

THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

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FREE

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

Romans 13. 11.

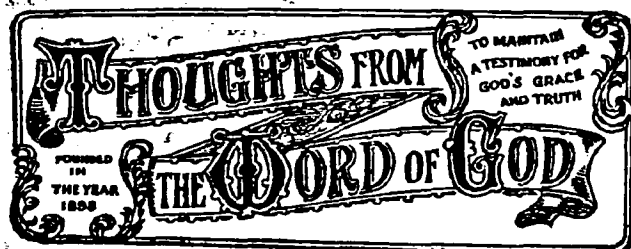
"Thou art worthy, O Lord".
Revelation 4. 10.

O be to Thee for ever praise,
Who hast redeemed us by Thy blood:
Our footsteps guide in Thy sure ways,
Thy words be our delightsome food.

The world, O Lord, hath nought to give;
Its gain doth as a canker eat
To death: but Thou hast made us live
And wilt for glory make us meet.

May we live looking for 'that day',
When Thou, our Blessed Hope shalt come
To catch us from this earth away
To Thee and our eternal home.

A.W.H.



Words of Encouragement.

“And now I am no more in the world, and these are in the world, and I come to Thee”.

John 17. 11

Here are three connected sentences, the centre referring to the redeemed, and those on each side to their Lord. There is no “but” here, for the Lord links His own to Himself. The very arrangement of the words illustrates the security of those in Christ. He had come to the “hour”, when “He should depart out of this world unto the Father”. (John 13.1). Already He was in spirit detached from earth, having “lifted up His eyes into the heaven”; He saw Himself, in anticipation, glorified, though death lay between. “I am coming to (toward) Thee”. “Toward” suggests home, and heaven was His home to which He was about to return, but only after suffering a sacrificial death.

But His thoughts are for “these” whom He was leaving “in the world”. Oh the wondrous love and tenderness the Son of God felt for those given to Him of the Father, to Whom He gives them back, having redeemed them by His precious blood: “All Mine are Thine, and Thine are Mine”. Dear fellow-believers, can we not rejoice in that love and care of the Father and the Son for the saved?

“And now I am no more in the world and these are in the world”. The Head is in heaven; His members are still on the earth, but His, “I come to Thee” is so encouraging, for He has sent another Comforter, the Holy Spirit, to abide with His redeemed for ever; also Himself “ever liveth to make intercession for us.

Poems to help Christian Experience—207.

“Thy time was the time of Love”

(Ezek. 16. 8)

“Begotten again unto a living hope”

(1 Peter 1. 3)

“Begotten again”. O the wonder—
The praise of the glory of grace!
Ah! Nothing shall rend me asunder
From God’s everlasting embrace
When I was cast out to my loathing,
That time was the season of Love.
He cleansed me, He covered with clothing;
Begotten was I from above.

In His book of life there was written
Ere time was, my unworthy name—
The Book of the Lamb Who was smitten
And bore in my stead all the blame
Belonging to me. His rejection
By man was o’erruled to secure
My pardon. Eternal election
Hath made my salvation so sure.

But what that relation entaileth
Eye saw not, nor ear ever heard,
Nor heart hath conceived. God unveilth
All things to His own by His word.
What good He delighteth in giving!
And I since His Son liveth aye,
Am born to a hope that is living.
And look for that glorious day.

The children of God shall inherit
A heritage fadeless and pure,
That His Belov’d Son, by His merit—
None other than He—would secure.
In heaven ’tis safe in His keeping,
And those who are kept by His pow’r
(Though some in the dust may be sleeping)
Shall have it in His promised hour.

That wonderful day of Redemption!
My body shall surely partake
Of grace. There shall be no exemption
For saints, for they all shall awake
To glory, and be like their Saviour,
The Bridegroom. O may I prepare,
By righteous and holy behaviour
A place in His Kingdom to share.

STEPPING STONES TO REVIVAL

Percy W. Heward

Is it Scriptural to expect a revival? Rather may we ask, Is it Scriptural to be content with anything else? We would solemnly acknowledge that evil men and seducers will wax worse and worse. There is no hope for the darnel of Christendom, as a whole. But our living GOD is able to work, as in days past, and many promises have been left us to cheer true faith in Himself. Indeed such passages as 2 Pet. 3. 9, and Rev. 12, seem, to some of His people, definite that He will revive His work in a striking Philadelphian way, ere this age closes. One does not see how Matt. 13 and 25 can be interpreted otherwise. The transference of such verses to a Jewish remnant, before CHRIST returns, rests upon theories rather than Scripture, for the redeemed of this dispensation are not caught up to meet the LORD till the last trump (1 Cor. 15. 51, 52). The division of the first resurrection into stages, to deal with Rev. 20. 4, appears rather at variance with the Divine declaration concerning “a moment, the twinkling of an eye”. How careful we need to be in the interpretation of GOD’S precious Word.

It is earnestly hoped that these words may not be used to prevent any from reading further. We all have, and cling to, our opinions, alas, instead of a "Thus saith the LORD" for everything. But there is no wish for **mere** controversy in so writing. The cause of GOD is too solemn for bare debating. We desire truth, beloved friends, do we not? Victory in argument is a poor thing. Pride is always out of place. Does not the state of affairs summon us to heart-searching before Him Whose Name we bear, that we may see if anything in us is hindering the love of those who are in CHRIST JESUS, and helping the division, and, thereby, toward the apostasy? It is easy to say "No, it is in **someone** else". Such an attitude was not Daniel's, nor is it to be found when there is a real and living concern for the honour of the Name of CHRIST.

Surely it is possible to be bowed down without losing one whit of the true joy of salvation! Surely it is right to take a low place, while humbly confident as to heavenly places in CHRIST JESUS! Surely it is GOD-glorifying to confess our failures, though privileged to have "no more conscience of sins!"

That our heavenly FATHER has been pleased to **prepare** His people for special blessings seems a Scriptural testimony. We think of Hezekiah's day, and of Josiah's, and of Nehemiah's. As the rubbish was removed, there was the LORD'S reply to faith. And Mal. 3. 10 suggests a general principle. The waiting of Acts 1, though having a special dispensational position, is not without further instruction. We notice the giving up of Acts 4 and the consequence in Acts 5. 12-14; and Acts 19. 19, 20 is full of teaching to trustful hearts. Yes, beloved friends, we should wait upon the LORD, and **seek to be ready** for His reviving; though ALL is of grace, and we have no merits, nor have we power to manufacture a work which will be anything beyond a counterfeit, and an abomination before Him Whom we love.

Is it not then our privilege to seek to find out our true attitude? The listlessness and unspirituality of to-day, even among those in measure separated from Christendom, cannot be passed by. There is something seriously wrong. Without compromise, cannot a few come together to desire a bowing down before the LORD, and His showing forth of a plain path? There is some **Achan**, there is some Babylonish garment, in the way of blessing, and till sin is righteously dealt with, how can we expect the LORD'S full and more realized presence? It is marvellous that He has sovereignly given so much, though

we have all failed, in large measure, both individually and collectively. One stepping stone to a Divine working is to be concerned. Without this, all else is of fleshly energy. Let us give up our careless indifference to one another, and our sectarian **pride**, even if it be of unsectarianism, and, without surrendering **one** part of truth wait on our GOD, that we may surrender **many** parts of error. Traditions, self-esteem, worldliness, and rushing activity are among the hindrances in the way of hearing GOD'S voice. And the removal of these, in the HOLY SPIRIT'S power, is **most important**. 2 Chron. 30. might be prayerfully considered, suggesting how GOD often works.

One further word of caution. Satan has many devices. Usually, seeking after unity has been associated with **broadness**. Truth and traditions have been given up together, and the love of change has sometimes had more influence than the love of the LORD. At a time of transition, as well as at a time of waiting, we need a special consciousness of the LORD, guidance: we can never be independent of Him. Failures surround. But faith rests. "History" may discourage, but CHRIST encourages. The outlook may seem hopeless, but there is an up-look to Him in Whom we hope. "Trust in the LORD with all thine heart, and lean not unto thine own understanding: in all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3. 5, 6). With such words, and exceeding great and precious promises, the HOLY SPIRIT speeds us onward. May our hearts respond to the gracious attraction, and to the heavenly strengthening, that in all things our TRIUNE GOD may be glorified.



YOUNG PEOPLE'S COLUMNS

"WHAT IS THIS?"

"WHO IS THIS?"

Exodus 16. Matthew 21. 10

God's servant Paul wrote in one of his letters, "To write the same things to you . . . for you it is safe". So then, although you have often read about the manna, it will do good to think about it once more. For the manna, though it was real food for the body, is a picture of God's food for the soul. It is a type of Christ Himself and of the written word of God. It is called "spiritual meat", just as the water from the rock is called "spiritual drink". (1 Cor. 10). That is to say, that as God gave food and drink for the body in the desert journey from Egypt to Canaan, so He gives what is needed for the spirit in the journey from earth to heaven.

Before going on too far, let me stop and ask my young reader if he or she has started on that most important of all journeys. You remember that the children of Israel could not get out of Egypt by their own strength. They were slaves, and only God, by His mighty hand, brought them out, and then, only when the blood of the passover lamb was poured out and put on the door posts and their lintels.

So you cannot save yourself, and start on your way to heaven, except you begin by trusting in the Lord Jesus, the Lamb of God, who died to save sinners. All who are not resting on Christ are not travelling heavenward, but are going in the opposite direction, with their backs toward God, and their faces toward hell. Such are in a sad case and need to be turned right round. Only God can do this.

But if you have been "converted", that is, "turned" to God, then all you need in the new life and your upward and onward journey is to be found in Christ and the Scriptures, all the days you live on the earth.

**THE PEOPLE DID NOT DESERVE
THE MANNA**

They murmured, and told Moses that he had brought them out of Egypt only to die in the desert. But we read that, as soon as these sad words came from their lips, words of grace came from God's mouth. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you". Now the Lord Jesus once said, "I am the living bread which came down from heaven". (John 6. 51). The people to whom

He spoke were also murmurers (v. 41) but it was for such He suffered and died. "I came not to call the righteous, but sinners to repentance". The first lesson we learn is that of God's wonderful grace, so often called sovereign grace.

**THEY DID NOT KNOW WHAT
IT WAS**

When they saw upon the ground "a small round thing, as small as the hoar frost", they said, "What is this?" "for they wist not what it was". Many years later, not long before they began to enter the promised land, God said, "I fed thee with manna, which thou knewest not, neither did thy fathers know". (Deut. 8. 3). They knew much about it. They saw it with their eyes. It was small, and round, and white, like a seed, and perhaps like a pearl. They tasted it, and it was "like wafers made with honey", and like "fresh oil". They handled it, because it had to be gathered, and they beat it small and made cakes of it. (Num. 11). And yet, though they lived upon the manna forty years, they never knew what it really was. It did not grow on trees and they did not have to dig for it. It came from God. It was a daily miracle.

Now this reminds us of Christ. How much the world knows about Him, where He was born, how He lived and died. But "He was in the world, and the world was made by Him, and the world knew Him not" (John 1. 10). And just as Israel said of the manna, "What is this?", so they said of Christ, "Who is this?" They wondered at His power over the sea, they murmured when He forgave certain people their sins. Herod asked the same question, hearing of His wonderful works (Mark 4. 41, Luke 5. 21, 7. 49, 9. 9, John 8. 25, 12. 34). They even hated Him, and despised Him, just as in the wilderness, they said, "There is nothing at all, beside this manna, before our eyes". Again, "Our soul loatheth this light bread". (Num. 11. 6, 21. 5). This grumbling displeased God, and He sent fiery serpents among them. For He who sent bread for their life is able to send punishment leading to death.

It is a dreadful sin to make light of God's gifts, especially the Unspeakable Gift—His Dear Son. He came in a very humble way. The manna was small, and so was Christ regarded. It came on to the ground, and He lived on the earth. He came to where men were, and where there was need.

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BABYLON

PREFACE

The following words have been written at the request of a brother in Christ, who feels, and the writer agrees, that the subject is of importance to fellow-believers, particularly in view of developments in the Middle East, including Irak (Erech. Gen. 10. 10). Nothing is here set forth with dogmatism, but readers are asked to compare with Holy Scripture, taking nothing in the subjoined article or any other human writings for granted. The Bereans "were more noble . . . in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so". The Lord enable us to do likewise.

INTRODUCTION

Babylonianism has existed for about four millenniums. Historians have traced it back to the time of Nimrod, the beginning of whose kingdom was Babel (Gen. 10. 10) or Babylon in the land of Shinar. A king-priesthood evolved from this mystic cult, which had its centre in Babylon, later in Europe, was bequeathed to the Emperors of Rome, and finally was accepted by a "bishop" of Rome taking over the title, "Pontifex maximus". At the time of John's enforced sojourn in Patmos, the residence of the "king-priest" was apparently in Pergamos, which is designated as the locality of "Satan's seat" (Rev. 2. 14). It is not intended to pursue this subject, which has been fully dealt with in Hislop's "Two Babylons", but as Babylon and Babylonianism were originally inseparable, so, it is believed by many students of Scripture, will there be a re-uniting of the City and the System in a day to come, in all probability not far distant.

THE FOUNDING OF BABYLON

This is recorded in Genesis 10. 10. The flood had destroyed the whole world except one family, that of Noah. From his younger son Ham descended Cush, the father of Nimrod, when Noah was probably still alive. Soon did rebellion against the Most High raise its evil head, the word Nimrod probably meaning, "we will rebel." The actual building of the city is recorded in chapter 11, and the builders are seen in an unholy

unity, concerned more for their own name and their own establishing than for the honour of God. Nimrod is not mentioned in this connection, but we are told in chapter 10. 11 (margin) that he went out into Assyria, and builded Nineveh and other cities. Babylon and Assyria are closely connected in their history and this fact needs to be remembered when studying the prophecies concerning them. The intervention of God arrested the purpose of the builders, whom He scattered; and to this day, the effects of the confusion of language remain, and much effort is put forth in the acquirement of various tongues (miraculously granted at Pentecost) in order that men may hear in their dialects the wonderful works of God.

The meaning of Babel, according to man is "Gate of God", but according to Divine interpretation "Confusion".

SUBSEQUENT HISTORY

In the days of Joshua, Shinar, the country wherein Babylon was the chief city, was apparently prosperous, for from thence was the godly Babylonish garment, which Achan found in Jericho, and hid in his tent.

Babylon was controlled by Assyria in the time of Hezekiah, for during his reign, the northern kingdom, Israel, was overcome by Shalmaneser the King of Assyria, who carried the people away to other parts of his dominion and colonised Samaria with families from Babylon and other parts (2 Kings 17). It was to the messenger of Merodach-baladan King of Babylon that Hezekiah shewed all his treasures, thus displeasing God (Isaiah 39).

About a century thereafter, Nebuchadnezzar became King of Babylon, which city he made most magnificent and, as he thought, impregnable, but it was taken by the Medes and Persians in the reign of his successor, shared by his grandson, Belshazzar (Dan. 5. 30, 31). The religious system was marked by the presence and predominance of "the magicians and the astrologers and the sorcerers and the Chaldeans" (Dan. 2. 2), a clear indication of its satanic origin and sustaining.

Cyrus the Persian was he who proclaimed liberty to captive Israel, and permitted them to leave Babylon and return to Jerusalem, giving them the temple vessels which he took from the "temple" of Babylon (Ezra. 5. 14). The city was then apparently standing and inhabited.

Both Isaiah and Jeremiah speak of Babylon in their prophecies, sometimes concerning the city, as then standing, sometimes of a city to exist at some future date. Jeremiah has by far the greater number of allusions to the city and the

kingdom, called by the same name, Babylon being mentioned no less than 168 times. From chapter 1 to 49, his witness was to Israel and the nations, urging them to submit to the rule of Nebuchadnezzar, King of Babylon; the final chapter records the captivity of Israel by that king, which captivity lasted seventy years, the fruit of not heeding the prophets' urgent warnings. Chapters 50 and 51 are prophecies against Babylon, foretelling a final and complete destruction, though there is a passage in the preceding chapters bearing a similar testimony, (25. 12, 13). But this speaks of what would take place after the seventy years' captivity, for there is no record, that Babylon then became utterly desolate. There is, therefore, a twofoldness in the prophet's utterance; firstly relating to the punishment of the king, fulfilled as foretold (Dan. 5. 30, 31), and secondly to a future overthrowing, dealt with at length in the later chapters.

A FUTURE BABYLON

The fact that Babylon has never been completely devastated warrants the inference that that city will be revived. A town of considerable size stands on or near the site today. The word of Isaiah 13. 19-20 have no meaning unless there is a future for that once great city; for it has never been "as when God overthrew Sodom and Gomorrah". Again, "the King of Babylon" (Isa. 14. 4) cannot be Nebuchadnezzar, or any other ruler than Antichrist, since the time is that when, "The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land". The whole context appears to refer to a far greater and more evil person than Nebuchadnezzar. The return from Babylon after the seventy years captivity cannot be a fulfilment, though it may be regarded as the token of what God will bring about in a future day.

The careful reader will have noticed a reference to the Medes, to Elam and Media in Isaiah, chapters 13 and 21, and Jeremiah 51. 28, and may question whether the fact of Darius the Median taking the kingdom was not a fulfilment (Dan 5, already quoted), but Persia (Elam) still exists as a kingdom, and one cannot rule out the allusion to a resurgence of some of the ancient kingdoms (see Psalm 83). In any case Isaiah (ch. 15) speaks of "the Day of the Lord" and of the stars, the sun, and the moon being darkened, which signs are connected with the coming of the Lord (Matt. 24 and other scriptures).

BABYLON REBUILT

Since "the coming of the Lord draweth nigh", and Babylon does not yet exist as "that great City", is it not unreasonable to expect a rebuild-

ing in these times? First, one would answer that Revelation 18 implies the existence of "Babylon the Great" as a city. Otherwise, words have no meaning, such as those denoting ships and merchandise. Secondly, the large available manpower and the use of modern devices render the rapid growth of such a city possible, in a very few years, as witness the uprising of new towns in England since the close of the great war.

Further, the land of Shinar, previously mentioned (see Genesis 10. 10, 11. 2, 14. 1, 9, Isa. 11. 11, Dan. 1. 2.) as the country wherein Babylon was situate, is significantly before us in Zechariah 5. The ephah, containing the woman, called "wickedness", is covered with the weighty piece of lead, imprisoning the woman, and is borne to the land of Shinar. She is symbolic of a system, and that Babylonish, and a house, or temple is to be built for her. It is plain the house was not then erected, nor does any such temple exist today. But it—the system of "wickedness", or "lawlessness"—is to "be established, and set there upon her own base". In other words Babylonianism—at present embodied in various systems in Rome, Tibet, and probably elsewhere—is to find a home in the very place of its origin—her own base. From this fact, the building of a "temple" (for Satan) in the land of Shinar—may be inferred the building of a city, whose citizens will "worship" there. Seeing also that Jerusalem is to "be builded upon her own heap" (Jer. 30. 18) there surely can be no valid objection to Babylon being built up again, only to be destroyed for ever.

OTHER PROPHECIES

These are mainly in Jeremiah, chapters 50 and 51, and in Revelation 18. In the first of these, the words of verse 4 are to be particularly noticed. "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go, and seek the Lord their God". Here is a time mark, a guide to an understanding of prophecies in the same context. These have to do with Babylon (vv. 1-3, 9-16, 23-32, 35-46). The words of verses 39 and 40 surely speak of a judgment that has never yet fallen on Babylon, for it has not been submerged, as were Sodom and Gomorrah, nor has it ever been totally uninhabited. Jeremiah 50. 46 may present a difficulty to some, because it speaks of the "taking" or "capturing" of Babylon, whereas Revelation 18 tells of a Divine judgment by fire. It is, however, a characteristic of prophecy to tell of events proximately future and remotely future, as the two comings of Messiah, in similar

language, in the same context. Our Lord Himself spoke of His Own glorious coming and of the judgment on Jerusalem, forty years after His ascension, in very similar terms. But the reverent believer does not confuse these foretellings; he admires the wisdom that so manifests the wondrous unity of God's working, the unfolding of His plan, all toward the accomplishing of His eternal purpose. Moreover, there is no reason whatever why God should not use human instruments to effect His purpose of judgment, at the same time as He acts directly (cf. Joshua 10).

Hence, the need of dependence upon the Holy Spirit, Who will guide the devout student into the truth. At the same time, there is need of humility, a willingness to confer with other believers, that there may be fellowship in the truth.

Jeremiah 51 continues the prophecy concerning Babylon. That great city ruled a considerable part of the world in the days of Nebuchadnezzar, but can the words of verse 7 apply to her in any time past? Similar language is used in Revelation 17. 1-5, and this is future, is it not? Here there is seen the definite connection of the system and the city (Rev. 17. 18 and ch. 18). The land of Israel at this time "was filled with sin against the Holy One if Israel" (Jer. 51. 5). No wonder the city "where also our Lord was crucified", "spiritually is called Sodom and Egypt". This word is of great moral significance, for it reveals the solemn condition of Israel under Antichrist, whom she will welcome (John 5. 43).

Babylon at this time is wielding a vast and wide influence. Thus is she addressed, "O thou that dwellest upon many waters, abundant in treasures" (v. 14), "O destroying mountain" (v. 25), "the praise of the whole earth" (v. 41). In her is "the great voice", and she has "her princes, and her wise men, her captains and her rulers and her mighty men" (vv. 55-57); she has also "broad walls" and "high gates" (v. 58); all which tell of a material city of wealth and magnificence, such as Revelation 18 records. There was a great city when Jeremiah uttered these words, and there was a Babylon when Peter wrote his epistle, for a church was in existence therein (1 Pet. 5. 13) but the greatness and influence do not compare with that of the latter days, when the city will be "the glory of kingdoms" (Isa. 13. 19. Luke 4. 5. 6).

But, looking back at these passages, it is striking to observe that they are all accompanied by Divine declarations of judgment. God will bring against Babylon "a destroying wind" (v. 1) many enemies (vv. 2-4, 11. 27. 28. 31. 32). God will roll her down from the rocks, and the sea will cover her (vv. 25. 42). It would seem also

that the Messiah, to Whom is given the title, "The Portion of Jacob" is He with Whom God will "break in pieces" all within that great city, so that, finally, "they shall not take of thee a stone for a corner, nor a stone for a foundation, but thou shalt be desolate for ever, saith the Lord" (v. 26). "And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant" (v. 29). Thus the judgment extends beyond the bounds of the city. "And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant" (v. 37).

Let the reader peruse the whole chapter, with other Scriptures mentioned and ask himself two questions:—

1. Is all this merely symbolical of spiritual truth?
2. Have these events taken place in the past?

There can be very little doubt as to the correct answers, if words have not lost their meaning. It is incredible that God should use such plain language if He did not mean it to be taken literally. Since certain prophecies, as the first coming of Christ, and the destruction of Jerusalem, and the declension of Christendom, have all been literally fulfilled, why should there be hesitation as to expecting unfulfilled prophecy exactly and ultimately becoming history?

It may be argued that the study of such parts of Biblical truth is not profitable, because, as some say, the church will be gone when these things come to pass, but that cannot be borne out by Scripture, for godly persons, having "the testimony of Jesus" will be on earth during the sway of Babylon and Babylonianism, under Antichrist..

Others ask, is not evangelization more important than looking into these deep things? One can only reply, in the words of the Lord, "These ought ye to have done and not leave the other undone". If prophetic truth is received with meekness as the engrafted word, and not the subject of speculation or argument or mental attainment, a believer will be profoundly affected as he contemplates the downward tendency of the age, and the evident ripening of the race to receive the Man of Sin. He will realise how short the time is, and use the possession of such knowledge as an incentive to more intensive gospel effort.

It is the writer's desire that such an attitude of heart and mind will be strengthened by any words that have been written, and to God alone be all the glory.

Inspired Words, Inspected.

No. 32.

“And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification”.

Romans 4. 22-25.

The context is that narrating the faith of Abraham, and of God reckoning righteousness to him, through his faith. The apostle's inspired argument is that, as he was justified through faith, so are “we” who “believe”.

AND (kai); second word in sentence; translate “also”.

THEREFORE (dio); lit. “because of which” (dia ho), that is, faith that God would do what He promised.

IT WAS IMPUTED (elogisthe); verb, aorist, indic., passive, from “logizomai” (to reason, think, consider, reckon); from “logos” (a word, but also used in the sense of an account (Matt. 18. 23).

TO HIM (autoi); personal pronoun, dative.

FOR (eis); preposition, “into”, governing accus. case. May be rendered, “with a view to”, not “as”. Faith is not human merit. 'Tis God's gift. Faith is not the procuring cause, but the instrumental cause.

RIGHTEOUSNESS (dikaiosunen); noun, fem., accus. from “dikaiosune” (righteousness).

NOW (de); “but”, a conjunction; third word in sentence.

NOT (ouk); “ou”, negative, denying positively. “k” is affixed because the next word begins with a vowel.

IT WAS WRITTEN (egraphe); verb, aorist, indic. passive, from “grapho” (I write).

FOR HIS SAKE (di'auton); preposition “dia” with accus. of autos; translate “because of him”.

ALONE (monon); adjective, qualifying “him”, accus. singular, from “monos, -e, -on”, (only or alone), appears in our words, “monotone”, “monogamy”, “monotheist”.

THAT (hoti); conjunction.

IT WAS IMPUTED TO HIM; (see above).

BUT (alla); conjunction, strong adversative; may be rendered, “on the contrary”.

FOR US (di' hemas); “dia”, with accus. of personal pronoun, plural; translate “because of us”, and compare with “because of him”.

ALSO (kai); conjunction.

TO WHOM (hois); relative pronoun, dat. plural.

IT SHALL (mellei); verb, present, indic, from “mello” (to be about to, to be on the point of). Translate “it is about”.

IMPUTED (logizesthai); verb, present infinitive, passive from logizomai (see above); translate, “to be imputed”.

IF WE BELIEVE (tois pisteuousin); verb, present participle, dative plural, in apposition with “hois” (see above); translate the whole phrase, “to whom, the ones believing”.

ON (epi); preposition “on”; when followed by accusative, may be rendered “on to”, literally, as there is the thought of motion, out from an unbelieving state, on to a fresh position.

HIM THAT RAISED UP (ton egeiranta); verb, aorist participle, accusative, from “egeiro” (I awake, rouse, cause to rise up). The word occurs in 1 Cor. 15. 4. 12. 13 and other verses in that chapter. Literally, the phrase is, “The One having raised up”.

JESUS (Iesoun); Proper Noun, accusative, from “Iesous”.

OUR (hemon); personal pronoun, genitive, plural; “of us”.

LORD (ton kurion); article and noun, accusative, agreeing with “Jesus”.

FROM (ek); preposition always governing genitive case; meaning “out of” or “out from”.

THE DEAD (nekron); noun, without article, genitive plural; from nekros (a dead person); appears in our word, “necropolis”. The whole phrase is, “out from dead ones”, often recurring in the epistles. (1 Cor. 15.12. Phil. 3.11, etc.)

WHO (hos); relative pronoun, masculine.

WAS DELIVERED (paredothe); verb, aorist, from “paradidomi”, compounded of “para” (aside or beside) and “didomi” (I give); hence, “I give aside”, “deliver up”. Judas delivered Him (see Matt. 26. 15, same word) but he was only an instrument for effecting the Divine purpose. God “delivered Him up for us all” (Rom. 8. 32).

FOR (dia); preposition, “through”, followed by accusative; therefore translate, “because of”.

OUR (hemon); see above.

OFFENCES (ta paraptomata) noun, with article, neuter, plural, from “paraptoma”, compounded of “para” (aside) and from “pipto” (I fall); literally, “a falling aside”. See ch. 5. 15. 16. 17. 18. 20, and note parakoe (a hearing aside, disobedience, in ch. 5. 19, and parabasis (a going aside, transgression in verse 14).

AND (kai).

WAS RAISED AGAIN (egerthe); verb, aorist, passive from "egeiro" (see above).

FOR (dia); see above; "because of".

OUR (hemon); see above.

JUSTIFICATION (ten dikaiosin); noun, feminine with article, accusative. from dikaiosin (a justification or a justifying). This word occurs elsewhere only at the end of Romans 5. 19. The word, "justification" in Romans 5. 16, is "dikaioma" (a righteousness made) whilst "dikaiosin" signifies rather "a righteousnessing". The resurrection of the Lord was a necessary consequence of the justification secured by His death. As our sins were the cause of His death, so our justification necessitated His resurrection.



SHIMEI AND DAVID

"And Shimei said, 'Begone, begone, thou man of blood, and man of Belial; the Lord hath returned upon thee all the blood of the house of Saul'".

2. Sam. 16. 7, 8. (RV).

What a cruel taunt to King David in the day of his humiliation and rejection, and how false to history.

Had not David spared, and spared yet again, Saul's life? Had not Saul himself wept tears of mingled shame at his own perversity and relief at David's magnanimity in sparing his life, who would not touch the Lords' anointed? (1 Sam. chs. 24 and 26).

David had also loved Jonathan, Saul's son, as his own soul, and wept and lamented his untimely death. (2. Sam. 1. 11-26). And when Saul and Jonathan were no more, David had enquired as to whether there were any yet alive of the house of Saul to whom he could show the kindness of God. And as we know, Mephibosheth Jonathan's son was found and brought into the king's presence and into royal favour. (2. Sam. ch. 9).

And what about Shimei himself who was also of the house of Saul. Twice did David spare his life. When Shimei so grievously cursed and slandered the king, Abishai, one of David's chief captains asked the king's permission to slay him, but David forbade him. And when David's fortunes were reversed, and Shimei came pleading for forgiveness for his treacherous behaviour, David once again spared his life, although Abishai had again requested permission to slay the one who had cursed the Lord's anointed.

Such was David's largeness of heart and faith in God; with regard to Saul in patience and with

forbearance waiting God's time for the kingdom; and in connection with Shimei, reviling not again, but committing his cause to God; looking beyond the false accusations to learn and to accept as from the Lord the reproach heaped upon him. (Psa. 94. 12).

Thus did David, the man after God's own heart, manifest Christlike virtues and godly concern; which are also enjoined upon us. (Heb. 6. 12. 1. Pet. 2. 23). For God's redeemed people are one, including all those who have lived before the complete revelation of the gospel, and the coming of the Holy Spirit in His fulness. One not only in faith (Gal. ch. 3), and in hope of eternal glory in Christ (Heb. 11. 4-40. 1. Cor. 15. 23), but one also in the school of God and in being "taught of God". (John 6. 45. 1. Pet. 1. 11).

And because of this oneness of Divine life begotten by the Spirit of God, (John ch. 3), we can understand why so very much of the Psalms of David, and of the other inspired writers have ever given expression to the experiences of saints of God in all ages in their trials, and sorrows, and rejoicings, and in their deepest longings after the God of their life and of their salvation. (Psalms 27 and 42).

R. L. W.



"WHAT IS THIS?" "WHO IS THIS?"

(Continued from page 4)

GOD NEVER KEPT BACK THE MANNA

Though Israel were often so unthankful and sinned against God He never withheld that good gift (Nehemiah 9. 20). How patient He was with His trying people! And still God is the same. He gave His dear Son to die for sinners, and still sends forth His servants with the Gospel message, whether people hear or not. If a person did not trouble to gather the manna, I suppose he just trod on it (see Hebrews 10. 29) "What think ye of Christ?"

THE MANNA MELTED

If it was not gathered before the sun waxed hot, the lazy folk would go hungry. O how earnest should be my dear young readers, to "seek the Lord while He may be found, and call upon Him while He is near". (Isa. 55). When the Day of the Lord comes, and the Sun of Righteousness shines in all His power and glory, all hope of salvation will be gone. "Now is the day of salvation".

THE RIGHTEOUSNESS OF GOD

(Concluded)

“But are we not justified in His blood?” Yes, but the whole principle of sacrifice was a double transfer (Gen. 3.21). The sacrifice was accepted, and grace given to the sinner, because the thought of blotting out iniquities, without blotting out the individual who did them, involved the basis of a given righteousness. This is not in addition to blood-shedding, but is why blood-shedding is efficacious.

Thus there are not two works; the precious blood of Christ avails because of His righteousness, and the righteousness is only transferable because of the giving of His blood. Either by itself would have been merely personal. The two parts of the one work only operate representatively together. By way of illustration, the two elements of a compound may each and either be useful alone, but separated serve not the purpose of the compound; combined, they are one compound.

Many speak as though Christ's work made us innocent, as Adam, neither righteous nor unrighteous, but it makes us righteous, and righteousness is positive. If we were only innocent we should be under probation, and might fall. Hence, Romans 5.9 does not exclude, but necessarily includes, righteousness imputed, without law so far as we are concerned, but not without law to Christ, else there could be no legal sacrifice in connection therewith. The argument of those who differ disproves their own contention and shades off into Socinianism and the question of Divine changeableness. We are saved by grace alone, but was there grace to our beloved Lord? Nay, He took judgment. May we indeed meditate, not speculatively, but praise-fully and thankfully, and ever lovingly act toward erring saints, on this precious truth.

This article, written in 1906, is here reprinted, and incorporated are some marginal notes of the author, added a year or two later.—Ed.

Questions and Answers

No. 160.

Please explain Genesis 15. 6. and the quotations in the New Testament.

In A.V. and R.V. it is rendered, “And he believed in the Lord; and He counted it to him for righteousness”.

Young's Literal Translation renders the verse:—
“And he hath believed in Jehovah, and He reckoneth it to him—righteousness”.

The Septuagint may be translated:—“And Abraham believed in God, and it was reckoned to him unto (lit. “into”) righteousness”.

The three quotations in Romans 4. 3, Galatians 3. 6. and James 2. 23 all follow the Septuagint. It should be observed that the preposition “into” has the sense of “with a view to”.

How then are the words to be understood? Only, it is submitted, by studying them in their context and by comparing with other Scriptures.

The word “it” is a difficulty with some, because, on the face of it, the faith of Abraham seems to be that which is reckoned (counted or imputed) for righteousness. But this small word is frequently used in a “preparatory” sense, as when we say, “It rains”, or “it is evident”, never asking the question, “What rains?” So, as it seems to the writer, the rendering might be. “There was reckoned to him righteousness”. The following are also suggested as reasons for not holding that faith, in and of itself, is reckoned for righteousness.

(1) The Scripture does not say that faith is counted as righteousness.

(2) Abraham's faith is commended, as the Lord Jesus oft commended faith, in Hebrews 11, both in regard to his obedience in leaving Ur of the Chaldees, and sojourning in Canaan. His faith rises to a great height in offering his son. Therefore he was characterised by faith, which was proved by his works.

(3) It cannot be scripturally maintained that Abraham's faith was the originating cause of his righteousness, and that his faith, in and of itself, was righteousness. Was his faith a work of righteousness emanating from himself? The context of Romans 4—God “justifieth the ungodly” seems to rule out such a thought.

(4) Faith is not something tangible. It is abstract, and has no meaning at all, except as considered to be exercised by a person who has confidence in another person or thing.

(5) Faith is not the product of a man. It is of the operation (inworking) of God (Col. 2. 12), and it is the gift of God (Eph. 2. 8). “Not of yourselves”, “not of works”. It therefore is not a meritorious work on the part of a repentant sinner.

(6) Faith is described as:—

(a) The means through (dia) which a person is justified (Rom. 3. 22. 30).

(b) The instrument (simple dative) whereby a man is justified (Rom. 3. 28).

(c) As that “out of” (ek) which God justifies (Rom. 3. 30).

(7) Faith is opposed to works as a means of justification. That is to say, "By the works of the law there shall be no flesh justified in His sight". Works would be merit if one could be justified by them. Faith, then, cannot be meritorious.

(8) Being "justified by faith", being "justified freely by His grace", being "justified by His blood", "receiving the gift of righteousness", "being made righteous by the obedience of One", "to be justified in Christ", are all Scripture words, and are harmonious, and need to be received in their simplicity.

Summarising, Abraham was justified by God Who imputed righteousness to him, the means being faith in God. So with believers today. "To whom it shall be imputed if we believe on Him That raised up Jesus our Lord from the dead (Rom. 4. 24).

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."—JANUARY, 1955.

Day	READING		LEARNING		
	Numbers		1 John	Psalm	Romans
1	33.	1-12	1. 1-10	118. 1	11. 1
2	33.	13-39	2. 1-29	2	2
3	33.	40-56	3. 1-24	3	3
4	34.	1-15	4. 1-21	4	4
5	34.	16-29	5. 1-21	5	5
6	35.	1-8	2 John	6	6
7	35.	9-34	3 John	7	7
8	36.	1-13	Jude	8	8
9		Deuteronomy 1. 1-18	Revelation 1. 1-20	9	9
10	1.	19-31	2. 1-29	10	10
11	1.	32-46	3. 1-22	11	11
12	2.	1-15	4. 1-11	12	12
13	2.	16-37	5. 1-14	13	13
14	3.	1-17	6. 1-17	14	14
15	3.	18-29	7. 1-17	15	15
16	4.	1-13	8. 1-13	16	16
17	4.	14-31	9. 1-21	17	17
18	4.	32-49	10. 1-11	18	18
19	5.	1-15	11. 1-19	19	19
20	5.	16-33	12. 1-17	20	20
21	6.	1-25	13. 1-18	21	21
22	7.	1-13	14. 1-20	22	22
23	7.	14-26	15. 1-8	23	23
24	8.	1-20	16. 1-21	24	24
25	9.	1-14	17. 1-18	25	25
26	9.	16-29	18. 1-24	26	26
27	10.	1-23	19. 1-21	27	27
28	11.	1-17	20. 1-15	28	28
29	11.	18-32	21. 1-14	29	29
30	12.	1-16	21. 15-27	117. 6	30
31	12.	17-32	22. 1-21	7	31

SPECIAL READINGS FOR THE LORD'S DAY.

2. Prov. 22. 4. Matt. 11. 28; 23. 8-12. Phil. 2. 6-11. Rev. 5. 11-14.
9. Prov. 24. 3, 4. 1 Cor. 1. 20-31. 1 Cor. 3. 9-15. Eph. 2. 17-22; 4. 11-16. 1 Peter 2. 1-5.
16. Prov. 25. 2, 3. Ps. 111. 2. Rom. 11. 33-35. 1 Cor. 2. 6-10. Col. 2. 1-3. Rev. 1. 4-6.
23. Prov. 28. 13. Ps. 32. 1-5. Isa. 55. 6-9. Heb. 4. 12-16. 1 John 1. 6-10. 1 Cor. 11. 27-32.
30. Prov. 29. 14. Ps. 72. 1, 4, 12, 13. Isa. 11. 1-5. Luke 1. 32, 33. Rev. 11. 15-18.

Notes on Memorized Verses

PSALM 117

1. Nations and peoples, that is, Gentiles called on to praise God, because, 2. He has shewn great mercy to "us", that is, Israel. A prophecy of her restoration.

PSALM 118

Verse 22 and 23 refer to Messiah, the Lord Jesus, and the Psalm appears to be a prophecy of both His first and second advents.

1, 2, 3, 4. Never-ending mercy a reason and theme of praise for Israel, Aaron's house, and God-fearers. The LORD twice mentioned. His mercy four times. 5, 6, 7. Fourfold mentioned of the LORD, hearing, answering, as Advocate and Deliverer, (see Heb. 13. 6). 9, 9. "Trust in the LORD" twice, not in man (Adam) nor in princes—not in self nor in others. 10, 11, 12, "In the

THOUGHTS FROM THE WORD OF GOD

Name of the LORD" three times. "Compassed me about" four times (cf. Ps. 22. 13. 16). The sorrows of Christ on the tree may be before us, but He triumphed over all (Col. 2. 14. 15). 13, 14, "The LORD" twice, as Helper, Strength, Song, Salvation. Note how frequently opposition is mentioned in the Psalm, as "men," "them that hate me", one who "thrusts sore", "refusers". 15, 16, "The right hand of the LORD" three times. There is ONE now exalted to His right hand, One Who has "done valiantly". 17, 18, "The LORD" twice. "I shall not die" (cf. John 11. 25 26). Death to the believer is not the end. (1 Cor. 15. 54-57). 19, 20, "The LORD" twice. The believer has had opened to him, by faith, the gates of righteousness. He is reckoned righteous by grace, and will enter the gate of the Lord. But there may be also a prophecy concerning the millennial temple (see Ezekiel 46). 21, Compare verse 14. 22, A prophecy of Christ (see Matt. 21. 42. Acts 4, 10-12. Eph. 2. 20. 1 Pet. 2. 4. 7). 23, "From the LORD this has been" (lit.), 24, "The LORD hath made". The day of Christ's resurrection was a *first* day, and saints may rejoice in their risen Saviour. But there is a future day, when Israel as a nation shall rejoice. 25, "O LORD" twice. "Save," "Send". The first two words are "Hosanna" (Matt. 21, 9). There is a faint foreshadowing of a future welcome to Messiah. 26, But the fulfilment is yet to be (Matt. 23. 29). Christ is "The Coming One". Blessed out of the house of the LORD. But now it is, "your house" (Matt. 23. 29). 27, "God is the LORD". There is none other. He *hath shewn* us light (2 Cor. 4) but Israel is to be brought into the light, and again to offer acceptable sacrifices (Ps. 51. 18. 19. Mal. 3. 3. 4) 28, "My God". The revived nation will yet praise Him and Exalt His Name. 29, "The LORD" is named no less than twenty-eight times, and "God" three times.

PSALM 120

This psalm and the fourteen following are called the "Songs of Degree", more accurately, the "Songs of Ascents"; and are supposed to be such as were sung by Israelites on their journeys up to Jerusalem for the feasts of the Lord.

1, I cried. . . He answered. 2, 3, Lying, deceitful, false. The Lord suffered from such, and so will His disciples, especially in the days of Antichrist, who has such a tongue. 4, But the Mighty One will destroy him with the breath of His mouth (Isa. 11. 2 Thess. 2). Antichrist is "The Lie". 5, Whatever Mesch and Kedar may mean, they are those that, 6, hate peace, and so antagonistic to the peace-lover. In Christ we have peace, though tribulation in the world.

PSALM 121

1, 2, Not from the hills, but from the Lord only, is help. He is the Creator. 3, "He Who keeps thee" (also verse 5) is the LORD, Who also, 4, Keeps Israel. 5, The individual is not lost in the thousands of Israel. 6, A promise for the future? When the sun and moon shine more intensely? (Isa. 30. 26). 7, 8, "I preserve" is the same word as "Keep". Here again the individual is encouraged, though there may be also the thought of the nation as a unity.

PSALM 122

1, 2, The return from Babylon was an anticipation of a future return to Jerusalem. 3, The city was restored under Nehemiah, but a future restoration is promised. 4, "The tribes go up". Hence, songs of ascents. The "testimony" was the tabernacle in days of old, for the tables of the testimony were therein. 5, There are also thrones (see Matt. 19. 28). 6, "Pray". "Peace",

"Prosper". 7, The desire of the godly. "Salem" means peace, but peace does not yet rule there. 8, My brethren and companions. Who are they, and Who is speaking? The Lord Jesus in reference to Israel? 9, The house of God will be the resort of all nations (Isa. 56. 7).

PSALM 123

1, Compare Ps. 121. 1. 2, The heavens are higher than the hills. 2, 3, The servant depends on the will of the master. Waiting Israel on the Lord our God. "Have mercy upon us", three times, because, 4, of the scorning and contempt of those "at ease" (Amos 6. 1). Perhaps here is the cry of the remnant (Isa. 66. 5).

Suggested Daily Readings

"IF THE LORD WILL."—FEBRUARY, 1955.

Day	READING		LEARNING	
	Deuteronomy	Matthew	Psalms	Romans
1	13. 1-18	1. 1-25	120. 1	11. 32
2	14. 1-20	2. 1-23	2	33
3	14. 21-29	3. 1-17	3	34
4	15. 1-23	4. 1-25	4	35
5	16. 1-12	5. 1-20	5	36
6	16. 13-22	5. 21-30	6	12. 1
7	17. 1-20	5. 31-48	7	2
8	18. 1-22	6. 1-15	121. 1	3
9	19. 1-21	6. 16-34	2	4
10	20. 1-20	7. 1-14	3	5
11	21. 1-23	7. 15-29	4	6
12	22. 1-12	8. 1-13	5	7
13	22. 13-30	8. 14-22	6	8
14	23. 1-25	8. 23-34	7	9
15	24. 1-22	9. 1-13	8	10
16	25. 1-19	9. 14-26	122. 1	11
17	26. 1-19	9. 27-38	2	12
18	27. 1-13	10. 1-15	3	13
19	27. 14-26	10. 16-27	4	14
20	28. 1-14	10. 28-42	5	15
21	28. 15-32	11. 1-15	6	16
22	28. 33-46	11. 16-30	7	17
23	28. 47-57	12. 1-21	8	18
24	28. 58-68	12. 22-37	9	19
25	29. 1-13	12. 38-50	123. 1	20
26	29. 14-29	13. 1-17	2	21
27	30. 1-20	13. 18-30	3	15. 8
28	31. 1-30	13. 31-43	4	9

SPECIAL READINGS FOR THE LORD'S DAY.

- 6. Prov. 30. 4. Ps. 68. 18. Eph. 4. 8-13. Phil. 2. 6-11. Gal. 4. 4-6.
- 13. Prov. 31. 4. 5. Ex. 9. 3-6. Lev. 10. 8-11. Rom. 14. 13-21. Titus 1. 5-9. Rev. 1. 4-6.
- 20. Job. 29. Isa. 11. 1-3. Matt. 13. 54-58 1 Cor. 1. 20-24. Rev. 5. 11, 12.
- 27. Job. 33. 23, 24; 36. 18. Ps. 49. 6-8. Mark 10. 42-45. 1 Peter 1. 18-21.

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

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FREE

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"God, His way is perfect: the Word of the LORD is tried: He is a buckler to all those that trust in Him".

Ps. 18. 30.

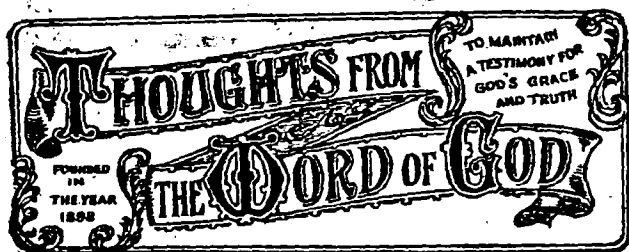
"Christ . . . loved the Church and gave Himself for it . . . that He might present it to Himself a glorious Church, not having spot . . . without blemish".

Ephesians 5, 25, 27.

Redeemed and kept, O, blessed thought,
In infinite compassion brought
To know and love our Lord.
In spotless garments He hath clothed,
And to Himself in love betrothed:
He will not break His word.

He never will unfaithful prove,
And nought shall from His purpose move,
Nay, we are His for aye.
Soon will our faith be changed to sight
And we shall see His glory bright:
Lord Jesus, come, we pray.

A.W.H.



Words of Encouragement.

“Then that love Him”.
1 Cor. 2. 9.
James 1. 12.

How great a privilege it is to love God! Nay, more, it is a command: “Thou shalt love the Lord thy God with all thine heart”. But how cold does the saint oft feel within, how lacking in fervency. Yet is our God most worthy of our love, for He is a Lovely Being in Himself. His infinitely gracious character was displayed in the Son of His love, for “He that hath seen Me hath seen the Father”.

Nevertheless, the believer **does** love Him. “We love Him, because He first loved us”. “I love the Lord, because He hath heard my voice and my supplications”. There is always a “because” in our love to Him, but there is no cause in the elect that He should love them (Deut. 7. 7. 8).

How great is His goodness toward them that love Him! They may be tested by variegated trials, but the crown of life awaits them when those are past and have refined them. And what glories await the lovers of God in the Coming day! Such as eye or ear or heart cannot conceive. “Lord it is my chief complaint, that my love is weak and faint; yet I love Thee, and adore: Oh for grace to love Thee more”.

“I will love Thee, O Lord my Strength”.

Poems to help Christian Experience—208.

“By grace are ye saved”

O God, Who hast befriended,
Yea, lovéd, even those
Who against Thee contended
And only were Thy foes,
Our longings were but earthy,
Our hearts were full of pride.
And yet, for us, unworthy,
For us the Saviour died.

Had we been left to wallow
Within the mire of sin;
Had we been left to follow
The promptings from within
These evil hearts, how could we
From Thy dread wrath have fled?
But for Thy grace we should be
Still numbered with the dead.

But Thou a new creation
Hast formed. In Christ are we;
Eternal, free, salvation
Is ours, by grace, in Thee.
Only the blood of Jesus—
That precious blood alone—
From condemnation frees us
And brings us to Thy throne.

New things are now in being,
The old have passed away,
And unveiled eyes are seeing
The glories of “That Day”,
By faith’s anticipation.
He who shall come again
Is Christ, Our Great Salvation,
Who rightfully shall reign.



“MY SISTER, MY SPOUSE”

Song 4. 8 to 5. 1.

This dual relationship cannot be true of any woman in the **natural** sense. A sister cannot be a bride. Both the law of God and nature forbid. But grace is superior to law and contrary to nature; so that it is happily possible in the **spiritual** sphere. The wedding of a godly man and woman is that of persons who are children of the same Heavenly Father, both being born of God—“from above”. Although **one** by marriage-tie, each has an accountability to God; each had need to be regenerated. The phrase, “a sister, a wife” (1 Cor. 9. 5) is thus true of such a bride. Indeed, a believer is not free to marry outside the redeemed family (“In the Lord”, 1 Cor. 7. 39). Otherwise, there is not the type which sets forth the union of Christ and His church, which is not only His “bride”, but also His “sister”.

From eternity, in the purpose of God, the church was betrothed to Christ, but those embraced in that elect company were not, in their unsaved condition, fit to be addressed by the Lord as, “My sister, My spouse”. All were in bondage; under guilt, dead in trespasses and sins. All needed to be redeemed, and that has been effected by His having become a “Near Kinsman”, that He might give His blood to redeem. He died on the tree, whereon He, His Own Self, bare our sins in His Own body. (1 Peter 1. 18. 19, 2. 24). Not only so, but the Holy Spirit, proceeding from the Father and the Son, causes a knowledge of this salvation by His regenerating love and power. ‘Tis He Who applies the work of Christ to the conscience, Who brings them by the new birth into a “state” answering to their “standing”, which is justification solely on the ground of Christ’s merit, righteousness being imputed to them, through

faith, by free and sovereign grace. Thus, they become related to Christ as His "brethren", collectively described as His "Sister". Also, sanctified and justified, they are individually regarded as "virgins", collectively as His betrothed, or His "Spouse".

This dual relationship is the keynote of the passage before us, set forth figuratively.* Herein He speaks twice of "My spouse", and four times of "My sister, My spouse". In chapter 5. 2, He addresses her as "My sister", whilst in chapter 8. 1, she speaks thus, "O that Thou wert as my Brother".

INVITATION

He begins with, "Come", the most comforting of all words when they fall from the lips of "Him Who loveth us". "With Me from Lebanon". Twice is this phrase used, but, whatever be the interpretation of the command to "look", there is "a mountain-top experience". Such may not be continuous as to "frames and feelings", yet the link is not meant to be broken, for in the garden are "streams from Lebanon. Why should there be a "break" between consciously-enjoyed communion in "the heavnlies" with "Him Whom our soul loveth" and the lowly service in the valley below where the garden flourisheth? O for grace both to live at the source whence the streams flow, and to toil here with a view to the "precious fruits" and fragrant spices for the Well-Beloved.

ADMIRATION

The Bridegroom further says, "Look", and as though the "spouse" had indeed obeyed, He adds, "Thou hast ravished My heart with one of thine eyes". This expression denotes rather the "single eye" (Matt. 6. 22), the two as one looking steadfastly at the same object. Hence His delight in the eyes of His loved one (ch. 4. 1, 7. 4). Have we both eyes on Christ or do we give side-glances at the world?

APPRECIATION

The Lord delights in the love of His saints. It is "wonderful" to Him. As they speak of His love (ch. 1. 2) so He speaks of theirs. It is "better than wine". That may "make glad the heart of man", but the believer's affection gladdens the heart of the Lord Jesus. Love begets love. "We love Him because He first loved us".

Her fragrance is pleasant to Him, both of her "ointments" and her "garments". The former reminds of the Holy Spirit's work, the latter of the Redeemer's work, for "the smell . . . is like the smell of Lebanon", the white mount, (see Hosea 14). The chosen have nothing by

nature admirable in the eyes of God. What pleases Him in them is of His own imputing and imparting. Yet there must be a "fragrance" in the every-day life; and how can this be, except by contact with Him, all "Whose garments smell of myrrh and aloes and cassia". (Ps. 45)?

Her lips "drop as the honeycomb". 'Twas not always so, but, "Honey and milk are under thy tongue", as though pleasing to the taste. Yet 'tis "My honey and My milk" (ch. 5. 1); all of and from Him. The land of promise flowed with milk and honey, and have we not here, in a figure, the promises of God which are "yea" and "Amen" in Christ? "Thy lips, O My spouse, drop as an honeycomb". Ah, what else could result from a taste of, and a delight in, the exceeding great and precious promises?

SEPARATION

The Divine Lover turns from speaking to His betrothed, and testifies of her. She is a well-watered garden, but the streams are from Lebanon. Hence the fragrance and fruitfulness. "God giveth the increase". But the words, "enclosed", "shut up" "sealed", all indicate separation from the wilderness-around. Separation, however, is not merely negative. It is to God. The garden is His, open only to Him and is to be tended for His pleasure. Here are to be found "all the chief spices" (see Ex. 30. 23), reminding of the Holy anointing oil, and consequently, of the Holy Spirit, Whose fruit (Gal. 5) is symbolised by what this garden yields.

Who calls to the winds to "awake", and "come", and "blow upon My garden"? Surely it is the Lord, Whose wisdom decideth whether it shall be the cold north wind, or the south wind that bloweth softly. But whether it be rough or mild, all is in the careful hand of the Lord, Whose design is but to spread abroad the fragrance, which is of His own imparting.

SUPPLICATION AND INVITATION

What fruits has the church to offer her Great Head today? Can she say, "Let my Beloved come into His garden and eat His pleasant fruits"? Are these fruits such as can please Him, or that He can be invited to partake of them? Alas! What failure, what sin, what schism—as weeds from the wilderness—have encroached on the garden!

Here, however, the call is heard, and the Bridegroom answers, "I am come into My garden, My sister, My spouse". How blessed are the recurrences of the claiming pronoun. In chapter 5. 1, there is an eightfold "My". The Holy Lover "eats" and "drinks", but not alone.

Continued on page 18

YOUNG PEOPLE'S COLUMNS

POTS

These are useful and needed. "In a great house there are not only vessels of gold and of silver, but also of wood and of earth". Our houses may not be great, with gold and silver, but we have pots of all kinds for food, for fuel, and for washing. So we read in the Bible of "pots" and "ranges for pots", shelves, I suppose. The children of Israel needed these, just as we do, but their lives were simpler and their homes plainer.

There were also pots for cooking, called "seething pots", and were made of brass or copper (Lev. 6. 28). They were heated by making a fire of thorns under them (Ps. 58. 9. Eccl. 7. 6). The first mention in the Bible is of these cooking pots. The people saved by God went back in their hearts to the land wherein they were slaves. "We sat by

THE FLESH POTS

They only remembered the good things they had to eat. "We remember the fish, which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlick", (Num. 11. 5). They lost their taste for the manna, God's loving daily gift to them. Their sad slavery in Egypt was forgotten. You can always tell when one has been eating onions or garlic, by the breath. So what you breathe out in words will tell what **your mind** has been feeding upon. If you are one who owns the Name of the Lord Jesus, you are not to be like Israel, who only remembered the nice things they had to eat, and not the hard work and blows, in Egypt. Do not look back, but be "looking unto Jesus" (Heb. 12. 2) and "live . . . looking for that Blessed Hope" (Titus 2. 12. 13).

A GOLDEN POT

In the same chapter (Ex. 16) as we read of the flesh pots, it is wonderful to read of God's mercy, and how He commanded, "Fill an omer of it (manna) to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt". From Hebrews 9. 4 we

learn this was a golden pot, and what could be better to hold God's gracious gift? And how those who profess to love the Lord Jesus should treasure up the heavenly food—the words of God! (See Psalm 119. 11).

THE GREAT POT

The sons of the prophets were hungry, and Elisha said to his servant, "Set on the great pot, and seethe pottage". It was a time of famine, so Elisha acted in faith; but one went out and gathered some wild cucumbers and shred them into the pot, "for they knew them not". When it was cooked and the men began to eat, they cried out, "There is death in the pot". "Then bring meal", said Elisha, and when that was put in, "there was no harm in the pot".

The dear young man meant well, but his mistake might have led to many being ill and dying. How much more careful should we be about what our **minds** "eat". There is so much that is sinful and poisonous all around, in books and pictures, and the only cure is the wholesome "meal" of God's Truth. Only thus can we be saved from the "evil thing" (2 Kings 4. 41 margin).

A POT OF BROTH

The children of Israel had sinned, and God chastised them by letting their foes overcome them. Gideon was a young man whom God chose to save them from the Midianites. He sent an Angel to encourage him with the words, "Surely I will be with thee".

Gideon wished to bring a present, a sacrifice of a young goat, and unleavened bread. The Angel told him to lay all upon a rock and pour on the broth out of the pot; then He touched it with the end of His staff, and fire rose up out of the rock and burned it all up, and the Angel was seen no more.

The heavenly Being was, we believe, the Son of God, and the burning of the slain animal and the unleavened bread was a picture of His great Sacrifice of Himself. The clean animal and the unleavened bread both teach us He was the Sinless One, Who died for sinners. The gracious words to Gideon, "Peace be unto thee; fear not; thou shalt not die" cause us to think of the words, "Having made peace through the blood of His Cross" (Col. 1. 20). Have you this peace?



"CHILDREN" and "SONS"

Both these words are used in Scripture to denote the relationship of believers to God. The first is a "birth" word, derived from a verb meaning "to bear" or "bring forth" (a child). It is therefore fittingly employed by the Holy Spirit in John 1.12. "But as many as received Him, to them He gave authority to become **children** (lit.) of God . . . which were born . . . of God". In his first epistle, John also uses the word. "Behold what manner of love the Father hath bestowed upon us that we should be called children (lit.) of God . . . Now are we children (lit.) of God", (ch. 3.1.2). He goes on (v. 10) to shew how they are distinguished from those who are the children of the devil (which all are by nature) in that they are doing righteousness and loving their brethren. See also chapter 5.2. Interestingly, this apostle never uses the word "son" of the believer. That word is reserved for the Lord Jesus, Who is frequently thus mentioned; but no less than seven times, he addresses the saints as "little children", the diminutive of the word "child", thus signifying his affection for them. And it is by this endearing name the Lord Jesus addresses His disciples in John 13.33.

The Spirit of God through His servant Paul, speaks of the saints both as "children" and "sons". "The Spirit Himself beareth witness with our spirit that we are the children of God, and if children, then heirs, heirs of God" (Rom. 8.16.17). Inheritance then is associated with the "birth from above", and this accords with the words of Peter; "Blessed be the God and Father of our Lord Jesus Christ, Which according to His abundant mercy, hath begotten us again unto . . . an inheritance" (1 Pet. 1.3.4). True, the inheritance has been purchased by the precious work of Christ (Eph. 1.11 Heb. 9.15) but only when one has been "born again" can there be the assurance of that heritage being reserved in heaven for such.

However, the future blessing of the saints is not for themselves alone, "Because the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. 8.21).

Further, the apostle makes clear that the

relationship is not a natural one, for not all the seed of Abraham are children, "That is, they which are the children of the flesh (note John 1.13), these are not the children of God; but the children of the promise are counted for the seed (Rom. 9.7.8). And what was the promise? "In Isaac shall thy seed be called". "He saith not, And to seeds, as of many; but as of One, And to thy seed, which is Christ" (Gal. 3.16). Thus the promise stands firm to every saint, because it has been made to the Lord Jesus, and holds good for every one who is "in Christ". It is a promise of blessing (Eph. 1.3), and "all the promises of God in Him (Christ) are Yea, and in Him Amen, unto the glory of God by us" (2 Cor. 1.20).

But children of God should honour their Father by obedience, holiness and witness, for they are not chosen, predestinated, and called to salvation for their honour, but that they "should be to the praise of His glory, who first trusted in Christ" (Eph. 1.12). Doubtless, this will be fulfilled when they are glorified, (2 Thess. 1.10), but surely, there is to be a living to His praise in this present age. Hence the exhortation, "As obedient **children**, not fashioning yourselves according to the former lusts in your ignorance; but as He Which hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. 1.14). Again, it is written, "That ye may be blameless and harmless, the **children** of God, without rebuke, in the midst of a crooked and perverse nation, among whom shine ye as light-bearers in the world, holding forth the Word of Life" (Phil. 2.15.16).

To be a child of God, that is, to have experienced the "birth from above", is a blessed privilege, but it carries responsibilities, for the child should shew some resemblance to the One Who has begotten him.

The word "son" is distinct from the word "child", and yet they are closely linked, for both denote relationship to the Father of our Lord Jesus Christ. Faith is the God-given means whereby both are entered upon. "For ye are all **sons** of God through faith in Christ Jesus" (Gal. 3.26). Compare with this the words, "even to them that **believe** on His Name" (John 1.12) where the term "children" is used. So, in Romans 8, in regard to the future blessing of saints at the coming of the Lord, the word "sons" occurs in verse 19, and the word "children" in verse 21. Again, Romans 8.17 declares that "heirship" belongs to **children**, whilst Galatians 4.7 states, "If a **son**, then an heir of God through Christ".

It is necessary, then, whilst emphasising the distinction, not to overstress the difference, lest

we be wise above what is written. In this connection, it is clearly revealed that this wondrous "sonship" is wholly the result of the finished work of Christ. "God sent forth His Son . . . to redeem them that were under the law, that we might receive the adoption of sons (sonship) . . . wherefore thou art no more a servant, but a son" (Gal. 4.4-7). "For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. 2.10). Although these Hebrew believers had not grown up they should (ch. 5.11-14) they are addressed as "Holy brethren" (ch. 3.1, with 2.11-13) and "sons" in chapter 12. It will have been observed also that the saints in Galatia had "fallen from grace", yet the word to them is, "Because ye are sons". Moreover the words of grace in Romans 9 apply to "called" ones of Jew and Gentile, "In the place where it was said unto them, Ye are not My people, there shall they be called the sons (lit.) of the living God" (9.26).

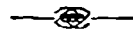
Having traced the close relationship of the two words, it is well to examine those scriptures which appear to give the term "sons" a significance of dignity and attainment beyond that of "child". Colour is lent to this from the fact that the former is masculine, the latter, neuter, and yet both are connected with the work of the Holy Spirit. "For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption (sonship), in Whom we cry, Abba, Father. "The Spirit Himself beareth witness with our spirit, that we are the children of God" (Rom. 8.15.16). This context is not dealing with spiritual attainment, but God's dealings in grace. The Holy Spirit's work is also seen in verse 14, "For as many as are being led by the Spirit of God, they are the sons of God". Again, we have the words, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father (Gal. 4.6). It cannot be said that the Galatian believers were in a satisfactory state, spiritually, yet such are the words addressed to them. Adoption (sonship), moreover, is that to which the elect have been predestinated (Eph. 1.5), "according to the good pleasure of His will".

"Sonship", then, is not a matter of spiritual attainment, seeing it is both fore-ordained and of the Holy Spirit's working. And yet certain scriptures are regarded by some of God's children as indicating that all believers have not entered upon "sonship". Is it not, however, more correct to say that many believers are not living up to the **dignity** of sonship?

In Mathew 5.45, are some remarkable words, concerning those who shew love, blessing and kindness to, and prayerful interest in, enemies and persecutors. "So that ye may become sons of your Father Which is in heaven". In verse 9, are the words, "Blessed are the peacemakers: for they shall be called sons of God". In 2 Corinthians 6.18, the promise to obedient ones in regard to separation is, "I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty". Once more, we read, "He that overcometh shall inherit all things; and I will be his God, and he shall be My son" (Rev. 21.7).

All these experiences seem to be conditional, and indeed, as **experiences**, they are. But we may go further and say that the behaviour which is enjoined by God is the proof to the conscience and before observers that "sonship" is a fact. This is heart-searching, for if there is not a forgiving spirit, or a peace-making disposition, or a separation from the world, or a constant overcoming, what reason have I to suppose that I am indeed "a son of the living God?" "What manner of persons ought we to be", if we are among the called of Jesus Christ!

Summarising, the word "children" would seem to signify the possession of **life**, the word "sons" that of liberty, but the manifestation of the one and the enjoyment of the other are dependent upon obedience, in the power of the Holy Spirit.



"MY SISTER, MY SPOUSE"

Continued from page 15

He would have the "friends" and "beloved" ones eat and drink abundantly, and enjoy what He enjoys. If the ONE garden, with its various fruits, symbolises a unity, these remind that He is careful of the individual.

Can we not, as individual saints, find much encouragement to our hearts from these words, unveiling as they do, in figurative language, the tender affection of the Lord Jesus? But do we not "rejoice with trembling" as we remember so much of the past and present failure? A sensitive soul is humbled by commendation, and the church as a whole needs to humble herself under the mighty hand of God, that, once again, from a revived and united people, there may be the cry, "Let my Beloved come into His garden", so that there may be a getting ready for His coming again to receive them unto Himself.

*There may also be teaching concerning Israel, whom God has purposed to reconcile and unite to Himself.

Inspired Words, Inspected.

No. 33

“Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage”.
Hebrews. 2. 14. 15.

FORASMUCH (epoi); conjunction meaning “since”.

THEN (oun); conjunction meaning “therefore”; these two words occur together in chapter 4. 6. Here they refer back to verse 13.

AS (no separate word in text).

THE CHILDREN (ta paidia); noun, neuter, plural, with article, from “to paidion” (the little child); the ending being diminutive and signifying endearment. The word occurs in the previous verse.

ARE PARTAKERS (kekoinoneken); verb, active, perfect tense, from “koinoneo” (I partake of, I share in common). The adjective “koinos” is found in Acts 2. 44.

OF BLOOD (haimatos); noun, neuter, genitive, from “haima” (blood).

AND (kai); conjunction.

FLESH (sarkos); noun, feminine, genitive, from “sarx” (flesh); these two words come together, “blood” in four other places (Matt. 16. 17, 1 Cor. 15. 50, Gal. 1. 16, Eph. 6. 12), in the last of these and in our text, “blood” is put first. Note also John 1. 13.

ALSO (kai); conjunction.

He (autos); personal pronoun, masculine. As the verb “took part” also contains the personal pronoun in itself, the word “He” is emphatic.

LIKEWISE (paraplesios); adverb, modifying “took part”; compounded of “para” (beside or alongside) and “plesion” (near, near by, a neighbour). The adverb, “paraplesion” (nigh) occurs in Phil. 2. 27. The word emphasises a closeness, and the reality of the Lord’s humanity, yet apart from sin. And was He not the True neighbour?

TOOK PART (meteschen); verb, aorist, from “metecho” (I share, take a part in); compounded from “meta” (with) and “echo” (I have).

OF THE SAME (ton outon); personal pronoun, genitive plural, referring to the blood and flesh.

THAT (hina); conjunction, “in order that”.

THROUGH (dia); preposition; when followed by genitive, as here, signifies “by means of”.

DEATH (tou thanatou); noun and article,

masculine, from “thanatos” (death); “the death”. Referring back to verse 9, perhaps.

- HE MIGHT DESTROY (katargesei); verb, aorist, subjunctive, from “katargeo” (I render inactive, make idle, annul) from “kata” (down, used here in an intense significance) + “a” (deprivative) “ergon” (work). It suggests, “to thoroughly put out of working order”. There is no thought of annihilation. The serpent’s head has been bruised.

HIM THAT HAD (ton echonta); present participle and article, accusative, meaning, “the one having”, as though Satan still has the power, but only in subjection. “God will bruise Satan under your feet shortly”.

THE POWER (to kratos); noun and article, neuter, accusative, meaning “might” or “power”, that is, strength as enforced.

OF DEATH (tou thanatou); see above.

THAT (tout’) personal pronoun, neuter, “o” being omitted because the next word begins with a vowel.

IS (estin); verb “to be”, present, third person. These two words may be rendered “which is (to say)”.

THE DEVIL (ton diabolon); masculine noun and article. Accusative because in apposition with “ton echonta”.

AND (kai).

DELIVER (appallaxei); verb, aorist, subjunctive, from “apallasso”, compound from “apo” (from, away from) and “allasso” (I change); “allos” means “other, not the same”. Hence the word means “I change from, or, I transfer from (one place to another)”. May here be translated, “shall have transferred”, that is, from sheol (or hades) to Paradise, when The Lord ascended after His resurrection.

THEM (toutous); personal pronoun, masculine, plural; “these”.

WHO (hosoi); relative pronoun, nominative, plural, from “hosos” (as much as, &c.). Translate, “as many as”.

THROUGH FEAR (phoboi); noun, dative, of instrumentality; from “phobos”.

OF DEATH (thanatou); see above.

ALL (dia pantos) preposition, with genitive of “pas” (all), meaning, “through all” or “all through”, time being here signified.

THEIR LIFETIME (tou zein); genitive article, (in apposition with “all”) and infinitive of “zao” (I live). Literally the phrase is, “through all of the to live”.

WERE (esan); verb, imperfect, from “eimi” (I am).

Continued on page 21

CHRIST, THE SANCTIFIED ONE

The Lord Jesus is the Sanctifier. The whole purpose of His work was the sanctification of an elect people—a people set apart for God, and this could only be effected in the way Divinely appointed. That is to say, such a people must be redeemed, forgiven and justified, and nothing but the saving work of the Lord Jesus could accomplish this eternal purpose of our Triune God.

Himself only—the Lord Jesus—did the will of the Father, and by that will “we are sanctified through the offering of the body of Jesus Christ once for all” (Heb. 10. 10). “Wherefore Jesus also, that He might sanctify the people with His Own blood, suffered without the gate” (Heb. 13. 12). Moreover, the saints are called “Holy brethren” (Heb. 3. 1) for the reason that, “Both He That sanctifieth and they who are sanctified are all of One: for which cause He is not ashamed to call them brethren” (Heb. 2. 11).

Probably the believer gives more thought to his being sanctified by Christ than to the fact that Christ Himself was the sanctified One, and yet there is teaching in Scripture that the Father and the Holy Spirit, sanctified Him; also that He sanctified Himself, and is to be sanctified by the saints.

After declaring His oneness with the Father, and thus incurring the wrath of the Jews, He asked, “Say ye of Him, Whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?” (John 10. 36). Though He is God, He humbled Himself, and was sent, and this He asserts again and again, namely, that the Father sent Him. So also do the apostles, for example John in the first epistle (1 John 4. 9. 10. 14. Gal. 4. 4). But He Who was sent also said, “Lo, I come to do Thy will, O God”, and, “This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners” (1 Tim. 1. 15). He “came” and was “sent”. Thus is manifest the perfect unity of purpose—loving purpose—in the Triune Godhead.

Further, He Who was sent was sanctified before His coming. When was that “setting apart”, for thus only can we think of the sanctifying of Christ? Surely, from eternity! He verily was foreordained before the foundation of the world to be the Lamb Who should redeem with His “precious blood” (1 Pet. 1. 18-20).

It was as the already sanctified One He came, and the full accomplishment of His Father’s will was never in doubt. The work for which He

was “set apart”—and there was, and is, and could be, no other—He did, blessed be God!

All this was hidden in the Divine counsels, but there came the time when He should be made manifest to Israel” (John 1. 31). Then the Holy Spirit descended and remained upon Him, so sanctifying Him in a public manner for His ministry and suffering. “God anointed Jesus of Nazareth with the Holy Ghost and with power, Who went about doing good . . . for God was with Him”. (Acts 10. 38). In the gospel according to Luke, much is said concerning the Holy Spirit in relation to our Lord. He was that “Holy Thing” conceived by the Holy Ghost (1. 35). He needed not to be sanctified in the sense of being made holy, but in the sense of being separated to do the holy will of God. “He was holy, harmless, undefiled, separate from sinners” (Heb. 7. 26). Yet all He did was “by the finger of God”. He was “full of the Holy Ghost”, He was “led by the Spirit”, He “returned in the power of the Spirit”, and claimed the fulfilment of the Scripture in Himself, “The Spirit of the Lord is upon Me” (see Luke 4). There is no setting aside of His Deity, but a gracious Example to His brethren, who, if they would truly follow Him, must in like manner, be sanctified, filled, and empowered.

Further, the Lord Jesus Christ sanctified Himself, that is, He did not add to His holiness, but placed Himself at the disposal of His Righteous and Holy Father, and that for the sake of His chosen. “And for their sakes I sanctify Myself that they also might be sanctified ones in truth” (John 17. 19). Here then we have the avowed purpose of God, namely to have a sanctified people—a people wholly for Himself. (Ps. 4. 8). “When Jesus had spoken these words, He went forth with His disciples over the brook Cedron”. (John 18. 1). Blessed Saviour! He went forth to certain apprehending and suffering, to culminate in the cross. There was no turning back. He crossed over the brook and did not return. “I have finished the work which Thou gavest Me to do”. Sublimely simple words, but meaning salvation to you and me, beloved fellow-saints. “What manner of persons ought we to be in all holy conversation and godliness” (2 Pet. 3. 11).

The Triune God was engaged in the sanctification of the Son of God, and we delight to acknowledge the salvation which is ours in Him, but are we not called to sanctify Christ? We cannot make Him holy; neither can we make holy the Name of the Father when we say, “Hallowed be Thy Name”, but we can, in our

thought and word, preserve that Name in reverence and sanctity. Our hearts should be filled with solemn awe at the remembrance of His holiness, and our lips should never lightly utter His Name.

“But sanctify Christ Lord **in your hearts**” (1 Pet. 3. 15). How is this possible? Well, “Christ is **in you**, except ye be reprobate”—“Christ **in you**, the Hope of glory” (2 Cor. 13. 5. Col. 1. 27). Paul claimed, “Christ liveth **in me**” (Gal. 2. 20). Hence his prayer, “That Christ may dwell **in your hearts** by faith” (Eph. 2. 17) and his desire, “I travail in birth again until Christ be formed **in you**” (Gal. 4. 19). “Let the peace of Christ rule **in your hearts**” (Col. 3. 15). “Let the word of Christ dwell **in you** richly in all wisdom” (Col. 3. 16). Christ “formed” and “living” within, Christ and His word “dwelling” within, and His peace “ruling” there. Surely all this implies, and demands, that His lordship be recognised, desired, and loved.

But how is this to be practically effected in the lives of His saints? Only by “sanctifying as Lord, Christ in your hearts”, which means that He is set apart from all other, that He, and He only, occupies the throne of the heart. He is to “reign without a rival there”. Doubtless this calls for determination, holy purposefulness, and deep reverence for that Holy One, the Son of God our Saviour. “No man can serve two masters”. The Lord calls us to that which is not only a life of happy obedience, but which is truly our reasonable (logical) service. He desires the whole of us. Do we allow anything in our lives in a vain attempt to share His lordship? Is it fleshly indulgence, worldly pleasure, doubtful books; is it dislike of a fellow-believer, or company of such; is it so-called “christian work”, which is self-chosen and not God-appointed? Or is it something quite legitimate and good, in and of itself, and yet comes consciously between us and the Lord.

If we cannot, because of any of these or other things, sanctify Christ as Lord in our hearts, we shall lose our joy, miss opportunities for real service, waste our lives.

The Lord enable us to seek **first** the Kingdom of God and His righteousness, and make us willing even to suffer the loss of all things, because of the excellency of the knowledge of Christ Jesus our LORD.

GROWTH IN VIEW OF THE KINGDOM

Should we make so light of the Saviour's gift as to be in no haste to enjoy it till we possess it all, if indeed we can possess in eternity what we have made no progress toward in time? Those who think so must take all the risk of the adventure; I see no security for them in the Word of God; I see there, on the contrary, that growth, increase, progression, are the terms in which the Divine life is spoken of; “increasing in stature”, “growing into the likeness”, “going on unto perfection”. Such figures and expressions do not characterise that sudden change at death that some rely on. The first sowing of the seed is a momentary act; the putting in of the sickle is momentary also: but it grows not in an hour, it ripens not in a day. Does the husbandman, when he comes into his field to reap, expect to find it as he left it when he sowed? Or when suns have shone on it in vain, and in vain the waters of heaven descended will it start into perfection under the reaper's sickle? These are Scripture figures, therefore I need not fear that I speak unadvisedly. And when I look around upon those whom we believe, from an apparent change in their principles, to be the children of God, and see some advancing rapidly in the way of holiness, becoming more and more like their Lord, and more conformed in all things to the Father's will, while others seem to rest where they began; still conning their first principles; wishing and hoping, but nothing the happier, nothing the holier for their hopes; when I consider this, and together with it, those parables in which our Lord spoke of an unequal distribution of rewards, by some measurement of previous service, I cannot divest myself of the thought, that the place of each one in the Redeemer's Kingdom may depend upon the progress he has made in life . . . upon his character—what he is—his fitness to be employed in the higher offices of the Kingdom, and to sit nearest to the King.

SELECTED.

INSPIRED WORDS INSPECTED

Continued from page 21

SUBJECT (enochoi); adjective, from “enochos”, compounded from “en” (in) and “echo” (I have, I hold). The thought of constraint or liability. The old-time saints were thus “held in”, but see 2 Tim 1.10 and Rom. 8.15).

TO BONDAGE (douleias); noun, feminine, genitive, from “douleia”, derived from “douleuo” (I am a slave or servant); “doulos” is “bond servant”.

ARE YOU ALIVE?

On a bright sunny day, or when one is enjoying pleasure, or business is prospering, and health is good, one may give utterance to a common saying, "It is good to be alive". **BUT IS IT LIFE?**

There is a word in the Bible: "She that liveth in pleasure is dead while she liveth". The man whose ground yielded so great a harvest that he had sufficient to last him many years had his own idea of "life", which was, "Take thine ease, eat, drink and be merry". He never lived to enjoy his goods, for his soul was required that very night. He died.

Others scorn such a conception of life. To them it means occupation with business, profession, politics, and the like, pursued with such zest as to be called "life".

Quite different, outwardly, from all these, are those who prefer the "simple life", by which is meant abstinence from certain foods in order to keep in good health and prolong the natural life.

Yet others there are with a desire to "see life", like Dinah, Jacob's daughter, who went out to see the daughters of the land, and gained only harm to herself, and brought trouble on the family. How often "seeing life" has resulted in what has been called "a living death", because of the ravages of disease.

So the question needs to be reiterated, "**BUT IS IT LIFE?**"

There are times when those who are immersed in earthly affairs ask themselves, in quieter moments, "Am I really living?" Often such disturbing thoughts are dismissed from the mind. They do not conduce to the attaining of the self-chosen goal.

And yet, dear reader, if conscience is so aroused as to whisper these troubling questions within the mind, beware lest you stifle them. They may be the voice of God to your soul. If so, you cannot rid yourself of that, and should you still seek to drown that voice by plunging into various occupations, you may succeed, **but not for ever.**

There is nothing so distressing as a tormenting conscience even here; but what will it be, if you turn aside from God's warnings, to be thus eternally tormented in hell, because "life", so-called, has been preferred to that which is life indeed?

What men call "life" is, in reality, nothing more than existence, for man is morally dead. The Bible language is, "Dead in trespasses and Sins", and "Alienated from the life of God

through the ignorance that is in them", and, dear unsaved reader, this is your state before God, and what you are in His sight matters more than what you appear to be before your fellow-men.

Unless you are "made alive" by God's mighty power, you only "exist", and will, after death, continue to "exist" beneath Divine everlasting wrath. For what again says the Bible? "He that believeth on the Son hath everlasting life: and he that believeth not the Son SHALL NOT SEE LIFE; but the wrath of God abideth on him".

Affectionately, dear reader, I would ask, "**ARE YOU ALIVE?**" If you cannot say "yes", but have a desire be sure on this urgent matter, let me point you to the Lord Jesus Christ, of whom it is said, "The Son quickeneth (makes alive) whom He will", and who has said, "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life".

May God open your ears to hear, and work faith in your heart, that you may come to Christ, even now.



Suggested Daily Readings

"IF THE LORD WILL."—MARCH, 1955.

Day	READING				LEARNING	
	Deuteronomy	Matthew	Psalm	Romans		
1	32. 1-18	13. 44-58	124. 1	15. 10		
2	32. 19-34	14. 1-14	2	11		
3	32. 35-52	14. 15-21	3	12		
4	33. 1-17	14. 22-36	4	2 Cor. 3.1		
5	33. 18-29	15. 1-20	5	2		
6	34. 1-12	15. 21-39	6	3		
7	Joshua 1.1-18	16. 1-12	7	4		
8	2. 1-24	16. 13-28	8	5		
9	3. 1-17	17. 1-13	125. 1	6		
10	4. 1-24	17. 14-27	2	7		
11	5. 1-15	18. 1-20	3	8		
12	6. 1-14	18. 21-35	4	9		
13	6. 15-27	19. 1-15	5	10		
14	7. 1-26	19. 16-30	126. 1	11		
15	8. 1-17	20. 1-16	2	12		
16	8. 18-35	20. 17-34	3	13		
17	9. 1-15	21. 1-17	4	14		
18	9. 16-27	21. 18-27	5	15		
19	10. 1-14	21. 28-46	6	16		
20	10. 15-27	22. 1-14	127. 1	17		
21	10. 28-43	22. 15-33	2	18		
22	11. 1-23	22. 34-46	3	4. 1		
23	12. 1-24	23. 1-12	4	2		
24	13. 1-14	23. 13-26	5	3		
25	13. 15-33	23. 27-39	128. 1	4		
26	14. 1-15	24. 1-14	2	5		
27	15. 1-12	24. 15-31	3	6		
28	15. 13-63	24. 32-51	4	7		
29	16. 1-10	25. 1-13	5	8		
30	17. 1-18	25. 14-30	6	9		
31	18. 1-14	25. 31-46	129. 1	10		

SPECIAL READINGS FOR THE LORD'S DAY.*

- 6. Gen. 2. 8. 18. Ps. 1. 1-3. Ps. 8. 3-9. John 19. 5. 1 Cor. 15. 41-49.
- 13. Gen. 3. 15. Gen. 22. 15-18. Ps. 89. 3. 4. Gal. 3. 16. Heb. 2. 9-13.
- 20. Gen. 22. 2. John 3. 35. Rom. 8. 32. Heb. 1. 1-9. 10. 5-10.
- 27. Gen. 49. 10. Isa. 9. 6. 7. Mic. 5. 2-5. Ps. 72. 1-9. Eph. 2. 13-18.

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 (Canada and U.S.A. temporarily), 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.

Notes on Memorized Verses

PSALM 124

1, 2, Now may Israel say. Pharaoh against them, also Canaanites and often the nations in the past, and Antichrist and the nations in the future, but God is on their side (cf. Zech. 14. 3. 12). 3, Or they would have been swallowed up. So the believer today is kept (cf. Rom. 8. 31). 4, 5, See Isaiah 59. 19. 20. 6, Their teeth (see Dan. 7. 7). 7, Not only violence (teeth devouring) subtlety (a snare). Satan and his "superman" will thus act in the last days in a fuller measure of wickedness. 8. But Israel's help is in the Creator—the LORD.

PSALM 125

This Psalm will have a fuller fulfilment when "Peace upon Israel" is established (v. 5).

1, Restored Israel will trust in the Lord and realise this fixity. 2, So will know Divine Protection. But saints can encourage themselves thus today. 3, A measuring rod. The "Lot" an inheritance. Wickedness, headed up in the Wicked one, will not for ever hold sway over the nation. A righteous remnant shall be preserved. 4, Goodness depends on "heart" uprightness, in God's sight. 5, Crooked means "twisted" or "perverted"; such ways will be prominent under Antichrist, but Christ, at His Coming will deal with iniquity and bring peace to Israel.

PSALM 126

A Song of joy on the return from Babylon, but having a full fulfilment when the Lord Jesus returns. Contrast Psalm 137.

1, 2, The joy (see Ezra. 6. 16. Neh. 12. 43). Some say the tenses are future, relating to a greater deliverance from present "captivity". 3, The Lord's doings cannot but be "great" (Luke 1. 49). 4, The South Land dry (see Joshua 15. 19), therefore dependent on rains, and so Israel can depend only on God. 5, Sowing is often a tearful task, but there is a reaping (Gal. 6. 9). 6, Is this not a description of the Lord Jesus?

PSALM 127

"But Solomon built Him an house" (Acts 7). The returning remnant under Ezra and Nehemiah rebuilt both house and city. So will it be in a larger sense

THOUGHTS FROM THE WORD OF GOD

when the nation is restored,*but the psalm contains principles for saints at all times.

1, "Except the Lord" (twice) labour in vain, watching in vain (Note Phil. 2. 16). 2, "The bread of carefulness", (P.B.V.) and little sleep, but God giveth sleep. Are we His beloved and are we grateful? 3, 4, 5, Children should bring happiness into homes. How blessedly will these words be realised in a future day, (Zech. 8. 4. 5).

PSALM 128

The former psalm speaks of house and city and children. The theme is continued here, but with a view to the future. See last three words.

1, 2, "O the happinesses of every one fearing". "Happy shalt thou be". But only because of "fearing the Lord" and "walking in His ways". "Eat" (see Isa. 1. 19). 3, An ideal picture. Is it impossible of attainment in a believer's home? 4: Confirmation of vv. 1. 2. 5, "Out of Zion" (cf. Ps. 134. 3., also 50. 2). 6. Israel shall yet have peace.

PSALM 129

A psalm of sorrows, yet not entirely unrelieved, for verse 4 reminds that God will act in righteous judgment.

1, 2, "Many a time" in Egypt, in Babylon, under Rome, and under Antichrist. 3, May refer to Micah 3. 12, and figuratively to our Lord's (The True Israel) scourging (Isa. 50. 6). 4, But God is mindful. 5. 6, "Let them" can be rendered "They shall". 7. An expressive figure. Grass on the house top cannot be deeply rooted. Therefore is quickly scorched. 8. "Neither", because they hate Zion (see v. 5).

PSALM 130

Like Isaiah 53, this psalm is Israel's confession in the day when God will turn their hearts to Himself, who encourages with a promise. There is a present application to burdened sinners.

1, "Out of the depths". A deep sense of sin. 2. "Hear", "Be attentive", (or "consider well"). God is not displeased with importunity. 3, "If Thou wilt keep iniquities", that is, hold them, and hold the sinner to them. 4, "But" forgiveness, that is "a sending away", not to encourage licence, but godly fear. 5, 6, "I wait", "I hope". The Lord and His word. "For the morning" and "unto the morning". It is now night. But the Lord will come. 7, Hope is only "in the Lord". "With Him" forgiveness (v. 4), mercy, plenteous redemption. 8, "He shall". God is faithful.

PSALM 131

The last verse shews this is the utterance of converted Israel, but saints may learn what kind of character pleases God.

1, Heart, eyes, mind, and 2. Soul, all in subjection to the Lord. "Weaning" suggests being severed from reliance on nature. 3. Compare Ps. 130. 7.

PSALM 132

This psalm seems to be commemorative of David bringing the ark to Jerusalem, but verses 13 and 14 suggest there is also a future application in regard to Israel's restoration as a nation.

1. "Lord, remember" (cf. Neh. 13. 31). 2, "How" During his afflictions? But he kept to his resolve. 3, 4, God's house before his own house (contrast Hag. 1. 9). God's rest (v. 8) before his own rest. 5, "Place," "Tabernacles". "The Lord—the Mighty One of Jacob" (v. 2). 6, "We heard", "we found", because sought. 7. "We will" twice, as "I will not" twice (v.v. 3. 4). Individual and collective purpose of heart. 8. Compare (Numbers 10. 35 and 2 Chron. 6. 41). 9.

All saints are priests, and are so clothed and so rejoice. 10, "The face of Thine Anointed, (see 2 Cor. 4. 6). 11, Fulfilled in Christ (Acts 2. 29-36, 13. 22. 23) and to be fulfilled when He returns. 12, "If". A conditional promise, but the house of David failed (2 Chron. 36. 11-17). 13, 14, The Divine choice and desire. "My rest" (see v. 8) compare Zech. 1.17, 2.12, 3.2. 15, 16, God's "I wills" unbreakable. Prayer is in line therewith, for here is the answer to verse 9. 17, "There", that is, in Zion. Antichrist will spring up as a little horn, but will make himself great. Christ, the Son of David will reign in Zion. The words are literally, "There will I make to spring a Horn for David". 18, "Clothe with shame" (contrast vv. 9 and 16).

Suggested Daily Readings

"IF THE LORD WILL."—APRIL, 1955.

Day	READING				LEARNING	
	Joshua		Matthew		Psalm	2 Corinthh.
1	18.	15-28	26.	1-18	129. 2	4. 11
2	19.	1-23	26.	17-35	3	12
3	19.	24-51	26.	36-56	4	13
4	20.	1-9	26.	57-75	5	14
5	21.	1-16	27.	1-18	6	15
6	21.	17-33	27.	19-38	7	16
7	21.	34-45	27.	39-66	8	17
8	22.	1-10	28.	1-20	130. 1	18
9	22.	11-20	Mark 1. 1-15		2	5. 1
10	22.	21-34	1.	16-28	3	2
11	23.	1-16	1.	29-45	4	3
12	24.	1-15	2.	1-12	5	4
13	24.	16-33	2.	13-28	6	5
14	Judges	1.1-15	3.	1-12	7	6
15	1.	16-21	3.	13-35	8	7
16	1.	22-36	4.	1-20	131. 1	8
17	2.	1-10	4.	21-41	2	9
18	2.	11-23	5.	1-20	3	10
19	3.	1-11	5.	21-43	132. 1. 2	11
20	3.	12-31	6.	1-13	3. 5	12
21	4.	1-13	6.	14-29	6	13
22	4.	14-24	6.	30-44	7. 8	14
23	5.	1-15	6.	45-56	9	15
24	5.	16-31	7.	1-23	10	16
25	6.	1-24	7.	24-37	11	17
26	6.	25-40	8.	1-13	12	18
27	7.	1-14	8.	14-26	13. 14	19
28	7.	15-25	8.	27-38	15	20
29	8.	1-17	9.	1-13	16	21
30	8.	18-35	9.	14-29	17. 18	6. 1

SPECIAL READINGS FOR THE LORD'S DAY.*

- 3. Gen. 49. 8-12. Ps. 78. 68. Heb. 7. 14-16. Isa. 63. 1-9. Rev. 5. 4-10.
 - 10. Gen. 49. 18. Ex. 15. 1. 2. Isa. 12. 2. 3. 61. 10. 11. Matt. 1. 21. Luke 2. 25-32.
 - 17. Gen. 49. 24. I-a. 40. 11. Ezek. 34. 11-16. Zech. 13. 7. John 10. 7-15. Heb. 13. 20. 21.
 - 24. Gen. 49. 24. Ps. 118. 22. Isa. 28. 16. Dan. 2. 34, 35 44, 45. Matt. 21. 42. 1 Pet. 2. 1-8.
- * Based on types and titles of the Lord Jesus Christ.

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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FREE

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“Blessed are those servants,
whom the Lord, when He cometh,
shall find watching”.

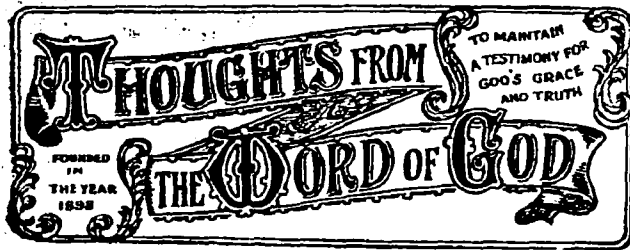
Luke 12.37

“ I will not go away from thee ”
Deuteronomy 15.16.

I love my dear Redeemer :
Himself for me He gave,
How I should be, most praisefully,
His loving willing slave,
And to Him give, in Whom I live,
All that I am and have.

I love my Lord and Master :
I will not go away.
I would abide close by His side,
And joyfully obey ;
Draw hour by hour His gracious pow'r,
Him follow day by day.

A.W.H.



Words of Encouragement.

"My Thoughts" (Ps. 94.19) Many and varied are the thoughts that come, some unbidden, into a saint's heart. Often perplexing, sometimes anxious, and tending to depress, they are common to the family of faith. Thoughts may not be out-breathed; they may be kept "within", maybe because of the fear of being misunderstood, or want of sympathy on the part of one's fellows, or perhaps out of sincere regard for those whose minds might be disturbed.

But none of these reasons is valid with the heavenly Father, for there is no lack of compassion in Him. Not only does He know the thoughts (Ps. 139) but He fully understands, and His ear is ever open to the confession and prayers of His own. Thoughts may be unbelieving, so it is the child's wisdom to tell Him all, at the same time being ready to "cast down imaginations, and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ". (2 Cor. 10.5). Then may he say, "In the multitude of my thoughts within me, Thy comforts delight my soul". For the Father "giveth to all liberally, and upbraideth not" (James 1.5).

Poem to help Christian Experience.—209.

"The Lord our Righteousness"

"The Lord our Righteousness" is Christ,
For His elect once sacrificed;
None other righteousness they wear,
To God how pleasing and how fair!

"The Lord our Righteousness"! He saw
His own condemned beneath the Law,
Beneath the curse; to set them free
Himself endured the penalty.

"The Lord our Righteousness" indeed!
Saints from the law are ever freed;
From their imperfect works they cease,
And enter in His holy peace.

"The Lord our Righteousness"! Shall we
Forget the cross, the agony,
The awful wrath on Him that fell,
The hatred of the hosts of hell?

"The Lord our Righteousness"! Ah, none
Can value all that He hath done;
Not even those who know Him well
The fulness of His work can tell.

But this we know, we are complete
In Him, and for His glory meet;
Since He is ours, we will confess.
Christ is "The Lord our Righteousness".

"MY OWN RIGHTEOUSNESS" "OUR RIGHTEOUSNESSES"

Phil. 3.9. Isa. 64.6

Never can we make it too clear that we ourselves are absolutely depraved in the flesh, that not one good work, word, or wish, qualified for, or even preceded, salvation. Our best things are beautiful only to those who can bear that which is evil. Our acts of so-called service, prior to salvation, are filthy, fading rags. This conception of man robs him of all glory, except that which is as the flower of the field, and many hesitate to speak so firmly lest they alignate. But the Word of God shall stand for ever, and we must not fear the bad opinion of those who are against the Lord.

But, beloved readers, such should we have been but for grace! Well, then, may we bow in adoration before Him who regarded **our** low estate, and, acknowledging His love, let others know that our own prayers before salvation, were useless, that **our** public worship was a lie, and that our fleshly energy **since** salvation has been an abomination to God.

No man of "respectability" minds an attack on "sins", but a manifestation of the iniquity of "righteousnesses" is most offensive. But the Lord condemns these, and we are cruel to encourage another thought. If the first motion of faith could precede new life, the whole principle of salvation by grace is gone, a "modified law" is introduced, Christ's work is not the source of every blessing. Hence discriminating grace is a fact: solemn, but a fact.

P.W.H.

SOUL AND SPIRIT

P. W. Heward

We are told in Genesis that God breathed into man the breath of life, and man became a living soul. Then, afterwards in Genesis 6, God said "My spirit shall not always strive with man for that he also is FLESH", and "The end of all FLESH is come before me". The end of all flesh had come, but what about those who were men in the FLESH then? 1 Peter 3:19,20 shows us that afterwards they become SPIRITS in prison. Indeed one verse in Genesis 4 says "ALL FLESH wherein there is the SPIRIT of life perished". So that God's Judgment on all flesh caused these to become spirits in prison. Man therefore was flesh AND spirit. And when the flesh was destroyed and judged, there remained the spirit, which was in prison, in conscious prison. Elsewhere, however, in Matthew's Gospel, the 10th chapter, the Lord Jesus speaks of destroying both soul and body in Gehenna—Eternal Hell, that is to say, giving both soul and body an eternal SEVERANCE FROM God, as "destruction" signifies. Natural man is, therefore, spoken of as flesh and spirit in Genesis, AND as soul and body in Matthew. There can be no contradiction in Scripture; unregenerate man is not viewed as soul, body and spirit. We can speak to him as flesh and spirit (two parts), that is to say if we speak about him as flesh, we speak of him as flesh (outward) and spirit (inward); if we speak of him as soul, we attach the word "body"—soul (inward), body (outward). Man was made in the image of God (which he lost—so Adam's son was in his likeness) and God breathed into his nostrils the breath of life, and man became a living soul, that is SOUL AND BODY. In the other place, we read FLESH AND SPIRIT. Man has two parts. If a man loses his soul, the Holy Spirit means that his personality comes for ever under the awful judgment of God. But when God saves He not only quickens! It is true that He does quicken, for God Who is rich in mercy even when we were dead in sins HATH MADE US ALIVE.

Something is made alive, but what is it that is made alive? Does this refer to our bodies? No! "For if Christ be in you the body is dead because of sin". The body still remains dead and subject to death. The body of a child of God may still be lain in the grave. Hence we ask—What is it that the Lord now makes alive? It cannot be the new nature, for that was never dead. Hence we see that the soul, the individual, the person, is made alive. But God also ADDS

something "If anyone be in Christ, he is a new creation".

"That which is born of the spirit is spirit", that is something beyond making us alive. "That which is born of the Spirit is spirit", not "the spirit is made alive" but "the spirit is life" because of righteousness, as we read in Romans 8. Hence as to the Lord's redeemed we read, "I pray God your whole spirit, and soul and body", (the three together are **not** used of the unsaved*). "The spirit and soul and body" will be preserved blameless in the day of Jesus Christ. Hence when one is born again he receives a quickening in himself AND the gift of that new creation, from the Lord, that he might be a believer with three parts, and in the future the body shall be raised and glorified, that it too may share in that which is called the redemption of the body!

*See Jude 19, where the literal rendering is "soulish, spirit not having".

"CLOTHED AND IN HIS RIGHT MIND"

Mark 5.14

The whole passage is striking. By nature we were possessed by the evil one (Eph. 2.1-3), unclothed, in our wrong minds, and far off from the Lord Jesus. But that which the law and the flesh and the skill of man could not do has been done by sovereign grace, which can give where law cannot, on the basis of **satisfied** law. And now we are delivered. Can we be too praiseful? How is it that mere custom is stronger than spiritual enthusiasm for our beloved Lord? How is it that we do not tell out what great things He has done for us?

The man was sitting by the Lord. So are we spiritually. Aye, the beginning of the believing life is that we are made to sit together in heavenly places in Christ Jesus. But He who arranges this hath clothed us, and this righteousness is without possibility of addition. Yet without "the mind that becometh salvation" how little the man would have enjoyed the clothing? Indeed, though the clothing was ready before, it was not put on him till he was, by grace, saved and healed. So it is with the believer. The twofold blessing is wonderful. God's righteousness is on faith as a robe, not that faith makes it, but God gives faith when it is His appointed time to dress His people in the garments of His providing (Isa. 61.10). And, as we believe, we enter more into the fulness of this righteousness, and glorify the Lord that He has completely saved. Like the man, we seek to be with Him, then to obey and tell of Him.

P.W.H.

YOUNG PEOPLE'S COLUMNS THE GOSPEL

We are used to the first four books of the New Testament being called "The Gospels", for they tell us of the coming, and teaching, the doing good, and the dying and rising again of the Lord Jesus Christ. It is a lovely word—The Gospel—and once, in old-time England, it was called, "Godspell", meaning "good tidings" or "good news". When the Lord Jesus was born in Bethlehem, the Angel of the Lord said to the Shepherds, "I bring you **good tidings** of great joy which shall be to all people; for unto you is born this day in the City of David a Saviour, Which is Christ the Lord" (Luke 2).

NOT ALL NEWS IS GOOD

If some people living near a volcano were told that fire was coming from it and would destroy them, it would be bad news, but if it were told them that someone had sent wagons to move them to a place of safety, where they would have food and shelter and clothing, it would be good news. "When the people (Israel) heard these evil tidings, they mourned, and no man did put on his ornaments". And what was this sad news? That God had said they were so sinful, He would not go up among them" (Ex. 33). Again, "Tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left" (1 Sam. 13). It was not true, for only one had been killed, but it made David mourn. "He tare his garments and lay on the earth".

GOOD NEWS FORGOTTEN IN SADNESS

"When they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped" (Ex. 4.31). But when their task-masters made their hard lives still harder, "they hearkened not unto Moses for anguish of spirit and cruel bondage" (Ex. 6. 9). Again, going back to David, we find he had a bad son, Absalom, who stole away the hearts of the men of Israel and drew them away from David to himself. When very many had joined up with him, David, with a few faithful friends, fled from Jerusalem. There was a battle, and David's men gained the victory, but Absalom was killed.

Two young men wanted to run and tell David the news. "Let me now run, and bear the King tidings, how that the Lord hath avenged him of his enemies", asked A-him-a-az. But his leader said, "This day thou shalt bear no tidings, because the king's son is dead". "Then said Joab to Cush, Go, tell the king what thou hast seen".

As he ran, the other said, "Let me run". So he did, and passed Cush, and reached David first. There was a watchman looking out, who told David that A-him-a-az was running. "And the king said, He is a good man, and cometh with good tidings". But he could not tell all. Cush could tell both of the **victory** and of Absalom's **death**. To David, the loss of his son, who had so wronged his father, was evil tidings, so that the God-given victory seemed over-looked, (2 Sam. 18).

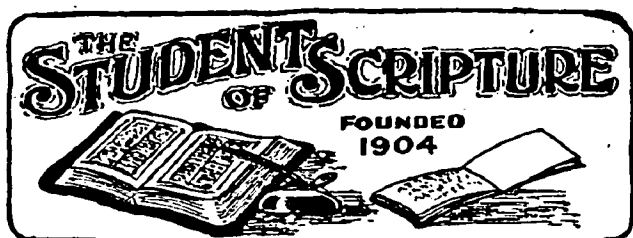
Now the Gospel tells both of **victory** and of **death**; of the Lord Jesus, who by His death gained a great victory over sin and Satan. What good tidings are these, that He who died is the "King of glory . . . the Lord strong and mighty, the Lord mighty in battle" (Ps. 24). He is "mighty to save".

NOT ALL RECEIVE THE GOOD NEWS

The Gospel is good news, but it does not come as good news to all. Why is this? Because all are not thirsty. "As cold waters to a thirsty soul, so is good news from a far country" (Pro. 25.25). One there was who said, "My soul thirsteth for God, for the living God". We drink when we are thirsty, we eat when we are hungry, we rest when we are weary. But all this has to do with our bodies. Do you have feelings like this in your **heart**? How many times you have heard the Gospel! But has it come to you as **good tidings**? The Lord Jesus said, "If any man thirst, let him come unto Me and drink".

WHO MAY BEAR GOOD TIDINGS?

The Gospel is a message—a good message— which God's servants run, like Cush, to bring to those who, like David, are anxiously awaiting news. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10.15). "He is a good man and cometh with good tidings". These words remind us that good tidings must be brought by good people. But "There is none good but One, that is, God". You may feel you are far from being good. Your sins trouble you. You want a heart that loves and trust God. You want your sins forgiven. Then come to the Lord Jesus who says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest". You will then find that this is "the word of truth, the gospel of your salvation" (Eph. 1.13). May God grant this for His glory! Then you will have good tidings to tell others. Ahimaaz ran because he **wanted** to, Cush because he was **told** to run. Saved ones obey because they **wish** so to do; above all, because the Lord Jesus has **told** them to keep His commandments.



THE APOSTLESHIP OF PAUL

INTRODUCTION

There appears to be an impression amongst some of God's people that the apostleship of Paul differed essentially from that of "the eleven"; that his gospel, because he called it, "My Gospel", was not the same as that preached by Peter. Moreover, it is supposed that, because he received certain revelations of truth, he was unique in this respect, and thus distinguished from those to whom the Lord gave the commission to "teach (make disciples out of) all nations" and to "preach the Gospel to every creature". In passing, it is interesting to notice how Paul in the epistle to the Colossians seems to allude to these words of the Lord (1.6, 23). Examination of the epistles of this bondservant of Jesus Christ, however, does not seem to bear out these opinions. Hence the following observations, which should be compared with the Scriptures.

THE FACT OF HIS APOSTLESHIP

It was "not from man, neither through man, but through Jesus Christ and God the Father". "The gospel which was preached by me is not according to man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ". When he was saved by grace, he did not go "up to Jerusalem to them which were apostles before me". He saw Peter three years later, but none of the other apostles (Galatians 1, 1, .11, 12, 17, 18, 19). Fourteen years after he went up again to Jerusalem, but, as he himself states, "But of these who seemed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me". (Gal. 2.1-6).

Thus, it is clear that Paul was not "ordained" or "consecrated" by any who were already apostles; neither can it be contended from these scriptures that he had a commission differing from theirs. All they shew is that he received his call direct from God, as did they. Indeed, Paul considered himself as of them, as when he speaks of "us the apostles", "other apostles", "we are ambassadors" (1 Cor. 4.9, 9.5, 2 Cor. 5.20). A

significant passage occurs in 2 Corinthians 12.12. "Truly the signs of the apostle were wrought among you in all patience, in signs and wonders, and mighty deeds". Why the use of the article here? Was it to denote singularity, marking him out as a pre-eminent one among them? Surely not! All Paul's references to himself forbid such a thought. The use of the article is to denote the class, as when we speak of "the lion", meaning lions as a whole. So Paul speaks of those things by which an apostle was distinguished, thus shewing himself to be one of that category, whose authority and power were derived from the Lord Himself. In a context dealing with the resurrection of Christ and the witnesses thereof, he states, "Therefore, whether it were I or they, so we preach, and so ye believed". (1 Cor. 15.11). Paul's gospel was the same as that of Cephas, and "all the apostles", its content being Divinely summarised in verses 1-4 of that chapter.

At the same time, although he regarded himself as "the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God", he laboured more abundantly than they all, by the grace of God (1. Cor. 15.9, 10). Moreover, he considered his apostolic status to be in no way inferior to theirs. "For I suppose I was not a whit behind the very chiefest apostles". "For in nothing am I behind the very chiefest apostles, though I be nothing". (2 Cor. 11.5, 12.11). In the context of chapter 11, it will be noticed that there were those who preached "another Jesus" and "another gospel," just as some false teachers brought a "gospel" other than that which Paul and the brethren with him had preached, and merited an anathema. But there is nothing to suggest that "that gospel which I preach among the Gentiles" (Gal. 2.2) was other than that which the Lord had given, namely, "that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem" (Luke 24.47).

THE CALL TO APOSTLESHIP

This surely was on the road to Damascus, for "He is a chosen vessel unto Me", said the Lord to Ananias, "to bear My Name before the Gentiles, and kings, and the children of Israel". It was then that, "he had seen the Lord in the way, and that He had spoken to him" (Acts 9.15, 27). This, is confirmed by the words of Ananias, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way, as thou camest, hath sent me" (v.17). In his defence before the Jews, Paul related how it was said to him, "The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the words of His mouth. For

thou shalt be His witness unto all men of what thou hast seen and heard". (Acts 22.14.15). Standing before Agrippa, he boldly asserts that the Lord Himself spoke to him, "I am Jesus, Whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" (Act 26.15, 16).

In this historical record is re-iterated the assertion that Paul had come face to face with the Lord Jesus Christ, and that was a necessary qualification for apostleship (compare Acts 1.21.22). It would seem, however, that Paul, not Matthias, was predestined by God to take the "bishopric" forfeited by Judas, and Paul's references in his epistles to the ministry Divinely appointed him would bear this out. "Am I not an apostle?" Am I not free? Have I not seen Jesus Christ our Lord?" (1 Cor. 9.1). "And last* of all, He was seen of me also, as of one born out of due time" (1 Cor. 15.8). "It pleased God, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen" (Gal. 1.15.16). It may also be that the words of 2 Corinthians 5.16 allude to this experience. "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more".

In most of his epistles, he uses this designation of himself. He is an apostle "by the will of God" (1 Cor. 1.1, 2 Cor. 1.1, Eph. 1.1, Col. 1.1, 2 Tim. 1.1), "Called" and "separated" (Rom. 1.1) "by the commandment of God" (1 Tim. 1.1). And herein he differs nothing from those at first chosen by the Lord Jesus Christ. "And He . . . calleth unto Him whom He would; and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach" (Mark 3.13,14). The sealing of this "ordination" took place at Pentecost, but Paul was also filled with the Holy Ghost (Acts 9.17) and he too "spake with tongues and prophesied".

CONFIRMATION OF APOSTLESHIP

"It is not expedient for me doubtless to glory (or boast). I will come to visions and revelations of the Lord" (2 Cor. 12.1). God spoke directly to Paul, not only on the road to Damascus, but at other times in his life (see Acts 18.9, 10, 27.23, 24, Gal. 2.2). "I was not disobedient unto the heavenly vision", said he to Agrippa, and thereafter the Lord dealt personally with him by

way of instruction and guidance. What he saw and heard when he was caught up to the third heaven, into Paradise, is not recorded, for he "heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. 12.1-4). But there were certain parts of truth which came to him by Divine revelation, for the express purpose of imparting to others. Three of these may be specifically mentioned, namely:—

- (a) The nature and content of the Gospel.
- (b) The constitution of the Church.
- (c) The Lord's command concerning the Supper.

The first is recorded in 1 Corinthians 15.1-7. The Gospel which he preached, and delivered first of all was "that which", said he, "I also received". "Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen" by many witnesses. Here is the Gospel as proclaimed by all the apostles. He describes it elsewhere as "the Gospel of the glory of Christ", "the Gospel of the grace of God" (2 Cor. 4.4; Acts 20.24). Included in his message was teaching about the kingdom (Acts 20.24, 28.31). That was not peculiar to him, for Peter preached thus (2 Pet. 1.11) and Philip (Acts 8.12). There is scarcely an epistle written by Paul which does not contain teaching concerning the kingdom of God, and that for Gentile believers (see Romans 14.13-18; 1 Cor. 15.50; Gal. 5.21; Eph. 5.5; Col. 4.11; 1 Thess. 2.12; 2. Thess. 1.5; 2. Tim. 2.12, 4.18). In view of these scriptures, it is somewhat difficult to appreciate the teaching, very widely held, that the Gospel of the Kingdom is something relegated to the future, namely, a proclamation by a Jewish remnant during the Great Tribulation. The Gospel is one, and for all times. It has many names, expressing various aspects, not contradictory, but complementary. John the Baptist preached the Gospel (1. John 29.36), and wherein does the preaching of Peter and Paul differ therefrom?

Secondly, the constitution of the church was revealed to Paul, but not to him only, as is often asserted. Hear his own words: "How that by revelation He made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ), which in other ages was not made known unto the sons of men, as it is now

*Interestingly, when Peter said to the Lord, "Behold, we have forsaken all and followed Thee: what shall we have therefore?", the reply among other things, contained these words, "But many that are first shall be last; and the last shall be first".

revealed unto His holy apostles and prophets (note the plurals) by the Spirit, that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel" (Eph. 3.3-6). See also Romans 16.25.26, wherein it may be noted that Paul makes no exclusive claim to this knowledge; neither does he in writing to the Colossians (ch. 1.25-29). Peter was taught this lesson, and so were the saints at Jerusalem (Acts 10.45, 11.18). True, the term "body" was not used then, but the teaching was there, and it seems to have been partially realised by James (Acts 15). Paul was but carrying out the original command of the Lord Jesus, to make disciples of all nations, baptizing them (disciples, not nations) . . . teaching them to observe all things whatsoever He had commanded (Matt. 28). Baptism and the Lord's Supper were included, as was realised on the day of Pentecost. The Lord Jesus, however, gave further explicit instructions during those forty days after His resurrection. "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth" (Acts. 1.8). Words could not be plainer, but how reluctant Peter and the others were to take them literally. Paul, however, did so, for the command, in very similar words was given to him (Acts 9.15, 22.15, 26.16-20) and he was not disobedient to the heavenly vision. Hence it was he became an apostle to Gentiles, although he ever witnessed "to the Jew first", and maintained that Scriptural order. But he would not countenance the distinction of nations or classes in the church of God (Gal. 3.27-29).

Thirdly, the Lord's command regarding the Supper, was revealed to Paul independently of the "eleven". He was not one of those reclining at the passover feast with the Lord Jesus, neither had he heard the Gospel from His lips, during His life on this earth, nor the commission given on resurrection ground to make its proclamation worldwide. Therefore the Lord Jesus was pleased that Paul should "receive" these from Himself. "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks, He brake it, and said, Take, eat; this is My body, which is* for you: do this in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye as oft as ye drink it, in remembrance of Me."

Similar words to these are found in the gospels, and were known to all the apostles, but Paul was not instructed by them. He could have learned

much, doubtless, from "the eleven"; but he expressly disclaims all such sources of knowledge, asserting that what he knew was by Divine revelation only.

Is it not clear, then, that the apostleship of Paul rested on a twofold basis, namely, that he had seen the Lord Jesus, and that he had been taught the truth by revelation of Him. The other apostles had no superior claims to these. Hence it is that Paul was "not a whit behind the very chiefest apostles". He claimed no superiority, but only equality, his Divinely-given authority being similar to theirs. Was he not therefore one of "the twelve apostles of the Lamb"? Surely, we expect his name to be in the foundations of "that great city, the Holy Jerusalem"!*

How wrong it is to teach that the Church, in this present age, depends solely on the epistles of Paul (and not even all of them) for doctrine, order and practice in the local assembly. A careful comparison of Peter's epistles with those of Paul will reveal close similarity of thought and sometimes even of wording. And "Hebrews" emphasises "the heavenly calling".

Further, how similar is the teaching of the epistles to that of the Lord Jesus as recorded in the Gospels. Indeed, the very same words are used. This is a subject deserving of separate and more extensive treatment, but a few examples will suffice. Paul speaks of the necessity of "doing" the law, and of the doctrine of justification, as establishing the Law (Rom. 2.13, 3.31. Matt. 5.17, 18). "Servants of sin" (Rom. 6.17-20) is an echo of the words of the Lord in John 8.34, 35. This theme is further developed in the epistle to the Galatians. The distinction between flesh and spirit (Romans 8) had already been taught by Christ in John 3. And is there not some connection in the teaching about "branches" in John 15 and Romans 11? "Render therefore" (Rom. 13.7) is parallel with Matt. 22.21. And so the list could be lengthened, and illustrate still more abundantly the wondrous unity of the New Testament Scriptures. And when it is remembered

*The word "broken" is not in the Greek original.

**The church is "built on the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone". (Eph. 2.20). Elsewhere Paul says, there is no other foundation but Jesus Christ (1 Cor. 3.11). There is no contradiction, however; Paul, as a wise master-builder, laid a foundation for each local church, that is by preaching Christ, the Foundation "that is laid". He was thus one of the instruments used by the Holy Spirit to bring into effect the prophetic promise of Christ recorded in Matthew 16.18.

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Inspired Words, Inspected.

No. 34

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, He hath an unclean spirit.

Mark 3.28-30.

The blasphemy against the Holy Spirit appears from this text to be the attributing (by the scribes) of the miracles of our Lord (the casting out of demons) to the arch-demon—Satan. The word “damnation” in the text is “sin”.

VERILY (amen); actually a Hebrew adjective but used adverbially, meaning, “Truly” or “assuredly”. It is a name of Christ Himself (Rev. 3. 14), in Whom all the promises are “Yea” and “Amen”. (2 Cor. 1.20). It is used at the ends of sentences expressing praise and petition (1 Cor. 14.16. Rev. 22.20).

I SAY (lego); verb, present indicative, “I say”.

UNTO YOU (humin); personal pronoun, dative, plural, singular, meaning “to you”. The two words could be rendered, “I tell you”.

THAT (hoti); conjunction, not translated, but is equivalent to our inverted commas. The Lord is making a solemn statement, preceded by a solemn introductory word—Amen.

ALL (panta); adjective, nominative, plural, neuter, from “pas, pasa, pan”. “All”, qualifying “sins”.

SINS (ta hamartemata); noun, nominative, plural from hamartema (a sin committed); Sin in the principle is expressed by “hamartia”, though that is often used of the fault or wrong committed. “Missing the mark” is the underlying thought in the verb, “hamartano”.

SHALL BE FORGIVEN (aphethesetai); verb, future, indicative, passive, singular. Note that **neuter** plural nouns may take a singular verb in Greek. From “aphiemi”, compounded of “apo” (away) and “hiemi” (I send); therefore “I send away”. The Hebrew word “to forgive” has a similar thought (Ps. 130.4 and note contrasted word “mark”—to hold one to—in v. 3). The verb really means the complete removal of sins (Ps. 103.12).

UNTO THE (tois); article, masculine, plural, dative, meaning, “to the”.

SONS (huios); noun, masculine, plural dative, from “huios” (son).

OF MEN (ton anthropon); noun, genitive, plural, masculine, from “ho anthropos”, (the man); the presence of the article is not to mark

out any section of men. It is used in the same way as we speak of “the lion”, meaning the species, or lions as a whole.

AND (kai); conjunction.

BLASPHEMIES (hai blasphemiai); article and noun, feminine, nominative, plural, from “blasphemeo”, compounded of “blapto” (I injure or hurt, impede) and “phemi” (I utter); hence to utter that which is injurious or noxious! The noun is blasphemia. It will be noticed that the Greek word is not translated, but anglicised.

WHEREWITH (hosa); relative pronoun, neuter, plural, from “hosos” (how great, how many, as much as, etc.) translate, “as many as”.

SOEVER (ean); conjunction, expressing an **objective** possibility, when used, as here, with a subjunctive verb.

THEY SHALL BLASPHEME (blasphemosin); verb, (see above) aorist subjunctive, plural. “They may (or shall) have blasphemed”.

BUT (d’); Conjunction de, second word in sentence; “e” is omitted because the following word begins with a vowel.

HE THAT (hos an); from “hos” (who) relative pronoun, masculine, singular. With “an” (simplified form of “ean”, as above) may be rendered, “whosoever”.

SHALL BLASPHEME (blasphemesei); verb (see above) aorist, subjunctive, singular.

AGAINST (eis); preposition, literally “into”, often translated “unto” or “to”; it has the thought of “with a view to” or “toward a goal.” Whatever the rendering, it is solemn to remember that this sin is directed toward the Holy Spirit, and is fearfully grieving to Him.

THE HOLY SPIRIT (to pneuma to hagion); noun and adjective, neuter, each having the article for emphasis. “The Spirit the Holy One”.

HATH (echei); verb, present tense, from “echo” (I have).

NEVER (ouk eis ton aiona); negative, “ou” having “k” appended because the next word begins with a vowel; “eis” (into or unto); “ton aiona”, masculine article and noun, from ho aion (the age) Literally, “not unto the age”, a phrase denoting “eternally”. Coupled with the present tense, “hath”, it seems to suggest an eternally present conscious loss.

FORGIVENESS (aphesin); noun, feminine, accusative, from “aphesis”. For derivation, see “aphethesetai” above: “A sending away”.

BUT (alla); conjunction, strong adversative.

IS (estin); verb, singular, from eimi (I am).

IN DANGER (enochos); adjective, derived from en (in) and echo (to have or hold). The

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THE RIGHTEOUSNESS OF GOD

It is sometimes said we do not read of "Christ's Righteousness". Scripture lays special stress on the fact that righteousness is the gift of God, the **Judge**, to His people. But God does not give away that which does not exist. Righteousness is either absolute rectitude or rectitude shewn in obedience, or the result of this. God in His glory cannot be obedient but He is absolutely right. Yet He cannot give **this** righteousness to sinners without going round the law, unless the new nature is the whole **personality**, and there is nothing redeemed. It is striking that, in the only passage where we have the righteousness of Christ, He is called **our God** and Saviour (2 Pet. 1.1), as if to give **the Key** to these passages. The contrasts of Romans 3 are striking. We behold "all" and "God", the "world" and "God". Christ called His work "the things of His Father". As to righteousness and works, a man's works are excluded (Rom. 3.28), also flesh-works (Rom. 4.1). Does not Christ's work belong to His Father. (Isa. 49.4)?

P.W.H.

"THE THINGS WHICH GOD HATH PREPARED"

Isa. 64.4. 1 Cor. 2.9

The context of the words in 2 Corinthians 2.9 speaks of the things that—

God hath prepared,
God hath revealed, and
God hath freely given.

These are contrasted with the things of man; In like manner, the Spirit of God is shewn in contrast with "man's spirit" and "the spirit of the world." We are thus introduced into the sphere, not of material values, but of moral issues.

Man is before us as knowing the things of himself by his human spirit. "For what man knoweth the things of a man, save the spirit of man which is in him." Above his own level, like water, he cannot rise. Unaided and untaught, he has no appreciation of "the things of God." He has a soul; he is called a "natural" (soulish) man, and all relationships are viewed, and understood (or misunderstood) from his standpoint. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

"The Spirit of the World" cannot help a man to an attaining of that heavenly knowledge, for itself is "foolish." "Hath not God made foolish the wisdom of this world?" (1 Cor 1.20). Indeed, if "the spirit of the world" is Satan, his one object

is to blind "the minds of them that believe not" (2 Cor. 4.4).

Moreover, man is not only impotent, but he, even from the beginning (Isa. 64.4) neither "hears," nor "sees" spiritual truth. Thus our Lord found Israel to be (Matt. 13.14) and also His servant (Acts 28.26.27). "Eye hath not seen, nor ear heard, neither did up **come up upon** the heart of man, the things which God hath prepared for them that love Him." How suggestive are these words of man's utter impotence, for the things of God are "deep," and he has "nothing to draw with." How then can they ascend upon his heart? He neither knows them nor desires them.

But there **are** some that know. For "the Spirit searcheth all things, yea, the deep things of God." Again, "the things of God **knoweth** no man, but the Spirit of God." If then **He** takes a sinner in hand, He will surely "bring up upon the heart" those "depths" of blessedness he would not otherwise enjoy. Hence, the believes can truthfully say, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are **freely** given to us of God." And, "God hath **revealed** them unto us by His Spirit."

Boasting is thus excluded. For all Divine blessing is **freely** given. Moreover, it is only in association with the glorious Son of God that it is so imparted. "He that spared not His Own Son, but delivered Him up for us all, how shall He not **with Him** also **freely give** us all things?" It is vain to expect any spiritual blessing apart from Christ, the Substitute and Surety of His elect. It is equally vain to expect an understanding of "the things of God" apart from the Holy Spirit. How happy are they who can say, in the closing words of this chapter, "But we have the mind of Christ."

What are "the things which God hath **prepared**"? We cannot know them, but in part. Those wondrous words in Revelation 7.9-16 and 15.2.3. unveil a little. The Lord's words, "I go to **prepare** a place for you" also warm the hearts, especially of those who are nearing the end of this life. We read of "the spirits of just men made perfect (or brought to the goal). And this, we believe is true of all who have "died in the Lord." Not that they have reached the Consummation. For that, as those who are still alive, they await the Coming of the Lord to provide them with a body of glory like unto His own.

Again, how are they described for whom this blessedness is prepared? They are "Them that love Him" and "him that waiteth for Him" (Isa. 64.4). Though this last mentioned is quoted in 1 Corinthians 2.9, the difference in wording is only apparent. Why do saints love the Lord?

Because He first loved them. Because He gave Himself for them. But he has promised to come again. And how shall the saint's love for his Lord be proved, except by an ardent waiting for Him. The loving believer is a waiting believer, and such was the dear sister who, after a long pilgrimage, in which there were many a trial, many a pain, physical and otherwise, has now entered into rest. To her, as well as to us, come the words of the Saviour, "Surely I come quickly. Amen." And our hearts, and hers, respond, "Even so, Come, Lord Jesus."

The foregoing is the gist of an address at the "sowing" of the body of a sister in the Lord at Grove Park Cemetery, South-east London, On Monday, April 7, 1955.

THE APOSTLESHIP OF PAUL

Continued from page 31

that the Gospels were written after the epistles, the fact of inspiration becomes yet more manifest, to the praise and glory of God. And, what is very important, the Lord spoke of His church as a building, and gave instructions as to church discipline (Matt. chs. 16 and 18). So Paul is in fellowship with his Lord on these very matters (1 Cor. 3.11, Eph. 2.20-22).

In setting down the foregoing there is no wish to enter upon mere controversy, but to help saints who have been perplexed by ultra-dispensational teachings, which seem to rob the believer of part of the Scriptures. "All scripture is God breathed and profitable for doctrine, for reproof, for correction, for instruction in righteousness". Let those who claim to be teachers remember the words, "My brethren, be not many teachers, knowing that we shall receive the greater condemnation". (James 3.1).

"Jesus saith unto them, Have ye understood all these things? They say unto Him, Yea, Lord. Then said He unto them. Therefore every scribe which is instructed unto the kingdom of the heavens is like unto a man that is an householder, which bringeth forth out of his treasure things new and old". (Matt. 13.51, 52).

INSPIRED WORDS INSPECTED

Continued from page 32

thought is of being "held in". It is translated "guilty" in 1 Cor. 11.27 and James 2.10. This appears to be the thought here.

ETERNAL (aioniou): adjective, genitive, singular, from aionios (eternal).

DAMNATION (hamartematos): noun, neuter, singular, genitive. (see above), "Sin".

BECAUSE (hoti); conjunction.

THEY SAID (elegon); verb, imperfect, from lego—see above, translate, "they were saying", that is, they kept on. Solemn thought!

HE HATH (echei); see above.

AN UNCLEAN (akatharton); adjective, neuter, qualifying "spirit", from akathartos, compounded of "a" (deprivative prefix) and katharos (clean or pure).

SPIRIT (pneuma); the same word as above.

JOTTINGS

Suggested Daily Readings

"IF THE LORD WILL."—MAY, 1955.

Day	READING			LEARNING	
	Judges	Mark	Psalm	2 Cor.	
1	9. 1-21	9. 39-50	133. 1	6. 2	
2	9. 22-41	10. 1-16	2	3	
3	9. 42-57	10. 17-31	3	4	
4	10. 1-18	10. 32-52	134. 1	5	
5	11. 1-11	11. 1-19	2	6	
6	11. 12-28	11. 20-33	3	7	
7	11. 29-40	12. 1-17	119. 1	8	
8	12. 1-15	12. 18-27	2	9	
9	13. 1-14	12. 28-44	3	10	
10	13. 15-25	13. 1-13	4	11	
11	14. 1-20	13. 14-23	5	12	
12	15. 1-20	13. 24-37	6	13	
13	16. 1-14	14. 1-16	7	14	
14	16. 15-31	14. 17-31	8	15	
15	17. 1-12	14. 32-52	9	15	
16	18. 1-14	14. 53-72	10	17	
17	18. 15-31	15. 1-15	11	18	
18	19. 1-15	15. 16-32	12	7. 1	
19	19. 16-30	15. 33-47	13	2	
20	20. 1-17	16. 1-20	14	3	
21	20. 18-35	Luke 1. 1-25	15	4	
22	20. 36-48	1. 26-45	16	5	
23	21. 1-25	1. 46-66	17	6	
24	Ruth 1. 1-22	1. 67-80	18	7	
25	2. 1-23	2. 1-14	19	8	
26	3. 1-18	2. 15-32	20	9	
27	4. 1-22	2. 33-52	21	10	
28	1 Sam. 1. 1-11	3. 1-18	22	11	
29	1. 12-28	3. 19-38	23	12	
30	2. 1-17	4. 1-13	24	13	
31	2. 18-36	4. 14-32	25	14	

SPECIAL READINGS FOR THE LORD'S DAY.

1. Ex. 12. 1-11. Heb. 11. 27-29. Luke 2. 1. 7. 8. 14-20. 1 Cor. 5. 6-8.
8. Ex. 16. 4. 14-18, 31-35. John 6. 31-38, 47-51. 1 Cor. 10. 3. 16. 17, 11. 23-26. Rev. 2. 17.
15. Ex. 17. 4-17. 2 Sam. 22. 2. 3. 32. 47. Ps. 62. 1. 2. 5-8. Matt. 16. 16-18. 1 Cor. 10. 1-4.
22. Ex. 28. 1-3, 29. 5-7. Ps. 45. 6-8. Ps. 110. 4. Heb. 5. 1-10, 7. 15-28.
29. Lev. 23. 9-14. Ps. 16. 8-11. Acts 26. 22. 23. 1 Cor. 15. 20-25. Col. 1. 12-18.

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 (Canada and U.S.A. temporarily), 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.

Notes on Memorized Verses

PSALM 133

1, Behold, to call attention. Unity is first good, then beautiful, unlike the unions of men. 2, The ointment symbolised the Holy Spirit. True unity only the result of His in-working. 3, So is the dew, a great blessing in such a land of Palestine. The Holy Spirit imparts eternal life.

PSALM 134

1, The previous Psalm speaks of "brethren" and "life". Here they are servants, yet even, 2, in the sanctuary. 3, The Creator alone can bless. When Israel is restored, He will bless out of a restored Jerusalem.

PSALM 119

It may be well to go over this Psalm again, as many who have learned it can now refresh their memories. Brief sentences from "Bridges" on this psalm will be given, as the Lord leads.

What is the "way" of my heart with God (Ps. 139, 23, 24)? What is my "walk" (Gen. 17.1)? 2, This blessedness . . . belongs to that practical habit of mind, which seeks to know the will of God in order to "keep" it. 3, This was not their character from birth . . . They are new creatures in Christ. 4, Let me begin my morning with the enquiry, "Lord, what wilt Thou have me to do?" 5, We feel our impotency. Lord, help us; we look unto Thee. 6, Reserves are the canker upon godly sincerity. 7, Let us watch, that our "praise" really flows out of . . . what our hearts have "learned" of His "righteous judgments". 8, How happily does David combine simplicity of dependence with godly sincerity of obedience. 9, Our Saviour says, "Ye are clean through the word which I have spoken unto you". 10, When the soul is conscious of following the Lord fully, there is a peculiar dread of wandering. 11, How shall it be hid in so unkindly a soil? No power of man can plant it there. 12, Man's

teaching may make us more learned—God's teaching makes us more holy. 13, How sinful it is to employ our lips for any but the Lord! Yet not less sinful is our reluctance to employ them for Him. 14, What do we count our riches? To thrive in grace or in the world? 15, Meditation . . . is the digestive faculty of the soul, which converts the Word into real and proper nourishment. 16, Grace makes a good heart-memory, even where there is no good head memory. 17, Grace . . . from eternity He foreknew your case. He laid your portion by. 18, Are we conscious of our blindness? Then let us hear the counsel of our Lord (Rev. 3.18). 19, The pilgrim-spirit is the pulse of the soul. 20, Let not the fervour of desire here expressed be conceived to be out of reach. 21, Can a saint be proud, one that owes everything to free and sovereign grace? 22, Far better will be the heaviest weight of reproach and contempt than any endeavour to remove it from ourselves. 23, The habit of scriptural meditation will realise . . . a present God, speaking words of spirit and life. 24, Do we value the privilege of this heavenly counsel? 25, This complaint is the language of conflict and humiliation, not of despondency. 26, Who would not find relief by unbosoming himself to his Father? 27, Humility, teachableness, simplicity, will bring light into the understanding, influence the heart, open the lips. 28, In the midst of heaviness, the child of God cannot forget that he is loved—that he is saved. 29, Every deviation in principle and conduct from the strait and narrow path is a "way of lying". 30, Through the grace that has first chosen me, "I have chosen the way of truth". 31, "If ye continue in My word, then are ye My disciples indeed". 32, The secret of Christian energy and success is a heart enlarged in the love of God. 33, The Lord's teaching is the principle of perseverance. 34, "He that is his own teacher has a fool for his master." 35, We need double assistance. Our mind must be enlightened; our hearts constrained. 36, This life of faith—living in union with a heavenly Saviour, involves the only effective principle of resistance. 37, The fear of sin will manifest itself by a fear of temptation to sin. 38, If He has spoken a word, He may be trusted for that word. 39, None that feel . . . the tendency of their heart to backslide . . . will think this prayer . . . unnecessary. 40, O for a more enlarged expectation . . . that we may . . . break out in more ardent longings for the Lord's precepts. 41, Salvation—it must come to me; or I shall never come to it. 42, How often is our Christian boldness paralysed by our feeble apprehensions of the salvation of God! 43, If we cannot say all we want of, or for our Saviour, let us say what we can. 44, Heaven itself can afford no real delight to one, who feels the service of God on earth to be irksome. 45, Sin is slavery (John 8.34)—holiness is liberty. 46, Are we ready to bear our testimony for Jesus, against the sneer and ridicule of the ungodly? 47, Are there no pleasures besides the "pleasures of sin"? 48, How often . . . do our hands hang down" instead of being "lifted up" in these holy ways! 49, What is faith? It is hope upon God's word. 50, Never are we . . . called to drink a cup of unmingled tribulation. 51, None . . . but a believer knows what it is to bear this cross; and none but a real believer can bear it. 52, Does not the retrospect of His dealings with our own souls serve to convince us that "all His paths are mercy and truth." 53, Are you a believer. Then you will

be most tender of the honour of the law of God. 54, Reader! have you entered upon a pilgrim's life? Then what is your solace and refreshment on the road 55, Memory is the storehouse, in which the substance of our knowledge is treasured up.



Suggested Daily Readings

"IF THE LORD WILL."—JUNE, 1955.

Day	READING				LEARNING	
	1 Samuel		Luke	Psalm	2 Cor.	
1	3.	1-21	4.	33-44	119. 26	7. 15
2	4.	1-22	5.	1-16	27	16
3	5.	1-12	5.	17-26	28	Luke 7. 20
4	6.	1-21	5.	27-39	29	21
5	7.	1-17	6.	1-19	30	22
6	8.	1-22	6.	20-36	31	23
7	9.	1-14	6.	37-49	32	24
8	9.	15-27	7.	1-17	33	25
9	10.	1-13	7.	18-35	34	26
10	10.	14-27	7.	36-50	35	27
11	11.	1-15	8.	1-15	36	28
12	12.	1-25	8.	16-25	37	29
13	13.	1-23	8.	26-40	38	30
14	14.	1-16	8.	41-56	39	31
15	14.	17-35	9.	1-15	40	32
16	14.	36-52	9.	16-27	41	33
17	15.	1-15	9.	28-45	42	34
18	15.	16-35	9.	46-62	43	35
19	16.	1-23	10.	1-16	44	36
20	17.	1-18	10.	17-29	45	37
21	17.	19-31	10.	30-42	46	21. 5
22	17.	32-47	11.	1-13	47	6
23	17.	48-58	11.	14-36	48	7
24	18.	1-16	11.	37-54	49	8
25	18.	17-30	12.	1-21	50	9
26	19.	1-24	12.	22-40	51	10
27	20.	1-17	12.	41-50	52	11
28	20.	18-42	13.	1-9	53	12
29	21.	1-15	13.	10-22	54	13
30	22.	1-23	13.	23-35	55	14

SPECIAL READINGS FOR THE LORD'S DAY.

- 5. Num. 21. 4-9. Ps. 22. 14-18.
John 3. 14, 15, 8. 28-30, 12. 27-33, 18. 28-32.
- 12. Num. 23. 21. Ps. 21. 1-7. Zech. 9. 9.
John 12. 12-16, 19. 12-16. Heb. 2. 9-11.
- 19. Deut. 5. 22-27. Ex. 32. 9-14. Ps. 106. 23.
1 Tim. 2. 1-6. Heb. 9. 11-15.
- 26. Deut. 18. 15, 18-22. Luke 7. 11-16, 13. 31-34. 24. 15-23.
Matt. 27. 62-28. 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

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JULY, AUGUST, 1955

FREE

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"Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee".

Jer. 32.17

"I am poor and needy; yet the Lord thinketh upon me."

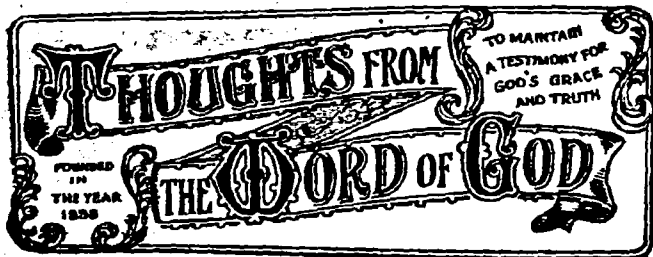
Psalms 40.17.

Nought can we but weakness plead;
Nothing can we bring but need:
Father, from Thy rich supply
Deign to bless and satisfy.

Thou dost give and givest more
From Thine ever bounteous store:
Since in Thy dear Son we live,
With Him Thou wilt all things give.

Thou wilt never turn away;
Never wilt Thou say us nay:
Grateful hearts to Thee we raise,
Humbly we adore and praise.

A.W.H.



Words of Encouragement.

"Ye can do nothing" Apart from Christ I am nothing, I know nothing and can do nothing. The saint is but a pensioner on the Divine bounty. "Doing" has to do with "fruit-bearing", and this is described more than once as "doing" (Luke 8.8) sometimes as "bearing" (suggesting weight bowing down the branch), and "giving". The Lord desires this and the Father is glorified, but "without Me ye can do nothing". Nothing! The flesh is powerless, though the spirit be willing. Discouraging? No! The first step to fruitfulness is to know feelingly and by experience one's utter dependence on God, and the need of abiding in Christ.

"I can do all things" John 15. Phil. 4.13.

"I desire fruit that may abound to your account", wrote Paul, just after he had penned words describing his own reliance upon the Lord. He had "learned", had been "instructed", and came to know abasement and abundance, hunger and fulness, and so could say, "For all things I have strength in The One empowering me". Paul's Lord is ours also. "In Him is strength", and He has "riches in glory by Christ Jesus".

Poem to help Christian Experience.—210.

"Predestinated according to the purpose of Him Who worketh all things after the counsel of His Own will, that we should be to the praise of His glory".
Eph. 1.11.12

"And have put on the new man, which is renewed in knowledge after the Image of Him that created him".
Col. 3.10.

To the Praise of His Glory

Why hath God loved and dealt with me in grace:
Why have I in His covenant a place:
Why did a Holy Saviour bear my sin:
Why hath the Holy Spirit worked within,
Convicting me of sin, and made me sad:
Then led to Christ, and made me truly glad?
Full well I know in me was not the cause,
Who loved Him not, and disobeyed His laws.

Long, long it was ere the Creator laid
The earth's foundations, and all things were made,
Long ere our first forefather drew his breath,
Before Creation was defiled by death—
God loved me, and a pure and spotless One
For my salvation sent—His Own dear Son,
He of a virgin born—O wondrous plan—
Becoming under law, A Perfect Man.

Am I a son—I who was nothing worth,
Deserving hell? 'Tis by a heavenly birth.
Am I a son in true experience;
Do I indeed, by love's obedience—
I by the precious blood of Christ made nigh—
Shew that I am a son of the Most High?
I sorrow, for the likeness is so dim.
O that I may, as Enoch, walk with Him!

SACRIFICES IN THE MILLENNIUM

Percy W. Heward.

FOREWORD

The following article, published some thirty-eight years ago is here reprinted, as the fact of the millennial reign of the Lord Jesus Christ on this earth is today doubted or even denied amongst some of God's real saints. In a few instances, the phrasing has been slightly modified where some ambiguity seemed apparent, and one or two parentheses added in order to clarify the context, but in no case has the sense been altered. It is therefore offered to readers in the hope that it will help to remove the main difficulty in the minds of many regarding the restoration of an earthly Israel and the rebuilding of a temple in Jerusalem.

Ed.

Will there be sacrifices, by God's appointment, in the Millennium and why? This has often been a concern with the children of God, and perhaps all have shared in the difficulty. The testimony of Hebrews 9.12.26 and 10.10., is so clear, and so dear to saints, as to the one offering of the Lord Jesus, and we note the solemn words, "There is no more offering for sin," and again, "There remaineth no more sacrifice for sins", in the two contrasted aspects—respecting the believer and the unbeliever alike (Heb. 10.18.26). How then can a temple and an Aaronic priesthood be rightly restored? I take it that, in mercy, we agree regarding the full inspiration of Scripture, so as to recognise there exists no discord between any parts of God's Truth. Nor must we "spiritualize" (as men say) a single prophecy when God gives us no warrant for the removal of its literal meaning, as to earthly things. Though there are precious parallels in His various dealings, Zion means Zion, and the Lord Jesus will yet be the exalted King of an earthly, rebuilt Jerusalem. We dare not doubt, dare not explain away the precious promises of God. If we were to do so, we should

make His Covenant uncertain. But, thanks be to our gracious God, this cannot be.

First, as to the fact of future animal sacrifices. One passage of Scripture is sufficient to prove that which it states; additional passages, however, will shew us we have not misunderstood its meaning. Ezekiel, in chapters 40 to 48, describes a future temple, and a future division of the land, and in connection therewith we read, "In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary". Many similar verses bear a clear testimony. "Do good in Thy good pleasure unto Zion; build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then shall they offer bullocks upon Thine altar". (Ps.51.16.17). There is no doubt as to the fact.

Hebrews 9.13 was, I recollect with gratitude, brought to my notice as a "key". "The blood of bulls and goats" could do nothing for the conscience (v.9). It was impossible to take away sins thereby (Heb.10.4). But was the blood **only** a type? Was it not appointed by God with a further purpose and did not those who had animal sacrifices have a certain standing which others did **not** possess; and did they not enter into an **earthly** worship which we **cannot** copy, and in which we have **no** present share? In other words, as such sacrifices could provide a coat for the body (see Gen.3.21., Lev.7.8), though nothing for the soul, they **could** give a **fleshly** purifying. Hence the definite language of the Holy Spirit, "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh" (Heb.9.13); hence, too, we read of "carnal ordinances", that is, righteous requirements linked with the **flesh** (Heb.9.10). In other words, the very epistle that suggests the difficulty solves it, and thereby **implies** future sacrifices on the earth, that is, when God appoints earthly worship.

It is plain that believers today have no fleshly standing before God. "The flesh profiteth nothing" (John 6.63). In baptism the body is typically buried. Hence the striking words, "If Christ be in you, the body is **dead** because of sin (Rom. 8.10). "If anyone is in Christ, there is a **new creation** (2.Cor. 5.17). Here is the setting aside of all grand ritual and all worldly glory (contrast Heb. 9.1). Our worship is in heavenly places. Philippians 3.3. precious is illustrated, but may it be so more and more, in the power of the Holy Spirit!

This limitation will not remain in the future—

"the age to come". The words, "Circumcision is nothing" will not apply then, but, "Thus saith the Lord God: No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into My sanctuary, of any stranger that is among the children of Israel" (Ezek 44.9). Mark the order; the heart is still first, and the heart-cleansing will be by the application of the finished work of the Lord Jesus; but **that** does not purify the flesh. Hence, animal sacrifices will abide in the **present** earth, not **only** retrospectively as types, but dealing with the **earthly** acceptance of men who will be dealt with as blessed in an earthly sphere. There will, therefore, be **earthly** government, and a wonderful **earthly** temple, in accord with the mind of God (Zech.6.13).

Baptism is appropriately **not** mentioned, being apparently removed when the present age closes (note "unto" in Matthew 28.19.20). Baptism is distinguished from other types in picturing **death** to the **whole** of the flesh.

Returning to the matter of sacrifices, a clean animal cannot give to man more than it possesses. It has **no** heavenly position, but it did have, (and will) by Divine appointment, an **earthly** acceptance (Lev. 1.4). In accord therewith, the firstling of a lamb needed not to be redeemed. **This** acceptance will be bestowed on the person for whom the sacrifice is made, but it is not conditioned on **righteousness** wrought out, and, therefore, is not permanent. Hence the repetition of such sacrifices, which repeating **also** shews their imperfection. How precious to know that The one sacrifice. The Lord Jesus, gives what He has, so that all the merits of Christ are ours, by grace through faith. Life is secure!

God has a right to command what He pleases. He can place **Israel** under legal arrangements without breaking His word, just as He first declared Abraham righteous, and **then** gave the covenant of circumcision (Gen. 17). When He thus ordains, (that is, when Israel is again in the land, restored and accepted) those who are **now** "In Christ", having a heavenly calling, will have received the effects of His atonement regarding their bodies. These will be glorified, and will possess an intrinsic cleanness both as to heaven and earth. The risen saints will not need that purifying of the flesh, which God will again demand when He re-instates worship in the flesh. His very holiness involves this requirement of a restored earthly people.

If these aspects of truth were realised, the confounding of dispensations would not be so sadly prevalent; "the natural man receiveth not the

continued on page 40

YOUNG PEOPLE'S COLUMNS ? QUESTIONS ?

Boys and girls often ask their parents and teachers many things. It is good to have an enquiring mind, for this is a way to learn. It is, however, very easy to ask a question, but not so easy to answer. A question put in a very few words may need an answer of many words.

The Lord Jesus had some put to Him, but He always was kind, and though some of the questions were unwise, He always answered wisely, and never disdained to listen when people spoke to Him.

When He was a child of twelve years of age, He was taken to Jerusalem, and on the way home He could not be found in the company, so Joseph and His mother returned to the city and "found Him in the temple, sitting in the midst of the doctors, both hearing them and asking them **questions**. And all that heard Him were astonished at His understanding and **answers**."

Once the Lord Jesus said, "I also will ask you one question". But those to whom He spoke said, "We cannot tell". They were not truthful, so the Lord told them He would not answer **their** question (Mark 11. 27-33). The disciples were told by Him that He—the Son of man—would be given up into the hands of men, "but they understood not this **saying**, and it was hid from them, that they perceived it not, and **they feared to ask Him**". (Luke 9.44.43). They need not have feared.

King Solomon was, as you know, a very wise man, and news came to other lands about him. One day a queen came to see him, to "prove him with hard **questions**," and Solomon told her all the **answers**, for nothing was hid from him. But the Lord Jesus is "greater than Solomon", and knows all things, all your words and thoughts, good or bad. Yes, and He can answer all the questions of all His people. That is why they trust Him, and tell Him all.

Every **question** must have an answer and that the **right one**. If I asked you what you would do, or like to do when you are hungry, and you replied, "I would take a rest", it would be a **wrong answer**. The youngest of you can give the **right answer**, if I asked you what you would do if you were tired, or if your hands were dirty. But supposing you were asked "What can make the heart clean?" or "Who can give rest to the mind and heart?", I wonder what your answer would be.

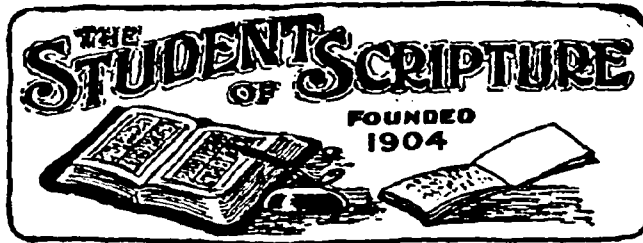
We know what to do when our bodies need something, but we are more than a body. We have a mind, with which we think, and a heart or

soul with which we feel. If we were in danger of drowning, how thankful we should be if someone saved us. "What must I do to be saved?", said a man who felt how great a sinner he was. And how good it was for him that Paul and Silas knew how to **answer his question**.... "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16). It was not that his body was in danger, but he feared the anger of God, and wished to be saved from that.

Two blind men came to the Lord Jesus, wishing to be able to see again. The Lord asked them a **question**, "Believe ye that I am able to do this?". "They said unto Him, Yea Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened" (Matt. 9).

There is **one question** that has **no answer**. "How shall we escape if we neglect so great salvation?". For we are told concerning the Name of the Lord Jesus Christ, "Neither is there salvation in any other, for there is none other Name under heaven given among men whereby we must be saved" (Acts 4.12). You must **be saved**, for you cannot save yourselves. But perhaps you have never felt your danger, because you do not realise you have a load of sins, though you may be young. Whether you feel it or not, the load is there, and will be so heavy that it will make you sink under God's anger, and you will never rise up again, for it will lie upon you for ever and ever. But there is a way for it to be taken away. It is by coming to the Lord Jesus, and asking Him to open your eyes that you may see with your heart and mind how He bore the weight of many sins of many sinners when He died on the cross. It was God's great love that moved Him to give His Only-begotten Son to die for sinners. O that you may be moved also and brought to trust in the Lord Jesus as your own Saviour.





PSALM ONE HUNDRED AND NINETEEN INTRODUCTION

This Psalm, it will have been noticed, appears once more in the "Learning" column of the Suggested Daily Readings. Thus an opportunity will again be afforded, to those who have committed it to memory, to test their knowledge; and for others to commence learning. Those who have acquired this treasure mentally have cause for much gratitude for the truth thus stored in the memory, and can testify to the spiritual blessing accompanying this effort of the mind.

But, in re-reading this "Little Book about the Bible"—itself being Scripture—one is brought to realise, not only its wealth of teaching about the Word of God, but that therein is a self-revealing of the character and experience of the writer, whoever he may be. In the epistles of Paul, the Christ-likeness of that man of God manifests itself again and again. And herein is exemplified the true nature of Inspiration. There is no suppression of the writer's personality, and yet the words are all Divinely chosen. As Christ is both God and Perfect Man, so Scripture is God-breathed and yet perfect (and unforced) in the human sense.

As in the case of the epistles, the personality of the writer does not obtrude itself, yet one is aware that the psalmist is expressing his heart-feelings, and it is the purpose, as God wills, to draw attention to this interesting aspect in the following words.

A MAN OF DEEP FEELING

It is not stated that David was the man who penned this Psalm, but whoever was the writer, he was one who had a deep experience of God's dealings and teaching, one who had proved the faithfulness of His word, and loved the Truth intensely. Except for the first four verses, which are in the third person, the rest of the Psalm, other than where the ungodly are mentioned, is marked by the pronouns, "I", "my", and "me".

GOD AND HIS WORDS LIVING AND REAL

God is a Living Reality to him. "Blessed art Thou, O Lord: teach me Thy statutes". "Thou art my Portion, O Lord". "Thou hast dealt well with Thy servant, O Lord". "Thou art good, and doest good". God is "My God" to

him (vv12.57.65.68.115). Hence he loved to speak of himself as His servant. Though he recognised that all are God's servants in creation (v.91), he says, "I am Thy servant" (v.125), and no less than twelve other times does he designate himself thus. Yet he "walked at liberty" (v.45). Truly there is a kinship between Paul and this devoted "bondslave" of a gracious God. In all these ascriptions of praise to the LORD, there is an accompanying trust in the words of the LORD. Indeed, can the Lord and His word be separated? The Lord Jesus spoke of "Me and My words". One can scarcely conceive of a professed lover of Christ who does not also love His words. "If ye love Me, ye will keep My commandments".

HE WAS GOD'S POSSESSION

"I am Thine, save me; for I have sought Thy precepts" (94). Though the full light on God's salvation had not then shone (2.Tim.2.10), yet was the psalmist sure he belonged to God, and so prays for continuous and conscious deliverance; hence the petition "Let Thy mercies come also unto me, even Thy salvation, according to Thy word" (41.77). There was life, for "Thy word hath quickened me" (50) and there was a recognising of God's good dealings in the past (65); so he could ask, "Deal bountifully with Thy servant that I may live, and keep Thy word" (17). "Deal with Thy servant according unto Thy mercy, and teach me Thy statutes" (124). Memories of the past encouraged the hope of future blessings; he could say, "I remembered Thy judgments of old, O Lord, and have comforted myself" 52).

He was **God's creation** (73) even as the believer today is a **new creation** (2 Cor.5.), and will God forsake the work of His own hands? Nay, He will "perform" that which He hath begun (Phil. 1.). And since this man of God was the Lord's portion, he could also say, "Thou art my Portion O Lord" (57). Still, he was very humble, and could only pray for mercy, "as Thou usest to do unto those that love Thy Name" (132).

AN OBJECT OF MAN'S DISLIKE

The psalmist had no easy time in his earthly pilgrimage. "I am a stranger in the earth" (19). just as have been all the family of faith (Heb.11. 13). Both in high quarters and lower were found his enemies and persecutors.. "Princes did sit and speak against me" (23.161) and he was to appear before kings (46). There was "him that reproacheth me" (42) and "The proud have had me greatly in derision" (51). "The bands of the wicked have robbed me" (61); "The proud have forged a lie against me" (69); and "dealt perversely with me without a cause" (78) and

“dugged pits for me” (85); “they persecute me” (84.86). Moreover, “The wicked have waited for me to destroy me” (95), and “have laid a snare for me” (110). Indeed, “Many are my persecutors and my enemies” (157).

So conscious was this faithful servant of God of the bitterness and hatred of man that he confessed, “They had almost consumed me upon earth” (87). ‘Tis no marvel that he felt his strangership, as expressed in the words, “I am small and despised” (141).

Yet, as one reads these verses, the first half of which have been quoted, it is very clear whence he derived solace and strength; it was in the Holy Scriptures, a very small portion of which he possessed in comparison with the more highly favoured saints of today. But meditation was linked with supplication. “Help Thou me” (86); “Leave me not to mine oppressors” (121); “Let not the proud oppress me” (122); “Deliver me from the oppression of man” (134); one can almost hear the prayers of this godly soul. But were not these experiences those also of the Lord Jesus, that Righteous Servant of the Lord, in a far fuller degree. Can we not read of them in Psalms 22 and 60 and in Isaiah 53? Moreover, the writer of this particular psalm was a typical saint, for all believers who seek to be faithful and obedient servants to Him Whom they call “Lord and Master” will pass through similar trials, for it is “through much tribulation we must enter the kingdom of God”. May grace be given us to say feelingly with this old time saint, “Thy statutes have been my songs in the house of my pilgrimage” (54).

AN OBJECT OF GOD'S LOVE

“For whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth” (Heb. 12). Of chastisement all (sons) are partakers, and the writer of Psalm 119 is no exception. Affliction was a part of the Divine discipline for him. How often he speaks of this painful yet blessedly fruitful experience (Heb.12.11). No less than seven times is the word “afflict” mentioned, often with the thought of “lowering” or “humbling”. And do not we, beloved fellow-saints confess our need of being brought down? It is better to humble oneself than to be humbled (cf. 1 Cor.11.31). But to return to the psalmist. “Before I was afflicted I went astray: but now have I kept Thy word” (67). “It is good for me that I have been afflicted; that I might learn Thy statutes” (71). “I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me” (75). “I am afflicted very

much: quicken me, O Lord, according unto Thy word” (107).

Thus the servant did neither despise the chastening of the Lord, nor faint when rebuked of Him. It was “good” and “in faithfulness”, and all with a view to learning and doing heavenly truth. Yet he did feel keenly the weight of God's dealings for he confesses, “Unless Thy law had been my delights, I should then have perished in mine affliction” (92); hence his prayer, “Consider mine affliction and deliver me: for I do not forget Thy law” (153) and his confidence in the midst of the trial of faith, “This is my comfort in my affliction: for Thy word hath quickened me” (50).

FELLOWSHIP WITH OTHER SAINTS

This servant of God, knowing tribulation in the world, and the Divine discipline, both being for his refining (cf. 1.Pet.1.6.7.) was not destitute of the comfort of the communion of saints. The first four verses remind that there were others walking in God's ways. Listen to his thankful word, “I am a companion of all them that fear Thee, and of them that keep Thy precepts” (63); “They that fear Thee will be glad when they see me; because I have hoped in Thy word” (74); “Let those that fear Thee turn unto me, and those that have know Thy testimonies” (79); and there were “those that love Thy Name” (132) who also “love Thy Law” (165).

“Love” and “Fear” are the keywords here, and remind of Malachi 3.16. and Hebrews 10.24. 25. “Follow righteousness, faith, charity, peace, with them that call on the Lord out of pure heart” (2 Tim.2.22).

GRIEF OVER LAWLESSNESS

Few there seem to be “that sigh and that cry for all the abominations” that exist in this “present evil age”. It is true that the end of this time is to be marked by lawlessness and the scoffs of the ungodly. But even now, as in John's day, “it is a last hour” and “there are many antichrists” (1 John 2.18). And when this psalm was written, there were many lawless ones, to the great sorrow of the writer. It is to be feared that the prevalence of lawlessness has infected the “churches”, even those that have professed a measure of separation from human systems. Do the saints *feel* the sad condition of things? Can they view “the present state of the crops” with complacency? How deeply the psalmist grieved is expressed by his poignant words. There are “the proud, which do err from Thy commandments” (21); “Horror hath taken hold upon me because of the wicked that forsake Thy law” (53); “It is time for Thee, Lord, to work: for they have made void Thy law” (126); “Rivers of water run

down mine eyes, because they keep not Thy law" (136). "My zeal hath consumed me, because mine enemies have forgotten Thy words" (139); "They draw nigh that follow after mischief; they are far from Thy law" (150); "Salvation is far from the wicked: for they seek not Thy statutes" (155); "I beheld the transgressors and was grieved; because they kept not Thy word" (158).

Who can read these outpourings of heart without feeling how lacking in affection for truth is his own soul? And is there not brought to remembrance the anguish of our Lord Jesus over those who "erred, not knowing the Scriptures", who overlaid the word of truth with their own tradition? He rebuked with holy sternness, yet who can know the deep sorrow that filled His holy soul, seeing how His Father's house and word were so little held in reverence? He beheld the city and wept over it; He was a "Man of sorrows", and all who truly follow Him will be "fellows" with Him, as with our psalmist, in grieving over the sad departure from truth, leading on to the final apostasy, headed up in the Man of sin.

JUDGMENT UPON SINNERS

Doubtless, there was a solemn realisation in the servant's heart of the unrepentant sinner's certain punishment, coupled with sorrow over impenitence and its sure result—"everlasting destruction away from the presence of God". But he never questions the righteousness of the Lord in visiting His wrath upon the ungodly. There is nothing of levity in view of hell, neither is there sentimentality. "Thou hast rebuked the proud that are cursed" (21); "Let the proud be ashamed" (78); "When wilt Thou execute judgment on them that persecute me" (84); "Thou hast trodden down all them that err from Thy statutes: for their deceit is falsehood"; "Thou putteth away all the wicked of the earth like dross: therefore I love Thy testimonies" (118.119). No wonder he says, "My flesh trembleth for fear of Thee; and I am afraid of Thy judgments" (120). ~

How tender should we be who declare the message of God! How we should tremble at the thought of the final doom of the impenitent! What grace is needed to warn men to flee from the wrath to come! Yet He Who is the God of all grace is the Righteous One Who can never excuse sin. Blessed be His Name, there is committed to His church the Gospel of which there is no need to be ashamed, "for it is the power of God unto salvation to every one that believeth" (Rom.1.)

If the Lord will, to be continued

Inspired Words, Inspected.

No. 35

"No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

Mark 2.21.22.

NO MAN (oudeis), adjective, used as a noun, declined like "heis" (one) with which is compounded ou (not) and de (but). Negative, denying absolutely and objectively. "No one", but being masculine, translated "no man".

ALSO (not in text).

SEWETH (epirrhaptei); verb, present, indicative, active. Third person, singular. From epirrhapto (I sew upon). Translate, "seweth upon".

A PIECE (epiblema); noun, neuter, accusative. Compounded from "epi" (upon) and ballo (I cast, I put), meaning "something put on", that is, "a patch".

OF NEW (agnaphou); adjective, qualifying "cloth", genitive singular. Compounded from "a" (deprivative affix) and "gnapheus" (a fuller). It signifies that which is unfilled, un milled, not yet dressed by the fuller.

CLOTH (rhakous); noun, neuter, genitive; from "rakos" (cloth). It is derived from "rhesso, rhegnumi" (I rend or tear); signifying something "torn off". This, with the preceding word, may signify a "rag of uncarded cloth". The use of such for mending would be unknown amongst our Lord's hearers.

ON (epi); preposition, here governing accusative noun. Meaning "on to", this word is seen also at the beginning of the verb (see above).

AN OLD (palaion); adjective, neuter, accusative; qualifying "garment"; from palaios, -a, -on (old, not new, worn out).

GARMENT (himation); noun, neuter, accusative.

ELSE (ei de me); lit. "but if not", suggesting what would result if the recognised method of mending were departed from.

THE NEW PIECE (to kainon); adjective and article; from kainos, -e, -on (new), neuter.

THAT FILLED IT UP (to pleroma); noun and article, neuter, meaning "the fulness". Apparently denoting the patch filling up the rent.

TAKETH AWAY (airei); verb, present tense, active, from "airo" (to take up or away).

FROM (ap'); preposition, "apo", governing

genitive, meaning "from" or "away from".

THE OLD (autou tou palaiou); genitive pronoun, article, and adjective. "The old itself".

[Note these thirteen words (twelve in Greek) are in a different order in the Greek, as the student will observe. They are thus rather difficult to translate.]

AND (kai): conjunction.

NO MAN (oudeis); see above.

PUTTETH (ballei); verb, present, indicative, from "ballo" (I cast, or put).

NEW (neon); adjective, accusative, from "neos,-a,-on" (young, new, recent); qualifying "wine".

WINE (oinon); noun, masculine, accusative. A generic word (oinos) for wine, covering all kinds.

INTO (eis); preposition governing accusative.

OLD (palaios); adjective, accusative, plural, from "palaios" (see above); qualifying "bottles".

BOTTLES (askous); noun, masculine, accusative, plural; from askos (wine-skin). Old skins, that is, those that have been already used for wine, and apparently impregnated with "ferment".

ELSE (ei de me); see above.

THE NEW WINE (ho oinos); article and noun; no adjective. "The wine".

DOTH BURST (rhexei); verb, future indicative, from "rhegnumi" (see above on "cloth"); translate "will rend". That is, through the action of ferment.

THE BOTTLES (tous askous); noun, accus. plural, from "askos" (see above).

AND (kai).

THE WINE (see above).

IS SPILLED (apollutai); verb, present, indicative, passive, from "apollumi" (to destroy) translate, "is destroyed or lost".

AND (kai).

THE BOTTLES (hoi askoi); noun and article, nominative, plural.

WILL BE MARRED (not in text).

BUT (alla); strong adversative conjunction. "On the contrary".

NEW WINE (oinon neon); see above.

MUST BE PUT (not in text).

INTO (eis); see above.

NEW (kainous); adjective, masculine, plural, qualifying "bottles".

BOTTLES (askous); see above.

Note:—The fact that the words "will be marred" and, "must be put", are omitted make the passage very graphic, as will be noticed if the passage is read without them.

"LEAD US NOT INTO TEMPTATION"

Matt. 6.13.

Many children of God have been troubled by this appointed but oft forgotten prayer; for they know God's grace, and hesitate to suggest that He could lead into temptation. Probably these difficulties have four roots:—

First, a misunderstanding of the word "temptation". Proverbs 26.4.5 shews how important it is to explain each word in its context. Compare also "Fear not", and that which is distinct, namely "The fear of the Lord". "God cannot be tempted with evil, neither tempteth He any man" (James 1.13). The context makes clear that these words are spoken of temptation that draws aside and entices to sin (v.14). The record of Genesis 22 is not opposed. God graciously tested Abraham, and that faithful servant was not drawn aside, but led forward.

Secondly, that which God permits is in perfect wisdom, and if we are not prayerful He may allow us some difficulties that we, as Hezekiah, may learn our weakness (2 Chr.32.3).

Thirdly, the "Nots" of Scripture have many precious fulnesses. "I am not ashamed of the gospel of Christ", that is to say, "I am the reverse of being ashamed". So, "Lead us not into temptation" implies the further thought, "we need Divine guidance and control, O that we may be borne along **another** path, that is, other than that in which we should fall".

Fourthly, we behold the Lord Jesus led (a different word, but suggestive of a similar thought) by the Spirit **into the wilderness to be tempted** of the devil (Matt. 4). Hereby we have the contrast with Israel's "provoking", "in the day of temptation in the wilderness" (Ps. 95.8. Heb. 3.8). Christ stood firmly. Yet another contrast is manifest from the words of Matthew 26.41, "Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak". The prince of this world, as Satan then was, came just before the Lord's triumph (John 12.31, 14.30) and sought to tempt Him to go aside. There, **in the garden**, He was the contrast with Adam, even as **in the wilderness** the contrast with Israel. Now observe the force of all this. **Christ** stood the tests, but, as Satan is mightier than we are in ourselves, we need to pray, "Lead us not into temptation, but deliver us from the evil one".

We own our weakness, and rejoice in the Lord's all sufficiency and God's faithfulness as in 1 Corinthians 10.13. And let us remember that, if we pray **thus**, we must not **walk** into temptation. To be asking that we may not be **led** thither, and yet to **take steps** to danger, is not the will of the

Lord. Some believers "play with fire", and are surprised if they are burned. Some are "curious" as to errors, and read unwisely, and then cannot understand why they miss the strength and joy of the Lord. "Watch and pray that ye enter not into temptation". This is our responsibility, and we are reminded of one aspect of that mighty preserving love which will not fail, in the words of our Lord (Luke 22.28 with John 18.9). Let us neither over-value our immunity and resisting power nor under-value His grace. Let us seek, in the Holy Spirit, to be very humble. We are not **greater than** "he that is in the world", but "Greater is **He that is in you**". Thanks be unto God!

P.W.H.

SACRIFICES IN THE MILLENNIUM

Continued from page 31

things of the Spirit of God", but it is fitting that believers should try things that differ (Phil. 1.10. margin) and to know that which God has so plainly set forth. If a saved one enters into the fact that he is not "in the flesh", though sorrowfully conscious of his shortcomings, he will be held back from many sins linked with the assumption that a saint has an earthly standing. Nor will he look with approval upon the world's religiousness. The path of separation is evident, and blessed, in the light of the heavenly calling; and not only have we practical instruction from this revelation of God's will in the age to come, but we see how harmonious are seemingly contrasted passages of Scripture. It would be as inappropriate for God to allow sacrifices **now**,* as it would be to omit them **then**, when Israel has again a Divinely-purposed earthly standing. There is no setting aside of the work of Christ, no opposition to Hebrews 10.18, but a distinct and temporary work in a distinct sphere, which the work of Christ will **not** purify, since **that** condemns the flesh on the one hand, and provides a resurrection body on the other. To Him be the praise and Glory!

* Sacerdotalism is therefore indicted. Bread is bread (1 Cor.11.26) and can "give" no more than it "has". Just as a sacrifice cannot transfer anything more. A general departure from primitive Christian teaching, though exemplified in sacerdotalism, has other serious results. All should acknowledge God as Creator, but for all to claim Him as Father and to arrange a fleshly worship now, is full of many evils.

THE JUDGMENT SEAT OF CHRIST INTRODUCTION

Believers having more than a superficial knowledge of Scripture have found that it contains teaching as to rewards for faithfulness, in the coming kingdom of our Lord and Saviour, Jesus Christ. Not all, however, realise the possibility also of suffering loss. Others, brought up in a strict school of the Doctrine of Grace regard such teaching with some reserve, thinking it conflicts with Covenant Truth. But even where the relevant Scriptures are accepted without reserve, it is much to be feared that the doctrine, by some believers, is received theoretically rather than practically, and the life is not affected as it should be.

Sovereign grace has brought blessing—covenant blessing—to every saved person, such as will never be withdrawn, for "the gifts and calling of God are without repentance". "He that heareth My word", saith the Lord Jesus, "and believeth on Him That sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5.24). The apostle says, "There is therefore now **no condemnation** to them which are in Christ Jesus". (Rom. 8.1). Further, all the sins of all the elect were borne by the Lord Jesus on the tree, so that the words should bring peace and assurance to the believer, namely, "And you, being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you **all** trespasses" (Col. 2.13) that is past, present, and **future** sins.

Yet sovereign grace does not render one immune from "judgment". Even in this life, "God dealeth with you as with sons", when He permits chastisement (Heb.12.1-11). Moreover, "When we are **judged**, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor.11.32).

So then, "judgment" is not incompatible with grace. Indeed, is it not true that all which comes to the saint, of chastisement or anything permitted by God, is in the **sphere** of sovereign grace?

Yet let not that precious phrase be used carelessly or glibly. It is true that saints are secure for eternity, in Christ, for they are God's workmanship, and He will not forsake the work of His own hands. Rather, "He Which began a good work in you will perform it until the day of Jesus Christ" (Phil.1.6). But the enjoyment of so great salvation depends on the saint's obedience to his Lord. By nature his will was enslaved—though man boasts of his "free will". By grace he is set free, and 'tis now his responsibility to serve, as a freed bondman, the Master Who has redeemed

him at the price of His own precious blood. Hence James exhorts believers, "Thus speak ye, and thus do ye, as through a law of liberty about to be judged" (James 2.12).

There are observable differences, among believers, in spiritual attainment and fruitfulness. The All-seeing Lord, though, sees much more than the most discerning saint. In the parable (Matt. 13.) there were The Same Sower, the same Seed, and the same soil (honest and good hearts) but the yield was "some thirty fold, some sixty, and some an hundred". Do we not know that there are saints who deny themselves, who are walking carefully, having homes to the glory of God, and obviously partakers, experientially, of the heavenly calling? Others, quite as obviously, please themselves, deny themselves of nothing, and are laying up treasures on the earth. In a word, they "love the world", act like the world, and so far as the eye can see, "the love of the Father is not in them".*

IS GOD INDIFFERENT TO OUR "PRACTICE"

A few verses of Scripture should suffice to answer this question.

"Whosoever therefore, shall **break** one of these least commandments, and shall **teach** men so, he shall be called **the least** in the kingdom of heaven: but whosoever shall **do** and teach them, the same shall be called **great** in the kingdom of heaven". (Matt.5.19).

Note also verse 25.

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (disapproved) (1 Cor.9.27).

"If these things be in you and abound give diligence to make your calling and election sure for so an **entrance** shall be ministered unto you **abundantly** into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet.1.8-11).

"If we suffer, we shall also reign with Him" (2 Tim.2.12).

"Beware lest any man spoil you (lead away as plunder or booty) through philosophy and vain deceit not after Christ" (Col.2.8).

"Let no man beguile you of your reward" (Col. 2.18).

"And now little children, abide in Him, that, when He shall appear, we may have boldness, and not be shamed away from Him, in His presence"

* This phrase, "of the Father", raises a question in the mind, whether it be the love that proceeds from the Father, or the love which is toward Him. Both thoughts are possible, and probably both are intended, for the exercise of the heart. If I am not keeping the commandments of the Lord, where is the proof that I am an object of His love, or that I have love to Him?

(parousia). (1. John2.28).

"Look to yourselves, that ye lose not those things which we have wrought, but that ye receive a full reward" (2 John 8).

"I have against thee, that thou hast left thy first love" (Rev.2.4.).

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3.11).

"Behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be" (Rev.22.11).

"Now the just shall live by faith: but if any man **draw back**, My soul shall have no pleasure in him" (Heb.10.38).

"No man, having put his hand to the plough, and **looking back**, is fit (well placed) for the kingdom of God" (Luke 9.62).

THE NEED OF A "FULL" EXPERIENCE

"We then, as workers together, beseech you also that ye receive not the grace of God in vain" (with a view to emptiness) (2 Cor.6.1.). The previous verse speaks of the work of Christ, and although the imputation of God's righteousness is never to become null and void, there should be no carnal sense of security. Divine grace should be answered by a **fulness** of loving obedience. A "full" life, not an "empty" one, alone glorifies God by its "much fruit". Dorcas "was full of good works and almsdeeds which she did". Paul "laboured more **abundantly** than they all". May it not have to be said to a child of God, "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect (having been filled) before God" (Rev.3.1.2.).

THE BEMA

The word "judgment seat" in Romans 14.10 and 2 Cor.5.10 is "Bema", from a word meaning "went" or "walked". In John's day, the Lord was walking in the midst of the lampstands, and the seven epistles reveal something, it may be, of the characteristics of the "judgment seat". This word occurs several times in the Book of "Acts". Herod sat on his "throne" (12.21) Jews brought Paul to Gallio's "judgment seat" (18.12-17) Festus sat on the "judgment seat", Paul appealed to Caesar's "judgment seat". The Lord also appeared before Pilate's "judgment seat" (Matt.27.19 John 19.13).

It is clear that these earthly judgment seats were places where trials took place. Apparently, then, the judgment seat of Christ (2 Cor.5) and of God (Rom.14) is the place of scrutiny, where works or deeds are examined, as well as motives.

If the Lord will, to be continued.

Suggested Daily Readings

"IF THE LORD WILL."—JULY, 1955.

Day	READING				LEARNING	
	1 Samuel	Luke	Psalm	Luke		
1	23. 1-14	14. 1-14	119.56	21.15		
2	23. 15-29	14. 15-35	57	16		
3	24. 1-22	15. 1-10	58	17		
4	25. 1-13	15. 11-32	59	18		
5	25. 14-31	16. 1-18	60	19		
6	25. 32-44	16. 19-31	61	20		
7	26. 1-25	17. 1-19	62	21		
8	27. 1-12	17. 20-37	63	22		
9	28. 1-14	18. 1-14	64	23		
10	28. 15-25	18. 15-27	65	24		
11	29. 1-11	18. 28-43	66	25		
12	30. 1-15	19. 1-10	67	26		
13	30. 16-31	19. 11-28	68	27		
14	31. 1-19	19. 29-48	69	28		
15	2 Sam. 1. 1-27	20. 1-19	70	29		
16	2. 1-17	20. 20-47	71	30		
17	2. 18-32	21. 1-15	72	31		
18	3. 1-16	21. 16-24	73	32		
19	3. 17-27	21. 25-38	74	33		
20	3. 28-39	22. 1-18	75	34		
21	4. 1-12	22. 19-34	76	35		
22	5. 1-25	22. 35-46	77	36		
23	6. 1-23	22. 47-62	78	37		
24	7. 1-17	22. 63-71	79	38		
25	7. 18-29	23. 1-12	80	22. 1		
26	8. 1-18	23. 13-25	81	2		
27	9. 1-13	23. 26-38	82	3		
28	10. 1-19	23. 39-56	83	4		
29	11. 1-13	24. 1-12	84	5		
30	11. 14-27	24. 13-35	85	6		
31	12. 1-14	24. 36-53	86	7		

- (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
- For Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.
 - For saints on the Continent, and their many difficulties, including persecution and repression.
 - For troubled China, and the trials of God's servants in that land, and for saints in war-stricken Korea.
 - 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 (Canada and U.S.A. temporarily), 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.
 - The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
 - For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
 - For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
 - For lonely missionaries, cut off from intercourse with fellow saints.

Notes on Memorized Verses

PSALM 119

56, This I had—not this I hoped for . . . nor is it any boasting of merit. 57, A portion implies . . . rest and satisfaction . . . nothing else to be desired. 58, "I will not let Thee go, except Thou "bless me". 59, This considerate exercise is needed . . . in every successive step of our path. 60, A sound conviction sweeps away all excuses and delays. 61, Only exercised faith will sustain us in the time of trouble. 62, Lord! tune my heart to Thy praise, and then no time will be unseasonable for this blessed employment. 63, They will be our companions in our eternal home; they ought therefore to be our brothers now. 64, None but a believer will understand how to use the plea which is here employed. 65, "All things" may seem "against us", while at the very moment . . . they are working together for our good. 66, No school, but the school of Christ—no teaching, but the teaching of the Spirit. 76, "In the world ye shall have tribulation"—marks not less His wisdom and His love. 68, A view of covenant love does . . . make the goodness of God to shine with inexpressible brightness "in the face of Jesus Christ". 69, These proofs of the malicious enmity of the proud must often be received as the gentle stroke of your Father's chastisement. 70, What shall I render to the Lord—prayer for them who are still lying in death—praise for myself quickened from death. 71, The Lord save us from the greatest of all afflictions, an affliction lost! 72, Better than this world's treasure, but is it better to me? 73, I cannot serve Thee as a creature, except I be made a new creature. 74, How much cause have I for shame, that I impart so little of Thy glorious light to those around me. 75, Faithfulness in afflicting . . . as the very fruit of His love. 76, Guard against looking for comfort from any other source. 77, The distinguishing character of God is that His mercies are tender mercies

SPECIAL READINGS FOR THE LORD'S DAY.

JULY, 1955.

- Num. 35. 9-15, 25-28. Deut. 33. 27. Ps. 46. 1. Pro. 14. 25. Heb. 6. 17-20.
- Jos. 1. 5-9. Ps. 23 14. Isa. 63. 7-9, 14. John 10. 1-5. 2 Cor. 2. 14-17. Matt. 1. 20-21.
- Jud. 13 15-20. Isa. 9 6. Ps. 145. 3-6. Luke 2. 8-20. Matt. 15. 29-31.
- Ps. 2. 6-9. Ps. 45. 6-8. John 3. 34-36. Heb. 1. 1-9. 2 Pet. 1. 15-18.
- Ps. 89. 27. Rom. 8. 28-29. Col. 1. 15-18. Heb. 1. 5. 6. Rev. 1. 4. 6.

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.

- 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).
- For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed

(Ps. 51.1, 79.8). 78, There is often a hurry of mind in times of difficulty, which unhinges the soul from the simple exercise of faith. 79, The very sight of our Father's family is cheering. It brings not only fellowship but help. 80, How possible it is to be "carnally minded" in the daily routine of spiritual exercises. 81, Though the soul fainteth it cannot fail. We depend not on what we see, but on what the Word promises. 82, Waiting time . . . is precious time, and not a moment of it will be lost. 83, Do not expect a new way to heaven to be made for you. Prepare for the cross. 84, Your trial has done its appointed work, when it has brought you to Him. 85, Let none of us, in the determination to "live godly in Christ Jesus" expect to escape persecution (2 Tim.3.12). 86, There must, then, be reconciliation, before there can be help. 87, And why did they not quite consume him? Because (see 2 Chron. 16.9). 88, Let faith be kept alive and active at the throne of grace, and all will be alive. 89, As the throne of God—unshaken and eternal. 90, See Ps. 33.9, Heb. 3.1. 91, Fire and hail, snow and vapours, stormy wind—fulfil His word. 92, Each promise is a staff—if we have but faith to lean upon it—able to bear our whole weight of sin, care, and trial. 93, "The words that I speak unto you, they are spirit, and they are life" (John 6.63). 94, Thy sovereign love hath bought me (Isa. 43.3.4). 95, The believer's walk, enduring the enmity of the ungodly, and seeking his refuge in the word of God. 96, Every fresh view opens—not the extent—but the immensity of the field. 97, The professor may read . . . but the believer only loves it; and he lives in it, as if he could not live without it. 98, Nor is he here boasting of his own attainments, but commending the grace of God in and towards him. 99, But how . . . attain this Divine wisdom? . . . By a diligent meditation in the testimonies. 100, Obedience also, as well as meditation, directs our way. 101, Often is the pilgrim . . . held back by a temporary ascendancy of the flesh—by a little licence given to sin—or by a relaxed circumspection of walk. 102, The teaching from above . . . not only points the lesson . . . but imparts the disposition to learn, and the grace to obey. 103, Let this enjoyment—as the spiritual barometer—the pulse of the soul—accurately mark our progress or decline in the Divine life. 104, But let me ask myself, Have I detected the false ways of my own heart. 105, Lord! . . . save me from ever turning my face away from the path, into which Thy word would guide me. 106, In guarding against legal bondage, let us not mistake the liberty of the flesh for the liberty of the Gospel. 107, Great affliction is as hard to bear as great prosperity . . . special need have we of quickening grace. 108, Shall His offering be free for me, and mine be reluctant for Him? 109, Precarious health, or familiarity with dangers, may give peculiar emphasis to this phrase. 110, Daniel's history again shews the utter impotency of secret devices to produce apostasy in the children of God (Dan. 6). 111, If a man is known by his heritage, let me be known by mine. 112, He begins his work—not with the eye—the ear—the tongue but with the heart (Prov. 4.28). 113, He that loves a holy law cannot but hate a vain thought. 114, Here is our main principle of safety—not our strivings or our watchfulness, but our faith. Flee instantly to Jesus (Isa. 32.2). 115, They must depart from us, or we from God. Defilement is inseparable from the world. 116, "Fear not thou",

is the language of my upholding God (Isa. 41.10). 117, By faith I stand, as it concerns God: by fear as it regards myself.
 Note:—The above sentences are culled from Bridges on this Psalm.

Suggested Daily Readings

"IF THE LORD WILL."—AUGUST, 1955.

Day	READING		LEARNING	
	2 Samuel	John	Psalm	Luke
1	12. 15-31	1. 1-18	119.87	22. 8
2	13. 1-19	1. 19-34	88	9
3	13. 20-39	1. 35-51	89	10
4	14. 1-17	2. 1-24	90	11
5	14. 18-24	3. 1-17	91	12
6	14. 25-33	3. 18-36	92	13
7	15. 1-12	4. 1-14	93	14
8	15. 13-23	4. 15-26	94	15
9	15. 24-37	4. 27-38	95	16
10	16. 1-13	4. 39-54	96	17
11	16. 14-23	5. 1-16	97	18
12	17. 1-14	5. 17-30	98	19
13	17. 15-29	5. 31-47	99	20
14	18. 1-17	6. 1-13	100	21
15	18. 18-33	6. 14-21	101	22
16	19. 1-15	6. 22-33	102	23
17	19. 16-30	6. 34-51	103	24
18	19. 31-43	6. 52-71	104	25
19	20. 1-13	7. 1-17	105	26
20	20. 14-26	7. 18-31	106	27
21	21. 1-22	7. 32-53	107	28
22	22. 1-16	8. 1-11	108	29
23	22. 17-32	8. 12-27	109	30
24	22. 33-51	8. 28-46	110	31
25	23. 1-13	8. 47-59	111	32
26	23. 13-39	9. 1-12	112	33
27	24. 1-26	9. 31-38	113	34
	1 Kings			
28	1. 1-21	9. 24-41	114	35
29	1. 22-40	10. 1-18	115	36
30	1. 41-53	10. 19-30	116	37
31	2. 1-18	10. 31-42	117	38

SPECIAL READINGS FOR THE LORD'S DAY.

AUGUST 1955
 7. Ps. 116. 17. Eph. 5. 1-2. Heb. 9. 11-14, 10. 5-14, 13. 10-15.
 14. Ps. 118. 22. Matt. 21. 42. Acts 4. 11. Eph. 2. 19-22. 1 Pet. 2. 4-9.
 21. Isa. 41. 14. Mark 1. 21-28. John 6. 66-69. Acts 2. 22-31. Rev. 3.7.
 28. Gen. 22. 6-8. Ex. 12. 1-6. John 1. 29-36. 1 Pet. 1. 18-21. Rev. 5. 6-14.

Correspondence from any Believers and Enquirers:—
 61 Upton Lane, Forest Gate, E.7.
 Phone: Grangewood 4198. No telephoning on Lord's Day.

THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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“If thou wouldest believe, thou
shouldest see the glory of God.”
John 11.40.

“My Father and your Father”

“The Father Himself loveth you because ye
have loved Me, and have believed that I came
out from God.”

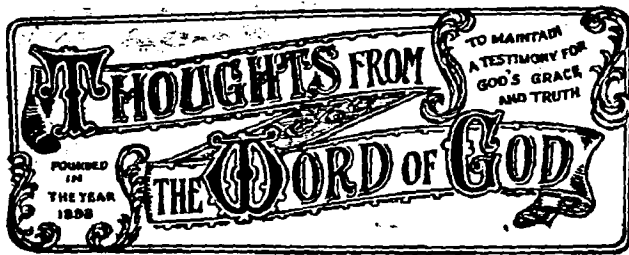
“In my Father’s house are many mansions”.

“Father”—how the word doth cheer
When the way seems dark and drear:
Oft to Thee do we repair,
Knowing well Thy loving care.

“Father”—sweetest word of rest;
Thou dost always give Thy best:
Nothing can Thy love subdue,
Nor Thy mercies e’er be few.

Father, we shall soon be where
Thy dear Son doth now prepare
Many mansions fair and bright:
Soon will faith be changed to sight.

A.W.H.



Words of Encouragement.

"My soul shall be
satisfied . . . my
mouth shall
praise Thee"

Psalm 63. 5.

A satisfied soul alone
can praise with joy.
Such as this is not the
song of praise in the
gathering of united
saints, but the glad

expression of worship from the soul that knows a deep inward satisfaction. It is an individual thing, the experience of one who has a thirst for God, a yearning for Him, in a scene where all is dry and barren, and who has a sense of his own natural dryness. Nature, whether the soul looks inward or outward, never satisfies. David remembered, in his exile across the Jordan, how he had seen God in the sanctuary, by faith, and now he longed yet to see His power and His glory. Hence his cry, "My soul thirsteth for God, for the living God: when shall I come and appear before God?" Some said "Where is thy God?" but though away from the tabernacle, the Lord's chosen dwelling-place and centre of worship, he can still say, "O God my God" (Ps. 42.4.63.1).

So the believer today, without visible tokens of God's presence, and an exile, a stranger in a strange land, far from the heavenly city—although "in spirit there already"—longs for Him. "He satisfieth the longing soul and filleth the hungry soul with goodness". Mary found her heart satisfied "at the feet of Jesus", so did the woman who poured tears upon His feet, and so did John who leaned upon His bosom. Only a Person can satisfy the soul, even that One Who loved and "gave Himself for us". "My soul shall be satisfied as with marrow and fatness". Flowing out therefrom will be praise with joyful lips.

Poem to help Christian Experience.—211.

THE FATHER OF GLORY

How favoured ye are,
Ye who once were afar
In your trespasses dead,
By ill-longings led—
O how far from the Father of glory!

Ye had no desire,
Aye, ye could not aspire
God's commands to fulfil;
Ye loved your own will,
Not the will of the Father of glory!

With face toward hell—
Ye were thinking all well—
And would reach that dread place!
But infinite grace
You have found in the Father of glory.

For sov'reign is He;
By eternal decree
Your salvation He planned;
And shall it not stand—
The pure Word of the Father of glory?

And He who began
That good work in you can,
And will, bring to the end
He designed. O then bend
In adoring the Father of glory.

'Twas all by His Son
That the work hath been done;
He hath poured out His blood,
An atonement. And God
Is well-pleased, e'en the Father of glory.

Our Lord will return;
For His coming we yearn;
Like Himself we shall be—
How lovely is He—
To the praise of the Father of glory!

TRUTH AS TO HOLINESS

Percy W. Heward.

When Paul came to Corinth he did not plan to know that which seemed wise, but simply to speak of Christ and His death for those dead in sins. This did not look grand, yet God used the humble word (1 Cor. 2). But when men were brought out of death into life, and were born of God, it was time to learn and know some of the deep truth of God. Sadly, the Corinthian saved ones, like the Hebrews (ch. 5) when they ought to have taught, were still babes, and needed, as it were, their very alphabet again. And so it is with not a few today. Dear reader, if you have new life, do not think that is the end; it means you can now start to know God's Truth. Do not say, "Oh, it is too deep". His Word is for His saints. Are you one? Then seek after saintliness.

By grace, you have seen that you were dead in sins, that no good thing in God's sight has been done by one man or all men at any time, and that God's wrath was on you, and on all, through sin. Since first seeing this, you saw, by grace also, that God in love sent His Son to die for many, and these such as could not help themselves; and that all the good works of His Son are made theirs, all

their bad works and debts being entirely punished on Him, and paid for by Him. Moreover, by grace, you felt that God the Spirit had made you alive from the dead, and led you to see things to which most are blind, and now your wish is to know the Lord and His will, that you may please Him in all. The purpose of this message is, in the Lord's Name, and in His strength, to help as to this.

A number of saved ones do not grasp what holiness is. They think it is doing a great deal of work, and so forth. Some, too, say the old heart is killed, and that the roots of sin are quite gone. Some say this cannot be, and, perhaps, at times, their words seem to excuse sin. But what does God say?

Will you read Romans, chapter seven? And will you prayerfully seek and expect to understand it? That which follows, you will find, keeps on referring to this chapter (quoting the verse numbers), so often forgotten today. Herein Paul is led by the Holy Spirit to shew first that God's Law no longer brings death to him, or to any in Christ (1-16). The law has done its work (Rom. 4. 15), on the Saviour for all who, by grace, love Him. Having been saved, we then, as His people, ought to serve; having been born again, we should have fruit which shews life (6).

But this thought about a new kind of service, brings out the sad fact that God's law only shewed up man's sin. When the law said, "Do not this", sinners said, "I will" (7). As with a naughty child, the words which tell men they are not to do certain things, make men say, "I will not be held in". Hence, though without the law sin seemed dead, in Paul, when God's command came home, sin (as it were) woke up, and the one who had felt himself right, was made to own that he could not save himself. All his hopes died (9). The law which was to life, he found to be to death, for sin used the command to stir up his heart of sin, and he was "slain". For the first time he saw no good in himself (note Ezek. 37. 11); but this was no fault of the law. Its truth and right were shewn by the way it plainly told of sin. The fault was in sin which used that which was good (13), as Pharaoh made his heart hard through God's word, "Let My people go". It is sin that says, "I will not".

But how about the life of Paul after he was saved? For he has hitherto spoken in this chapter (Romans 7) of the past, and most of all, of those solemn blind days in Damascus (Acts 9: 8, 9). Shall we prayerfully read on? Verse 14 goes on to deal with the present, or his life as a saved one. What a change! And yet—falling short!

The fact is that the law is of one kind; and man's self quite another; hence they do not fit in (14). But does Paul mean he was "carnal" or "fleshly" after being saved? Yes, but not in the way some think. There is the same "I" after salvation; else what would be saved? Men were sold under sin by Adam, and through this all are fallen. When God, in His love, gives new life, He does not take out the roots of sin, but tells us to war with them. Paul is here shewing believers that they can still do wrong, to make them more earnest to do what is right, and to keep them from blaming God for sin, and to cause them to be more humble. A needed lesson!

A believer, if he walks with God, must sadly feel that he fails (15), but when he has failed, he would bless God for a wish not to do so (16), and hence there is a new something in him (17). The one through whom God has given this word was led to make clear in the previous chapter (Rom. 6) that the bodies of God's people are meant to please Him. But the sinful flesh (linked in some way to the bodily flesh, and a name for the sinful heart) is much used by Satan; in it there is nothing good (18). Even when saved Paul was wanting to please the Lord, he fell short (18) and made mistakes. He does not mean that he did all wrong, but he spoilt the work by doing something wrong. Like an artist, he was never satisfied, with his labour.

So Paul knew, at one and the same time, a heart-delight in God's Law, and a pulling toward that which is against God. Not that he really did such as we (alas!) should not always call sins; he killed them or the branches. But he saw the root or law of sin (23), and fought with that, and called every heart-mistake a captivity (23). Hence he felt his need of mercy, and knew real grief for sin (24) and if only a "man", would have been wretched; how could he be glad?

Ah, but God had, and has, grace. "Putting to death" is painful work now (Rom. 8. 13) but we shall be taken out of this body of death. We must not, if saved by grace, walk after the flesh, or mind the things of the flesh (Rom. 8. 4, 5) and sinfully excuse ourselves by saying that all our holiness is in Christ. On the other hand, we must not forget that our strengthless flesh always spoils, and makes us come short of perfection. Let us then keep away from the sin that thinks holiness is simply "prominent work". It has much mortifying or putting to death of one's deeds—a background for continual holiness. And let us also beware of either excusing sin or claiming sinlessness, if, by grace, we are among the called of Jesus Christ.

YOUNG PEOPLE'S COLUMNS

" GREATER THAN "

Twice was the Lord Jesus asked, " Art Thou greater ". Once it was by the woman at the well: " Art Thou greater than our father Jacob who gave us this well ? " She learned indeed how great He is, because He could, and would, give living water, a well inside a person, springing up into everlasting life (John 4). Then it was asked by some Jews: " Art Thou greater than our father Abraham ? " When He replied, " Before Abraham was, I AM," they were angry, because they knew those two words are God's Name, and they did not believe Him. Yes, indeed, He is greater, for He is God (John 8).

Twice also, the Lord Jesus is said to be the " Stronger One " (Luke 3. 16, 17, 11. 21, 22) and if you read " Hebrews ", you will find how much greater is He than angels, or Moses, or Aaron.

" One Greater than the Temple "

The Temple was God's House. He dwelt therein, and so it was full of glory. Beautiful as it was, and made as God told Solomon, it was not so lovely as the Lord Jesus (Matt. 12. 5, 6). He spoke of the temple of His body, and when He became Man, it was said by some, " We beheld His glory ". " God was manifest in the flesh ": " God was in Christ ". Israel came to the temple to worship, but there is no temple now. Christ is in heaven, and only through Him can there be true worship to God the Father.

" A Greater than Jonah is here "

In what way was Jonah great ? He seems so small when we read the last chapter. But Jonah was cast into the sea, so that the rest of the men in the ship might not be drowned. " What shall we do unto thee that the sea may be calm unto us ? ". The Lord Jesus said he was a sign (Luke 11. 30), to the people of Nineveh. He was as one raised from the dead, because he had been inside the great fish three days and three nights, and had been brought out by the power of God. When he came to the people, they heard what he said, because he cried out that their city would soon be thrown down by God. They feared, were sorry for their sins and owned up, and God, in His mercy, spared them.

Jonah was also a sign, in that he was a picture of the Lord Jesus, Who actually died in the place of others, and Who rose again. Because of all that He has done, He is able to command " that repentance and remission of sins should be preached in His Name among all nations " (Luke 24. 47). If He had not died there would have been no

gospel, no message of mercy. But what does it mean to you, dear young friend ?

" A Greater than Solomon is here "

The Queen of Sheba lived a long way from Jerusalem, but she heard a report about the great king, and came to see him, and to ask hard questions. " And Solomon told her all her questions: there was not anything hid from the king, which he told her not ", for " she communed with him of all that was in her heart."

Why was this great king able to do this ? Because, " God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore ", so that " he was wiser than all men ", " and there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom " (1 Kings 5. 2, 9-34).

But the Lord Jesus is " a greater than Solomon." He is called " Christ the power of God and the wisdom of God." (1 Cor. 1. 24), " in Whom are hid all the treasures of wisdom and knowledge " (Col. 2. 3). He is precious to all those who have put their trust in Him. They have found, when they came to Him, (for they were once far off from Him), He is greater than they thought. As they go on praying and reading the Holy Scriptures, they discover more and more loveliness in Him. Like the Queen of Sheba, they have to say, " Behold, the half was not told me "; and when they reach heaven, they will say just the same, and all eternity will be spent in learning ever new beauty in their gracious Saviour.

The queen's heart was not at rest until she came to Solomon, but she was fully satisfied when she had heard his words from his own lips. So those who feel their sin and need cannot rest until they come to Christ.

Dear young friend, is your heart longing to know Him ? Are these words being used to make you feel your need of Him for salvation ? He is " able to save to the uttermost ". It is He Who says, " All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out ".

My prayer, as I write these words, is that some may be led to the Lord Jesus, and be saved through faith, by Him.





PSALM ONE HUNDRED AND NINETEEN

(CONCLUDED)

His Personal Spiritual Profit

The psalmist's love for the Lord and His word is most marked. There is none to compare with Him, and there is nothing equal to His words. He declares what the Word is in itself, quite apart from his own experience of its life and power. "Thy word is very pure: therefore Thy servant loveth it" (140). It is "the Word of Truth" (43, cf. Col. 1.5., John 17.17). "Thy Law is Truth"; "All Thy commandments are Truth"; yea, "The beginning of Thy word is Truth" (142.151.160). Faithfulness and righteousness characterise the word of God. "Thy righteous judgments" (7.62.106.160.164). "All Thy commandments are faithfulness"; "The word of Thy righteousness"; "Thy testimonies that Thou hast commanded are righteousness and faithfulness"; "The righteousness of Thy testimonies is everlasting"; "All Thy commandments are righteousness", (86.123.138.144.172). How could it be otherwise since God is the Author? "Righteous art Thou, O Lord, and upright are Thy judgments". Hence also their certainty, their stability, and eternity. "For ever, O Lord, Thy word is settled in heaven"; "Concerning Thy testimonies, I have known of old that Thou hast founded them for ever" (89.152).

THE SCRIPTURES VIEWED OBJECTIVELY

Then how varied are the words employed to designate God's Truth. They are seven in number, namely, "Word", "Law", "Testimonies", "Precepts", "Statutes", "Commandments", and "Judgments", each having a distinct shade of meaning. The first denotes something **said**—"God has spoken", "Thus saith the Lord"—or a word or matter as something **arranged**, for "God is not the author of confusion, but of peace" (1 Cor. 14.33). "Law", applied to the Decalogue and the Pentateuch, comes from a word meaning "to shoot" or "aim". One "aims" with the forefinger, by pointing out in the course of teaching. The Law is to be learned. How often does the word "teach" occur, as well as "learn" in this Psalm!

"Testimonies" means, as would be expected, that which bears witness; it may be for or against, now or in the future. "Precepts" is derived from a word, "to visit", and visitation might be blessing or the reverse. It is that which is of God's appointing. "Statutes" has its origin from a word, "to engrave"; "The writing of God" (Ex. 32.16) comes to mind, and their endurance and changelessness (cf. Job 19.24). The word "Commandments" speaks for itself as something constituted, enjoined, and given in charge. "Judgments" is properly a verdict, from a word meaning "to pronounce sentence for or against, to vindicate or punish". Hence the word is oft associated with righteousness, for God is a "God of Truth and without iniquity. Just and right is He".

REVERENCE FOR THE HOLY AUTHOR

Thus the psalmist viewed objectively Holy Scripture, as much of it as he possessed. The reverence he had for the written word is joined with awe of the Holy Author. No less than twentythree times occurs the name LORD, only once in the third person, the others being named by the writer in addresses of praise and prayer to the Possessor of that ineffable Name. But what was he to the psalmist in his spiritual experience? He is the Master, accepting the obedience of the servant. He is his Portion (57, and compare Psalm 16.5 and 73.26). He is his Creator (73) and Owner (94) and Teacher (102); he declares also, "Thou art my Hiding Place and Shield" (114) and prays, "Be Surety for Thy servant for good" (122). Further, by inference, God was, not only a Shield, but a Sun (135). Compare Psalm 84.9-11. Again, God is his Advocate, to plead his cause, and to deliver (154). Finally, the Lord is his Shepherd, on Whom he calls to seek him as one who is "gone astray like a lost sheep" (176). And how these wondrous titles recur throughout the Scriptures, and in the latter part exemplified in the Lord Jesus Christ to Whom these names also belong, thus giving a further sidelight on His Deity.

THE USE OF SCRIPTURE IN EXPERIENCE

But if the Lord and His word are thus viewed objectively, what of the psalmist's own subjective experience? What were the Scriptures to him as regards his spiritual life? First and foremost it was the means of his quickening (50.93). "Thy word hath quickened me"; "For with them Thou hast quickened me". Thus he was made to live, but the continued experience and enjoyment of life is expressed by that same word. "Quicken me" is a prayer repeated nine times and oft accompanied by the phrase, "according to Thy

word". One who has life may not always be sensible thereof, and failure may lead him downwards (Eph. 5.14). "Deal bountifully with Thy servant, that I may live, and keep Thy word"; "Let Thy tender mercies come unto me, that I may live"; "Uphold me according unto Thy word, that I may live"; "Give me understanding, and I shall live"; "Let my soul live and it shall praise Thee". (17.77.116.144.175). This last shews the purpose of God-given life. "That we should be to the praise of His glory, who first trusted in Christ" (Eph. 1.12).

PRAYER AND MEDITATION LINKED

Prayer occupies a very large space in this psalm. The Scriptures are in the writer's hands, but he would understand them. "Open Thou mine eyes, that I may behold wondrous things out of Thy Law"; "Give me understanding, that I may learn Thy commandments"; "Give me understanding that I may know Thy testimonies"; "Give me understanding, and I shall live"; "Give me understanding according to Thy word". (18.34.73.125.144.169). But as though realising the reluctance of nature, he adds, "Make me to understand the way of Thy precepts" (27). And this desire for the Divine compulsion is further expressed in the prayers, "Make me to go in the path of Thy commandments"; "Make me to understand"; "Incline my heart unto Thy testimonies"; "Turn away mine eyes from beholding vanity"; "Order my steps in Thy word" (35.27.36.37.133). As David said, "Make me to lie down in green pastures", so this servant of God realises his need of constraining grace. And this leads on to the thought of

GOD HIS TEACHER

"Who teacheth like Him?" The psalmist had teachers (99) but he surpassed them in understanding, "for Thy testimonies are my meditation". Yet no less than six times (12.26.64.68.124.135) he prays, "Teach me Thy statutes". The number is significant, suggesting ceaselessness while the short life-day lasts. In the first of these, the Teacher is before "the eyes of his heart": "Blessed art Thou, O Lord". Then he expresses confidence in Him Who has heard his confession. The wideness of His mercy, the goodness of His being and doing, and the Divine illumination, are all coupled with, and form the basis of, this prayer. And, as though the knowledge of the letter is not in itself sufficient, he prays, "Teach me, O LORD, the way of Thy statutes, and I shall keep it unto the end." (33).

Divine teaching alone is spiritually effective (see John 6.45). Hence the conscious result in his life: "I have not departed from Thy judgments, for Thou hast taught me" (102). Moreover, he is constrained to praise, as will every soul that has been blessed with heavenly instruction. "My lips shall utter utter praise when Thou hast taught me Thy statutes" (171).

DESIRE AND HOPE OF SALVATION

"I am Thine, save me": "I cried unto Thee; save me" (94, 146) and this was not simply seeking deliverance for himself, but that he might be obedient to his Saviour. Interestingly, again the number six is before us, for salvation is thus often mentioned. 'Tis indeed "far from the wicked" (155), but the psalmist's "soul fainted", his "eyes failed", he "hoped", he "longed" (81.123.166.174). Therefore he prayed, "Let Thy mercies come also unto me, O LORD, even Thy salvation, according to Thy word" (41). Was not the writer of these words a saved man? Yes, but he needed daily salvation, even as believers in this present age. "Thou shalt call His Name Jesus, for He shall save His people from their sins"; not only from their penalty, but from their power. "Sin shall not have dominion over you". And blessed be God, it is written, "You . . . are kept by the power of God, through faith, unto salvation ready to be revealed in the last time". (1 Pet. 1.4.5).

As we ponder the message of this "little book about the Bible", and as we commit to memory its contents, may the Holy Spirit be our Teacher, and lead out our hearts in praise and worship.

ELECTION

The believer who objects to this part of Divine Truth, because of its supposed unfairness, has left, (unwittingly, it may be), the sphere of grace, and trespassed on the domain of "equal rights". There is an equality in men, for "all have sinned", and "there is none righteous, no, not one". Did such believer consider himself entitled to Divine mercy? Then can he regard any man as deserving of God's compassion? Did he come to a conviction of sin of his own volition, or was it through the ministration of the Holy Spirit? Who opened his eyes to behold "beauty" in Jesus, that he should "desire Him"? The asking of such questions is a sufficient answer to all natural repugnance to truth. God will do as He wills with His own, and "shall not the Judge of all the earth do right?"

Inspired Words, Inspected.

No. 36

“But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day”.

2 Peter 3, 7, 8.

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

THE (hoi); definite article, masculine, plural.

HEAVENS (ouranoi); noun, masculine, nominative, plural, from “ouranos” (heaven), meaning sometimes God’s dwelling-place, and sometimes, as here, the visible heavens, the firmament (Gen. 1, 8).

AND (kai); conjunction.

THE (he); definite article, feminine, singular..

EARTH (ge); noun, feminine. It appears in our words, geography, geology, &c.

WHICH ARE NOW (nun); adverb, used in an adjectival sense. It occurs before “ouranoi”. The phrase may be translated, “The present heavens and earth”.

BY THE (toi); definite article, dative, singular.

SAME (autoi); from “autos, aute, auto”; where it has the article, as here, means, “the same”.

WORD (logoi); noun, masculine, dative (of instrument); from “logos” (word) (see occurrence in verse 5).

ARE (eisin); verb, third person, plural, from “eimi” (I am).

KEPT IN STORE (tethesaurismenoi); verb, perfect passive participle, from thesaurizo (I treasure, store); meaning, “having been stored”. The phrase “are kept in store” is more literally, “have been stored”; the form is nominative, plural, like “ouranoi”.

RESERVED (teroumenoi); verb present, passive participle, from “tereo” (I reserve, preserve, keep); nonnominative plural, as the previous word. “Being reserved”.

UNTO FIRE (puri); noun, dative, singular, from pur (fire) occurring in our language in the form “pyr”. (pyrometer, pyrology); this word may be taken with either of the two words preceding, that is “stored with fire” or “reserved to fire”, both being true, nor opposed to one another. Verse 10 speaks of the earth being burned up, and verse 12 of the heavens being on fire.

AGAINST (eis); preposition, governing accusative, meaning “unto”, or “with a view to”.

THE DAY (hemeran); noun, feminine, accusative; no article. “A day”, one especially and

essentially belonging to God. “Day of the Lord” (v.10) “the day of God” (v.12) where the article is before both words, “day” and “God”.

OF JUDGMENT (kriseos); noun, feminine, genitive, from “krisis” (judgment, strictly, the process of judging) the “sis” ending having this significance. Judgment—God’s verdict—will then be pronounced, after the books are opened, and the dead are judged according to their works (Rev. 20, 12, 13). See Matt. 10 15, 1 John 4, 17 and other places, for the phrase, “the day of judgment”.

AND (kai); conjunction.

PERDITION (apoleias); noun, feminine, genitive, singular, from “apoleia” (destruction); derived from “apollumi” (destroy, bring to nought) sometimes translated “lost” (Matt. 15, 24). It does not mean annihilation, as this verse makes clear.

OF UNGODLY (ton asebon); article and adjective, genitive plural, from “asebes”, compounded from “a” (deprivative particle) and “sebomai” (I stand in awe, reverence, worship); meaning therefore a lack of reverence, a failure to render to God the honour due to Him. This may characterise quite respectable people.

MEN (anthropon); noun, masculine, genitive, plural from “anthropos” (man).

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

BELOVED (agapetoi); adjective, used as noun, vocative, plural, masculine, from “agapetos, -e, -on”.

NOT (me); negative, denying a possibility.

BE IGNORANT (lanthaneto); verb, present imperative, from “lanthano” (to lie hid, escape notice, act unconsciously): translated “unawares” (Heb. 13, 2).

OF (no separate word for this).

THIS (touto); pronoun, demonstrative, neuter, singular, from “houtos, haute, touto” (this).

ONE THING (hen); numeral adjective, neuter, from “heis, mia, hen” (one). This word is the first in the sentence.

THAT (hoti); conjunction.

ONE (mia); numeral adjective, feminine; see above.

DAY (hemera); noun, see above.

IS (no word here, but “is” is understood).

WITH (para); preposition, may govern any of the three oblique cases; here *his* followed by dative; literally, it means “beside”. Cf. ch 2, 11, where it is rendered “before”.

THE LORD (kurioi); noun, masculine, dative, from “kurios” (lord); it may signify “Jehovah”, where the article is absent, as here.

AS (hos); relative adverb; may mean “about”.

Continued on page 58

THE JUDGMENT SEAT OF CHRIST (CONCLUDED)

First, it must be understood that only believers will appear thereat. They cannot be called into the Divine Law-court, of which the "Great White Throne" is the centre (Rev.20), for that is for "the rest of the dead" who have no part in the first resurrection. But at the "Bema", says Paul, "we must all appear", or "stand". "So then each one of us shall give account of himself to God" (Rom.14.12). "It is necessary" (we must) are the words of 2 Cor.5.10.

Then there is no exemption for Paul, and therefore there is none for any of the redeemed. This thought is very solemn, and should solemnise. Nor should any saint make light of this coming Divine scrutiny, or think only of rewards, because, as another Scripture appears to declare, there will be losses.

A digression may be permitted at this point. Solemn as the "Bema" is, one must enter a protest against certain exaggerated views thereof, which imply that a believer may spend part, or the whole, of the millennium, in Gehenna. Also these over-stressed opinions have led some to teach a partial secret rapture of some saints prior to the Great Tribulation—that is, those who are then living and have been faithful. The less faithful ones will be left, according to this teaching, to suffer the Great Tribulation, in order to purge them with a view to the kingdom. Against this is the plain teaching in the epistles, "We (Paul is writing) shall not all sleep, but we shall all be changed . . . at the last trump" (1 Cor.15.51, 52). If it be argued that it is only those who look for Him to whom He shall appear (Heb.9.28), our answer must be that, as one Scripture cannot contradict another, there must be a coinciding; therefore, all saints will, at that time, be revived and looking for the return of the Lord, being "wise" and "ready" (Matt.25).

The question then arises, will the "judgment" of the Bema be related to the period of "the kingdom", or will it fix eternal results? It is not revealed as to the latter, but certainly, the Lord's pronouncement will affect position in the kingdom. "To sit on My right hand, and on My left . . . shall be given to them for whom it is prepared of My Father", are the words of the Lord Jesus (Matt.20.23). To the apostles He promised, "Ye which have followed Me, in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt.19.28). Thus, certain positions have already been decreed by God, but "suffering" saints here are also going to reign (2 Tim.2.

12. Rev.20.4-6). According to the parable of "the pounds" (Luke 19) the first servant has, of that given him to trade with, made twice as much use as the second, regarding whom the Lord omitted certain words which He spoke to the first. Nothing is said concerning seven of them, but he who was slothful and fearful received a severe rebuke and suffered loss. According to the parable of "the talents" (Matt.25.) both servants who had doubled their talents, though one was entrusted with five and the other two, received the same commendation, whilst the unprofitable servant was cast into outer darkness.

From both these parables, it is taught that faithfulness will be rewarded with positions of "rule", some being appointed over ten, and some over five, cities.

Now, considering more in detail those passages relating to the Bema, the judgment seat of God and of Christ; the first, in Romans 14, is in a context dealing with attitude toward brethren in Christ, "for none of us liveth to himself, and no man dieth to himself" (v.7). "We are the Lord's" (v.8). "But why" continues the apostle, "dost thou judge thy brother, or why dost thou set at nought thy brother? For we shall all stand at the judgment seat of God" (v.10). So then, if there is either carelessness on the part of a "strong" believer respecting a brother's conscience or a judging spirit on the part of a "weaker" brother, and there is no withdrawing (see vv. 13-23) it must be dealt with at the Bema. "So then every one of us shall give account of himself to God".

Therefore, if both "strong" and "weak" saints realised the truth of these words, in practice, not in theory, harmony would prevail in gatherings of believers, and would there not be a stepping stone to revival?

Take the other reference to the Bema (2 Cor.5). There is similar wording in the context to that of Romans 14. "If One died on behalf of all, then all died. And on behalf of all He died, in order that the living ones no longer to themselves should live, but to the One on behalf of them having died and having been raised" (v. 14). The context also deals with the fact of physical death and resurrection, and that God has given as a pledge of what He has prepared for His people, "the earnest of the Spirit". The outworking of this inworking of God should be an earnest desire to be with Him, "absent from the body and present with the Lord". "Wherefore, we are ambitious, whether present or absent, to be well pleasing to Him" (vv. 8.9.) "For it is necessary for us all to be manifested in front of the Bema of the Christ, in order that each one may receive

the things through the body, toward what things he practised, whether good, whether bad (mean, worthless, paltry) (v. 10). Here the words "according to" (lit. "toward") signify "a reply to", so that the "practice" of a believer in this life will receive, in the kingdom of the heavens, that which it merits. Solemn then, are the words that follow, "Knowing therefore the fear of the Lord, we persuade men", and later on, "Be ye reconciled to God", with the adjoining and precious reminder and reason why we should be in friendship with our God (v. 21).

SUFFERING LOSS

It has been already remarked that some believers may suffer loss at the Bema. The words of 1 Corinthians 3, therefore, demand earnest attention.

A foundation has been laid. 'Tis Jesus Christ. There is no other. Whenever the Gospel is preached in its fulness and integrity, in the power of the Spirit, and by the grace of God, that Foundation is laid "locally", (one might say, and this we infer from the words of verse 10) and also in the experience of each one called by grace.

Now the superstructure has to be raised. From Ezra 3, we learn how, after the altar had been set up, and sacrifice offered, the work of laying the foundation of the temple proceeded. Gold, silver, stones, and wood, are all mentioned as necessary materials for the building of God's house. There is no mention of "bricks", such as were used for Babylonian and Egyptian building. "Hay and stubble" were used for these bricks, but there was no "hay and stubble" in the temple building.

"Ye are the temple of God" says the word of 1 Corinthians 3.16. Hence, we expect to find allusions thereto elsewhere in the chapter, and so we do. "Now if any man build upon this foundation gold, silver, costly stones, wood, hay, stubble, every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try each man's work of what sort it is". He may have "a reward" or he may "suffer loss", though "he himself shall be saved: yet so as through fire".

One may regard this as having reference to the building up of a local church, and to a professed servant of God ("If any man build" and "let each one take care how he buildeth") looking after saints therein. 'Tis easy to be deceived and to receive into fellowship those who are not saved, though professing faith in Christ. Such did creep in, even in the early days. (Acts 20 and Jude). Absence of care may result in "hay and stubble"—worldly and Babylonish principles—coming in. But the repeated words, "If any man" remind

of individual responsibility, for the work of "each one" shall be tested. Blessed will it be for those to whom the Lord will say, "Well done, good and faithful servant", but sad indeed, if there is just a bare entrance into the kingdom, because the works have been burned up.

"Now the just shall live by faith, but if any man draw back, My soul shall have no pleasure in him". But each believer may add, in humble dependance upon Divine grace and by the enabling of the Holy Spirit, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb.10.35-39).

LIFE AND IMMORTALITY BROUGHT TO LIGHT THROUGH THE GOSPEL

2 Timothy 1. 9.10

"The Gospel" is the concluding phrase of this text, but its word is first in the experience of believers. By the power of God, they have been saved and called with a holy calling. This was not because of any merit in them, for it is "not according to our works". Neither was it a mere afterthought of God to save and call His elect. It was "given us in Christ Jesus before the world began". Man had not been created; his works had not been done; therefore he has no part in the Divine purposing, though the believer has been led to know he has a part in the Divine purpose and grace.

What the saints have, by His mercy, they had "in Christ Jesus" from eternity, for they were "chosen in Him before the foundation of the world". (Eph.1.4.)

There were many foreshadowings amongst Israel of the "grace that should come unto you"—believers (1 Pet.1.10) by prophecy and type, but they were only "shadows of good things to come" and "figures of the true".

But now, "once in the end of the age, Christ hath appeared", He to whom all the prophets give witness, of Whom all the Scriptures testify. He is the Subject of the Gospel, which is not only "the gospel of your salvation" (blessed be God, it is that) but it is "the Gospel of the glory of the Blessed God", "the Gospel of the glory of Christ". Persons are saved because, "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor.4.6). Such saved ones are "to the praise of the glory of His grace", and they should be "to the praise of His glory, who first trusted in Christ" (Eph.1.6.12).

Those who declare the Gospel of Christ faithfully proclaim "the unsearchable riches" of

Christ. "the riches of God's grace" and glory. Included in that spiritual wealth is the shedding of light upon "life and immortality", and because thereof, saints in this present age are so much more privileged. The life old time saints had was, as ours, the gift of God, and was expressed in acts and words of loving obedience, and yet they feared death. To Hezekiah came words from God, "Set thine house in order, for thou shalt die". This was a sore wounding, but the added words, "and not live" seemed like rubbing salt into the wound. Hezekiah wept sore. He did not want to die. "For the grave cannot praise Thee, death can not celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day" (Isa.38). God, in His mercy and wisdom, added fifteen years to his life, but the time came when "Hezekiah slept with his fathers".

Death was so mysterious to such saints; "all their lifetime through fear of death they were subject to bondage" (Hebrews 2.15) and it is a sad fact that many who own the Name of the Lord have not been delivered from this fear; although the words are written, "For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8.15).

But "our Saviour, Christ Jesus" hath appeared. His epiphany is a theme upon which the apostle delights to dwell in these pastoral epistles. Both the noun and the verb are used, suggesting a "shining over or upon". It is used of Christ's first appearing, as in our text, and of His future appearing. Timothy is exhorted to keep the commandment without spot in view thereof (1 Tim: 6.14) to preach the word 2 Tim. 4.1) whilst Paul himself, with others, love His appearing. (2 Tim. 4.8). Grace and glory and the kindness and love of God are all the subject of epiphany (Titus 2.11,13,3.4).

Because of the first epiphany of Christ, the manifestation of the purpose and grace of God has been given, and many are saved and called, and have been brought to a clearer understanding of life and immortality.

First, we read that Christ "abolished death". This does not mean that it no longer exists. It does, and is an enemy that remains to be destroyed. The word means rather to render inactive, to put out of working order, to annul as to its authority. So in Hebrews 2.14,15, Christ is said

to have "destroyed" him that hath the power of death, that is, the devil. Not annihilated, be it noticed, for the same word is used here, suggesting that Satan is a defeated foe, even though he is still at large. But, "The God of peace shall bruise Satan under your feet shortly" (Rom. 16. 20).

Having thus, by His own dying, dealt with death and the one having its might, the Lord Jesus Christ has thrown light upon life and immortality. He has been raised, and ever liveth, and He has thus become the "First fruits" (1 Cor. 15.20,23). He "dieth no more", and because thereof the words of the Lord to Martha have a wealth of meaning; "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall He live: and whosoever liveth and believeth in Me shall never die". (John 11.25,26).

Unspeakably precious, therefore, are His words, "Because I live, ye shall live also" (John 14.19), spoken even before His death and resurrection. This was His personal sure and certain hope (Ps. 16.9,10) and why it was that, even on the Cross, "When Thou shalt make His soul an offering for sin, He shall see seed, He shall prolong days, and the pleasure of the Lord shall prosper in His hand" (Isa. 53.10). So, "Then shall be brought to pass the saying that is written, 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" (1 Cor. 15.54-57).

The foregoing is the gist of an address at the "sowing" of the body of a sister in Christ at Hendon Park Cemetery, December 3rd, 1954.



INSPIRED WORDS INSPECTED

Continued from page 55

A THOUSAND (chilia); numeral adjective, meaning a "thousand". The word "chiliasm" has been used to denote the belief in a future millennium.

YEARS (ete); noun, neuter, plural, from "etos" (a year).

AND (kai).

A THOUSAND YEARS (see above).

AS (see above).

ONE DAY (see above).

Suggested Daily Readings

"IF THE LORD WILL"—SEPTEMBER, 1955

Day	READING		LEARNING	
	1 Kings	John	Psalm	Luke
1	2. 19-27	11. 1-19	119. 118	22. 39
2	2. 28-35	11. 20-37	119	40
3	2. 36-46	11. 38-46	120	41
4	3. 1-15	11. 47-57	121	42
5	3. 16-28	12. 1-19	122	43
6	4. 1-19	12. 20-28	123	44
7	4. 20-34	12. 29-36	124	45
8	5. 1-18	12. 37-50	125	46
9	6. 1-10	13. 1-17	126	47
10	6. 11-22	13. 18-38	127	48
11	6. 23-28	14. 1-14	128	49
12	7. 1-12	14. 15-31	129	50
13	7. 13-22	15. 1-12	130	51
14	7. 23-37	15. 13-27	131	52
15	7. 38-51	16. 1-12	132	53
16	8. 1-11	16. 13-19	133	54
17	8. 12-21	16. 20-33	134	55
18	8. 22-34	17. 1-12	135	56
19	8. 35-43	17. 13-26	136	57
20	8. 44-53	18. 1-11	137	58
21	8. 54-66	18. 12-27	138	59
22	9. 1-14	18. 28-40	139	60
23	9. 15-28	19. 1-12	140	61
24	10. 1-13	19. 13-24	141	62. 63
25	10. 14-29	19. 25-42	142	64. 65
26	11. 1-13	20. 1-10	143	66
27	11. 14-25	20. 11-18	144	67. 68
28	11. 26-33	20. 19-31	145	69
29	11. 34-43	21. 1-14	146	70
30	12. 1-15	21. 15-25	147	71

SPECIAL READINGS FOR THE LORD'S DAY.

4. Num. 1. 1-19. 44-46. 2. Cor. 10. 3-6. 1 Tim. 6. 11. 12.
 2 Tim. 2. 3. 4. Rev. 3. 11. 12.
 11. Num. 1. 47-54. Ex. 32. 26-29. Deut. 33. 8-11. Heb.
 2. 10-12. Rev. 1. 4-7
 18. Num. 2. 1-9. 32-34. 1 Chron. 5. 2. Ps. 78. 68. Mic.
 5. 2-4. Rev. 5. 5.
 25. Num. 3. 5-10. 8. 18-22. Rom. 12. 1. 2. 2 Cor. 6.
 14-7. 1. 1 Pet. 2. 4. 5. 9. 10.

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.

- For Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.
- For saints on the Continent, and their many difficulties, including persecution and repression.
- For troubled China, and the trials of God's servants in that land, and for saints in war-stricken Korea.
- 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 (Canada and U.S.A. temporarily), 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.
- The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
- For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
- For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
- For lonely missionaries, cut off from intercourse with fellow saints.

Notes on Memorized Verses

PSALM 119

118. They err . . . not in their minds, through ignorance; but "in their hearts" (Ps. 95.10, cf v.21) through obstinacy. 119. How should this justice of the Lord's proceedings endear His statutes to us! 120. Believers in Christ! rejoice in your deliverance from that "fear which hath torment". 121. Though upright before man, he ever felt himself a sinner before God. 122. The Surety is found, the debt is paid, the Ransom is accepted, the sinner is free. 123. Complaining is not humility. Prayer without waiting is not faith. 124. I must know the Lord as a Saviour, before I can go to Him . . . to be my Teacher. 125. His sovereign grace called me from the dominion of sin . . . and drew me to Himself. 126. Denying its power to rule, to annul its power to punish. 127. Oh, Christian! how much more is your portion to you than the miser's treasure! Hide it; watch it; retain it. 128. If my hatred of sin is sincere, I shall hate it most of all in my own heart. 129. Holy admiration of the testimonies will kindle spiritual devotedness to them. 130. Far more glorious is the simplicity of the Word than the wisdom of the world. 131. It seems as if the soul could never draw in enough of the influences of the spiritual life. 132. Oh! for the sunshine of Thy countenance, which brings present salvation to our souls. 133. Who of us have not daily need of this ruling discipline? Without it all is disorder. 134. Has the effect of your deliverance been visible in an increasing love and devotedness to the Lord's service? 135. If . . . our God makes His face to shine upon us, what more want we to beguile the toil and weariness of the way? 136. Do we lay to heart the perishing condition of our fellow-sinners? 137. We cannot trace the reasons of the Divine Mind.

Suggested Daily Readings

"IF THE LORD WILL"—OCTOBER, 1955

138. If He be righteous, nothing unrighteous can come from Him. 139. Do we show plainly that our opposition to sin in the ungodly is the opposition of love. 140. Oh, for a larger influence of the Spirit of God upon our souls, that we may enjoy the purifying delights of the Word of God. 141. Christian! dost thou love to be low, and still desire to be lower than ever? 142. What else is holiness, but the influence of *truth*, digested and practically embodied in the life and conduct? 143. But especially is affliction the time, that unfolds the delights of the Word. 144. Everlasting . . . binding us unchangeably to God, and God to us. 145. "Hear me"—must have been in the Name of the all-prevailing Advocate. 146. "Save me"—through Him Whose Name is Jesus, the Saviour. 147. Look above the example of David to David's Lord (Mark 1.21-35). 148. Our last thoughts in the night watches, to leave as it were our hearts with Him. 149. Could I ask for this grace on any other ground than loving kindness? 150. Seldom, but in extremity, are our grades brought to their full exercise. 151. But if *they* draw nigh, the Lord is nearer still. 152. It is most important to have a full certainty of the ground of our faith. 153. How manifestly is this world, not our rest, but our exercise for rest! 154. He (Christ) pleads indeed nothing favourable of you; but much, very much, for you. 155. Every act (of the wicked) is a stride of mind, more or less vigorous, in departure from God. 156. But what poor returns have we made for this infinite love! 157. A steady, consistent profession is no matter of course. The crown is not easily won. 158. Genuine grief must begin with our own hearts. 159. If we really expect His blessing, can we be satisfied without it? 160. The generalities of Truth have no influence without an individual application. 161. The spirit of adoption . . . produces an awe of God . . . nothing slavish or legal. 162. The *spoils* of this precious Word are not to be gained without conflict. 163. Lord! humble us in the daily sense of deviation and defect. 164. Many have found with Bunyan, "When I believe and sing, my doubting ceases". 165. Genuine love will prove our safeguard against all grounds of offence. 166. Keep then the eye fixed on Christ as the *ground*, and on obedience as the evidence, of our hope. 167. All other graces grow in connection with love to the testimonies. 168. Well would it be for us, if we walked less before men, and more before God. 169. The power of prayer is that which cometh not from education or from the natural desire of the man. 170. The promises were the very breath of his supplications. 171. How happy is it to bring to God a heart as large in praise as in prayer. 172. The heart becomes enlarged by every practical exercise of Christian love. 173. The want of a determined choice is the secret of the halting profession that prevails among us. 174. Duties become privileges, when Christ is their source and life. 175. If the life within waxes low, praise will be dull and heartless. 176. Let me see upon Him the especial mark of the Good Shepherd giving His life for the sheep.

PSALM 146

This and the four psalms following all begin and end with "Hallelujah". Thus the Psalter closes with a ten-fold ascription of praise to a Triune God.

1. Not only praise generally, but an exhortation to my own soul. 2. The whole life and being of a believer a song of praise.

Day	READING		LEARNING	
	1 Kings	Acts	Psalms	Luke
1	12. 16-33	1. 1-26	119. 148	23. 1
2	13. 1-19	2. 1-13	149	2
3	13. 20-34	2. 14-28	150	3
4	14. 1-16	2. 29-47	151	4
5	14. 17-31	3. 1-26	152	5
6	15. 1-15	4. 1-12	153	6
7	15. 16-34	4. 13-22	154	7
8	16. 1-14	4. 23-37	155	8
9	16. 15-2	5. 1-16	156	9
10	16. 23-34	5. 17-28	157	10
11	17. 1-24	5. 29-42	158	11
12	18. 1-16	6. 1-15	159	12
13	18. 17-29	7. 1-18	160	13
14	18. 30-46	7. 19-41	161	14
15	19. 1-21	7. 42-60	162	15
16	20. 1-12	8. 1-13	163	16
17	20. 13-27	8. 14-25	164	17
18	20. 28-43	8. 26-40	165	18
19	21. 1-16	9. 1-14	166	19
20	21. 17-29	9. 15-31	167	20
21	22. 1-23	9. 32-43	168	21
22	22. 24-40	10. 1-16	169	22
23	22. 41-53	10. 17-33	170	23
24	2 Kings 1. 1-18	10. 34-48	171	24
25	2. 1-11	11. 1-18	172	25
26	2. 12-25	11. 19-30	173	26
27	3. 1-13	12. 1-11	174	27
28	3. 14-27	12. 12-25	175	28
29	4. 1-17	13. 1-12	176	29
30	4. 18-31	13. 13-37	146. 1	30
31	4. 32-44	13. 38-52	2	31

SPECIAL READINGS FOR THE LORD'S DAY.

- 2. Num. 3. 25-26, 29-32. 36. 37. Rom. 12. 4-11. 1 Cor. 12. 1-12. Eph. 4. 1-16
- 9. Num. 3. 39-51. Ps. 49. 7. 8. 1 Cor. 6. 19. 20. 1 Pet. 1. 13-21. Rev. 5. 8-14.
- 16. Num. 4. 1-15, 16. 1, 8-10. 1 Chr. 15. 1-15. Matt. 28. 19. 20. John 14. 21-23.
- 23. Num. 4. 21-33. Eph. 4. 1-3, 11-16. Matt. 11. 28-30. Gal. 6. 2-5. 2 Cor. 4. 7-10.
- 30. Num. 5. 1-4. Ps. 51. 6-10. 1 Cor. 5. 6-13. 2 Cor. 6. 14-7. 1. Heb. 10. 19-22.

"When the wind of faith ceases to fill the sails, the ship of obedience ceases to plough the seas".

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

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FREE

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"I will sing of Thy power ; yea, I will
sing aloud of Thy mercy in the morning".
Psalms 59.16.

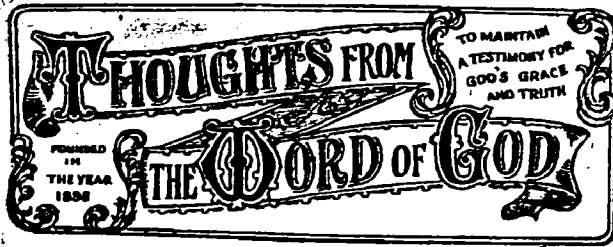
"Behold, God is my Salvation ; I will trust
and not be afraid." ISAIAH 12.2.

Whence comes this fear and dread of ill
That sometimes seem the heart to fill?
Alas, it comes of unbelief,
Of peace that base and subtle thief.

"I am the Lord", His words of grace,
The blessed shining of His face
And perfect love do cast out fear :
Yea, all is well for He is near.

He faithful is, our loving Lord ;
He changeth not nor doth His word :
His will is best, His will is love,
And leads us to Himself above

A.W.H.



Words of Encouragement.

“These things will I do unto them, and not forsake them”
Isaiah 42.16

Our gracious God loves to encourage His people, and His promises have oft a double preciousness;

as, for instance, His Word confirmed by His oath, “That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation”. So here, although the words primarily concern Israel. Yet, as saints of this dispensation have entered into the blessings of the New Covenant prior to “that Day”, so the spiritual blessings awaiting the restored nation are the portion of the believer today.

“I will”, “and not”; thus, positively and negatively God assures His needy ones of His gracious interest in them. He “will do” and “not forsake”. And what is the nature of the promise? Leading for the blind, darkness dispelled by light, a straight way for crookedness.

At all times, the saint needs “these things” to be Divinely “done unto him,” but there are occasions when one does not know which path to take. The darkness is such that the way cannot be seen. Or it may appear crooked and winding, so that a very little distance ahead is clear, and beyond may be increasing obscurity. O how the saints need the guiding of the skilful Hands! But “I will not forsake them” is the comforting word of a loving God. Let us trust Him for each step of the way.

“Who is among you that feareth the LORD, that obeyeth the voice of His Servant, that walketh in darkness, and hath no light? Let him trust in the Name of the LORD, and stay upon his God”. (Isa.50.10).

Poem to help Christian Experience.—212

“GOD WHO IS RICH IN MERCY”
We know, our gracious God, that Thou
Art over all,
Nor nullified were Thy decrees
By Adam’s fall.
But Thou hast willed that men shall hear
Thy gracious call.

By nature men in trespasses
And sins are dead;
They love their lusts, and are in chains,
By Satan led,
Are sundered far from Thee and Thine,
To their ways wed.

And e’en as others, such were we,
And would remain,
Did not Thy mercy reach to us
And loose our chain,
Because Thy Son beneath Thy wrath
Bore shame and pain.

And how He suffered on the cross,
Ah! who can tell?
But die He must, Whose lovely life
Had pleased Thee well.
His sacrifice alone availed
To save from hell.

And, O our Father, can we know
What thoughts were Thine
When Thy Beloved Son Thou didst
To death resign,
And even turn away Thy face
In wrath Divine?

How we should love our loving Lord,
And serve with fear!
His promise, “I will come again”,
To us how dear!
O may we live in truth and peace
Till He appear.

BAPTISM IN THE SPIRIT AND YET BAPTISM IN WATER

Percy W. Heward

Our title mentions second that which was usually first (Acts 2.38, 8.15.16, 19.5.6), because of our special reference now to the same book, namely chapter 10.11. It is deeply important to realise that birth of the Spirit and baptism in the Spirit are distinct. The latter was visible, “with signs, and wonders, and divers miracles, and gifts of the Holy Ghost.” No Scripture can be found for an invisible baptism, and, lacking the “signs following”, certain systems stand convicted. The alternative hope, however, is not an erroneous revivalism which wrongly claims them. With earnest affection the writer would warn God’s dear people away from the present day* movements which profess to have “power”, in surroundings that deny the unity for which Christ died and prayed, and that ignore the principle of 1 Corinthians 14.34 “Let your women keep silence in the

* Written in 1913.

churches: for it is not permitted unto them to speak". Also there is failure to be mindful of the words of verse 37.

But it more difficult to sound a warning against the other opinion, so often near to much obedience, namely, the belief that those who are born from above are now at once baptized in One Spirit into one body. Oh that we may all test our own thoughts by Scripture, at least as fully, and as candidly, and as prayerfully, as we search out those of others.

I feel convinced that we cannot Scripturally call the quickening which believers have received, or the wondrous working of which we read in Galatians 4.6., and in which we would rejoice, by the name of "Baptism in the Holy Spirit". But among those who think they can thus identify (and, I would venture to say, confuse) His operations, and, at the same time, fail to realise the saddening weakness, and loss of corporate unity and testimony—there are some who make their earnestly professed condition an argument against water-baptism. Is this the mind of the Lord? If any were baptised in the Spirit, would they rightly refuse this act of loving obedience? Let us consider Scriptural reasons for a negative answer, earnestly commended to those who bear the Name of Christ.

First, Acts 10 brings before us Gentile believers whom Peter would, apparently, have hesitated to immerse (Acts 11.17). Hence, in His mercy, God gave the gift of the Holy Spirit first. And at once the apostle felt that none could forbid or hinder water (Acts 10.47). Why? Plainly, because of the memory of **Christ's words** (Acts 11.16). Hence the question, "Who was I, to have been powerful to have forbidden God?". This word is the same as in chapter 10.47, and means, "to cut short." Here is evidence that Peter realised no contradiction between the baptisms. Nor does the context, nor any Scripture, suggest that he misunderstood the mind of God, but rather that those who hesitated were in error. "He commanded them in the Name of the Lord",* is the more exact order of the wording of Acts 10.48. Shall we dare to withstand God?

Secondly, the Testimony of God through Paul is striking. "Baptisms" are made part of the foundation (Heb. 6.1.2). Some think that Jewish washings are before us, but **Judaism did not shew repentance from dead works**. Moreover, the position of the words in this list is noteworthy. It may be observed that the first two are **internal**, the second two **visible**, the third two **future**; an incidental illustration of the fact that baptism in the Spirit is, in Scripture, associated with manifestation.

Baptism in water followed faith, and that in the Spirit was oft-joined with the laying on of hands. But if it be said that verse 1 of this passage "leaves" baptism in water, it **equally** leaves faith onto God, and baptism in the Spirit. Surely the teaching is definite that the **act** (baptism in water) should not be repeated. Ephesians 4.5 has been quoted in opposition, but there we have "baptisma"; here it is "baptismos". The two "baptismoi" were one "baptisma". The Jew uses the declaration of Deuteronomy 6.4. against the Trinity of God, but we tell him that the one-ness is in contrast with heathendom's many and different idols. So, in Ephesians 4, The Holy Spirit witnesses against sectarianism and disunity.

Thirdly, one of the parting commands of the Lord Jesus concerned baptism (Matt. 28.19.20). "Baptism into the Name" is linked with water (Acts, and 1 Cor. 1). Further, whereas, when water is before us, "Jesus Himself baptised not, but His disciples" (John 4.2), as to the baptism in the Holy Spirit, He Himself is the Baptiser. But in these, His parting words, we have a **command to His servants**.

Fourthly, the witness of baptism is against diversity. This is clear from 1 Corinthians 1, which also illustrates the teaching of Ephesians 4. The question, "Were ye baptised into the name of Paul?" would be meaningless if the Corinthians were not baptised at all! And surely no one would say that any other than water baptism is before us in the passage. To avoid other misinterpretations, let it be remembered that verse 14 must not be read apart from verse 15. The stress in verses 16 and 17 is that the apostle was not a "baptizer". Only John the Baptist is thus named. Hence, we again and again read, "They were baptised". The difference between the **passive** of verse 13 and the **active** of verse 17 must not be overlooked. The Scripture shews nothing of an "official" to administer humanly devised "sacraments". If only this had been recollected! May the Lord draw us to His simple and comprehensive will.

Finally, not a word can be found in the Scriptures to suggest the human idea of a very temporary character of water-baptism. Doubtless, as with circumcision of old (Josh. 5.5) both baptism and the Lord's Supper have been largely omitted; and, doubtless, we have lost much of their meaning, but this is to our shame.

May it be the privilege of the Lord's own, humbled before Him, to assert His claims and His authority; and, feeling the ruin around, may they love His appearing with increasing, and holy, heartiness, that He may be honoured and exalted.

* or, "Jesus Christ," as some Mss.

YOUNG PEOPLE'S COLUMNS

IN THE DARK

Many children are afraid to be in the dark. But we grown-up people are sometimes uneasy in a dark place, if it is strange to us and we do not know the way about. Over the land of Egypt, one day long ago, there came a darkness which was "felt." It lasted three days. "They saw not one another, neither rose any from his place" all that time. How dreadful it was, and how full of fear must the people have been! It reminds us a little of the "blackness of darkness for ever," which shall be the lot of the "ungodly" (Jude 13).

Strange to say, there are some who love darkness rather than light (John 3.19) because their deeds are evil. They think they can do wrong without it being known. They say, "No eye shall see me". "In the dark they dig through houses" to do wickedness. "They know not the light." "Yet God's eyes are upon his ways" (Job 24,15, 16,17,23). Yes, it is "in the black and dark night" when some are led on into sin. The leaders of the children of Israel, when they went astray from God, paid worship to idols, "in the dark". "The Lord seeth us not: The Lord hath forsaken the earth", said they. What folly! How different to that one who said, "Thou God seest me" (Ezek.8. Gen.16.13). "Their works are in the dark, and they say, Who seeth us? and Who knoweth us? (Isa.29.15).

I wonder if any boy or girl who reads this is like, in some way, to these foolish and wicked people. Do you think, because the eye of mother or father does not see you, when you are alone, or in the dark, that your sin will not some day come to light. You may deceive them, but you cannot deceive God. "The darkness and the light are both alike to God" (Ps.139.11,12) Also, if you think about Him, and how holy He is, you will, or ought to, be very sad.

The Scriptures tell us that unsaved ones, whether young or grown-up, are "darkness" itself. Their way is as darkness; they grope in darkness; they sit in darkness; they walk in darkness; they are in the power of darkness (Eph.5.8. Prov.4.19. Deut. 28.29. Matt.4.16. Ps.107.10. Ps.82.5. Col.1.13). What a gloomy subject, some of my readers may be saying to themselves, Yes, indeed it is; but sin is a dark and gloomy thing. And is it not best to face up to the truth, and to know what the Scrip-

ture tells us about ourselves? Is it not both wrong and foolish to turn away our ears from God's Word, because it tells us things we do not like?

There is something more we learn from the Bible, and that is, we all, to begin with, have "the understanding darkened", the "foolish heart is darkened", the "eyes are darkened". So, by nature, we are in a sad and sorry state, and if no change takes place, how dreadful to die in such state!

Is there no hope? Oh, yes! For if you truly believe all that has been written in the fore-going lines, I am sure you will be very anxious to be "called out of darkness into His (that is God's) marvellous light," to be "delivered from the power of darkness". God's servant Paul said, "God Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the Face of Jesus Christ". (1Pet.2.9., Col.1.13, 2Cor. 4.6). And what did the Lord Jesus Himself say? "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John8.12) To follow Him, means that the way of darkness must be left, and the face turned toward Him. But who can thus "convert" us? Who can cause our hearts to cease "loving darkness", and make us to love the Light? Only the mighty grace of God! When the Lord Jesus was upon the earth, He was called, "The Day-spring from on high . . . to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace", so that, "the people which sat in darkness saw great Light; and to them which sat in the region and shadow of death Light is sprung up" (Luke2.32, Matt.4.16).

But the Lord Jesus is now in heaven. Here on earth He died and made a way into God's presence by His Own precious blood. We do not see Him, but He is the Same Lord and Saviour, and sinners are still being called out of darkness into light, out of death into life, so that it can be said to such, "Ye were some times darkness, but now are ye light in the Lord." (Eph.5,8)

Do you know what it is to have the Light of Life, and to be going on in a heavenly pathway, of which it is said, "The path of the just is as the shining light, that shineth more and more unto the perfect day". (Prov.4.18)?

BRIEF NOTES ON REVELATION 12

(as requested by a brother overseas)

Revelation 12 is a difficult chapter. As regards the time, it seems plainly in the middle of the last "week" (see Daniel 9), for the persecution lasts three and a half years (v.14) or twelve hundred and sixty days (v.6). These are exactly equal in time, a **short** time (v.12, cf. Matt. 24.22) and is concluded by the Lord Coming.

Who is the "woman"? She is **not** an individual, so must be symbolic. She is **not** on earth, but in **heavenly** places, where are the sun, moon, and stars. The **Devil** is seen there also. My own view is that the woman represents the church (see Eph. 2.6, also 1.3, 3.10). It is in heavenly places where the church has to contend with the **devil** (6.11,12) and wicked spirits (see margin).

For these reasons, it cannot refer to Israel, for in this last half "week", they are still in unbelief. The **man child** cannot refer to anything earthly, for it is **born in heaven**, and is **never on earth**, but caught up to God and His throne. What then, can it represent? **Not** an individual, for the mother is **not**, but verse 5 says, it "was to rule all nations with a rod of iron." Now this is a phrase used concerning the Lord Jesus and His rule (Ps. 2, Rev. 19.15). But it is also used of the overcomer, (Rev. 2.27) and is evidently a promise of reigning with Christ when He takes the Kingdom. But this taking of Kingdom is three and a half years further off, so is not a fulfilment, but a pledge of fulfilment.

The teaching would seem to be that, in the midst of the final "week", there will not only be the casting out of the Devil to earth, but a reviving of the Church, who will then realise her heavenly calling in such a way, that travailing in birth is the only way of expressing the intense desire to **unitedly** bring forth fruit unto God (cf. Rom. 7.4). Note also "a man" in John 16.21 and context.

The man-child, then, possessing some likeness to Christ, is brought forth amid pain and anguish, **and not being a person**, must represent a revival, **in view of** the perfect man of Eph. 4.13. There have been revivals in the past, and the Devil has attacked them with some measure of success. But this last revival will be caught away from his lying in wait, and will be treasured by God in heaven. But the woman herself is seen on the earth, persecuted, yet cared for, and having "the testimony of Jesus", which cannot be true of Israel, for they are not converted until the very end of the age.

QUESTION AND ANSWER

No. 162

What are we to understand by the Priesthood of Christ, and when did He so act as a Priest?

The chief difficulty in the mind of some is the wording of Hebrews 8.4. "For if He were on earth, He should not be a Priest". Some have inferred, therefore, that His priesthood was not exercised until His ascension into heaven. This is not, however, in accord with other passages in the same epistle. The Lord could not exercise an Aaronic priesthood, for He was not of the tribe of Levi. "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood" (7.14, also see v. 13). It is in the light of these words that those of ch. 8.4. are to be understood.

Looking at verse 1, we are reminded that our High Priest is **now** in the heavens. Hence His priestly work **continues THERE**. An illustration may be afforded by the work of Aaron on the Day of Atonement. He sacrificed the animals in the "court," a type of earth, though that part thereof known as the Lord's Land. The blood was then taken into the "Holy of Holies", a type of heaven. But it was priestly work from the beginning to the end.

As to Aaron's office, it was interrupted, as regards himself, by death. Yet a continuance of the "office" was ensured by the transference of the "garments for glory and beauty" to his son ere Aaron died. The difference between Aaron's death and that of the Lord is that the former was the result of Adam's fall, and the Divine appointment for all mankind (Rom. 5.12; Heb. 9.27). The death of Christ was voluntary and propitiatory, that is, **sacrificial**. Christ was Priest, Victim, and Altar at once.

The incarnation of the Lord Jesus was with a view to His being a High Priest, "to make reconciliation (lit. atonement) for the sins of the people" (Heb. 2.17). Since He offered Himself at Golgotha, He must have been a Priest then and there. The purpose of priesthood is set forth in chapter 5.1-5, "that he may offer both gifts and sacrifices for sins". Our High Priest (7.26) made His offering "once, when He offered up Himself" (v.27). See also chapter 9.14. He did not shed His blood in heaven, but He has entered into the Holiest "by His own blood" (v.12).

Notice also that He, "After He had offered one sacrifice for sins for ever, sat down on the right hand of God" (10.12). His atoning

Continued on page 68

Inspired Words, Inspected.

No. 37

"But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by One Man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the Gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. Romans 5.15.16"

This passage of Scripture brings before us two federal headships, that of Adam, involving the whole human race in ruin, and that of Christ, in whom "the many" are eternally blessed.

BUT (all'); strong adversative conjunction, "Alla"; the "a" is omitted because the next word begins with a vowel.

NOT (ouch); usually written "ou", sometimes "ouk", but here ending in "ch", because the next letter is aspirated.

AS (hos); adverb.

THE (to); article, neuter, nominative, singular.

OFFENCE (paraptoma); noun, neuter, nominative, compounded from "para" (aside) and "pipto" (I fall); "a falling aside". "offence" or "trespass".

SO (houtos); adverb, meaning "thus".

IS (not expressed, but understood).

THE (to); see above.

FREE GIFT (charisma); noun, neuter, nominative derived from "charis" (grace). A "grace-gift".

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

IF (ei); conditional conjunction, yet has almost the thought of "since", as also in Col.3.1.

THROUGH (no separate word); the dative case of the noun and article is that of instrumentality.

THE (toi); article, neuter, dative.

OFFENCE (paraptōmati); noun, neuter, dative, from "paraptoma" (see above).

OF ONE (tou henos); genitive article and numeral adjective, from heis (one); being masculine, may be rendered, "the one man", that is Adam.

MANY (hoi polloi); masculine, plural, article and adjective, used as a noun. "The many", almost equivalent to "The masses", mankind as a whole.

BE DEAD (apethanon); verb, aorist, from "apothnesko" (I die); translate "died", that is, in Adam. Hence the need for Divine quickening.

MUCH (polloi); adjective, dative, from "polus", as "polloi" above. Translate, "By much".

MORE (mallon); adverb, "more" or "rather".

THE GRACE (he charis); article and noun, feminine. See "charisma" above.

OF GOD (tou Theou); article and noun, genitive, masculine.

AND (kai); conjunction.

THE GIFT (he dorea); article and noun, feminine; derived from "didomi" (I give).

BY (en); preposition, "in", governing dative.

GRACE (chariti); dative, feminine noun. Grace is both the source of the gift, and its sphere.

WHICH IS (tei); feminine article; dative to agree with the preceding word. This word "the" introduces the following words as an adjectival clause, qualifying "grace".

BY ONE MAN (tou henos anthropou); article adjective, and noun, masculine; lit. "of the One Man". Certainly grace came by Him, and flows from Him, and all by the will of the Father, for the grace is "of God".

JESUS CHRIST (Iesou Christou). Proper Nouns; genitive in apposition with preceding words.

HATH ABOUNDED (eperisseusen); verb, aorist, from "perisseuo" (I abound, overflow). Translate, "abounded" or "overflowed" (see verse 20, where it has the prefix "huper" (overflowed)).

UNTO (eis); preposition, meaning "into".

MANY (tous pollous); article and adjective, from "polus" (see above) accusative because preceded by "eis". "The many", contrasted with "hoi polloi" above.

AND (kai); see above.

NOT (ouch); see above.

AS (hos); see above.

IT WAS (not in text).

THROUGH (di'); preposition "dia"; "a" is omitted, because the next word begins with a vowel.

ONE (henos); see above.

THAT SINNED (hamartasantos); verb, participle, aorist, from hamartano (I sin). Translate the clause, "not as through one having sinned".

SO IS (not in text), but "is" may be understood.

THE GIFT (to dōrema); neuter article and noun, derived, as dorea (see above) from didomi. It will be noticed that several words end in "ma". Such-ending denotes "something done or made, the result or product of an act."

FOR (gar); see above; second word in sentence, the usual position for this preposition.

"ON THE ONE HAND" or "INDEED" (men); in the text, but not translated.

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THE BELIEVER AND THE USE OF WINE

Should a believer make use of alcoholic beverages? What does Scripture say about them? The word alcohol is not found therein, but the word "leaven", which is equivalent to "ferment" in regard to liquids, is found in Isaiah 63.1 (dyed) for the stains on the Mighty One's raiment are by the blood of His enemies.

The terms "wine" and "strong drink" are Biblical words, and it does not appear that they stand for that which has the Divine approval. The first and third mention thereof (Gen.9 and 19) make very sad reading, and should put saints on their guard; and, though the children of Israel rejoiced in a land of corn and wine (Deut.33.28) it is quite an assumption that alcoholic liquor is the meaning of the latter word. "Wine" is a generic term, and includes all kinds, and it is impossible, for example, that the cup used at the Lord's Supper contained anything but "fruit of the vine" in its unfermented state.

But what of the general use of such beverages when "strong" or fermented? A few passages of Scripture may be quoted:—

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20.1).

"At the last it biteth like a serpent, and stingeth like an adder": see the whole passage, (Prov.23. 29-35).

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them" (Isa.5. 11). See also verses 22.23.

"But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment" (Isa.28.7).

"Whoredom and wine and new wine take away the heart" (Hos.4.11).

These Scriptures, and there are others, are sufficient to shew the deadly danger of such beverages, not only in themselves, but in their accompaniments, namely, gross sins of the flesh, and causing those who use them immoderately to err, to stumble, and wander out of the way!

It is remarkable that, when Nadab and Abihu offered strange fire which the Lord commanded not, and suffered the penalty of death therefor, an injunction from God was immediately given to Aaron, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die"

(Lev.10.9). It would seem that these two men were not sober when they acted so wrongly.

Entire abstinence from any produce of the vine was enjoined upon the Nazarite (Numbers 6) for he was wholly separated by vow "unto the Lord" for a period. In the case of Samson (Judges 13. 4.5) and apparently John the Baptist (Luke 1.15) this separation was for life. The Rechabites are spoken of with Divine approval because of their faithfulness in this matter of total abstinence from wine (Jer.35). Believers in this age are not required to make vows, or sign pledges, but, since they are separated (sanctified) persons, these examples should not be set aside by them (Rom. 15.4. 1 Cor.10.11. 2 Tim.3.16.17).

However, there are encouragements to the denial of self in this particular form of indulgence in the later Scriptures. Twice it is said, as a requirement of those who yearn for "oversight", that they be "not given to wine" (1 Tim.3.3, Titus1.7). The word signifies a "being alongside wine", and may signify excessive use. Still, the words as they stand should be quite sufficient for those to whom God has committed the care of His sheep and lambs, as to under-shepherds. But if not, surely the words of Paul should have weight with those who would imitate him. "If meat make my brother to offend, I will eat no flesh, while the world standeth, lest I make my brother to offend" (1 Cor.8.13). "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom.14.21).

Have there been instances of believers erring through the use of alcoholic beverages, and in turn causing weaker believers to stumble? Readers doubtless know of such cases. Such indulgence may not be open. It may be in the home or even in secret, but the evil effects will be manifest sooner or later. It would be extremely solemn for an older believer to recommend a younger to make occasional use of wine. Who could be sure that such small beginnings would not have dreadful results?

Whilst on this question it is not amiss to mention "smoking". This is a "lust of the flesh" which cannot be excused in a believer. Sad it is that those who smoke seem quite unconcerned of the harm they are doing to the cause of God and truth. If it be not regarded as a sin, it is surely a "weight" (Heb.12.1) which hinders in the heavenly race.

The writer has had this subject upon his heart for some time, he knows not why, but it may be a timely message, in the inscrutable purpose of God. To Him be the glory.

QUESTIONS AND ANSWERS

Continued from page 65

sacrifice was by His death, and thereby He finished the work of atonement. Whilst He was yet on the Cross, He cried, "It hath been finished."

His resurrection did not add to that finished work, but it was necessary, because:—

1. He was entitled to life as a reward of obedience, having kept the Law perfectly, and so having a righteousness to present to God.
2. It was the token or pledge that His work was accepted as Surety for His people.
3. His redeemed are to share in life. Being reckoned righteous on account of the Saviour's work, they must needs live. "Because I live, ye shall live also".
4. That His priestly work might continue. "Thou art a Priest for ever." (Ps. 110). This promise could only be completely fulfilled by resurrection. Death indeed did come in, but as an essential part of His sacrificial work, not as a mere "interruption" of His priestly work.

Summarising it seems clear that our Lord was a Priest on this earth, Himself being both Altar and Victim, but His priesthood was "after the order of Melchizedek", which is distinctly contrasted with the Levitical order, which had to do with men in the flesh and "carnal ordinances".

* * *

QUESTION AND ANSWER

No. 161

Please explain Matthew 17.11.12.

There is no contradiction here. How can there be, since both statements are uttered by Him Who is perfect Wisdom?

In Malachi 4.5.6., is a Divine promise to send Elijah before the coming of the great and dreadful day of the Lord. That still remains to be fulfilled. Yet there has been twice what may be called a "token fulfillment".

First, on the mount of Transfiguration, Elijah actually was seen by Peter, who describes that event as "the power and coming of our Lord Jesus Christ". But the Lord Jesus Himself spoke thereof six days before the event in the words, "There be some standing here, which shall not taste of death, till they see the Son of Man coming in His kingdom (2Pet.1.16-18, Matt.16.28).

The Lord, at this very time, confirmed the promise of Malachi 4 in the words, "Elijah truly shall first come, and restore all things" (Matt. 17.11).

What then is the meaning of His words, "Elijah is come already"? Since the disciples understood Him to speak of John the Baptist, it would seem to be another "token of fulfilment" of Malachi 4. It was promised by God, through the mouth of Gabriel, that John "shall go before Him in the spirit and power of Elijah". Note the similarity of the wording, comparing the prophecy with Luke 2.17.

John the Baptist, when asked, "Art thou Elijah?", replied, "I am not". (John 1.21). We must, therefore, understand our Lord to have said concerning him, "An Elijah", as we may say concerning an eloquent man, "He is an Apollos", or of a devoted follower of Christ, "He is a Paul". Only thus can be explained His word concerning the coming of Elijah in the future to prepare for His Own glorious appearing, as John the Baptist prepared for His first appearing.



INSPIRED WORDS INSPECTED

Continued from page 66

THE JUDGMENT (to krima); article and noun, neuter, from "krino" I (judge). A sentence pronounced, a judgment made.

WAS (not in text).

BY (ex); preposition, "ek", meaning "out of"; "k" becomes "x", because next word begins with a vowel.

ONE (henos); see above.

TO (eis); preposition, "into". Has also the thought of "with a view to", or of having a goal in view. We have here, literally, an "out of" and an "into".

CONDEMNATION (katakrima); noun, neuter, meaning "punishment following judgment".

BUT (de); conjunction; but taking this with "men" (see above) may be rendered, "on the other hand".

THE FREE GIFT (to charisma); see above.

IS (not expressed, but understood).

OF (ek); preposition, "out of".

MANY (pollon); adjective, genitive plural, from "polus".

OFFENCES (paraptomaton); noun, genitive plural. See above.

UNTO (eis); see above.

JUSTIFICATION (dikaioma); noun neuter, from "dike" (right justice); a righteousness made something rightly done. Here again, we have an "out of" and an "into".

If the Lord will, succeeding verses will be analysed.

“God SO loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish but have everlasting life.”

John 3.16.

Many will think there is no need to ask, “Do you **know** this verse?” Yet I will ask that very question. Possibly you answer, “Of course I do; it was one of the first verses I learnt.” You have not noticed my question, “Do you **know** this verse?” “**Know**” means much more than “I learnt.” Unless you **know** the Lord Jesus Christ, you do not **know** this verse.

Its precious words set forth the “so great” love of God. Salvation does not start from man’s side. We **ought** to have loved God, but we did not. “God so loved.” The date is not given, and there is a blessing in this fact. When did God **not** love? Ah, you can never answer that question, for His love is from everlasting: “God so loved” is a wonderful display of God’s glory.

It is important to notice the word “so.” What does it show? One replies, “The **greatness** of His love”—yes, but that is not all. Another answers, “The **nature** of His love.” Yes, it was not of an ordinary kind. A man may **so** love that he pities, or **so** love that he gives a beggar a penny, but God loved **in the way** that gave, and not only gave something, but “His Only Begotten Son.” This was the manner of His love. He would not love without giving; He would not love without giving **One Who could meet the sinner’s need**. Hence the word “so” also goes on to the end of the verse in its power:—God **so** loved, that whosoever believeth in Christ should not perish . . . He loved mightily, He loved so that there should be a great number in His glory for ever. And will you, by grace, be among them?

But is there not a further thought? God cannot overlook sin. Sin must be brought up in judgment. If God had loved without giving His Only Begotten Son what sacrifice could have taken the judgment? None! “It is not possible that the blood of bulls and of goats should take away sins” (Heb. 10.4). And men and angels and cherubim and seraphim.—all created beings fail. But there was One Who is worthy of all glory (Rev. 5.5, 9.12) because He has finished the work that none other could do. “God **so** loved” not only means that He loved unspeakably **much** but that He loved in a way which honoured His holy law, and showed His perfect righteousness. Hence the Scripture beautifully speaks of grace **reigning through righteousness** (Rom. 5.21). Not one sin is excused. If God had broken one word of His truthfulness, in pity toward sinners, there

would have been weakness, not grace. But that was impossible. He “so” loved that every word of His truth stood, and stands, firmly, and yet sinners are saved for ever. Do you not desire this “so great salvation?”

And John 3.16 adds to the word “so,” as we have already seen, “He gave His Only Begotten Son.” He could not give more. He would not give less. The Lord Jesus was the Lord of glory. There was no one like to him. He **became** a man, but He **was** God (John 1.1). We cannot understand all His love, but faith rejoices in Him.

The verse is not finished yet. “That **whosoever believeth** in Him should not perish.” We have had “the world” in front of us. “God so loved the world.” Nicodemus thought of Jews, but God’s love is wider than one nation, and troubled sinners of all nations are welcome to come to Christ. But each one comes individually. “Whosoever” is a wide word, but a personal word too. Nor does it stand alone. It is “whosoever **believeth**.” Do I believe into Him, as Noah stepped into the ark, and as a man in a sinking ship trusts altogether to the lifeboat, and not at all to the ship, or himself? **That** is true faith. And the believing heart has everlasting life. The contrast is “perishing,” i.e., being lost away from God, judging for ever. And so the two futures are before us. The one way to blessing is because of God’s love, and through the blood of the Lord Jesus; and the sinner who acknowledges, “I ought to have died, I am in danger, I believe in Him, I rest on Him, I wish to leave my sins, and please Him” is sure of a loving welcome to-day. Hence I would ask you once again the all-important question—“Do you **know** this verse? Is the Lord Jesus Christ your own Saviour or not?”

P.W.H.

Notes on Memorized Verses

PSALM 146

Notice this, and the four remaining Psalms all begin and end with “Hallelujah,” and so should the life of a believer.

3. No salvation (margin) Acts 4.12. 4. Himself and his thoughts (Prov. 23.7). 5. The God of Jacob, the LORD, both “Help” now, and “Hope” for the future. 6. Creator of all, Covenant-Keeper. 7. 8. 9. All that is gracious is of HIM. All needs met by Him. He will deal with the wicked, so the saint can commit himself to a Faithful Creator (1 Pet. 4.19). 10. Zion’s King is the LORD.

PSALM 147

1. Praise to *our* God is good, pleasant, comely. Shall we refuse so to please Him? 2. A promise that shall be fulfilled, “in that day.” 3. 4. Tenderness and might. How wondrous is our God! 5. 6. The same thought—Greatness and infinity, yet care for the meek. 7. Sing, but with thanksgiving. 8. 9. All earthly blessings

are "from above" (Jas. 1:17). 10. 11. The Lord's pleasure. Is this our aim? (2 Cor. 5:9). 12. Jerusalem shall yet praise God, the LORD. 13. 14. Blessing, peace, and abundance, when Israel is restored. 15. 16. 17. 18. All phenomena by commandment of the Creator. "O that men would praise the LORD for His goodness!" 19. Jacob is Israel, not the church. 20. Electing grace! God hath not cast away His people which He foreknew.

PSALM 148

1. Praise, *out from* the heavens, *in* the heights. 2. Animate beings, 3. 4. the inanimate creation, 5. all praise His Name, for He created by His command (Rev. 4:11) 6. Stablished, for He upholdeth (Heb. 1:3). 7. *Out from* the earth (see v.1) 8. 9. The inanimate creation, and 10. 11. living creatures called to praise, including Kings, people, princes, judges, 12. old and young. Surely here is a millennial promise and prophecy. 13. How excellent! (Ps. 8:1) 14. Saints, of the children of ISRAEL, a people near unto Him. A promise sure to be fulfilled.

PSALM 149

1. The New Song (Rev. 5:9, 14:3, 15:3), sung by saints in heaven. 2. 3. But Israel shall then be praising Him on the earth. 4. True of saints today, and of Israel in "the age to come." 5. *Rest* in glory, yet *not* idleness. 6. 7. 8. 9. The saints in this day (man's day) suffer. In that day they will reign and judge (Rev. 20:4-6. 1 Cor. 6:2,3)

PSALM 150

1. His holiness—the expanse of His strength 2. His "mights", "multitude of His greatness". Our God is infinite, He has riches in glory (Eph. 3:16, Phil. 4:19). 3. 4. 5. Musical instruments will be in keeping with the worship in the future temple at Jerusalem. 6. Have we "breath", the Spirit of Life? This is manifested by praise.

HAGGAI 1

This servant of God was a prophet of revival, and was used to stir up the spirits of Israel's leaders and the remnant to go on with the building of the Lord's house.

1. The message came first to the leaders, the civil and the religious. 2. The sin of "putting off" and "self-excusing" 3. "Then", the Lord sends His word at the right time. 4. *Their* houses before *God's* house. There is a parallel failure in Christendom. 5. "Set your heart on your ways" (margin). A call to self-examination. 6. Chastisement. Seemingly God's hand in this not recognised. They needed reminding. 7. (see verse 5). 8. Awakening must be followed by action; the object, God's pleasure and His glory. 9. A second reminder of His chastening. 10. 11. Neglect of God's house (Heb. 3:6.) will bring spiritual drought. 12. Obedience and fear (Ps. 2:11) 13. "Then" (see v.3). A word of encouragement at the right time. 14. A "stirred" spirit is of the Lord. Anything else is artificial. 15. Note the time, and compare verse 1.

HAGGAI 2

1. A month later (see 1:15) yet four years elapsed ere the house was finished (Ezra. 6:15) for the builders were but a remnant (1:12). 2. The leaders first, but also the people. 3. There was but little beyond the foundation. 4. "As nothing" compared with past glory, but "be strong" "and work". "I am with you" (Matt. 28:20, 1 Cor. 15:58). 5. "The Word", "My Spirit". Often conjoined in Scripture (cf 1 Pet. 1:22,23) 6. 7. A prophecy yet to be fulfilled (Heb. 12:26-29) 8. All the needs of the work He will supply. What an encouragement to trust Him in regard to financing His own work! 9. "This house" (see v.7). The Lord Jesus came to this house, and "He is our peace". The Millennial Temple

(Ezek. 40:48) will have "greater glory" (Ezek. 43:5, 44:4) 10. Two months later. 11. The priests should know the law (Mal. 2:7) 12. *Physical* contact cannot make holy. 13. Death was defiling under law. Spiritual uncleanness (2Cor. 7:1) is contagious (2Cor. 15:33) 14. They worked (1. 14) yet there is "iniquity in one's holy things". 15. "This day". see note on verse 1) 16. 17. They still needed reminding how past chastening was not regarded by them. 18. Threefold stress on "consider" (with verse 15) lit. "set your heart". 19. "As yet", but "this day" (vv.15,18). Blessing is God's sovereign grace, yet the need to "consider" is not annulled thereby. 20. A further time mark. God has His own time to work. 21. A prophecy see vv.6,7) 22. The overthrown kingdoms will become the Lord's kingdoms (Rev. 11:15). 23. "In that Day"—"The Day of the Lord", Zerubbabel will be blessed, for it is a day of resurrection.

MALACHI 1

The revival under Ezra and Nehemiah lapsed in course of time, and this prophecy reveals how faith had declined.

Continued on page 71

Suggested Daily Readings

"IF THE LORD WILL."—NOVEMBER, 1955.

Day	READING		LEARNING	
	2 KINGS	ACTS	PSALM	LUKE
1	5. 1-14	14. 1-12	146. 3	23. 32
2	5. 15-27	14. 13-28	4	33
3	6. 1-16	15. 1-21	5	34
4	6. 17-33	15. 22-41	6	35
5	7. 1-11	16. 1-13	7	36
6	7. 12-20	16. 14-24	8	37
7	8. 1-15	16. 25-40	9	38
8	8. 16-29	17. 1-15	10	39
9	9. 1-13	17. 16-34	147. 1	40
10	9. 14-26	18. 1-17	2	41
11	9. 27-37	18. 18-28	3	42
12	10. 1-14	19. 1-12	4	43
13	10. 15-24	19. 13-29	5	44
14	10. 25-36	19. 30-41	6	45
15	11. 1-21	20. 1-12	7	46
16	12. 1-21	20. 13-27	8	47
17	13. 1-13	20. 28-38	9	48
18	13. 14-25	21. 1-14	10	49
19	14. 1-14	21. 15-29	11	50
20	14. 15-29	21. 30-40	12	51
21	15. 1-12	22. 1-16	13	52
22	15. 13-26	22. 17-30	14	53
23	15. 27-38	23. 1-13	15	54
24	16. 1-20	23. 14-24	16	55
25	17. 1-13	23. 25-35	17	56
26	17. 13-26	24. 1-27	18	24. 1
27	17. 27-41	25. 1-12	19	2
28	18. 1-12	25. 13-27	20	3
29	18. 13-27	26. 1-18	148. 1	4
30	18. 28-37	26. 19-32	2	5

NOVEMBER 1955.

6.	Num. 6.1-12.	Luke 14.25-33.	Rom. 12.1-2.	Phil. 4.4-9.	Heb. 7.26.
13.	Num. 6.13-21.	Ps. 96.6-9.	Luke 22.14-18.	2 Tim. 4.6-8.	Heb. 12.2
20.	Num. 6.22-27.	Deut. 30.15-25.	Ps. 134.	Eph. 1. 3-14.	2 Cor. 13-14.
27.	Num. 7.1-6.	1 Chr. 29.13	18.	1 Cor. 16.1-4.	Acts 20.35.
				2 Cor. 9.6-11.	

Continued from page 70

1. A Burden. The prophets felt the weight of their message. 2. 3. An illustration of sovereign election (Rom. 9.13) 4. Man proposes, but God disposes. 5. A promise in the midst of rebukes. 6. The priests appeared to be leaders in transgression, yet seemed to be unconscious thereof, by their question. "Wherein". 7. They "offered", but what? 8. They feared the *seen* governor more than the unseen Lord. 9. "Appease the Face of God"; but could that "from your hand" (margin) cause Him to accept them? 10. Self-interest rather than God's glory. 11. A precious promise against a dark background. Man's sin cannot annul God's purpose. 12. How often does the prophet record what they *say*. Cf. "If a man say" in James and John. 13. "Service" without love. "Worship" without cost. 14. Only the best for God. Do we fail to bring our best, as they?

MALACHI 2

1. See verse 6. The failure of the leaders. 2. "Hearing" and "laying to heart" preceded blessing, then, and

this applies today. 3. Those who had contempt for God's altar will be the objects of contempt. 4. 5. 6. An historical note, the facts being recorded in Numbers 25. Fearing God, walking with Him. Without this, none can turn others to Him. 7. Today, all believers are priests. Let us take these words to *our* hearts. 8. Apostasy will cause others to stumble. Let us not turn aside even for a moment. 9. Compare the words of Matt. 5.13, "Under foot of men". 10. "One Father", "One God", clearly revealed to us. What brotherly love should then characterize us! 11. Idolatry is adultery. How similar the sounds. 12. 13. Unconfessed sin means unheard prayers, and unaccepted service, even though there be weeping. See 2 Cor. 7.10, last clause. 14. Unfaithfulness to God leads to unfaithfulness in human relationships. Let saints beware. 15. "One" (see Gen. 2.24, Matt. 19.3-9) 16. What God hates in the natural, He also hates in the spiritual, that is "putting away". Hence, in His faithfulness, He will put away none who are one with Him by faith. 17. How wrong was their judgment of God! Do we think rightly of Him?

Suggested Daily Readings

"IF THE LORD WILL."—DECEMBER, 1955.			
Day	READING		LEARNING
	2 KINGS	ACTS	PSALM LUKE
1	19. 1-13	27. 1-20	148. 3 24. 6
2	19. 14-26	27. 21-44	4 7
3	19. 27-37	28. 1-31	5 8
		ROMANS	
4	20. 1-21	1. 1-17	6 9
5	21. 1-26	1. 18-32	7 10
6	22. 1-20	2. 1-16	8 11
7	23. 1-14	2. 17-29	9 12
8	23. 15-25	3. 1-18	10 13
9	23. 26-37	3. 19-31	11 14
10	24. 1-20	4. 1-12	12 15
11	25. 1-17	4. 13-25	13 16
12	25. 18-30	5. 1-11	14 17
13	1 Chr. 1. 1-54	5. 12-21	149. 1 18
14	2. 1-55	6. 1-11	2 19
15	3. 1-24	6. 12-23	3 20
16	4. 1-20	7. 1-12	4 21
17	4. 21-43	7. 13-25	5 22
18	5. 1-26	8. 1-10	6 23
19	6. 1-48	8. 11-19	7 24
20	6. 49-81	8. 20-28	8 25
21	7. 1-40	8. 29-39	9 26
22	8. 1-40	9. 1-9	150. 1 27
23	9. 1-44	9. 10-18	2 28
24	10. 1-14	9. 19-33	3 29
25	11. 1-9	10. 1-21	4 30
26	11. 10-21	11. 1-12	5 31
27	11. 22-47	11. 13-23	6 32
28	12. 1-22	11. 24-36	Hag. 1.1 33
29	12. 23-40	12. 1-8	2 34
30	13. 1-14	12. 9-21	3 35
31	14. 1-17	13. 1-14	4 36

"IF THE LORD WILL."—JANUARY, 1956.			
Day	READING		LEARNING
	1 Chron.	Romans	Haggai Luke
1	15. 1-29	14. 1-12	1. 5 24. 37
2	16. 1-14	14. 13-23	6 38
3	16. 15-27	15. 1-12	7 39
4	16. 28-43	15. 13-21	8 40
5	17. 1-15	15. 22-33	9 41
6	17. 16-27	16. 1-16	10 42
7	18. 1-17	16. 17-27	11 43
		CORINTH	
8	19. 1-19	1. 1-13	12 44
9	20. 1-8	1. 14-31	13 45
10	21. 1-17	2. 1-16	14 46
11	21. 18-30	3. 1-11	15 47
12	22. 1-19	3. 12-23	2. 1 48
13	23. 1-32	4. 1-9	2 49
14	24. 1-31	4. 10-21	3 50
15	25. 1-31	5. 1-13	4 51
16	26. 1-32	6. 1-11	5 52
17	27. 1-34	6. 12-20	6 53
18	28. 1-21	7. 1-16	7 54
19	29. 1-9	7. 17-28	8. 9 3 John. 1
20	29. 10-19	7. 29-40	10. 11 2
21	29. 20-30	8. 1-13	12 3
	2 CHRON.		
22	1. 1-17	9. 1-14	13 4
23	2. 1-18	9. 15-27	14 5
24	3. 1-17	10. 1-12	15 6
25	4. 1-22	10. 13-22	16 7
26	5. 1-14	10. 23-33	17 8
27	6. 1-15	11. 1-16	18 9
28	6. 16-27	11. 17-34	19 10
29	6. 28-42	12. 1-11	20. 21 11
30	7. 1-11	12. 12-20	22 12
31	7. 12-22	12. 21-31	23 13

- DECEMBER 1955.
- 4. Num. 7.10.11.84-88. Ezra 8.31-35. John 4.19-24. Phil. 4.17-20. Heb. 13. 10-15.
 - 11. Num. 7.89. Ex. 25.17-22. Heb. 1.1.2.4.14-16. 2 Pet. 1.16-18. Rev. 3.20-22.
 - 18. Num. 8.1-4. Zech.4. Eph. 5.8-14. Rev. 1.12-16. Rev. 21.23-27.
 - 25. Num. 8.5-11.22. Ps. 22.30.31. Rom. 6.13-22. John 13.3-17. Rev. 7.13-17.

- JANUARY 1956.
- 1. Num. 8.23-26. Ps. 92.12-15. Acts 20.17-21. 1 Tim. 1.18.4.6.6.11-16.
 - 8. Num. 9.1-5. Jos. 5.10.11. 2 Chr. 35.1-19. Luke 22.14-20. 1Cor. 5.6-8.
 - 15. Num. 0.6-13. 2 Chr.30.1-22. John 14.15.21-23. 1 Cor. 11.26-32. Heb. 10.16-22.
 - 22. Num. 0.15-23. Deut. 1.30-33. Ps. 78.52.72. Acts 16.6-13. Isa. 58.8-11.
 - 29. Num. 10.1-10. 2 Chr. 5.11-14. Ps. 80.15-17. Joel 2.1.2.15-19. 1 Thess. 4.13-18.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—FEBRUARY, 1956					
Day	READING		LEARNING		
	2 Chron.	1 Corinth.	Malachi	Heb.	
1	8.	1-18	13. 1-13	1. 1	1. 1
2	9.	1-16	14. 1-13	2	2
3	9.	17-31	14. 14-25	3	3
4	10	1-19	14. 26-40	4	4
5	11.	1-23	15. 1-15	5	5
6	12	1-16	15. 16-28	6	6
7	13.	1-12	15. 29-40	7	7
8	13.	13-22	15. 41-58	8	8
9	14.	1-15	16. 1-8	9	9
10	15.	1-19	16. 9-24	10	11
11	16.	1-14	16. 17-24	11	11
2 CORINTH.					
12	17.	1-19	1. 1-11	12	12
13	18.	1-11	1. 12-24	13	13
14	18.	12-22	2. 1-17	14	14
15	18.	23-34	3. 1-8	2. 1. 2	2. 1
16	19.	1-11	3. 9-18	3	2
17	20.	1-13	4. 1-18	4. 5	3
18	20.	14-25	5. 1-11	6	4
19	20.	26-37	5. 12-21	7	5
20	21.	1-11	6. 1-18	8	6
21	21.	12-20	7. 1-16	9	7
22	22.	1-12	8. 1-11	10	8
23	23.	1-21	8. 12-24	11	9
24	24.	1-14	9. 1-15	12	10
25	24.	15-27	10. 1-10	13	11
26	25.	1-16	10. 11-18	14	12
27	25.	17-28	11. 1-11	15	13
28	26.	1-15	11. 12-21	16	14
29	26.	16-23	11. 22-33	17	15

FEBRUARY 1956.

5.	Num. 10.11-28.	Gen. 49.8-10.	Mic. 5.2.4.	Matt. 28.18-20.	Rev. 5.1-5.
12.	Num. 10.33-36.	Deut. 32.9-12.	Jos. 3.1-17.	Rom. 8.31-37.	Rev. 11.19.
19.	Num. 11.1-3.	Acts. 6.1.	1 Cor. 10.6,10-13.	Phil. 2. 12-16.	Heb. 12.28.29.
26.	Num. 11.4-9.	Ps. 78.17-25.	John 6. 31-35.41-51.	Rev. 2.17.	

Note to Readers.

Four month's readings and notes are printed in this issue. In future these will be two months in advance, if the Lord will, so as to give overseas readers an opportunity to follow them, if they so desire.

JOTTINGS

"It is impossible to have true thoughts of ourselves while we entertain high thoughts of ourselves".

SENTENCES FROM P.W.H.

Christians who are always shifting and drifting are rarely lifting up their hearts to the Lord.

Scolding does not ensure moulding; unfolding of the truth is more powerful. To frighten is not to enlighten.

Hiding from the Lord is backsliding.

Earthly hilarity is an irregularity; O for holy solemnity lest we wander into that which is enmity. (Jas. 4.4).

Christian fellowship is inside the Holy of Holies, outside the camp, beside the Lord.

Grieving for sins will never bring about a retrieving of one's position by good works; lamenting and repenting have no purchasing power despite current theology. No prayer can reach the Lord till there is perfect righteousness. Many seek that which is humanly reputed than that which is Divinely imputed.

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.

- For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
- For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
- For Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.
- For saints on the Continent, and their many difficulties, including persecution and repression.
- For troubled China, and the trials of God's servants in that land, and for saints in war-stricken Korea.
- 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 (Canada and U.S.A. temporarily), 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.
- The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
- For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
- For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
- For lonely missionaries, cut off from intercourse with fellow saints.

Correspondence from any Believers and Enquirers:—
61 Upton Lane, Forest Gate, E.7.
Phone: Grangewood 4196. No telephoning on Lord's Day.

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