

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

Vol. 54. Nos. 1 & 2

JAN., FEB., 1954

FREE

SOME OF THE CONTENTS.

	<i>Page</i>
The Home in Bethany	2
"Their Strength is to Sit Still"	2
Reviving	3
Black People Blessed... ..	4
Verbal Inspiration	5
Building Tombs, Adorning Sepulchres	6
Inspired Words Inspected	7
"Thy Statutes have been my Songs"	8
From a Diary	8
God's Anger	9
You Cannot	10
All Things not Expedient	10
Readings and Notes	11, 12

"It is high time to awake out of sleep: for now is our Salvation nearer than when we believed."

Romans 13. 11.

"The Lord taketh pleasure in them that fear Him, in those that hope in His mercy."

Praise the Lord . . . praise thy God . . . He maketh peace in thy borders."

Psalm 147. 11, 12, 14.

Lord God of grace,

Almighty Thou,

We seek Thy face,

Before Thee bow:

O make Thy face on us to shine,
And bless us now for we are Thine.

Thou art, we know:

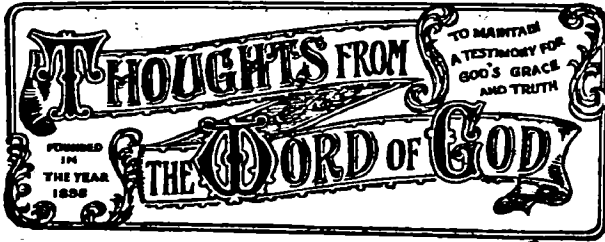
O in Thy love

Thy peace bestow

From heav'n above.

Accept our sacrifices of praise
For all Thou art and all Thy ways.

A.W.H.



Words of Encouragement.

"Our God hath not forsaken us." Ezra 9.9
 Encouragement is not only comfort. It is exhortation to obedience, and advocacy of that which is right and true, and intended to arouse the Conscience.

Under the God-given guidance of Ezra, He had given a "little reviving" for "a little space," to a little company—"a remnant." By His grace, they had set up the House of God, repaired the desolations, and were given a "wall," and all because of His "extended mercy." True, there had been a break in the continuity of their effort, and a temporary settling down; but a renewal of service, through the testimony of the Lord's prophets, led to the completion of the House of God.

But Ezra felt deeply the failure of the remnant, even after such tokens of the Lord's kindness, in their mingling with the world around. "O my God, I am ashamed and blush to lift up my face to Thee, my God." Thus he approached the Lord with heart-felt sorrow and confession.

Yet amid all, he could say, "Our God hath not forsaken us." Such is Divine grace, and such is His way with saints today (Heb. 13. 5). Sad it is though, that the desire to get back to a "house of God" position, is not general. Encouragement toward this is the need of the many, as well as a reminder that God gave, of old, not only a "house" but a "wall."

Saints are not only exhorted to assemble themselves together, but to be separate from the world. The Lord enable us to hear the word of encouragement, and be obedient, by His grace.

"THEIR STRENGTH IS TO SIT STILL"

Isaiah 30. 7.

Though the precious teaching of waiting on the Lord* seems prominent in this passage, in the translation, and one would **always** emphasise that (cf. verse 15), is there not **further** instruction in quite another way? Perfect are the words the Holy Spirit uses. How wondrous is Scripture!

Oh that we may worship God more in connexion with His precious revelation!

The passage can also be rendered, "I have named her (i.e. Egypt) arrogance." "They are to sit still" seems a strange addition, and one translator proposes, "Boasters are they in sitting still." This is possible. But the words for "sitting still" may be taken from another root to imply, "doing nothing." The ultimate thought is similar. God intended to frustrate an alliance with Egypt (v. 2), and He hereby reveals how vain it would be. The Egyptians would help to no purpose, promising much, performing little. How different is the Lord on Whom we rest: may we trust Him more!

Hence this verse is used by God to inculcate faith in Him. Our usual translation shews the importance of looking to Him. Another translation brings out the importance of looking away from man. But **that also is unto Him.** May this be our attitude.

P.W.H.

* Psalm 27. 14—and expecting. Ere this dispensation started, a lesson in waiting and quietness was given.

Poem to Help Christian Experience—201.

The Home in Bethany

A supper there they made for Him—
 The Lord of life. Blest company
 Wherein He found a quiet joy
 In that dear home of Bethany.

"They"—they prepared the homely meal,
 Eager to give Him of their best,
 Sisters and brother, whom He loved,
 Who loved Him, ever welcome Guest.

"And Martha served", not cumbered now
 With serving, for His loving word
 Of mild rebuke she had received;
 Her heart His tender teaching heard.

"But Lazarus was one" who sat
 At table with the Lord Who brought
 Out from the tomb "our friend" who slept.
 Such fellowship the Master sought.

"Then Mary took" that costly gift
 Of spikenard ointment, fragrant, sweet,
 And pure, and lavished all on Him,
 Wiped with her hair His holy feet.

This threefold blessedness be mine.
 A quickened soul, redeemed by grace,
 Let me be with my living Lord,
 And at His table have a place.

And let me serve my loving Lord
 With restful heart and tireless hand,
 And occupy until He come,
 And e'er obey His least command.

Be my devotion pure and true,
 On Him my all be lavished still.
 And may I spend and e'er be spent
 For Him, in doing His dear will.

REVIVING

“Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob’s heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them : and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father **revived** ; and Israel said, It is enough ; Joseph my son is yet alive : I will go (or “I want to go”) and see him before I die.”

“And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of Thy servant ; and now shall I die for thirst, and fall into the hand of the uncircumcised ? But God clave a hollow place that was in the jaw, and there came water there-out ; and when he had drunk, his spirit came again, and he **revived**.”

“And he cried unto the Lord . . . and he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray Thee, let this child’s soul come into him again. And the Lord heard the voice of Elijah ; and the soul of the child came into him again, and he **revived**.”

“And Elisha died, and they buried him ; . . . and it came to pass, as they were burying a man, that, behold, they espied a band of men ; and they cast the man into the sepulchre of Elisha ; and when the man was let down, and touched the bones of Elisha, he **revived**, and stood up on his feet.” (Gen. 45. 26-28, Judges 15. 18, 19, 1 Kings 17. 20-22, 2 Kings 13. 20. 21).

There is today much talk about revival, for the need is felt ; but is not each believer called to seek a personal quickening. Talk may degenerate into a mere wishful thinking, and the necessary prerequisites be evaded. Worldliness has invaded the lives of so many of the redeemed, in forms that appear not only respectable, but are regarded as almost indispensable. “In many things we all offend.” We have become like the Gentiles who say, “What shall we eat, drink and put on,” and seek after these things. Rather we should heed the Lord’s urgent words, “Seek ye **first** the kingdom of God, and His righteousness.”

Are we not like Jacob, who mourned an apparently dead Joseph ? Did not this wrong thought colour his whole life ? And wherein does a professed believer differ, who does not live in the enjoyment of fellowship with a living, risen Lord ? Jacob’s heart fainted when he was told that his son was not only alive, but “lord.” It was when he **heard** further words of Joseph, and **saw** the evidences of his son’s purpose, that he **revived**. And, beloved, we have the words of our Lord,

and surely have had many evidences in experience of His gracious purpose. May we too be thus revived, and we shall say, “Jesus my Lord is living. I want to go and see Him.” Revival will manifest itself in an ardent longing for Christ, and a preparation for His coming.

But, like Samson, we are at war. Yet in the lives of some of us, there is little of that purpose of heart which determines to overcome. The book of Judges reveals the sad failure to deal with the inhabitants of Canaan. Do we allow things to remain in us that ought to be driven out, or mortified ? Sin is not eradicated, though all sin is forgiven the believer in Christ. As a result of Israel’s failure, there were some “nations which the Lord left, to prove Israel by them, as many as had not known all the wars of Canaan ; only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof” (Judges 3. 1. 2). There should be no truce between the church and the world. Fleshly lusts war against the soul. The devil is to be resisted. And who is sufficient for these things ?

Does it seem a dreary prospect to be always at war ? Does the soul, like that of Samson, get “cast down,” because of a sore thirst and a fear of defeat ? David and Elijah both had fits of despondency, and both knew Divine encouragement. So with Samson. In tender mercy, God provided a flow of water. He drank and was **revived**. “My soul thirsteth for God, for the living God.” ’Tis **Himself** we need. Only a personal, conscious enjoyment of Christ can satisfy a saint. Observe that this experience of Samson followed a victory. Relapses followed revivals, in the Scripture records, and so they have in modern times. But what precedes revival ? A deep sense of the deadness around, and a “godly sorrow leading to repentance.”

In the case of the child of the widow at Zarephath, **death** had taken place, and life was restored by God through the prayer and close contact of the warm living body of Elijah. Coldness is always associated with death, and in a “dead” meeting the coldness can be felt. Hence the urgent call of the Spirit, “Awake, thou that sleepest, and arise from among the dead.” Only obedience, prayer, and personal contact with a living Christ can restore to a manifestly “alive” condition. These things need determination, and they cost. ’Tis of no use to wail about the prevailing apathy and lethargy. Each individual believer needs to cast away the complacency which, if continued, can amount almost to moral callousness. O for the fervency of Elijah’s prayer, and the contact of warm loving hearts !

(Continued at foot of page 4)

YOUNG PEOPLE'S COLUMNS

BLACK PEOPLE BLESSED

Are there black people spoken of in the Bible? Yes; they are called Ethiopians. Ethiopia is a part of Africa, and in that great continent the people have dark skins, some quite black, others brown. "Can the Ethiopian change his skin?" is a question asked by God of His sinful people Israel. No, he is black and can never be washed white. He was born like it and will be the same until he dies. The next part of the verse (Jer. 13. 23) says, "then may ye also do good, that are taught to do evil." It is just as hard for a sinner to "do good" as it is for a black man to change his skin. But what man cannot do for himself, God is able to do. He can give a new heart, out of which good things can then come. So, if a man or woman or boy or girl has a black skin, God can give a white or clean heart, and in Africa today there are very many who know and love the Lord Jesus, because He has forgiven their sins and washed them in His Own precious blood.

But what about the days gone by? Did God have any of His loved ones among the black people? Yes, one was a true friend to God's servant Jeremiah. His name was Ebed-melech, a servant of the king of Judah. This king was not a good man, and when some of his princes asked him to put Jeremiah to death, he gave way, and those men put God's servant in a dark, damp, dungeon, a kind of well full of thick mud.

Jeremiah sank in the mud and could not get out. Ebed-melech then went to the King and told him that Jeremiah would die if he were left there, so the King let him draw the prophet out. It was not easy, for the mud held him fast; but by putting old rags under his arms, so that the ropes would not cut them, he was drawn out.

Why did Ebed-melech shew such kindness? Because he loved God's servant? Yes, but more than this. God sent a special message to him, ending with the words, "Because thou hast put thy trust in Me, saith the Lord." So we know he was one of the Lord's saved people, and he shewed his love for God by saving one of God's servants from dying. The men who hated Jeremiah hated Ebed-melech also, and sought to kill them, but God kept them both alive. (Jer. 38. 4-13, 39. 15-18).

This was before the Gospel began to be preached about the death and rising again of the Lord Jesus; but there was a man of Ethiopia, a great man too, who heard the good news of salvation whilst sitting in his chariot, riding from Jerusalem on his way back to Africa. He was reading in

Isaiah, chapter 53. 7,8. One of God's servants, Philip, was sent by the Holy Spirit to speak to him, and beginning at that very same Scripture, he "preached unto him Jesus." As he heard the words explained to him, he began to see that the One of Whom Isaiah spoke was the Lord Jesus Christ. He it is Who was "led as a sheep to the slaughter," and Whose "life was taken from the earth." And so that dark-skinned man's heart was warmed as he heard the glad tidings and he believed on the Lord Jesus. Also he asked to be baptised when they came to some water. Thus he obeyed the Lord, and it is no wonder that "he went on his way rejoicing." (Acts 8. 26-40).

But we must not forget that there is in the Bible some record of an Ethiopian woman. Her name is not mentioned in Numbers 12, but we know she was the wife of Moses. Why did he marry a black lady? We do not know, but we may suppose he loved her, and that is quite sufficient for us.

We may as well ask, why did God love sinners, and give His only-begotten Son to die for them, seeing they have black hearts, no matter what is the colour of their skin? But Scripture tells us that Christ loved the church and gave Himself for her, and all that He might present her to Himself to be His bride.

Moses' brother and sister spoke against him because of his wife. They were jealous. And we must not think it strange if people speak against us if we have been joined by faith to the Lord Jesus. God was displeased with Aaron and Miriam, and shewed His anger by sending leprosy upon Miriam, who could not be healed until Moses prayed for her. And will not God be angry toward all who speak against His beloved Son?

But may the readers of these words come to the Lord Jesus, telling Him how sinful they feel, and black their hearts are, and He will receive them, cleanse, and justify them because of His redeeming blood.

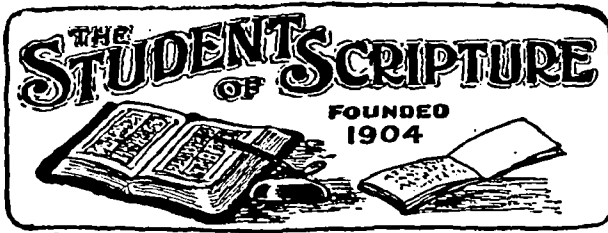


REVIVING—continued from page 3

The bringing to life of a dead man through touching the bones of Elisha, teaches, in a figure, the continuing influence of a man of God even after he has "fallen asleep." Are not believers exhorted by Peter, "that ye may be able after my decease to have these things always in remembrance"? The apostles have "fallen asleep," but their doctrine lives, that the church may continue therein.

Both Elijah and Elisha were "men of God." In the life of one and in the death of the other, revival came to a dead person by contact. And

(Continued at foot of page 5)



VERBAL INSPIRATION

Percy W. Heward

The spirit of unbelief is very prevalent. On all hands Rationalism is gaining ground among the professing Churches. We fear a large number of believers vaguely receive the Truth of **Verbal Inspiration**, and are afraid to give a reason for their Faith, to substantiate and hold to amid all conflict the grand Doctrine they wish to confess. To such we offer the following thoughts—

(1) If Reason decides what is inspired, Reason is above Revelation, and Revelation is unnecessary.

(2) If you were giving life-and-death-advice to a friend, would you be as accurate as you COULD? God COULD be perfectly accurate, would He be, or not? The negative is blasphemy.

(3) If the writer of Scripture were not VERBALLY inspired, how can we reconcile the fact that they said, "Thus saith the Lord," with the fact that they were good men? Moreover, the statements of 1 Peter 1, 11, 12 could not be explained.

(4) The Scriptures declare throughout Verbal Inspiration 2 Sam. xxiii. 2; 1 Chron. xxviii. 19; Ps. xii. 6 (seven in Scripture denotes perfection; NO dross remains); Matt. v. 18; Gal. iii. 16; 2 Tim. iii. 16. Regarding this last quotation, the Revised Version, by its translation, is not consistent with its handling of such texts, for example, as Hebrews 4. 13, 1 Timothy 4. 4, which it renders as in A.V., the Greek phraseology being similar; and thus demonstrates, by its inconsistency, that THE TRUTH of 2 Tim. iii. 16 was in question not THE GREEK. John xiv. 26 illustrates too the Verbal Inspiration of the Gospels, and 2 Pet. iii. 16 shows that the Epistles are included in the God-breathed Scriptures.

(5) Our Lord accepted the Jewish Canon of the earlier Scriptures (Luke xxiv. 44), therefore no book in it is exempted from what we have said before. The apostolic authorship of the later Scriptures and our Lord's promises, illustrate the fact that every book thereof is inspired, and therefore VERBALLY—as we have seen above. Can we imagine the Hebrews should have had grace to collect the right books, and that such a favour

were denied to the still more grace—full (John i. 17) Christian Dispensation?

(6) The fulfilled Prophecies, whether they relate to Tyre, Babylon, Cyrus, Christ, or the Siege of Jerusalem, evidence supernatural origin. Also the fulfilling Prophecies of 1 Tim. iv. 1, 3, 2 Tim. iii. 1, 3, 4, 2 Pet. ii. 3, 4, Rev. iii. 7-22. The higher critics furnish evidence of God's Foreknowledge, and declaration of the sad facts we deplore.

(7) The Science of Scripture anticipates men, e.g., Gen. i., Job. xxvi. 7 (the northern empty place, a recent discovery), Job. xxxviii. 31 (Science now judges that the Pleiades are the centre of the heavens—"sweet influences.") Eccl. xii. 6 (circulation of the heart discovered 2,500 years later—"wheel"), Matt. xiii. (Parables 1, 2 and 4 relate to the vegetable Kingdom, Parable 3 should for symmetry—Science has in comparatively recent times discovered "leaven is not an animal growth.")

We could go on, and illustrate these points for many pages, we could show ancient monumental testimony to Scripture from earliest time; but at present we merely ask every reader to turn up every passage above, prayerfully and carefully once or twice to the Lord's glory, and then stand against the false teaching of "General Thought Inspiration," i.e., that God gave a general idea, and let the prophet word it. If God did not give every word, God did not give any word, the Scriptures are useless, our Faith is vain. Thank God, ALL IS INSPIRED.

We dare not slight the Bible,

We dare not slight God's Word,

It IS God's Revelation,


'Tis spoken by the LORD!

Though "Others" scorn and mock us,

The Bible "criticise,"

It IS God's Revelation,

Which all their hate defies!

——

REVIVING—continued from page 4

is there not One Who died and rose again and hath power to revive?

"Wilt Thou not revive us again, that Thy people may rejoice in Thee? Revival, then, is dependent on:—

- A conscious realisation that Christ is living indeed.
- A thirst which only a Living Saviour can satisfy.
- Contact by faith with a Living Saviour.
- A renewed acquaintance with the living words of God.

"Quicken Thou me according to Thy word."

Building Tombs and Adorning Sepulchres

Matthew 23. 27-31

A sentimental and external regard for "sacred" spots may be associated with the veriest hypocrisy and self-righteousness; and these, in turn, with a callousness shewing itself in an utter lack of concern for the living.

"Ye build the tombs of the prophets and garnish the sepulchres of the righteous, and say—," said the Lord Jesus to the Pharisees. This "work" probably caused some expense to those whose religion was largely outward, designed to attract the attention of men. But they "devoured widows' houses," and were "full of extortion and excess" (vv. 14 and 25), so could easily recoup themselves, and, with their hypocritical "long prayers," cover over their covetousness.

"If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Such language is easy of utterance. Blaming those who had lived before them, and professing to dissociate themselves from the evil deeds of their fathers, they thought to gain merit by paying reverence to the graves wherein lay the bones of the once persecuted ones. Thus they deceived men, but not the Lord, Who "knew what was in man." Their words were akin to those uttered by their fellow-sectary in the temple court. "God, I thank Thee, that I am not as other men are."

Busying themselves about tombs, they were not careful to follow the faith of those whose bodies were buried there, "considering the end of their conversation." Scorching are the words of Him Whose eyes searched their inmost hearts, "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets"; children, not by nature only, but by character, for not only would they reject those whom the Lord would send to them (v. 34), but they soon after "crucified the Lord of Glory."

They were "children of hell" (v. 15) "a generation of vipers" and "serpents" (v. 33), the seed of Satan—a truly terrible indictment of "religious" men. They little thought that in their building and adorning, they were acting a parable of their own lives. "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness (v. 27). In Luke 11. 44, the words of the Lord are, "Ye are as graves which appear not, and the men that walk over them are not aware of them." These men knew of the ceremonial defilement caused by contact with death, but could not perceive how their own lives were

defiled and defiling. Their hearts were hardened (see Matt. 13. 13-15).

It is, however, deplorably easy to censure these men, however much they deserve it; also to see how, in these "advanced" days, similar self-deception is observed in pagan religiousness and in some sections of Christendom. Veneration of so-called "relics", largely collected from dead bodies, pilgrimages to tombs, often of considerable splendour, and image-worship. Such idolatrous folly is discerned even by thinking men of the world, and has hindered many from paying attention to God's revealed Truth.

But are there not sins of a like nature, though less glaring, in Christian circles? Are believers never tainted with hypocrisy? Do we not read of apostles dissembling, and even of that "good man", Barnabas, being carried away with it? The word is hypocrisy. It is "elect ones" who are exhorted to lay aside hypocrisies. Let each saint pray, "Search me, O God, and know my heart; try me and know my thoughts" (Ps. 139. 23). It would be hypocrisy, for example, to preach on the words, "Blessed are the pure in heart," if the moral character—perhaps known only to God—is not altogether clean. Nay, more, the effects on others might be defiling. Equally so, a strain of covetousness, however carefully concealed, is a sad hindrance to a believer's testimony.

The rapacity of the Pharisees was reprehensible, but to professing believers the words of James 4 and 5 are written. How solemn, too, are the words of Ephesians 5.

With regard to the Pharisees' concern for tombs—the places of death, is there nothing amongst saints comparable therewith? Why then the solemn words of Ephesians 5. 14? A saint in a backsliding state—even in heart only whilst still appearing to be a spiritual person—is in great danger. But for restraining grace anything might be possible. How insistent is the call to repent in the messages to the churches (Rev. 2 and 3). One may be taken "alive" by Satan and be brought into a snare, in which case only God can give repentance (2 Tim. 2. 25, 26).

The Scriptures, too, may be venerated somewhat as the hypocrites revered the tombs and professed respect for the prophets and righteous men. The words of God are "dead" to the careless professor. He may speak admiringly of the contents of the Bible and hang on the words of those that expound them, and applaud them, yet not obey them. "Be ye doers of the word and not hearers only." He who walks with God hears His voice in the Scriptures, for the Holy

(Continued on page 10)

Inspired Words, Inspected.

No. 27

But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but He that judgeth me is the Lord. ...

1 Cor. 4. 3, 4.

BUT (de); adversative conjunction; second word in sentence.

WITH ME (emoi); personal pronoun, masc., dative. Translate, "to me."

IT IS (estin); Third person, singular, present tense, from verb eimi (I am).

A VERY SMALL THING (eis elachiston); from "elachistos" (least or smallest): adjective, masculine; accusative case because following "eis" (into, unto, with a view to). Literally, "unto a least thing." Paul was not in the least troubled by adverse criticism.

THAT (hina); In order that; conjunction.

I SHOULD BE JUDGED (anakritho); Verb, aorist, subjunctive, passive, from "anakrino" (I sift, examine closely, scrutinise). The word was used to denote a preliminary hearing of a case, to determine whether it should be brought to court. The Corinthians (or some few amongst them) set themselves up as critics of God's servant, as the second epistle shews.

OF (huph'); Preposition "hupo" (under). The "o" is dropped out and the "p" aspirated, because the next word begins with an aspirated vowel. This preposition is followed by a pronoun in the genitive case, which is thus the case of agency. So is fittingly translated by the preposition "by."

YOU (humon); Personal pronoun, gen. plural.

OR (e); Disjunctive particle.

OF (hupo); See above.

MAN'S (anthropines); Adjective; feminine because qualifying "day"; from "anthropinos,-e,-on" (human, pertaining to man); occurs in 1 Cor. 2. 4, 13, Jas. 3. 7.

JUDGMENT (hemeras); Noun, feminine, genitive, from "hemera" (day). The present day is man's day. The day of the Lord (ch. 3. 13) is future and certain, when the Lord will come (verse 5) and judge. See 1 Peter 4. 6, "judged according to men."

YEA (alla); Strong adversative conjunction, "on the contrary."

I JUDGE (anakrino); Verb (see above).

NOT (oude); Conjunction, denying absolutely.

MINE OWN SELF (emauton); Reflexive pronoun; "myself." Accusative case.

FOR (gar); Conjunction, second word in sentence.

I KNOW (sunoida); Verb, perfect form, having sense of present; from verb meaning "to know with," whence is derived "suneidesis," a knowing with oneself, hence "conscience." The word in the text could be translated "I am conscious of."

NOTHING (ouden); Adjective, neuter form, from "oudeis,-emia,-en" (no one, nothing).

BY MYSELF (emautoi); Reflexive pronoun (see above) dative. These last three words mean that Paul had a good conscience; he was not conscious of anything wrong in his life. Yet it was this "knowledge," being imperfect (cf. verse 5) which led him to say, "I judge not mine own self," leaving all judgment to the Lord.

YET (alla); See above.

I AM JUSTIFIED (dedikaiomai); Verb, perfect, passive, from "dikaioo" (I justify, I declare righteous); lit., "I have been justified."

NOT (ouk); Negative particle, "ou," the "k" being added because the next word begins with a vowel; this negative denies fully and objectively, that is, not subject to conditions.

HEREBY (en toutoi); lit., "in this"; preposition "en" always followed by dative. Here a demonstrative pronoun, "houtos, haute, touto" (this) in the neuter form. Refers back to his conscience or consciousness. Paul was justified (note perfect tense, a past action with present effect) but not in anything of himself.

BUT (de); See above.

HE THAT JUDGETH (ho); Masculine article, "the"; and (anakrino); "judging" see above). Present active participle. Translate "The One judging."

ME (me); Personal pronoun, accusative.

IS (estin); Verb, third person, from "eimi" (I am). This word is emphatic, occurring at the end of the sentence.

THE LORD (kurios); Noun, masc., meaning "Lord," the name of Christ. There is no article, but this does not make it indefinite. "The One judging me, LORD is He."

**“Thy statutes have been my
songs in the house of my
pilgrimage.”**

Psalm 119, 54.

Percy W. Heward

Well-known are these words, but mere knowledge is not sufficient. There is a pilgrimage, but is it **my** pilgrimage?

The believer rejoices to say, “I have a pilgrimage. Jacob was a pilgrim, as were all the patriarchs. The people of God are viewed as being **away from their home**. “I beseech you as strangers and pilgrims” is parallel to “strangers and foreigners” (1 Pet. 2. 11, Eph. 2 19). Such are those who find no settled place on earth. Abraham wandered a stranger in a strange land; of his seed it was said they should be strangers in a land that was not theirs. This is taken up in Hebrews, chapter 11.

“Houses of hair” were the dwellings of God’s people, as the Bedaween, but Shebna the scribe had **his** interest in a house and a tomb **here**—in this present scene (Isa. 22. 16).

This word must not be taken up lightly upon the lips of a saint as thinking generally of believers being pilgrims. It is **personal**, “**my** pilgrimage,” a matter for deep concern of heart. A believer has an individual responsibility to seek to know its import and to embrace the position and the principle after counting the cost. There is a strangership as well as a pilgrimship.

Observe the text has a reference to a **house**, “The house of my pilgrimage.” In a house there are difficulties in the matter of practically manifesting the position. This is easy for those compelled to dwell in dens and caves of the earth. No one thinks of decorating such dwellings. Yet our homes are but “tents.” “This is not your rest.” Many talk of settling down to a life of rest and quiet, but a believer must always be ready to follow the leading of the **Lord**, to move at His bidding, and be willing for discomfort and disturbance.

But the psalmist had **songs** in the house of his pilgrimage. The redeemed ought ever to be praiseful. Scripture contains songs in abundance. The saints could not help giving thanks (Ps. 33. 1. 34. 1, and many others). A songless life is not to the glory of God, for such misrepresents the character of the Lord. They who truly delight in Himself as Saviour will delight in Him as Example, Who was a “Stranger in the earth” made by His Own hands.

If the pilgrim life is gladly embraced, because of the rejected Lord and because we have here no continuing city, the Lord Himself and that which He has laid up for the saints would call forth their songs. The pilgrim life cannot be pursued without songfulness. Without hearty praise, such a life would be dreary, and God has no wish for His people to be miserable. The Lord Jesus delighted to do God’s will, He Who said, “That My joy might remain in you, and that your joy might be full.”

What is the subject of the songs? “Thy statutes.” One might almost expect it to be, “Thy promises.” But no! It is precepts or **commands**. There is often a fear of commands because of their supposed legality. Law of course, has a harsh sound to those who **wish** to break it; but the Lord’s law is written in His people’s **heart**. “Love is the fulfilling of the law.”

The Lord Jesus delighted to do the will or the law of His Father. It was the constant love in His heart which made obedience such a pleasure. And His example is for us to follow, in the grace of the Holy Spirit. Without commands, there could be no firmness of character, no spiritual education, no godly progress, no intelligent obedience.

Thus we see the true happiness of God’s people. The only thing that remains is to seek, by grace, its experience day by day.



GOD'S ANGER

Anger, wrath, and indignation on the part of man have no approval in Holy Scripture. Why is this? Because man is a sinful and failing creature and such an emotion can only proceed from his natural heart, and so be usually an expression of hatred, ill-temper, petulance, hastiness, or other forms of lack of self-control.

Cain was wroth because God had not respect to his offering whilst his brother's sacrifice had been accepted (Gen. 4. 5). Esau was full of anger against his brother, whilst he omitted to judge his own failures (Gen. 27. 45). Jacob became angry with his well-beloved wife (Gen. 30. 2). Thus early in the Divine Record the anger of man is shewn to reveal the state of his heart. It is well-nigh impossible for man, whether saved or unsaved, to be rightly angry. How sad an exhibition did Jonah display when deprived of the shelter of his gourd! Man, unless he be well-trained in the processes of Justice and be possessed of a well-balanced character, cannot be trusted to execute wrath. He is either lacking in thoroughness, as Saul, who allowed what he considered worthy to be spared, or he commits excesses.

Hence can be understood the demands of God's children to put away all anger. (Ephesians 4. 31. Colossians 3. 8). They are to "give place to the wrath; remembering that "vengeance belongeth unto God." (Romans 12. 19).

Yet the scriptures speak of the "fierceness of God's anger, wrath, and indignation." (Psalm 78. 49), of "indignation and wrath, tribulation and anguish upon every soul of man that doeth evil" (Romans 2. 8,9).

It is, however, not popular today to remind of God's anger. His love may be spoken of, His kindness and mercy. He is often represented as indifferent or indulgent toward man, whose sins are frequently described as small failures not demanding the attention of a Great and Loving God. Expounders of such views are as the unjust and unfaithful steward, who wrote down his Lord's bills in order to gain favour with his master's debtors.

Remarkably enough, such will often express anger at man's inhumanity to man, and even desire drastic punishment. Such also will be usually found acceptable to the majority and be welcomed into their company. It is the believer's privilege, however, not to please man, but Christ, and to shun not to declare the whole Counsel of God (See Gal. 1. 10, Acts 20. 27).

The anger of God is a solemn fact, as Holy Scripture testifies. The Lord and His Apostles

speak as definitely upon the wrath of God as upon His hatred of sin.

Indeed, sin in His Own people has led to the kindling of His anger. For example, in Exodus 4 (verses 14 and 24) there is revealed to us first, the hesitancy of Moses as to the call he had received from God, and secondly, his seeming deference to his wife in regard to the matter of his son's circumcision. In the first instance God's anger was kindled, and in the second, He sought to slay Moses. But for God's long-suffering and the purpose of His will, Moses might have been set aside and have lost the privilege of becoming, in God's mercy, a deliverer to the people of Israel.

The complaining of the people in Numbers 11. 1, as well as their dissatisfaction with the Manna called forth God's anger, and so did the unkind words of Aaron and Miriam against Moses (Numbers 12. 9).

Such sins are lightly regarded by man, because his thoughts are not God's thoughts, but how much of the ungodly criticism of God's ways would cease if the critics had a real view of the heinousness of sin!

Sin brings punishment often in this life, for "Whatsoever a man soweth that shall he also reap." (Gal. 6. 7).

Sin brought punishment upon Israel, and though many of the people were slain or otherwise corrected, yet the nation was spared (see Numbers 11. 1. 33, 12. 9. 15, 15. 26-37, 21. 4-6).

Not only in the wilderness, but in the land, Israel failed (see Judges 2) and the climax of sin consisted of idolatry, in which they so persisted; in spite of God's warnings through His prophets, that He finally gave them into the hand of Nebuchadnezzar (see 2 Chron. 36. 14-21).

Even in captivity there was failure as Ezekiel the prophet learned by experience.

The rejection of the Lord Jesus by the Jews was followed, after a period of time given for repentance, by the destruction of the City and Temple of Jerusalem, and the dispersion of the people all over the world. Their sufferings even in this day, though distressing to God's children, cannot but bear some relation to their continued despising of a crucified and risen Messiah (see Matt. 22. 1-7).

The displays of God's anger so far considered have to do with the provocations of a people greatly blessed with earthly and temporal blessings, but they are sufficient to remind a believer of the "exceeding sinfulness of sin."

If God has anger against such manifestations of sin as hesitancy to heed His call to service, disobedience in the matter of a command, speak-

(Continued on page 11)

YOU CANNOT—

You can make many religions, but you cannot make one salvation. **You** can join a society, but you cannot join yourself to that real church, which is "the body of Christ." **You** can turn over a new leaf a hundred times, but you cannot energize a new life. **You** can present fair credentials on earth, but you cannot produce one credential for heaven. Human limitations are tremendous—man cannot blot out past sins, cannot make "a new creation," cannot guarantee the future. We need **Some One** Who is Righteous, Who has honoured law's full claims, Who has paid the penalty for punishment-deserving sinners, Who has been fully accepted as the Substitute for such ! We need **Some One** to deal with past, present and future. There is One, even God's unspeakable Gift (John 3. 16, 2 Cor. 9. 15), His beloved Son. He says, "I have found a ransom" (Job. 33. 24) and still He finds the lost sheep (Luke 19. 10), and 'tis thus a repentant, broken-hearted sinner finds HIM. "You cannot" is more than removed by His "I can," of love's FINISHED WORK (John 19. 30), and His "will" of grace to the unworthy.

The law "could not" (Rom. 8. 3), for it rightly demands, and the strengthless sinner cannot give (Rom. 5. 6). But the gospel gives, and the Lord Jesus is Himself the Power of God (1 Cor. 1. 24) and thus the one gospel is "the power of God unto salvation" (Rom. 1. 16). A condemned sinner receives justification, a dead sinner is quickened to everlasting life, a far off sinner is made nigh to God, a helpless bankrupt obtains the riches of His grace, one without hope becomes a partaker of a "blessed Hope"—that maketh not ashamed. The whole is changed:—the legal position and the inward condition are both altered, altogether and forever.

What is your attitude? Will you go on vainly "trying" to do what "you cannot,"—attempting to pay a trifle off a debt, with base coin, or take the full receipt, and rejoice in a perfect, present and perpetual Saviour. Crime; madness, and suicide combine in the rejection of God's testimony as to His beloved Son. You tell me you cannot "believe," and all the while you are "believing" self's fictions instead of God's facts. Why not come to Christ, if you feel your need, NOW?

P. W. H.

BUILDING TOMBS AND ADORNING SEPULCHRES

(Continued from page 6)

Spirit causes the words to live. To him they are "lively oracles."

The Pharisees and Scribes were leaders and teachers. The Lord taught with authority, and not as they. But who can follow the Lord thus, if he is in any way pharasaic? "Thou therefore that teachest another, teachest thou not thyself?"

Some believers "live in the past." Having no present vital experience, they are prone to speak much about the work they used to do for the Lord, often in a voluble manner. This is much like the manna kept over the day for which it was appointed. "It bred worms and stank." Such persons are living on their capital and will soon be "spiritual bankrupts."

This subject may not please. It may even be resented, but writer and reader need rebuke, and must suffer the word of exhortation. These are days of great laxity in the world, and saints are tainted by the worldly spirit. The Lord's words are beginning to be fulfilled. "Because iniquity shall abound, the love of the many shall wax cold."

The Lord grant us repentance and send revival, for His Name and glory!

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 of Stanley Duce (the Near East), F. A. Franco (Argentina 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.

GOD'S ANGER—continued from page 9

ing against a fellow-servant and God's specially chosen servant in particular, dissatisfaction with a heavenly gift, discouragement amid difficulties, and turning back in heart to the things of the old life, what must His feelings be in regard to a continuance of such a heart condition? For a sinner dying unrepentant retains his sinful propensities; he is forever a sinner, and therefore eternally under God's wrath, "where their worm dieth not and the fire in not quenched."

The place of eternal judgment is called "a lake of fire," a "bottomless pit," "the blackness of darkness for ever," a place of "everlasting chains."

And a day is coming in which "Our God shall come and shall not keep silence. A fire shall devour before Him and it shall be very tempestuous round about Him" (Psalm 50. 3).

Of that day the Apostle speaks in 2 Thessalonians 2. 7-9. "The Lord Jesus shall be revealed

from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ."

But the believer can take up the words, which, though to be fully realised by Israel in a soon-coming day, yet express his own satisfaction with the Redeemer and His work.

"O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away and thou comfortedst me" (Isaiah 12. 1)

Suggested Daily Readings.

"IF THE LORD WILL."—JANUARY, 1954.

Day	READING		LEARNING	
	Daniel	Luke	Job	John
1	8. 1-14	1. 1-20	37. 4	6. 17
2	8. 15-27	1. 21-38	5	18
3	9. 1-15	1. 39-56	6	19
4	9. 16-27	1. 57-66	7	20
5	10. 1-21	1. 67-80	8	21
6	11. 1-14	2. 1-14	9	22
7	11. 15-30	2. 15-32	10	23
8	11. 31-45	2. 33-52	11	24
9	12. 1-13	3. 1-14	12	25
10	Hosea 1. 1-11	3. 15-38	13	26
11	2. 1-23	4. 1-15	14	27
12	3. 1-5	4. 16-32	15	28
13	4. 1-19	4. 33-44	16	29
14	5. 1-15	5. 1-11	17	30
15	6. 1-11	5. 12-26	18	31
16	7. 1-16	5. 27-39	19	32
17	8. 1-14	6. 1-19	20	33
18	9. 1-17	6. 20-36	21	34
19	10. 1-15	6. 37-49	22	35
20	11. 1-12	7. 1-17	23	36
21	12. 1-14	7. 18-30	24	37
22	13. 1-16	7. 31-50	36. 1	38
23	14. 1-9	8. 1-15	2	39
24	Joel 1. 1-20	8. 16-25	3	40
25	2. 1-14	8. 26-40	4	41
26	2. 15-32	8. 41-56	5	42
27	3. 1-21	9. 1-17	6	43
28	Amos 1. 1-15	9. 18-27	7	44
29	2. 1-16	9. 28-45	8	45
30	3. 1-15	9. 46-62	9	46
31	4. 1-13	10. 1-16	10	47

SPECIAL READINGS FOR THE LORD'S DAY.

3. Isa. 57. 14, 15. Ps. 24. 3, 4. Eph. 1. 3, 2. 4-6. John 14. 21-23. 1 Tim. 6. 13-16.
10. Isa. 57. 19-21. 1 Chr. 29. 9-16. Hos. 14. 2, 8. Eph. 2. 11-18. Heb. 13. 15.
17. Isa. 59. 1. 2. 16. Ps. 66. 16-20. Dan. 10. 2. 3. 10-12. Heb. 4. 14-16. 1 John 5. 13-15.
24. Isa. 61. 1-3. Luke 4. 14-22. John 1. 14-18. Acts. 10. 36-41. 2 Cor. 8. 9.
31. Isa. 61. 10, 11. Hab. 3. 17-19. Zech. 9. 9, 10. Luke 15. 21-24, 32. 1 Pet. 1. 3-11.

Notes on Memorized Verses

JOB 37.

4, 5, In verse 5 the lightning is mentioned. "After it" the voice of thunder. Light travels more quickly than sound. God speaks (cf. Ps. 29). 6, Snow, rain, small and great, all by His will. 7, Man's hand sealed, that he may know the might and skill of God's hand. 8, Beasts also cower before Him. 9, "Out of the chamber" (margin) the wind (Ps. 135. 7). 10, Breath of God (see ch. 33. 4). "Straightened" (see R.V. margin) may be "congealed." Ice, maybe, the congealed water (cf. Ex. 16. 22). 11, Rain clouds heavy with water. There is a connection between light and winds (ch. 38. 24, 25) 12, God is sovereign over all His creation. 13, All serve His purpose, whether for mercy or judgment. 14, Hence a need to "stand still and consider." 15, 16, "Dost thou know." God is "perfect in knowledge." 17, God has for His use a south wind and a north (v. 22). 18, God alone spread out the sky (Isa. 40. 42). Man was not created then. 19, 20, Teaching (John 6. 45) is needed if one would speak to God. He does not need to be told when we speak. 21, Light in the clouds, but men see it not until the wind cleanseth. 22, Gold (margin) tells of splendour (Ezek. 1. 4). 23, See chap. 11. 7. Power, judgment, righteousness, yet gracious. 24, Men fear, but God respects not the "wise" (Matt. 11. 20).

JOB 38.

Elihu's discourse is finished. He has spoken wisely about the might and wisdom of God, and the finiteness of man. Thus he has prepared Job for the direct dealing of God with him.

1, 2, The answer of the Lord was a question. Thus the Lord Jesus dealt with men. 3, Divine irony, make Me know" (margin). 4, "Where." Man not then created. The structure of the earth. 5, The measures of the earth. 6, The earth has foundations, but who has seen them? 7, "The sons of God." See ch. 1. 6, 2. 1. Apparently angelic beings, for man was not there. 8, The sea controlled, whether "shut up" or "breaking forth." 9, The cloud holds the vapour drawn from the sea. 10, 11, God likewise controls man. 12, God maketh *his* to rise (Matt. 5. 45). 13, Judgment on the wicked is God's prerogative. 14, Perhaps refers to the "turning" of the earth, when the dawn brings every hill into relief. 15, Withheld light (cf. Matt. 24. 29). "The high arm," perhaps alluding to Antichrist. 16, Compare ch. 36. 30. 17, Death still a mystery and an enemy. 18, How utterly small is human understanding. 19, Light has a dwelling; it was manifested before the sun was made. 20, Darkness, too, has a house, and a path thereto, but who can trace it to the bound? 21, Divine irony. 22, 23, God's reserving (see Josh. 10. 11, Rev. 16. 21). 24, Here is a *fact*, the connection between wind and light, that *man* has only comparatively recently found. 25-27, Rain and lightning are connected, but the latter not always visible. 28, 29, Rain, dew, ice, frost. Who has "begotten" these? 30, The face of the deep (Gen. 1. 2). 31, "Science" supposes the centre of gravity of the star system to be near Pleiades. The word "influence" is therefore significant. 32, Arcturus is a swiftly moving star, but *God* guides it. 33, Man knows not, much less appoints, the statutes of heaven" and its "dominion in the earth." 34, 35, Man may try to control weather, but he fails. 36, The answer is in Psalm 51. 6. 10. 37, 38, How dependent is the land upon the rain! 39-41, The animated creation does not need man, yet all depend on the Creator (Psalms 145 and 147).

The figurative statements in these very words of God are "scientifically" accurate; not that the believer needs this "confirmation," for he accepts the God-breathed Scriptures. Yet some who have been exposed to teachings of "science falsely so-called" may be helped by the knowledge that many "discoveries" were anticipated in Holy Scripture.

Suggested Daily Readings

"IF THE LORD WILL."—FEBRUARY, 1954.

Day	READING		LEARNING	
	Amos	Luke	Job	John
1	5. 1-13	10. 17-24	38. 11	6. 48
2	5. 14-27	10. 25-42	12	49
3	6. 1-14	11. 1-13	18, 14	50
4	7. 1-17	11. 14-28	15	51
5	8. 1-14	11. 29-36	16	52
6	9. 1-15	11. 37-54	17	53
7	Obad. 1. 1-21	12. 1-21	18	54
8	Jonah 1. 1-17	12. 22-40	19	55
9	2. 1-10	12. 41-59	20	56
10	3. 1-10	13. 1-9	21	57
11	4. 1-11	13. 10-32	22	58
12	Micah 1. 1-16	13. 23-35	23	59
13	2. 1-13	14. 1-11	24	60
14	3. 1-12	14. 12-24	25, 26	61
15	4. 1-13	14. 25-35	27	62
16	5. 1-15	16. 1-10	28	63
17	6. 1-16	15. 11-32	29	64
18	7. 1-20	16. 1-31	30	65
19	Nah. 1. 1-15	17. 1-10	31	66
20	2. 1-13	17. 11-21	32	67
21	3. 1-19	17. 22-37	33	68
22	Hab. 1. 1-17	18. 1-14	34	69
23	2. 1-20	18. 15-30	35	70
24	3. 1-19	18. 31-43	36	71
25	Zeph. 1. 1-18	19. 1-10	37	13. 1
26	2. 1-15	19. 11-28	38	2
27	3. 1-12	19. 29-48	39, 40	3
28	3. 13-20	20. 1-19	41	4

SPECIAL READINGS FOR THE LORD'S DAY.

7. Isa. 61. 1-5. 11, 12 Luke 2. 36-38. Gal. 4. 21-26.
Heb. 12. 22-24 Rev. 8. 12, 21. 3-4.
14. Isa. 61. 7-14. Mic. 7. 18-20 Luke 1. 67-79.
Rom. 9. 14-18. Ps. 79. 18, 19.
21. Isa. 64. 4-8. John 14. 1-3. 1 Cor. 2. 6-12. Eph. 2. 1-10.
Eph. 5. 1, 2.
28. Isa. 65. 17-25. Hab. 2. 14. Zech. 14. 16-21.
2 Pet. 3. 8-11. Rev. 21. 5-7.

Correspondence from any Believers and Enquirers:—
61 Upton Lane, Forest Gate, E.7.
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

Vol. 54. Nos. 3 & 4

MARCH, APRIL, 1954

FREE

SOME OF THE CONTENTS.

	<i>Page</i>
My Shepherd, The Man	14
From the Lowest to the Highest	14
An Eye for an Eye	15
Carpenters	16
Aspects of Present Glory in Christ... ..	17
Inspired Words Inspected	19
If a man die	20
Symbols in the Lord's Supper	21
Foreseeing the Evil	22
Readings and Notes	23, 24

"The Lord is good, a Stronghold in the day of trouble; and He knoweth them that trust in Him."

Nahum 1. 7.

"I bow my knees unto the Father of our Lord Jesus Christ . . . that Christ may dwell in your hearts by faith."

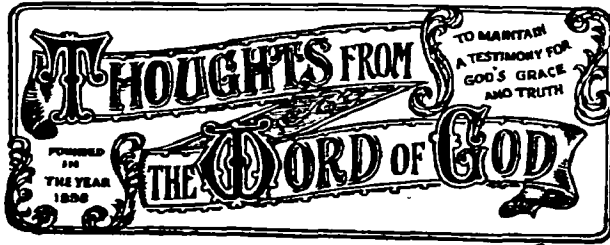
Ephesians 3. 14, 17.

O Thou Who art the Living Christ,
Make this poor heart Thy holy tryst,
Where things of time and sense are gone,
And I am left with Thee alone.

Not once nor twice come Thou to me:
Be ever dwelling, is my plea,
And in me work Thy perfect will,
In me Thy purposes fulfil.

Sometimes I'm pressed; 'tis hard to pray:
O Thou Who art the Living Way,
Come, dwell with me, Lord, in Thy grace,
Until I see Thee face to face.

A.W.H.



Words of Encouragement.

"I will go before you". All that was forewritten of the Lord Jesus was fulfilled to the letter, though the full purport of their prophecies was not understood by those who uttered them. Even those who "companied" with the Lord did not understand His words, quoted from Zechariah, "Smite the Shepherd, and the sheep of the flock shall be scattered abroad." Yet He was smitten, in their stead, and "they all forsook Him and fled." But if there was a scattering there became also a gathering. "I will go before you into Galilee". "The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them" (Matt. 28.16). He was still the "Great Shepherd of the sheep". He had laid down His life for them and had taken it again, just as He had told them, and now as His "little flock", they were following Him as He went before them. Only once could the Shepherd die for His sheep, but whenever there is persecution of His body, it is felt by Him, and often there is a scattering (Acts 8.4). Such history has repeated itself often and yet will, but, blessed be God, there will be a final "gathering together unto Him". The Lord grant patience in view of that day.

Poem to Help Christian Experience—202.

"MY SHEPHERD . . . THE MAN"

Praise God, all ye saved, elected in love.
For you, so depraved, He sent from above
His Son to deliver by taking your place
O praise ye the Giver of infinite grace.

Ah, yes, 'twas your guilt as His He confessed;
God's sword to its hilt was sheathed in His breast.
'Twas bitter and burning; He sought not release;
'Gainst Him was its turning, and there was at peace.

Since He made an end of judgment for you—
God's Shepherd and Friend so faithful and true,
He ne'er will forsake you, for ye are His sheep;
To glory will take you. Till then He will keep.

In Christ now approved, though heavens shall shake
And earth be removed, that sword shall not wake
In sore condemnation 'gainst you His elect.
He bringeth salvation—The Lord ye expect.

Your heart then uplift, ye vessels of grace;
Give praise for the Gift Unspeakable! Trace
In all His kind dealings His purpose of love.
With voice and heart-feelings send praises above.

"An Enlarging . . . Still upward . . . Still upward . . . upward . . . Increased . . . from the lowest to the highest by the midst". Ezekiel-41. 7.

Though the exact meaning of these words in their context, relating as they do to the Temple of God, in the midst of Israel when spiritually "born" and nationally restored, may not be fully understood, they are set there as a part of God's inspired Word.

Other Scriptures declare quite plainly that there is a blessed future for Israel. Once more will they be settled in the holy land, a people all righteous and Jesus the Messiah reigning over them. It is difficult to comprehend how a simple reader of Scripture can reach any other conclusion, yet there are many, and their numbers tend to grow, who have taken the "non-millennial" stand.

An outstanding problem with such is the foretold resumption of animal sacrifice, and the building of a new temple, such as is described in the later chapters of the book of Ezekiel the prophet. It is contended that, as the One Sacrifice of Christ has been offered and accepted, no others are needed. This objection rests on a misconception of the purpose of the types, for they were nothing more than this, since the offering of the body of Jesus Christ was fore-ordained before the foundation of the world (1 Pet. 1. 20). The types looked on to that Sacrifice, for themselves could never take away sins (Heb. 10. 1-7). Therefore, for a blessed people, restored to earthly privileges, and above all, "born again", the offering of animal sacrifices would be retrospective and memorial, having no value in and of themselves (for this they never had) just as the Church observes the memorial "breaking of bread", the Lord's Supper; though of course there is no sacrifice thereby or therein.

These introductory words seem necessary, because the following meditation is on the words above, taken symbolically, and without reference to the context. For whilst regarding the future temple as a literal building yet to be erected, the symbolic aspect, as in both Tabernacle and Temple in the past, is not to be neglected.

Interestingly, the words "upward", "increased", and "highest" are all derived from a word signifying "to ascend, mount up, be high". The burnt offering is, literally, that which ascends.

An architectural detail is before us, but it is more than that. There is a spiritual significance, it is submitted; and if so small a part of the holy edifice affords some helpful teaching, how much more the whole (Ezek. 43. 10-12).

Consider the words, "From the lowest to the highest by the midst". Are we not reminded first of all, of One Who descended to the very depths of humiliation, not for His deserving but for His utterly undeserving chosen ones? Not only did He become "obedient unto death, even a death of a cross", but Christ descended into the lower parts of the earth (Eph. 4. 9). Not only was He brought up from the grave, but "He ascended up far above all heavens, that He might fill all things" (Eph. 4. 10). God "raised Him from the dead and set Him at His Own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named" (Eph. 1. 20, 21 and Phil. 2. 9).

Then are we not reminded that this exaltation was "by the midst". "He was numbered with the transgressors". "They crucified Him, and two other with Him, on either side one, and Jesus in the midst" (John 19. 18. Mark 15. 27, 28). In the eternal and sovereign purpose of God, there could not be this elevation to the "highest" *save "by the midst", where the Spotless Son of God stood in the guilty place of sinners and became their Surety.

But do not the words remind saved ones of Hannah's song (1 Sam. 2. 1-8); were they not each in the depths of sin, only to sink to the "lowest hell", but for Divine mercy and sovereign grace? "Poor" and "Beggars" they were, but God has raised them up, "to make them inherit the throne of glory". And only because of the Mediator, the One in the midst. From "the lowest" to "the highest" have they been brought. And this latter word is also translated elsewhere. "The Most High", a Name of God, for Christ also hath once suffered for sins, the Just for the unjust that He might bring us to God".

Furthermore, the Christian life is symbolised in this verse of Scripture. Is it not a sign of heavenly life, when there are desires for enlarging (1 Chron. 4 10)? Not a broadening in a natural or worldly sense, but an enlargement of heart and affections that one may run the way of God's commandments (Ps. 119. 32. 2 Cor. 11-13). "Still upward . . . still upward . . . upward" should be the life of the saint, for he has a "high" and "heavenly" calling, seeking

those things which are above, with the affections set there (Col. 3. 1-4).

Too often the soul cleaves to the dust, and is even found sleeping and among the dead (Ps. 119. 25, Eph. 5. 14) when it should be "mounting up" (for such is the meaning of the word "increased") "with wings as eagles", should "run and not be weary", should "walk and not faint". The Lord grant His saints to "wait upon" Him, that "still upward" their daily lives may be.

The writer is quite conscious he has "spiritualized" this text, but it has been before him so often that it is felt the thoughts arising should be put into words, though it is quite possible others have expressed themselves similarly. May God be pleased to bless the meditation to the encouragement of His own.

*By mercy, we are not guilty of a sad error prevalent today, namely, that "Jesus was exalted to the Divine Nature." From everlasting He is God. When we speak of His exaltation, it is in the sense of Acts 5. 31 and Philipians 2. 9.

AN EYE FOR AN EYE

A Sidelight on the Atonement

"The Law was given by (through) Moses, but grace and truth came by (through) Jesus Christ." Not that there was absence of grace on God's part in giving Israel "right judgments, and true laws, good statutes and commandments" and made "known unto them Thy holy sabbath, and commandedst them precepts, statutes and laws by the hand of Moses Thy servant" (Neh. 9. 13. 14). "He sheweth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation: and as for His judgments, they have not known them. Praise ye the Lord" (Ps. 147. 19. 20).

'Tis thus God shewed kindness to Israel, and even the outward observance of His law would have brought blessing (Ps. 81. 8. 11. 13-16).

The Law was given to be obeyed, though God foresaw that Israel would utterly fail. But it **should** be kept by One in its entirety, without the smallest failure, in every "jot and tittle". He Who gave the Law "became under the Law", and has become "the end of the Law for righteousness to every one that believeth" (Rom. 10. 4). Not only did He obey, and "make a righteousness for the many" (Isa. 53. 11) but He died beneath its penalty, not for His Own sake, but for the sake of His elect, who are both pardoned, and justified through faith in Him. "Eternal love, the Offended dies, to bring the offender to the skies".

(Continued on page 18)

YOUNG PEOPLE'S COLUMNS

CARPENTERS

The first workman of whom we read in Scripture, apart from Adam, who was given a garden to "dress and keep" was one whose name was Tubal-Cain; he belonged to Cain's family, and worked in brass and iron. But the first man who worked in wood was Noah, so he might be said to be the first carpenter. He was told by God to make an ark of gopher wood. We do not know exactly how long Noah took to build the ark, nor whether anyone helped him; but it is called his work, and without it neither himself nor his family would have been saved. It was hard work, and needed axes to cut down trees, saws to make them into boards, planes to smooth them and make them fit together, as well as hammer and nails. To make it water-tight, it was pitched "within and without with pitch".

By means of this life-work of Noah, he and his family were saved from the flood, so that not a single drop of water came upon any of them.

Now, you know the Lord Jesus was called "The Carpenter", and He did work for, and with, Joseph. We may be sure, too, that He did His work well, and to the glory of God. When He was about thirty years old He began His work as a Teacher and Healer, and some three years later He died on the tree in the place of sinners. In life, the words were spoken of Him, "He hath done all things well". And one on the cross next to His, said, "This Man hath done nothing amiss".

'Twas a great work that Noah did to save his family from the flood, but the work of the Lord Jesus was ever so much greater; for by His suffering and His death on the tree, He has saved a great multitude whom no man can number from a coming dreadful judgment, which will be for ever.

We do not know whether any of the builders of Babel were carpenters. We know they were bricklayers, but they never finished the building, for God stopped them. They were trying to do without Him, and God will not have the works of man, whether of you or me, for they are stained with sin. The only finished work is that of the Lord Jesus Christ. It was pleasing to God.

The next carpenter, who came long after Noah, was Bezaleel, who worked in shittim

(acacia) wood, when the tabernacle and its furniture were made. This was God's house, as He said, "That I may dwell among them". There is no earthly building now which can be called God's house (Acts 7. 47-50). But Christians can say, "we are His workmanship" (Eph. 2) and "are being built up a spiritual house" (1 Pet. 2). Of this we can say, as of the Holy City, "Its Builder and Maker is God."

Carpenters are very useful persons, and were employed by some godly kings of Judah to put God's house in repair when it had been neglected (2 Kings 12. 11, 22. 6); but sometimes they used their skill in a very sinful way, that is, to make idols (Isa. 41. 7, 44, 13); and we are not surprised to learn that, when the King of Babylon was sent to punish the people of Judah, he carried away the carpenters and smiths to do his work, perhaps to make more idols. Ah, it is very sad to use what God has given of body and mind for sinful things. Suppose one does not repent! Such an one will be carried away to darkness and weeping, away from God, and be for ever a sinner suffering judgment. The captivity of the carpenters and smiths was only for a time, but the punishment of unsaved sinners is for ever.

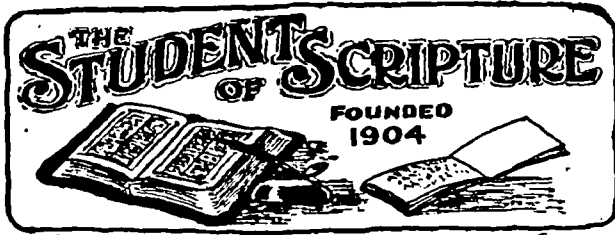
Dear reader, will you not take warning before it is too late. Do not trust to your own works, but in the finished work of Christ.

Once, some carpenters were sent by a King to build a house for a King (2 Sam 5. 11), and that out of love, "for Hiram was ever a lover of David" (1 Kings 5. 1). This is beautiful to see. So many in Israel loved David; but Hiram was King of Tyre. And we are thus reminded that, when "David's Greater Son" comes to reign, all Kings shall bow before Him and shall serve Him (see Ps. 45. 12, 72, 10. 11).

Once more; a prophet saw some carpenters in a vision (Zech. 1). But first he saw four horns, and these were pictures of those that scattered Israel, just as a wild bull with his horns would frighten a crowd of people and make them flee all ways. The King of Babylon was one of these horns.

But the prophet also saw four carpenters, and "these are come to fray them." (see Dent. 28. 26, Jer. 7. 22 for the word "fray"). The Lord sent exactly the right number, one carpenter to punish each horn. And that reminds us that God knows all about the sorrow and trials of His people, and can meet each and all of their needs in His own time and way.

The Lord bless this little talk about Carpenters!



Some Aspects of Present Glory in the Lord Jesus Christ.

We gladly confess that God is the God of glory. In Acts 7:2 we read that it was the God of glory Who appeared unto our father Abraham in Mesopotamia. We also read of Him in Eph. 1:17 that He is the Father of glory. Then in James 2:1 we read concerning our Lord Jesus Christ that He is the Lord of glory and in 1. Cor. 2:8 that they crucified this same Lord of glory. Glory is ever associated with our tri-une God and to diminish or detract from that which is essentially His is to sin against Him.

Moreover, since He dwells in the midst of His people there is to be a perception of His glory by those on whom His Name is called. Doubtless all the Lord's people realise this as to that future Day when we shall see Him as He is at His glorious appearing. We look forward with a lively anticipation to beholding our beloved Saviour when in redeemed bodies we shall be able to look upon the fulness of His glory (John 17:24). The ultimate end of all creation is glorification in the Son of God and there is a groaning and travailling until that end be attained in the working of God (Rom. 8:19-23). Nevertheless, while we recognize this process of groaning and travailling in which our bodies participate, are we to expect, therefore, that there is to be no particular manifestation of the glory of God at **this present time?**

Let us begin by an examination of the case of Israel whose experiences are ever held up to us for our spiritual profit. Were Israel, whose failures are patently shown in the pages of Scripture, deprived of manifestations of the glory of God? If we turn to Deut. 5:24 we hear Moses saying '... behold, the Lord our God hath shewed us His glory and His greatness...' In Ex. 40:34 we read, 'Then a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle.' In 1 Kings 8:11 there is the further record, '... the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord'. These are but samples of many

occasions when the Lord showed His glory to Israel. Moreover, the words of 1 Sam. 4:21, '... the glory is departed from Israel...' imply that the glory of God did abide with Israel so long as there was some measure of faithfulness to Him (see also Ezek. 11:23). If God then was pleased to manifest His glory to Israel, is He not the more willing to do so to those who have believed on the name of His beloved Son and are seeking to worship Him in Spirit and in truth?

Nevertheless, do we not find a tendency among the Lord's people today to relegate all realisation of glory to that future Day? Is it not possible to fall into a condition in which, although giving a mental assent to the fact of the future glory, we do not perceive, nor do we expect to perceive, anything of glory **now**. Is not the experience of Martha as recorded in John 11 very significant in this respect? Martha loved the Lord Jesus and had evidently given an intelligent mental assent to what she had been taught (v. 24); but her unbelief hindered her from seeing the glory of God which was **there and then being displayed before her**. This was the background for the utterance by our blessed Lord of those remarkable words, "... said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (v. 40). How much, beloved brethren, we need to ponder these words deeply and apply them to our own particular situation. When the Lord Jesus said (John 16:14), speaking of the Holy Spirit and His work in the believer, "He shall glorify Me: for He shall receive of Mine and shall show it unto you", was He referring only to the Day of His appearing or was this work to begin right there and then (at Pentecost)? When Paul wrote the epistle to the Ephesians, in which the first chapter contains five distinct references to glory, are we to conclude that he saw nothing **at that time** of the glory of Christ? Is it not evident that his whole being was imbued and overflowing with a sense of that glory?

We have before affirmed that the fulness of the Lord's glory is to be revealed at His appearing in that Day. This does not, however, mean that there are not those preliminary rays which are to warm our hearts as we look for His glorious appearing. Before the sun arises in its full orb'd glory, there are those ever increasing streaks of light which herald the sun's appearing. Then also, a man confined in a dark cell could not bear to gaze suddenly upon the full light of the sun; but a single ray of that light entering in through a chink in the wall would rejoice his heart and would shine out

strongly in contrast to the darkness around. Can we pray with Moses (Ex. 33:18), "...I beseech Thee, shew me Thy glory"? Is our desire to see His glory as strong as it should be or are we content with a routine of worship and service which bears very little of the marks of glory about it? Again we refer to Paul and this time we hear him in four successive verses (2 Cor. 3:8-11) emphasizing the **glory** of the ministration of the Spirit and righteousness. This ministration, beloved friends, is the one we are engaged in if we are true followers of the Lord Jesus Christ. Notice also the last verse of this chapter, "But we all, with open face beholding as in a glass the glory of the Lord, are **changed** into the same image from glory to glory even as by the Spirit of the Lord". Could anything be more definite than these words underlined in showing a present action and working? Are we aware of it? Is this our experience? The merest glimpse of the glory of the risen Christ will be sufficient to fill a child of God with spiritual delight.

Finally, let us consider glory in its relation to praise. Strikingly enough, three of the five references to glory in Ephesians 1 are linked with praise (vs. 6, 12 and 14). Really effective praise to God must always be on the background of a realisation of His glory. Over how many so-called churches today must be written "Ichabod" (where is the glory?) because, although there is a form of praise to God, yet being without any consciousness of His glory in Christ Jesus such praise is not only dead but deadening

O for an outbreak of holy enthusiasm for the glory of God. How much this would transform our meetings, our service, our conversation and all that we do. Is this not the essence of revival, that we see the glory of God in our midst? We need to be balanced and reasonable in our expressions and not the least when we offer praise to God. To speak much of glory when we realise little or nothing of His glory may lead us into a spiritual rut. If we realise our need in this respect, should we not earnestly examine ourselves and seek to hear the Holy Spirit's Voice telling us where we have failed in desiring and expecting Him to show us the glory of our Lord Jesus according to His promise? To see the glory of God does not necessarily call for favourable outward circumstances. Peter told the saints that if they were reproached for the Name of Christ the spirit of glory would rest upon them. The essential requirement is that we have a heart longing to see His glory and an inward willingness to lay aside anything which consciously hinders such

a blessing. Nor is the backwardness of others an impossible barrier to the individual believer preventing him from seeing the glory of God. Isaiah lived among a people of unclean lips and even confessed himself that he was a man of unclean lips and yet he saw the Lord (of glory). God is sovereign and when He sees a heart that longs after Him, He will meet with such a one, no matter how great the hindrances. And when praise is stimulated by a spiritual visitation which touches the experience (and not merely our mental processes), what a quickening effect there can be on others who are likewise pre-disposed to see the glory of God. May it be ours to say from our hearts, "Lord, I have loved the habitation of Thy house and the place where Thine honour (or glory—one word in Hebrew) dwelleth" (Ps. 26:8). STANLEY J. DUCE.



AN EYE FOR AN EYE—cont'd from page 15

The words at the head of this paper declare that an offence must be met by an exact equivalent by the offender. "As he hath done, so shall it be done to him: breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again" (Lev. 24. 19. 20). There was no escape. The Law was inexorable. Then how shall the sinner who becomes guilty of all if he offends but in one point of the law (James 2. 10) escape a dire penalty. And how can that penalty but be eternal, should he die unforgiven, seeing he remains an unrepentant sinner? He must receive in his own person the recompense of his sins. That is the law, as given through Moses. Grace and truth came by Jesus Christ. But how? Listen to His own words, "Whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5. 39). Now this is not only the non-resistance of evil. The injunction contains the essence of the truth of substitution.

The Law would say "cheek for cheek". The smiter must be smitten. But "grace and truth" says, "the smitten submits to an exactly similar smiting as the first". In other words, he, the offended, endures the penalty in his own person. Is not that precisely what Christ has done? He Who had every right to exact a penalty for His broken law, has born that retribution in His Own Person, and was able to do so, because of His personal holiness and righteousness.

Dear fellow-believer, have we not abundant cause to praise the wisdom of our Tri-une God, Who planned such a wondrous salvation, and shall we not seek, in the energy of His Spirit, to please Him in our daily lives, as we await the coming of His dear Son?

Inspired Words, Inspected.

No. 28

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eye witnesses and ministers of the Word: It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed. Luke 1.1-4.

FORASMUCH AS (epeideper); conjunction, compounded of "epei", (since), "de" (strengthening particle, meaning "indeed" or "really") and "per" (particle, adding force to a word). May be rendered "Since indeed".

MANY (polloi); adjective, masculine, plural nominative, from "polus" (much). In plural, "many".

HAVE TAKEN IN HAND (epe-cheiresan); Verb, aorist, active, from "epicheireo", compounded of epi (upon) and cheir (hand), meaning "to lay hands upon" or "to take in hand, undertake". Translate, "took in hand" or "undertook".

TO SET FORTH IN ORDER (anataxasthai); Verb, Aorist Infin., from "anataxomai" (I set up in order), with the thought of arranging.

A DECLARATION (diegesin); noun, derived from "diegeomai", compounded of dia (through) and "egeomai" (I lead or conduct), meaning, "I lead through" to an end. Hence the noun, (feminine, accusative) means a recounting, a narration, or history.

OF (peri); lit. "about" or "concerning"; a preposition.

THOSE THINGS (ton pragmaton); Noun, neuter genitive, [with article. Derived from "prasso" (I practice, do habitually). The noun, nom. pragma, signifies what has been practiced, namely, events or facts.

WHICH ARE MOST SURELY BELIEVED (peplerophor emenon); verb, perfect passive participle, from "plerophoreo", compounded of "pleres" (full) and "phero" (I carry or bear); thus is conveyed the sense of being "fully borne along", hence "being fully convinced and assured of". The noun, "plerophoria", not used in other writings, is translated "full assurance", "much assurance" (Col. 2. 2, 1 Thess. 1. 5. Heb. 6. 11, 10. 22). The participle here is used adjectivally, qualifying "things".

AMONGST (en); proposition, literally "in", but rendered "among" as something which those addressed share in.

US (hemin); personal pronoun, dative, because following "en".

EVEN AS (kathos); kata (according) hos (as); adverb.

THEY DELIVERED (paredosan); verb, active, indicative, aorist, from "paradidomi" (I give aside), meaning to give over a person or thing for any purpose, as to keep or preserve, or for death or other purpose, in which latter sense the word "betray" is sometimes used. Here it means "given over" to be received and treasured.

THEM (not in text).

TO US (hemin); see above.

WHICH (hoi); def. article, "the", masculine plural, defining "having become".

FROM (ap); preposition "apo", the last letter being omitted before the vowel of the next word.

THE BEGINNING (arches); noun, feminine, genitive; no article. (see John 15. 27).

WERE (genomenoi); verb, aorist participle, plural. With def. article above may be rendered, "the ones having become" (lit.) from "ginomai" (I become).

EYEWITNESSES (autoptai); noun, nomin. plural, from "autoptes", compounded of "autos" (self) and "optomai" (I see or behold); therefore "self-beholding", hence, "eyewitness".

AND (kai); conjunction.

MINISTERS (huperetai); noun, nomin. plural, from "huperetes", compounded of "hupo" (under) and "eretes" (a rower); hence, an under-rower, a common sailor, as distinguished from a mariner. But the word came to mean to "serve" or "sub-serve", a very appropriate word for those who are ministers of "The Word".

OF THE (tou); def. article, genitive.

WORD (logou); noun, genitive, from "logos", a word used of the Lord Jesus in John 1. Here, no doubt, it should be spelt with a capital letter.

IT SEEMED GOOD (edoxe); verb, aorist, from dokeo (to seem, to appear, to be of opinion); orthodox (a right opinion) heterodox (a wrong opinion) "What thinkest (dokei) thou?" (Matt. 17.25), that is, "what seems right to you, or, what is your opinion?"

TO ME ALSO (kamoi); from "kai" and "emoi" (dat. sing. personal pronoun).

HAVING HAD PERFECT UNDERSTANDING (pare-kolouthekoti); verb, perfect, participle, dative, because in apposition with "kamoi"; from "parakoloutheo" (I follow alongside or closely) Luke, as we say in English, clearly and closely followed what he learned and heard.

OF ALL THINGS (pasin); adjective, from "pas." dative. plural. "as to all things".

FROM THE VERY FIRST (another); adverb, derived from "ana" (up, above); literally, "from above". Translated "from the top" (Matt. 27. 51, John 19. 23). In John 3. 31, it is "from above" and means from heaven. So in James 1. 17. But in Acts 26. 5, it has the thought of "from the first". Perhaps both ideas are contained in the verse (Luke 1. 3). Certainly, since we know Luke was inspired, his understanding would be heavenly.

ACCURATELY (akribos); this word is not separately translated, but it (an adverb.) modifies either "understanding" or "to write".

TO WRITE (grapsai); verb, aorist, infinitive, from "grapho" (I write).

UNTO THEE (soi); personal pronoun, dative; "to thee".

IN ORDER (kathexes); adverb. from "kata" (according to) and "hexes" (in order, successively). The object Luke had was to write an "orderly" narrative.

MOST ;EXCELLENT (kratiste); adjective, superlative, from "kratos" (might). A form of address to persons in superior positions (Acts 23. 26, 24. 3, 26. 25).

THEOPHILUS (Theophile); noun, proper, vocative, compounded of "Theos" (God) and "philos" (friend). Whoever this person was, all who are saved and obey Christ are friends of God (John 15. 14. James 2. 23).

THAT (hina); "in order that"; conjunction.

THOU MIGHTEST KNOW (epignois); verb, aorist, subjunctive, from "epiginosko", compounded of "epi" (upon) and "ginosko" (I know); hence, "to know upon", that is, by directing the attention on to a person or thing; so to "know fully" or, "to have a grounded knowledge".

THE (ten); def. art. feminine accusative.

CERTAINTY (asphaleian); noun, accusative, from "asphaleia", compounded of "a" (not) and "sphaleia" a slipping or falling, from the verb "sphallo" (to walk insecurely, in danger of being tripped up, or caused to slip or stumble). Our word "asphalte" is derived herefrom. Hence, "certainty" is an appropriate translation.

OF (peri); "concerning" (see above).

THOSE THINGS (logon); noun, genitive, plural, meaning "words", (see above).

WHEREIN (hon); relative pronoun, gen. plural, relating to "logon"; literally "of which".

THOU HAST BEEN INSTRUCTED (katechetes); verb, aorist passive, from "katecheo", compounded of "kata" (down, along, against,

according to) and "echeo" to sound); hence "to sound forth towards or against any one", that is "to teach or instruct orally," by sounding in the ears. Our word, "catechism" is derived therefrom.



"If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." (Job. 14. 14, 15).

"If a man die", but "it is appointed unto men once to die". "We must needs die". "There is a time to die". And "it is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart." (Eccl. 7. 2). There is no disputing of this solemn fact, and, though the "falling asleep" of a believer does not cause sorrow that is "without hope", yet when death invades the family circle, there is, and must be, pain of heart; for the natural affections are not thereby destroyed. The manhood of the Lord Jesus was a reality and "Jesus wept" at the grave of His friend.

"But if a man die, shall he live again?" Did Job have any doubts as to resurrection? He speaks much about death and the grave, and more about the evils and sorrows of life, which are ended when the grave is reached, for "there the wicked cease from troubling, and there the weary are at rest". In Job's day, light had not been shed upon life and immortality such as now, by the gospel, has been caused to shine, since Christ "hath abolished death", that is to say, "put it out of working order." It is startling therefore, to find this age-old question of Job revived in the Corinthian Church. Yet such it was. "How say some among you that there is no resurrection of the dead".

That Epistle—the first to the Corinthians—which magnified and glorified the wondrous wisdom of God, illustrated marvellously that wisdom in His over-ruling the dismal and gloomy questionings of saved persons to give to His church for all time the triumphant fifteenth chapter. "Death is swallowed up in victory. O death, where is thy sting? O death, where is thy victory? . . . But thanks be to God, Which giveth us the victory through our Lord Jesus Christ". The triumph was His, and we share it, by grace, with Him. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. . . The

Lord of Hosts, He is the King of glory". (Ps. 24). Yes, and saints shall behold His glory, and be like Him. "The sky, not the grave, is our goal". Not "there", as Job said, but "Where I am, there may ye be also", as the Lord Jesus said.

But the words of Job continue, "All the days of my appointed time will I wait till my change come". "All the days", and as life progresses they pass all too quickly, until sickness and pain come upon one, and then how long and wearisome they be! But the "appointed time" is in God's hand, and cannot be anticipated or postponed. What then? "All the days" (and Each and Every day) "will I wait". We **must** wait,—but in what attitude? "And to wait for His Son from heaven, whom He raised from the dead, even Jesus". If we obey His Word out of love to Him, "Occupy till I come", surely, like Jacob, the time will "seem but a few days, for the love we have" to Him.

And what a prospect is ours—"till my change come". To what extent was Job's appreciation of the fullness of His Own Words? With the blessed hope of our Lord's return, the saint today has some anticipation of that "change", by revelation. "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed". Again, it is written, "We look for the Saviour; the Lord Jesus Christ, Who shall change our vile body, that it may be fashioned like unto His glorious body".

Further, Job appears to have had some anticipation of that glorious resurrection day when "they that are in the graves shall hear His voice"—the voice of the Son of God. "Thou shalt call and I will answer Thee". "Come up hither". (Rev. 4.1, 11.12).

"Thou wilt have a desire to the work of Thine hands". God, who took pleasure in His creation, "and, behold, it was very good", takes still more pleasure in His new creation. "We are His workmanship". "We all are the work of Thine hands". Can it be possible than He will forsake that work? Nay, "The Lord will perfect that which concerneth me: Thy mercy, O Lord, endureth for ever: forsake not the works of Thine Own hands".

The brother whose body we are "sowing" in the earth today did not wish himself to be praised, but desired all the glory to be given to Him who redeemed him by His precious blood. He is now out of our sight, but not hidden from the watchful eye of Him who hath a desire to the work of His hands. Soon, He

will call, and he, and we, saved by Sovereign grace, whether asleep or alive shall hear the voice of the Son of God, and rise to meet Him in the air. The Lord comfort the hearts of the sorrowing ones, and fill them with the quiet joy of the Lord coming again. "Surely, I come quickly. Amen. Even so, Come, Lord Jesus."

The above is the gist of an address at the "sowing" of the body of a brother beloved, Mr. James A. Weeks, in the City of London Cemetery, Ilford. December 28, 1953.



Symbols Used at the First Lord's Supper

It has been asserted that the Lord Jesus, when observing the Passover with His disciples used unleavened bread (azumos) but that, when instituting the "Supper" or "breaking of bread", He used ordinary bread (artos). Also that this bread, **assumed** to be leavened, was rightly used, because it looks back to the death of our Lord when He bore our **sins** in His Own body on the tree.

This latter contention ignores the command to Israel in Exodus 12. Not only was the Passover Lamb to be eaten with unleavened bread, but for seven days there was no other kind of bread permitted in the houses of the people. "For whosoever eateth leavened bread from the first day until the seventh day, that soul **shall be cut off** from Israel. (Ex. 12. 15). It was therefore impossible for the Lord Jesus to use **anything** leavened or fermented. To suggest that He **did** use leavened things declares that He broke the commandment of God, and that at a time when He was about to offer Himself as a vicarious substitute for His people. Such a thought is abhorrent to a believer, and not to be entertained for a moment. See Matthew 5. 17-19.

Further, the statement made that **leavened** bread is rightly used as a symbol of the Lord's body ignores the fact that leaven so permeates the dough in which it is placed that the whole becomes leavened—a picture indeed of a sinner and of corrupt Christendom, but never of the Lord whose nature was sinless, whose body was pure, and who could not otherwise have "offered Himself without spot to God."

The assertion is a very serious reflection on the character of Him who was "holy, harmless, undefiled, separate from sinners." Sin was put **upon** Him, but was never **in** Him, either in life or in death. Sin—the sin of His elect people—was imputed to Christ, who stood in our guilty place and answered for us.

Much has been made of the difference between "azumos" and "artos". The latter is a word which can mean any kind of bread, wheat or barley (John 6. 9) leavened or unleavened. That all the bread in the upper room was unleavened is clear from the command to Israel in Exodus 12, for other kinds were unobtainable on the day and six succeeding days.

The word "azumos" means unleavened and is used in Exodus 12 (Septuagint) where it translates the Hebrew word "matzah", employed to this very day for the unleavened cakes used by Jewish people. It properly means "sweet" that is, not soured by the addition of yeast. The opposite word is "chametz," meaning "leavened" or "fermented". There is another word, also used in Exodus 12, for leaven, meaning, "to swell up".

Interestingly, the word "dyed" in Isaiah 63. 1, is "chametz", and, seeing it is the blood of sinners causing "redness of apparel, we are reminded of the sin which is in the very life-blood of the ungodly.

Returning to the word "azumos", it is invariably used in the plural in the New Testament, and may be rendered "unleavened things" in Matthew 26. 17, Mark 14. 1. 12, Luke 22. 1. 7, Acts 12. 3, 20. 6, 1 Cor. 5. 7. 8. In seven of the above instances, the reference is to the Passover. It is perfectly clear, therefore, since "leaven" and "ferment" are the same process, that nothing but unleavened bread and unfermented "fruit of the vine", were, or could be, available to the Lord Jesus when He instituted the Supper.

Added to this, is the clear teaching of Scripture that leaven is invariably a type of evil. Therefore, since, in a symbolic act, the symbolism is most important, it is manifestly wrong to use leavened things at the Lord's Table.



Foreseeing the Evil

"A prudent man foreseeth the evil and hideth himself, but the simple pass on, and are punished". Proverbs 22. 3; 27. 12.

What will tomorrow bring? I do not know. What the next day? I cannot tell. What the year after this? I dare not say. What will the still more distant future bring? Ah, I know the answer to that question—Unless I escape now, there must be a dark and dismal eternity. God has said so, and the anxious heart of a thoughtful man cannot deny it. What then? Is it not prudence, when we foresee the evil, to seek a hiding place? Yes, but where? That is the question of the deepest importance.

Many, many years ago, a man saw his condition, and his danger, and he was afraid, and hid himself (Gen. 3. 8-10), but it was in vain. He could not hide himself from God. And the searching words still ring out, "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? said the Lord" (Jer. 23. 24).

And what if I make a hiding place of my own now? All my work will soon be swept away, for "the waters shall overflow the hiding place" (Isa. 28. 17). Your "good works", and mine, dear readers, are not good enough for God, indeed they are only filthy rags before Him (Isa. 64. 6).

But there is an answer to my fears, a provision for my heart's deep need, and real hope, that will not make me ashamed, nor any who trust in Him. That hope is not respectability but a Saviour, not a religion but Christ! It is written, "A Man shall be a Hiding Place from the wind, and a covert from the tempest" (Isa. 32. 1). This is none other than the Son of God. And the troubled sinner says, "I flee unto Thee to hide me" (Psa. 143. 9). And the Lord Jesus died to make this Hiding Place, so there is no uncertainty. Noah, being warned of God, of things not seen as yet, moved with fear, sought shelter in the God-appointed ark (Heb. 11. 7) and not one drop of water fell on him. So it is for those who seek shelter in Christ. He will never be swept away, when all other hiding places are removed. The Foundation of God standeth sure. Ah, dear reader, if you "foresee the evil", Why not seek the Lord at once, while He may be found, and call upon Him while He is near? He will not despise the prayer of the desolate and heart broken sinner.

. 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 THANKSGIVING." 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 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.



The under part of the clouds that float above us in the firmament does oftentimes cheer us with its brightness; but what is that brightness, as it shews itself to us who are looking up to it on earth, compared with the burst of radiance which the upper surface of these same clouds must present to the eye that can look down upon it all from above! So with the saint's life. It is only its under side, its darker aspect, that we see. Its upper side, its brighter aspect, is turned to the gaze of heaven, and is always visible to the dwellers in the upper Kingdom. They see it . . . and learn the depth of the wisdom, and knowledge, and grace, of a redeeming God. What inconceivable glory may thus go up to God from the unseen life of the saint, before that "innumerable company of angels."

In connection with our Lord's temptation, and Satan setting Him on a pinnacle of the temple, we once heard it remarked that Satan's device is to lift us up that he may cast us down, while God's purpose is to bring us down that He may lift us up. We thus see how completely opposed are the wiles of Satan to the ways of God. Nothing but a lowly walk with the lowly One can keep us alive to the devices of the great enemy. With the lowly is wisdom (Prov. 11. 2). The meek will the Lord guide in judgment, and the meek will He teach His way (Ps. 25. 9).

Selected.



Suggested Daily Readings

"IF THE LORD WILL."—MARCH, 1954.

Day	READING		LEARNING	
	Haggai	Luke	Job	John
1	1. 1-15	20. 20-47	39. 1	13. 5
2	2. 1-23	21. 1-19	2	6
3	Zech. 1. 1-11	21. 20-38	3	7
4	1. 12-21	22. 1-20	4	8
5	2. 1-13	22. 21-38	5	9
6	3. 1-10	22. 39-53	6	10
7	4. 1-14	22. 54-71	7	11
8	5. 1-11	23. 1-12	8	12
9	6. 1-15	23. 13-31	9	13
10	7. 1-14	23. 32-43	10	14
11	8. 1-23	23. 44-56	11	15
12	9. 1-17	24. 1-12	12	16
13	10. 1-12	24. 13-35	13	17
14	11. 1-17	24. 36-53	14	18
15	12. 1-14	John 1. 1-18	15	19
16	13. 1-9	1. 19-34	16	20
17	14. 1-21	1. 35-51	17	21
18	Mal. 1. 1-14	2. 1-25	18	22
19	2. 1-17	3. 1-21	19	23
20	3. 1-18	3. 22-36	20	24
21	4. 1-6	4. 1-24	21	25
22	Gen. 1. 1-31	4. 25-42	22	26
23	2. 1-25	4. 43-54	23	27
24	3. 1-24	5. 1-18	24	28
25	4. 1-28	5. 19-29	25	29
26	5. 1-32	5. 30-47	26	30
27	6. 1-22	6. 1-15	27	31
28	7. 1-24	6. 16-33	28	32
29	8. 1-22	6. 34-51	29	33
30	9. 1-29	6. 52-71	30	34
31	10. 1-32	7. 1-18	40. 1	35

SPECIAL READINGS FOR THE LORD'S DAY.

7. Isa. 66. 1. Matt. 16. 15-18. Eph. 2. 18-22.
Eph. 4. 10-16. Heb. 3. 1-6.
14. Isa. 66. 2. Matt. 5. 3-12. Ps. 34. 18.
2 Tim. 3. 16, 17. Jas. 1. 21-25.
21. Lev. 16. 1-10. John 17. 17-19. Heb. 7. 26.
Eph. 5. 25-27. Heb. 9. 6-12, 10. 19-22.
28. Lev. 16. 11-28. Ex. 30. 34-38. 1 Pet. 1. 2.
Heb. 10. 1-14. 1 Cor. 11. 26.

Notes on Memorized Verses

JOB. 39

The Lord continues His interrogation of Job, with the object of leading him to humility and repentance. The Divine questions might be put to men of science, who would be forced to admit the limitations of their knowledge.

1, 2, "Knowest thou . . . canst thou". Man is deficient both in wisdom and power. 3, 4, The young of the creatures fend for themselves far more rapidly than human offspring. 5-8, A wonderful picture of natural freedom, and impatience of restraint. How like man!

9-12, The unicorn (see Num. 23, 22, 24.8. Ps. 22, 21.) A powerful horned animal, not tamed by man, or to be trusted by him (see also James 3, 7, 8). 13, The word "peacock" is not the same as in 1 Kings 10. 22. The verse and those following seem to refer to the ostrich, who has wings, but uses its legs. 14-18, Here are facts true to observance, but what otherwise could be expected, since God is speaking of His own Creation? 19-25, One of the most striking passages in Scripture. The nobility and might of the war-horse, yet see verse 18. And note Ps. 33. 17 and 20. 7. 26, "By *thy* wisdom?" The creature has instinct implanted by the Creator. 27-30, "By *thy* command"? The flight and sight of the eagle, how superior to man's? The slain (see Matt. 24. 28 and Rev. 19. 17-21).

JOB. 41

1, The Lord pauses and gives Job an opportunity to humble himself. 2, See Romans 9. 20 and 11. 33-36. 3-5, A sense of sin and no wish for self-justification. 6, "The whirlwind", a manifestation of Divine glory (see Ezek. 1. 4). 7, Job is but a man. Can he declare anything fresh to God? 8, Job had tried to justify himself (27, 6). Such an attitude is judging God (Rom. 3. 4-6). 9-13, God shews Job his impotence. God has no equal, else, 14, Man could save himself (see Ps. 40. 7). 15-24, "Behemoth"—a creature known to Job. God made him, with Job—both are the work of His hands. It is not certain which animal is mentioned, but the word is "beast" in the plural, and signifies a large creature, such as the elephant or hippopotamus, perhaps the latter, because of his "drinking up a river." "Chief of the ways of God", who directs Job to "behold", as though the sight of such a beast is sufficient to arouse a feeling of awe.

JOB. 41

1, Leviathan (see Ps. 74, 14, 104 26, and Isa. 27. 1). Apparently a large water-creature, yet such as will be the object of Divine judgment, its heads to be broken in pieces and described as a "crooked serpent" to be punished. 2, Not to be drawn out as a fish by a man, or, 3, to speak soft words, or 4, 5, to become a domestic servant or companion or 6, 7, to be taken by man for his food (yet see Psalm 74. 14). What is beyond man's power is possible with God.

Suggested Daily Readings

"IF THE LORD WILL."—APRIL, 1954.

Day	READING		LEARNING				
	Genesis	John	Job	John			
1	11.	1-32	7.	19-36	40.	2	13. 36
2	12.	1-20	7.	37-53	3		37
3	13.	1-18	8.	1-18	4		38
4	14.	1-24	8.	19-36	5	14.	1
5	15.	1-21	8.	37-46	6		2
6	16.	1-16	8.	47-59	7		3
7	17.	1-27	9.	1-12	8		4
8	18.	1-15	9.	13-25	9		5
9	18.	16-35	9.	26-41	10		6
10	19.	1-14	10.	1-15	11		7
11	19.	15-38	10.	16-30	12		8
12	20.	1-18	10.	31-42	13		9
13	21.	1-21	11.	1-19	14		10
14	21.	22-34	11.	20-31	15		11
15	22.	1-24	11.	32-46	16		12
16	23.	1-20	11.	47-57	17		13
17	24.	1-14	12.	1-19	18		14
18	24.	15-28	12.	20-36	19		15
19	24.	29-49	12.	37-50	20		16
20	24.	50-67	13.	1-17	21		17
21	25.	1-18	13.	18-38	22		18
22	25.	19-34	14.	1-14	23		19
23	26.	1-16	14.	15-31	24		20
24	26.	17-35	15.	1-14	41.	1	21
25	27.	1-17	15.	15-27	2		22
26	27.	18-29	16.	1-15	3		23
27	27.	30-46	16.	16-33	4		24
28	28.	1-22	17.	1-13	5		25
29	29.	1-14	17.	14-26	6		26
30	29.	15-35	18.	1-13	7		27

SPECIAL READINGS FOR THE LORD'S DAY.

- 4. Lev. 16. 29-34. 1 John 2. 1, 2, 4, 10. Luke 18. 13, 14. Tit. 3. 3-5. Rom. 8. 23-26.
- 11. Lev. 17. 1-14. Luke 22. 20. Col. 1. 18-20. 1 John 1. 6-10. 1 Cor. 11. 25-27.
- 18. Lev. 19. 1-18. Mic. 6. 8. Luke 10. 25-28, 36, 37. Rom. 12. 9-21. Gal. 5. 22-25.
- 25. Lev. 19. 26. 31-37. 20. 6, 7, 26, 27. 1 Chr. 10. 13, 14. Isa. 8. 19, 20. 2 Cor. 6. 14-7. 1. 1 Pet. 1. 14-19.



Correspondence from any Believers and Enquirers:—
61 Upton Lane, Forest Gate, E.7.
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

Vol. 54. Nos. 5 & 6

MAY, JUNE, 1954

FREE

SOME OF THE CONTENTS.

	<i>Page</i>
Whom shall I send	26
He looked round about	26
Divine Sovereignty	27
Blessed is he that shall eat bread in the Kingdom	28
Danger of Leaning to Impressions ...	28
Man Made in the Image of God ...	29
Inspired Words Inspected	31
Times of the Gentiles	32
Another Book	34
Readings and Notes	35, 36

"Let such as love Thy Salvation say continually, Let God be magnified." Psalm 70. 4.

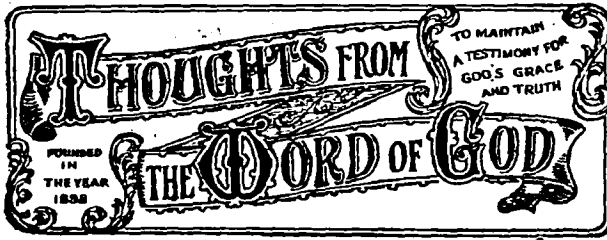
"Jesus, the Author and Finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame." Hebrews 12. 2.

'Twas wondrous, all-surpassing love
That brought our Saviour from above,
To suffer and to die.
The awful shame He did despise,
The mocking of the worldly wise,
His joy the reason why.

O may we always for Him yearn
Whose love doth still toward us burn
Like a vehement flame.

May we be ever satisfied
With Him, and in Himself abide,—
Our Refuge, His Dear name.

A. W. H.



Words of Encouragement.

**The Lord is good,
a Stronghold in
the day of trouble;
and He knoweth
them that trust
in Him."**

Nahum 1. 7.

The Lord in verses 2 and 7, is the Same Lord, and the believer rejoices therein. He recognises His right to take vengeance. God is not unrighteous in so acting (Rom. 3. 5). Man

has offended, and God, who cannot deny Himself, must deal with him in righteousness. He "will not at all acquit" (Nah. 1. 3) and yet has found a way of satisfying His just requirements, so that believers—"them that trust in Him"—are not only acquitted, but reckoned righteous before Him. But 'tis all because of the work of His well-beloved Son, in whom He is well pleased (Isa. 42. 21. Matt. 3. 17). No longer is God against them, but He knoweth them", and is "their Strength in the day of trouble". Well may each saint say to his God, "Thou art good and doest good. Teach me Thy statutes" (Psalm 119. 68).



Poem to help Christian Experience—203.

"Whom shall I send, and who will go for Us?"

Souls are still in darkness lying,
Deepest darkness unrelieved,
Still, without a Saviour, dying,
Of all future hope bereaved.
O, how deeply this should pain us,
Who by grace are caused to live!
May the love of Christ constrain us,
All we are and have to give.

Dare we ask, Who is my neighbour?
Hear the Master's holy voice;
Let Him send us forth to labour,
Be His loving will our choice.
O how many a soul is needing
God's evangel, God's good news!
Who will heed His tender pleading,
Who would His desire refuse?

"And He looked round about"

"And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other".

"And He looked round about on them which sat about Him, and said, Behold My mother and My brethren! For whosoever shall do the will of God, the same is My brother, and My sister, and My mother".

And He looked round about to see her that had done this thing. . . . And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

"And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves".

"Come. . . follow Me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto His disciple, How hardly shall they that have riches enter into the kingdom of God!"

"And Jesus entered into Jerusalem, and into the temple: and when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve". (Mark 3. 5. 34. 35. 5. 32. 34. 9. 8. 10. 23. 11. 11).

The Lord Jesus loves His church. He is in her midst, as He was in the midst of the seven golden candlesticks. (Rev. 1). He looks round about, but what does He see? These words from Mark's gospel (and the word "periblepo" is almost peculiar to him) may exercise the heart. In the first instance, the Lord was grieved by a heartlessly rigid attitude regarding the Sabbath. The fault-finders did not themselves in heart observe that holy day. Rather they profaned it by their censorious words and manner, and by their bitter enmity against Him who "went about doing good." Sin is an evil work and a sinner is a sabbath-breaker. Those in whose company the Lord took pleasure were those who "do the will of God", "who hear the word of God" and do it. These were His Spiritual relatives. The religionists were His enemies. This distinction continues to this day.

Again, He delights in the faith that dares to "touch" Him. Faith is that which brings the soul into contact with Christ, who is a Rewarder of them that diligently seek Him. Though faith is of the inworking of God, He calls it "thy faith". How He loves to encourage, and favour with a personal word!

Of the man who came running to the Lord Jesus, it is said, "beholding him He loved him". But he went away with a mournful look on his face, not being prepared for a life that says, "No" to self. Turning from him, and looking around, He spoke to His disciples concerning the stumbling-block of riches, but even they "were astonished at His words". Are not His words, however, as much needed today (1 Tim 6. 17-19) as then.

The Lord honoured the temple as "His Father's house". It therefore grieved Him to see its precincts filled with traders. Looking round about on all things in the temple, after His triumphal entry into Jerusalem, He did not allow that temporary popularity to hinder Him from purging the house. But what does He see in those who are "temple of God", "a house of God"? Is there nothing that causes Him sorrow? Solemn are the words, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4. 17. 18).

In one instance, it is the disciples who look round about. They had been "eye-witnesses of His majesty" (2 Pet. 1. 16). But, although this had faded from their sight, they had the unspeakable privilege of seeing "no man anymore, but Jesus only with themselves." And while "the power and coming of the Lord Jesus Christ": (2 Pet. 1. 16) is the hope of His church, the promise of His presence is a reality for today. The Lord enable a true appreciation of both His presence and His future coming or "presence".



DIVINE SOVEREIGNTY

Matthew. 11. 20-30

How gracious is the loving invitation of the Lord Jesus in the closing verses of this part of Scripture! Encouraging to the sin-weary and guilt-burdened soul are the words "Come unto Me". None other will heed that tender call, for a feeling of the burden of sin and guilt is the effect of the uncaused inworking of the Spirit of God. God worketh all things according to the counsel of His will. "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. 9. 15).

In the Scripture before us, there are clear illustrations of the sovereignty of God, which are too often overlooked in the light of the gracious invitation of verse 28.

The Lord Jesus, rebuking the cities wherein most of His mighty works were done—and they were in Galilee where He was brought up—plainly said that if such mighty works had been done in Tyre and Sidon or even in Sodom, the one "would have repented long ago in sackcloth and ashes" and the other "would have remained unto this day". But the mighty works were **not done**, and the judgment of God fell, and remains (see Jude 1.7). God giveth not account of any of His matters, and it is not for a creature to reply against Him. (Job 33.13. Rom. 9. 16-20).

Further, the Divine Sovereignty is seen in the words of the Lord Jesus, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight". And again, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son willeth to reveal Him."

God may hide or He may reveal. No amount of learning or even mental and accurate knowledge of the letter of Scripture, not even the acquirement of the languages in which they were written can take the place of heavenly revealing. 'Tis far better to be a "babe" than "wise and prudent", for, "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven."

Those who, conscious of their unworthiness and need, come to Christ, by Him are **given rest**. Such are a new creation. They have life, bestowed by Him Who alone can quicken those who are dead in trespasses and sins. Then they have new responsibilities and privileges, new power and renewed will, in which they can obey, by grace, the command, "Take My yoke upon you, and learn from Me . . . and ye shall find rest unto your souls".

Although it is quite true that grace is needed for service, as Paul's many labours beyond others he attributed to "the grace of God which was with me", yet it needs an exercise of will, and God holds each saint responsible to obey Him in love.

Salvation is all of grace, sovereign, electing, redeeming, regenerating, justifying, sanctifying, but the practical outworking is the saved one's responsibility, for "we must all appear before the judgment seat of Christ".

What infinite wisdom is shewn in the balance of truth in God's Word! How needful it is to grow up into Christ in all things", and for those who minister truth to declare the whole counsel of God and keep back nothing that is profitable.

YOUNG PEOPLE'S COLUMNS

**"Blessed is he that shall eat
bread in the Kingdom
of God"**

Notes of an address.

The man who uttered these words thought that people would be only too glad to accept an invitation to a feast. The parable that follows brings out:—

- (a) What sinners are like.
- (b) The preaching of God's Gospel.
- (c) The result of God's work.

Many were invited, but **all** began to make excuse; there was no exception. They did not wish to come; they were very polite in their refusals, but that made no difference. Their **hearts** were shewn up, for they preferred something else to the feast. What is the meaning of, "With one (*"consent"* is in italics) they began to make excuse"? We cannot tell what word should follow here. There is a deep **hidden** reason why men do not want the things of God.

"Excuse" is literally, "asking aside." These people asked themselves **aside**. There was probably no intention absolutely and finally to refuse the invitation. In their own minds, there was something more **pressing**. The word, "Come," sounded in their ears, but they listened to a voice which called them **aside** to the field, the oxen, and home relationships. The first said, "I **must** go," the second said, "I **am** going," the third said, "I **cannot**."

Home and business are put before the great man's feast. No doubt these were quite respectable people, but there was no wish to partake of the supper. "Not one" tasted, for the desire never changed to wanting the feast. How dreadful it is to treat carelessly the outward call of the Gospel!

"Come, for all things are now ready," is the message of the Gospel. All is prepared for those who have a longing for the mercy of God, but there is no word of welcome in the Gospel for those who do not feel a **need** of Salvation.

Now notice the condition of those who did taste. The word, "the," does not come before the four words describing them. Doubtless, all four words refer to the state of **each one** brought in, that is, "poor and maimed and halt and blind." Sinners are indeed described here—those who are and have nothing at all! Utterly helpless! But they were brought. Who brought them? The Lord's servant, who was so ready and willing to do his Lord's will. "Lord, it is done as Thou

hast commanded." That is surely a word of God to God, and thus is typified the work of the Holy Spirit. "The Lord commanded the blessing."

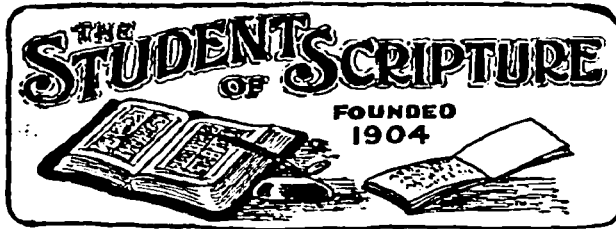
How wretched a man **naturally** in such a condition as depicted would be. Could he **enjoy** life? And could any one **spiritually** in such a state be happy?

How delightful it would be to come across people, young and old, who are so wretched that nothing will comfort them except the salvation which is in Christ.

The last one to come to the supper had hidden himself behind a **hedge**, but he is **compelled** to come in, and so the house is full. Ah! Many try their hardest to put a barrier between themselves and the loving grace of God, but He is able to break down, and to draw sinners to Himself.

P.W.H.

26/12/1924



MAN MADE IN THE IMAGE OF GOD

Man was the last of the conscious beings to be made by God. The earth had been prepared for him. Food was produced therefrom for his sustenance. Above all, a wife was the same day provided for his comfort, to be a help, meet for him.

On the sixth day of creation, God said, "Let Us make man". This was the purpose the Creator had in view when preparing the earth as a habitable place. Doubtless, He had also before His mind the Coming of the Holy One some four thousand years later to the earth which He, through that very One, His ever-beloved Son, had created.

It was the word of the Triune God which went forth, "Let Us make man", and "so God created man". Man was not in existence when "God created the heavens and the earth", neither had he appeared until all things were ready, which things had been made during the first five days. The question "Where wast thou when I laid the foundations of the earth?" not only applied to Job, but is a question addressed to man generally, for he did not assist God either in the preparation of the earth for himself nor in the producing of himself. It was God Who said, "Let Us make man".

Man is said not only to be "made" and "created", but also "formed" (Gen. 2. 7), "fashioned", in the sense of "prepared" or "established" (Psalm. 119. 73) and "formed" in the sense of being "kneaded" as clay cut off and moulded by the Heavenly Potter (Job 33. 6).

Further, he was created as one individual, then his wife, and by these the earth has been populated, according to God's decree, "Be fruitful and multiply and replenish the earth". (Gen. 1. 28). In this respect, he differs from the angels, who apparently were created individually as fully mature beings, and not increased by reproduction of species (Luke 20. 35. 36).

But "God created man in His own image, in the image of God created He him", (Gen. 1. 27). In what sense are we to understand the words "likeness" and "image"? God expressly forbade the making of an "image" or likeness

(Ex. 20. 4) and the sin of man brought to notice in Romans 1 is that they "changed the glory of the uncorruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things".

We are therefore discouraged from painting or even imagining any likeness of God, and also, it would seem, from laying stress on the physical and visible, though indeed, God speaks of His eyes, His ears, His mouth, His hands and feet. Such language is in condescension to His creatures, and especially to His own people, to whom such God-given figures are particularly encouraging, for they emphasise the fact that God is a Personal Being, observant and loving and powerful toward them.

Such a scripture, however, as Psalm 94. 9,— "He That planted the ear, shall He not hear? He That formed the eye, shall He not see"—declares plainly that all such senses or attributes belong to God, and are in Him in infinite perfection. Such a thought is not only refreshing, but intensely humbling, for we fall short both of what we ought to appreciate in an understanding of our glorious God, and in practical exemplification of what saved ones should and could be in the use of their physical frames and mental capacities. Here is a call to reverence and godly fear, as well as to sanctification.

May we not then affirm that, in the physical sense, there was some appointed reminder of power existing in perfection in the wondrous Creator? In so affirming, however, let it be with meekness and moderation, lest we overstep the mark, and "limit the Holy Ones of Israel".

Secondly, we have it in Scripture (Gen. 2. 7) that, "God (the **LORD** God) formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul". That is, he not only had a physical frame, as the restored bodies in Ezekiel 37, but became a living, feeling, reasoning, being, with physical and mental capacities exactly suited, since Divinely bestowed, to the surroundings in which he was placed in the Divine wisdom. The man's **derived** wisdom—his own possession—is seen in his ability to name the various creatures that were brought to him, (Gen. 2. 19. 20) names, doubtless, that indicated an observance and intelligence worthy of Him Who imparted them. Moreover, his instant appreciation of the gift of the woman, and his cleaving to her in love, shews deep and sensitive feeling.

In these respects, therefore, more than in the physical frame and senses, can we trace the likeness to the Creator. For He has Infinite Intelligence and Everlasting Love and has pur-

posed to satisfy His desire for the communion and love of created beings by sending the Son of His love to die for sinful sons of Adam, since that is what they have become as a result of the fall.

So man, as he came fresh from his Creator's hands, had Life, Feeling, Love and Intelligence, and Power of Language to express thought, and who will not say that all these are the Attributes of God in their fulness and infallibility?

But, further, man was to "have dominion" and also to "subdue" (Gen. 1. 28). He was to be over all. Thus, in his limited sphere he was to be somewhat as God is in regard to the whole created universe. He controls and subdues, He upholds and He provides. All the needs of His creation He knows and will meet them every one. "He is over all, God, blessed for ever" (Rom. 9. 5) "His tender mercies are over all His works" (Psalm 145. 9).

The words "image" and "likeness", *tselem* and *d'muth*, in Hebrew have the sense of "resemblance as a shadow" and "resemblance by comparison", respectively; both words conveying to the mind the idea, in regard to the creation of man, of an Ideal, infinitely Perfect, towards which the imagination, rightly exercised, travels when contemplating the image.

The Greek words "eikon" and "homoioima" appear to have very similar meanings and are the words used in the Septuagint—the Greek Translation of the Old Testament.

But man has fallen. He is not now said to be in the image and likeness of God. He may bear traces of his former glory, and when he is born again, there is a blessed inward restoration, which will be complete when the Saviour returns from the glory to gather His redeemed to Himself.

The natural man is a child of Adam, and it is not without deep significance that in Gen. 5. 3 Adam begat a son in his own image, after his likeness. It may be objected, however, that this does not in itself prove that the likeness to God no longer existed, but that Adam passed on to his offspring the image he himself had received from God. But does Scripture, viewed as a whole, tend to support such an idea?

Take, for example, his physical frame, subject to weakness, disease, death. Do any of these things belong to God in His attributes? Think of the failing sight and decaying teeth of such a large proportion of mankind, and how different man is from the time when God looked upon all the work that He had made, "And, behold, it was very good". Were not then his sight, hearing, fleetness of foot, and all physical faculties in perfection? But now the expression

"corruptible man" is in contrast with God in this very connection (Rom. 1. 23).

Again, think of the invisible part of his being—the soul—living with the life of God, capable of holding communion with His Creator and, until the fall, delighting in that communion. Does the natural (*psuchikos*) man now delight in the things of God? Nay, he does not even understand them; they are foolishness to him, and will remain so until he is "born again", when he will have spiritual discernment. (1. Cor. 2. 14).

If man as to his personal (soulish) and mental "make-up" were still in the image and likeness of God, would he not be yearning after his Maker? "But none saith, Where is God my Maker, Who giveth songs in the night, Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven" (Job 35. 10, 11 cf. Ps. 14). Moreover, the Son of God, sent in love for the redemption of Israel, was "despised from the soul" (Isa. 49. 7 literally). "If God were your Father, ye would love Me", said the Lord Jesus to the Jews (John 8:42) and in verse 47 "He that is of God heareth God's words. Ye therefore hear them not, because ye are not of God".

Further, can it be said that man has "dominion" in the sense God arranged at first, that is, by his own personal superiority? It may be argued that man does keep the brute creation in check, but what elaborate precautions he takes, and death-dealing instruments he prepares, so to do. Often his position is that of being on the defence and keeping a careful watch, and in these he is often unsuccessful. Indeed, he has not the mastery of himself. Quoting again from the Lord's words in John 8, verse 34—"Whosoever committeth sin is the slave of sin". "Self control" is "fruit of the Spirit" (Gal. 5. 23).

So then, from whatever standpoint the natural man—the child of Adam—is viewed, it seems impossible to hold that he retains the image of God, though it may be conceded that there are still reminders, even in his fallen condition, of what he once was.

The question then arises, Will such likeness be restored? To this there can be but one reply, "What saith the Scripture?" If such restoration is included in the New Covenant, by grace, it is plain that the natural man does not already possess this likeness. We approach the words of grace and power, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son" (Rom. 8. 29).

"And as we have borne the image of the earthy (one), we shall also bear the image of the

heavenly (One)" (1. Cor. 15. 49).

Is there any present anticipation of the future perfection and likeness in glory? Again, let Scripture speak:—

"And have put on the new man, which is renewed in knowledge after the image of Him That created him" (Col. 3. 10). Thus, then, there is a new creation. The first Adam, the topstone of the first Creation has failed. The need is of "the Second Man out from heaven" (1. Cor. 15. 47), need of the new birth, or the birth from above. (1. John 3. 3). So that, "If any man be in Christ, there is a new creation. Old things have passed away. Behold, there have become new things" (2. Cor. 5. 17).

"We are His workmanship (poiema=poem) created in Christ Jesus upon good works, that we should walk in them" (Eph. 2. 10).

James speaks of "the men who have become according to the likeness of God" (3. 9).

Further, "We all, with open face, beholding as in a glass the glory of the Lord, are being changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3. 18).

When our glorious Lord returns according to His promise, "We shall be like Him, for we shall see Him as He is" (1. John 3. 2).

We perceive, then, according to Holy Scripture, that, if any one has restored to him likeness to God, it is because he has "become" so, because he has been new-created, and that, for the fullness of such likeness, he must await the day of his Lord's returning.

All this blessing, present and future, is because of the work of the Lord Jesus Christ, the Son of God, "Who being the brightness of His glory and the express image of His Person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the majesty on high" (Heb. 1. 3).

He, "Who is the Image of God" (2. Cor. 4. 4). "The Image of the invisible God" (Col. 1. 15) is the Redeemer, "in Whom we have redemption through His blood, the forgiveness of sins" (Col. 1. 14).

To this end He was sent by God the Father in likeness of sinful flesh, and for sin. Thus God has condemned sin in the flesh. (Rom. 8. 3).

He, the Son of God, "partook of flesh and blood" (Heb. 2. 14) and was "likened in all things to His brethren", yet without sin, in order that He might die, and "make reconciliation for the sins of the people". (Heb. 2. 17).

Well may we thank God for His Unspeaking Gift, and seek grace, in the enabling of the

Holy Spirit, to manifest even here and now a true godliness (literally "God-like-ness") that the image of the Lord Jesus may be shadowed forth as we go on our pilgrim way, and love His appearing.



Inspired Words, Inspected.

No. 29

"Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months".

James 5. 16, 17.

THEREFORE (oun); though not in A.V., it is the second word in the sentence. A conjunction, joining up what has been said of sickness, prayer, healing and forgiveness, in the preceding verses.

CONFESS (exomologeisthe); verb, middle, imperative, present, from exomologeō, (confess, I profess openly—in middle voice); compound of ek (out), homos (one and the same) and legō (I speak). Hence "to speak out the same thing". With reference to sin, as here, it suggests calling it by the right name, and openly.

YOUR (not in text).

FAULTS (tas hamartias); noun, fem. accusative, with article, from hamartia (sin, missing the mark); translate, "the sins"; the word occurs in the previous verse.

ONE TO ANOTHER (allelōis); reciprocal pronoun, dative, from allelōn (each other, one another); only found in plural, obviously. Translate literally, "to one another". This is not "confession" as understood by sacerdotalists, but a proper condition of things among saints in an assembly: (note elders and church in v. 14); the Epistle is not "Jewish"

AND (kai); conjunction.

PRAY (proseuchesthe); verb, present, imperative, from proseuchomai (I pray) used of supplication to God only; compounded of pros (toward) and euchomai (I pray, or wish for—of Acts 27. 29). Hence, it is a desire directed toward God.

FOR (huper); preposition, meaning "over", but often "on behalf of".

ONE ANOTHER (allelōn); see above.

THAT (hopos); relative adverb, meaning "in what manner, how", used as a conjunction; translate, "so that".

YE MAY BE HEALED (iathete); verb aorist, subjunctive, passive, from iaomai (I heal, or cure),

physically, as in Matt. 8. 8, spiritually, as in Matt. 13. 15. Divine healing is not merely a matter for prayer. It includes mutual confession of sins.

THE (not in text).

EFFECTUAL (energoumene); verb, present participle middle. Feminine because qualifying "prayer". From energeo (I in-work, I am active) from en (in) and ergon (work; hence our words, energy and energise. Translate, "being in-worked, or inwrought").

FERVENT, no separate word, but God's energising produces fervency.

PRAYER (deesis); noun, fem. derived from deomai (I need, I want); deo means to bind. Hence, our prayer is that proceeding from a sense of need and necessity. We are bound to pray.

OF A RIGHTEOUS MAN (dikaiou); masc., genitive. Adjective used as a substantive, from dikaios, (righteous).

AVAILETH (is-chuei); verb, present, active indicative, from ischuo, (I have strength).

MUCH (polu); adjective, neut. sing. from polus, polle, polu (much); but used here adverbially, modifying "availeth".

ELIAS (Elias); proper noun.

WAS (en); verb, imperfect, from eimi (I am).

A MAN (anthropos); noun, masc.

SUBJECT TO LIKE PASSIONS (homoio-pathes); adjective, used only here and in Acts 14. 15; from homoios (like, similar, resembling) and pathos (pascho) (suffering, affliction). In Col. 3. 5 and 1 Thess 4. 5, the word pathos is taken to mean "passions" such as flow from human nature. "The flesh is weak" to do what is good.

AS WE ARE (hemin); personal pronoun, plural, dative; literally, "to us".

AND (kai).

HE PRAYED (proseuxato); verb, aorist, from proseuchomai (see above).

EARNESTLY (proseuchei); noun, dative, from proseuche (prayer). Lit., "by prayer" or "in prayer". Used adverbially and as the instrument.

THAT IT (tou); genitive article, coupled with the infinitive, implying purpose.

NOT (me); negative, denying a possibility.

MIGHT RAIN (brexai); verb, aorist infinitive, from brecho; lit., "to have rained".

AND (kai).

IT RAINED (ebrexen); verb, aorist, from brecho.

NOT (ouk); negative, denying positively.

UPON (epi); preposition, meaning "on". It may govern genitive, dative, or accusative.

THE EARTH (tes ges); fem. noun and article, from ge (earth); hence, geology and geography. The word is sometimes translated, "the land".

BY THE SPACE OF (not in text but understood).

THREE (treis); numeral adjective, accusative.

YEARS (eniautos); noun, masc., plural, accusative, from eniautos (a year).

AND (kai).

SIX (hex); numeral adjective.

MONTHS (menas); noun, masc., acc., plural, from men. Our word "moon" (whence month) seems similar.

"THE TIMES OF THE GENTILES"

The Dreams of Nebuchadnezzar and Daniel.

Daniel, chapters 2 and 7.

INTRODUCTION

In these chapters are recorded two prophetic dreams, one by a king, the other by his servant, whom he had taken captive from Jerusalem, yet had promoted to very great honour. Both dreams cover the same ground—"The Times of the Gentiles"—each, however, from a different moral standpoint. Actually, they are not hard to be understood, for of both is given the interpretation. By comparing with other parts of Scripture, one can arrive, in the Holy Spirit's enabling, at a clear perception of God's providential plan for the present age, and the bringing in of "the age to come".

History written by man may, and indeed does, corroborate the truth of Scripture, and for this we may be thankful, yet the humble student of Scripture has no necessity to study history, interesting and profitable as it may be, because all that is required for a right understanding is contained in the pages of Holy writ.

The Book of Daniel begins with the temporary eclipse of the Kingdom of Israel, as prophesied by Isaiah, Jeremiah, and other "sent" servants of God. Habakkuk (ch. 1. 5-10) speaks of God raising up the Chaldeans, "that bitter and hasty nation". To Hezekiah it was foretold by Isaiah that, albeit not in his time, the treasures he and his fathers had gathered should be carried away into Babylon, and nothing left; also his sons would be servan's to the King of Babylon (2 Kings 20. 17. 18). How this was fulfilled to the letter later chapters record, as well as

the first chapters of Daniel. Even the extensive overlordship of Nebuchadnezzar was foretold. The bonds and yokes made, at God's command, by Jeremiah, and put upon his own neck, and sent to the kings of Edom, Moab, Ammon, Tyrus, and Sidon, symbolised the bondage into which they would be brought under the Chaldean King. The prophet urged Israel, too, to submit to the King of Babylon. He spoke from God, yet his word went unheeded. "Therefore He brought upon them the King of the Chaldees, who slew their young men . . . burnt the house of God, and brake down the wall of Jerusalem . . . and them that had escaped from the Sword carried he away to Babylon, where they were servants to him and his sons, until the reign of the Kingdom of Persia" (2 Chron. 36. 17-20).

DANIEL'S CHARACTER

Nebuchadnezzar is an outstanding figure in this Divinely inspired history; and yet the Hebrew captive, Daniel, is the most attractive to the hearts of those who love God and His truth. He possessed a character far nobler, by grace, than that of the proud ruler.

The position of Daniel was not unlike that of saints in the present age. He was an "alien" in the land of his enforced adoption. He was "in" Babylon, but not "of" it, yet he was subject to the "higher powers". But not servilely so! He had a conscience toward God and, though faithful in the posts of honour to which he was promoted by Gentile rulers, he never forgot that he was "of God", not, be it noted, merely "of Israel", but "of God". Thus it was "he purposed in his heart that he would not defile himself" with the food and drink provided by the king. Was not the king an idolator, since he placed the vessels of the sanctuary in the house of "his god"? There was a risk of eating and drinking things offered to idols, and so partaking of an altar of demons. To Daniel and his friends the danger of incurring the king's displeasure, and bringing themselves beneath the fury of his wrath, was a small thing compared with disobedience to God.

Daniel's character was observed by the King's servant—its modesty, patience, and godly sincerity, a dignified, but not presumptuous, bearing. These could be seen, but not the faith that was rooted in the youth's heart. His confidence in God led him to prevail with the "prince", who agreed to his request for simple food, with what happy results the book records.

THE SOVEREIGNTY OF GOD

Still, it must not be overlooked that it was God Who brought Daniel into favour and tender love with Melzar—even the Same Lord Who gave Jehoiakim into the hand of Nebuchadnezzar (ch. 1. 2). 'Tis He who is repeatedly spoken of as "The God of heaven" and "The Most High God". He is also named, "The Great God"; "The King of heaven"; "The Lord of heaven". All these Names, stressing the fact that "the Heavens do rule", remind of the temporary passing away of the Theocracy of earthly Israel, and suggest the heavenliness of the calling of His remnant, of which Daniel is an outstanding type. His position is analogous to that of saints today. Such thoughts as the foregoing seem needful to prepare the heart for an examination of Chapter 2, since only those who are "partakers of the heavenly calling", and are practically walking in separation from "the world" and "this present evil age" will have a true measure of appreciation of its message. It is so easy to have a mental interest and natural curiosity regarding things to come.

THE COURSE OF THIS AGE

Here then is given a historical record of a revelation of the character, continuance, and consummation of the age then so recently begun. The King's thoughts had been occupied with "what should come to pass hereafter". God answered him by a dream; yet, providentially, it could not be recalled by him; his mind became a complete blank. "The thing is gone from me." Demanding of his "wise men" that they should tell him the dream, he was incensed by their confessed inability to do so—an inability which Daniel confirmed—and ordered their execution. All would have been slain but for the energetic intervention—or rather faith's boldness—on the part of Daniel. Requesting the king for time, he earnestly sought the fellowship of his three friends, and unitedly they prayed, desiring His mercies.

WHY SUCH A REVELATION TO A HEATHEN?

Digressing a little, one may think it strange that God should choose to reveal to such an one as this King what He alone foreknew of the course of the age and its consummation. God is sovereign, and we recall that He declared the age-long enmity between the two seeds to Satan, who had just caused sin to enter into the world. To Cain God made known the way of approach

to Himself. To Pharaoh also He said, "For this cause have I raised thee up, that I might shew My power in thee". God held converse with Balaam, who prophesied of coming events, by Divine compulsion. None of these, from Satan onwards, repented, and Nebuchadnezzar, although so honoured by God, had severe lessons to learn ere he was humbled before the Most High.

PRAYER ANSWERED

Death had been the portion of the "wise men" and of "Daniel and his fellows" but for the intervention of God in response to their prayer. He revealed both the dream and its meaning. Their request was "fervent", in faith, and from the heart of righteous ones (James 5. 16). With what humble gratitude Daniel "blessed the God of heaven", not only because the secret was revealed to him in a night vision, but, in his own words, "Thou . . . hast made known unto me now what we desired of Thee, for Thou hast now made known unto us the King's matter. Four joined in prayer, but to one was given the vision. How real the fellowship, both in petition and in sharing the answer! Daniel's gracious and heavenly character is such as believers, especially those who "lead" the saints, may well seek to copy.

With like humility he approaches the King. "But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for the intent that the interpretation may be made known to the King" (v. 30. marg.) "There is", he said, "a God in heaven that revealeth secrets". Having told the dream and given its meaning, he added, "The Great God hath made known to the King what shall come to pass hereafter; and the dream is certain, and the interpretation thereof is sure". How true were those words, subsequent history proves beyond question; so true, indeed, that some have asserted they must have been written after the events.

THE DREAM

The king saw a great image formed entirely of metal, except that clay or earthenware was mixed with the iron of the feet. Like the idols of men, all was fashioned from that taken out of the earth, and formed by human skill. Majestic to behold, it attracted the eye, just as idols are intended to draw the natural man. Nationalism, as here depicted, is a form of idolatry. It is that which obsesses many peoples, great and small, today.

Again, like the idols of men, which have no life, so this great image, magnificent in appearance, was, as those who make them, "dead" in the

(Continued on page 35)

"ANOTHER BOOK"

In one of the last chapters of Holy Scriptures we find a remarkable vision of God's judgment day for sinners, when the dead, small and great, shall stand before Him (Rev. 20. 12). At the present time millions are careless about this future event, but carelessness cannot alter the fact. Reader, you cannot get away from God's judgment, you cannot make God forget your sins. Men lose record after many years, but God is not a man, and none can avert His righteous judgment, nor hide themselves from Him.

But a very remarkable statement is made with respect to that judgment. It is appointed that evidence shall be then brought, (before any one is sent finally from God), that he is righteously condemned for his sins, and also that his name is not in the list of those who are forgiven. And the reference to this is introduced by the expression "Another book, which is the book of life". Thus this book is distinguished from all others: it contains nothing about a man's own works as those do. This is God's own testimony that your works, and mine, cannot bring eternal blessing. Whatever I think of myself, or others think of me, God Himself has declared the truth—we are, by nature and practice, sinners, and condemned. My best works and yours have no value before the Judgment Throne of God. His standard is inflexible, and altogether higher than all that you or I have ever done.

But there is a second message in the striking words "another book". Thanks be unto God, though He does not accept my works, He does not limit Himself to the record of these. He has another book, and that book, quite apart from all my works, is "The Book of Life". Thus God makes clear that there are those who are blessed for ever, though they do not deserve this by what they have done. They are saved by the work of Another, with its precious result in "another book". Here is the only glorious hope in this hopeless world. And the full name of the book tells Who the "Another" is. "The Lamb's Book of Life" speaks to us of Christ Jesus the Lamb of God Who taketh away the sin of the world (John 1. 29). The Son of God came down into the world, He became Man that He might save all who believe in Him. This is good news indeed. Many say, "I do not want eternity, I want something now". In the gospel of God's grace, there assuredly is blessing now, and for eternity as well,—for remember when eternity comes it will be your "now" at that time, and you will crave in vain for this blessing, if you have not received this eternal salvation in

your present life. God's gospel shows our sins, but it also shows us the Lord Jesus as the only Hope and if you, dear reader, remain careless about Him, you will be filled with sorrow one day,—and for ever. Beyond all philosophies, beyond all religions, the one message of God's truth still calls invitingly and urgently to those who are in danger, and burdened with sin, "Seek ye the Lord while He may be found" for "Christ Jesus came into the world to save sinners" (Isa. 55. 6, 1 Tim.-1. 15).

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 THANKSGIVING." 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 of Stanley Duce (the Near East), F. A. Franco (Argentina 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.

The Times of the Gentiles—cont'd from page 34
 eyes of Him who sees all things as they are. The image is marked by "earthliness" and "lifelessness", unable to move of itself, and so cannot escape impending judgment.

A further point to be noticed is that the first and most glorious empire—an earthly glory only—lasted only seventy years, the period allotted to man's span of life. "Verily man at his best state is altogether vanity".

Is not the believer thus warned against fellowship with merely "national" and "patriotic" movements? He is a stranger and pilgrim in the earth, "outside the camp". (Heb. 13. 13).
(If the Lord will, to be continued.)

Suggested Daily Readings

"IF THE LORD WILL."—MAY, 1954.

Day	READING				LEARNING	
	Genesis		John		Job	John
1	30.	1-13	18.	14-27	41. 8	14. 28
2	30.	14-28	18.	28-40	9	29
3	30.	29-43	19.	1-12	10	30
4	31.	1-16	19.	13-27	11	31
5	31.	17-35	19.	28-42	12	15. 1
6	31.	36-55	20.	1-18	13	2
7	32.	1-12	20.	19-31	14	3
8	32.	13-23	21.	1-14	15	4
9	32.	24-32	21.	15-25	16	5
10	33.	1-20	Acts 1.	1-14	17	6
11	34.	1-17	1.	15-26	18	7
12	34.	18-31	2.	1-21	19	8
13	35.	1-15	2.	22-36	20	9
14	35.	16-29	2.	37-47	21	10
15	36.	1-14	3.	1-26	22	11
16	36.	15-30	4.	1-12	23	12
17	36.	31-43	4.	13-22	24	13
18	37.	1-17	4.	23-37	25	14
19	37.	18-36	5.	1-16	26	15
20	38.	1-30	5.	17-32	27	16
21	39.	1-23	5.	33-42	28	17
22	40.	1-23	6.	1-15	29	18
23	41.	1-13	7.	1-16	30	19
24	41.	14-36	7.	17-34	31	20
25	41.	37-57	7.	35-46	32	21
26	42.	1-17	7.	47-60	33	22
27	42.	18-38	8.	1-13	34	23
28	43.	1-14	8.	14-25	42. 1	24
29	43.	15-34	8.	26-40	2	25
30	44.	1-17	9.	1-22	3	26
31	44.	18-34	9.	23-43	4	27

SPECIAL READINGS FOR THE LORD'S DAY.

2. Lev. 23. 1-8. Ex. 12. 21-28. Luke 22. 1, 14-20. 1 Cor. 5. 7. 8. 1 Cor. 11. 26-32.
9. Lev. 23. 9-14. Ps. 16. 8-11. Acts 26. 22. 23. 1 Cor. 15. 20-25. Col. 1. 12-18.
16. Lev. 23. 15-21. Acts 1. 1-5, 2. 1-4. 29-36. 42, 4. 32-35. Eph. 4. 1-6.
23. Lev. 23. 22. Ruth 2. 8. 15-19. Ps. 41. 1-3. Eph. 2. 11-22. 1 Pet. 2. 9. 10.
30. Lev. 23. 23-25. Num. 2. 8. 10. 2 Chr. 5. 11-14. 1 Cor. 15. 51-57. 1 Thess. 4. 16-19.

Notes on Memorized Verses

JOB 41.

8, 9, Leviathan, which some think is a crocodile, yet the word is used of Satan, (or Antichrist) apparently (Isa. 27. 1). As a creature it is dreaded, "Remember . . . do no more". 10, If such causes dread, what will it be to "stand before Me", said God. 11, God is not in debt to any. All is His. Cf. Rom. 11. 34. 35. 12, His parts, power, proportion. The latter is "comely". "The grace of his arrangement" (Young's lit. trans.). He is a creation of God, meant to be subdued by man, but causing fear. 13, 14, The language seems to fit the crocodile. 15, 16, 17, "Scales" also are characteristic of this creature. Yet the words following suggest something even more terrible, especially the words, "He is a King over all the children of pride". (v. 34.).

JOB 42.

1, 2, Job's humble answer. He recognises God to be omnipotent and omniscient, also, 3, confesses his own ignorance and his wrong speech. 4, "Hear, I pray Thee, and I—I do speak. I ask Thee, and cause Thou me to know" (Young's lit. trans.) 5, 6, I heard . . . now I see Thee . . . I abhor myself. So Isaiah in ch. 6. So Daniel (ch. 10). So John in Rev. 1. 7, God now accepts his word, for it is right. Job is His servant. Also the three friends are Divinely reproved. 8, Sin must be put away by sacrifice. Job has been the butt of their wrong reproving, but now they are humbled before him. Compare Genesis 20. 7. 17. 9, They obey His command. God accepts the face of Job (margin). 10, A precious result of prayer for others. The ministry of intercession brings blessing to the one who prays. 11, The restoration is Divinely complete, for fellowship is restored. 12, The latter end (see James 5. 11). 13, A new family (see ch. 1. 2). 14, Thus Job was comforted after his painful bereavements. 15, Their inheritance, as the daughters of Zelophehad (Numbers 36). 16, 17, Job then belonged apparently to the patriarchal age. Abraham died at the age of 175 years.

PSALM 40

This Psalm is a prophecy of Christ, as reference to Hebrews 10 will shew. 1, The Lord Jesus cried to God (Ps. 22. 1). He was heard (Heb. 5. 7). 2, A pit of noise (Psalm 16. 10). The Lord descended (Eph. 4. 9. 10) and ascended. 3, Praise (Heb. 2. 10). Many . . . shall trust (Heb. 2. 10). 4, True, in fulness and perfection, only of Christ, but we are to follow His example. 5, If there are many that see and fear and trust, many are God's wonderful works and precious thoughts, to usward. If the Lord Jesus is here speaking, He links His brethren with Himself. 6, Note the order of the words as compared with Eph. 5. 2. The sacrifices could never take away sins. "Mine ears hast Thou opened". (Isa. 50. 5). In Hebrews 10, the words are, "a body hast Thou prepared Me". The ear is a most important part of the body. Adam "heard aside", and death ultimately laid hold of his body. Christ is completely contrasted. 7, "I come", a word re-iterated in the Gospels. 8, "Thy will", in which the Lord delighted. "Thy law, in the midst of Me", as the tables of the covenant in the ark. 9, 10, "The great congregation" (cf. Ref. 7. 9). The "preaching" is now going on through His servants (Mark 16. 15). 11, 12, The Lord's manhood was real. Also the iniquities of His elect

were laid upon Him. "He was made sin". 13, "Deliver Me . . . help Me". (cf. Ps. 22. 19. 20. 21). 14, 15. Note the language of Mark 15. 29-32 and similar passages. 16, Christ had, and has, His enemies, but there are some that love His salvation. 17, Thus Christ was on the earth (Matt. 8. 20, 2 Cor. 8. 9). These last verses seem parallel with Psalm 22.



Suggested Daily Readings

"IF THE LORD WILL."—JUNE, 1954.

Day	READING		LEARNING	
	Genesis	Acts	Job	John
1	45. 1-15	10. 1-16	42. 5	16. 1
2	45. 16-28	10. 17-33	6	2
3	46. 1-18	10. 34-48	7	3
4	46. 19-34	11. 1-18	8	4
5	47. 1-17	11. 19-30	9	5
6	47. 18-31	12. 1-25	10	6
7	48. 1-22	13. 1-13	11	7
8	49. 1-21	13. 14-37	12	8
9	49. 22-33	13. 38-52	13	9. 10. 11.
10	50. 1-14	14. 1-28	14	12
11	50. 15-26	15. 1-12	15	13
12	Ex. 1. 1-22	15. 13-29	16	14
13	2. 1-25	15. 30-41	17	15
14	3. 1-22	16. 1-15	Ps. 40. 1	16
15	4. 1-17	16. 16-40	2	17
16	4. 18-31	17. 1-15	3	18
17	5. 1-23	17. 16-34	4	19
18	6. 1-13	18. 1-17	5	20
19	6. 14-30	18. 18-28	6	21
20	7. 1-13	19. 1-12	7	22
21	7. 14-25	19. 13-22	8	23
22	8. 1-15	19. 23-41	9	24
23	8. 16-32	20. 1-12	10	25
24	9. 1-21	20. 13-24	11	26
25	9. 22-35	20. 25-38	12	27
26	10. 1-15	21. 1-14	13	28
27	10. 16-29	21. 15-25	14	29
28	11. 1-10	21. 26-40	15	30
29	12. 1-20	22. 1-16	16	31
30	12. 21-30	22. 17-30	17	32

SPECIAL READINGS FOR THE LORD'S DAY.

- 6. Lev. 23. 26-32. 2 Cor. 6. 6-11.
Heb. 9. 6-14, 10. 1-10. 1 Cor. 11. 23-32.
- 13. Lev. 23. 33-43. Neh. 8. 13-18, Zech. 14. 9. 16-20.
John 7. 2. 37-39. Rev. 21. 1-5.
- 20. Lev. 24. 1-9. Zech. 4. 1-6. Matt. 5. 13-16.
Luke 8. 16, 11. 33. Rev. 1. 12. 13. 20, 2. 1.
- 27. Lev. 25. 8-16, 23-28. Ruth 4. 1-6. 10. 14. 17. Isa. 61. 1-3.
Luke 4. 16-22. Gal. 4. 4. 5. Eph. 1. 7. 13. 14.

Correspondence from any Believers and Enquirers:—
61 Upton Lane, Forest Gate, E.7.
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

Vol. 54. Nos. 7 & 8

JULY, AUGUST, 1954

FREE

SOME OF THE CONTENTS.

	<i>Page</i>
The Lord's Song	38
Sovereign Grace	38
The Heavenly Calling	38
Self Confidence	39
Marks	40
The Trinity of God	41
Inspired Words Inspected	42
Times of the Gentiles	44
A Desire to Depart	45
Salvation is Free	46
Readings and Notes	47, 41

**"But let the righteous be glad;
let them rejoice before God:
yea, let them exceedingly re-
joice."**

Psalm 68. 3.

**"Blessed be the LORD, Who daily loadeth us
with benefits. even the God of our salvation."**

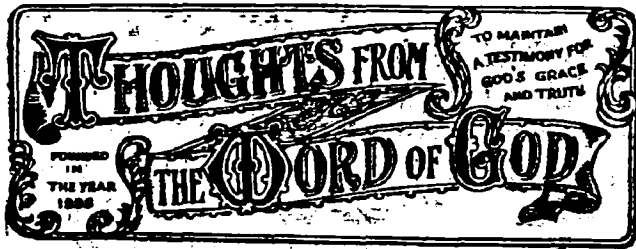
Ps. 68. 19.

Day by day the Lord provideth,
Daily meeteth every need:
To the waiting soul that hideth
In Himself, there's strength indeed.

Underneath, the everlasting
Arms of thy Beloved Lord
Hold thee, and thou should'st be casting
All on Him as saith His word.

Lift thine eyes and leave thy sadness:
Thou hast failed, alas 'tis true,
He will fill thine heart with gladness,
Thee uplift, thy life renew.

A.W.H.



Words of Encouragement.

“Songs in the night
Job. 35. 10.

“The Lord’s song
in a strange
land”. Ps. 137. 4.

“In the night”, “In a
strange land”. It would
seem neither the time nor
place for Songs. The
believer is a stranger here,
and the moral and spiritual

state of the world—a strange land to him—is
that of darkness, for “the night is far spent”,
and the midnight hour draws near, when the cry
will go forth, “Behold, the Bridegroom”. The
Lord Jesus said the “children” would, fast when
the Bridegroom is taken away. ’Tis when He
cometh to gather His elect to glory, will be the
song.

But why not now? The darkness is such as
“may be felt”, and none saith, Where is God my
Maker, Who giveth songs in the night? Such
is not the language of the saint. God is His
Maker—“a faithful Creator”, and he is “a new
creation”. As Paul and Silas sang praises at
midnight so may and must the saint (Eph.
5. 19. Col. 3. 16) though sensible of the growing
apostacy. And what if he is in a strange land?
Shall that deter him. “Let those refuse to sing
who never knew our God”.

The soul “cast down” was at last led to “hope
in God”, and to say, “The Lord will command
His loving-kindness in the daytime, and in the
night His song shall be with me, and my prayer
unto the God of my life” (Ps. 42).

Let us “be of good cheer”.

Poem to help Christian Experience—204.

Sovereign Grace

He loved me, one so full of shame;
He called, I by His drawing came;
He brought me, blessed be His Name,
Into the holiest.

I did not bring myself, nor could;
So weak, I had no worth nor good;
One only could, because He would—
The mighty Son of God.

’Twas by the Shepherd I was sought,
A wandering sheep, a thing of nought,
Yet on His shoulder I was brought
Into the Father’s house.

He saved me, yea, He lifted me
Out of the mire of sin, for He
Had suffered as my surety—
The Holy Lamb of God.

He brought me to His house of wine;
He made me His, and He is mine.
O mercy rich, O love Divine!
’Tis Him my soul doth love.

Now would I hear His promise, “Yea,
Quickly I come”. Grant me to say,
With longing for that glorious day,
“E’en so, Lord Jesus, come”



Partakers of the Heavenly Calling

Heb. 3. 1.

The child of God should ever remember he has
been born from above and that his mind should
be set on things above (Col. 3. 1-4). Worldliness
of every variety ill befits a grace-saved and grace-
taught believer. But some forms of worldliness
are so easy, for it is unpleasant and painful to be
despised and rejected of men; yet He whom we
call Master and Lord was thus treated, and the
disciple who expects comfort and reputation is
undisciplelike.

Particularly is it “difficult” to illustrate the
heavenly calling with respect to politics and
questions of government, but our God giveth
more grace. Let us trust Him to enable a
courteous yet firm separatedness, because our
citizenship is in heaven (Phil. 3. 20). The
appointed attitude which glorifies God in the
present dispensation may be thus set forth:—
Pray for kings and all that are in authority; fear
God, honour the king; there is no power but of
God (1 Tim. 2. 1. 2, 1 Pet. 2. 17, Rom. 13. 1. 2).

Nevertheless, those who would exalt their
coming Lord are viewed as in heavenly places;
they are not of the world, and being sent into
the world even as their Lord was sent, they are
to refrain from governmental power (Eph. 1. 3,
John 17. 16, Luke 12. 13. 14). The command is
plain, “But I say unto you, that ye resist not
evil” (Matt. 5. 39). Consequently, the one who
would, in the Holy Spirit’s power, illustrate the
heavenly calling is debarred both from using
force, and from seeking force to protect him.

Even though ill-treated, we should still be
affected by the inspired words, “He doth not

resist you: be patient, therefore, brethren, unto the coming of the Lord" (Jas. 5. 6. 7). We must do nothing before the time. Not "now" is the time to be full and rich and in authority (1 Cor. 4. 5. 8). It is daring and presumptuous for a child of God even to go to law (1 Cor. 6. 1). He must quietly leave the whole case in his Heavenly Father's hands. "This is not "natural", but, "here is the patience and faith of the saints" (Rev. 13. 10).

None who know what this means, and involves, will call it indifference, cheap exemption, or cowardice. Oftentimes, those bearing the Name of Christ have dishonoured Him by invoking the protection of earthly authority against others.

Government is on an earthly plane, and linked rather to the covenant with Noah, and therefore must act judicially, and with force, and in certain cases, take away the lives of men (Gen. 9. 5. 6). Those who are in Christ are chosen out of the world, are bidden to love their enemies, and to do good—actual and positive good—even to those hating them, whosoever they be (John 15. 19, Matt. 5. 40, Luke 6. 27. 33. 35). And all this, not because of an universal brotherhood, but because it behoves them never to act out of character with the gospel of peace, of which they are the Lord's trustees (Rom. 10. 15). Hence believers must not avenge themselves, even though "legally" entitled so to do. (Rom. 12. 19). Confidence in their coming Lord must ever be manifest (1 Pet. 4. 19). Again, let it be said, this heavenly position excludes all forcible self-defence, which is thus only forbidden, exclusively, to those who are partakers of the heavenly calling. Christ is our Example in this, and He tenderly, yet reprovably, says, "Why call ye Me, Lord, Lord, and do not the things which I say?" (Luke 6. 46).

P.W.H.

SELF-CONFIDENCE

It is easy to have confidence in the flesh. Nor is this the case with the unsaved alone. The Lord's people need to be guarded, and we must never forget Peter's vain promise to die for, or with, the Lord he afterward denied. We little realise how feeble we are. Grace has delivered from judgment, and there are infinite supplies in Christ, available by the working of the Holy Spirit, but we must never trust to ourselves.

How natural it is to have self-confidence as to our translation or interpretation of parts of Scripture. The spirit of pride may dress up in a

Bible-praising robe, and may be disguised as zeal for God's Truth.

These thoughts may be used to regulate attitude. Satan's attempt will be to produce an equally sinful antithesis. It is "natural" to argue that, because of a weakness sin may be excused, or to infer an absence of godly determination. These things are very wrong.

Again, some will say to faithful believers, "You think you are right, and everyone else is wrong." Unhappy the man who does not think he is right! The swing of the pendulum from self-dogmatism is to uncertainty (Eph. 4. 14). Neither can please the Lord.

In the Holy Spirit's power, there is a true position of quiet firmness, yet a docility toward Him, with a readiness to receive further truth, but, at the same time, a holy dread of surrendering any part of truth. An "open mind" toward the world is as dangerous as the absence of an "open mind" toward the Lord. And who is sufficient for these things? "The Lord liveth".

P. W. H.



TO OUR READERS

In view of the recent evangelistic effort in London, it may be that our magazine would be profitable to some who have newly professed the faith. If, therefore, any reader would like a few extra copies to pass on, it would be a pleasure to meet such request. Write, please, to the Editor.



It takes grace to enable us to wash another's feet (John 13). But we believe it takes far more grace to allow our own to be washed. We are more ready to take a mote out of our brother's eye than to allow the beam to be taken out of our own eye. But there is abundant grace even for this; and if we find we have not sufficient grace to bear such an operation, the storehouse is at hand—"He giveth more grace" (James 4. 6). The grace of our Lord is exceeding abundant (1 Tim. 1. 14).

Selected

* * *

YOUNG PEOPLE'S COLUMNS

MARKS

You are very glad when you get "full marks" for your schoolwork. It shows your teacher is satisfied when your books are marked in this way. But there are marks in which those who read these words have no pleasure; such as dirt on hands and faces and clothing, and less still would they like the marks of disease. The poor leper is shunned because of the spots and sores of that dreadful illness.

Yet there are some marks which no one but God can see, that is, ugly spots on your heart. Supposing people could see the bad marks that spoil your heart, would you not sometimes be very much ashamed, and wish they could be washed away. God once said to the children of Israel, "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is **marked** before Me, saith the Lord" (Jer. 2. 22).

There are some people who like to have pictures and words marked upon their skin. Some heathen gash their faces and cause scars as part of their religion, but God forbids this. What He said to the children of Israel should be remembered by all; "Ye shall not make any cuttings in your flesh, nor print any **marks** upon you. I am the Lord your God". A time is coming—perhaps it is very near—when a great evil man will arise, who will be against the Lord Jesus and His people. Some he will put to death, and, will cause many to suffer, because they believe in, and love, Christ. We are told that, "He causeth all, both small and great, rich and poor, free and bond, to receive a **mark** in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the **mark**, or the name of the beast, or the number of his name" (Rev. 13. 16, 17). These words are written to warn believers, whose bodies belong to God, and must not have anything printed upon them.

When Cain sinned against God by killing his brother, God spoke to him; he was not sorry for his sin, but only for its punishment. Because he did not repent, he was sent away to be a wanderer in the earth. God also put a **mark** upon him, so that no one should kill him. We never **read** of his death—though he did die—and that is a picture of how sinners will go on for ever, "out from the presence of the Lord" (Gen. 4. 16. 2 Thess. 1. 9), if they turn not from their sins and seek not the salvation which is in the Lord Jesus,

But there are marks which are good, because God has said they are to be put upon certain people. In Ezekiel 7 we read of a man with a writer's inkhorn, who was told to, "set a **mark** upon the foreheads of the men that sigh and that cry for all" the sins of Jerusalem. They were said because, even in the holy place, the people of Israel were sinning against God and went on in their sin even though God had warned them. And now the time had come for God's anger to fall, and only those who had the **mark** were saved from the sword. You remember how the blood marked the door posts of Israel in Egypt, and by that they were saved from death coming into their houses.

Dear young friend, unless you are trusting in the precious blood of Christ, you too must come under the anger of God, and, like Cain, be sent away for ever from His face.

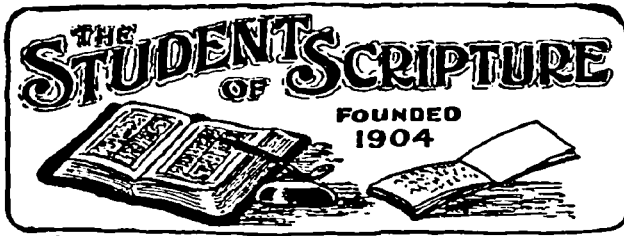
In old times, as when the Romans ruled, many of their subjects were slaves. They were bought by their masters, who often **marked** them by burning or cutting their flesh. By this they were known, if they should run away. It also shewed that a slave was to serve one master, who had paid a price for him, and to serve no other. This mark was called a "stigma".

God's servant Paul loved to call himself the bond-slave of Jesus Christ, Who had bought him with His precious blood, and to Whom alone he belonged. He suffered much for his Lord's sake (2 Cor. 11. 23-27). The marks left on his body by the whips and other things he called the "stigma". "I bear in my body the **marks** of the Lord Jesus" (Gal. 6. 17).

A soldier is often proud of the scars left by the wounds he has gained in the battle. Paul was "a good soldier of Jesus Christ", and was not ashamed of his wounds gained in the heavenly warfare. Nor will his Lord disdain them, for "if we suffer, we shall also reign with Him" (2 Tim. 2. 12).

We long that you might belong to the Lord Jesus, and know His great salvation, though the Christian life is not easy. But it is the only true life, and its end is "to be with Christ" for ever and ever.





THE TRI-UNITY OF GOD

“There is one God, and one Mediator between God and men, the Man Christ Jesus”. (1 Tim. 2.5). The Doctrine taught by the Lord Jesus Christ concerning the Godhead is that God is One, that He Who is the God of Abraham and of Isaac and of Jacob is the One Lord, the One Centre of Worship for His people. “Hear, O Israel, the Lord our God is One Lord” (Deut. 6. 4). The Law and the Prophets give consistent testimony to the truth of the Divine Unity. The heathen had “lords many and gods many”, and there were numberless idols, associated with demon worship, inspired by the Evil One, whose aim it has ever been, since his fall, to distract the minds of men and divert their affections from the One Object of Worship—the God Who created all things.

To Israel God said, “Thou shalt have no other gods before Me” (Ex. 20. 3). He is a jealous God, jealous for His honour, because to honour Him is the greatest good of His creatures.

The Unity of all Scripture, both the earlier and later parts, is seen in its unswerving assertion of the Unity of God. Nevertheless, as the Jewish Creed says, “there is no unity like His unity”. God is One, yet He uses words and expressions in the Old Testament also, which plainly indicate that there is plurality of Persons in the Godhead.

At the very beginning of the Bible, a plural word is used (Elohim) with a singular verb. In the passage already quoted (Deut. 6), the word “our God” is plural, but is followed by the phrase, “One Lord”.

God said “Let Us make man in Our Image after Our Likeness”. (Gen. 1.26) and in Gen. 3. 22 He said, “The man is become as one of (or, as may be rendered “away from”) Us”, Proverbs 9. 10 speaks of “the knowledge of the Holy Ones”, and in Eccl. 12 the exhortation is, “Remember now thy Creators”.

In Isaiah 6. 3 are the words “A holy One, a holy One, a holy One, is the Lord of Hosts”. Surely this is a very significant statement, particularly when, in the same context, are the words of God, “Whom shall I send, and who will go

for Us”. Observe, too, the corroborative evidence of John 10. 40-42.

One of the clearest passages in the Old Testament is found in Isaiah 48. 16:—

“I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God and His Spirit hath sent Me”.

Here, then, is the One Who has Deity, sent by God, and also sent by His Spirit. From this we must infer that the Spirit also is God.

In no part of Scripture is a fourth person spoken of as God. This limitation and definite distinction is important.

In the earlier part of Scripture God speaks of His Son, that is, a certain definite person, to Whom He commands worship and reverence, (see Ps. 2). In Psalm 45, He is called the King, but that King is addressed as God, and by God. “Thy throne, O God, is for ever and ever . . . Thy God hath anointed Thee with the oil of gladness above thy fellows”. David in Psalm 110 speaks of Him as “my Lord”. The word here is “Adonai”, but that also is a name of God (observe our Lord’s use of this Psalm). Nor must we forget such passages as Jer. 23. 6, Rev. 22. 13 with Ch. 1. 17. Christ is the “Almighty” in Rev. 1. 8, and Romans 9. 1-5 is very important as setting forth that Christ is God. The first chapter of Hebrews, too, is written to shew the Deity of the Lord Jesus.

Isaiah 9 tells us that the Son has amongst His many Names, that of “The Mighty God”. (compare also Micah. 5. 2. and “the Angel” of Exodus 23. 20-23).

Also there is One Person called, “The Spirit of the Lord God”. It is true that God maketh His angels spirits, and there is a spirit in man, but the Spirit of God is “His Holy Spirit”, Who was “vexed” by the rebellion of Israel. (Isaiah 63). Further, Haggai the prophet tells of Him in the words, “According to the Word which I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you” (2.5). The Spirit spake by David (2 Sam. 23. 2-3). The same Spirit came in might upon such as Gideon and Samson, and enabled for marvellous exploits. (Judges 6 and 14).

When, however, we turn to the New Testament, we have a further unveiling of this most precious and important part of doctrine. Not that there we find definitions such as man’s reason loves to compose. The greatness of God cannot be set forth within the bounds of a human explanation.

It may rather be said that this part of truth is everywhere assumed; it is a fact concerning which there can be no dispute, just, indeed, as the existence of the Creator. There is no contradiction of former revelation, there is no "development" of doctrine, but there is a fuller unveiling, and it began—this clearer revelation—with the Coming and teaching of the Lord Jesus Christ.

In the Gospel according to John, the Deity of the Lord Jesus Christ meets us at the outset. The Word, Who was God, "**became flesh . . . His glory was that as of an Only-Begotten of the Father**". Of His personality there can be no doubt. He was seen and heard and handled, (see also 1 John 1. 1-2). In the same Gospel, the Holy Spirit is mentioned as a Living Person. He is the Comforter given by the Father (14.16). He is the Holy Spirit, sent by the Father in the Name of His Son, Who teaches, Who brings to remembrance all things taught by the Son (14. 26). He is the Spirit of Truth, sent from and proceeding from the Father, Who testifies of Christ (15. 26). Here He is said to be sent by the Son. He comes into the world, being sent by Christ to His own, but when He comes it is to convict the world (16. 7-11). He guides into the truth, He shews things to come, He glorifies Christ (16. 13-15).

All this shews that the Holy Spirit is a Person and from these Scriptures we infer His Deity. There are, moreover, other Scriptures, shewing that He is God (a) because Divine Attributes are His, as Sovereignty (1 Cor. 12. 11) and searching the deep things of God because He alone knows them (1 Cor. 2. 10.14). Notice He is contrasted with man here as also in 2 Pet. 1. 21; also see Rom. 8, where He is shewn to be Powerful and Omniscient.

The Lord Jesus was conceived by the Holy Spirit (Luke 1. 35), surely a most definite assertion of His Deity.

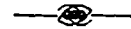
Thus we find that Scripture teaches that The Father is God, the Son is God, the Spirit is God, and the Three Persons in the Godhead are seen together in more than one passage of the Word of God. For example, Matt. 28. 19 speaks of the NAME (not names) of the Father and the Son and the Holy Spirit. God's Name is, un-derived, untranslatable, incomprehensible and incommunicable "I am the Lord, That is my Name, and My glory will I not give to another" (Isa. 42. 8). Thus the Divine Unity is taught, as well as the Tri-unity. One Name, but Three Persons bearing that One Name.

The Triune God is before us again in Matt. 3. 13-17. The Son is baptized, the Holy Spirit

descends as a Dove, and the Father speaks in witness to His Son. Luke 1. 35 also is a similar illustration.

So then, whilst we do not find abstract statements in Scripture, such as may be found in, for example, the Athanasian Creed, concerning the Tri-unity of our Glorious God, (What portion of sound doctrine is thus "analysed" in the Bible?) yet this precious part of the truth is woven into the very fabric of the whole Book of Scripture, both from Genesis to Malachi, and from Matthew to Revelation.

It may be, and indeed is, a great mystery, far beyond, but not contrary to, reason. Only by revelation could the Triune Character of our Gracious God be known. As we ponder this important part of doctrine, the Plan of Redemption will appear yet more glorious to our eyes. For we realise how the Father chose, the Son redeemed, the Spirit enlightens the elect, our Triune God working in wondrous unity towards an end in which He is glorified in the salvation of a great multitude whom no man can number, "sanctified by God the Father, preserved in Christ Jesus, and called" (Jude 1).



Inspired Words, Inspected.

No. 30

"And take heed to yourselves, lest at any time, your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man".

Luke 21. 34-36.

This is a word of the Lord Jesus to His disciples—a warning word by which they may test the reality of their "loving His appearing".

AND (de), but; second word in sentence; a conjunction, connecting with preceding words.

TAKE HEED (prosechete); verb, present imperative, from prosecho, compounded from pros (toward) and echo (I have or hold); therefore "to hold toward", suggesting application of mind, hence, "take heed".

TO YOURSELVES (heautois); reflexive pronoun, dative plural.

LEST AT ANY TIME (me pote); from me (negative denying a possibility) and pote, (at any or some time, ever).

YOUR (humon); personal pronoun, genitive, plural; "of you".

HEARTS (hai kardiai); noun and article fem., nom., plural, from hc kardia (the heart) translate, "the hearts".

BE OVERCHARGED (barethosin); verb, aorist, subjunctive, from bareo (to be heavy upon, weigh down, burden) as by sleep (Matt. 26. 43) calamities (2 Cor. 5. 4) expense (1 Tim. 5. 16); translate, "shall have been weighed down".

WITH (en); preposition, "In", governing dative case.

SURFEITING (kraipalei); noun, feminine, dative; from kraipale (debauch, the sickness, giddiness, and headache consequent thereon).

AND (kai).

DRUNKENNESS (methei); noun, feminine, dative; from methe (drunkenness); occurs in Rom. 13. 13, Gal. 5. 21 only, besides here.

AND (kai).

CARE (merimnais); noun, fem., dative plural, from merimna (care, anxiety); derived from merizo, (to part, or divide into parts). Hence the meaning is anxious care, which does divide the mind and heart (see "care-ful" in Phil. 4. 3, where the word is merimnao).

OF THE LIFE (biotikais); adjective, fem., dat. pl., qualifying "cares", from biotikos, -e, -on (pertaining to this life, the present); the noun bios (whence biology) signifies life or means of living (Luke 8. 14, 1 Tim. 2. 2, 2 Tim. 2. 4, also for latter meaning, Luke 8. 43, 15. 12. 30).

AND (kai); conjunction, joining two solemn statements.

SO (not in text).

THAT (ekeine); demonstrative pronoun fem., qualifying "day", from ekeinos, -e -o. (that). This is the last word in the verse.

DAY (hemera); noun, fem; it is preceded by the fem. nom. article.

COME (epistei); verb, aorist, subjunctive, from ephistemi (I make to stand upon or over); from epi (upon) and histemi (I make to stand). It may have the thought of suddenness (Luke 2. 9, 24. 4) and of hostility (Acts 6. 12).

UPON (epi); preposition, epi, the vowel being omitted and the "p" aspirated, because the next word begins with an aspirated vowel; governing accusative case; it may be translated "on to". Notice this preposition is also combined with previous verb. Hence emphasis.

YOU (humas); personal pronoun, plural.

UNAWARES (aiphnidios); adjective, used adverbially, from aphno (Acts 2. 2); derived from "a" (deprivative) and phaino (I appear); hence unforeseen, therefore sudden and unexpected. The word occurs elsewhere only in 1 Thess. 5. 3.

FOR (gar); conjunction; fourth word in sentence.

AS (hos); relative adverb.

A SNARE (pagis); noun, fem., from pagideuo (I lay a trap for, I entangle). See for latter sense, Matt. 22. 15.

SHALL IT COME (epeiseleusetai); verb, future, from epeiserchomai; compounded of epi (upon) eis (into or unto) and erchomai (I come); hence the thought of "coming unto and on to".

UPON (epi); see above; meaning, "on to"

ALL (pantas); adjective, accusative plural, from pas, pasa, pan, (all).

THEM THAT DWELL (tous kathemenous); verb, present participle, accusative, plural, from kathemai (to sit, be seated); lit., "the ones sitting down." The word appears to denote a complacency, a "peace and safety" attitude. Cf the expression, "them that dwell on the earth" in Rev. 3. 10 and elsewhere in that book.

ON (epi); see above; meaning "on to"; notice frequency of its use.

THE FACE (prosopon); noun, neuter, accusative.

OF ALL (pases); adjective, fem. genitive, from pas (see above).

THE (tes); definite article, fem., genitive.

EARTH (ges); noun, fem. genitive, from ge (earth).

WATCH YE (agrupneite); verb, imperative present, from agrupneo (I watch) compounded from "a" (deprivative) and hupnos (sleep, whence hypnotism); hence, "be sleepless" and continue so.

THEREFORE (de); conjunction, "but".

AND (not in text).

PRAY (deomnoi); verb, present participle, from deomai (to pray from a sense of need). Translate, "praying".

ALWAYS (en panti kairoi); preposition "in", always governing dative case, followed by adjective (pas, see above) and noun, from kairos (fit time, appointed season); all masculine. Translate, "in every opportunity or occasion".

THAT (hina); conjunction, "in order that".

YE MAY BE ACCOUNTED WORTHY (katischusete); verb, aorist subjunctive, from katischuo (I prevail); compounded from kata (down, used here in a strengthening or intensive force) and ischuo (I am strong). May be rendered, "ye may thoroughly prevail".

TO ESCAPE (ekphugein); verb, infinitive, aorist, from ek (out) and pheugo (I flee) Translate, "to have escaped". The word is found in Acts 19. 16, 2 Cor. 11. 33, and Hebrews 2. 3.

ALL (panta); adjective, accusative, plural, from pas (see above). Neuter.

THESE THINGS (tauta); demonstrative pronoun, neuter, plural, from houtos (this).

THAT SHALL COME (ta mellonta); verb, participle, neuter, plural, with article, from mello (to be about to, or on the point of). Translate, "which are about to".

TO PASS (ginesthai); verb, infinitive, present, from ginomai (I become). The whole phrase may be rendered, "All these things that are about to become", apparently, those connected with "that day" (verse 34).

AND (kai).

TO STAND (stathenai); verb, infinitive, aorist passive, from histemi (see above) Translate, "to have been made to stand".

BEFORE (emprosthen); adverb or preposition; here the two senses may be intended, modifying "stand", and governing the following noun. Compounded from en (in) and prosthen (before); hence, "in front of".

THE (tou); article, genitive, masculine.

SON (huiou); noun, masculine, genitive, from huios (son).

OF MAN (tou anthropou); noun and article, genitive, from ho anthropos (the man).

"THE TIMES OF THE GENTILES"

(CONTINUED)

THE INTERPRETATION

Had not God made known the meaning, the dream would have been, and have remained, a mystery. The interpretation is so clear, however, that there is no excuse for not comprehending, in measure, God's teaching.

The whole image pictures the human government of the world; in particular, that part of the earth surrounding the Mediterranean Sea, from the time of Nebuchadnezzar until the rule, yet future, of the Antichrist.

The head of gold was Nebuchadnezzar, a despotic ruler, after whom were to be rulers whose governments would be less autocratic, until there should be brought in the democratic principle, suggested by the words, "they shall mingle themselves with the seed of men; but they shall not cleave this with this" (v. 43. marg.) This principle has leavened the whole of man's thinking in the Western world, and has spread to the East. In older civilizations such as in England, democracy may yield fair results, but even here it shews signs of breaking down. Where men rise to positions of rule by pandering to the lower instincts of the community, they may ultimately take a despotic attitude. Present

day history affords abundant examples. This is exactly what the Antichrist will do, so that the spread of "advanced" democracy, such as Socialism, is only preparing the way for that "Man of Sin".

The second great Empire, pictured by the breast and arms of silver, was the Medo-Persian, the two arms possibly signifying its duality. Chapter 5 records the ending of the Chaldean dynasty, and that "Darius the Median took the Kingdom". Later, Cyrus, King of Persia, foretold by Isaiah (chs. 44. 45), as God's shepherd and His anointed, one who would command the rebuilding of Jerusalem and the restoration of the temple, became ruler (See 2 Chron. 36. 22. 23 and Ezra 1.)

This form of government, begun under Darius, was less autocratic than the Chaldean. It was a rulership modified by "the presidents of the kingdom, the governors, and the princes, the counsellors and the captains" (Dan. 6. 7). A proposal made by these and accepted by Darius brought him into a position from which he could not extricate himself, "according to the law of the Medes and Persians, which altereth not" (ch. 6. 8. 12). A similar instance of this inexorable law is recorded in the book of Esther. Vashti the queen could not be re-instated, since the "wise men" and the "seven princes" had given advice that she should be debarred for ever from the royal presence because of her disobedience.

These two instances illustrate the words, "After thee shall arise another kingdom inferior to thee" (Dan. 2. 39).

The "third kingdom of brass, which shall bear rule over all the earth", was the Grecian, not mentioned here by name. The victory of the king of Grecia over the kings of Media and Persia (see chapter 8. 20. 21) is the warrant for this assertion.

"The fourth kingdom shall be strong as iron," clearly the Roman, for that was the ruling power in the days of our Lord, as many places in the New Testament Scriptures testify, (see Luke 2. 1.) The legs are about the same length as the rest of the human body, and this may suggest a longer continuance in time of the fourth kingdom. This empire does not exist, **as such**, today, but as it is upon the feet, part of iron and part of clay, that the stone falls, presumably it will be revived in some form. This may be democratic, the Roman government in the past having been a modified form thereof.

The word "revived" is used because the legs (of iron) and the feet (part of iron) cannot well be separated, and the image is still standing on its feet when the Stone breaks them. This

revived kingdom may be best described as the "fourth", seeing the term "Roman" does not describe it, in the words of Scripture. It may possibly be that, as the successive empires each swallowed up that preceding, so this last form of the fourth empire **may** incorporate more territory than was embraced in the Roman empire at its height. Concerning this one cannot be dogmatic. Believers who hold that this reconstitution of the fourth empire **must** precede the falling of the Stone—that is, the Revelation of Jesus Christ—can patiently await the fulfilling of Divine prophecy. It may also be, the ten toes, though not the subject of interpretation in this second chapter, signify the ten kingdoms of the future. We do, however, read the words, "In the days of these kings" (v. 14).

That the Stone is the Lord Jesus Christ, no believer doubts, whatever his views on prophecy. That name is given to Him (1 Pet. 2. 4-8) and assumed by Himself (Matt. 21. 42-44).

The Stone becomes a Mountain and fills the whole earth (see Hab. 2. 14), for the dominion of our Lord will be "from sea to sea, and from the river unto the ends of the earth" (Ps. 72. 8). "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever". Could words be plainer? Can there be any doubt that Christ will rule in this very earth, where He was rejected, and that His reign will last here a thousand years (Rev. 20. 4).

The image was **one**, and of **human** form. Man is essentially the same in all ages. The judgment reached that **upon which it stood**; hence the complete overthrow, with no hope of restoration. Its powder was carried away like chaff (see Ps. 1). "The Lord alone shall be exalted in that Day".

Nebuchadnezzar's immediate reaction was to worship and reward Daniel, and to acknowledge by lip the greatness of God, but his heart was not changed. The next chapter suggests, by his making an image **all of gold**, and commanding universal worship, that he inwardly rebelled against the Divine decree that **his** kingdom would not continue through the ages.

But what profit shall you and I gain, dear reader, from this study? Surely, the lesson we have to learn is that of "separation" from the world systems, its politics, its pleasures, its carnal religion. All these are doomed. Let us be as Daniel, keeping ourselves unspotted, praying for kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and solemnity.

If the Lord will, to be continued.

"To depart, and to be with Christ, which is far better"

Philippians 1.23

"Having a desire to depart". Was it right for Paul to wish to die? But he does not put it in that way. Elijah wished to die, for he was despondent, and fearful of a violent death. Jonah wished to die, for he was petulant. God had not worked as he thought God should. How like man, even believing man! But Paul had already said, "To me to **live** is Christ". How much he speaks of Christ, even in this first chapter. His earnest expectation and his hope was that Christ should be magnified in his body, "whether it be by life or by death". No! Paul did not think primarily of death in itself. But does not a desire to depart and to be with Christ involve the visitation of death? Yes, but only in a secondary way. The great longing was to see Christ, to be with Him to Whom the servant was so faithful in life.

It is easy to wish to die, in order to escape trouble, but it is not glorifying to God. Tribulation is permitted by an All-wise Creator for the refining of His saints, but to have a longing to see the Saviour is quite in keeping with a readiness to continue on in service, as Paul added; "nevertheless, to abide on in the flesh is more needful for you". Both desire and decision were pleasing to God.

The word "depart" is very interesting. It signifies a "loosening", an "untying", a "slackening". When one is about to strike camp, the first thing is to slacken the cords. This prepares for the tent to be taken down and removed from one site to another. So with the Christian. "Shortly I must put off this my tabernacle (tent)", said Peter in his second letter. His body is but a tent wherein his soul dwells. He is only here for a brief time, and he must "shortly" remove from earth; the longest life is short compared to eternity. Moreover, Paul uses very similar language in 2nd Corinthians, chapter 5, where he says, "For we know that if our earthly house of this **tabernacle** were dissolved, we have a building of God, an **house** not made with hands, eternal in the heavens". Again, "For we that are in this **tabernacle** do groan, being burdened", and "earnestly desiring to be clothed upon with our house which is from heaven".

As we grow older (and some saints endure weakness during many years) we are conscious of **weakening** powers, which is but the **slackening** of the cords preparing us for our "trans-

lation". Is it not wisdom to recognise this, and to actively prepare ourselves for that inevitable day? Would we not wish each day, as it brings us nearer our dissolution, to be more and more filled with fellowship with our faithful and loving Lord, so that we may be truly ready, whether that event be sudden or may overtake us gradually?

But there is also the thought of a ship being loosed from its moorings and starting on a new voyage. Such symbolism well befits the brother whose body is being "sown" in the earth today. A man of the sea was he for many years, with an experience covering many parts of the world. Often rough and reckless, he yet had some twinges of conscience, especially as he had a praying mother. But in his later years, Christ met with him and saved him. He was truly a trophy of grace—a brand plucked from the fire.

The last year or two of his life, he suffered bodily pain. The cords were being slackened, for the tabernacle was shortly to be put off. But to return to the figure of the vessel secured to the quayside, so is the believer detained on earth. His ship is, so to speak, in a foreign port, all the while he lives, but his home is far away in heaven. There is home because Christ is there. Tethered to the quayside, he is not, as it were, on land, for he does not belong to this world, only as a witness for Christ. Yes, on the water, and not even in dry dock, (though he may undergo repairs) ready to sail for his home port on the appointed day.

Such was Paul, such was our friend. As said the apostle, "I am now ready to be offered, and the time of my departure (untying) is at hand". The ship was about to sail. "I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing".

The foregoing is the gist of an address given at the City of London Cemetery, Ilford, at the "sowing" of Mr. Higham, known to some as "Happy Jack", on April 7, 1954.

SALVATION IS FREE

God has given what our bodies need, in nature. Men may sell, and they sometimes think more of their profit than of those who need the food that comes up out of the earth. But God has given: bountifully the sun and the rain and the seed. And there is something more than this. God has given what our hearts need, in the

gospel of His grace. Here is a far, far greater need than men realize. We are not mere things, we are persons. We are accountable for what we have done and we need forgiveness of our sins. We have minds that think about the future, and we need a Divine revelation of the work of salvation and eternal blessedness. We have hearts—and we need some one to love, because He has loved those who have forgotten Him and sinned against Him. We have failed, and we need a new life and power. Men may offer us ceremonies and religious forms, yea, and sell them to us, "selling" a vain hope of forgiveness and blessing. But all this is a lie and a fraud, however exalted be the claims of any men or so called church that acts thus. God has given His Beloved Son to die for sinners and with Him He gives all things (Rom. 8. 32).

No one is a child of God naturally: we are all sinners. But it is possible to become a child of God, a Christian in the true sense of the word, a saint—in this world. Ah, in this life is the only opportunity. The door of God's salvation stands wide open for those who are really troubled over their sins and feel their need of the Lord Jesus Christ, as the One who bore their judgment on Golgotha and who lives for ever that all who come to Him may have everlasting life.

Which shall it be? Will you try and obtain pardon by buying some religious ceremonies from a man who has not God's authority to act as priest? or will you remain careless and hard and indifferent as to your need altogether? or will you own yourself lost and come to Christ, the only Priest who can save, and seek God's full forgiveness through His poured out blood? Which shall it be?

P. W. H.

"THE LUST OF THE EYES"

Everything today is designed to attract the eye. The hoardings are covered with seductive invitations to indulge in drink and tobacco. Unblushing immodesty in the amusement advertisements, in great profusion, indicate the sad levity with which the Holy Laws of God are regarded. And now that television has invaded the homes—even of some believers, is there not the danger that things will be seen which ought not to be seen by the eye of a saint?

Will it be contended that the words quoted above do not apply? Such things "are not of the Father, but of the world." "Love not the world"; rather pray, "Turn away mine eyes from beholding vanity, and quicken Thou me in Thy way."

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 of Stanley Duce (the Near East), F. A. Franco (Argentina 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.

"FORGET NOT"

"Bless the Lord, O my soul, and forget not all His benefits." (Psalm 103,2)

"When thou hast eaten and art full, then shalt thou bless the Lord thy God for the good land which He hath given thee: beware that thou forget not the Lord thy God, in not keeping His commandments." (Deut. 8.10,11)

"He blessed . . . and gave . . . and they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full . . . Do ye not yet understand, neither remember?" (Matt. 14.19, 20, 16, 9)

Suggested Daily Readings

"IF THE LORD WILL."—JULY, 1954.

Day	READING				LEARNING		
	Exodus	Acts	Psalm	John			
1	12.	81-51	23.	1-15	45.	1	16. 33
2	13.	1-22	23.	16-35		2	17. 1
3	14.	1-14	24.	1-27		3	2
4	14.	15-31	25.	1-12		4	3
5	15.	1-11	25.	13-27		5	4
6	15.	12-27	25.	1-18		6	5
7	16.	1-12	26.	19-32		7	6
8	16.	13-21	27.	1-20		8	7
9	16.	22-36	27.	21-24		9	8
10	17.	1-16	28.	1-15		10	9
11	18.	1-12	28.	16-31		11	10
12	18.	13-27	Rom. 1.	1-15		12	11
13	19.	1-13	1.	16-32		13	12
14	19.	14-25	2.	1-16		14	13
15	20.	1-26	2.	17-29		15	14
16	21.	1-19	3.	1-18		16	15
17	21.	20-36	3.	19-31		17	16
18	22.	1-13	4.	1-12	50.	1	17
19	22.	14-31	4.	13-25		2	18
20	23.	1-19	5.	1-12		3	19
21	23.	20-33	5.	13-21		4	20
22	24.	1-18	6.	1-13		5	21
23	25.	1-16	6.	14-23		6	22
24	25.	17-30	7.	1-12		7	23
25	25.	31-40	7.	13-25		8	24
26	26.	1-14	8.	1-15		9	25
27	26.	15-25	8.	16-25		10	26
28	26.	26-37	8.	26-39		11	21. 1
29	27.	1-8	9.	1-16		12	2
30	27.	9-21	9.	17-33		13	3
31	28.	1-14	10.	1-21		14	4

SPECIAL READINGS FOR THE LORD'S DAY.

4. Lev. 25. 35-43. Jas. 2. 14-17. 1 John 3. 15-18, 4. 20, 21. 2 Cor. 8. 7-9.
11. Lev. 26. 1, 2. Ps. 115. 1-8. Isa. 44. 9, 10, 16-20. 1 Cor. 10. 14-22. Eph. 5. 1-6.
18. Lev. 26. 3-10. Ps. 1. 1-3. John 15. 1-8. Gal. 5. 22-24. 2 Pet. 1. 5-11.
25. Lev. 26. 11-13, Ezek. 37. 24-28. 2 Cor. 6. 14-7. 1. Eph. 2. 11, 12, Gal. 4. 28-5. 1.

Notes on Memorized Verses

PSALM 45

Here is a Messianic Psalm, beyond all question, and ever recognised as such. It is called Maschil, that is, for instruction.

1. "A boiling up" heart (cf. the burning hearts of Luke 24); also Elihu's words (Job. 32. 18-20). The King (that is, Messiah). Good matter in the heart must express itself by the tongue. The heart comes first. 2. Christ is incomparable. "Never man spake like this Man" (see also Luke 4. 22). 3. Yet there is a sword, and might (cf. Isa. 63. 1-6). 4. Truth, meekness, righteousness, all meet in Christ in perfection. 5. He will come in glory and power, and shall overcome (Rev. 17. 14). 6. 7. God speaking to God. Christ's

Deity. The Kingdom. Though He is above them, He has "fellows" (Heb. 2. 11-13). 8, Fragrance. Those who live near to Him will remind others of Him. 9, The King will have a queen. The Lamb shall have a wife. 10, A call to the church. Harken, consider, incline, forget. 11, *So*. What the King desires. Yet forget not His Lordship and worship. 12, All shall be subject to Him. 13, Glory within and without. Sanctification and justification. 14, Needlework, something wrought out—a robe of righteousness—gold (also vv. 9 and 13). 15, They (the virgins). Notice, "brought" three times, suggesting grace. Thus we have the Queen, Kings' daughters, and virgins all blessed, the church being the first. 16, "Thy fathers" shall give place to "Thy children" (see again Heb. 2. 13 and Ps. 22. 30. 31). Rewards in the kingdom. 17, Thy Name—the Name of Christ—remembered and praised (see Ps. 72, 17).

PSALM 50

Here is a prophecy of the Second Coming of Christ (Our God and Saviour).

1, God speaks and calls—universal (see Luke 20. 24). 2, Zion, the literal, on Earth. Thence He will shine (see Isa. 24. 23). Beauty shall adorn Jerusalem. 3, Our God (cf. Titus 2. 13). Fire and tempest (2 Thess 1). 4, See Matt. 24. 31. 5, Gather (2 Thess 2. 1). Covenant by sacrifice (Heb. 7. 22, 8. 6, 9. 15, 13, 20). 6, Righteousness. God is Judge, and justifies because of Christ's work. The *Selah* ends this section. 7, Again *God speaks*, but to Israel, He is "against" her. 8, 9, Their sacrifices not pleasing (see Ps. 40. 6. 10, 11, 12, "Mine"). God is not dependent on man, whose sacrifices were formal. 13, 14, Sacrifices of praise are more pleasing to God than many offerings. 15, "And" connects with what has gone before. Obedience must precede deliverance. The day of trouble (see Jer. 30. 7). 16, Again *God speaks*, now to "The wicked" (2 Thess 2), who pretends to favour God's laws. 17, But really hates them, 18, and breaks them, 19, speaking against them, for he is the Lawless One. (2 Thess 2) and has a mouth speaking great things (Dan. 7. 8. Rev. 13. 6). 20, Blaspheming God leads to slandering men. 21, Silence (v. 3). Man must not assume God is unobservant. 22, The awful danger of forgetting God, but man lives as though there were no God. 23, Precious, but conditional promises.

PSALM 55

This Psalm is thought to have reference to David's experience when Absalom rebelled, but do we not see something of our Lord's character as "The Man of Sorrows"?

1, Christ prayed. 2, He mourned. 3, Why? Because of the sin of man generally, and as directed against Himself. 4, 5, The words of Mark 14, 33, 34 come to mind. 6, 7, 8, "Fly away", "wander", "escape", but *His* word was, "Not my will, but Thine be done". 9, 10, 11, "O Jerusalem, Jerusalem," He cried and wept over the city. 12, 13, 14, Judas Iscariot appeared to be as zealous a disciple as any, and was never suspected by his fellows. In David's case, Ahithophel was the disappointment. 15, Death. Sheol, because of fostered iniquity. 16, "As for Me" (a frequent phrase). The Lord shall Save Me" (see Heb. 5. 7). 17, I will pray—He shall hear. 18, Deliverance, but Christ was alone in His suffering. 19, God is

Judge, and shall do right, even condemning them that fear Him not. 20, 21, Such words truly describe the Antichrist, and all who are of his spirit, such as Absalom. The Lord enable us to be real. 22, A precious promise. "He shall . . . He shall." 23, Man may go on wilfully to destruction, "but I will trust in Thee," a triumphant note.

Suggested Daily Readings

"IF THE LORD WILL."—AUGUST, 1954.

Day	READING				LEARNING	
	Exodus	Romans	Psalm	John		
1	28. 15-29	11. 1-18	50. 15	21. 5		
2	28. 30-43	11. 19-36	16	6		
3	29. 1-18	12. 1-21	17	7		
4	29. 19-28	13. 1-14	18	8		
5	29. 29-46	14. 1-23	19	9		
6	30. 1-10	15. 1-16	20	10		
7	30. 11-21	15. 17-33	21	11		
8	30. 22-38	16. 1-14	22	12		
9	31. 1-18	16. 15-27	23	13		
10	32. 1-14	1 Cor. 1. 1-17	55. 1	14		
11	32. 15-24	1. 18-31	2	15		
12	32. 25-35	2. 1-16	3	16		
13	33. 1-11	3. 1-23	4	17		
14	33. 12-23	4. 1-21	5	18		
15	34. 1-9	5. 1-13	6	19		
16	34. 10-22	6. 1-20	7	20		
17	34. 23-35	7. 1-15	8	21		
18	35. 1-19	7. 16-28	9	22		
19	35. 20-35	7. 29-40	10	23		
20	36. 1-13	8. 1-13	11	24		
21	36. 14-19	9. 1-14	12	25		
22	36. 20-38	9. 15-27	13	Rev. 2. 1		
23	37. 1-16	10. 1-15	14	2		
24	37. 17-29	10. 16-33	15	3		
25	38. 1-16	11. 1-19	16, 17	4		
26	38. 17-31	11. 20-34	18	5		
27	39. 1-14	12. 1-13	19	6		
28	39. 15-29	12. 14-31	20	7		
29	39. 30-43	13. 1-13	21	8		
30	40. 1-19	14. 1-19	22	9		
31	40. 20-38	14. 14-26	23	10		

SPECIAL READINGS FOR THE LORD'S DAY.

- 1. Lev. 26. 14-25. 1 Sam. 15 17-23. Eph. 5. 7-17. Ps. 19. 7-11. 2 Cor. 5. 7-11, 14, 15. John 14. 15-23.
- 8. Lev. 26. 40-45. Isa. 55. 6-13. Dan. 9. 3-15. Mic. 7. 18-20. 1 John 1. 5-10, 2. 1-6.
- 15. Lev. 27. 1-7. Ps. 92. 13-15. Rom. 6. 12-18, 12. 1, 2. 2 Cor. 8. 1-5. 1 Cor. 6. 19-20.
- 22. Lev. 27. 25. Num. 7. 12-17. 1 Sam. 2. 3. 1 Chron. 21. 18-26. Mk. 12. 41-44. Heb. 8. 1-3.
- 29. Lev. 27. 30-34. Deut. 14. 22-25. 1 Chron. 29. 10-16. Mal. 3. 8-10. 1 Cor. 16. 2. 2 Cor. 9. 6-15.

Correspondence from any Believers and Enquirers:— 61 Upton Lane, Forest Gate, E.7. 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

Vol. 54. Nos. 9 & 10

SEPT., OCT., 1954

FREE

SOME OF THE CONTENTS.

	<i>Page</i>
It is the Lord	50
Preserved for Ever	50
The Book of Books	52
By Thy Grace	52
The Kingdom of God	53
Inspired Words Inspected	54
Self-Deception	56
My Punishment	57
Principles and Tests	58
Readings and Notes	59, 60

**"That we should be to
the praise of His glory, Who
first trusted in Christ."**

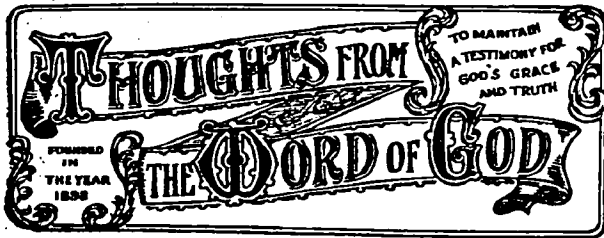
Eph. 1. 12.

"The Son of God Who loved me and gave
Himself for me." Galatians 2. 20.
"He emptied Himself . . ." (lit.)
Philippians 2. 7.

How precious, O how sweet the theme,
The all-surpassing love of Christ:
No fable 'tis, nor empty dream,
The work that for my need sufficed.
Awake, my heart, His praise to sing;
Thy grateful tribute to Him bring.

Lowly, despised Nazareth
Sheltered the Holy Son of God:
So was fulfilled what Scripture saith,
And verily this earth He trod.
Himself He emptied, died for me,
That I might His for ever be.

A.W.H.



Words of Encouragement.

“As ye go, preach” The life of a believer is
Matt. 10. 7 a “going”, not, that is to

say, a feverish or restless state of activity, but of progress. “David went going and growing” (Sam. 5. 10, margin). Even in a time of “standing still” or “sitting still”, there is spiritual increase, if such is in the will of God. “Be still and know that I am God.”

Paradoxical seem the words. “They shall rest in their beds, each one walking in his uprightness—or before Him” (Isa. 57. 2). Yet how true and how applicable even in this life! Restfulness of heart coupled with holy activity should be the normal state of a saint.

“If any man draw back, My soul shall have no pleasure in him”, but the words reach our inward ears, “Let us go on unto perfection.” (Heb. 10. 38, 6. 1).

And, “As ye go, preach”. The words of the Lord Jesus, spoken to the twelve as He was about to send them forth, contain principles for each believer. Such is to “go” at His bidding, to walk in fellowship with Him, “in the light” and “in love”. The believer is also a “herald” of truth, not necessarily publicly (that is for comparatively few) but “as he goes”, and that means using all opportunities. When the apostles remained at Jerusalem, God was pleased to spread His gospel by means of some unknown by name. “Therefore they that were scattered abroad went everywhere preaching the word”. What an encouragement for these days!



Poem to help Christian Experience—205.

“It Is The Lord”

(John 21. 7)

“Come ye and dine”. And none durst say, Who
— Knowing it is the Lord are Thou?
And he who once had said, “O Lord, depart Thou,”—
Feeling so self-aborred—
“From me, for I am but a sinful man, now chastened
By looks and words of grace,
To his beloved Lord and Master hastened
To gaze upon His face.”

And there, upon the shore, a fire was burning,
Their chilly frames to cheer;
And He, Who o'er His sheep is ever yearning,
Now biddeth them draw near.
A table, too, is spread for their refection,
By His Own hands prepared,
And they with Him, their Lord in resurrection,
His Own provision shared.

'Twas the third time of their Lord's self-revealing
In those blest forty days,
Yet not in answer to their own appealing,
For sovereign are His ways.
They were His friends, disciples of His teaching,
Who looked upon His face,
And soon to be empowered for the preaching
The Gospel of His Grace.

But first That One must heaven be receiving—
That Loved One—from their sight.
For wondrous works He planned for their achieving.
The Spirit of all might
Came at the promised time, imparting fitness
And power to declare
The Gospel of His Glory; and their witness
He honoured ev'rywhere.

And still today That One Who ever liveth
Remaineth just the Same;
All that His own can need He ever giveth;
And since His holy Name
Is called upon them, they—His bride—shall never
Be severed from His love.
All things are theirs, all things they ask whatever,
Are given from above.

“It is the Lord,” Have we a fervent longing
To see Him? O how near
His promised coming! 'Mid the duties thronging
Our lives, is He so dear?
His sheep and lambs do we delight in tending
Because 'tis Him we love—
Our loving Lord, who soon will be descending
In glory from above?



“They are Preserved for Ever”

(Ps. 37. 28)

Percy W. Heward

It is delightful to have a fixed heart as to fixed Truth. Listen to the precious words, “I am the Lord, I change not”. Then take courage, dear troubled believer. The words of God are not merely for the brain, they are for the heart, and it is a joy to rest on infinite and unalterable love, when we feel our neediness. Those who know not the holiness of God, and who see not their shortcomings, will misuse the fact of Election and Preservation, but those who have tasted that the Lord is gracious, and who, in some measure, are humbled before their Heavenly Father, will find therein a guard against pride and despondency alike. Truth may be perverted when one is self-confident, and Satan seeks thus to influence believers; but God's own unveiling of His will,

when appreciated in the power of the Holy Spirit, will be a "hedge", as it were, to keep us in the appointed path of pleasing Him.

"Preserved for ever". These words may be very definitely God's message to some hearts just now. Christ's enemies will be His footstool, but none shall pluck His people from His equally loving and mighty hand (John 10. 28. 29). "Preserved", even before called by grace, in order that they might be called, they will not be lost now; they will not be lost in the future (John 5. 24. Eph. 2. 7). God will not forsake the work of His own hands (Ps. 138. 8). He has loved with an everlasting love, and Christ "shall see of the travail of His soul and shall be satisfied." Precious is the testimony, "Having been preserved in ("by" or "for") Jesus Christ" (Jude 1).

The expression, "final perseverance", has been commonly used, and it is helpful, for "the righteous shall hold on his way", and "he that shall endure unto the end, the same shall be saved" (Matt. 24. 13). In other words, those who are "preserved", as a result "persevere". Salvation is a Divine work in us, and God's gold has characteristics which shew it is gold. "Holding fast" proves a saint to be held fast. We have a consolation which is strong, that is, which holds us. The anchor keeps the ship amid the storms of this age, and as the anchor is "within the veil", our security is assured. (Heb. 6. 18-20). God's love is not fickle. He would be dishonoured if His purpose were broken. God "worketh all things after the counsel of His own will" (Eph. 1. 11).

This standpoint should be emphasised as to the continuance of grace. Merely verbal argument may take the mind off Christ, but if we are occupied with Him, and the immutability of the Divine Counsel, we shall realise that God has interposed with an oath, shewing that the loss of one believer would be His loss. If an oath is broken, the maker thereof must be broken! But judgment cannot fall on God Himself. Our security is as real as that of Christ our Surety, who would bear the blame for ever if we were lost (see Gen. 44. 32). Yea, our deliverance from wrath is as clearly marked out as God's own immunity from wrath! He did not need to take this oath, but He took it to shew to the heirs of the promise the immutability of His counsel! Such was His condescending love, and now we are encouraged to see that all the pillars of heaven would tremble, and all the glories of God would be broken, if one poor trembling sinner who has fled for refuge to Christ could be lost. Assuredly,

He will not break the bruised reed nor quench the smoking flax. Eternal life shall not be killed; a member of Christ cannot be eternally lost.

The whole plan of salvation coincides with this thought, and no Scriptures oppose it. Some of the most difficult verses occur in Hebrews 6, but the passage on assurance, already considered, comes immediately afterwards, to prevent a misunderstanding. The words of verse 9 indicate that the previously mentioned "powers" are not necessarily accompanying salvation. Balaam, and, in another way, the five foolish virgins, come to mind; and many apparent "fallings away" entirely from Christ are of those who never were His.

The branches of John 15 are all grafted-in branches*; the fruitless one had never been joined within. If any are the Lord's people, they shall be "holden up" (Rom. 14. 4). For such Christ died, that, "whether we wake or sleep, we should live together with Him," (I Thess. 5. 10) and any suggestion of His loss would be derogatory to Him.

But failure in godly living and working will involve a suffering loss; howbeit mark the added words, "but he himself shall be saved: yet so as by fire" (I Cor. 3. 15). Gratitude keeps a grace-humbled one from misusing grace, though we would all acknowledge a falling short even in this. But when truth is perverted to excuse carelessness, there is grave reason to doubt whether there is any acquaintance with the Lord. Newertheless, we must beware of the opposite extreme, even occupation with our mistakes so as to forget God's mightier love, and the cleansing power of the precious blood of His Son. Confessed sin should not be carried as a burden; despondency dishonours God and suggests a distrust of His promise. Is this right toward Him?

Merely mental argument is vain. Any theory which denies that salvation is absolutely by grace, and which attributes some initiative to the sinner will incline to imagine a loss of such a salvation; this is logical from its wrong foundation. Absolute grace means absolute security, and we bow our heads and worship, with heartfelt and praiseful gratitude, and with glad confidence in the God of all grace Himself.

*The word used by the Holy Spirit implies this, and thus removes difficulties.



YOUNG PEOPLE'S COLUMNS

THE BOOK OF BOOKS

Not long since, seven men were sitting round a table, each one having a book in front of him. First, they closed their eyes and bowed their heads. After a short silence, one stood up and spoke to Some One Whom they could not see, but from the words said, one could tell they felt that One was very near and heard all. They all said "Amen", and then opened the books. Another of the company read some words whilst the others looked on their books, because the words printed in them were the same. After that they spoke to one another about what the books said, and they seemed very happy because they read therein of a very Lovely Person, Whom, having not seen, they loved.

How strange that grown-up people could be so happy reading a book! People do not sit round a table reading a story book or a newspaper. But what is more strange, the book these men were reading was a very old book. Parts of it were written about four thousand years ago, and the last part about nineteen hundred years ago. And yet it is always a new book.

There are people who cannot make out why some persons, young and old, have such a love for it. And some people have even died because they could not give up this valued book. It has been put into many hundreds of languages, and wherever it goes, it brings a message of warning, and also of love and hope.

"I know what book you are speaking about; it is the Bible," you say. Quite right! But are you happy when you read it? Perhaps you do not read it at all. That is very sad, and you are losing so much.

If you knew the Lovely One that Book tells us about, the Lord Jesus Christ, as your own Saviour, you would love His Word. You could not do without it. Why is He the Saviour? Because He came to live and die in the place of poor lost sinners, for "all have sinned", and God **must** punish sin, for He is **just**. Therefore His dear Son, the Lord Jesus, bore the punishment instead of people like you and me. Will you not come to Him, telling Him you have sinned, and asking HIM to forgive you and make you HIS for ever? Read and learn the following lines, written by the mother of the first editor of this magazine.

THE BIBLE

The Bible is the Word of truth,
For all therein is *true*,
The blessings, judgments, everything
The Lord Himself will do.

The Bible, is a *holy book*
Enlight'ning those who read,
And all who hide it in their heart
Will all its precepts heed.

The Bible is the *best of books*
Written by God from heaven,
And every word is very pure,
Free from earth's dross and leaven.

The Bible is a *guide and lamp*
Illuminated—bright,
And those who read it prayerfully
Behold its wondrous light.

The Bible is all-*beautiful*,
To sinners, young and old,
Who see the beauty of the Lord,
The Lamb of God behold.

The Bible is a *living book*,
For God thereby doth speak.
To sinners who by grace are saved,
Who now His glory seek.

The Bible *everlasting* is,
Each word God will fulfil.
'Tis settled in the heavens for aye,
According to God's will.

The Bible *true and holy* is,
Enlight'ning evermore,
Illuminated—living too,
Eternal, ever sure.

The Bible is it *now* to you
The best, the *living book*?
And do you by God's wondrous grace,
Oft in its pages look?

**By Thy Grace**

We are what we are, O Lord,
And we love Thy gracious Word,
And we meet in one accord—
By Thy grace.

We have laboured hitherto,
Sought Thy will to know and do,
And have scorned to be untrue—
By Thy grace.

We have *waited* at Thy Throne,
Sought to make Thy Gospel known,
And to live for Thee alone—
By Thy grace.

We have gloried in Thy Name,
Spoken of Thy wondrous fame,
Borne reproach, contempt and shame—
By Thy grace.

We are kept, Lord, in Thy light,
Kept from evil day and night
And we walk, Lord, in Thy sight—
By Thy grace.

We are saved, and kept each day,
Lest, O Lord, we go astray,
And Thy precepts disobey—
By Thy grace.

We adore Thee for Thy love,
And our heavenly home above,
As Thy faithfulness we prove—
By Thy grace.

We are watching Lord away,
For Thy coming—that glad day,
When we shall be caught away—
By Thy grace.

S.A.H.



"The Kingdom of God" and "The Kingdom of Heavens"

Percy W. Heward

Is there any distinction to be conveyed to the mind by these two phrases? That they seem to show a close relationship is seen in the fact that Matthew often uses the one term where the other gospels employ the other, for example, Matthew 4. 17 and Mark 1. 15. But the terms are not identical. An illustration will shew this. The report of an attack by a **wild beast** would not be synonymous with one describing the attack as by a **wolf**. The former term is wider, and includes the latter.

Matthew **alone** was inspired of God to use the expression, "The Kingdom of the heavens", but he, also **alone**, uses the word "church" (16. 18, 18. 17). The suggestion that the first gospel is "Jewish" is totally unfounded.

To the children of Israel was committed the Kingdom of God on earth, as seems clear from Matthew 21. 43, and the parable preceding. They are called "the children of the kingdom" in chapter 8.12, the omission of the words, "of the heavens" being designedly contrasted with their inclusion in the previous verse. Further, the government of Israel was for God (Deut. 1. 17) and Solomon was "King for the Lord thy God" (2 Chr. 9. 8). But it was an **earthly** calling.

Although the Kingdom of God on the earth was committed to Israel, for God was their King, it must be remembered that He is over all the nations, for "the heavens do rule" (Dan. 4 26). This wider expression must be distinguished from "the Kingdom of the heavens"; indeed, the repeated words, "The Most High ruleth in the Kingdom of men" (Dan 4. 17. 25) are a definite contrast. The last two words, "of men" emphasise this, for "the Kingdom of the heavens" is not of men. It is **heavenly in character**. The declaration that, "the heavens do rule", speaks of the universal sovereignty of God in the **sphere of providence**, and is distinct from the term, "the Kingdom of the heavens", which is in the **sphere of grace**.

Further, inasmuch as the Holy Spirit led Mathew only to use this term so frequently, it is

probable that, from the context, something can be seen of God's teaching when He definitely puts **this** expression aside and, in His perfect wisdom, uses the term, "The Kingdom of God". That phrase is used in chapters 6. 33, 12. 28, 21. 31. 43. For example, the publicans and the harlots were **then** entering the kingdom of God. Israel, as has been seen, had the Kingdom in one aspect, but is not said to have received, in the same way, "the kingdom of the heavens". This is a crucial point, for the **clear prophecy** of chapter 3. 2, where the term is first used (see also chs. 4. 17 and 10. 7) shews that "the Kingdom of the heavens" was **then future**. The words of chapter 18. 1-4 appear to confirm its futurity.

From this last mentioned passage and that of chapter 5. 20, it is learned how entrance into the Kingdom of the heavens is obtained. Also the wording of Matthew 11. 11. 12 as distinct from that of Luke 16. 16 should be noticed.

The parables of Matthew 13 and 22. 1-14 require particular attention. The use of the phrase, "The Kingdom of heaven is like" is deferred until the field has been **purchased** (13. 44); for, although the words are used in verse 24, they are in connection with "His field", having become so because of Christ's death. Thus, force is added to the view that the kingdom was then future, that is, until the Lord Jesus gave Himself for the redemption of His people.

Observe, also, that the "grounds" represent persons, but the good seed pictures God's people, in the first and second parables, respectively (Matt. 13). In this latter, is there not a prophecy—the realised union with Christ in the **present** dispensation,—thus confirming the prophetic order?

The parable of Matthew 22. 1-14 may present a difficulty, because of the use of the sentence, "The Kingdom of heaven is like", and the proclamation of verse 3 prior to the sacrifice of verse 4. But none **enter** until **after** the sacrifice. So, also, may Matthew 23. 13. seem a further difficulty. Luke 11. 52, however, shews that the leaders of Israel—lawyers and scribes,—perverted the "knowledge" of the way into the Kingdom, which knowledge was so set forth that in the appointed manner and time there might be entrance. The Lord, after bringing before them their accountability, caused a **new** company of His people, with gifts from above, that there might be the enjoyment of "The Kingdom of the heavens". Also the Lord spoke of a **new** series of scribes—true Scripturalists—of His appointing (Matt. 13. 52 and 23. 34). Wondrous are the ways of God!

"The Kingdom of the heavens" continues

through the present dispensation. Matthew 13, 22, 1-14, 25 appear to indicate this. Satan's travesty, too, is called by the same name, in accord with its profession (Matt. 13, 31-33). The two diverse views are to be seen in Mark 4, 26-34. This matter of profession is illustrated by "the ninety and nine just persons", called sheep, the elder called **son**, (Luke 15), the wicked **servant** (Luke 19) who had not one good word to say to the Lord, even in resurrection, "the children of the kingdom" (Matt. 8, 12), and "the temple of God" (2 Thess. 2, 4).

Matthew 5, 19 calls for notice, as it seems to indicate that the judgment seat of Christ, which is future, is "in the kingdom of the heavens", as is the "sitting down" (Matt. 8, 11), the marriage supper of the Lamb, it may be. The further continuance of the glory, however, when the Lord, after the marriage supper, descends, and takes up earthly dominion, ruling with a rod of iron, appears to be emphasised by **other** names, (see Rev. 11, 15).

The inferences from the foregoing are deeply important. Whilst the term, "The Kingdom of God", passes through various dispensations and aspects, "The Kingdom of the Heavens", in accord with John 18, 36, sets forth the **heavenly** position of the redeemed (Eph. 1, 3), and their deliverance from the world, its habits, and its standpoint, even **today**. The language of Scripture is perfect, and the Lord thereby shews that He is calling His own to a **heavenly** separatedness from earth's politics and glories, and into a sphere quite different from that appointed for Israel under their kings. Let this be grasped, and the believer will not share in voting or in the use of worldly force, but will be ready to suffer for Christ. Far from being "Jewish", a **heavenly** calling is implied, **distinct** from dispensational appointments for Israel. The Epistle to the Hebrews, also thought by many to be "Jewish", has the same stress on the **heavenly** calling (ch. 3, 1) and draws believers to the holiest above.

Further, the address on the mount is seen to be neither Jewish nor socialistic, but a manifesto of the Lord's will for His rejected people **today**. How many questions are thus answered, and problems solved! Salvation by grace introduces to a new sphere of **responsibility**, in which a saint is controlled by the Holy Spirit's application of heavenly principles, which can never fit the men of earth. Only those who are new creatures in Christ Jesus (2 Cor. 5, 17) can enjoy the **new** standpoint, and lose gladly the transitory pleasures and treasures of this passing age.

Dear Reader, have **you** experienced the privileges of "The Kingdom of the Heavens", and

are **you** willing to be a contrast with those who are of the world, misunderstood by them, who can only speak of the world? Is Christ Himself, in heavenly places, your Life and your Lord, and is your mind set on things above where He is?

The above article has been slightly revised and rearranged by the editor, without, however, altering the sense.



Inspired Words, Inspected.

No. 31

"For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.

Roman 3, 23-26.

FOR (gar); conjunction, second word in the sentence; connecting with the previous words, "no difference".

ALL (pantes); adjective, masc. plural, from "pas, pasa, pan (all)".

HAVE SINNED (hemarton); verb, active, aorist from hamartano (I sin); literally to "miss a mark"; an appropriate accompaniment to the words, "come short". Translated, "sinned".

AND (kai); conjunction.

COME SHORT (husterountai); verb, middle, present tense, from hustereo, (to be behind in place or time, fall short). Translate, "are coming short". Both verbs relate to believers, as the next clause makes clear. They **sinned** in the past, in Adam, and of their own will, and, though justified, are still coming short (cf. I Peter 4, 3 and Phil. 3, 12-14).

OF THE GLORY (tes doxes); article and noun, feminine, genitive, from doxa, (glory, rendered "praise" in John 12,43).

OF GOD (tou Theou); article and noun, masc. genitive, from Theos (God).

BEING JUSTIFIED (dikaionemoui); verb, masc. plural, present participle, from dikaioo, (I justify, declare or pronounce righteous). The standing of these "all" (therefore a limited number) is that of "ones being justified."

FREELY (dorean); accusative of noun dorea, (a gift, John 4, 10) used adverbially, qualifying justified. Justification is therefore a free gift of God, there being nothing in the recipient to merit it.

BY THE GRACE (tei chariti); article and noun, dative, from charis, (grace, free favour); thus there are two words close together indicating the absolute freeness of the Divine favour.

HIS (autou); personal pronoun, masc., gen. The grace belongs to God, characterises Him, and flows from Him, in sovereign purpose. Lit., "of Him."

THROUGH (dia); preposition; with the genitive, indicating the means whereby anything is effected or reaches anyone.

THE REDEMPTION (tes apolutroseos); noun, fem. genitive from apolutrosis, (redemption, to let go free for a ransom); compounded of apo (from, away from) and lutrosis (redemption; Luke 1. 68, 2.38, Heb. 9. 12). Other cognates are lutron (a price paid for setting free; Matt. 20. 28), lutroo (I ransom; Tit. 2. 14, I Pet. 1. 18), and lutrotes (Acts 7. 35—"deliverer", and Ps. 19. 14, LXX).

WHICH IS (tes); fem-article, genitive, agreeing with the previous phrase, and defining the following phrase which is adjectival, and qualifies the word "redemption".

IN (en); preposition governing dative.

CHRIST (Christoi); Proper Noun, Dative, because governed by "en".

JESUS (Iesou); Proper Name, in apposition with previous Name. All blessings to the believer are "in Christ". (Eph. 1. 3).

WHOM (hon); relative pronoun, referring to the preceding Name. Accusative, because the object of the verb, "set forth".

GOD (ho Theos); see above, note use of article.

HATH SET FORTH (proetheto); verb, aorist, middle, from protithemi, (I set, or put before; in middle voice, to set before publicly, on one's own part). God the Father has ever commended His Own Son. Here He sets Him forth as the One Who has made atonement. (cf. Acts 4. 12).

TO BE (not in text).

A PROPITIATION (hilasterion); adjective used as noun, accus. masculine, (atonement or satisfaction to another by expiation) from hilaskomai (I atone, expiate: Heb. 2. 17, "reconciliation", Luke 18. 13, "be merciful"). The publican pleaded for mercy on the ground of expiation. Hence he was justified (verse 14). Other cognates are, hilasmos, (propitiation, I John 2. 2, 4. 10), hileos (merciful, propitious, Heb. 8. 12). In Matt. 16. 22. Peter asked the Lord to be propitious to Himself, which could not be, and which He regarded as a temptation from Satan). Interestingly, the word hilasterion is translated "mercy-seat" in Hebrews 9. 6; and is not Christ the true Mercy-seat?

THROUGH (dia); preposition governing genitive; see above.

FAITH (pisteos); Noun, Feminine, genitive, from pistis (faith), faith being the God-given means whereby the elect are justified or declared righteous. The propitiation does not depend upon one's faith, but is "in His blood".

IN (en); see above.

THE BLOOD (toi haimati); noun, neuter, dative, from haima (blood).

HIS (autou); (see above).

TO (eis); preposition, meaning "into", but sometimes having the thought of "with a view to" or similar phrase.

DECLARE (endeixin); noun, feminine, dative from endeixis (a pointing out or shewing); from "en" (in) and deiknumi (I shew); hence "a shewing, or pointing out, in". The phrase may be rendered, "with a view to a shewing forth".

HIS (autou); see above.

RIGHTEOUSNESS (tes dikaiosunes); noun, fem, genitive, with article; "of the righteousness."

FOR (dia); preposition, followed by accusative, means "because of", suggesting a reason.

THE REMISSION (paresin); noun, fem., accusative; from para (beside, or aside) and iemi (I send, send away, let go, dismiss) pariemi is found in Hebrews 12. 12 (hang down) and Luke 11. 42 (undone); paresis is found only here. The thought conveyed is not "remission" but rather a "letting go by" or, "a passing over". The sacrifices under law could not take away sins, but there was a suspension of judgment thereby, the work of Christ being in view.

OF SINS (ton hamartematon); noun, neuter, gen., plural; from hamartema (sin); the ending "ma" signifies something done, not sin as a principle, but sins having been committed. Translate, "of the sins".

THAT ARE PAST (progegonoton); participle, perfect, genitive, plural, qualifying "sins"; from pro (before) and ginomai (I become); therefore "those which have before become", presumably sins committed in past times, before the work of salvation was accomplished by Christ on the tree.

THROUGH (en); see above.

THE FORBEARANCE (tei anochei); noun, fem., dative, from anoche (restraint); from ana (up) and echo (I hold); hence "a holding up or back". Such an expression is used by men in this land, as "holding up" something, not merely to delay, but to await developments. God knows the end from the beginning and Christ was ever in His view.

OF GOD (tou Theou); see above.

TO (pros); preposition, meaning "towards".

With the accusative case, as here, may denote the aim or purpose of an action.

DECLARE (ten endeixin); see above. The article prefixed shews it is the "shewing forth" already mentioned. Hence the translators inserted the words—

I SAY (not in text).

HIS RIGHTEOUSNESS (see above).

AT (en); see above.

THIS (toi nun); dative article with adverb meaning "now". Lit., "the now" (an expression often used in Scotland). Translate, "the present," as contrasted with "past", above.

TIME (kairoi); noun, masculine, dative, because following "en". Not the ordinary word for time (chronos) but kairos (an appointed time or season).

THAT (eis); (see above).

HE (auton); personal pronoun, masc.; accusative because the subject of the infinitive verb.

MIGHT BE (to einai); neut, article with present infinitive of eimi. Lit., "the to be".

JUST (dikaion); adjective, accus., masc., singular, from dikaios (righteous). The sentence may be rendered, "with a view to His being righteous". God is righteous in Himself. His justice does not permit of sin being excused. Therefore in His work of salvation, His righteousness must be "declared" or "shewn forth" clearly.

AND (kai).

THE JUSTIFIER (dikaionta); from dikaiōo (see above). Pres. participle, singular, accusative. Translate, "One declaring righteous".

OF HIM (ton); Masc. article, meaning, "the one" or "the man".

WHICH BELIEVETH (ek pisteos); see above. Lit., "out of faith".

IN JESUS (Iesou); of Jesus. Gen. Proper Noun.



SELF-DECEPTION

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

"But be ye doers of the Word, and not hearers only, deceiving your own selves."

"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain."

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

"For if a man think himself to be something when he is nothing, he deceiveth himself" (I John 1. 8, James 1. 22. 26, I Cor. 3. 18, Gal. 6. 3).

Self-deception is a spiritual disease, common and serious, because he who suffers therefrom is not aware of his malady. Often, however, he thinks he can detect the symptoms thereof in others. The words of the Lord in Matthew 7. 1-5 are searching. Further, all the Scriptures above quoted are addressed to believers. It is natural to like being encouraged, but the Word of God does not always come thus to the saint. It calls to self-examination lest there become self-deception.

How serious it is for any to claim sinless perfection in this present life! 'Tis blessed indeed to know that the believing soul is "accepted in the Beloved", and that such is not only held innocent by a justifying God, but positively righteous, in Christ. He is indeed called to be holy in all manner of conversation, and yet he sees imperfection in all his best works. Yes, and the nearer he lives to his Lord, the more sinful appear his failures. Should this not be his experience, it is to be feared that he deceives himself. John was surely a saint, yet he says "if we say . . . we deceive ourselves." No present-day believer would think himself to have attained a step beyond that man of God. Conscious sense of forgiveness is dependent on confession to the Father.

And what use are we making of the Scriptures, called by James "the engrafted word". To what end is a mental acquaintance with the letter of the Word of God, a remarkable memory for texts, an ability to quote them, a knowledge of the original languages (the "critics" have that) if there is not obedience? It is not **knowledge** of the truth that counts, it is a **love** of the truth, and that is shewn by "doing". Pride of Knowledge often prevents real knowledge, which can only come to the humble person. "Then shall we know if we follow on to know the Lord". The "doer" is "happy in his doing" (James 1. 25). The self-deceiver may be complacent, but this does not mean happiness or heavenly peace. Has the Scripture I have read today bidden me to act in some way, and am I willing so to act? We not only need to pray, "Open Thou mine eyes that I may behold wondrous things out of Thy law" (Ps. 119. 18) but also, "Teach me to do Thy will, for Thou art my God" (Ps. 143. 10).

Such self-deception as is caused through failing to "do" as well as "hear" is enlarged upon by James in a subsequent verse, for there is doubtless a sequence in his exhortation. A man seems to be "religious", but does not bridle his tongue (see chapter 3 also). He is deceiving his own heart. Plain speaking at times is necessary, but only a godly one, living near to the Lord, can

do this, and then what grace is needed! Speaking about others is always a danger, especially if the tongue is not ruled. The unbridled tongue of a "religious" person—what damage can it cause! Not only is he self-deceived, but others may suffer mental anguish as a result. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3. 2). Note, too, the context relating to "teachers".

James speaks of one who *seems* to be religious, Paul of one who *seems* to be wise in this world (or age). O beloved, what striving there is, even amongst believers, to gain a large share of this world's wisdom. Does the possession of that fit one to shepherd the sheep of Christ, or to take part in the work of the Lord? And how unwise some parents seem to be, in thinking more of their children acquiring much mental information than of their spiritual education! 'Tis not that learning is to be despised, or that natural prudence is necessarily sinful, or business pursuits wrong, but none of these qualify for service in the church; though it is to be feared that, amongst professed Christians, this view may be considered "narrow". "Let no man deceive himself". What is he then to do? "Become a fool, that he may be wise." Humbling words to you and me, beloved reader, but they are Scripture. Shall we bow to them?

Finally, Paul speaks of a peculiarly painful case of self-deception—that of one who thinks himself to be something. Painful, because of the sorrow it brings upon others, and because he who suffers therefrom is unconscious of the harm that he is doing. No man can do anything for God so long as he thinks himself to be something or wants to be something. "He deceives himself", if, in his own opinion, he is indispensable to the work of the Lord. Our Lord's words are very plain, "Whosoever of you will be the chiefest, shall be servant of all" (Mark 10. 44. Matthew 20. 25-28). "Before honour is humility".

It is commendable to yearn to be in the service of the Lord, but a "servant" is literally a "bondman", such as Paul described himself, and the Lord will "thrust forth" His labourers, and choose His own servants, and it is well to leave the choice to Him.

These words of Scripture have impressed themselves on the heart of the writer, who desires to profit by them himself as well as commend them to the prayerful interest of readers.



"My Punishment is Greater Than I Can Bear"

Genesis 4. 13

There are many who do not regard this early record of man and his failure as having any historical value, but where else shall we turn to find anything to guide as to the beginning of the human race? The absurd notions of the various religions of man at different times and in diverse parts of the earth are but dark and puerile when contrasted with the stately and plainly truthful words of the early chapters of Genesis.

The no less absurd doctrine of evolution, the earlier expositions of which are now outmoded, and the divided state of opinion amongst those who cling to this unproven theory, also are put into the shade by the majestic words of Scripture, which no man has proved, or can prove unreliable.

The truth is that, contrary to "the wisdom of this world", there has been a "fall", and since then a continual declension in the human race, and only those who are "willingly ignorant" have the temerity to deny the plain facts. The present state of the world is undeniably disturbing, to say the least.

Many readers—perhaps most—have had these strange doctrines of evolution implanted in their minds by teachers and even preachers, and by means of specious illustrations in text books, accompanied by pseudo-scientific "explanations," some of which have, quite recently, been proved to be devoid of truth.

But the desire of the writer is not to discuss the folly, oft called "wisdom" of "the men of this world", but to call attention to the fact that the history of man had not progressed far ere the baneful effects of Adam's sin were manifested in a peculiarly dreadful crime, that of fratricide—brother putting brother to death.

The reader is asked earnestly to face the dread fact of SIN, and to realise that the crime of Cain sprang from pride and envy, and that such evil principles actually dwell in his own heart, without issuing in so fearful an act as that man committed. There is however, a word in the New Testament, "Whosoever hateth his brother is a murderer" (I John 3. 15). It is the inward condition that is wrong, because, as Christ said, "Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark 7. 21-23). Surely, some of these vilenesses have characterised certain of those who read these words!

Cain had the same father as Abel, and probably was taught that God can only be approached by way of sacrifice, that is, by a forfeited life, the shedding of blood. Unlike his brother, Cain did not learn, but ignored the revealed way of coming to God, and offered fruit of the earth, instead of "firstlings of the flock" which Abel slew and offered to God, realising he needed a substitute to die in his stead.

Although Cain was "very wroth" because he was not accepted, God was wondrously patient with him, and even reasoned with him. "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." Thus none can deny he was instructed, first by his father, probably by his brother's example, and now by God Himself. For the words, "Sin lieth at the door" (bringing to the mind one aspect of truth) may also be rendered, "a sin offering croucheth toward the opening", implying there was an animal close at hand for Cain to take and sacrifice. Very patient was God with him, as He has been with you, dear unsaved reader, but will you, like Cain, disregard God's way and prefer your own way

Remember, Cain's rejection of God's counsel led, not only to his crime, but to an existence as "a fugitive and a vagabond in the earth", ever restless, never at peace, in constant fear, and unrepentant, a faint foreshadowing of the unchanged **eternal** existence of the unsaved, away from the Divine presence.

From this ancient record, may you take warning, dear friend. It declares what is still true—there are only two classes of men before God. There are those who think to please Him with works of their own hands. But there are some who know they need a Saviour, One whose work is accepted by God on their behalf. Such an One is the Lord Jesus Christ who "once suffered for sins, the Just One for the unjust that He might bring us to God." **There is no other way to God.** The Lord Jesus said, "I am the Way . . . no man cometh unto the Father but by Me".

Will you prefer "the way of Cain", or will you humbly confess your sinnership, and "seek the Lord while He may be found"?

PRINCIPLES FOR PREACHERS AND TESTS FOR TEACHERS

"I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings".

"Paul, an apostle, not of man, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead".

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ".

"Are all apostles? Are all prophets? Are all teachers?"

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also".

"My brethren, be not many teachers, knowing that we shall receive the greater judgment".

Negative Principles

"For Christ sent me . . . to preach the gospel; **not** with wisdom of words, lest the cross of Christ should be made of none effect".

"And I, brethren, when I came to you, came **not** with excellency of speech or of wisdom, declaring unto you the testimony of God . . . and my speech and my preaching was **not** with enticing words of man's wisdom" . . . **not** the wisdom of this world . . . **not** the words which man's wisdom teacheth".

"Therefore, seeing we have this ministry, as we have received mercy, we faint **not**, but have **renounced** the hidden things of dishonesty, **not** walking in craftiness, **nor** handling the word of God deceitfully . . . for we preach **not** ourselves".

"For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should **not** be the servant of Christ; But . . . the gospel which was preached of me is **not** after man, for I **neither** received it of man, neither was I taught it, but by the revelation of Jesus Christ."

"For our exhortation was **not** of deceit **nor** of uncleanness, **nor** in guile . . . **not** as pleasing men, but God, which trieth our hearts. For **neither** at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness; **nor** of men sought we glory, **neither** of you, **nor** yet of others".

Positive Principles

"But we preach Christ crucified" . . . "For I determined not to know anything among you, save Jesus Christ, and Him crucified . . . but in demonstration of the Spirit and of power . . . words which the Holy Ghost teacheth".

"But by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

"For we preach . . . Christ Jesus the Lord".

"It pleased God . . . to reveal His Son in me, that I might preach Him among the heathen."

"But as we were allowed of God to be put in trust with the gospel, even so we speak."

"But we were gentle among you, even as a nurse cherisheth her children."

"We preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe".

"Preach the Word"

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel!"

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

The above scriptures are found in Jer. 23, 1 Cor. 1, 2, 9 and 12, 2 Cor. 4, Gal. 1, Eph. 4, 1 Thess. 2, 2 Tim. 2 and 4, James 3.



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.

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 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.

Suggested Daily Readings

"IF THE LORD WILL."—SEPTEMBER, 1954.

Day	READING				LEARNING	
	Leviticus	1 Corinthians	Psalm	Revelation		
1	1. 1-17	14. 27-40	69. 1	2. 11		
2	2. 1-16	15. 1-15	2	12		
3	3. 1-1	15. 16-30	3	13		
4	4. 1-12	15. 31-45	4	14		
5	4. 13-26	15. 46-58	5	15		
6	4. 27-35	15. 1-12	6	16		
7	5. 1-10	16. 13-24	7	17		
8	5. 11-19	2 Cor. 1. 1-11	8	18		
9	6. 1-18	1. 12-24	9	19		
10	6. 19-30	2. 1-17	10	20		
11	7. 1-21	3. 1-18	11	21		
12	7. 22-38	4. 1-18	12	22		
13	8. 1-13	5. 1-21	13	23		
14	8. 14-24	6. 1-18	14	24		
15	8. 25-36	7. 1-16	15	25		
16	9. 1-14	8. 1-11	16	26		
17	9. 15-24	8. 12-24	17	27		
18	10. 1-11	9. 1-15	18	28		
19	10. 12-20	10. 1-18	19	29		
20	11. 1-20	11. 1-15	20	3. 1		
21	11. 21-35	11. 16-33	21	2		
22	11. 36-47	12. 1-10	22	3		
23	12. 1-8	12. 11-21	23	4		
24	13. 1-17	13. 1-14	24	5		
25	13. 18-37	Gal. 1. 1-24	25	6		
26	13. 38-46	2. 1-21	26	7		
27	13. 47-59	3. 1-14	27	8		
28	14. 1-14	3. 15-29	28	9		
29	14. 15-32	4. 1-16	29	10		
30	14. 33-57	4. 17-31	30	11		

SPECIAL READINGS FOR THE LORD'S DAY.

5. Prov. 1. 1-7. Isa. 11. 1-5. 1 Kings 4. 29-34.
Matt. 12. 42. 1 Cor. 1. 18-31.
12. Prov. 2. 1-9. Jer. 9. 23, 24. Dan. 2. 20-22.
Mark 6. 2-6. Rev. 5. 11. 12.
19. Prov. 3. 1-4. Luke 2. 40-52. John 14. 21-25,
15. 10-14. Eph. 3. 8-12.
26. Prov. 8. 5-8. Ps 34. 8-10. Ps. 37. 3-7. Phil. 2. 5-13.
Heb. 12. 28.



Notes on Memorized Verses

PSALM 69

Verses from this Psalm quoted in the later part of the Scriptures clearly denote its Messianic character.

1, 2, Compare Psalm 40. 1, 2. Indeed the waves of Divine wrath flowed over Christ. 3, 4, Were not these His experiences when Crucified? "I restored" (cf. Lev. 6. 5). He was the True Trespass Offering. 5, He became sin for us, and a curse (2 Cor. 5, 21. Gal. 3, 13). 6, 7, "My sake", "Thy sake". Christ was ever thinking of His own (see John 18, 8). 8, His brethren did not believe in Him (John 7, 5). 9, Quoted in John 2, 17 and Rom 15. 3. How wonderfully Christ fulfilled Scripture! Reproach (see v. 7). 10, 11, Nothing Christ did satisfied

a criticising world. 12, High and low both against Him. 13, The Father heard the Son always. See also Isa. 49. 8. 14, 15, Compare verses 1 and 2. 16, 17, The Lord's confidence in His Father never wavered. 8, Compare the language of Ps. 22. 9, All this He endured for His people's sake. 20, "None . . . None", even His disciples "forsook Him and fled". 21, Exactly fulfilled (Matt. 27, 34. John 19. 23.) 22, 23, Quoted in Romans 11. 9. 10. of Israel, but their "fall" is not God's ultimate purpose. 24, 25, The destruction of A.D. 70? 26, How callous were the words of those who beheld the Crucified! "Thou hast smitten" (cf. Isa. 53. 10). 27, Punishment is related to iniquity. Who shall come into "Thy righteousness", except those who believe God? 28, The believer is blessedly contrasted. His name is written in the Book of Life, and will never be blotted out. 29, Poor (2 Cor. 8. 9). Sorrowful (Isa. 53. 4). 30, 31, The sacrifice of praise is pleasing to God. (Heb. 13, 16). 32, And is an Encouragement to the meek. 33, The poor (Matt. 5. 3). His prisoners (Zech. 9. 11). 34, This will come to pass (Rom. 8. 19-21). 35, Their stumbling (Rom. 11) will cease. God will save. 36, The nation and the land will again be "married" (Isa. 62).

PSALM 72

This is Messianic and Millennial. He who once suffered comes again to reign.

The King is also The Son. (John 3. 35, 5. 22). 2, Judgment and Righteousness used as "given" (verse 1). 3, Peace by Righteousness. No true peace otherwise. 4, When Christ rules, the oppressed will receive justice. 5, "They", the redeemed, "Thy people" (verse 2). Sun and moon (cf. Jer. 31. 35, 36). 6, Rain and showers. A wonderful promise, for the earth will be parched and scorched physically and morally. (cf. plagues in Revelation). 7, "His days", and their blessing a contrast to "man's day". 8, Dominion—that which Adam lost, and Satan usurped. 9, Ps. 110, 1, will be fulfilled. The triumphing of the wicked is short. 10, 11, "Kings" must bow to the King of Kings. 2, 13, 14, True justice will be administered, but even now there are the "poor" and "needy" whom He now delivers, spares, saves, and redeems. They may suffer, even death (Rev. 2. 10, 12. 11) but 15, "He shall live", (not like Kings who die and are succeeded by others). Prayer for Him, that is, on account of, or about, or concerning Him, in His kingly rule. Is not verse 1 such a prayer? Continually and daily. 6, What wondrous fruitfulness there will be as the result of His control. Mountain and city both to be blessed. 17, "His Name". The blessing that Name means now to individuals will be extended to a nation, and, as a result, to all nations. 8, Blessed. He who is the Lord is the God of Israel. 19, but the whole earth to be blessed. Amen (see 2 Cor. 1. 20). 20, The prayers of David included (note verses 1 and 15) a longing for Messiah to come.

PSALM 93

Some regard this psalm as Millenniah. It may be so; yet there is surely encouragement therein for saints today.

1, The Lord reigneth . . . the world is established. He is Sovereign and Sustainer. 2, He is Governor. He is eternal. 3, The opposite of stability and peace. 4, The might of opposition overcome by the mightier Lord. Christ stilled the waves of Galilee. He will subdue the will and actings of unruly men. 5, Sure Testimonies.

Hereon the saints may build. Through them they are sanctified (John 17. 17). Holiness adorneth or graceth, the house of the Lord. Is our local house thus comely



Suggested Daily Readings

"IF THE LORD WILL."—OCTOBER, 1954.

Day	READING		LEARNING	
	Leviticus	Galatians	Psalms	Revelation
1	15. 1-38	5. 1-12	69. 31	3. 12
2	16. 1-16	5. 13-26	82	18
3	16. 17-34	6. 1-18	33	14
4	17. 1-9	Eph. 1. 1-14	34	15
5	17. 10-16	1. 15-23	35	16
6	18. 1-30	2. 1-10	36	17
7	19. 1-18	2. 11-22	72. 1	18
8	19. 19-37	3. 1-21	2	19
9	20. 1-27	4. 1-16	3	20
10	21. 1-24	4. 17-32	4	21
11	22. 1-16	5. 1-21	5	22
12	22. 17-33	5. 22-33	6	23. 1
13	23. 1-14	6. 1-12	7	2
14	23. 15-32	6. 13-24	8	3
15	23. 33-44	Phil. 1. 1-20	9	4
16	24. 1-9	1. 21-30	10	5
17	24. 10-23	2. 1-13	11	6
18	25. 1-12	2. 14-30	12	7
19	25. 13-28	3. 1-12	13	8
20	25. 29-38	3. 13-21	14	9
21	25. 39-55	4. 1-13	15	10
22	26. 1-18	4. 14-23	16	11
23	26. 14-26	Col. 1. 1-17	17	12
24	26. 27-39	1. 18-29	18	13
25	26. 40-46	2. 1-12	19	14
26	27. 1-13	2. 13-23	20	15
27	27. 14-25	3. 1-11	93. 1	16
28	27. 26-34	3. 12-26	2	17
29	Num. 1. 1-19	4. 1-18	3	18
30	1. 20-39	1 Thess. 1. 1-10	4	19
31	1. 40-54	2. 1-20	5	20. 21

SPECIAL READINGS FOR THE LORD'S DAY.

- 8. Prov. 8, 9, 10. Deut. 26. 1-4. Mal. 3. 8-10.
1 Cor. 16. 1-3. Col. 1. 9-16.
- 10. Prov. 8. 13-18. Job 28. 20-28. 1 Cor. 2. 6-16
Col. 2. 1-3, 9. 16, 17. Rev. 7. 9-12.
- 17. Prov. 4. 18. Rom. 13. 12-14. 1 Thess. 5. 4-11.
2 Pet. 1. 16-19. John 8. 12. 12. 46.
- 24. Prov. 8. 13. Ps. 45. 7. Ps. 119. 127, 128.
Jude 21-23. Rev. 2. 6, 15-17. 1 Pet. 2. 21-24.
- 31. Prov. 6. 7. 22. Ps. 112. Luke 6. 20-26. Eph. 1. 3-7.
1 Cor. 11. 24, 25.

Correspondence from any Believers and Enquirers:—
61 Upton Lane, Forest Gate, E.7.
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

Vol. 54. Nos. 11 & 12

NOV., DEC., 1954

FREE

SOME OF THE CONTENTS.

	<i>Page</i>
The High and Lofly One	62
Except ye ... become as children ...	62
Beginning and Ending of the Ad- dress on the Mount	63
Ropes and Cords	64
Times of the Gentiles	65
Two Portions of Truth United	67
He led captivity captive	68
The Righteousness of God	69
Questions and Answers	70
Readings and Notes	71, 73

**"The LORD will give strength unto
His people; The LORD will bless His
people with peace."** Psalm 29.11.

**"Why are ye troubled? and why do
thoughts arise in your hearts?"**

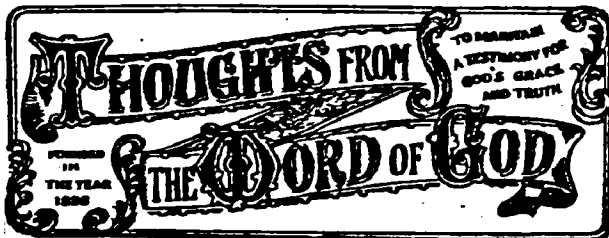
Luke 24.38.

Sometimes in this vale of sorrow
We forget to trust in God,
Scan with anxious hearts 'to-morrow',
And the pathway yet untrod.

Always hath He undertaken,
Yet the clouds of doubt arise:
Never hath our God forsaken;
Why do tears, then, dim the eyes?

Christ the Lord, the Same, still liveth;
Ever doth He intercode:
From His fulness still He giveth,
Meeting all our deepest need.

A.W.H.



Words of Encouragement.

"I love, I rebuke"
Rev. 3.19

Encouragement, to a growing believer, that is, one who knows both "the plague of his heart" and "the comfort of the Holy Ghost", does not consist in "frames and feelings", does not depend on meetings, but in the experience of Scripture speaking "to his heart". Such may be as honey for sweetness, or it may be a chastening rod. A false peace he dreads, and would rather welcome affliction than have it said concerning him, "Let him alone". A saint of earlier days is said to have cried, "Alas! I have lost an affliction", for he valued his relationship as a son of a Heavenly Father.

Hence the above words are a real encouragement to the heart in exercise. He who rebukes is the One who loves—The Very Same. "As many as", means that all partake of chastening, for all are loved. Sin grieves our God. He knows it grieves us. Therefore, if any, beloved of Him, is passing through tribulation, take courage, for it is a proof that He has not abandoned you, and in His season you will say, "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me" (Ps. 119.75).

Poem to help Christian Experience—206

"The High and Lofty One That inhabiteth eternity"

God Eternal,
Thee, Supernal,
Ne'er Thy creatures comprehend!
Thou Infinite
God of all might,
O'er all reigning,
All sustaining.
Human mind dost Thou transcend.

God, all worthy!
Man, but earthy,
Giveth ne'er the glory due
To the glorious
God victorious,
His Creator.
Thou art greater,
Thou art holy, Thou art true.

Not by nature
Can the creature
Search out Thee, Almighty One.
Thou concealest,
Yet revealest
As Thou willest;
Thou instillest
Knowledge of Thine Only Son.

When He suffered
Once, He offered
All-sufficient sacrifice,
Thee beseeching,
Souls redeeming,
Law-enthroning,
Sin-atoning;
Nought else could our need suffice.

God Most holy,
Worship wholly
Unto Thee alone be given
By united
Saints, delighted
In their Saviour,
By behaviour
Meet to welcome Him from heaven.

"Except ye be converted, and become as little children, ye shall in no wise enter into the Kingdom of heaven". Matt. 18. 3.

In heaven all God's people will be children; not as regards knowledge and understanding, but in guilelessness and childlike transparency of purpose.

Did not the Lord welcome to Himself little children and say of them, "Of such is the Kingdom of heaven". It was His ideal of what His disciples should be, even on earth. (Matt. 19. 13, 14).

In heaven we shall know even as we have been known. Nothing then to hide. The artless spontaneity of a little child, so precious and delightful, will again take possession of our hearts. No fears, no complexes, no dubiety. Out of the abundance of a pure and sinless heart the mouth shall speak.

The moments of unalloyed joy of childhood, which we may sometimes wistfully recall to mind, shall again be realised, when as God's children, in His presence and in fulness of joy, we shall serve Him and see His face. (Ps. 16. 11; Rev. 22. 3).

Nor could it be otherwise, for the eye and heart shall then be single, and the whole body full of light.

R. L. W.

The Beginning and Ending of the Address on the Mount

All Scripture is given by inspiration of GOD. In this we rejoice, thankful for its wording, for its inclusions, for its omissions, indeed, for everything. We may be quite sure that our beloved LORD ever spoke the words of truth. Unlike His servants, He never made a mistake. But the HOLY SPIRIT has been pleased to hand down to us only a few of His utterances. This fact may meet the difficulty of some who think it impossible that inspired words should be "lost",—I mean, lost to us, for in a heavenly sense, nothing of GOD is lost, and we would not forget Malachi 3.16. Divine selections are perfect, and show complete inspiration, and the need thereof.

It is interesting to see we have received one lengthy address near the beginning of our LORD'S earthly ministry, and one, partly conversational, quite at the end. How many know the wording of Matthew 5 and of John 14, and yet realize not the spiritual power of either chapter. May we, in mercy, be unlike such!

But we cannot now consider much of the fulness of Matthew 5—7. These chapters need prayerful re-reading, that their principles and precepts, realized in the power of the HOLY SPIRIT, may be thus put into practice. It is vain to read unless there is the thought of godly obedience.

Before we approach any words, the preface must be noted. The LORD definitely, and deliberately, left the multitudes for His disciples, who were not multitudes. Here we have His instruction for those who would, by grace, please Him amid a rejecting world. There is nothing to appeal to the masses; the guidance as to patient suffering in view of "that Day" is not for the crowd. Are we disciples? The question is momentous.

His first utterances are those of peace and joy and delight. "Blessed are the poor in spirit". As the word which begins this wondrous address suggests "conscious blessedness", we might render it "happy". "O the happinesses" (cf. Ps. 1. 1, 32. 1 lit.) of the people of GOD. The LORD does not desire a mournfulness of fleshly complaining. We should be sorrowful, yet always rejoicing (2 Cor. 6. 10), for we have more in CHRIST, yea a thousand-fold and beyond, than we can possibly lose in the world. Moreover, it is part of our testimony to show how well He meets our needs, even amid trials:—we are to be happy even then (Matt. 5. 11, 12).

But to return to Matthew 5. 3.—"Happy the poor in spirit". Physical poverty does not prove spirituality. The poor in spirit are those who approve no confidence in the flesh (Phil. 3. 3). Isaiah 57. 15 comes to mind, and we remember CHRIST is sometimes revealed as the Poor and Needy One in the Psalms. Happy are they who are like unto Him. The world's happiness is the reverse, and dependent on earthly advantages. To the believer that Day should be so real, that having respect to the recompense of the reward, he should actually esteem the reproach of CHRIST greater riches than the treasures in Egypt, and take joyfully the spoiling of his goods (Heb. 10. 34). There is a great stress in Colossians 1. 11 on "longsuffering with joyfulness". Anything else mars the testimony. Part of the fruit of the SPIRIT is joy. Circumstances do not make us, nor can they undo, delight in our risen LORD, with Whom our FATHER will, and does freely give us all things.

This precious address ends suddenly, and solemnly. There is a striking parable, one that shows that even among professing disciples, there is a need for definite warning, and distinguishing. How important to make our calling and election sure—sure manifestly, by a life of communion, and devotedness, and obedience, in the HOLY SPIRIT. The last words are as sorrowful as the first are encouraging. A building erected is before us: it seems to stand. But there is a testing, and the rain and floods and wind prove too strong, the building collapses. The brief words of CHRIST are meant to search our hearts. "And it fell: and GREAT was the fall of it". "Happy the poor in spirit", those who are little and humble. "Great", and painful, the fall of this, perhaps elaborate, yet unfounded, structure. Only labour in the LORD is not in vain, and only those in Him, through His priceless atonement, can thus labour.

Yet not a few use the Address on the Mount with unholy forgetfulness of its severity. Indeed they build without a foundation—at the very time when they give His holy precepts and promises to the ungodly. This sermon is not socialism: it emphasizes CHRIST as the Foundation for a separated people, with a heavenly calling, in and on Whom all their work must be, with the precious prospect of the Kingdom of GOD (Matt. 6. 33).

May this, in mercy, describe our position that the oft-perverted disciples' prayer which is not meant for "PUBLIC" worship, and which is miscalled "the LORD'S prayer", may express our heart-longings, to the praise of the glory of His grace!

P.W.H.

YOUNG PEOPLE'S COLUMNS

ROPE AND CORDS

Ropes and Cords are very useful. How very many were needed on the old sailing ships, and still they have a place on the much larger boats today. Of course you have seen the thick ropes used at docks and harbours for securing ships in their berths.

The Bible has much to say about these, so we will see what we can learn from a few of the Scriptures where we read of them.

A Ship Rope that was Cut

God's servant Paul once had a very rough voyage in a ship going from a city called Myra to Italy. The ship was wrecked off the island of Malta, and broken up by the waves of the sea, but not a single life was lost out of the two hundred and seventy six people on board. Before this, however, whilst the ship was in a great storm, the sailors tried to let down a boat into the sea, to save their own lives; but Paul said, "Except these abide in the ship, ye cannot be saved". So the soldiers **cut the ropes** and the boat was lost. Paul knew that all **would be saved**, for God had told him, but it was only by the mercy of God they **were saved**. If the sailors had been able to "flee out of the ship" and get into the boat, they would surely have been drowned, in that raging sea. How good it was the ropes were **cut off**! So, in regard to His salvation, God **cuts off** all hope of our being able to save ourselves. We must be saved, and that because of the work of the Lord Jesus. Read Acts 27.

Cords for Binding

Ezekiel 27 is another "sea" chapter, and there we read of the merchants of Tyre and their ships laden with all kinds of precious things safely packed in cedar chests and bound with **Cords**. The people lived in luxury, and forgot God. He said therefore that He would punish the proud city. "Thou shalt be broken by the seas in the depths of the waters. . . . and never shalt be any more". What a contrast is the end of this chapter with the end of Acts 27. God takes account of sinful pleasure that forgets Him.

Cords that were broken

Samson was a man chosen by God to save His people from their foes. He began well and did mighty things by the power of the Spirit of God. But the men of Judah, the very people He came to help, did not like Samson, and wanted to get

rid of him. He let them bind him with two **new Cords** but when the foes came upon him, he broke the cords, and gained a great victory over the enemy. But it was all because "The Spirit of the Lord came mightily upon him" (Judges 15.14). Now we read in Proverbs 5.22 of

The Cords of Sin

and how strong they are! Who can break them but the Mighty Spirit of God? Sin is in and on every person, young and old, and there is a strong enemy without who wishes to make the cords stronger, that sinners might be more and more in his evil power. What can a poor sinner do, who feels "tied up" in his sin? He can only cry to the Lord Jesus, who is "able to save to the uttermost". He set free many when He was here on earth, and His power is just the same today.

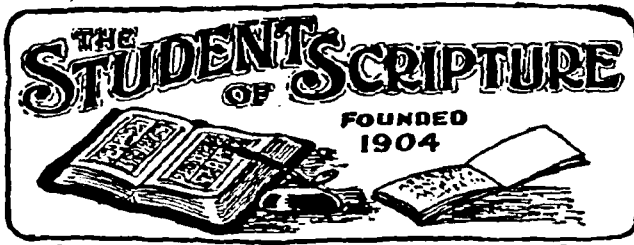
A Scarlet Cord

Two men were sent by Joshua to find out what they could about Jericho. They stayed in a house built on the city wall, but when the King knew of them, he tried to take them, but Rahab, who lived there, hid them, and soon after they escaped. Before they left, however, Rahab had said she believed in God and that He would give the city into Joshua's hands. As Jericho was a strong city and "straitly shut up", her faith must have been real. She wanted herself and her relations to be saved, and the men promised they should not die, but she was to put a sign on the window. This was a **scarlet cord**, by which the men were let down, so they might get away and tell Joshua.

At once Rahab bound the **Cord** in the window, and when, some days afterward, God caused the walls of Jericho to fall, that part stood where her house was, and she and her family were saved.

Of course you can see in this a picture of **God's** salvation. Scarlet is the colour of blood, and thus we are reminded that the only way of being saved is through the precious blood of Christ. The giving of His life-blood means that He really died, not because He deserved it, but that He might take the place of sinners, and bear the judgment instead of them. Some day—a solemn day—a greater judgment will fall upon the whole world, and only those trusting in the Lord Jesus will be saved from it. Are you so trusting?





"THE TIMES OF THE GENTILES"

(Continued)

Daniel 7

INTRODUCTION

This chapter is parallel, yet having marked contrasts, with chapter two, in that they both are from God, and both cover the same period, namely, "The times of the Gentiles", and the closing of those times (also called, "This present evil age", Gal. 1. 4) by the second advent of our Lord and Saviour, Jesus Christ.

The differences in the symbolism chosen to depict the four great world-kingsdoms occupying those "times", afford an illustration of the wondrous wisdom of God. That is manifested in the fact that the first dream was given to Nebuchadnezzar a heathen ruler, for he had "his god", into whose house he deposited the treasures of God's temple; and the second being given to Daniel, a servant of the Most High God.

To the King were shewn symbols of an earthly and external glory, as the world-empires would appear, and appeal to, the natural instincts of man. He loves splendour and greatness, and admires firm government, so long as his own freedom is not subjected to over-much interference from "the powers that be". He is not able to penetrate beneath the surface of what is outwardly glorious, and Nebuchadnezzar, though ruler, was in no better position to comprehend the real nature of the "world" dominion, of which he was the head, in the ordination of God. How indignant, perhaps furious, he had been, were the Kingdoms depicted in his vision as "wild beasts". As has been already noted, he was not prepared to acknowledge that the "head of gold" would not continue. Hence his image all of gold. **To Daniel** alone, therefore God made known their internal and moral characteristics.

History is thus prophetically written; in one vision its course being viewed externally and lifeless (metals); in the second, viewed internally and living, but with a "beast-life". So the first is as man views things, the second as **God** views things.

THE CHARACTER OF DANIEL

The previous vision was preceded by a record of Daniel's faithfulness, in which he had fellowship with his three friends. The second has a like moral preface. True, that is not placed in chronological order, for chapter 7 records what the servant of God had imparted to him during the first year of Belshazzar's reign, which was to conclude the Chaldean empire. His experience in chapter 6 took place in the reign of Darius. But may it not be said that the order is of Divine arranging. God does not desire His children to be "prophetic students", with a merely mental outlook, but to be those who seek to know His will as to all things, and those to whom **all** Scripture, being given by inspiration of God, is profitable.

When the Lord Jesus would instruct His disciples regarding "things to come", they came to Him "privately". They were alone with Him. So must it be with the believer, who today would seek an understanding of the revealed purpose of God.

Thus chapter six prepares for chapter seven, in portraying a man of faith and faithfulness, one who was not of the world though in the world. Like His Lord and Saviour centuries later, he incurred the hatred of men of the world because he loved God, His word, and His worship. He was delivered up to what, humanly speaking, meant certain death, loving not his soul unto death. Yet he who was "of the captivity of Judah" walked at **liberty** in a den of lions.

Daniel is a type of present day saints, inasmuch as the world does not love them. It tolerates them. To some extent, the lions' mouths are shut—at least in Europe—but it will not be so when the devil is cast out from heaven, and comes down to earth, having great wrath, because he knows he has but a short time. Of the saints then living it is said, "And they overcame him, by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death (Rev. 12. 11).

The vision of the "wild beasts" had been given some years before, but it probably did not occur to Daniel that he would be, at some time, literally walking amongst lions. But it also never occurred to him to deny his God, or refrain from seeking His face at the behest of man. So each believer needs to walk by faith, to be unworldly, to seek the Lord at the mercy-seat constantly. Otherwise, he is not likely to understand or appreciate, or profit by, prophetic truth. It is doubtless the Father's will that His children should read, ponder, and pray over, the history of chapter six and so prepare for meditation on

the solemn foreshewings of chapter seven. "The testimony of Jesus is the spirit of prophecy".

THE DREAM

The dream is recorded in verses 2 to 14. Four winds (mentioned in Jeremiah 49. 32-36, Matthew 24. 31 and other places) were seen striving upon the Great Sea. Scripture likens the heaving multitudes of men to the waves of the sea (Ps. 65. 7, 93. 3, 4, it may be. See also Jude 13); and there may be some allusion thereto in this sight of a sea lashed into fury by the striving of the winds. The number four may suggest "worldwide-ness".

But "the Great Sea" is mentioned in Numbers 34. 6, 7, Joshua 1. 4, and elsewhere in Scripture, where it plainly means the Mediterranean Sea. This being so, a geographical setting is given to the events symbolised by the vision; for it is well known that the ruling empires, beginning with the Chaldean, under Nebuchadnezzar, have, through the centuries, bordered, to a greater or lesser extent, on the shores of the Mediterranean. Thus, that which is essentially earthly is before us, and this is confirmed by the words, "four Kings shall arise out of the earth".

From other Scriptures, it may be seen that a large part of the prophecy—for such the dream was—has passed into history. Uninspired historians confirm. God's purpose was that believers should be instructed, both as to that which has been fulfilled and what yet remains to be fulfilled. Hence Daniel "wrote the dream and told the sum of the matters". The effect upon him is recorded in his own words, "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me". Again, "my cogitations much troubled me, and my countenance changed in me, but I kept the matter in my heart". How great is the benefit to saints today, who have, not only this writing, but, also by inspiration, other Scriptures following, enabling a comparison of foretelling and fulfilling.

Out of the great sea, upon which the winds strove, came up four wild beasts, "diverse one from another". The first was

A LION

This had eagles' wings (see Habakkuk 1. 6-10), but they were plucked, and the beast was caused to stand upon its feet as a man, and to receive a man's heart. From analogy, looking at chapter two, it is plain this was Nebuchadnezzar, the first great ruler of Chaldea. It seems clear also there is an allusion to the beastlike state in which that King spent seven years of his life. The second was

A BEAR

a wild beast that "raised up itself on one side" (margin, "it raised up one dominion"). This is the Medo-Persian kingdom. The two peoples became one, and ruled as one. Darius the Mede took the kingdom (Dan. 5. 31) from Belshazzar. Later Cyrus the Persian became the head. (Ezra 1. 1). The voracity of this beast—"Arise, devour, much flesh"—suggests the insatiable nature of a victorious progress. The third was:—

A LEOPARD

A wild beast, lithe, subtle, and rapid, such qualities being supplemented by the possession of "four wings of a fowl". Here is suggested a speedy over-running of territory by a brilliant commander. "Dominion was given to it". We have already noticed that Grecia overcame the Medo-Persian rulers and people, and established itself in their stead (Dan. 8. 20, 21). In this later vision, it will be seen that four horns came up in place of the one notable horn when that was broken. (vs. 8. 22). Hence, it is not surprising to find the leopard has four heads. It is a matter of history that Alexander the Great was the Grecian King who marched so victoriously, and conquered so rapidly. Moreover, when he died, his Kingdom was divided among four of his generals—again a matter of history.

THE FOURTH BEAST

So dreadful was its appearance, and so diverse from the other beasts that no creature could be compared to it. "It had great iron (cf. ch. 2. 40) teeth", feet that stamped upon what remained of its victims, and ten horns. In the midst of these came up a little horn which "plucked up by the roots" three of the ten. It had eyes and a mouth. It had something of human appearance. Finally, at the end of its evil career, "the beast was slain, and his body destroyed, and given to the burning flame".

From Luke 2. 1, we learn that Rome was then in the ascendant. It is therefore to be inferred that, the Roman is the "fourth Kingdom", typified by this dreadful beast.

THE INTERPRETATION

Very little is said about the first three "Wild beasts". They are classed with the fourth in a general survey (verse 17) and then are spoken the comforting words, "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (v. 18). Thus Daniel's grief and trouble were somewhat assuaged, but he had great desire "to know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which

devoured, broke in pieces, and stamped the residue with his feet" (v. 19).

We have seen that this is the Roman Empire, but as that is no longer functioning as a single power, and yet the fourth beast is exercising great power at the "time of the end", it seems there is no alternative but to infer there will be a revival of this "fourth Kingdom". Also, it would appear that the rise of the little horn, its conquest over three of the first ten, and its development into a temporarily supreme power, signifies the last of its Kings. The interpretation given in verse 23 to 25 bears this out.

First, as to the time of his ferocious rule; it is "until a time and times and the dividing of time". (See also ch. 12. 7 and Rev. 12. 14). A "time" is a year (see ch. 4. 16), and the period here mentioned is three and a half years, that is, half the "week" terminating the present age (Dan. 9. 24-27). Confirmation of this is found in Revelation 11. 2 and 13. 5, where the same period is given as "forty and two months"; also in Revelation 12. 6, it is described as "a thousand, two hundred and three score days".

Secondly, this King must be the Antichrist, the word "anti" meaning "against" and "instead of". Hence, he is seen substituting himself for existing rulers, and, as other Scriptures (e.g. 2 Thessalonians 2) state, usurping the place of God Himself. He is also said to be:—

- (1) Against the Most High.
- (2) Against the saints of the Most High.
- (3) Against all laws and times as existing.

Revelation 13 contains a parallel vision, and as that is clearly future, the events symbolised in these visions are identical. The parallelism is remarkable. The beasts in Daniel 7 possess seven heads between them, and ten horns. In Revelation, the beast which also rises out of the Sea (Patmos was an isle in the Mediterranean) has seven heads and ten horns. In both records, he has a mouth speaking great things, he overcomes the saints, and he continues for the half "week", namely forty and two months. Revelation 19. 19. 20 records his destruction at the hand of the victorious Lord (cf. Daniel 7. 26).

Thus, the "Lawless One," shall fall before the glorious Son of God, Who will re-establish peace and equity in the earth. (Ps. 96. 13, 98. 9). To quote the closing words of Daniel 7, "And the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him".



TWO PORTIONS OF TRUTH UNITED

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump".

"And unto them that look for Him shall He appear the second time, without sin unto salvation".

"And they that were ready went in with Him to the marriage" (1 Cor. 15. 51. 52, Heb. 9. 28, Matt. 25. 10).

Some dear children of God have rightly asserted that all believers on earth when Christ returns shall be caught up to meet Him. Others have, also rightly, emphasised the Scriptures which speak of true preparation first (Rev. 19. 7). Each thought seems to attack the other. There is, however, danger in the suggestion that, if any are "in Christ", such are necessarily looking for Him. The substratum of truth in the expression does not prevent a feeling that such an interpretation is hardly honest to Scripture, which it thus robs of much practical force.

There can be no difficulty as to those who have "fallen asleep". Free from the failures that marred earthly life, and conscious, in Paradise, of "That Blessed Hope", they are waiting for Christ's glory to be manifested, whatever they once were. But there is a real difficulty as to living believers. What is the solution?

Is it not a reviving from the Lord, which will make all believers both wise and ready? (Matthew 25). The emphatic "usward" or "youward" (2 Pet. 3. 9), expressly shews that our beloved Lord is waiting for this reviving. Hence the two aspects of truth coincide, and the inferences also are indeed helpful.

But what are these inferences? On the one hand, the joyous longing of the Lord's people toward Him, together with their prayerful expectation of His working in and among His own, are increased; also practical godliness is thereby helped, in the power of the Holy Spirit. Furthermore, a wondrous "intevening event" is implied, which does not hinder true watching, but is itself hindered by the theory that there will not be a united revival of saved ones, and that we must not aim beyond individual preparedness. The often "vexed question" as to the "tribulation", which is not wrath, but in which, in the wise purpose of God, His saints will be separated from those who merely profess Christ, appears to be solved hereby, to God's glory.

P. W.H.

NOTE:—These words were written in the year 1914. It is, or should be, a matter of deep concern, why the expected reviving has not come. Have we lost hope, or abandoned its expectation?

"HE LED CAPTIVITY CAPTIVE"

Ephesians 4.8

These words are not easy to understand, as the writer has found in conversation with others, and that which follows is not put forth dogmatically as the only right interpretation, but for the prayerful consideration of readers. To the truth of what is stated below, believers will probably assent but some may feel it is not what the text conveys. May the Holy Spirit lead into all truth and guard the hearts of saints from error.

The verse (18) of Psalm 68, from which the words of the text are quoted, is plainly Messianic. It may not have been so understood—at least so clearly—until the Epistle to the Ephesians was written. One key-phrase of that epistle is, "The heavenly places" or "The heavenlies". Thither did the Lord ascend (1.20). There are the "chosen in Christ" blessed with all spiritual blessings (1.3), because spiritually raised and made to sit therein (2.6). It is also the scene wherein the church makes known to principalities and powers the manifold wisdom of God (3.10), and where also her defensive stand is made against evil powers that seek to dislodge her (6.12).

"The God of our Lord Jesus Christ, the Father of glory" has "set Him at His Own right hand in the heavenlies". Christ has "ascended up on high", has gone up to "the height" (Hebrew, LXX and Greek). Of the fact of the Lord's ascension, no believer has any doubt. His apostles witnessed His departure into heaven (Acts 1.9-11). It was from "the height" (the same word, in Luke 24.49) they were "endued with power", receiving the GIFT of the Holy Spirit (Acts 2). The Lord sat down "on high" (Heb. 1.3), and with this we may couple the words of chapter 2.4—"GIFTS of the Holy Ghost".

But what is meant by "He led captivity captive"? A conqueror may **loose** captives and take them for himself, or he may **take** captives and lead them in triumph on returning from a victorious battle. The opinion has been expressed that the words of 2 Corinthians 2.14, 15 allude to that Roman practice.

"Captivity" may mean (a) the **state** or (b) a number of captives. A victor in battle can deal with both, and so could the Lord by His mighty overcoming power. Until the Lord Jesus Christ had accomplished the work given Him to do, by His obedient life and substitutionary death, all the saints, when they "fell on sleep", descended into Sheol (Gk. Hades). All their lifetime

through fear of death they were subject to bondage (Heb. 2.15). The devil (see the previous verse) had "the might of death", but was overcome by Christ through His own wondrous death. Therefore is He called, "The King of glory", for Whom the everlasting doors were lifted up that He might come in, after His triumph over Satan and death here below. Death is an "enemy" (1 Cor. 15. 26). It has "pains" from which the Lord Jesus was "loosed", because it was not possible that He should be "holden" of it (Acts 2.24). The last verse of the Messianic Psalm 142 is significant, compared with Psalm 16.10. Also it is noteworthy that the word "power" (Heb. 2.14) is similar to the verb "holden" in Acts 2.24. Furthermore, the Lord Jesus declared that Himself was the Rock on Which He would build His church, against which the **gates of Hades** should not prevail. (Matt. 16. 18).

Do not all these Scripture statements convey the idea that death is a kind of "captivity", from which the Lord Jesus "delivered" (transferred, that is, from one place to another) those who had died prior to His resurrection? Hence He could say to the dying repentant thief, "Thou shalt be with Me in Paradise". Presumably, then, the "change" was from Sheol (Hades) to Paradise of all the souls of the righteous.

May these facts, then, be regarded as a key to the passage under consideration? May it be said that the Lord Jesus, having released "a multitude of captives" from Sheol, took them, as His possession, with Him into Paradise? Such mighty grace is in keeping with such declarations of mercy to the spiritually bound as are found in Isa. 42.7, 49.9, 61.1, and Zech. 9.11, 12.

There remains the closing clause, "And gave gifts unto men". In the Hebrew, Young's Literal Translation, the Septuagint, and the Greek Testament the renderings are, respectively, thus:-

- (a) "Thou hast **received** gifts among (or "in") man "Adam". (Ps. 68.18).
- (b) "Thou hast **taken** gifts for men". Ps. 68.18).
- (c) "Thou didst **receive** gifts in man". (Ps. 68.18).
- (d) "He gave gifts to the men". (Eph. 4.8. Lit.).

It would appear that the Holy Spirit has so worded the original Hebrew and the quotation in Ephesians (both equally inspired by Him) to cause both the **individual** and **corporative** idea to be before the mind of the reader. "To men" or "To the men" seems to look back to Ephesians 4.7, as regards individual saints—"each one of us", and to verses 11-13 for the corporative view—a perfect MAN. Individual believers are

described as members of a BODY; a prominent thought in the Epistle (see chs. 1.23, 4.15.16.25, 5.23, 28-31). The Church is looked at as ONE NEW MAN created in Christ (2.15), which new man, created according to God in righteousness and true holiness, is to be "put on" (Eph. 4.24). Here the Divine Sovereignty and the saints' responsibility are brought together. Further, in order to the fulfilling of the Divine Purpose, Gifts are granted with a view to the PERFECT MAN of Eph. 4.18.

Thus can be harmonized the seeming difference—"In man" and "To men". The former emphasises the thought that there is no **spiritual** gift outside the ONE MAN, and as the Hebrew word is "Adam", "who is the figure of Him That was to come"—"THE LAST ADAM" (Rom. 5.14. 1 Cor. 15. 45), the Lord Jesus Himself is clearly before us. He is the Head of the body. (Eph. 1.22.23, 5.23); also, "For as the body is one and hath many members, and all the members of that body, being many, are one body, SO ALSO IS CHRIST". (1. Cor. 12.12). There is similar teaching in Romans 12. 3-6.

Furthermore, the "ONE MAN" symbolises unity, even as the ONE BODY, there being a **close connection** between the two phrases, though they be **not identical**. In the early days of the church, the unity was apparent and spiritual gifts in rich abundance. Gift is with a view to maintaining unity, and this is evidenced by the words of Ephesians 4.11-13, which follow verse 8, the intermediate verses being in parenthesis.

Summarising the preceding thoughts:—

- (a) The ascension of Christ was preceded by a descent into the lower parts of the earth.
- (b) From thence when He arose, He took with Him to Paradise a great multitude of believers' souls.
- (c) He both **received** for, and **gave** gifts to men, "yea for the rebellious also, that the Lord God might dwell among them".
- (d) These gifts are "in the Man" (Ps. 68.18, margin), for there is nothing the church has in possession, except "In Christ".
- (e) There is also no spiritual gift except to those who are in the Body, which consists of those redeemed by Christ. (1 Cor. 12.13).

Doubtless, this theme could be dealt with at much greater length, for Holy Scripture is inexhaustible in its fulness. Also, some may see in the words, "He led captivity captive", a "destroying" of the power of the evil one, with

the principalities and powers joined with Him (Heb. 2.14. Col. 2.14.15). There would be no real contradiction in the two ideas being present in the same language, for Christ the Conqueror did indeed effect a release of "captives", and did indeed break the power of him who delights in taking captive, that is, the Devil (see 2 Tim. 2.26).

Some may say, what is the **practical** use of such a meditation as this? First, "All Scripture . . . is profitable". Secondly, it should rejoice the heart of the saint that in heaven, there is an ascended Lord, One Who has died, has been in Sheol, and has triumphed over all the power of the enemy. Thirdly, that there should be gifts, "In Christ", even for the "rebellious", and above all, the gift of eternal life, for this life is IN GOD'S SON. To Him be glory!



THE RIGHTEOUSNESS OF GOD

Percy W. Heward

Many there be who say that Christ's **blood** alone is needed to take away sin, and, therefore, that **imputed righteousness** is superfluous. Hence they ignore the **life** and forget how the death had its **atoning** value therefrom. If sin is blotted out, it is asked, what more is needed? Many who reply assume that the Law merely commands **negatives**, whereas plainly it commands **positives**. The assumption is that a position between righteousness and unrighteousness is theoretically possible—a "blank", without sins, without good works. This idea seems unscriptural, for such a position would be full of sin. To fail of **perfect** righteousness is to be disobedient and Scripture never gives us any parallel with this, (a "blank") after unfallen Adam. "Thou shalt love" is the command; hence atonement must blot out not only **actions** (hatred) but **defects** (absence of love) and this is not possible unless there is something to fill the defect. I cannot cleanse a dirty green object white unless my cleansing not only rubs the dirt off, but also puts white on.

Satan delights to have truth defended **erroneously**, such as when some of the Lord's people speak of the Saviour's obedience and blood as being two distinct things—the one removing guilt,—the other supplying righteousness. Naturally, some feel that such a righteousness—distinct and to be viewed as distinct—would indicate that God demanded a two-fold settlement of His Law. It is quite true that a sacrifice viewed **separately from righteousness** (if

this were possible) would not deal with anything beyond actual sin and acts of sin. But we are sin—our nature is corrupt.

What saith the Scripture? "Through one righteous work made", the blessing has come. "Through the obedience of the One many shall be made to stand righteous". (Rom. 5.18.19). Here we have **one** work. Christ's **active** obedience did not terminate before Golgotha. If we can speak of His active and passive obediences, they alike terminated with the momentous words, "It hath been finished". But He was active in being passive, active in voluntarily suffering. And every suffering that reached Him before death reached Him representatively, but not expiatorily, else atonement would have been completed and the cross a mere pageant. No knife or fire of condemnatory wrath reached Him **before** the chosen hour, but He was the sacrifice by appointment and position. That which came to Him through God's judgment on sinners around, came to Him without **personal** antagonism, and He endured it as the Representative, not under wrath, but under law, for our sakes. "It is the blood that maketh an atonement", and in this sense the moment of death was "penal"; and for Christ to have been viewed as in this position **before** would have made His position **then** an impossibility. But He had conscious anticipations of this (Ps. 22.2). The work was one, and He fully fulfilled it.

Well then, what was the nature of His righteousness? Let Isaiah 53.11 answer. (Note the order of the words). He magnified the Law (Isa. 42.21). Nothing short of what He did as the obedient One, that is, as One under the law (Gal. 4.4), could have satisfied the Father, but, blessed be God, He could not and would not do anything less. No guile was in His mouth, no fault in Him at all. All His obedience being a necessary, because appointed, preparation for His death, was His blemishless righteousness. But was this merely a prelude to that moment of "cutting off"? Nay, He would have remained, as the ungodly will, in the position of wrath, had He not a perfect righteousness to bring Him **forth**. That righteousness operated at the moment of death, else He could not have said, "Father, into Thy hands I commend My Spirit", but its manifestation was when He was raised. The ungodly die, then come into judgment, from which there is no release because they have no righteousness. Christ died **because of judgment on Him**. He, unlike sinners, could not die first, because He had nothing to die for till judgment came. Resurrection followed because of His righteousness. Hence, resurrection is the reward

of righteousness. Therefore, to be "in Christ" implies possession of His righteousness. He "was raised because of our justification! Hence if we have life we have His righteousness.

(If the Lord will, to be continued.)



Questions and Answers :

No. 159

What is the meaning of Isaiah 21.11.12?

Considered in its context, the period of time is that of Daniel 5.25-31, which records the fulfilment of this prophecy. Media and Persia (Elam) are mentioned in verse 2 of Isaiah 21, whilst the fall of Babylon is foretold in verse 9.

Dumah may be a shortened form of Idumea, the Greek form of Edom (Isa. 34. 5.6, Ezek. 35.15, Mark 3.8). Colour is lent to this thought by the mention of Mount Seir, which belonged to Edom (Deut. 2.5) and Esau is Edom (Gen. 36.8). One suggestion is that some in Edom were enquiring of the watchman, one appointed by God (v. 6). "If ye will enquire, enquire, ye: return, come". Was this a word in grace, as to Nineveh through Jonah, a call to repent and turn to God, because "the night" was coming?

Later Scriptures however, foretell judgments on Edom (Jer. 49.7.17.20.22, Joel 3.19, Amos 1.11.12), suggesting the call went unheeded.

The whole chapter may have a secondary—perhaps fuller—meaning, in accord with the principle of "twofoldness", often illustrated in prophecy. There is to be a **future** downfall of Babylon—perpetual, such as has not been hitherto (Jer. 50, 51, and Rev. 18). Edom also will be revived in the latter days (Dan. 11.41. Ps. 83.6) during the rule of Antichrist.

The words, "the morning cometh and also the night", may be interpreted in the light of Amos 4.13, 5.8, 18.20 and Micah 3.6. The coming of the Lord is described as "a going forth prepared as the morning" (Hosea. 6.3), for He is the Sun of Righteousness (Mal. 4.2). Yet there will darkness as of night to the ungodly. Compare Exodus 14.20.

These remarks are suggestive only, and not put forth dogmatically.

No. 160

What is the kingdom mentioned in Luke 22. 28-30?

The kingdom is the Lord's Kingdom. "My kingdom", He says in verse 30. "I appoint to you, according as My Father appointed to Me, a Kingdom". Though it is His, to be manifestly

so at His coming, He shares it with His saints, His chosen. With this agree the words of Revelation 5.10 and 20.4.6.

The promise is made to disciples, of whom the Lord said, "Ye are they which have continued with Me in My temptations". "If so be that we suffer with Him, that we may be also glorified together" (Rom. 8.17). "If we suffer, we shall also reign with Him" (2 Tim. 2.12).

The promise may be primarily to the twelve apostles, as they were to sit on thrones, judging the twelve tribes of Israel, though all the redeemed will eat and drink at His table, in His kingdom. (Matt. 8.11. Luke 13.29).



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.

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 (8. 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 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.



"Though God can give a pardon to the greatest sin, yet He cannot give a patronage to the least sin."

Suggested Daily Readings

"IF THE LORD WILL."—NOVEMBER, 1954.

Day	READING			LEARNING	
	Numbers	1 Thess'onians	Psalm	Romans	
1	2. 1-16	3. 1-13	94. 1	3. 1	
2	2. 17-34	4. 1-18	2	2	
3	3. 1-20	5. 1-28	3	3	
4	3. 21-37	2 Ths. 1. 1-12	4	4	
5	3. 38-51	2. 1-17	5	5	
6	4. 1-20	3. 1-18	6	6	
		1 Timothy			
7	4. 21-35	1. 1-20	7	7	
8	4. 34-49	2. 1-15	8	8	
9	5. 1-31	3. 1-16	9	9	
10	6. 1-12	4. 1-18	10	10	
11	6. 13-27	5. 1-13	11	11	
12	7. 1-29	5. 14-25	12	12	
13	7. 30-59	6. 1-21	13	13	
		2 Timothy			
14	7. 60-89	1. 1-18	14	14	
15	8. 1-26	2. 1-14	15	15, 16	
16	9. 1-23	2. 15-26	16	17	
17	10. 1-13	3. 1-17	17	18	
18	10. 14-28	4. 1-22	18	19	
19	10. 29-36	Titus 1. 1-16	19	20	
20	11. 1-23	2. 1-15	20	21	
21	11. 24-35	3. 1-15	21	22	
22	12. 1-16	Philemon	22	23	
23	13. 1-33	Heb. 1. 1-14	23	24	
24	14. 1-18	2. 1-18	96. 1	25	
25	14. 19-31	3. 1-19	2	26	
26	14. 32-45	4. 1-16	3	27	
27	15. 1-16	5. 1-14	4	28	
28	15. 17-26	6. 1-20	5	29	
29	15. 27-41	7. 1-17	6	30	
30	16. 1-15	7. 18-28	7	31	

SPECIAL READINGS FOR THE LORD'S DAY.

7. Prov. 11. 24, 25. 1 Chron. 29. 3-17. Acts 20. 25.
2 Cor. 9. 6-11, 15. Titus 2. 11-14.
14. Prov. 12. 28. Isa. 32. 16, 17. Rom. 8. 10-14, 6. 15-23.
2 Tim. 4. 7, 8.
21. Prov. 13. 7. Luke 12. 13-31. Isa. 53. 2, 3.
2 Cor. 8. 9. Phil. 2. 5-11, 4. 19, 20.
28. Prov. 14. 1. Ps. 127. 1. 1 Cor. 3. 9-15.
Acts 20. 28-32. 1 Pet. 2. 1-5. Heb. 3. 1-6.



Notes on Memorized Verses

PSALM 94

This psalm seems to foretell the period of great tribulation and the time of Jacob's trouble (Matt. 24. 21. Jer. 30. 7). The wicked one of verse 13 is doubtless the Antichrist.

1. A prayer to "the God of revenges" (see Rom. 12. 19) to "shine forth". Some may feel He hides Himself in those dark days. 2. He is judge and will so manifest Himself (Ps. 50. 1-3). 3. The wicked ones, allied to the wicked one temporarily in the ascendant. 4. Like him, they have mouths speaking great things (Dan. 7. 25. Rev. 13. 6). 5. Thy people—Israel—especially the "remnant". The church also will be afflicted. She is God's heritage. 6. 7. Callous conduct. The cause,

defiance of God. 8, Among the peoples—nations. 9, 10, The folly of forgetting God. 11, "Thou thoughtest" (Ps. 50. 21). "They think", (Matt. 6. 7). 12, "Happy" ones will be preserved during that troublous time, knowing God's personal dealings with them. 13, Rest for the "chastened" and "taught" ones. A pit for the wicked one (2 Thess 1, 6. 7), (Rev. 19. 20. 21). 14, Contrast verse 5. 15, "Judgment" will be perverted by Antichrist, but it shall return unto righteousness. 16, "Who . . . for Me". The answer is "Christ". (Isa. 11. 1-5). 17, Compare Psalm 124. 18, 19, Individual experiences. Inward and outward. My foot, my thoughts. Thy comforts, Thy mercy. 20, A throne of iniquity (Rev. 13. 2). Mischief by a law (Zech. 5. 3, margin). 21, Individual again. Tribulation, but ever a realisation of "My God" in v. 22 and in 23, "Our God".

PSALM 96

Herein is expressed millennial hopes, "for He cometh, He cometh".

1, A new song for all the earth. 2, 3, The message of salvation to the nations and peoples will be through those who sing to the Lord and bless His Name. Are not these restored Israel? 4, The Lord is greater than all, for He is Creator of all. (Ex. 15. 11). Here is a song after a yet greater deliverance than that from Egypt. 5, The loveliness of God and the glory of His dwelling. 7, 8, A call to the peoples to render God His rights, and then worship by way of sacrifice (Zech 14. 16). 9, See margin, and compare John 4. 21-24. 10, The Messiah's rule and righteous judgment. 11, Heaven and earth in unison. 12, All that grows in the land shall be glad, for it shall yield in abundance. 13, The cause of rejoicing the Coming of the Lord.

PSALM 98

This Psalm is parallel with Psalm 96, the beginning and ending being the same. 1, What hath God wrought (see Rev. 17. 14). 2, Righteousness and Salvation revealed to the heathen (see Rom. 11. 12-15). 3, Israel first saved, then the ends of the earth shall see. That is ever God's order, (cf. Rom. 1. 16). 4, 5, 6, Song and music universal in contrast to the present groan (Rom. 8. 22). The Lord is King. 7, 8, 9, Compare the ending of Ps. 96.

PSALM 99

A millennial Psalm, for "the Lord reigneth". 1, The Lord is Christ, the Son of God, for the Father has decreed He shall be King (Ps. 2). Once more the presence of God will be on the earth, that is, 2, in Zion (Isa. 24. 23). 3, "Them", that is, the peoples. 4, Once more righteousness shall rule where chaos reigns now. 5, He is holy, and alone to be worshipped. 6, 7, 8, Past experience of the nation remembered, both blessing and chastisement. "Thou shalt remember" will be necessary even "in that day". 9, Who should be higher in the thoughts of the redeemed than He Who is holy?

PSALM 110

The Messianic character of this Psalm is decided by the Lord Himself, for He quoted it thus. (Matt. 21. 41-46). 1, Jehovah said to Adonai. God speaking to God as in Psalm 45. The work of purging sins is anticipated as finished, and Christ is now sitting at the right hand of God (Heb. 1). "Until", for the day and hour are fixed. 2, Zion will be the centre of Messiah's rule. 3, Thy people—Israel—shall be made

willing. The power is of God. The morning, for the Sun of Righteousness shall arise. 4, The order of Melchizedek. Christ is such a High Priest now (see Hebrews). 5, The day of His wrath (Rev. 6. 15-17). 6, Dead bodies (Rev. 19. 21). The head (singular) over much earth, plainly the Antichrist. 7, But He—the Head—shall be exalted. The drinking of the brook in the way may signify His previous humbling of Himself. One stoops to drink thus.



Suggested Daily Readings

"IF THE LORD WILL."—DECEMBER, 1954.

Day	READING		LEARNING	
	Numbers	Hebrews	Psalm	Romans
1	16. 16-35	8. 1-13	96. 8	5. 1
2	16. 36-50	9. 1-12	9	2
3	17. 1-13	9. 13-28	10	3
4	18. 1-19	10. 1-14	11	4
5	18. 20-32	10. 15-25	12	5
6	19. 1-22	10. 26-39	13	6
7	20. 1-13	11. 1-12	98. 1	7
8	20. 14-29	11. 13-28	2	8
9	21. 1-15	11. 29-40	3	9
10	21. 16-35	12. 1-13	4	10
11	22. 1-14	12. 14-29	5	11
12	22. 15-30	13. 1-25	6	12
13	22. 31-41	Jas. 1. 1-15	7	13
14	23. 1-13	1. 16-27	8	14
15	23. 14-30	2. 1-12	9	15
16	24. 1-25	2. 13-26	99. 1	16
17	25. 1-18	3. 1-18	2	17
18	26. 1-34	4. 1-17	3	18
19	26. 35-65	5. 1-20	4	19
20	27. 1-23	1 Pet. 1. 1-12	5	20
21	28. 1-15	1. 13-25	6	21
22	28. 16-31	2. 1-12	7	9. 30
23	29. 1-19	2. 13-25	8	31
24	29. 20-40	3. 1-32	9	32
25	30. 1-16	4. 1-19	110. 1	33
26	31. 1-20	5. 1-14	2	10. 1
27	31. 21-30	2 Pet. 1. 1-21	3	2
28	31. 31-54	2. 1-11	4	3
29	32. 1-15	2. 12-22	5	4
30	32. 16-27	3. 1-9	6	5
31	32. 28-42	3. 10-18	7	6

SPECIAL READINGS FOR THE LORD'S DAY.

- 5. Prov. 14. 5, 25. Isa. 55. 1-4. John 5. 30-39.
1 Tim. 6. 11-16. Rev. 1. 4-7.
- 12. Prov. 16. 12. Ps. 45. 1-7, Ps. 89. 14-19.
Jer. 23. 5, 6. 1 Cor. 15. 25. Rev. 11. 15-18.
- 19. Prov. 20. 9. Ps. 24. 3-5. John 8. 46. 1 Pet. 2. 21-24.
1 John 1. 6-10. 2 Cor. 5. 21.
- 26. Prov. 22. 1. Matt. 18. 19, 20. Acts 4. 7-12.
Eph. 1. 17-23. Phil. 2. 5-11. Rev. 19. 11-16.

Correspondence from any Believers and Enquirers:—
61 Upton Lane, Forest Gate, E.7.
Phone: Grangewood 4196. No telephoning on Lord's Day.

Please note:

If you need a higher quality of this document, please ask.

Further literature, concerning the Lord, gladly sent (international) to exercised believers for personal perusal, and **passing on** to God's glory, some also in German, Spanish, Russian, Polish, Czech, Roman:

– “*To Testify the Gospel of the Grace of God.*” –

COPIES FREE (as the Lord enables) on application to:

Scriptural literature for Believers

Gottlieb-Daimler-Str.1 – GERMANY – 74343 Sachsenheim