the maintenance of the light. Witness is a costly thing.

ZECHARIAH 5.

1, "Turned," "lifted up mine eyes," "looked," "Behold." Four steps toward godly knowledge, ever needful. 2, The flying roll (or Scroll) considered by some, a symbol of good, *but*—. Note its size, the same as the holy place of the tabernacle. 3, It is a curse. One side declares (see margin) that the thief shall be held guiltless; the other that the perjurer shall be held guiltless. This is "framing iniquity by a law"—the law of Antichrist (Ps. 94. 20). 4, But the punishment shall fit the crime. 5, Another "going forth" (see vv. 3, 4). 6, An Ephah equals three seahs or "measures" (cf. Matt. 13. 33). "Resemblance" equals "eye" or "fountain"; suggestive, in view of the context. "All the earth." (see Luke 18. 8) 7, That which holds down (cf. 2 Thess. 2. 6) lifted up, and the woman is seen within. In Matt. 13. 33 she is outside busy putting the leaven (evil) into the meal (good doctrine). Now the truth is gone and only, 8, wickedness (*lawlessness*) fills the ephah—a symbol of commerce. The time is not come for its liberation, but in mystery it is today inworking (2 Thess. 2. 7). 9, A favourable wind for evil. The stork is eighteenth in the list in Deut. 14. 11-20. Eighteen is 3 sixes (cf. Rev. 13. 18). Between earth and heaven (cf. 2 Sam. 18. 9). 10, 11, Its ultimate destination—the land of Shinar, the site of Babylon. "Lawlessness" will have its temple "upon her own base." All this is future, perhaps very near, and certain.

"Thou and all thy house."

In the sphere of SALVATION, parents should pray for, and expect the Lord to call their children. "Come thou and all thy house into the ark." "What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Gen. 7. 1; Acts 16. 30, 31).

The home, too, is the true place of EDUCATION (see Deut. 6. 6, 7). "Abraham . . . for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18. 17-19). SUPPLICATION, too, must have due prominence in parental concern. "That we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance (Neh. 9. 21). Believe ye that God is able to do these things?"

Correspondence from any Believers and Enquirers:—
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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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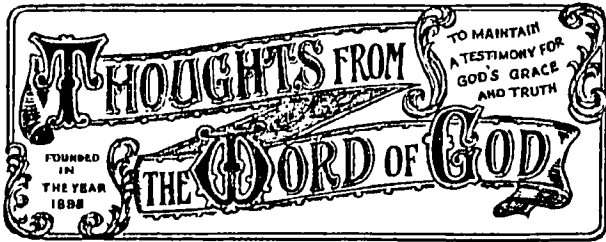
"The words of the Lord are pure
Words . . . purified seven times "

Psalm 12. 6.

"They seek a country . . . they desire a better"
Hebrews 11. 14-16.

There is a country blest and fair,
A far far better country, where
No sin can enter and defile,
Nor cloud obscure God's loving smile.
We know but little of that land,
Its beauties, how God's skillful hand
In wisdom hath prepared and will
In His appointed time fulfil
His purpose: but assuredly
We like our glorious Lord shall be,
For we shall see Him face to face,
Blest trophies of His love and grace.

A.W.H.



Words of Encouragement.

Was it not kind of "I will not leave thee, until I have done that which I have spoken to thee of."

Genesis 28. 15. as they were to Jacob, exiled because of failure, the sin of taking things into his own hands and not bidding God's time, we feel how especially condescending are the Divine words to one who later confessed, "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant."

What is it of which God our Father has spoken to us. Is it not of "bringing many sons to glory," being "led forth by a right way," of "all things working together for good," and, joy of all joys, of seeing our Lord "as He is" and "being like Him."

Like Jacob, we fail, and own, "I am not worthy," but like him also, we may say, "And Thou saidst, I will surely do thee good." But we have a promise directed to us in *this day*, "I will never leave thee, nor forsake thee." The Lord of hosts is with us; the *God of Jacob* is our refuge."

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKS-GIVING." Colossians 4. 2.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
3. For Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent and their many difficulties, including persecution and repression.
5. For troubled China, and the trials of God's servants in that land.

6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that all may be fresh and vigorous, and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (the Near East), F. A. Franco (Argentine and around, Uruguay, Brazil, etc.), D. Werner (Germany). Continue to pray for the Lord's enabling if He will, of additional fellow-workers for S. America, and the translation of Scripture.
7. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with fellow saints.

Poems to Help Christian Experience.—180.

"Fruit in old age." Psalm 92. 14.
 "The lips of the righteous feed many." Proverbs 10. 21.

Our years need not a burden bring,
 Nor steal away our early joy;
 Our happy hearts may ever sing,
 And cares and fears need ne'er destroy
 The inward peace, the outward calm,
 The upward look, the power to pray;
 Our latter days may be a psalm
 To Him Who smiles upon our way.

Yet some have left their early love,
 And some, alas, in growing old,
 Have lost the taste for things above
 And with their years are growing cold.
 Grey hairs, indeed, do here and there
 Appear, yet all unrealised;
 Of strength departed unaware
 They into sin may be surprised.

But is this true, my soul of thee?
 The faults of others grievous seem—
 Though only "motes"—and thine may be
 More sad. Then from thine eye the beam
 Pluck out at once. By grace Divine
 Repentance seek, forgiveness know;
 Oncoming years that may be thine
 No longer waste on things below.

The years that have so barren been
 May be restored. Grace can renew
 Repentant hearts and make them clean.
 And God will send reviving dew
 Upon thy branch, and then will be
 The fruit that doth from Him proceed.
 God will be glorified in thee,
 And many from thy lips will feed.

Yea, as the stately palm doth grow
 And lift to heav'n its fruitful head,
 Since, from the waters deep below
 Its root and stem are hourly fed,
 Abundantly the saint may live,
 Rooted and grounded in God's love,
 And in old age his fruit may give
 To glorify his God above.

Address at the Graveside of a Sister in the Lord,

April 21st, 1950. —

The words just read are those from the evening page of "Daily Light" for April 17th, the day on which our beloved sister "fell asleep" in Christ. And how fitting they are! "Draw me, we will run after Thee." Her heart yearned for her Lord, and ran out in affection to Him, and this because of His having, many years ago, drawn her with loving kindness to experience His so great salvation. But the purpose of God was from Eternity. "I have loved thee with an everlasting love: therefore . . ." She beheld the Lamb of God, the Son of Man, the Lord Jesus, Who was lifted up upon a cross, "that whoever believeth in Him should not perish but have everlasting life." This was the faith of the dear one whose body we are "sowing" in the earth today; who, when she knew and received the Lord Jesus as her personal Saviour, could truly say, "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee." "We love Him, because He first loved us." For Him she lived, for Him she endured. His honour in her own life and in the assembly she desired above all else.

The last few weeks of her life were those of increasing weakness in body, but a remarkable strength of mind and spiritual energy were observed by those about her. She was willing to "go home" or "abide on," just as the Lord pleased, the words of Philipians 1. 20, 21, sent her as a message, being welcomed and appropriated by a warm and living faith. Prayer was desired and entered into heartily, and deep appreciation of the kindness of those who ministered to her wants. The heavenly beauty of an occasional smile was noticed by more than one who held spiritual converse with her.

Our sister would never claim to be anything more than a sinner saved by grace; and would deprecate any words which seemed to "praise" her. Though firmly holding to what she held to be right, she did not wish for prominence, and would have certainly never have desired words to be spoken in her honour, but *would* delight to know that the Name of her Lord and Saviour Jesus Christ were exalted at her graveside. Still, the words *are* written in Scripture, "A woman that feareth the Lord, she shall be praised."

And now she has heard and answered the call of the Beloved, "Rise up, My love, My fair one,

and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, My love, My fair one, and come away." The theme of the little book of Scripture, from which these words are taken, is the love subsisting between Christ, the Heavenly Bridegroom, and His bride, the church. She is beloved of Him, and so is every single believer. Each can say, "I am my Beloved's, and His desire is toward me," and these words have been a delight and a solace to an untold number of saints.

The language is that of the spring time, when a newness of life and abundance of joy mark the whole creation. Past is dreary winter and the heavy rains, and now it is a time of flowers and song. Lovely picture of millennial peace! Yet does it not fitly express the experience of one who has left behind the winter of earthly sorrow and failure, and has entered Paradise, the garden of the Lord?

It may be asked, who, among persons living on earth, can be found worthy of such words as those of the Lord, "My love, My fair one"? None, indeed, in and of themselves! For "all sinned and are coming short of the glory of God." Sin has marred the fair creation of God. The entrance of sin into the world is the sole cause of all that is morally *ugly*, for it has alienated man from God. "Dead in trespasses and sins," "hateful and hating one another," are words in Scripture describing every person from Adam downward. "There is none righteous, no, not one." Yet there *are* some to whom God says, "Thou art all *fair*, My love; there is *no spot* in thee." Why? And how? Because such are redeemed by the precious blood of Christ, they are accounted righteous because of the work of their once-crucified Saviour. They are clothed in the garments of salvation and covered with the robe of righteousness, wrought by the Lord Jesus. In His beauty they are seen beautiful. Looking upon the sinner *justified*, God sees that which is not of the sinner, but of Himself. The saved sinner is "complete in Him," Jesus Christ.

This is "the Gospel of the glory of Christ," which came to the loved one of whom we now take leave. Who today will hearken to the voice of the Son of God, and pass out of death into life eternal?

May the Lord get glory to His Own Name through our sister's testimony! Amen.

YOUNG PEOPLE'S COLUMNS.
"HE PAID THE FARE."

You cannot go anywhere by 'bus, train, or boat, without paying your fare, or someone, your parents mostly, paying it for you. Also, you cannot pay what you think, but *what has been fixed* by others.

Sometimes people have got into a 'bus, and have gone farther away from the place they want to reach, and only found they were wrong after paying their fare. That may mean waste of time and money, and all, perhaps, *for want of asking*. But suppose we, on our *life's* journey, make the mistake of thinking we are on the way to heaven, and all the time we are going the wrong way; should we not be glad to be stopped and told the right way?

There is only one man of whom we read in the Bible that "he paid the fare." His name was Jonah. God told him to go to a great city and tell the people there that, if they did not turn away from their sins, their city would be overthrown. Jonah did not want to go, so instead of going eastward, where the city was, he went westward. He came to a seaside town called Joppa, and found there a ship which was about to sail.

"So he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord." He was soon fast asleep, forgetting all about his sin of not obeying God. This reminds us of the *danger* of sin. Even our hearts might be fast asleep, and we may think all is well. How sad it would be if God did not wake us up, but left us sleeping.

But God did not leave Jonah. He sent a great storm, so great that the strong sailors were full of fear and thought they would all be drowned. So they called Jonah and said, "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us that we perish not." They found, by casting lots, that Jonah was the cause of the storm coming upon them. Then he "owned up," as we say, to his sin in running away from God, and this made the sailors, who were idol-worshippers, still more afraid.

Then they asked him, "What shall we do unto THEE, that the sea may be calm unto US?" "And he said unto them, Take me up and cast me forth into the sea; so shall the sea be calm unto you." Still, they rowed hard to bring the ship to land, but could not, so they did as Jonah told them and threw him into the sea, and at once it was quiet.

So we see that, *by one man's sin* the storm came, and many nearly lost their lives; also that, *by one man's suffering*, the storm ceased. This one man—Jonah—was the *sinner and the sufferer*. But I read in the Bible that, "*By one man sin came into the world and death by sin.*" That man was Adam. I also read that, *by One Man dying*, salvation came. That One Man was the Lord Jesus. The storm of God's anger against sin came upon HIM, that it might not come upon those who trust in Him to save them. Jonah was a picture of Him (see Matt. 12. 40 and Romans 5).

The sailors thought Jonah was dead, and so he would have been, but for the great fish God had made ready. He was inside that great fish three days and three nights, and then God told the fish to throw him out on to the dry land. After that he did what God told him. He preached in the great city, the people heard and turned from their sins and God forgave them. So the Lord Jesus came out of His grave, and the good news of His saving work is told forth in many lands.

This story is true. The Lord Jesus says so, but what are you going to learn from it? These are some of the lessons.

1. God has told us what to do (Micah 6. 8) but all have disobeyed, like Jonah.

2. There is a way to God, but "we have turned every one to his own way" (Isa. 53). We may even think we "pay our fare" by doing things that *seem good to us*.

3. Until one is in God's way, one gets farther away from Him, just like Jonah.

4. One's heart may be fast asleep, not seeing or feeling any danger. Thus one can forget God and heaven.

But there are other lessons, too.

1. The Lord Jesus is the Way to God. He has "paid the fare," by dying and pouring out His precious blood (see 1 Peter 1. 18, 19).

2. Those who are saved can say, "What was done to HIM took away the punishment from US. He died that we might live. He took our sins, and gives to us His righteousness."

Dear boy or girl, have you trusted Him?



THE DEITY OF CHRIST.

(continued)

P. W. HEWARD.

CHRIST'S DEITY IN THE TYPES.

The many foreshadowings of our Lord usually bring before us particularly His atoning work in the days of His flesh, and the resultant union of His people with Himself, as the "much fruit" (John 12. 24). Hence they do not enter so fully into His Deity. But as we have seen, His full ability to perform all that was required sets forth, in more than one way, His Deity, even though the types, as of the fine twined linen, the shittim wood, and the frankincense, particularize His obedience when He graciously became under the law. Verily, His glory shines out in all, and the veil was full of beauty. Yet even this is declared by the Holy Spirit to set forth His flesh (Heb. 10. 20), and therein we see His real humanity, and His perfection in His earthly walk (John 1. 36) in contrast with the guilt of all mankind. Verily the Father was "well pleased" with, and in, Him.

Some have thought, however, that the tabernacle gold set forth His Godhead and the acacia wood His manhood; but He has not resigned the latter in resurrection, yet the mercy seat was gold without wood. Moreover, the Cherubim, picturing the redeemed, are of one piece therewith, and equally gold, but believers are not identified with His essential Deity. Would it not, therefore, be Scriptural to say that the gold portrays glory and honour, and the wood His humiliation? Doubtless in Him the glory reminds of Deity, and the humiliation that He graciously became a Man, but the thoughts are distinct.

"The Rock" is one of God's names (Deut. 32. 4) and reveals something of His unchangeable steadfastness. He contrasts Himself with idols, "Their rock is not as our Rock, even our enemies themselves being judges" (Deut. 32. 31). It was not, therefore, without pregnant meaning that the smiting of *the Rock* was appointed (Ex. 17. 5-7). It is true that the Lord also spoke of standing "upon the Rock" in a

way that prophesied His coming down into the world, and at the same time, calls Exodus 33. 21, 22 to mind, as the believer's dwelling place is "in Christ." Thus the Lord's Presence thereon, and the Rock itself, alike set forth His majesty. Here is a mystery of mysteries, and we would ever realize the holy of holies, when we speak of the Person of our adorable Lord. But though the smiting may, at first, suggest His humanity, we remember that the Rock is not said to be rent, as the veil, but "opened" (Ps. 106. 41). Truly it was in His perfect manhood our Lord bore judgment, but He Who bore it was throughout more than man, and realized the judgment in His complex personality. He was not two Persons, but One. Hence it is not for us to analyse, yet we dare not deny that, in His Deity, He felt what judgment meant. And with this agree the words of Exodus 34. 6, 7, "The Lord . . . bearing iniquity." Cf. "Who is a God like unto Thee, bearing iniquity?" (Mic. 7. 18). Strikingly the same twofoldness is hinted in Zechariah where the smiting is again before us. "Awake, O Sword, against My Shepherd, and against the Man That is My Fellow, saith the Lord of hosts" (13. 7), and in the preceding chapter we read, "They shall look upon Me Whom they have pierced" (12. 10). It is remarkable that Genesis 49. 24 anticipatively joins the Shepherd and the Stone and introduces with the words, "By reason of the Name of" (as "from thence" should be rendered: the Hebrew letters are the same). At once Psalm 80. 1 comes to mind, where the Shepherd is seen to be God dwelling between the cherubim, the flaming Sword of Eden being removed (cf. Zech. 13. 7), that He Himself may take its place in the midst (see Col. 2. 14 lit: "out of the midst," and Heb. 2. 12).

But we may go back a little further in Exodus. In the third chapter the Lord was pleased to reveal Himself to Moses in the wilderness, and the flame of His holy presence was in a bush. This view of incarnation, and the bringing together of Deity and Humanity is deeply impressive, especially in a chapter that contains the definite words of related prophecy ("I will be that I will be" verse 14 lit.) Well might Moses hide his face, for throughout Scripture godly men have been reverent worshippers, and, unless our attitude is the same, the purpose of our study, and of the present book is not realized. This type of Christ's Deity is another call to praise. "Unto Him That loveth—to Him be glory."

(If the Lord will, to be continued)

ZECHARIAH 7.

This chapter is one of the *didactic* passages in the prophet's message, introductory to the new series of prophecies, just as the words of chapter 1. 2-6 preface the several visions and prophecies to the end of chapter 6.

This word of the Lord to Zechariah comes to him two years later than the earlier message, that is, in the midst of the time taken to complete the rebuilding of the Temple, which was two years later.

The literal translation (Young's) of verse 2 reads, "And Bethel sendeth Sherezer and Regem-Melech, and its men, to appease the face of Jehovah, speaking unto the *priests* who are at the house of Jehovah of Hosts, and unto the *prophets*, saying, Do I weep in the fifth month—being separated—as I have done these so many years?" (The Revised Version bears out this translation).

In the first place, it is interesting to know that Bethel (meaning "House of God"), that place where idolatry was established by Jeroboam the son of Nebat, should now be seeking the face of the Lord at Jerusalem, and desiring instruction from the priests and prophets of God. It would seem that the destruction of Jerusalem and the Temple had had such an effect upon them, though not of Judah, that they had joined in the weeping and fasting of the fifth month, that wherein this calamity had occurred (Jer. 52. 12). This fast is not one of those ordained by God in Leviticus 23. It was therefore one arranged by the people in their distress, recognising the hand of God in this judgment. But should it now continue as in "these so many years"? Psalm 137 had been their experience, if not of all as to locality, yet generally as to sorrow of heart. Psalm 126 had been fulfilled. The captivity had been turned, and their mouth was filled with laughter and their tongue with singing. Why then weep?

Such was the question, and, though there ought to be joy over deliverance, does it not illustrate how ready is the heart to be quit of the less joyous aspects of spiritual experience?

Sherezer, Regem-Melech, and their companions were doubtless sincere in their quest for knowledge. They had come to the right place and the right persons; above all, they "entreated the face of the LORD." And so do present-day believers, but still there is an underlying desire to avoid the painful side of spiritual experience. Personal joy seems rather desired

than a warm and loving embracing of the "acceptable" will of God. Is not this characteristic of much of our prayer? Thus the life loses power, and the walk is not as close with Him Who was "A Man of sorrows."

Their question was answered by a *Divine* question. They inquired of Him, at the hand of His *priests* and *prophets*, concerning a fast in the *fifth month* (one not ordained by Him, so far as the record goes). But God has something to ask "all the people of the land," "and the *priests*," not only regarding the fast of the fifth month, but that also of the *seventh month*, the Day of Atonement, which He had commanded.

It is a searching word, a probing of the heart and conscience, because it concerned the *state of heart* during those seventy years' captivity, which ought to have been a season of repentance, confession, and obedience to God's law, even though the environment was unfavourable, and "religious" activities were, to a great extent, circumscribed. Yet Daniel and his friends did not forget "the law of their God," and his prayer near the close of the seventy years, though the words of one faithful man, doubtless expressed the longings and feelings of others, albeit a minority.

Circumstances, however unfavourable, however distasteful and even harmful to "flesh and blood," are not inimical to "heavenly" behaviour, whether on the part of a gracious soul or a godly remnant, for "God is able to make all grace abound." (2 Cor. 9. 8).

"Then came the word of the Lord unto me," says the prophet, "saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto Me—even to Me?"

There is no reproach for not outwardly observing the Divine command. No! "But the Law is spiritual," and motives and heart-condition come under the scrutiny of Him Who "searcheth the hearts and trieth the reins." "Was it to Me, even to Me?" Even in the days of Isaiah, there was such a thing as finding pleasure "in the day of your fast," fasting for strife and debate, making the voice to be heard on high, afflicting the soul for a day, bowing down the head as a bulrush, spreading sackcloth and ashes beneath. The Lord Jesus spoke of the Pharisees, with their sour countenances and disfigured faces, appearing to men to fast. (Isa. 58. Matt. 6. 16).

(If the Lord will, to be continued)

Inspired Words, Inspected.

No. 7

These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. . . . Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Jude 19-21, 24, 25.

In this scripture is a contrast between the unregenerate and those "beloved" of God. The latter are bidden to "keep themselves," yet are reminded that the "Only God" is able to guard them. The accompaniments of this "keeping," "praying" and "looking," all expressed by present participles, denoting continuance and character.

THESE (houtoi) ; Nom. plural of houtos ("this," masc.).

BE (eisin) ; from eimi (I am). Pres. Ind. 3rd pers. plural. Lit. "are."

THEY WHO SEPARATE THEMSELVES (hoi apodiorizontes) ; lit. "the ones marking off from," with the thought of definiteness. There are here three words combined—"apo" (from, away from) "dia" (through), and "(horizo" (to mark out a boundary, whence our word, "horizon"). A present participle, suggesting what is *characteristic* and *continuing*. An *evil* separation, perhaps sectarian, or the word may suggest a sad distinctness plain to the eyes of the spiritual.

SENSUAL (psuchikoi) ; lit. "soulish," controlled by a natural sense. "Sensual" has a stronger meaning today, like "lust" (v. 18). One *without faith* may be moral, yet still follow "sense" and gratify "desires." See 1 Cor. 2. 14 "natural" and James 3. 15. An adjective, nom. pl.

HAVING (echontes) ; pres. participle (see above) of "echo." This word is at the end of the sentence, for emphasis.

NOT (me) ; the *subjective* negative, because *preceding* a participle.

THE SPIRIT (pneuma) ; no article, suggesting one not born again ; having body and soul, but without the life of God (Eph. 4. 18).

BUT (de) ; the second word in the sentence. YE (humeis) ; pers. pron. nom. plur. To be taken with verb "keep."

BELOVED (agapetoi) ; nom. plur. "Beloved ones," from agapetos" (see vv. 3, 17 also).

BUILDING UP (epoikodomountes) ; pres. participle (see above) ; a word combining three others ; "epi" (upon, for there is a foundation, "the faith") ; "oikos" (a house or home) ; and "dome" (a house, that which is built up).

YOURSELVES (heautous) ; acc. plur. reflexive pers. pronoun. "Yourselves" means there is a company of saints, needing *mutual* edification. The second "one another" of Eph. 4. 32 is the dative form of the same word.

ON YOUR (humon) ; "of you." There is no word "on," except in combination with the verb (see above) "humon" (gen. plur. of "humeis," "ye,") comes between "most holy" and "faith."

MOST HOLY (tei hagiotei) ; "the holiest." Superlative form of the adjective, "hagios," "holy." It is dative, the word "epi," "upon," being sometimes followed by dative, expressing "rest upon," as a building rests on a foundation. Feminine gender to agree with "faith." Also dative singular.

FAITH (pistei) ; Dat. sing. of "pistos" (faith) used sometimes of the principle, that by which salvation is appropriated ; sometimes of that body of truth—the doctrine of grace, the truth of God, viewed objectively. This latter is the sense here, as in verse 3. It is called "most holy," for it is of the Holy One. Solemn thought ! It is committed to the saints.

PRAYING (proseuchomenoi) ; the word "pros," (toward) signifies the direction of prayer, toward God, i.e., finding its home in God. Present participle (see above).

IN (en) ; followed only by *dative*.

THE HOLY GHOST (pneumati hagioi) ; "Spirit Holy." There is no "the," perhaps emphasising *essentiality*, of "Spirit" and "holiness," but not setting aside His personality. In Acts 2. 4, the words are exactly the same.

KEEP (teresate) ; the last word in this sentence. Imperative Aorist, plural, second pers., from "Tereo" (I observe, keep, *preserve* (see v. 1), observe. God keeps His saints, yet here they are *commanded* to keep themselves. Privileges bring responsibilities. Only by means of those things in the context, mentioned as present participles, is such "keeping" possible.

YOURSELVES (as above) ; the first word in this sentence.

IN (en) ; suggesting the sphere in which saints should remain.

THE LOVE OF GOD (agapei Theou) ; "God's love." There is no "the."

LOOKING FOR (prosdechomenoi) ; pres. part. (see above), from "prosdechomai" (I await, expect, or I welcome, receive), a deponent verb, passive or middle in form, active in meaning. Originally, "I welcome to (myself or my home), wherein the middle force may be seen. For its use see Luke 15. 2 (receiveth), Romans 16. 2 ; Phil. 2. 29. Also Titus 2. 13, for parallel to our text. Thus, the thought is of awaiting and welcoming the Lord and the mercy He will bring with Him.

THE MERCY (to eleos) ; acc. sing. noun. Mercy yet to be brought to us, even as *grace*, when Christ returns (see 1 Pet. 1. 13).

OF OUR (hemon) ; gen. plur. ; lit., "of us," follows "Lord."

LORD (tou kuriou) ; gen. sing. "Of the Lord." Here the article, "the" precedes, but "Lord" is often without the article.

JESUS CHRIST (Iesou Christou) ; gen. sing., agreeing with "Lord." He is "the Lord of us," our *only* Lord, *ours* by condescending grace.

UNTO (eis) ; lit. "into." The thought is of the goal to be reached, namely, *eternal life*.

ETERNAL LIFE (zoen aionion) ; "life eternal." Acc. case because following "eis." The "mercy" (and grace) with a view to eternal life. But has not the believer eternal life *now* ? Yes ! (John 3. 36 ; 10. 28). But *then*, when Christ returns, his *body* will be "changed" and receive eternal life.

(If the Lord will, to be continued)

He who has a rectified musical ear knows whether the sound he hears be true harmony ; he does not need first to be at the trouble of the reasonings of a mathematician about the proportion of the notes. He that has a rectified palate knows what is good food as soon as he tastes it, without the reasoning of a physician (Job. 12. 11). When a holy action is suggested to a holy soul, that soul at once sees a beauty in it and closes with it. On the contrary, if an unholy action be suggested to it, its sanctified taste nauseates it. Thus a holy person is led by the Spirit (Rom. 12. 2).

Question and Answer.

No. 147

Does the word "Today" refer to the Lord's words or to the time of the repentant thief's entrance into Paradise ? (Luke 23. 43).

1. On the day when our Lord was crucified He died, and His body was laid in the grave. According to His Own words, "The Son of man shall be three days and three nights *in the heart of the earth* (Matt. 12. 40). His soul *went down* into Sheol (Hades) (Psalm 16. Acts 2. 27, 31).

2. Paradise is a place above, not below (2 Cor. 12. 2-4. "Up to the third heaven." "Into Paradise."

3. When our Lord was raised the third day, on that same day He ascended (John 20. 17). Doubtless, He often ascended and descended during the forty days (Acts 1. 3) for heaven was His home, and His body was glorified. His final ascent was at the end of those forty days (Acts 1. 9 ; 3. 21).

4. When our Lord was raised, He also "delivered" those who through fear of death were all their lifetime subject to bondage (Heb. 2. 14, 15). These were old time saints who at their death went to sheol (hades). The word "deliver" means to "change from," and therefore to bring from one place to another. From this it is inferred that these old time saints, and the penitent thief, were changed from Sheol to Paradise by the Lord at His resurrection.

5. It is quite grammatical to translate, "I say unto thee *today*." Indeed, is it not refreshing and encouraging that, in such a dark *day* of rejection and humiliation, the Lord could speak so triumphantly and assuringly ? Note also frequently in Deuteronomy, for example, the words, "I command thee this day."

6. Although many who hold heretical views adopt this translation for their own sinful ends, we need not be afraid of it. By acknowledging the reasonableness of it, we can cut the ground from under their feet, and go on to shew :—

- (a) That the souls of those who depart to be with Christ do always go upward, for they are seen "under the altar" (Rev. 6. 9) a heavenly position.
- (b) That they are *conscious*, and not "sleeping souls," for they cry out and are answered and receive white robes.

Those who are afraid of error will evade it. Faith is not downcast even when the believer has been seemingly cast down.

YOUNG BELIEVERS' COLUMNS.

MELCHIZEDEK.

CHRIST IS A PRIEST ?

A priest is "ordained for men in things pertaining to God" (Heb. 5. 1) and, "it is of necessity that This Man (Christ) have somewhat also to offer" (8. 3). This He did for "He offered Himself without spot to God" (9. 14). The Lord Jesus was Himself Altar, Sacrifice, and Priest. He has "put away sin by the Sacrifice of Himself" (9. 26). Aaron went once a year into the holiest (in the earthly tabernacle) to make atonement, but Christ has entered once for all into the holiest of all (in heaven itself) (9. 12), "having obtained eternal redemption." His sacrificial work on our behalf is finished, and we rest thereon and in Him.

CHRIST'S CONTINUING PRIESTHOOD.

Because He has offered Himself *once for all*, and been accepted by the Father on our behalf, has He therefore ceased to be our High Priest? Nay, as Israel's priests were continually in ministry (they had no place to sit in tabernacle or temple), offering fresh sacrifices for fresh sins day by day, perhaps hour by hour, and thus acting as mediators and intercessors between the people and God; so Christ is continually our High Priest, and it is just here that attention is drawn to that remarkable figure—Melchizedek.

Again and again are the words quoted, (partially or in full), in regard to Christ "Thou art a Priest for ever after the order of Melchizedek." The words going before are, "The Lord sware and will not repent." Several things must be noted:—

- (a) Christ is a *Priest*.
- (b) He is Priest *for ever*.
- (c) His Priesthood is after the order of *Melchizedek*.
- (d) He is appointed by an *oath of God*.
- (e) *God will not repent* (change His mind) over this appointment.

CHRIST IS A PRIEST FOR EVER.

Aaron died, and was succeeded by Eleazar (Num. 20. 25-29). The "office" continued because the garments were taken from Aaron *while he yet lived* and put on his son. Nevertheless he and all his successors died (Heb. 7. 23). *They could never finish their work*, even as the blood of bulls and goats can never take away sins (10. 11) and the law made nothing perfect (7. 19). Thus the need of sinners could never

be met by these transitory priests and sacrifices. Therefore, the Lord's priesthood could not be according to the order of Aaron. He must be, as prophesied, a Priest

AFTER THE ORDER OF MELCHIZEDEK.

We are beginning to see why. First, He must be one "having neither beginning of days nor end of life," in other words, One "from everlasting to everlasting," the very Son of God (Heb. 7. 3). But Melchizedek was a *man*. Yes, but neither beginning nor parentage are recorded, nor his death. It is this *silence* that marks him out as a *type* of an *everliving* One. Christ, our Priest, has "an *endless life*" (7. 16); "He *continueth ever*" (7. 24); "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He *ever liveth* to make intercession for them" (7. 25). He Who gave Himself for us, and through Whom we have been received by God the Father, will never give us up. His sacrifice will never be repeated, but He is continually pleading His merit before the Father. Its infinite preciousness is accepted by God, and all blessing of every kind flows therefrom to us. As Melchizedek interposed himself between Abraham and Sodom (type of "the world") and refreshed with "bread and wine," so the Lord Jesus constantly prays for us, by His Spirit separates us, and nourishes us by His flesh and blood (see John 6). As our eyes are toward Him, He will occupy us with Himself, the world and its "rewards" will lose their attraction, and our hearts will cry, "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee."

CHRIST IS PRIEST BY THE OATH OF GOD.

"No man taketh this honour unto himself" (5. 4), yet Aaron was appointed through the instrumentality of Moses, and so was his successor, though the call to this "honour" was *of God*. Melchizedek appears at once as "Priest of the Most High God." No human hands washed him and clothed him, so far as the record goes. When, where, and how he was "ordained" no one knows. It was *of God*. So with the Lord Jesus (5. 5, 6).

Again, the priests of Aaron's line were not made with an oath (7. 20, 21, 28), nor do we read of Melchizedek being so appointed. Yet the Son of God is the Great High Priest both by the call of God and His oath. This means that nothing can change the purpose of God.

“Why Should God Condemn Me, If I Do My Best?”

How often is such a question asked. But, frankly, have you ever met one who could truthfully say he had *always* done his BEST? Let us be honest. We have all failed as to *our own* standard, times without number. And the higher the standard is, and the more careful the individual, oftentimes the greater seems his “falling short” to himself. Indeed, one may sometimes say, “There are those who may think they are faultless, but *others* do not think so at all: and there are those who seem to onlookers to be nearly faultless, and *they* are the first to confess their faults.” The fact of it is, self-satisfaction is only blindness to realities. *I* have done my BEST. *You* have not done yours.

But many will shift the ground and say, “I don’t exactly mean my ‘best,’ but I’ve sought to live a straight life, and do a good turn to ‘others.’” That is quite different from your “BEST.” But if you modify the claim, you yourself acknowledge FAILURE. And thus, since in your question you refer to God, I would ask: Is not your failure SIN? And does not SIN have some result? Can God rightly excuse it, since He is perfect? If a few sins can be allowed, *where* would you draw the line? Further, if you agree you have not done your BEST, your very question almost indicates you can understand *judgment* for that which is NOT your best.

The only right standpoint is that *all* SIN deserves PUNISHMENT. If that is the goal, there is a dark future for the “best” of men. But God has not left things thus. He has *emphasized* the awful nature of GUILT, and shown that you cannot separate it from the *person*, nor punish sin as a “thing” alone, and so He has revealed the terrifying fact that SIN DESERVES DEATH AND WRATH. But herein is the brightest hope, in the darkest gloom. The *fact* that SIN means DEATH made it possible for the Perfect Substitute, the Lord Jesus, to DIE, and *thus* made it possible for Him to be raised again, and *thus* to bring His people into living union with Himself. A lesser judgment would not have involved this blessedness. Reader, give up talking about *your* BEST. It is only a will o’ the wisp. God has something better, infinitely better, even an eternal salvation for GUILTY ONES BY THE BLOOD OF HIS BELOVED SON. As long

as you think of your “best,” you will not come to Him. “Your best” is your luggage of imitation gold to drown you in the sea of judgment. Take your place as A SINNER, and you will delight in Christ as THE SAVIOUR today.

P.W.H.

Parents and Children.

(Psalm 45. 16).

NOTES OF AN ADDRESS.

It is a privilege to cast one’s care upon the Lord in giving an address, especially such as that which is now the privilege of His servant.

Speaking particularly to the parents now gathered, we never know when we may meet again. Eternity is vast and solemn, though there is an universal effort to hide its issues by the gaudy show of pleasure and of commerce.

If earth were merely a place to pass a few years upon with no blessed and bright future, life would be full of mystery and misery. But we have the gospel of the grace of God, and therefore we can have a Bible School.* At the same time, we cannot ask too often in a meeting if we have indeed “passed out of death into life.” “Knowledge” of truth is not enough. “If any man be in Christ, there is a new creation. Old things have passed away. New things have come into being.”

With these thoughts in mind, let us come back to our text. The word “fathers” means “parents,” and therefore includes both fathers and mothers. The first thought that impresses is the flight of time. We see children growing older. Some began with us when neither able to read or write, and now, how increased in knowledge! We ourselves were once children. “Instead of the fathers shall be the children,” and we have taken the place of those who took the place of others before them. “Instead of” is a strangely impressive word. It means originally “underneath.” How suggestive the expression, “Under the fathers.”

This Psalm was written at a time when there was an Earthly nation, and the reference may be to the training of children for citizenship in that chosen nation. But there is a stress here on authority and submission, neither of which is emphasised today. Parents neglect their duty, and the child early begins to feel and assert his

* The writer well remembers this, and that it was a blessing to several children, including sons and daughters of those in fellowship, and others.

or her importance. Education, too, has failed in this respect.

True repression is *not* suppression. A child allowed its own way is suffering from a seriously spreading "disease." It is kindest and wisest, therefore, that *the parents rule*, and insist on the submission of their children. "Under the parents the children." It is sad and foolish to allow a child to try his own path and to learn from experience. He will learn too late to profit by it. Those who learn from Scripture will learn in time.

There is no need to seek pardon for plainness of speech ; there might be for its absence. But there is a need for solemn frankness in speaking. Many parents commence by saying, "The child is too young to train," and then, all too soon, sadly acknowledge, "The child is too old to train." The speaker must say he has met with few, very few, children who have a right regard for authority. How perfectly and beautifully our beloved Lord shewed subjection to His earthly mother and guardian ! Spasmodic efforts to remedy insubjection in the home are useless. There *must* be the earnest, steadfast life and example which controls. Children imitate their parents, and the character of the latter can often be known, in measure, from the behaviour of the offspring.

All the Lord's redeemed are in His family, and it is their privilege and their responsibility to represent Him and manifest in *their* lives and character something of Himself.

Coming back to the consideration of earthly families, it is a solemn fact that our *continual attitude* counts more than a few certain acts of our life in the direction of influence. Parents owe it to their children to be earnest as to their own state before God. If there is a carelessness as to this, what can be expected for the children ? It is a fearful thing to be an *unconverted* parent. May God wondrously work and stir up both saved and unsaved, that He may in all things be glorified.

P.W.H.

The food which the people of God seek in the ministry of the Gospel is Divine truth without embellishment, addition or modification. By partial exhibitions of the truth, and by pleasant address and agreeable illustration, unrenewed men may even get fond of hearing; yet their fondness is not for what God says, but for what man does. Human energy, learning, vehemence, wit, levity, even drollery, are preferred to the humility, modesty, reverence, gravity, and solemnity with which messages from heaven should be delivered to men.

SEL.

Suggested Daily Readings.

"IF THE LORD WILL."—JULY, 1960.

Day	READING		LEARNING	
	Exodus	Galatians	Zochariah	Titus
1	29. 15-28	8. 15-20	8. 7	8. 9
2	29. 29-48	4. 1-16	8	10
3	30. 1-16	4. 17-31	9	11
4	30. 17-38	5. 1-11	10	12
5	31. 1-18	5. 12-26	11	13
6	32. 1-10	6. 1-18	12	14
7	32. 11-24	Eph. 1. 1-14	13	15
8	32. 25-35	1. 15-28	14	Phile. 1
9	33. 1-11	2. 1-10	15	2
10	33. 12-23	2. 11-22	16	3
11	34. 1-9	3. 1-21	17	4
12	34. 10-22	4. 1-16	18	5
13	34. 23-35	4. 17-32	19	6
14	35. 1-10	5. 1-14	20	7
15	35. 20-35	5. 15-38	21	8
16	36. 1-13	6. 1-12	22	9
17	36. 14-24	6. 13-24	23	10
18	36. 25-38	Phil. 1. 1-17	12. 1	11
19	37. 1-16	1. 18-30	2	12
20	37. 17-29	2. 1-11	3	13
21	38. 1-16	2. 12-18	4	14
22	38. 17-31	2. 19-30	5	15
23	39. 1-14	3. 1-11	6	16
24	39. 15-29	3. 12-21	7	17
25	39. 30-43	4. 1-11	8	18
26	40. 1-11	4. 12-23	9	19
27	40. 12-27	Col. 1. 1-17	10	20
28	40. 28-38	1. 18-29	11	21
29	Lev. 1. 1-17	2. 1-12	12	22
30	2. 1-16	2. 13-28	13	23, 24
31	3. 1-17	3. 1-11	14	25

SPECIAL READINGS FOR THE LORD'S DAY.

2	Psalms 118. 14-29.	Acts 4. 1-12, Eph. 2-20, 1 Pet. 2. 4-8
9	" 119. 1-8.	Matt. 28. 18-20, 1 Cor. 14. 27, John 14. 15
16	" 119. 9-16.	Acts 20. 28-32, 1 Pet. 2. 21-25
23	" 119. 17-24.	Acts 2. 36-42, 8. 26-39, 17. 11
30	" 119. 25-32.	John 12. 49-50, Jas. 1. 19-25

Suggested Daily Readings

"IF THE LORD WILL."—AUGUST, 1960.

Day	READING		LEARNING	
	Leviticus	Colossians	Zechariah	Colossians
1	4. 1-12	8. 12-25	18. 1	1. 1
2	4. 13-26	4. 1-18	2	2
3	4. 27-35	1 Thes. 1. 1-10	3	3
4	5. 1-10	2. 1-20	4	4
5	5. 11-19	8. 1-13	5	5
6	6. 1-13	4. 1-18	6	6
7	6. 14-30	5. 1-11	7	7
8	7. 1-10	5. 12-28	8	8
9	7. 11-21	2 Thes. 1. 1-12	9	9
10	7. 22-38	2. 1-17	14. 1	10
11	8. 1-13	3. 1-9	2	11
12	8. 14-24	9. 10-18	3	12
13	8. 25-36	1 Timothy	4	13
14	9. 1-14	1. 1-11	5	14
15	9. 15-24	1. 12-20	6	15
16	10. 1-11	2. 1-15	7	16
17	10. 12-20	3. 1-16	8	17
18	11. 1-12	4. 1-16	9	18
19	11. 13-28	5. 1-25	10	19
20	11. 29-38	6. 1-21	11	20
21	11. 39-47	2 Timothy	12	21
22	12. 1-8	1. 1-18	13	22
23	13. 1-13	2. 1-14	14	23
24	13. 14-23	2. 15-26	15	24
25	13. 24-46	3. 1-9	16	25
26	13. 47-59	3. 10-17	17	26
27	14. 1-13	4. 1-12	18	27
28	14. 14-20	4. 13-22	19	28
29	14. 21-32	Titus	20	29
30	14. 33-48	1. 1-16	21	2. 1
31	14. 49-57	2. 1-15	Psalm 117	2
		3. 1-15		
		Phile. 1. 1-18		
		1. 14-25		

SPECIAL READINGS FOR THE LORD'S DAY.

6	Psalm 119, 93-140.	Col. 1. 9-20
18	" 119, 41-48.	John 15. 7-10, 17. 14-17.
20	" 119, 49-56.	John 6, 68, 1 Peter 1. 17-25
27	" 119, 57-64.	Acts 4- 32-35, 2 Cor. 8. 1-9

Notes on Memorized Verses.

ZECHARIAH 8.

7, 8, God's "I wills" and "they shalls." Divine Sovereignty ensures certainty. 9, Ears and hands (cf. James 1. 22). Prophets (see Ezra 5. 1, 2). 10, 11, These days and former days, Once no security or peace, but now a contrast. God acts. 12, Earthly blessings and possessions because, "I will cause," and 13, "I will save." 14, 15, "As I thought . . . when," "So again have I thought in these days." "Who hath known the mind of the Lord" (see also Isa. 55. 8, 9; Jer. 29. 11). 16, 17, Blessings bring responsibilities. Contrasted "things." 18, See verse 1. 19, "Fasts" (cf. 7. 3) connected with Divine judgments on Israel will be "feasts," for God turns mourning to joy. "Love the truth" first, "and peace" follows (cf. James 3. 17). 20, 21, "These days" of vv. 9, 10, 15 were prophetic of "Those days" of v. 23. We are taken on to Israel's final restoration when Christ comes again. 22, Jerusalem

shall be again God's city, where He shall be sought by peoples and nations. 23, And the Jew is again to be one with whom God dwells; "Emmanuel," God with us.

ZECHARIAH 12.

1, "The burden." Why? Because God's utterances are weighty, and tell of judgments. It is the word of the Creator. 2, 3, The nations' self-imposed "burden," which will prove "burden-some." 4, God's "open eye" upon Judah, but blindness and madness for her enemies. 5, 6, Judah overcoming, for God says, "I will make." Jerusalem in her own place, in Jerusalem. Words could not be plainer, ("Shall be.") indicating a restoration of a literal Jerusalem on earth. 7, Why Judah first? See ch. 14. 14 (margin). Grace saves the worst. 8, Divine strength for the "fallen" (margin). 9, Compare ch. 14. 3. 10, "I (God) will pour"; "they shall look upon Me" (see John 19. 34-37); incidental proof of Christ's Deity. 11-14, A Great mourning, because of a former great sin against a great Saviour. Isaiah 53. 6 will be their confession, as indeed the whole of that chapter. Note how "families" mourn and confess sin.

ZECHARIAH 14.

As chapter 12 deals with events "in that day," so this chapter wherein, 1, "The Day of the Lord cometh." 2, Not merely "anti-semitic" but "anti-God" hosts gather (note Rev. 16. 16). 3, The Lord shall fight (Rev. 19. 11-21. 4, This has been regarded as symbolic of the cleavage among people of Israel by reason of Christ's teaching and presence at His first coming, but there is no reason whatever against a literal interpretation. 5, Amos (ch. 1. 1) alludes to this earthquake. The coming of the Lord with His saints (Rev. 17. 14, 19. 14). 6, Young's Lit. Trans. renders, "The precious light is not, it is dense darkness." 7, A day known to the Lord (cf. Matt. 24. 36). Yet light at eventide after a dark day. 8, Living waters (see Ezek. 47). 9, One Lord, One Name, and One King over all. 10, The specific mention of names forbids other than a literal fulfilment on earth. 11, A complete and lasting change, for it is God's work, as in our personal salvation. 12, 13, God will act for His chosen, manifestly then, but we have the promise of Romans 8. 31. 14, See margin, suggesting strife between Israelite and Israelite. "Wealth" of the nations, shewing they anticipate their victory, but, 15, even their animals shall come under swift judgment. 16, Yet the spared of the nations shall worship the Lord in the millennial day. The grace that saves and creates worshippers today will be still in operation. 17, 18, 19, "Families" (Note and cf. ch. 12. 12-14). Refusal to worship merits chastisement. But the "heavenly" family worships the Father (John 4) but here it is the King. 20, Horses (contrast v. 15) "Holiness unto the Lord" (see Ex. 28. 36); then a saved and righteous people will sanctify everyday things. But the principle holds good today amongst believers. 21, And everyday things shall be associated with worship, the canaanite (merchant) no longer defiling the Lord's House (see Mark 11. 15-17). The Lord hasten "That Day"!

Correspondence from any Believers and Enquirers:—
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Phone: Grangewood 4196. No telephoning on Lord's Day

THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

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"We have known and believed
the love that God hath to us"

I John 4. 16.

"Thou preparest a table before me in the
presence of mine enemies." Psalm 23. 5.

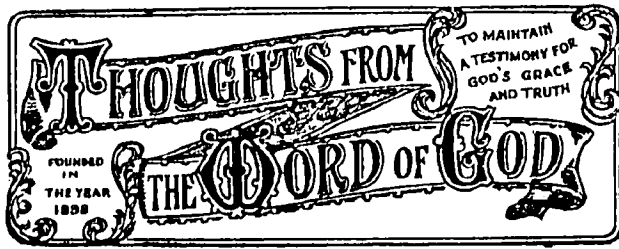
"None of them that trust in Him shall be
desolate." Psalm 34. 22.

In the midst of sore attack,
When the skies with clouds seem black,
Thou dost in Thy love prepare
Sweet supplies of heav'nly fare.

Like a flood the foe may sweep,
Cause the bravest eyes to weep:
Lord, do Thou a standard raise,
Make us triumph to Thy praise.

Let us never be dismayed;
May our souls on Thee be stayed:
Those who, trusting, on Thee wait
Never shall be desolate.

A.W.H.



Words of Encouragement.

According to His
 "The Lord's Mercies" mercy God saved
 Lam. 3. 22, 23. us. 'Tis because
 He is rich in mercy
 and for the great love wherewith He loved us.
 He has abundant mercy (Tit. 3. 5. Eph. 2. 4.
 1 Pet. 1, 3). And mercies still follow the
 children of God, for they are manifold and
 multiplied (Isa. 63). It is written, "He that
 spared not His Own Son, but delivered Him
 up for us all, how shall He not with Him
 also freely give us all things?" *With Him*,
 for no good thing comes to us apart from Him
 (Ps. 34. 10).

And since our Father gives not sparingly,
 neither does He give out of season. As fresh
 manna was rained upon His children in the
 wilderness day by day, so to us His mercies
 are "new every morning." Do we rise in time
 to gather them, and go in the strength of that
 meat in *our* pilgrimage? "His compassions
 fail not"; therefore we continue in life. Oh
 for a heart that cries, in loving gratitude,
 "Great is Thy faithfulness"!

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.
 Only those "IN CHRIST," and drawing near
 according to Hebrews 10. 22, can "CONTINUE in
 prayer, and watch in the same WITH THANKS-
 GIVING." Colossians 4. 2.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4).
 The times are solemn: our "politics" remain
 heavenly ("citizenship," Phil. 3. 20), but our
 responsibilities to pray are real, even as in the
 days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God
 may see in us the intensity He has appointed
 (Isa. 62. 6, 7), and that Psalm 122. 6 and
 Jeremiah 51. 50 may be a reality to us.
3. For Hebrew-Christians and their peculiar wants and
 difficulties, particularly in other lands.
4. For saints on the Continent, and their many diffi-
 culties, including persecution and repression.
5. For troubled China, and the trials of God's servants
 in that land, and for saints in war-stricken Korea,

6. For the Lord's work entrusted to us, in this and
other lands, and by Scriptures sent, and litera-
 ture, that *all* may be fresh and vigorous, and
 responsive to Him, that we may never settle
 down or slacken (Gen. 49. 24, Phil. 3. 14)—with
 special remembrance of Stanley Duce (the
 Near East), F. A. Franco (Argentine and around,
 Uruguay, Brazil, etc.), E. Lutz (Switzerland),
 D. Werner (Germany). Continue to pray for the
 Lord's enabling *if He will*, of additional fellow-
 workers for S. America, and the translation of
 Scripture.
7. The growth of literacy, opening doors both to
 evangelical and ideological literature, in many
 lands.
8. For aged believers, that Isaiah 46. 4 and Psalm
 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy
 house"), and that many "little ones" may
 believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with
 fellow saints.

Poems to help Christian Experience,—181.

THE DISCIPLES' PRAYER.

Our Father in heaven, be hallowed Thy Name ;
 Thy holiness ever our hearts would acclaim ,
 'Tis by Thy electing, omnipotent grace,
 That we are found seeking, as children, Thy face.

Adoring, we wonder that e'er it could be,
 Thou madest us children, since rebels were we ;
 Beholding, our Father, Thy love so benign,
 To call us and make us eternally Thine.

Thy kingdom, our Father, cause Thou to come near ;
 And, as Thou hast promised, cause Thou to appear
 Thy Only-begotten, The Son of Thy love !
 On earth be the doing Thy will, as above.

O send Thou upon us our bread for today ;
 As we are forgiving, forgive us, we pray ;
 And into temptation, our Father, ne'er lead
 Thy children, but rescue from evil, we plead.

For Thine, O our Father, for ever is Thine
 The Kingdom that cometh, so strong, so benign ;
 And Thine is the power, so manifest then ;
 And Thine is the glory for ever ! Amen !

“HOME.”

“So we are always of good courage; we know that while we are at home in the body, we are away from the Lord, for we walk by faith, not by sight. We are of good courage, and we would rather be away from the body and at home with the Lord.” (2 Cor. 5. 6, 7. S.R.V.)

To the servant of God who wrote these words, “Christ” and “Heaven” were realities, much more so than the many men and women whom he met and the numerous cities and villages he visited with the glad tidings of an all-sufficient Saviour.

CHRIST was all in all to him. He had saved him—a chosen vessel—and had fully won his confidence and affection. Christ was his “life,” his “gain,” his “goal,” his “strength.” He did not “know Christ after the flesh,” but by inward revelation (Gal. 1. 16). From that moment he continued unwavering in faith, loyalty and service. “Perils” moved him not, and the failures of saints, though painfully affecting him, were not allowed to thwart his purpose of heart. He looked not at the things which are seen, but at the things which are not seen” (2 Cor. 4. 18).

HEAVEN, too, was not to him an ethereal existence, but a *place*, a place of abounding life and untiring service, for *there* are the Father and His Son Jesus Christ, and that is why heaven was “home” to him. ’Tis Christ’s home, for “the Word was with (lit. toward) God,” that is, He was “at home” in the bosom of the Father. During His brief sojourn on earth, He was a stranger. “He came unto His Own home, and His Own people received Him not” (John 1. 11).

In heaven is the Father’s house, with its many mansions, prepared by the Son for His chosen. To that house, Paul—yea and each believer—has been brought by faith, welcomed by the Father and clothed with the best robe. “We have boldness to enter the Holiest by the blood of Jesus.” Therefore, heaven is their proper home. The body is but a temporary “home”; ’tis a tent soon to be taken down, yet the saint is neither dismayed nor discouraged, for he is to “be clothed upon with our house which is from heaven.” Whilst we are at home in the body, we are not at home with the Lord. Would we like to be there? Paul *desired* that, yet he was quite willing to stay here for the Lord’s cause and people. Are we of this same mind?

The beloved sister whose body, as a seed, we

are “sowing” in the earth today, is “at home.” Some may feel she has been called away earlier than had been hoped, but who would question the wisdom of a loving Father Who purposed this; or who would wish otherwise than that she should be “in Paradise,” “With Christ, which is far, far better”? She, though, like ourselves, awaiting the resurrection morning, is in her proper “home,” far above all the pain, toil, weariness and conflict—“At home with the Lord.”

What shall we say of her life’s testimony? From a child she knew Christ as her Saviour and Lord. She loved Him and His people, who were, whatever their earthly station or natural or spiritual attainments, ever welcome guests. How many shared the hospitality of her husband and herself, freely and ungrudgingly given always! “That day” alone will make manifest all the service lovingly rendered to her Lord. Yet the burden of entertaining falls most heavily upon the housewife, as believing brothers gladly and gratefully recognise, and so would we record our loving memory of “this woman who was full of good works and almsdeeds which she did.”

And what of those believers who hear these words? Are we not called to re-dedicate ourselves to the service of our Lord? May we, with our “Home” in view, and having a longing to be there, “Occupy till the Lord come.”

To any unsaved, let him or her solemnly remember that heaven cannot be “home” to one who is entirely unacquainted with that blessed place, and to whom it is a matter of indifference. The call is to repent, to come to oneself, as the Lost son, who said, “I will arise and go to my Father.” Dear friend, no longer delay, but rise and come to Him, of Whose welcome, for the sake of His Dear Son, every conscious sinner may be certain. The Lord grant His blessing, Amen!

The above is the gist of a message given at the graveside of a sister in Christ, on July 12th, 1960, and is printed by request.

YOUNG PEOPLE'S COLUMNS.

"Worthy is the Lamb."

How gentle and loveable are young creatures ! Who does not take delight in watching the young lambs feeding and frisking in the fields ? Yet whenever we see them, we should think of these words, for they speak of the Lord Jesus. Twice, you know, John the Baptist, said of Him, "Behold the Lamb of God." Why ? Was it because He was gentle ? Yes ! Was it because He was pure and holy ? Yes, but it was also because He came on earth to die. Why should so kind and good a Person die ?

Let us go back in mind, a long time before the Lord Jesus came from heaven to earth. You remember how the children of Israel had a very hard and unhappy life in Egypt, being made to make bricks as if they were so many *slaves*, and *beaten* when they did not make enough. O how cruel were their masters, the king of Egypt and his people !

Did God forget them ? No ! He said, "I know their sorrows," and that He would come down and set them free. So He *sent* His servant Moses, one of their own people, to the king, with these words, "Let My people go, that they may serve Me." But the king had a hard heart, and he made it yet more hard, so that he would not hear God's word nor let Israel go. No ! He made them work still harder for him, so that they sighed and cried in their misery.

Then God sent very sore plagues upon Pharaoh and his people, to shew them His great power, and the king was sometimes sorry ; yet he did not turn from his sin nor set God's people free. At last, God sent an angel of death into all the houses of the people of Egypt, so that there was not a house where there was not one dead. On that dreadful night, the king was so moved that he let Israel go.

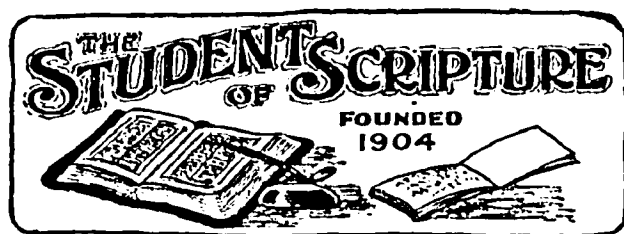
But none of the children of Israel had anyone dead in their houses. Why was this ? Because *a lamb had died instead*. Four days before, each father had taken a lamb out of his flock and about six o'clock in the evening of this night he killed it. Then he took a bunch of herbs called hyssop, dipped it in the blood of the lamb and sprinkled it on the two door posts of his house and on the upper part of the doorway, but not on the ground. So, you see, there was blood each side and over them. Then the father and his family went

indoors and stayed there until they were told by Moses to come out and go on their journey. They could not *then see* the blood, but they *knew* it was there, and so were quite safe. Why ? Because, God had said, "When I see the blood, I will pass over you. and *the plague shall not be upon you* to destroy you when I smite in the land of Egypt." Whilst they were awaiting the call, they were all dressed ready for a journey, and were eating meat—the flesh of the lamb roasted by fire—and unleavened bread.

You can now see why the Lord Jesus is called the Lamb of God, can you not ? It is because He is "The Lamb that was slain." It is because He gave His life ; His blood was poured out, shewing that He really died. It was not because He deserved to die, for He was *holy and just and good*, but because He would save poor sinners from a worse punishment than came on Egypt—a being sent away from God for ever.

The children of Israel were saved, not by what they could see, but *what God could see*, the sprinkled blood. And *sinners today are saved*, not by their "good" works, not by what they can see, but by faith in what the Lord Jesus has done by dying on the cross. They cannot see Him ; they know not all the worth of that great sacrifice He made. But God sees Him, and knows the value of His death, and is fully satisfied with Him.

All who know and feel they are sinners are invited to trust in the Lord Jesus. Since God is well-pleased with Him, and tells us He is the Saviour, should not you, dear child, be well-pleased with Him, too ? "Behold the Lamb of God which taketh away the sin of the world."



THE DEITY OF CHRIST.

P. W. HEWARD.

(continued)

"Thy Throne, O God, is for ever and ever," (Ps. 45. 6):—that is the consistent testimony of the earlier Scriptures,—veiled though it sometimes may be,—to the Deity of Christ. "Before Abraham was, I am" (John 8. 58):—in such words the Lord Jesus Himself asserted His essential glory, the glory of Deity. "My Lord and my God" (John 20. 28) was the glad recognition of a believing heart. And we would emphasize the fact that the Lord Jesus declares this to be the testimony of faith, "Thou hast believed." "Christ, Who is over all, God Blessed for ever" (Rom. 9. 5) is the unvarying witness of the epistles. In the application of the earlier Scriptures we have a holy corroboration. "The stone of stumbling" of Isaiah 8. 14 is said to be "the Lord of hosts Himself," and the Holy Spirit in Peter applies this unmistakably to the Lord Jesus (1 Pet. 2. 8). Showing forth His manifest glory, in the last book of Scripture, our adorable Lord declares names to be His that no created being dare appropriate, "I am the First and the Last" (Rev. 1. 17). In Isaiah 44. 6, 48. 12 these wondrous names are definitely set forth in a claim to absolute Deity, in contrast with all others. And the context in Revelation makes clear that His humanity and death, in covenanted love, are in no way contradictory (Rev. 1. 18). When He comes back, Israel will acknowledge Him in the striking words, "This is our God: we have waited for Him, and He will save us: This is the Lord; we have waited for Him: we will be glad and rejoice in His salvation" (Isa. 25. 9, cf. Ps. 50. 3); in the wonderful fulfilment of Zechariah 12. 10, where the One Who says, "I will pour upon the house of David the Spirit of grace" unveils that He had become Man to save such, for "They shall look upon Me Whom they have pierced." Our hearts rejoice, our hearts adore, our hearts are overwhelmed, as we realize something of the grace of our Lord Jesus Christ, "Who though He was rich" yet

for His people's sake became poor, that they, through His poverty, might be rich, and be made the righteousness of God in Him (2 Cor. 5. 21, 8. 9). For this theme is not merely one for the head: it is addressed to the heart. Mental knowledge will never suffice. We desire to be worshippers, and that God may use these pages to increase the devotion and devotedness of His beloved people. Thus minded, let us consider a further aspect, namely:—

ISRAEL AND THE DEITY OF CHRIST.

The Holy Spirit tells us that "Israel . . . stumbled at that stumblingstone" (Rom. 9. 32), and the context may at first seem to suggest, "Salvation by grace through faith." But the added words, "Behold, I lay in Sion a Stumblingstone" indicate a Person, and that Person none other than "the Righteousness of God" (Rom. 10. 4, 5) in Whom His beloved people believe. But this two-fold thought is not a problem. Faith would be nothing unless there were One on Whom faith rests, and His finished work. "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17. 3). Such words may well remind us that the Person in Whom we believe must be God. And Isaiah 8. 14 explains that the Stumblingstone is also the Sanctuary (see Ps. 73 and Asaph's changed experience), and none other than "the Lord of Hosts Himself," a prophecy of Christ, as 1 Peter 2. 6-8 makes abundantly manifest. And is it not here that Israel still stumble? Many are willing to acknowledge the Lord Jesus as a "teacher," and even a "prophet," but His Deity and Atonement are still rejected. And the open mind toward accepting Him as a "teacher" without His Godhead, though it may remove the ban imposed on reading the New Testament, and may open other opportunities for Gospel witness, is in itself nothing spiritual. Indeed, it may often be a sign of the broadening times, and thus a greater peril. Men may imagine thereby that they are free from the guilt of refusing Him, when their refusal is none the less iniquitous, however courteously expressed. Mohammedanism stands in the same position against this unveiling of His truth, and modernism joins hands, by daring to rob the Lord of His essential faultlessness and His substitutionary atonement. Spiritism, and other human religions, have the same characteristics. Romanism, with pope and priest on an exalted level, snatching the

name "Rock" from the only One Who rightly bears it, and presuming to claim a repetition of His sacrifice, flows from the same evil source. But, in holy contrast therewith, the believer should rejoice yet more and more in the redemption which the Lord of Glory accomplished.

But Israel, thanks be unto God, will not, as a whole, remain in unbelief. The remnant now according to the election of grace is a Divinely appointed pledge that God will pardon those Whom He reserves (Jer. 50. 20), and "so all Israel shall be saved" (Rom. 11. 26), the branch of His planting, the work of His hands that He may be glorified (Isa. 60. 20).

The changed attitude, when the veil shall be taken away (2 Cor. 3. 16), necessarily awakens our praise. "This is His name, *whereby He shall be called*, The Lord our Righteousness" (Jer. 23. 6). It is His Name *now*, before Israel so call Him, but the day is coming when they shall acknowledge His glory, and the preceding verse in Jeremiah makes clear that "the Lord" is One Who has become a Man, the "Righteous Branch" raised up to David. We have already seen the precious words of promise, "They shall look upon *Me* Whom they have *pierced*" (Zech. 12. 10), and Isaiah 25. 9 sounds forth the welcome to be rendered to Him. "It shall be said in that day, *Lo This is our God*; we have waited for Him, and He will save us: *This is the LORD*; we have waited for Him, we will be glad and rejoice in His Salvation." Thus will Israel yet acknowledge the Deity of Him Whom they have long rejected, and still reject.

(If the Lord will, to be continued)

Question and Answer.

No. 148

Why did Moses say to Pharaoh "Glory over me"? (Ex. 8. 9).

This is not easy to answer, but some translations may be helpfully quoted.

"Beautify thyself over me; *when* do I make supplication for thee . . . ? And he saith, Tomorrow. And he saith, *According to thy word*, so that thou knowest that there is none like Jehovah our God."

Young's Literal Trans.

"Have thou this glory over me . . . And he said, *Be it according to thy word.*"

Revised Vers.

"Have this honour over me."

A.V. margin.

The plague of frogs had come at the word of God, through the stretching forth by Moses of his rod. But the magicians did the same and brought up frogs. Yet, whether they came by Divine permission or by Satanic power, they could not be removed except in one way.

Pharaoh said, "Intreat the Lord." In reply, Moses said "Glory over me," and left it to Pharaoh to decide "when." On the king saying, "Tomorrow," the answer was, "According to thy word." The "honour" or "beautifying" over the man of God, it is suggested, consisted of Moses giving place to Pharaoh in a momentous decision. Although, "the Lord did according to the word of Moses" (v. 13) that word *had been put into his mouth by the king*. The removal of the plague was that the king might "know that there is none like unto the Lord *our* God," whatever the "gods" of Egypt might do.

Although Pharaoh was permitted this "honour over" Moses, he had no honour over God, in Whose mighty hand he was held and withheld (see Exodus 9. 16). In the incident before us, the sovereign power of God is displayed, as in the case of another evil man—Balaam—who was only allowed to speak as God willed.

GLORY.

The address of Stephen before the council began with "glory," closed with glory and had "glory" at its heart. In Acts 7, verse 2 declares, "The God of the glory appeared unto our father Abraham." Those surrounding him had "other gods" (Josh. 24. 2), evil and cruel, but only One is THE GOD OF GLORY, and He was pleased to reveal Himself to a man of His own choice. In verse 47, we read that "Solomon built Him an house," of which it is said, "For the glory of the Lord had filled the house of the Lord" (1 Kings 8. 11).

The message of the servant was rejected. Evil were the eyes, and bitter the looks turned upon him. He saw them not, "But he, being full of the Holy Ghost, looked up stedfastly into heaven and saw the GLORY OF GOD.

The glory of the Most High was the theme of his sermon. 'Tis no marvel, therefore, that a vision thereof was given to him, and that, "all that sat in the Council, looking stedfastly on him, saw his face as it had been the face of an angel" (Acts 6. 15). Oh, for a profounder realisation of the glory of God! Grant it, O Lord!

Inspired Words, Inspected.

No. 8

Jude 19-21, 24 (continued).

NOW (de) ; lit. "But," the second word in the sentence.

UNTO HIM THAT IS ABLE (Toi dunamenoï) ; "To the one being able." Present participle dative, from "dunamai," (I am able, I have power) whence our words "dynamite," and "dynamo." This word is frequently used of God, for "power belongeth unto Him."

TO KEEP (phulaxai) ; "To guard." Aorist Infinitive from "phulasso" (I am keeping watch) ; see Luke 2. 8. "The eyes of the Lord are over the righteous ;" see also Ps. 121.

YOU (humas) ; "You," accusative plural from humeis (you). Personal Pronoun.

FROM FALLING (aptaïstous) ; Adjective, acc: pl. ; lit. "unstumbling," from "a" (the "a" of "atheist") "un-" or "not," and ptaïo (I stumble) ; see Rom. 11. 7, James 2. 10 ; 3. 2 (offend) 2 Pet. 1. 10 (fall) ; Note Isaiah 63. 13.

AND (kai) ; Conjunction, joining two statements, namely, what God is able to do NOW and is able to do "in that day," for His chosen.

TO PRESENT (stesai) ; "To make to stand," from "histemi." Aorist Infinitive. How fitting the two words, "to keep from falling" and "to make to stand."

YOU (not in text).

FAULTLESS (amomos) ; adjective, acc. pl. from "amomos" (without blemish or blame) from "a" (un- or not) and momos (a blemish (cf. Eph. 5. 27)). The four following words come before this in the Greek text.

BEFORE THE PRESENCE (katenopion) ; from "kata" (down) "en" (in) "ops" (the "eye," "face," "countenance.") "Before the very face."

OF HIS GLORY (tes doxes autou). Gen. Si-g. Lit. "Of the glory of Him" ; the glory that belongs to Him, proceeds from Him, and characterises Him. See below on "doxa."

WITH (en.) lit. "In," suggesting a sphere.

EXCEEDING JOY (agalliasis). Dative, as following "en." From agalliasis (delight, exultation) signifying a fulness of joy, found in Luke 1. 44, Heb. 1. 9 (gladness). The verb is found in Luke 10. 21, 1 Pet. 1. 6, 8 and other places. Is this the joy of the Lord, or of the saint, or of both ?

TO THE ONLY (monoi) ; No article ; adjective, dative sing. from "monos," (whence our word "monotone," "monarch") meaning "only" or "alone."

WISE GOD (Theoi) ; The word "wise" not in the text. The stress is on the fact of the "aloneness" of God. He is the *only* God. Noun, dat. sing., in apposition with "To Him that is able."

OUR (hemon) ; lit. "of us," following the word "Saviour." Gen. Ph. Pers. Pron.

SAVIOUR (soteri) ; Saviour. Dat. sing. agreeing with "God," with which it is in apposition ; from "soter." Used elsewhere of "God" (Luke 1. 47, Titus 1. 3 ; 2. 10 ; 3. 4) ; and of the Lord Jesus (Luke 2. 11, Phil. 3. 20) ; from sozo (I save), used of saving from death, ill-health and disease, but especially of deliverance from the judgment, punishment, and bondage of sin (Matt. 1. 21).

THROUGH (dia) ; preposition, followed by genitive case, indicating the instrument or means. Thus the ascription of praise is TO GOD THROUGH His Son.

JESUS CHRIST (Iesou Christou) ; Gen. Sing.

OUR LORD (Tou Kuriou hemon) ; "The Lord" (Gen. Sing. because in apposition with preceding Name). "Of us," (Gen. plural pers. pron.).

BE ; not in text.

GLORY (doxa) ; noun, fem. from dokeo (I seem or appear). An appearing ; hence, in regard to God, glory, and also the estimation in which He is to be held.

MAJESTY (megalosune) ; noun, nom. fem. ; "greatness," or "magnificence," from "mega" (great). Note the word, "megaluno," used by Mary, "My soul doth magnify the Lord." He is great. We are to realise this and esteem Him so.

DOMINION (kratos) ; Noun, nom., neuter, meaning "might." Cf. autocrat, democrat, etc., but true might resides only in God.

AND (kai).

POWER (exousia) ; noun, nom. fem., meaning rather, "authority." One may have might without authority, another authority without might. Both are in God, in perfect balance, and in Him alone.

BEFORE (pro) ; preposition, governing genitive case.

EVERY (pantos) ; gen. sing. adjective, from "pas" (all).

AGE (tou aionos) ; gen. sing. noun, masc., from aion (age, sometimes translated "world").

AND (kai).

NOW (nun) ; "now," adverb.

AND (kai).

EVER (eis pantas tous aiona) ; acc. pl. following eis ; lit., Unto all the ages. Thus we have an ascription of praise to God in a past eternity, in the present, and future eternity.

AMEN (Amen) ; from the Hebrew, meaning, "It is truth." Also a name of the Lord Jesus.

The words, "Through Jesus Christ our Lord," are not in A.V., but are in the original text.

The words, "before every age," are not in A.V., but are in the original text.

Note.—Readers are invited to ask for texts of Scripture to be thus dealt with, as the Lord wills and enables.

"The Precious Blood of Christ."

"THE BLOOD OF JESUS"

What do we mean when we use these holy words? And do we speak them with due reverence and worshipful thanksgiving? Sad to say, they have been used lightly and even profanely by some ; by others, in a materialistic sense such as to pain a sensitive heart. Yet there is another class of person, with an ultra-aesthetic temperament, who cannot bear to read or hear the word "blood" in connection with the preaching of God's Truth. They are offended by it ; but these are not far removed from some who deliberately cut out the word from their theological vocabulary, preferring—how vainly—a way of salvation by setting their minds on Christ as a Teacher to be followed, than trusting Him as a Surety on whose vicarious atonement they need to rest.

The word "blood" is used in a "material" sense of that which Christ "took" and "gave." "Forasmuch then as the children are partakers of blood and flesh, He also Himself likewise took part of the same ; that through death He might destroy him that had the power of death, that is, the devil" (Heb. 2. 14). In order to give up His life—His soul, that is, to actually die, a material human body He *must* take. Blood was drawn from Him when He was scourged and crowned with thorns, but, after He had yielded up the spirit on the Cross, an eyewitness informs us that "blood and water" flowed from a wound in His side made by a soldier's spear.

Christ came "in the likeness of sinful flesh," and to deny this literal coming in a material body like that of His brethren is to join the ranks of the Antichrist (1 John 4. 2, 3 ; 2 John 7).

Yet whilst we insist on the fact that blood was actually "taken" and "given" by the Lord, we desire to guard against three errors, in particular:—

(a) That the blood, in and of itself, as a material thing, can bring spiritual blessing.

The Lord Himself, in a discourse, wherein He shewed the necessity of "eating His flesh" and "drinking His blood," added the words, "It is the Spirit that quickeneth ; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life" (John 6. 63). Had the soldier near the cross been sprinkled by the blood from the Saviour's side, that would not have saved him.

(b) From which it follows that transubstantiation, even if true, could not bring salvation to a partaker of the bread and cup, the symbols of the Lord's body and blood.

The act of partaking is a physical one, and is symbolic of a spiritual partaking. There are multitudes who eat and drink carnally, and often superstitiously and idolatrously. True participation in the Lord's Supper is limited to those who *have been born from above*, and who thus obey the Lord's command because He said, "This do with a view to My memorial." They do not add to His finished work, nor make their own salvation more sure by participation in "the breaking of the bread."

(c) Thirdly, it is not according to God's mind to present harrowing descriptions of our Lord's physical sufferings to the imaginations of men or to depict Him, by pictures or carvings, in His agony on the Cross ; for "the natural man receiveth not the things of the Spirit of God," and such outward presentations appeal strongly to the senses, with the result that psychological, rather than spiritual, emotions, are excited. Moreover, imagery is expressly forbidden by God.

There is therefore, a right and a wrong attitude of mind in regard to the precious blood of Christ viewed as "material."

(If the Lord will, to be continued)

This subject has been dealt with at the express desire of a believing friend in Germany.

YOUNG BELIEVERS' COLUMNS.

MELCHIZEDEK.

In drawing to a close these meditations, it may be observed that this "great" man, as the Scriptures speak of him, was:—

- (a) An historical person.
- (b) An unique person.
- (c) A typical person.

First, he actually lived, a king of Jerusalem, and he had successors, though we know nothing about them; except that, in Joshua's time, there was one named Adonizedec reigning over that city. A part of his name—Zedec—will be recognised as also part of Melchizedek's name. It means, as has been previously noticed, "Righteousness," and appears to be associated with the rulers of that city, which in Melchizedek's time, seems to have been God's centre. But declension had set in, for we find Adonizedek was not *for* God but *against* Him, though his name means, "Lord of righteousness." No real title had he thereto, however, for he fought against Israel, and Joshua their leader, and was overcome. Still, we find the terms "righteousness" and "peace" yet in association with Jerusalem, even though only in name, thus emphasising we have an historically true record. Our faith—"the faith of God's elect"—stands, not on myths and legends, but upon actual facts.

Secondly, Melchizedek stands alone, for not only was he a king; he was also, "Priest of the Most High God." No one, before him or after, among ordinary men, combined these offices and titles in one person. One of Judah's kings, Uzziah, attempted so to do, but was smitten by God for his impiety (see 2 Chron. 26. 16-23). The *king*, even of Judah, God's choice, could only approach God by the way of sacrifice, offered by a *priest*. The priest alone could enter the temple on behalf of the king.

It is very interesting, however, to notice that David the *King* fought and obtained possession of Jerusalem (1 Chron. 11) and prepared for the building of the *Temple* there, (1 Chron. 22), so restoring the city, in measure, to a deserving of the former name of Righteousness and Peace. Yet there was no true successor to the priest-kingship of Melchizedek; that was to await the coming of the Lord Jesus Christ.

Thirdly, and this is of the deepest interest to present-day believers, this "great man" was

typical of One far greater. "A greater than Solomon is here," said the Lord Jesus concerning Himself, and we may truly say, in His presence, "A greater than Melchizedek is here." As we have seen, "this man" was not mentioned again until Psalm 110 was written. That concerns our Lord, as He has said (Matt. 22. 41-46). There He is spoken of as both King and Priest. It is prophetic, and has been partly fulfilled. For example, verse one is alluded to in Hebrews 1. 3, 8. 1. The fourth verse also has been fulfilled, because "we have such an High Priest" in the heavens. The Lord Jesus is *now* with the Father on His throne (Rev. 3. 21) but He *shall be* a Priest on *His* throne (Zech. 6. 12, 13). Then shall this Psalm be fulfilled in its entirety.

In the meantime, whilst we await the "until" of verse one, we have the assurance, bringing therewith comfort and peace, that *we have* a High Priest, such an One as became us, that is exactly suited to our constant need (Heb. 7. 25-27). Having once for all given Himself an Offering and a Sacrifice, and That having given full pleasure and satisfaction to the Father, He is there, in heaven, at God's right hand, ever pleading on behalf of His saved ones the preciousness and efficacy of His atoning and cleansing blood. His intercession can never fail, for "The Lord hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchizedek."

(Concluded.)

ZECHARIAH 7.

(continued)

It is not fasting that the Lord judges, but the motive and manner. "Is it to Me, even to Me?" One may go far in seeming devotedness, doing apparently spiritual actions, outwardly speaking "the language of Canaan," and yet all the while remain estranged from God. How solemn are the words of Colossians 2. 23. "Which things have indeed a shew of wisdom in will worship, and humility, and neglecting (or punishing) the body—not in any honour—to the satisfying of the flesh."

"Do I weep . . . as I have done?" ask the men of Bethel." The Great Searcher of hearts answers, "Yes, you *did* weep and fast, but why? Was it because it was the custom, or because of a desire for merit, or to gain the good opinion of others, or to the satisfying of your own flesh? Or, was it to Me, even to Me? Did you then seek My face, confessing your sins, acknowledging the righteousness of My chastening hand? In a word, were you as My servant Daniel, who set his face unto the Lord God, to seek prayer and supplication, with fasting, and sackcloth and ashes? (Dan. 9. 3).

The Lord adds, "And when ye did eat and when ye did drink, did ye not eat and drink." The italics may be omitted, and then the pertinence of the Divine enquiry is clear. In other words, these were just outward acts with no thought of God, or if He was thought of, it was merely perfunctory. "Wherefore the Lord said, Forasmuch as this people draw near with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men." (Isa. 29. 13).

What things were written aforetime were written for *our* learning. Let us not be careless hearers, but, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10. 31). It is even possible to partake of the Lord's supper unworthily, so that it becomes merely eating and drinking—a carnal act without love to Him Whose memorial it is. Suffer the word of exhortation.

The prophet goes on, speaking from God, "Are not these the words that Jehovah proclaimed by the hand of the former prophets, in Jerusalem's being inhabited, and in safety, and its cities round about it, and the south and the plain—abiding?" (Young's Literal Trans.).

Notice, the "words" are not yet quoted, as though the Lord would have them—all the

people and the priests—exercise their memories and hearts. There is a pause, followed by a fresh coming of a word of Jehovah to Zechariah. "The former prophets," mentioned in verses 7 and 12, as well as in chapter 1. 4, are Isaiah, Jeremiah, and their contemporaries. Reading verses 9 to 14, the words of these servants of God come readily to the mind, particularly those in Jeremiah 44, echoed in 2 Chronicles 36.

The words were intended to reach the conscience of Israel at that time, both of priest and people. Take, for example, verse 9 and 10, and compare Ezra 9 and Nehemiah 5 and 9, and it will be seen how needful was the exhortation to take to heart these early warning words. The state of things in the days of Malachi only shews how the word of the Lord needs to be emphasised constantly. How much failure can be traced from not heeding the lessons of history. "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10. 11).

A refractory shoulder, a heavy ear, and a hard heart, were all that Israel presented to the law, and the words of the Spirit of God through the former prophets. Therefore His wrath came, they were scattered, their prayers were refused, and the desirable land was desolate.

This was *then* history, within memory of those who were aged men, but is it *only* past history? It is accepted that many prophecies have an intentional two-foldness*, having a typical or token fulfilment before the final fulfilment. Can we see in these words a foreshewing of a greater refusal of God's truth and a yet greater desolation? It is suggested that an affirmative answer can be given. The Assyrians and the Babylonians were the nations who had taken Israel and Judah captive, but here God speaks of their being scattered among *all the nations whom they knew not* (verse 14) and of a *land* being so desolated, *that no man passed through nor returned*. This can hardly be said of the judgment by the hand of Assyria and Babylon. "Zion was not then ploughed as a field" (Micah. 3. 12), so far as we are aware.

It is remembered, too, that our Lord spoke of Israel in His days upon earth as having eyes that saw not, ears that heard not, and hardened hearts, and He warned of coming desolations (Matt. 23. 34-39; Luke 21. 20-24). Is it not literally true that Israel has been scattered amongst *all nations*? Has not the land been desolate? True, in recent years, many thousands

* See the booklet on this subject by Percy W. Heward

of Jews have returned to Palestine, and once more restored a great part to cultivation. But the words of the Lord Jesus were fulfilled, as were these words of God through Zechariah brought to pass in their fulness. He, indeed, spoke of what the "former prophets" proclaimed, and in doing so, illustrated the truth of this two-foldness of the prophetic utterances.

As, therefore, God granted a restoration after "the seventy years," so will He cause to be a "time of restitution," when the Lord will again turn the captivity of Zion, and Himself reign over a regenerated, righteous nation of Israel. To Him be the glory!

to lift up *holy hands* when approaching Him. They need both clean hands and a pure heart. Note also Psalm 66. 18. Yes, they, of all people, are to be fair, honest, and true in all their dealings. Otherwise, their prayers will hindered and their daily witness marred, if not nullified.

P.W.H.

"A Heart and a Heart."

NOTES OF AN ADDRESS.

These words occur in Psalm 12. 2, whilst in 1 Chronicles 12. 33, we are told that Zebulun had a number of faithful men who could keep rank, and had not "a heart *and* a heart." A man of *divided* soul is unstable in all his ways (James 1. 8). "Their heart is divided; now shall they be found faulty" (Hosea 10. 2).

In Proverbs 20. 10, we find the phrase, "A stone and a stone" and, "an ephah and an ephah," both being an abomination to the Lord. This is taken from Deuteronomy 25. 13, 14 and shews how God hates wrong dealing.

So there are things that God *hates*, the *state* of a sinful heart, and the *ways* of sinful men. The Lord *loves* a *whole* heart; David prayed, "Unite my heart to fear Thy Name." When there is a God-worked desire for salvation, *one* heart-longing is continued, and nothing satisfies except the mercy of God and the inward revelation of His Son by the Spirit.

There is a beautiful description of obedience in Philippians 2, "Now much more in my absence." That is a good character to have, to be the same always and everywhere, that is, "not with eye-service"; not "with an heart and an heart."

Regarding the "weights and measures" of men, it may be that one has two weights or two measures which are not alike, though he professes that they are. He uses one for buying and one for selling. That is dishonesty, and sometimes a believer is put to the test in his daily business.

God's people lift up their hearts to Him in prayer. That is precious! But they are also

Suggested Daily Readings

"IF THE LORD WILL."- SEPTEMBER, 1960.

Day	READING		LEARNING	
	Leviticus	Hebrews	Malachi	Colossians
1	15. 1-18	1. 1-14	1. 1	2. 8
2	15. 19-38	2. 1-18	2	4
3	16. 1-11	3. 1-19	3	5
4	16. 12-19	4. 1-16	4	6
5	16. 20-34	5. 1-14	5	7
6	17. 1-16	6. 1-20	6	8
7	18. 1-30	7. 1-14	7	9
8	19. 1-12	7. 15-28	8	10
9	19. 13-23	8. 1-13	9	11
10	19. 24-37	9. 1-12	10	12
11	20. 1-12	9. 13-28	11	13
12	20. 13-27	10. 1-14	12	14
13	21. 1-12	10. 15-27	13	15
14	21. 13-24	10. 28-39	14	16
15	22. 1-16	11. 1-13	2. 1	17
16	22. 17-38	11. 14-27	2	18
17	23. 1-14	11. 28-40	3	19
18	23. 15-32	12. 1-13	4	20
19	23. 33-44	12. 14-29	5	21
20	24. 1-9	13. 1-13	6	22
21	24. 10-23	13. 14-25	7	23
22	25. 1-13	James 1. 1-15	8,9	3. 1
23	25. 14-24	1. 16-27	10	2
24	25. 25-38	2. 1-13	11	3
25	25. 39-55	2. 14-26	12	4
26	26. 1-13	3. 1-13	13	5
27	26. 14-35	4. 1-17	14	6
28	26. 36-46	5. 1-9	15	7
29	27. 1-13	5. 10-20	16	8
30	27. 14-34	1 Pet. 1. 1-12	17	9

SPECIAL READINGS FOR THE LORD'S DAY.

3	Psalm 119. 68-72.	Luke 12. 15-34, Acts 20. 82-85
10	" 119. 73-80.	John 14. 1-3, 1. John 8. 1-3, Rev. 22. 3, 4
17	" 119. 81-88.	Luke 20. 19-26, John 12. 48-50
24	" 119. 89-96.	Luke 21. 33. Rev. 19. 11-16

Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1950.

Day	READING			LEARNING	
	Numbers	1 Peter	Malachi	Colossians	
1	1, 1-19	1. 13-25	8. 1	2. 10	
2	1. 20-37	2. 1-12	2	11	
3	1. 38-54	2. 13-25	3	12	
4	2. 1-16	3. 1-22	4	13	
5	2. 17-34	4. 1-19	5	14	
6	3. 1-26	5. 1-14	6	15	
7	3. 27-39	2 Pet. 1. 1-21	7	16	
8	3. 40-51	2. 1-22	8	17	
9	4. 1-14	3. 1-18	9	18	
10	4. 15-33	2 John 1. 1-10	10	19	
11	4. 34-49	2. 1-17	11	20	
12	5. 1-15	2. 18-29	12	21	
13	5. 16-31	3. 1-24	13	22	
14	6. 1-27	4. 1-21	14	23	
15	7. 1-35	5. 1-21	15	24	
16	7. 36-71	2 John, 3 John	16	25	
17	7. 72-89	Jude	17	4. 1	
18	8. 1-14	Rev. 1. 1-20	18	2	
19	8. 15-26	2. 1-17	4. 1	3,4	
20	9. 1-14	2. 18-29	2	5,6	
21	9. 15-23	3. 1-13	3	7	
22	10. 1-10	3. 14-22	4	8	
23	10. 11-36	4. 1-11	5,6	9	
24	11. 1-23	5. 1-14	Ps. 119. 1	10	
25	11. 24-35	6. 1-17	2	11	
26	12. 1-16	7. 1-17	3	12	
27	13. 1-16	8. 1-13	4	13	
28	13. 17-33	9. 1-21	5	14,15	
29	14. 1-19	10. 1-11	6	16	
30	14. 20-34	11. 1-19	7	17	
31	14. 35-45	12. 1-17	8	18	

SPECIAL READINGS FOR THE LORD'S DAY.

- 1 Psalm 119. 97-104. Luke 2. 40-47. Eph. 5. 17-20
- 8 " 119. 105-112. Song 5. 15. Luke 4. 16-22
- 15 " 119. 113-120. John 17. 14-17. 2. Cor 6. 14,-7. 1
- 22 " 119. 121-128. 2. Pet. 1. 2-4. 1 John 5. 1-5
- 29 " 119. 129-136. John 1. 1-4, 3. 19-21, 1. John 1. 5-7

Notes on Memorized Verses.

MALACHI.

This book, following Haggai and Zechariah, solemnly reminds us how soon the blessing of revival may wane, not because God is unwilling to bless, but because man does not render again to Him for the benefit. Yet in times of spiritual dearth, there are those who find comfort in holy discourse.

MALACHI 1.

1, "The burden," because *weighty* in import. 2, 3, Divine love is sovereign (Romans 8. 1-9). 4, Man says, "we will," not reckoning upon God's "I will." 5, "Ye shall say." Who? Israel or Edom, or both? 6, Israel were chosen as sons and servants, but failed in both spheres (contrast 3. 17). 7, God's Name despised, His altar polluted, His table contemned. Are there not parallel sins in the church? 8, Should God be treated with less respect than a "governor"? 9,

"Beseech God," but what is "from your hand"? (margin). 10, A *mercenary* spirit, not unknown even amongst believers. 11, But God's Name *will* be honoured — by Gentiles if not by Israel's priests (v. 6). 12-13, How could Israel speak so evilly of God's provision for their blessing? But have *we* not said, inwardly, "What a weariness"? 14, "The deceiver," but God is not deceived.

MALACHI 2.

1, 2, Note the constant stress on God's NAME. 3, Cf. 1 Cor. 3. 17. Sin brings chastisement. 4, "This commandment" (also v. 1) connected with the covenant with Levi (Num. 25. 10-13). 5, 6, 7, The priests were the heirs of the *office*, but kept not the *character* of Phinehas. How solemn to be in the responsibility of teaching! 8, 9, If the hearers are not taught truth, the preacher will be put to shame before them. 10, "One Father," an argument for brotherly love. 11, "The holiness of the Lord" (see Jer. 2. 2, 3). Now, not only a departure, but an unlawful marriage. This is treachery (see vv. 14, 15, 16). Note 1 Cor. 6. 15-17. 12, "Bringing an offering" cannot avert a "cutting off." "Religion" is no substitute for heart-obedience. 13, Neither are tears (see Heb. 12. 16, 17). 14, Religious sin oft associated with physical sin (especially in the heathen religions). 15, Every marriage designed to result in "godly seed." The "oneness" a type of the union with Christ from which there should be fruit (Rom. 7. 4). 16, God *hateth* putting away (divorce). How solemn in these lax days! But He will not "put away" His bride from Christ. 17, They were wearied by His gracious ordinances, little thinking how they wearied Him (see 1. 13).

MALACHI 3.

1, A prophecy concerning John, and the first advent of Christ, but, "He shall come." 2, The Day of His coming. It means judgment, but also, 3, a purging with a view to blessing. 4, *Then* (see last chapter of Ezekiel). 5, Judgment against sin, yet, 6, an unchanging God, in Himself, and as to His purpose, ensures the preserving of elect "sons of Jacob." 7, "Ye have gone away . . . Return." God's grace met by a vacant response, a dull questioning. 8, The petty questionings of Israel are distressing, but are *we* blameless. 9, 10, God has a *right* to us and ours, yet He will *reward* obedience, 11, and will deal with the "devourer,"—that which eats up the blessing that might be ours,—our own unbelief. 12, Future certain blessing for the people and the land. 13, 14, God notices words, and discouragement expressed or felt. 15, Evil ones have prospered in all ages. 16, "Then." When all seems going wrong and God forgotten. God notices and records the words of those that fear Him. 17, "The day of My appointing" (lit.). They are *His now*, and shall be *manifest then*. 18, A promise to the God-fearer.

MALACHI 4.

1, The day cometh, the great day of His wrath; 2, but a day of blessing; the Sun *shall* rise and usher in a new day. 3, Victory for Israel. 4, 5, The Law and the Prophets. Moses and Elijah (note Luke 9. 30). 6, Grace will avert a curse.

PSALM 119.

1, Undeified of way. Manner of life. 2, Keeping His word and seeking HIM, inseparable. 3, They DO, They WALK. 4, God's command. 5, The soul's response. 6, "Then . . . when." 7, A *disciple* is a *worshipper*. 8, I will (concentration). Forsake not (supplication).

Correspondence from any Believers and Enquirers:—
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Phone: Grangewood 4196. No telephoning on Lord's Day

THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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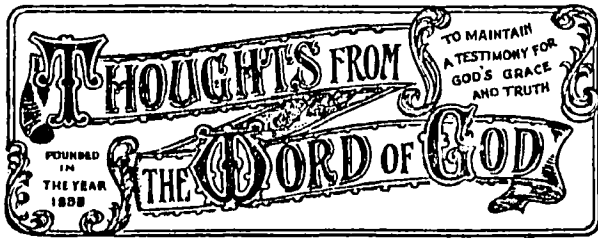
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"Yea, I am coming quickly."
"Amen! Come, Lord Jesus"
Rev. 22. 20.

"He . . . spared not His own Son, but delivered Him up for us all." Romans 8. 32.

Let heaven and earth adore, O God,
And praise Thee for redeeming grace
Sweet mystery divine:
Thy Holy One, a Man, once trod
This dark, degraded, sinful place,
And died to make us Thine.

He lives and we for ever live,
United, yea, with Him made one;
Amazing, precious plan
Of love and grace, that thou should'st give
Thy Wellbeloved, Thy Peerless Son:
Such was Thy love to man.
A.W.H.



Words of Encouragement.

The words of Job "As in months past" have oft found an echo Job, 29. 2. in the heart of the "The former days" saints, past and present. Heb. 10. 32. "Where is the blessedness I knew when first I saw the Lord? Where is the soul refreshing view of Jesus and His Word?" Is there anything so distressing to a believer as a feeling of lack of affection to Christ, accompanied as it frequently is, with a sense of failure in obedience and witness? Yet how much better is such a state of soul than that which says, "I am rich and increased with goods, and have need of nothing" (Rev. 3. 17).

To some who seemed to be discouraged in danger of slipping back, and having need of patience, were written the words, "But call to remembrance the former days," (Heb. 10. 32) reminding of how they had then suffered for the sake of the Name. Perhaps we, dear fellow-believers, desire an easy path, and tend to avoid "the offence of the cross." This yields no solid joy, for the much-trying saint is usually the most joyous saint. He can trace "the good hand of God" in the past, and so hopes for present and future deliverance (2 Cor. 1. 10).

"Because Thou *hast been* my Help, therefore in the shadow of Thy wings *will I rejoice*" (Psa. 63. 7).

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE" in prayer, and watch in the same WITH THANKS. GIVING." Colossians 4. 2.

1. For those in authority (Rom. 13. 1. 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.

3. For Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent, and their many difficulties, including persecution and repression.
5. For troubled China, and the trials of God's servants in that land, and for saints in war-stricken Korea.
6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that all may be fresh and vigorous, and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance to Stanley Duce (the Near East), F. A. Franco (Argentine and around Uruguay, Brazil, etc.), E. Lutz (Switzerland), D. Werner (Germany). Continue to pray for the Lord's enabling *if He will*, of additional fellow-workers for S. America, and the translation of Scripture.
7. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with fellow saints.

Poems to Help Christian Experience.—182.

The Lord our Righteousness.

Thou, who hast loved the Lord Thy God
With all Thine heart, and soul, and mind,
And strength; Who perfectly hast trod
The path the Father had defined
For Thee, becoming under law—
A foreordained experience—
So lived a life without a flaw.
'Twas rich and full obedience.

Thou wast obedient unto death,
Our Substitute, upon the cross;
Thou criest with Thy dying breath,
"IT HATH BEEN FINISHED!" *seeming loss*
Of all that mortal eyes could see,
Yet God's Own pre-determined will
That hands of wicked men should be
Compelled His purpose to fulfil.

Thy blest obedience, gracious Lord,
Delighted e'er the Father's heart
And gained the promised, rich reward—
Life indissoluble; Thou art
Raised to the highest, holiest, place,
E'en with the Father on His throne,
The Overcomer! Ah, what grace.

Now floweth free to all Thine own.
And what is Thine, by faith, is ours—
Imputed! 'Tis God's righteousness.
Our goodness is as fading flowers,
There is no merit we possess
By nature. We, by Sovereign grace,
Are reckoned righteous. Who can bring
Against us ought? Before Thy face
Aloud of righteousness we sing

"BEATEN WORK."

"When thou *beatest* thine olive-tree" (Deut. 24. 20).

"Pure olive oil *beaten* for the light" (Ex. 27. 20. Lev. 24. 2).

"The fourth part of an hin of *beaten* oil" (Ex. 29. 40. Numb. 28. 5).

"A perfume . . . pure and holy: and thou shalt *beat* some of it *very small* . . . most holy" (Ex. 30. 34-38).

"One *beaten* work of pure gold" (Ex. 25. 36).

"And this work of the candlestick was of *beaten* gold . . . *beaten* work" (Numb. 8. 4).

"Two cherubim of gold, *beaten* out of one piece" (Ex. 37. 7).

"Corn *beaten* out of full ears" (Lev. 2. 14).

"The fitches are *beaten* out with a *staff*, and the cummin with a rod. Bread corn is *bruised*" (Isa. 28. 27, 28).

"She *beat* out that she she had gleaned" (Ruth 2. 17).

"Thrice was I *beaten* with rods" (2 Cor. 11. 25, see also Mark 12. 3, 13. 9. Acts 5. 40).

There is scarcely any need to comment on these Scriptures. Their significance is at once apparent to the exercised and experienced believer. He knows what "beating" means, and is thankful to be in the hand a loving and wise GOD, Who is his FATHER. What else does He desire for His own, but that each and all (as a unity) may be fashioned into beautiful form, to His Own delight and praise?

"When He hath tried me, I shall come forth as gold" (Job 23. 10. 1 Pet. 1. 6, 7).

Remember, O tried saint, Gethsemane (oil-press) and think of your scourged and crucified Lord. "The Spirit was not yet given; because that Jesus was not yet glorified" (John 7. 39), but that glorifying followed the suffering. Nothing has come to us apart from Him "Whose visage was so marred more than any man, and His form more than the sons of men," Who was "wounded for our transgressions, *bruised* for our iniquities," yet "shall see of the travail of His soul and be satisfied" (Isa. 52 and 53).

Is He Fragrant before the Father? The sweet incense was *beaten small*. He "endured the contradiction of sinners." He *tasted* death." "He *suffered* being tempted." He "endured the cross." His offering and sacrifice to God was a sweet-smelling savour. Adoringly and lovingly let us say to Him, "All Thy garments smell of myrrh and aloes and

cassia." By keeping close to Him, may we gather some of their fragrance!

Is He the Food of His people? The corn was beaten out of full ears, and, as the priestly family made nigh to Him, we each have our portion (Lev. 2. 3). He is the Bread come down from heaven, and that Bread is His flesh which He gave for the life of the world. Only through the suffering of death could He be the Sustenance of His redeemed—redeemed by that death. "As often as ye eat *this* bread, and drink *this* cup, ye do shew the Lord's death till He come."

Do the cherubim of glory and the branches cut of the candlestick speak of His redeemed joined inseparably to Him, and deriving their life from Him—one with Him and in Him? Their beauty was brought out by *beating*. Afflictions are the appointed portion of the family of faith. Their absence *may* indicate there is no real union with Christ (Luke 6. 40. Acts 14. 22. 2 Tim. 3. 12).

One further thought—a practical one. Gleaning is patient, painful, and plodding work. One must *stoop*, and *follow* the reapers. Moreover it implies the poverty and need of the gleaner (Lev. 19. 9, 10, 23. 22). There is no room for pride or slothfulness. Yet there is no food until it is beaten out. Do we take time over Bible study? Do we hurry over prayer? Both are humbling work, but blessed are the yielded fruits.

Gathering up these thoughts; if God is patiently working upon His chosen, taking great pains with them—if reverently we may use such human terms—that they might be conformed to the Image of His Son, should they not take great pains to get all the good they can for their soul's nourishment. "Spirituality costs," said one, "Shall we pay the cost?"

Was ordinary wine, the normal drink in Palestine?

Many would at once say "Yes." But have we any sidelights from Scripture? Abigail brought David 200 loaves, and much fruit, but only two bottles of wine (1 Sam. 25. 16). Ziba also came on another occasion, with bread and abundance of summer fruits, but how much wine? Only *one* bottle, "that such as be faint in the wilderness may drink" (2 Sam. 16. 2, note also 1 Sam. 16. 24). This gives a standpoint often forgotten. A Nabal could drink much, and the princes could make an evil king drunken, but this was altogether unusual, and evil.

P.W.H.

YOUNG PEOPLE'S COLUMNS.

GOD'S BOOK.

There is *only one* book that has this name--
The Bible. God did not write it as He wrote
on the tables of stone which He gave to Moses.
He chose all kinds of men, kings, priests,
prophets, a shepherd, a gardener, a tax-
collector, fishermen, some learned, and some
with not so much learning ; but they all loved
God and feared Him. The Holy Spirit taught
them and made them hear His voice, and
follow Him. Also He gave them words to
speak and to write down. All God spoke through
His ministers came true.

But what is so precious is, that these
servants of God spoke much about One Who
was coming to save. They did not know His
Name, and they did not understand all they
spoke and wrote down, but it all came true.
The Lord Jesus *was* born King of the Jews.
He came into the world as a Babe. He was
a good, obedient child. He always pleased
God and never sinned. He was holy. When
He was about thirty years old, He was baptised,
and a voice from heaven was heard, " This is
My Beloved Son, in Whom I am well pleased."
For about three and a half years, He preached,
telling people to leave their sins and turn to
God. A few heard and trusted Him. The
most did not. At last they--the Jews--gave
Him up to be nailed to a cross, on which He
died. But God raised Him up to life again,
and He went back to heaven.

Perhaps you know all about this, because
you have read it in God's Book, but do you
believe that the Lord Jesus died to save sinners
such as you, for you *are* a sinner, even though
young.

May God draw you to Himself through
Christ the Saviour. Amen.

THE BOOK OF BOOKS.

Of making many books there is no end,
But One Book stands alone among them all ;
On all the words therein we may depend ;
The men who wrote them.--Moses, David,
Paul,

Peter and John, yea, many holy men--
Were in God's hand and by His Spirit led.
His were the words, and theirs the ready pen
That wrote the Scriptures, that which " God
hath said."

O how should we those holy writings prize !
See, as we read, there pass before our eyes

Those men and women, children, too, who
dwelt

In that blest land God gave to Israel,
Who lived and loved, who spoke and thought
and felt

As we, and, like ourselves, had need as well
Of God's salvation, His redeeming grace.
How full of pictures is God's Holy Book !
And, if we know Him, we shall love to trace
The likeness of the Saviour, as we look
At persons, creatures, things in daily use--
Such homely things as water, bread, and fruit,
These did the Holy One delight to choose,
Both those that had a voice and that were mute.
The seasons, too, the ploughing of the soil,
The sowing-time, and harvest-season glad,
Repaying and rejoicing those whose toil
Was oft with tears, in giving all they had.
The mountains lofty and the wide, wide sea,
The gently-flowing rivers, and the meads,
Where roam and rest the flocks, content to be
Beneath the shepherd's eye, who knows the
needs

Of each, and cares for all. Of God's Dear
Son

All speak. Yes, in the very opening page
Of this most holy Book, That Blessed One
Is seen, and in the records of each age,
He is the Subject of the Prophet's pen ;
The Object of their holiest desire.

For Him they longed and prayed, though
they were men

Of passions like with us ; and yet the fire
Of hope burned ever in them. Death they
feared

And with great sorrow went they to the grave,
For Christ the Saviour had not yet appeared--
That One they looked for, Who would come to
save

By dying on a tree. How oft we read
Of altars, offerings, and sacrifice ;
Clean animals, spotless and pure, would
bleed

And yield their lives, thus picturing the price--
His Own most precious life-blood--to redeem
A countless multitude, who else would die
Without salvation. How should we esteem
So great a Saviour, and on Him rely !

* * *

Dear child, do you on Jesus Christ depend :
Is He your Saviour, Shepherd, Lord and
Friend ?

Grace never leads to indifference to the words
of the Lord, and obedience to His " whatsoever
I have commanded."
P.W.H.



THE DEITY OF CHRIST.

P. W. HEWARD.

(continued)

HIS REFERENCES TO SCRIPTURE.

The Lord Jesus Christ lived in the enjoyment of the Scriptures. When He met Satan He quoted Scripture to meet each temptation, and in the first passage (Deut. 8. 3) He set forth His perfect humanity as THE Man Who fed upon every word of God. But other allusions set forth His Deity also. He emphasized His own prominence there, "Moses . . . wrote of Me" (John 5. 46, cf. verse 39), and added that a belief in the Scriptures and in His own words were interwoven. The appropriation of Malachi 3. 1 in Matthew 11. 10 would be a misappropriation if He were not God. His use of Scripture in the next chapter (12. 3-8) contributes to the display of His glory. In Matthew 21. 16 He showed from Scripture His right to receive praise, and in Matthew 22. 44 uses Psalm 110. 1 to show how the leaders of Israel rejected His essential glory. He did not hesitate to claim Zechariah 13. 7 with its prophecy of the Mighty One described by God as "My Fellow" (Matt. 26. 31). And in resurrection He laid stress on all the Scriptures concerning Himself (Luke 24. 26, 27, 44). The idea that one who was but a created being should speak thus is not only out of harmony with the express language but with the standpoint which He takes, and with the consistent unveiling of Scripture as to the contrast with God and men. Again our hearts would own that if we adoringly acknowledge His Deity, all His words are applicable and powerful, and again we would ascribe glory to Him Who BECAME Man that He might redeem us.

HIS ACCEPTANCE OF WORSHIP.

The evidence is not only conclusive: it has as we have seen, an important moral bearing. The height of iniquity is marked out with the receiving of worship by a created being. When Herod dared thus to act, "Immediately the angel of God smote Him" (Acts 12. 23). Those

who are marked out as the leaders of iniquity, the heads of the Roman beast, and finally Antichrist, are marked out, as Satan's representatives, in this utter defiance of God. Can One Who is in absolute contrast receive worship if He be not God? The sin would, in such an one be the greater, if possible, since his character and the glory of his words, would then deceive those who turn with horror from Herod and Antichrist. The subtlety of the iniquity would merit the sternest judgment. There is no real escape from this conclusion. Hence to deny the Deity of Christ is utterly illogical, and an ignoring of the very fact of Deity's essential glory and attributes.

THE PARABLES IMPLY HIS DEITY.

Many parts of truth are wrapped up in these marvellous similitudes. We behold the need of the sinner, and God's graciously wrought salvation. The seeking by the Shepherd, the robe of righteousness given, the supply of every daily need, and coming glory with the Lord Jesus are all before us, together with dispensational unveiling as to the work of Satan, and a counterfeit "church," and the solemnizing exclusion and doom of the ungodly. Amid all the manifold instruction one remarkable fact is evident. The Lord Jesus centres the parables around Himself and His work. If we take Him away from the tabernacle in the wilderness, what have we left? Curtains, doors, and altar will have gone, the cherubim will fall without the ark, and the lampstand branches likewise. The boards will have no sockets, and the laver no foundation. Likewise is it with the parables. Who is suggested by the Rock of Matthew 7. 24-27? Who is the Sower? Who buys the treasure and pearl? Who is the Good Shepherd, and the Good Samaritan? Who is the unique Son for Whom the feast is made or Who is sent to the husbandmen? and Who the Master of the House, the Bridegroom, and the Divider of the sheep and the goats? The Lord Jesus would not deny His own exalted glory. The principles of Scripture are altogether against a fellow creature thus setting forth personal glory above others. Are these principles abrogated, or is the Lord Jesus essentially God? We have no doubt as to the answer. And in accord with His majesty the attack on Himself is the ground of taking away the vineyard: the presumptuous entrance to the feast for Him, without a wedding garment, meets a changeless doom, and He pronounces the sentence on the ungodly.

The servants sent to the husbandmen are not undervalued, but the Lord reveals Himself as quite distinct from the servants, not only in height of dignity, but in essential relation to the Father.* Though He urged, "All ye are brethren," His parallels laid stress on His possession of His people, even as He said elsewhere, "Ye CALL Me Master and Lord: and ye say well; for so I am" (John 13. 13). He had no doubt as to the nature of His person and His mission.

The somewhat distinct parables of John's gospel have the same message. The Shepherd of John 10 is seen in the glorious unveiling of the explanatory words of verses 28, 29. And the Lord Jesus Himself is "THE Corn of wheat" (John 12. 24): His people are the much fruit. He alone is the True Vine; His people are the grafted-in branches, and they need purging (John 15). Every blessing depends on Him. He never suggests anything else. The consistent testimony is quite unforced. Nothing else would or could fit the Scriptures, nothing else could meet the sinner's need or the saved one's desire.

* So in Matthew 25. 35, 36 in the EXPLANATION of the parable of verses 32 and 33. In other words, the dignity of redeemed ones is *given*, He is the Giver, and their nearness is BECAUSE of the wealth of His grace and glory. His very Deity is implied in His power thus to bring far off ones near.

(1) the Lord will, to be continued

Strong Young Men.

(A brief Message for Youths and Adults too).

"I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. . . I have written unto you, young men, because ye are *strong*, and the Word of God abideth in you, and ye have *overcome* the wicked one" (1 John 2. 13, 14).

Youth and *Strength* seem to be almost synonyms; however, one may say to young believers: "You have strength; you are a strength yourselves, a power (dynamis)." "That power yielded unto the Master, to His service, may be a true blessing" (Rom. 6. 19). "But, what if yielded to the wicked one?"—Then—

"*Childhood* and *Youth* are *vanity*." So "Remember *now* thy Creator in the days of thy *Youth* . . ." (Eccles. 11. 10; 12. 1). But the question arises, "How can I become *strong* in the LORD'S sight and esteem, and avoid

vanity,—that which is empty?" Practising exercises? In the cultivation of sports?

"For *bodily exercise* profiteth little; but *godliness* is profitable unto *all* things, having promise of the life that *now* is, and of that which is *to come*" (1 Tim. 4. 8). Had Timothy been fond of athletic games, seeing that his father was a Greek? (Acts 16. 1). We do not know. But Paul the apostle counsels him to exercise himself unto *godliness*, i.e., in that which has the *character* of *God*. Now, where is godliness taught? Where may it be learned? At the College? At the University? At the Stadium? Let us see.

"Ye are *strong*" . . . The key?—"The *Word of God abideth IN YOU*" . . . The result?—"Ye have *overcome*" . . . (1 John 2. 14). Young David was a *giant of faith*. Therefore he defeated Goliath (1 Sam. 17. 50; Heb. 11. 32-34). David did not seek *physical strength*, which has no value in moments of trouble, tribulation or fainting, but *restoration* for his *soul*. "He restoreth my soul" (Ps. 23. 3). That is, to be stored (equipped) again, with constantly needed, renewed strength, as if putting on "the whole armour of God" of Ephesians 6. Then, with Paul, we can do *all things* through Christ Who *strengtheneth* us; and through Him we are more than conquerors . . . (Phil. 4. 13; Rom. 8. 37). *Conquerors!* . . . that is *overcomers* and for these we have *seven* precious promises in Revelation 2 and 3, and in ch. 12. 11 we see that "they *overcame* (the wicked one) by the *blood of the Lamb*, and by the *word of their testimony*."

Finally, as a consequence, *not before*, "Let no man despise thy *youth*" (1 Tim. 4. 12). Because henceforth Timothy should be "an example of the believers, in word, in conversation (behaviour), in charity (love put into practice), in spirit, in faith, in purity." Therefore he would live up to, and be worthy of, the grand title "Man of God" (1 Tim. 6. 11; 2 Tim. 3. 17), which can be owned only by *spiritually strong men*. May God be glorified in the lives of His saints, old and young.

F.A.F. (Argentina).

God is not overcome by those who oppose Him: He is almighty, yet He often condescends to wait for His children's preparedness, that He may act through them. Are we unready and so unused? We would never misuse His sovereignty, to ignore our responsibilities.

P.W.H.

Inspired Words, Inspected.

No. 9

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time; in which ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations.

(1 Peter 1. 5. 6.)

WHO (tous) ; lit. "The ones." Def. Article, acc. plur. to agree with "you," the word before.

ARE KEPT (phrouroumenous) ; passive participle, present, acc. plural, from "phroureo" (I garrison) "being guarded (or garrisoned)" cf. Phil. 4. 7.

BY THE POWER (en dunamei) ; lit. "In power," suggesting a fortress in which there is security (see Ps. 71. 3 and similar texts).

OF GOD (Theou) ; see previous notes. Translate these words as, "Who are being garrisoned in God's power."

THROUGH (dia) ; preposition followed by genitive, suggesting instrumentality.

FAITH (pisteos) ; Gen. of "pistis" (faith). God's power the safety, faith the God-appointed and God-given means.

UNTO (eis) ; prep. governing acc.: lit. "into" (note its previous occurrences—verse 3 (unto) verse 4 (to). Perhaps we are to see in this threefold use the fulness of blessing into which we have been begotten again; "eis" may be rendered, "with a view to" for a goal or end is in view.

SALVATION (soterian) ; acc. sing. fem. The preceding word suggests that this salvation is something future, and the following words confirm.

READY (etoimen) ; adjective, sing. acc. fem. to agree with "salvation." "Made ready" or "prepared" (the verb is found in John 14. 2. 3). Many centuries have passed, yet when these words were written this final salvation was "ready."

TO BE REVEALED (apokaluphthenai) ; Aorist Infinitive Passive. From "apokalupto" (I unveil) "It doth not yet appear what we shall be," but the unveiling is sure.

IN (en) ; prep. governing dative.

THE LAST (eschatoi) ; No article "the." Lit. "a last," for the millennial age begins with this unveiling, and that is followed by new heavens and a new earth.

TIME (kairoi) ; not the ordinary word for time, rather, "an appointed season." That

which God has decreed, and having the characteristic of being "last," that is the close of the present age. Both these words (adjective, which comes last) and (noun) are dative, singular, and masculine.

WHEREIN (ca hoi) ; "in which," referring back to "last time." The full joy of the believer is future (Ps. 16. 11. Rev. 7. 15-17).

YE GREATLY REJOICE (agalliaasthe) ; present tense, middle, either indicative or imperative ; from "agalliao" (I exalt, I rejoice exceedingly). It may mean a fact "ye do rejoice," or a command, "rejoice ye." The word is found in Matthew 5. 12, also in verse 8 (1 Pet. 1) where the joy is in a Person. Here it is joy in anticipation of "That day."

THOUGH NOW (arti) ; adverb "just now, at the present moment or juncture."

FOR A SEASON (oligon) ; neuter adjective used adverbially, see Mark 6. 31 (awhile), lit. "a little." Both these words are a contrast, and a prelude, to the eternal blessings awaiting the saved.

IF NEED BE (ei deon) ; "if it be necessary," from deo (I bind). Remember, "we must through much tribulation enter the Kingdom."

YE ARE IN HEAVINESS (lupethentes) ; from "lupeo." [I cause sorrow (act.) I am made sorrowful, pained, grieved (pass.)]. Aor. pass. participle. Lit. "Ones being pained or grieved."

THROUGH (en), "In" ; not "through." The thought is, they were in tribulation, yet could rejoice (see Rom. 5. 3 and Acts 16. 25).

MANIFOLD (poikilois) ; dative, following "en," from "poikilos," an adjective, meaning "of various colours, variegated." The trials were not only numerous, but various.

TEMPTATIONS (peirasmois) ; dat. noun, from "peirasmos" (temptation, test, or putting to proof). The following words make clear the need and reason for trials.

The Lord Jesus is the Living One (Rev. 1. 18). In the gospel He emphasizes this name—"I am The Resurrection and The Life," "I am The Way, and The Truth, and The Life," "I am the Living Bread." The gospel begins with, "In Him was Life." How blessed is our life, our eternal life, in Christ, and how this should be manifested in a daily living witness. Here is the contrast with dead profession, and with outward religiousness.

P.W.H.

“The Precious Blood of Christ.”

“THE BLOOD OF JESUS.”

(continued)

But we read of that precious blood that:--

- (1) It has made atonement or propitiation. (Lev. 17. 11 ; Rom. 3. 25).
- (2) It has redeemed. (Acts 20. 26 ; Eph. 1. 7 ; Heb. 9. 12 ; 1 Pet. 1. 19 ; Rev. 5. 9).
- (3) It releases from sin. (Rev. 1. 5).
- (4) It justifies. (Rom. 5. 9).
- (5) It sanctifies. (Heb. 13. 12).
- (6) It cleanses. (1 John 1. 7 ; Rev. 7. 14).
- (7) It purges the conscience. (Heb. 9. 14).
- (8) It brings forgiveness. (Matt. 26. 28 ; Heb. 10. 22).
- (9) It has made, and speaks, peace. (Col. 1. 20 ; Heb. 12. 24, with Eph. 2. 7).
- (10) It ensures preservation through the presence and protection of God. (Ex. 12. 13, with Heb. 11. 28).
- (11) Gives access to the Holiest. (Heb. 10. 19).
- (12) Is the cause of the saints' victory. (Rev. 12. 11).

How then are we to understand the use of the word “blood” as a term setting forth the work of salvation by the Lord Jesus Christ?

As already insisted upon, Christ is an historical Person ; His manhood is real, not imaginary, His death is a fact, as are also His resurrection and ascension. But He is much more than a Figure in history. He is “THE WORD” who “became flesh and dwelt among us.” Also “THIS SAME JESUS” shall come again. He is the only Saviour (Acts 4. 12) and men need a Saviour. How does His blood save ?

In Leviticus 17. 11 are some remarkable words which may be rendered thus, literally:—

“For *the soul* of the flesh is in *the blood*, and I have GIVEN it to *you* upon the altar to make an atonement upon *your souls*: for it is *the blood* in *the soul* that maketh atonement.”

The soul, then, is so closely associated with the blood that, when the Lord Jesus gave His life-blood, He actually “poured out” (lit.: “made naked”) His soul for the death (Isa. 53). Thus, in measure, we understand His own words, “I lay down my life for” (lit.: “I place my soul over”) the sheep.”

In all probability we are to see in this verse a prophecy of Christ, just as “the man” (lit.) twice in Deut. 8. 3 foreshews Him. Also we read the words, “The blood . . . is the life,” “the life of all flesh is the blood thereof.”

With all His heart, and mind and *soul* and strength, the Lord Jesus lived, and loved His Father, His Word and His Will, thus rendering a full, active, and positive obedience, unmarred and untainted by any spot of sin or failure. In Him was all the Father's delight. In offering up Himself, He presented that which was perfect—not more than Himself, not less than Himself, but “His Own self.” Thus His life and His death were one obedience, one righteousness. For the life was an “obedience unto death, even a death of a cross” (Phil. 3. 8) and the death a yielding up of that same life.

The pouring out of His blood, therefore, was the clear evidence of His death. It was also the pouring out of His holy soul, and therefore, according to Leviticus 17. 3, the making of an atonement.

Thus, we perceive the significance of this word as used by the Holy Spirit, the value of Christ's precious blood, and all that it means to the awakened soul. Oh how precious is that blood to the Father, pleading ever on behalf of the redeemed, securing their eternal salvation, and giving them access to the Father in the Holiest of all.

The Coming of the Lord draws nigh,
Let saints awake, and tell
Of God's great Judgments close at hand—
Proclaim the woes of hell.

The Coming of the Lord draws nigh,
Though "scoffers" laugh, and say—
"All things continue as they were
Since the creation's day."

The Coming of the Lord draws nigh,
The morn of morns so bright,
But to the Christ-rejecting world,
'Twill be the darkest night.

The Coming of the Lord draws nigh,
'Caught up" the saints will be;
Then dwellers on the earth shall know
God's awful Majesty!

The Coming of the Lord draws nigh,
The moments quickly fly,
Soon we shall hear the trumpet sound—
'Twill call us to the sky.

The Coming of the Lord draws nigh;
Oh, have we faithfully
Proclaimed the wonders of God's Grace,—
God's Grace so full, so free?

The Coming of the Lord draws nigh,
Then let us labour still;
With patience wait for Christ our Lord,
Thus working out His will.

The Coming of the Lord draws nigh,
Lord hasten that glad day,
When we shall see Thee, like Thee be,
And worship Thee alway.

The Coming of the Lord draws nigh!
We long to see Thy Face,
And in Thy Home eternal, Lord,
Sing of Thy Sovereign Grace.

The Coming of the Lord draws nigh,
He saith, "I quickly come,"
May we respond, with gladness say,
"Amen, Lord Jesus, come."

" FILLED."

A Bible Study in Acts, chapters 2-8.

"It filled all the house where they were sitting . . . And they were all filled with the Holy Ghost." (ch. 2. 2, 4).

They were together, "with one accord" and "sitting" (tarrying, the same word in Luke 24. 40), and therefore obedient to their Lord. So the blessing was sent from heaven, the baptism in the Holy Spirit. There was, so to speak, an "immersion." The house was filled and they were in the house. This is worthy of note, in view of the objection raised by some that baptism in water does not necessarily mean "immersion," because baptism in the Spirit does not imply this.

They were not only *in the Spirit*; the Holy Spirit was *in them*. They were "filled" and out of that fulness they spake, as also in chapter 4. 8 and 31. This is to be the experience of present-day saints, "Be filled with the Spirit, speaking . . . singing . . . giving thanks" (Eph. 5. 18-20).

"They were filled with wonder"
(ch. 3. 10).

And well they might be! But had they not seen many such things at the hand of the Lord Jesus, and should they not have called His wondrous signs to mind? Yet it was needful to bring home to them that the Name of Him Whom they had denied was the Power by which the lame man was healed, and the Name through which alone they could be saved (ch. 4. 12). Happily, the wonder, in the case of many, gave place to faith (ch. 4. 4). But, if there is wonder *only*, how many may be deceived by the Antichrist! (Rev. 13). Simon the sorcerer "wondered" but his heart was not right in the sight of God (Acts 8. 13, 21).

"Why hath Satan filled thine heart
to lie to the Holy Ghost?" (ch. 5. 3).

Ananias and Sapphira were *professed* believers and in the local church. One cannot be dogmatic and assert their conversion had not been real. Was it not true, in a later day, at Corinth, that "many were weak and sickly and some *slept* (died)" because of failure in regard to the Lord's supper?

The sin of this couple—a fellowship in sin—was professing a devotedness which was not real. What humility a true child of God feels if he is conscious that others esteem him, knowing his own utter unworthiness! How precious is a tender conscience!

How came it about that Satan "filled" the heart? Was it not because he had been given room? (Eph. 4. 27). So it is sadly possible to afford the adversary a place within, else why the exhortation. Also see Matthew 16. 22, 23). Were these professed believers at any time partakers of the Holy Spirit? How hardened they had become through the deceitfulness of sin (Heb. 3. 13) and what a warning!

This "lying to the Holy Ghost" was instantly visited by death on both man and wife, and if God does not so act today, can it be said that *we* never "grieve the Holy Spirit of God? Shall His gracious forbearance cause us to look with tolerance upon anything that partakes of a lie? Of all lies, acted or spoken, it may be said they are not only to men, but to God? (Eph.

4. 25). But how low the church has become in its want of that holy sensitiveness wherein such a solemn public chastisement was so awe-inspiring!

" They were filled with envy "
(ch. 5. 17 margin).

Why? because *they* could not do such mighty works themselves and, being Sadducees, the preaching of a risen Lord Jesus Christ was *grieving* to them (ch. 4. 2). Pride and impotence were both present. They were aware of a Power Which was laying hold of men and communicating a new life. Of that Power they had no personal experience, yet they both feared and hated the doctrine of Christ, and took steps, which have oft been copied by ecclesiastics and others in succeeding centuries, to stifle the truth by shutting up its witnesses. Yet God acted, truth was vindicated, and her enemies discomfited. "*This God is our God,*" a comforting thought as days of persecution draw near.

Nevertheless, do we, believers, *never* feel jealousy when God is using others and apparently not ourselves? Can we rejoice when He manifestly blesses the labours of others? Let us be honest before God.

" Ye have filled Jerusalem with your doctrine " (ch. 5. 28).

Yes, blessed be God, this is just what they desired, for the Lord Jesus had said that His Gospel was to begin at Jerusalem (Luke 24. 47). How earnest they were, how urgent their message! Their accusers added, "*Ye intend to bring this Man's blood upon us.*" Of course they did! But how sensitive were those sinners who had once cried, "*His blood be on us and on our children.*" Truly, conscience was at work, but they stifled that as they would stifle the witness of God's servants. There was no repentance, no confession; when "*cut to the heart*" by Peter's solemn words, "*they took counsel to slay them.*" From their evil purpose they were only turned aside by the wise words of Gamaliel.

But, beloved, what are *we* doing to fill our neighbourhoods with this doctrine, and to emphasise the world's guilt of the blood of the Lord Jesus?

The privileges of a saint are infinitely greater than those of a king or a millionaire. "*The blessing of the Lord it maketh rich, and He addeth no sorrow with it.*" P.W.H.

Suggested Daily Readings.

" IF THE LORD WILL."—NOVEMBER, 1950.

Day	READING		LEARNING			
	Numbers	Revelation	Psalm 119.	1 Thess.		
1	15.	1-16	13.	1-18	9	1. 1
2	15.	17-26	14.	1-20	10	2
3	15.	27-41	15.	1-8	11	3
4	16.	1-11	16.	1-21	12	4
5	16.	12-22	17.	1-18	13	5
6	16.	23-35	18.	1-10	14	6
7	16.	36-50	18.	11-24	15	7
8	17.	1-13	19.	1-21	16	8
9	18.	1-19	20.	1-15	17	9
10	18.	20-32	21.	1-11	18	10
11	19.	1-10	21.	12-27	19	2. 1
12	19.	11-22	22.	1-21	20	2
13	20.	1-13	Matt. 1	1-25	21	3
14	20.	14-29	2.	1-23	22	4
15	21	1-11	3.	1-17	23	5
16	21.	12-20	4.	1-11	24	6
17	21.	21-35	4.	12-25	25	7
18	22.	1-14	5.	1-16	26	8
19	22.	15-25	5.	17-26	27	9
20	22.	26-41	5.	27-37	28	10
21	23.	1-17	5.	38-48	29	11
22	23.	18-30	6.	1-15	30	12
23	24.	1-13	6.	16-4	31	13
24	24	14-25	7.	1-14	32	14
25	25.	1-18	7.	15-29	33	15
26	26.	1-22	8.	1-13	34	16
27	26.	23-48	8.	14-22	35	17
28	26.	44-65	8.	23-34	36	18
29	27.	1-11	9.	1-13	37	19
30	27.	12-23	9.	14-26	38	20

SPECIAL READINGS FOR THE LORD'S DAY.

5	Psalm 119. 137-144.	Matt. 3. 13-17, Rom. 6. 12-18,
		2 Tim. 2. 19-22
12	" 119. 145-152.	Eccl. 3. 14, Heb. 10. 4-14
19	" 119. 153-160.	John 5. 8-18, 1 Peter 2. 19-25
26	" 119. 161-168.	John 14. 27-31. John. 15. 10-14,
		Eph. 5. 1-2

Suggested Daily Readings.

"IF THE LORD WILL."—DECEMBER, 1950.

Day	READING			LEARNING	
	Numbers	Matthew		Psalms 119.	1 Thess.
1	28.	1-15	9. 27-38	39	3. 1
2	28	16-31	10. 1-15	40	2
3	29.	1-16	10. 16-25	41	3
4	29.	17-28	10. 25-42	42	4
5	29.	29-40	11. 1-15	43	5
6	30.	1-16	11. 16-30	44	6
7	31.	1-12	12. 1-13	45	7
8	31.	13-24	12. 14-28	46	8
9	31.	25-36	12. 29-37	47	9
10	31.	37-54	12. 38-50	48	10
11	32.	1-15	13. 1-17	49	11
12	32.	16-27	13. 18-30	50	12
13	32.	28-42	13. 31-43	51	13
14	33.	1-36	13. 44-58	52	4. 1
15	33.	37-56	14. 1-21	53	2
16	34.	1-15	14. 22-36	54	3
17	34.	16-29	15. 1-14	55	4
18	35.	1-12	15. 14-28	56	5
19	35.	13-25	15. 29-39	57	6
20	35.	26-31	16. 1-12	58	7
21	36.	1-13	16. 13-28	59	8
22	Deut. 1.	1-14	17. 1-13	60	9
23	1.	15-30	17. 14-27	61	10
24	1.	31-46	18. 1-14	62	11
25	2.	1-15	18. 15-22	63	12
26	2.	16-25	18. 23-35	64	13
27	2.	26-37	19. 1-15	65	14
28	3.	1-17	19. 16-30	66	15
29	3.	18-29	20. 1-16	67	16
30	4.	1-13	20. 17-24	68	17
31	4.	14-31	21. 1-17	69	18

SPECIAL READINGS FOR THE LORD'S DAY.

3	Psalms 119.	169-176.	1 Cor. 14. 15, 16.	Col. 3. 16, 17.
				Heb. 2. 9-12
10	"	121.	2 Tim. 1. 8-12, 1 Pet. 1. 3-11	Jude 24, 25
17	"	122.	Eph. 2. 11-18, Phil. 4. 8, 9	
24	"	133.	Luke 2. 29-30, 1 John 1. 1-4	
31	"	124.	Acts 17. 24-26, Eph. 1. 15-21	Heb. 13. 6

Notes on Memorized Verses.

PSALM 119.

Many, doubtless, will welcome the opportunity of revising the memorizing of this precious Psalm. May those who have not attempted it before, commence now. It will never be regretted. A few simple thoughts are appended.

9. A word to the young. The world through which you pass is defiling. Take the Word of God as your companion and counsellor. 10. Does the heart *fear* to wander? 11. The Word in the heart leaves no room for sin. 12. Praise precedes prayer. 13. Prayer precedes proclaiming. 14. The *way* of Thy testimonies the true riches and rejoicing. 15. "Meditate" and "Look at" (lit.). The eyes and the heart (see Eph. 1. 18). 16. I will delight. I will not forget. Cause and effect?

17. On His bounty we depend for life and obedience. 18. Only by His revealing can we *see* truth. 19. A stranger! Are you and I thus? Then God will not hide His commands. 20. Oh! for *such* longing. 21. Pride always leads to error. 22. "Remove," but we may have to await "That Day." 23. A happy title, "Thy *servant*"; how much better than "princes." 24. God's words give both pleasure and counsel. Human counsel is oft faulty and discouraging. 25. Compare Eph. 5. 14. We need awaking and reviving. 26. God hears confession. God will teach the repentant. 27. "Make me"—a true prayer of dependence. The sequel—"so shall I talk." The theme—"Thy wondrous works. Best humility, best employment. 28. Compare verse 27, and see Cor. 12. 9, 10. 29. Remove the *way*, not merely the thing. "Grant"—dependence on grace. 30. *purpose* of heart. The *way* (cf. and contrast v. 29). 31. Compare Acts 11. 23. 32. I will run . . . because (lit.). 33. Note again, "the *way* of." "I shall keep," fruit of Divine Teaching. 34. "Understanding," a Divine work. 35. "Guide me" (lit.); a *loved* path (cf. Prov. 2. 10; 3. 17). 36. "Incline," because covetousness is *natural*, and love of the truth *spiritual*. 37. How much *sin* is caused by what is *seen*! 38. "Raise up" (lit.) that is let the Word be *living* in the experience. 39. The disciple knows "reproach," even as his Master (cf. Ps. 69. 7, 20). 40. Behold, for God *sees* and *knows*. "Quicken," here and elsewhere, means "to keep or preserve alive or give life." 41. "Thy mercy *shall* come." 'Tis salvation (cf. Titus 2. 11). 42. "And I will answer . . . for I trust" (see 1 Pet. 3. 15). 43. "My mouth," suggesting "food," also "witness." 44. *And I will keep*, because of the right use of the Word. 45. *And I will walk* in the wisdom (lit.) Ps. 18. 29, 118. 5. No liberty like that of the saved one. 46. Cf. v. 23 and Luke 22. 12-15. 47, 48. *Loved* commands, because their *Giver* loved. 49. *God remembers* (cf. Gen. 9. 15). His word the ground of hope. 50. A quickened one can endure affliction. 51, 52. 'Tis a trial to be derided, but judgments of old are remembered. God will recompense. 53. Horror! An almost forgotten word in such a connection, although such forsaking is now so common. 54. God's commands not grievous, but "Psalms" to His pilgrims. 55, 56. The name remembered. "This was to me because." Note, this section begins with the Lord remembering the saint and closes with the saint remembering the Lord. 57. My portion (see Lam. 3. 24), my purpose. 58. Grace to one who seeks His face. 59. Right thoughts on one's *ways* lead to walking in the right *way*. 60. Spirituality evidenced by alacrity. 61. Despoiled of goods (Heb. 10. 34) but not of Divine truth. The believer walking with God would lose everything but fellowship with the Truth. 62. "At midnight" (see Acts 16. 25, also Matt. 25. 6) 63. Companionship not with "men," but as enjoined in 2 Tim. 2. 22. 64. Mercy's fulness here and now, but what of "That day"? (Hab. 2. 12). 65, 66. "Thou *hast*" (past) "Teach me" (present). The saint's argument for a continuance of mercy. 67. The "happiness" of chastening (see Heb. 12. 5-11). 68. "Good Thou *art* and *doing* good. Our unchanging God (cf. James 1. 17). 69. Obedience to God despite the falsity of men.

Praise is not a mere effort it is an overflow, a living evidence of living love within.

P.W.H.

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