

# 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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"Thou, LORD . . . Thou art the Same,  
and Thy years shall not fail."

Heb. 1 : 10-12.

"HERE WE HAVE NO CONTINUING CITY"

We are on a heav'nward journey,  
And are here as pilgrims, strangers,  
Aliens in a foreign country,  
And beset by many dangers.

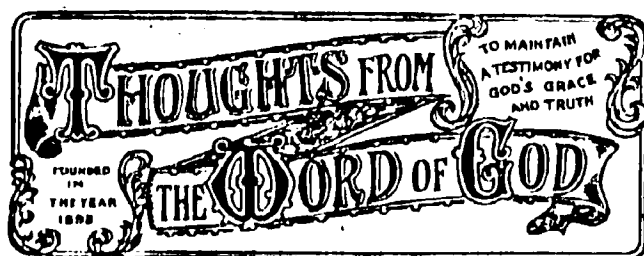
Here we have no standing city,  
But for that which hath foundations  
We are looking, for us purposed  
By the Strength of our Salvations.

For the Saviour, Who redeemed us  
By the blood of His atoning,  
And hath robed us in His merits,  
Hath predestined our enthroning.

We shall see His Face at last  
When our pilgrimage is past.

E.K.

## THOUGHTS FROM THE WORD OF GOD



### WORDS OF ENCOURAGEMENT

"He hath said." This is a very personal promise.  
Heb. 13:5 "I will never leave thee, nor forsake thee."

He Who holds the seven stars in His right hand has the will to comfort a single individual. "He laid His right hand upon me." Yes, "all His saints are in Thy hand," and at the same time, the very hairs of the head of each one are all numbered. The solitary believer is not forgotten amid the myriads of His saved ones. Elijah may feel he is left alone; Jeremiah may sit alone. Only One knew what it was to be forsaken, and that for our sakes, that we might not be left in our sins. On earth He loved to speak to a single soul, though at times He spoke to thousands. He has a suitable word at each time of appointed need for each of His own. Paul, when oppressed by the thorn in the flesh, was made aware of his Lord's personal, loving, interest in him. "He said unto me." So with Daniel (10:11). A hand touched him (see Rev. 1:17), "and He said unto me." How comforting to the tried and tempted are such Divinely-recorded instances, which can be multiplied, of God's love. Each can say, "the Son of God, Who loved me, and gave Himself for me." But in seasons of distress and affliction, such may also be encouraged to hear His words, "My grace is sufficient for thee."

Poem to Help Christian Experience—No. 252.

"JESUS SAITH UNTO THEM,  
COME AND DINE"

"Come and dine," the Lord invites—  
"Come," blest word—the Host, the Head  
At His table, e'er delights  
To dispense the Living Bread.

O how near our loving Lord  
Are we when His call we heed,  
When, reclining at His board,  
On this sustenance we feed.

'Tis the Bread of God, and none  
Save the grace-called guests may taste,  
Dressed in raiment He hath spun,  
Clean of hand, in spirit chaste.

Other saved ones here we meet,  
Blessed through His redeeming grace,  
One another here to greet,  
Lovingly, in heart-embrace.

Here we gain God-given strength,  
Nourished on the words of grace,  
Thus abiding, till at length,  
We behold Him face to face.

When the marriage feast is spread,  
And the Church, His purchased Bride,  
Shall delight in her dear Head,  
And in His embrace abide.

### "WHEN SOLOMON WAS OLD"

PERCY W. HEWARD

These words, in the eleventh chapter of the first book of Kings, are a solemn call to us. Nehemiah felt their power (13:26). Solomon was "beloved of his God," and yet he wandered. "Success" is a peril, a greater peril than we think.

It is often supposed that age brings more willingness to "give up" the things of earth, but is it so? This *should* be the joy of God's people (Ps. 92:14), but is it *always* so? Who was the more devoted—Asa in his young manhood, or aged Asa? In whom do we see more concern for God's will—Josiah in his youth, or when he went at his own bidding against the king of Egypt? Are there not hints in the Epistles that many *became* spiritually slothful (the word "dull" signifies "sluggish" or "slack" in Hebrews 5:11) and that, when iniquity abounds, it is "natural" for love to grow cold? There must be a continued communion with God, that there may be a continued warmth. We have need of patience, and patient continuance; we must not settle down. The fourth chapter of the second Epistle to Timothy is full of the Lord's encouragement, yet it is among the very painful chapters of Scripture. So also the angel of the church in Ephesus is the Lord's beacon.

"When Solomon was old," he turned aside. We are not told here about the extent of his repentance, though we rejoice in grace; but the silence of Scripture is powerful. It leads to heart-examination, that, in the Holy Spirit, we may seek to walk worthily, and not to be *gradually*, and imperceptibly, *side-tracked*.

The amazing fact is, that wisdom and knowledge did not prevent the *greater* power of erring "love" from drawing along a wrong path. "He clave . . . in love" (1 Kings 11:2). Oh that we may cleave unto the Lord in love (Acts 22:23; John 21:15). One may be wise, and yet, *through affections*, act unwisely. Wishes often rule, but

"they that are Christ's have crucified the flesh with the passions and lusts." How important are these words in Galatians 5:24. "Knowledge" of God's Will is not sufficient. Let us seek grace to *will* to do it (John 7:17), to love it more and more, because of loving Him. There is a great difference in Scripture between "the *knowledge* of the Truth" (Heb. 10:26) and "the *love* of the Truth" (2 Thess. 2:10).

Furthermore, Solomon's saddening experience in old age reminds us that "youthful lusts" are not the only ones. Sometimes it is thought that, whereas in matters of "love," and also as to godly discretion in relation to others, a younger child of God needs the exhortation of 1 Timothy 5:2, older ones are free from such a need, and can be more unrestricted in their manner. Solomon's experience negatives this. May we always be careful!

Again, let us not misuse past acquaintance with the Lord for twenty or thirty, or more years, so as to take our mind off *present* dependence on Him, in the power of the Holy Spirit. We are not stable today because of last year's spirituality. The flesh is *still* real, the world is *still* existing, the tempter is *still* subtle. We need daily manna. We need daily communion. We need daily, hourly, fellowship, and strength "in the Lord."

### THE DIFFICULTY OF SALVATION

The recent reprint of a sermon by Richard Sibbes called forth some courteous criticism from a reader. In the first place it was stated that the phrase, "The righteousness of Christ" is not found in Scripture, and that God's attribute of righteousness is not imputed to those who believe.

The following is the gist of the reply to our friend's letter.

The expression, "Righteousness of Christ" is found in 2 Peter 1:1, and the Revised Version translates it thus, and correctly. It is quite true that God's attribute of righteousness—that is, His essentially righteous character—is not imputed, but this is not stated by the author. What he teaches, and what all godly evangelicals holding Reformation doctrine, such as the Puritans taught, believe, is that a *wrought-out* righteousness is imputed. There can be no imputation of what does not exist. Forgiveness of sins is not alone. God reckons a saved sinner righteous in virtue of what Christ did in His life of obedience, for righteousness on the part of man could only exist by obedience to God's Law. Man, however, not being able to render such obedience, needs, therefore, a pos-

itive righteousness. Such has been presented to God by His Son, and is accepted by Him. Yet this could not be reckoned to a sinner apart from the atoning sacrifice of Christ. Hence the *one righteousness* is provided by Him Who was the Substitute of His people.

Scripture declares that Christ was "made sin" and "made a curse" (2 Cor. 5:21 and Gal 3:13), that is to say, sin was imputed to Him; this does not mean that the sinful nature of man was imparted to Him. So, if we say, righteousness is imputed to us, it is as real as the sin was real, but it does not mean the Divine nature is imparted or imputed.

It is said by some that Abraham's faith was reckoned AS righteousness. But the Scripture does not say so. A certain translation renders the word thus, but wrongly, for "eis" means "into, unto, with a view to." Nothing that the creature does—even faith—can be reckoned as righteousness. Faith is the Divinely-appointed and God-given means of entering into the blessing of salvation.

As regards the origin of faith, our correspondent's remark "that faith is the product of the Holy Spirit's inworking" is absolutely correct, and is really the answer to all he says about faith. Regarding Ephesians 2:8, the words "grace" and "faith" are *both* feminine. Hence, the word "gift," being neuter, does not necessarily denote its application to "grace." Indeed, the following phrase, "not of works," would rather suggest that the contrast word, "faith," is that which is the gift of God. "Grace" is that which is entirely of God, wholly from His side. Faith is of His operation in the heart of elect sinners, and therefore must be His gift to such (Col. 2:12).

Another point raised by our correspondent was an expression used by the author concerning sanctification, as that "whereby his sinful nature is changed and made holy." The words are liable to be misunderstood, especially when quoted out of their context. "That which is born of the flesh is flesh," and remains so, and there is a lifelong conflict between flesh and spirit. But a change is wrought in the believing man, and had the word "disposition" been used instead of "nature," it might have been less liable to misunderstanding. Howbeit, when the whole discourse is read, it will be clearly seen that the author is at pains to shew that a saved person will surely manifest a decided *change of character*. The Puritans were godly men, sound theologically, and holy practically. If God be pleased to grant an increase in the number of men of like character, well would it be for His Church.

## YOUNG PEOPLE'S COLUMNS

### Baskets

(Concluded)

#### *A Basket of Thank-offerings*

God promised the children of Israel that, if they hearkened to the voice of the LORD their God, He would bless them, their children, and all they had. "Blessed shall be thy basket and thy store" (Deut. 28:5). But if they went their own way, and not His way, one word would make all the difference, "Cursed shall be thy basket and thy store" (Deut. 28:17). Sad to say, the children of Israel in later years, went far astray from God, and were taken away from the good land, and are still not trusting in Him, for they do not believe in the Lord Jesus. Some day, perhaps not very far off, they will be very sorry for their sins, and will turn back to God, and they will look upon Him Whom they have pierced, and will mourn. "In that day there shall be a fountain opened" to them, "for sin and for uncleanness." Then they will see the Lord Jesus is the True and Only Saviour, and will trust Him.

But God gave them a commandment through Moses, which we also find in Deuteronomy. Chapter 26 begins, "And it shall be, when thou art come into the land which the LORD thy God giveth thee." And what God wished them to do, they were to do all the time they lived in the Land of Canaan. God's commands were "holy and just and good," and the Children of Israel would have been very happy if they had always obeyed Him. But let us read on. "Thou shalt take of all the fruit of the earth . . . and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place His Name there." When the man of Israel came to the Tabernacle, for that was the place, the priest took the basket and set it down by the altar. The man then spoke to God, telling Him how once he and his people were "ready to perish," but they cried to God, and He shewed them great mercy, and brought them out from Egypt, and led them into a good land, "a land that floweth with milk and honey." Of course, God knew all this without being told, but He loves to hear His people speaking in this way, because He wishes them never to forget what they owe to Him. The man ended His confession with these words, "And now, behold, I have brought the first fruits of the land, which Thou, O LORD, hast given me." And God's command then was, "And thou shalt set it (the basket) before the LORD thy God, and worship before the LORD thy God, and thou shalt rejoice."

How thankful one should be, who has been brought out from the bondage of sin into freedom. This can only be through Christ, Whose precious blood is the price paid for such freedom. The man of Israel was reminded of this when the priest set down the basket by the altar, for there it was where the blood of lambs and goats was poured out to obtain forgiveness of sins.

Are you, dear reader, able to thank God for such mercy? If so, you will not only bring offerings to Him, and thanksgivings, but will present your body to Him, a living sacrifice, holy, acceptable unto Him.

#### *Meat in a Basket*

God sent an angel to a man named Gideon, who was to do great work for Him. Gideon prepared food, not knowing the visitor was an angel. When he brought boiled flesh in a basket and broth in a pot, with bread, the angel said, "Take the flesh and the unleavened cake, and lay them upon this rock, and pour out the broth. And he did so. Then the Angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock and consumed" all.

Gideon was afraid, but God said to him, "Peace be unto thee; fear not: thou shalt not die." God thus shewed He had received the gift, which was a kind of sacrifice. Then God sent forth Gideon, who won a great victory over Israel's enemies.

This teaches us that only by the Sacrifice offered by the Lord Jesus, when He died, can God save anyone and speak peace to any, and send them forth to live for Him and overcome the greatest enemy—Sin.

#### *A man in a basket*

This man, whose name was Saul, had to go on a journey to Jerusalem. We are not told how he went. There were no trains or motor cars. He may have travelled by riding a camel or a donkey. But we do know how he started. It was in a basket. How strange! Yet it was the only way to begin his journey. He was in a walled city, and the way out was through one of the gates. Now the gates were watched day and night by the Jews, who were laying in wait to kill him. Why? Because he, also a Jew, had been brought by God's grace to trust in the Lord Jesus as his Saviour, and that Holy Name was hated by the Jews. Moreover, the governor of the city wanted to take Saul, and guarded the place with soldiers (Acts 9:23-25; 2 Cor. 11:32-33). So Saul's friends "took him by night," and opened a window, "and let him down

(Continued on page 9)



### ABIGAIL (Concluded)

In ministering to the needs of David, Abigail  
(a) Repaired the mischief caused by the wicked refusal of Nabal to give needed help.

(b) Averted the destruction of Nabal's household, at least of all the males.

(c) Intervened to prevent David shedding innocent blood.

(d) Earned his gratitude for deliverance from a self-justified avenging.

Thus she illustrates the Divine description of her—"a woman of good understanding." Such discernment is surely the gift of God, for a right understanding is from Him (Prov. 2:6). Nabal is well described in such a Scripture as Ephesians 4:18.

It was not long—just ten days—ere, like the rich fool (Luke 12:16-21), his soul was required of him. The very next morning after his wife had shewn the kindness which he failed to shew, "his heart died within him, and he became as a stone." Thus his physical state fitted the moral character he had developed. The "death" of his heart was followed quickly by a Divine stroke; "the LORD smote Nabal that he died." No human hands were laid upon him. He was stricken just as were Ananias and Sapphira in the early days of the church.

Glad was David, when he was calmed by the gracious words and acts of Abigail, that God had kept him from avenging himself. What an encouragement is all this to a believer when tempted to stand up for his "rights," instead of "remaining under."

The death of Nabal set Abigail free to become David's wife. She had no thought of this, apparently, but it was in the purpose of God. Moreover, all she had hoped for was to be remembered when David became the accepted ruler of all Israel (v. 31). But the Divine purpose was a *present* union with the "man after God's own heart." Her humility is expressed in words of deep abasement (v. 41), yet she was the bride of a king, a king uncrowned, indeed, but sure of reigning at an appointed hour. In the meantime, she was ready to share David's rejection, privations, and dangers. Was she not with him in that precarious position

in Gath? Was she not among those taken captive by the Amalekites? (1 Sam. 27:3; 30:5). Had she not left a comfortable home with many earthly advantages? All this is true, but is it not a reminder of what God's "strangers and pilgrims" should be if they desire to share in the future reign of His beloved Son? Oh, how the comforts and pleasures of modern life have proved attractive to the professing Christian, and even the true believer! A grand house and furniture, fashionable clothes, luxurious food, radio and television, all these seem to be preferred by some of those professing allegiance to Him Who for their sakes became poor, that they, through His poverty might be rich! "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love Him?" (James 2:5). Moses, Paul, Abigail, left all to follow the Lord. Have we all come unto Christ without the camp?

#### *Doctrinal Teaching*

Abigail was tied to Nabal for life. Possessing "understanding," she knew the Divine Law governing the situation. Hence she awaited God's time for release, which release came by death. Now Romans 7:1-6 seems to have such a case as this in mind. Abigail was bound by the law to her husband so long as he lived. She could not be married to David, as she was predestined to be, whilst Nabal was alive. That union was irksome. It was galling, and demanded her obedience. There was no hearty fellowship, but only a legal submissiveness. Thus is it in the experience of those who come to realize that, to them the law is hard—"churlish," one might say, for it demands, but never gives. It condemns, but never justifies; it wounds, but cannot heal. True, "the Law is holy, and the commandment holy, and just, and good," but sin is in man by nature, and the law only shews that sin to be exceeding sinful. Now and then some kindly acts may be done, such as Abigail's gifts to David and his men. There may be a recognition of the kingship of Christ, but until death enters, there is no release from the bondage. Thanks be to God, however, death has come in, not on me personally, but on One Who is my Substitute. So that, believers can confidently say, we "are become dead to the law by the body of Christ," that is, because of the offering of the body of Christ as a sacrifice, once for all. "We be dead with Christ" (Rom. 6:8). Further, "now we are delivered from the Law, that being dead wherein we were held." And the purpose of all this is that we "should be married to Another, even to Him Who is raised from the dead, that we should bring forth fruit unto God."

How gloriously perfect is the work of Christ, and how blessedly the Holy Spirit has brought the redeemed into the experience and joy of the freedom which the Son of God has procured by His wondrous substitutionary work. May both writer and readers enter constantly into the good of these precious things, by the power of the Holy Spirit.

(Conclusion)

Thus the narrative in 1 Samuel 25 teaches us:

(a) A practical lesson of patience, that is, to leave all in God's hands, and take nothing into our own.

(b) That our impatience may be in need of reproof, and that God may use another to hinder a wrong action on our part.

(c) The harmony of Scripture, inasmuch as this true history in the earlier part thereof is illustrative of the doctrine of the gospel set forth in the latter part of Scripture.

(d) That the vital difference between men consists not in national or social distinctions, but in their attitude to "That Man Whom God hath chosen," that is, to Christ Jesus. This alone is the test: "Am I Christ's or am I not." Two classes, the Nabals and the Abigails, are to be found in the world. They are the saved and the unsaved, those righteous by faith, or still under condemnation. "Where art thou?"

## INSPIRED WORDS INSPECTED

No. 150

**"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him."**

Hebrews 2:1-3.

The words following are as in the order of the Greek text.

**THEREFORE** (dia touto); preposition, meaning, with accusative case, as here, "because of"; and demonstrative pronoun, neuter, accusative, from "houtos" (this) "Because of this," that is, all that has gone before, relating to the excellency of Christ.

**IT IS NECESSARY** (dei); verb, impersonal, third person, singular, from "deo" (I bind); hence a "binding duty" is before us. We say, "in duty bound."  
**ABUNDANTLY** (perissoteros); adverb, comparative form of "perissos" (abundantly, exceedingly, over-

flowingly); hence meaning, "more abundantly." This use of "abundant" is frequent in modern speech, not merely archaic.

**TO GIVE HEED** (prosechein); verb, infinitive, from "prosecho" (lit. I hold toward); used nautically, to hold a ship towards a place; and to hold one's course towards. Hence, "to hold the mind towards," and so "give close attention to."

**US** (hemas); personal pronoun, accusative, plural. Here is an example of Greek idiom, found often in the New Testament, namely, a subject in the accusative, having its predicate in the infinitive mood.

**TO THE** (tois); article, neuter, dative, plural.

**THINGS HEARD** (akoustheisin); verb, participle, aorist, dative, plural, neuter, passive; from "akouo" (I hear). Hence, "things having been heard."

**LEST AT ANY TIME** (me pote); conjunction, meaning, "that not ever, that never, lest ever." Hence the translation as it appears.

**WE SHOULD LET THEM SLIP** (pararuomen); verb, aorist, subjunctive, from "parareo" (I flow past, I glide past); hence "drift away." Hence, a failure of the mind to retain, contrasted with "prosecho" (see above).

**FOR** (gar); conjunction; second word in sentence, the usual position.

**IF** (ei); conditional conjunction.

**THE WORD** (ho logos); article and noun, masculine, nominative. Between the article and noun, occur the words, "spoken by angels," which is an adjectival phrase.

**SPOKEN** (laletheis); verb, participle, aorist, passive, from "laleo" (I speak), "having been spoken."

**BY** (di); preposition, "dia," "a" being omitted because the next word begins with a vowel. With the genitive case, as here, "dia" means "through," angels being the instrument. Compare Acts 7:53 and Galatians 3:19, where this angelic instrumentality is also mentioned.

**ANGELS** (aggelon); noun, masculine, plural, genitive, from "aggelos" (angel or messenger). See previous chapter.

**WAS** (egeneto); verb, aorist, from "ginomai" (I become); hence meaning is "became."

**STEDFAST** (bebaios); adjective, meaning "firm, steadfast." The verb "bebaioo" means to "confirm or ratify."

**AND** (kai); conjunction.

**EVERY** (pasa); adjective, feminine, nominative, from "pas, pasa, pan" (all or every).

**TRANSGRESSION** (parabasis); noun, feminine, from "parabaino" (I go aside), "para" meaning "beside" and "baino" meaning I go, walk, or step.

**AND** (kai).

**DISOBEDIENCE** (parakoe); noun, feminine, from "parakouo" (I mis-hear); compounded of "para" (aside) and "akouo"; hence "to hear aside." The noun translated "disobedience" is literally "a hearing aside," perhaps with the thought of listening to another voice or (maybe, and) neglecting a previous and authoritative voice.

**RECEIVED** (elaben); verb, aorist, from "lambano" (I take or receive).

**A JUST** (endikon); adjective, accusative, meaning "right, just." Compound of "en" (in) and "dike" (right justice, a judicial process, cause). Hence, our word signifies that what is rendered and received is in strict justice and righteousness.

**RECOMPENSE OF REWARD** (misthapodosian); noun, feminine; compound from "misthos" (hire, wages, recompense), "apo" (from, away from) and "didomi" (I give). The word is also found in chapters 10:35 and 11:26. Note also, "Rewarder" in chapter 11:6. Hence, the thought is of One "giving from" Himself, whether of reward or punishment, that which is earned wages.

**HOW** (pos); interrogative adverb, meaning, "in what way or manner, by what means."

**WE** (hemeis); personal pronoun, plural.

**SHALL ESCAPE** (ekpheuxometha); verb, future, middle voice, from "ekpheugo," compound of "ek" (out) and "pheugo" (I flee); hence "I flee out or escape." The middle voice suggests, with "pos," what means we can devise for ourselves in order to escape.

**IF** (not in text).

**SO GREAT** (telikautes); demonstrative correlative pronoun, -outos, -aute, -outo. It is found elsewhere, in 2 Cor. 1:10, James 3:4, and Rev. 16:18 only. The form here is feminine, genitive.

**SALVATION** (soterias); noun, feminine, genitive case, from "soteria" (salvation). The genitive is often used in verbs of the class denoting "to have care of or for" and "to have a neglect of."

**WE NEGLECT** (amelesantes); verb, participle, aorist; from "ameleo," compound of "a" (non or not), and "melo" (I care for, take care of); hence, "to be without care or concern for," and so "neglect." This word comes between the last two words mentioned.

**WHICH** (hetis); relative pronoun, feminine from "hostis" (who or which). "Hos" means "who or which," but when "tis" is affixed, the word is stronger, having almost the thought of "which is of such a kind that."

**AT THE FIRST BEGAN** (archen labousa); from arche (a beginning), feminine noun, accusative; and aorist participle, nominative case, from "lambano." Literally, "having received a beginning," that is, by the Lord. Compare "began" in Acts 1:1.

**TO BE SPOKEN** (laleisthai); verb, infinitive, present, passive, from "laleo" (see above).

**BY** (dia); preposition, with genitive (see above) meaning "through" (by means of).

**THE LORD** (tou Kuriou); article and noun, masculine, genitive, from "ho Kurios."

**AND** (not in text).

**BY** (hupo); preposition, meaning "under" but followed by genitive, as here, signifies agency.

**THEM THAT HEARD** (ton akousanton); verb, aorist, participle, genitive, plural, with article; from "akouo" (see above). Lit., "the ones having heard."

**HIM** (not in text).

**UNTO** (eis); preposition, "into," always followed by accusative case, often rendered "unto."

**US** (hemas); see above.

**WAS CONFIRMED** (ebebaioto); verb, aorist passive, from "bebaioo" (see above).

## GOG AND MAGOG

As stated in Revelation, chapter 20, there will be a literal loosing of Satan at the end of the millennial age, and a resulting deception of the nations. The names Gog and Magog appear to be in apposition with the noun, "the nations." Jerusalem is the object of their hatred and attack, but God intervenes and fire descends from heaven and devours them. Immediately we read of the final judgment on Satan, who is consigned to hell, where Antichrist and his prophet are already—in the lake of fire and brimstone. No interval of time is mentioned before the next event—the judgment from the Great White Throne. Directly after that, again with no time-interval, so far as the record states, the new heavens and new earth are seen.

So far, all pre-millennial teachers are probably agreed, but there are difficulties in the assumption that the passage, Ezekiel 38 and 39, is parallel with Revelation 20, as some may think, because of the re-appearing of the names Gog and Magog.

Gog, of the land of Magog, is said to be "prince of Rosh, Meshech, and Tubal." At his command are many nations, most of which are mentioned in Genesis 10, except Persia. Ezekiel 27 also brings many of these names into prominence in connection with the glory of Tyre. Further, Jeremiah, chapters 50 and 51, well known as containing prophecy concerning Babylon, speak of her as opposed by "an assembly of great nations from the north country" (50:9). Also, "The Lord hath raised up the spirit of the Medes . . . against Babylon," and we read "prepare the nations against her (Babylon), call together against her the kingdoms of Ararat, Minni, and Ashchenaz . . . prepare

against her the nations with the kings of the Medes" (51:11, 27, 28).

These passages of Scripture are of great importance, and they seem to be related, as to time, to the events recorded in Ezekiel 38 and 39.

There are three possible interpretations, namely, a fulfilment—

- (a) Just after the millennium begins.
- (b) Just before the millennium.
- (c) At the end of the millennium.

There is nothing in history that fulfils the prophecy, so that we are confined to one of these three possibilities.

Regarding Revelation 20, there is plainly a parallelism, for, previous to the Millennium, Antichrist leads armies against the Lord (Rev. 17) as Gog leads armies at the end also against Him; in both instances, Satan is the energizing spirit. The land of Magog must be the same in both Ezekiel and Revelation, but Gog, the person, is not necessarily the same. There have been "antichrists" before "The Antichrist," and the leader of the rebellion at the end is surely *an* antichrist, though the beast is already in the lake of fire.

There is no mention in Ezekiel 38 of "the camp of the saints," nor is there the descent of fire. On the contrary, the supper of the great God (Rev. 19:17-21) seems to be parallel with Ezekiel 39:17-21). Moreover, this "sacrifice" appears to be followed by seven months' burying of dead bodies, and Israel is no more to pollute God's Holy Name (39:7) and the heathen (same verse) is to know that God is the Lord, the Holy One in Israel. Again, "I will set My glory among the heathen . . . So the house of Israel shall know that I am the Lord their God from that day and forward" (Ezek. 39:21-22). Such language could hardly be used of a nation that had lived a thousand years under Messiah's rule. The third possible interpretation, as mentioned previously, thus seems to be ruled out.

Can the first hold good? It seems that a sudden transition to *universal* peace after the advent of our Lord does not have confirmation in Scripture. One may therefore surmise that the events in Ezekiel 38 and 39 belong to a period just after the millennium begins, because of the reference to a people (apparently Israel) dwelling "confidently" in "unwalled villages." But that is just what Israel will be doing under the rule of the Beast until he turns against them. Prior to "sudden destruction" men will be saying, "Peace and safety" (1 Thess. 5:3); presumably Israel now in their land, will share in that world-wide condition of complacency and imagined security. Moreover, the safety and quiet dwelling which Israel will enjoy during the

millennium is *because Christ is in the midst*, but such Holy Presence is *not* mentioned in these chapters.

There seems, therefore, to be no other interpretation of Ezekiel 38 and 39, except that based on the view that the events mentioned therein are immediately prior to the coming of our Lord. Ezekiel 38:17 seems to speak of one person who is the subject of other prophecies, that is, Antichrist. It hardly seems probable that when he is destroyed, another great enemy should arise quickly and act toward Israel in exactly the same manner, and that "the Supper of the Great God" (Rev. 19:17-21) should be followed, after some uncertain interval, by an exactly similar "sacrifice" (Ezekiel 39:17-20).

These views are put forward, not dogmatically, because they may present problems to some, even as all prophetic "schemes" leave some factors unsolved, perhaps until the things foretold in Scripture begin to take shape before our very eyes.

### THE SEALS AND TRUMPETS, AND THE VIALS

PERCY W. HEWARD

As the Holy Spirit has been pleased to give to us precious parallels throughout Scripture, for example, in—

- (a) The Gospel narratives of the Lord Jesus,
  - (b) The books of Kings and Chronicles,
  - (c) The chapters of Daniel, 2 and 7, for example,
- so is it, again and again, in the closing book of Scripture, "a Revelation" (not of St. John the Divine) but "of Jesus Christ" (1:1). And these help us much in prayerful study, and also guard against a human lengthening of the precious revealed short time up to His Coming.

Not all the parallels, however, concern the same period. It has been pointed out that the trumpets and the vials illustrate a "correspondence." Yet, as we shall see, *not* concerning the same events, *but rather* God's repetition in history.

TRUMPETS	VIALS
1. Earth (8:7).	Earth (16:2).
2. Sea (8:8).	Sea (16:3).
3. Rivers and fountains of waters (8:10).	Rivers and fountains of waters (16:4).
4. Sun (8:12).	Sun (16:8).
5. Pit-King-Abaddon (9:1-11).	Kingdom of the Beast (16:10).
6. Euphrates (9:14).	Euphrates (16:12).
7. A completeness (10:7).	Air, Voice,
and voices in heaven (11:15).	"It is done" (16:17).

Thus all shews the wondrous balance of Scripture, and its structure, and that God is a God of order; this has a practical bearing on our daily life.

It is well known that often we find contrasts together with parallels, as in (a) The Types in the Hebrew Scriptures, and (b) The Parables of Christ. And these are full of help, instruction, warning, comfort, and edification. Examples are (a) Jonah under the waves through his own sin, contrasted with Christ under the billows of God's wrath in the stead of others; and (b) the unjust judge and the widow contrasted with the Righteous Judge and the one espoused.

Thus the Holy Spirit teaches in "Revelation." It is worthy of definite, prayerful notice that, neither in the seals until the sixth (6:17), nor in the trumpets until the seventh (11:8), nor indeed during the period of the tribulation of which Matthew 24:29 speaks, do we have the coming of *the wrath of God*. The tribulation is man's wrath at the climax of man's day (1 Cor. 4:3 margin). The distinct "hour of temptation" (3:10) is *God's wrath* in His day. Accordingly, we may call attention to a few contrasts, which help.

TRUMPETS (cf. Seals)

VIALS

Introduced by angels before God, and the prayers of saints (8:3).

Introduced by angels before God, and saints no longer praying, but personally present to praise (15:2-3).

No statement of a sudden climax at the beginning.

The seven last plagues (15:1); The Holy Spirit's word "last" has a definite meaning (cf. 21:9).

The word "wrath" definitely omitted. In comparison, the wrath climax not reached until 6:12-17.

The word "wrath" or "indignation" definitely repeated at the outset (15:1-7; 16:1).

The "third" part emphasized (8:7; 8:9; 10:12). Sparing even a "third" speaks of mercy to a remnant (Zech 13:9); sparing two-thirds of wider mercy, yet of warning.

No reference to a "third"; the sea as a whole judged; and every living soul died (16:3).

Periods of time mentioned (9:5, 15).

No suggestion of a period, but of suddenness (cf. the thought of a flat bowl, quickly poured out).

Trumpets tell of a coming battle (1 Cor. 14:8).

The gathering to "the battle of that great day of God Almighty" actually before us (16:4).

We have not mentioned the seals at length, but it is evident that the first four, as the four trumpets, are marked off; the "second," in each case, mentions death definitely, and the third concerns food. The fifth seal contrasts the position of redeemed ones under the (golden) altar (awaiting resurrection), with those brought forth from the pit, in the fifth trumpet. But the general aspect, as already mentioned, is this:—The seals and trumpets are *preparatory* for wrath, but the vials are Divinely called the *last* plagues, for in them is filled up (ended, etcetera, 15:1) the wrath of God. This definite distinction is inspired, and very important. *The Seven Trumpets are not in the last Seal*; the chapter break should be after 8:1; thus we have a largely concurrent view in seals and trumpets. Will anything else explain the longer periods of *time* in the trumpets in the light of ch. 6:17? Thus the Holy Spirit helps by repetition, giving varied views of the same period, and, when the seven trumpet warnings are unheeded, He adds the Vials for completion. Hence the parallelism of *sphere* in trumpets and vials; God's answer to man's heedlessness! All is deeply heart-searching.

(If the Lord will, to be continued)

**BASKETS—continued from page 4.**

by the wall in basket." So he escaped the hands both of the governor and the Jews.

Many were the hardships Saul—afterwards called Paul—had to go through (2 Cor. 11:23-33) for the sake of the Lord Jesus, but he was willing even to die for His Name (Acts 21:13) and so he did, after he had spent himself in God's service.

Let us learn—those of us who are true believers—to follow this noble example, remembering that "if we suffer, we shall reign with" Christ.

**THE ABSURDITY OF DISCONTENT**

This is an age of discontent. One might say *the* age, for there probably has been no period in the history of the human race when this moral disease has been so far-reaching. In spite of all the inventions of man, and the increasing availability of the so-called amenities of life, and the vast amount of money spent on education, man is still dissatisfied. A resurgence of nationalism reveals the restless discontent of nations, small and greater.

Employers want more and more "big business." Employees tend to give less and less service for more and more wages. Parents and children seem bored with the simple and tender things of home, which, in its turn, is being invaded increasingly by broadcasting and television. Even "religion" has not escaped its corrupting influence. The prayer-meeting and Bible-study circle languish, whilst the "social gathering" and worldly amusements find greater support and interest from half-hearted professing Christians. And yet in view of eternity, how stupid is all this, and how mad! The following extract from an old writing\* sets forth this folly in homely language.

"If you should see a man passing his days in disquiet, because he could not walk upon the water, or catch birds as they fly by him, you would readily confess that such an one might thank himself for such uneasiness. But now if you look into the most tormenting disquiets of life, you will find them all thus absurd; where people are only tormented by their own folly, and vexing themselves at such things as no more concern them, nor are any more their proper good, than walking upon the water, or catching birds.

"What can you conceive more silly and extravagant than to suppose a man racking his brains, and studying day and night how to fly?—wandering from his own house and home, wearying himself with climbing upon every ascent, cringing and courting everybody he meets to lift him up from the ground, bruising himself with continual falls, and at last breaking his neck?—and all this from an imagination that it would be glorious to have the eyes of people gazing up at him, and mighty happy to eat, and drink, and sleep, at the top of the highest trees in the kingdom: would you not readily own that such an one was only disquieted by his own folly?

"If you ask, what it signifies to suppose such silly creatures as these, as are nowhere to be found in human life? It may be answered, that wherever you see an ambitious man, there you see this vain and senseless flyer.

"Again, if you should see a man that had a large pond of water, yet living in continual thirst, not suffering himself to drink half a draught, for fear of lessening his pond; if you should see him wasting his time and strength, in fetching more water to his pond; always thirsty, yet always carrying a bucket of water in his hand, watching early and late to catch the drops of rain, gaping after every cloud, and running greedily into every mire and mud, in hopes of water, and always studying how

to make every ditch empty itself into his pond; if you should see him grow grey and old in these anxious labours, and at last end a careful, thirsty life, by falling into his own pond; would you not say that such an one was not only the author of all his own disquiets, but was foolish enough to be reckoned amongst idiots and madmen? But yet foolish and absurd as this character is, it does not represent half the follies, and absurd disquiets of the covetous man.

"I could now easily proceed to show the same effects of all our other passions, and make it plainly appear that all our miseries, vexations, and complaints, are entirely of our own making, and that in the same absurd manner, as in these instances of the covetous and ambitious man. Look where you will, you will see all worldly vexations, but like the vexation of him that was always in mire and mud in search of water to drink, when he had more at home than was sufficient for a hundred horses."

Do these homely, but heart-searching words pierce the conscience of some "worldly" Christian? Covetousness, materialistic ambition, and discontent are closely akin. May the Lord draw us away from such, and cause us to hear, with subjection, His words: "Let your conversation (manner of life) be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee."

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### "CEASE TO DO EVIL"

This was a command by God to a people that had been greatly favoured. They had been rescued from a wretched state of slavery, had been miraculously preserved during a long wearisome journey to "a land flowing with milk and honey." It was an extraordinarily good land, fertile and producing valuable metals, and they had, moreover, a wonderful code of laws beyond anything other nations knew. Provision was made for a fair proportion of all the good things yielded by the land to every inhabitant. In short, this people had an environment which should, according to human reasoning, have resulted in their being a contented, law-abiding and God-fearing nation. To encourage them in faithfulness to God, a Divinely-planned "place of worship" was established in their midst.

Their leader, reminding them of all these great privileges, expected and exhorted them to respond so heartily to God's commands, that the surrounding nations should say, "Surely this great nation is a wise and understanding people."

No "welfare state" can compare with the noble constitution of the nation of Israel, who lived under

\*Law's "Serious Call."

the care and protection of the Most High, and religiously and economically were so well provided for. Yet there came a time in their history when, because of their sins, they were driven out of their land and they became "wanderers among the nations." Before that climax arrived, however, the warning voices of the many prophets were heard, calling to repentance and promising mercy, but the people went on in stubbornness of will and wilful disobedience, until "they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy."

Perhaps you are saying, "What is all this to do with me?" Very much, my friend, if you are not right with God. You have been born in this land. Unless you are well advanced in years, you have not had to put up with the hardships of say, sixty or more years ago. You live in a welfare state. Perhaps your wages are high. You can have many luxuries denied to your parents or grandparents. You think a great deal of your salary or paypacket, and when you are ill or out of work, you do not starve.

Yet with all this, you are not happy. Your amusements and various pleasure do not satisfy, though you vainly think, at times, they do. You crave for "thrills."

You have some day got to leave all this behind. Death may be nearer than you think. You may enter an unknown future within the next hour! Oh, no! I am not trying to frighten anyone into "religion." I am only asking you to remember that there is a Divine Being to Whom you must render an account. He cannot call you righteous, if you do not "Cease to do evil." Do not try to persuade yourself that those words cannot apply to you. You have never ceased to do evil since you were born. What happened to ungrateful Israel reminds us that "God is not mocked. Whatsoever a man soweth that shall he also reap." What have you sown? It may be—most likely is—that you never give a thought to God. You *live* like a pagan, and *will die* as one. It is "evil" so to "live." And unless you are willing to "cease to do evil," the moment will come when you *cannot* cease, and will be like those of whom it is said, "Having eyes full of adulteries, and that *cannot cease* from sin."

Such a condition is very terrible in this life, that is, when a person is so under the control of evil—habit—that he cannot, does not wish, to be free. Will death put an end to his sinful propensities? Nay, he will carry his sinful nature with him, without being able to indulge his evil appetites. No marvel is it that Christ spoke of "weeping

and gnashing of teeth" as the sure fruit of un-governed and unrepented sin.

It may be, however, you are deeply concerned because you cannot "cease to do evil." You wish to overcome sin, but why? Is it because it causes you remorse and pain or discomfort? That is no sign of repentance. It may be "the sorrow of the world which worketh death." But if you are concerned because your offence is against God, Who could, you acknowledge, rightly condemn you; if you feel your *guilt* as something that only Divine mercy can deal with, then there is hope. "This is a faithful saying, and worthy of all acceptance, that *Christ Jesus* came into the world to *save sinners*."

## NOTES ON MEMORIZED VERSES

### GENESIS 14

11-12. They took . . . took Lot. Cf. "taken alive" (2 Tim. 2:26) 13. The Hebrew. Abraham was a stranger. He retained his pilgrim character, yet, 14, Lot was his brother. 15. Having heard, he acted. 16. Brought back. This grace was shewn to an un-pilgrimlike one. 17-18. Two meetings, the first *Divinely* arranged before the other took place. Contrast Sodom and Salem. 19. "The Most High God," four times mentioned. 20. God blesseth, and therefore to be blessed. 21. "Take," a King's offer, but, 22. Abraham had received a blessing from the possessor of all, so, 23-24, was holily independent, being dependent on God.

### GENESIS 15

1. Abraham had incurred enmity, and had refused worldly gifts. Hence the fitting Divine encouragements, "Fear not," "Shield," and "Reward." 2-3. Abraham remembers the promise (ch. 13:14-18) yet wavers. He is old. 4. Ishmael (despite what Moslems say) is not heir. 5. But Abraham *shall* have Seed. 6. "Faith," "Righteousness." How much is built up in the early chapters of Romans on this verse.

### GENESIS 17

1. Ninety-nine, yet a "walk" still before him. He lived 76 years after this. 2. The promise re-iterated. 3. God spoke with a reverent man. 4. This has been literally fulfilled. 5. "Father of a multitude." 6. Christ is *the* Seed, being son of Abraham (Matt. 1:1) and *the* King. 7. Notice stress on "covenant" (vv. 2, 4, 7). Here "everlasting." 8. "Unto thee." Note, "To him" in Acts 7:5. Abraham himself shall possess the land. Therefore there must be resurrection; also a restoration of Israel, his seed.

### GENESIS 18

1. His tent door. Note "Tabernacle" in Heb. 11:9 and pilgrims in verse 13. 2. A man of ninety-nine, yet he "ran" and "bowed." Are we not "shamed"? 3. "My Lord," "Thy servant." He was One whom Abraham recognized as beyond the other two. 4-5. Not forgetful to entertain strangers. 6-7. Husband and wife in harmony. Note "my lord" (verse 12 with 1 Pet. 3:6). The alacrity of this aged man is seen by the words used, "ran," "hastened," "quickly." 8. He stood, whilst they sat and ate. Courtesy, possibly respect, if not reverence. 9-10. A re-iteration of the promise of the previous chapter (v. 19).

THOUGHTS FROM THE WORD OF GOD

11. Cf. Luke 1:18. 12-13. "Within herself," yet the LORD knew. 14. Too hard? (see Jer. 32:17). God's word stands, though Sarah doubted. 15. The denial was of an outward laugh, but inward failures are known to God, Who will hold us to our failures, that we might confess them. 16. Abraham accompanied three "men." Two reached Sodom (ch. 19:1), One, the LORD, remained. 17. Abraham trusted God (ch. 15:6); now God regards him as trustworthy. 18-19. The future (a nation, and all nations) does not overshadow the present (a right ordering of his household). 20-21. Because . . . I will . . . I will know. God comes down to judge, but will see for Himself. Contrast His coming down to deliver (Ex. 3:8). In both cases, as elsewhere, these are pre-incarnation appearances of the Son of God. 22. Stood, yet drew near. 23. The righteous, meaning Lot (2 Pet. 2:7-8), 24-25. Abraham's confidence in the righteousness of God. 26. A few righteous persons may avert impending judgments. 27-28. Abraham humble, yet importunate. God's answer. 29-32. A reduction from 50 to 10. So, as Sodom was destroyed, not even that number were found in the city. 33. The Lord went His way, but He remembered Abraham (ch. 19:29).

- SPECIAL READINGS FOR THE LORD'S DAY  
 March, 1958  
 2. Deut. 2:24-36. Judges 11:19-22. Ps. 136:1, 17-19, 26.  
 2 Cor. 10:1-6; Eph. 6:10-18.  
 9. Deut. 3:1-11, 21-22. Ps. 135: 3-12; Rom. 8:31-37.  
 2 Cor. 2:14-16; 1 Tim. 6:12-16.  
 16. Deut. 3:23-28. Num. 20:7-13. Deut. 34:1-9.  
 1 Tim. 4:12. Rev. 15:2-4.  
 23. Deut. 4:1-8. Ps. 19:7-14. Neh. 9:13-14.  
 Ezek. 33:30-33. John 6:63-68.  
 30. Deut. 4:9-14. Ecc. 8:11-13. Mal. 3:16-18.  
 1 Tim. 4:13-16. 1 Tim. 1:17; 6:14-16.

- SPECIAL READINGS FOR THE LORD'S DAY  
 April, 1958  
 6. Deut. 4:15-31. Ps. 135:15-18. Isa. 44:9-17.  
 1 Cor. 10: 6-7, 11-14. Col. 3:1-11.  
 13. Deut. 4:32-40. Heb. 12:18-29. 2 Pet. 1:16-18.  
 1 Cor. 8:5-6. Rev. 1:10-18.  
 20. Deut. 4:44; 5:3. Ps. 78:5-11. Heb. 8:6-13.  
 Eph. 2:11-18; Heb. 9:11-15.  
 27. Deut. 5:4-7. Ex. 15:1-2, 11-13, 17-18. John 1:1-4, 14-18.  
 1 Tim. 2:5-6. Jude 24-25.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—APRIL, 1958

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—MARCH, 1958

Day	READING		LEARNING		Day	READING		LEARNING	
	Genesis	Mark	Genesis	Hebrews		Zephaniah	Matthew	Genesis	Hebrews
1	5 1-32	8 1-21	18 4	10 25	1	1 1-18	26 17-30	14 11	9 22
2	6 1-22	22-38	5	26	2	2 1-15	31-46	12	23
3	7 1-24	9 1-13	6	27	3	3 1-10	47-58	13	24
4	8 1-22	14-29	7	28	4	11-20	59-75	14	25
5	9 1-11	30-40	8	29		Haggai			
6	9 12-29	41-50	9	30	5	1 1-15	27 1-10	15	26
7	10 1-32	10 1-12	10	31	6	2 1-9	11-28	16	27
8	11 1-26	13-27	11	32	7	10-23	29-44	17	28
9	27-32	28-45	12	33		Zechariah			
10	12 1-20	46-52	13	34	8	1 1-21	45-56	18	10 1
11	13 1-18	11 1-19	14	35	9	2 1-13	57-66	19	2
12	14 1-24	20-33	15	36	10	3 1-10	28 1-10	20	3
13	15 1-21	12 1-12	16	37	11	4 1-14	11-20	21	4
14	16 1-16	13-27	17	38			Mark		
15	17 1-27	28-44	18	39	12	5 1-11	1 1-13	22	5
16	18 1-15	13 1-13	19	11 1	13	6 1-15	14-28	23	6
17	16-33	14-23	20	2	14	7 1-14	29-45	24	7
18	19 1-23	24-37	21	3	15	8 1-23	2 1-12	15 1	8
19	24-38	14 1-11	22	4	16	9 1-17	13-27	2	9
20	20 1-18	12-26	23	5	17	10 1-12	3 1-19	3	10
21	21 1-21	27-42	24	6	18	11 1-17	20-35	4	11
22	22-34	43-52	25	7	19	12 1-14	4 1-13	5	12
23	22 1-24	53-72	26	8	20	13 1-9	14-25	6	13
24	23 1-20	15 1-10	27	9	21	14 1-11	26-41	17 1	14
25	24 1-14	11-19	28	10	22	14 12-21	5 1-17	2	15
26	15-28	20-28	29	11		Malachi			
27	29-49	29-38	30	12	23	1 1-14	18-24	3	16
28	50-67	39-47	31	13	24	2 1-17	25-43	4	17
29	25 1-18	16 1-11	32	14	25	3 1-18	6 1-13	5	18
30	19-34	12-20	33	15	26	4 1-6	14-29	6	19
					27	Genesis			
					28	1 1-19	30-44	7	20
					29	20-31	45-56	8	21
					30	2 1-25	7 1-13	18 1	22
					31	3 1-24	14-23	2	23
						4 1-26	24-37	3	24

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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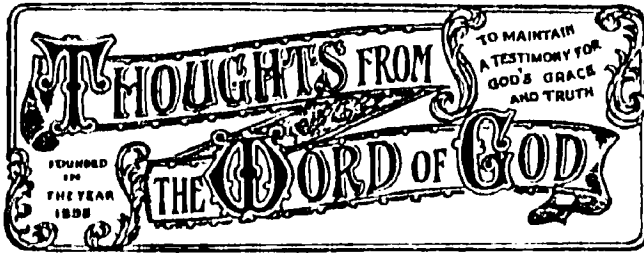
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"For yet a little while, and He that shall come will come, and will not tarry."  
Heb. 10:37.

"MY SHEEP HEAR MY VOICE, AND I KNOW THEM, AND THEY FOLLOW ME."

Wherever He goeth  
The sheep that He knoweth  
Will follow the Lamb.  
The Shepherd, He giveth  
The life each one liveth,  
For He is, "I AM."

Fresh pastures He leadeth  
Them into, and feedeth  
The sheep of His hand.  
He skilfully guideth  
To where He abideth—  
The heavenly land.



### WORDS OF ENCOURAGEMENT

**"Goodness and Mercy."** The Lord is our Shepherd; He goeth before us. Are we following hard after Him? He will never lead us wrongly. "He led them forth by the *right way*." "He guided them with the skilfulness of His hands." Has He changed since that day? Nay, "This God is our God for ever and ever. He will be our Guide, *even unto (and over) death*." And, if we are "looking off unto Jesus," the promise will be made good to us, "Surely goodness and mercy shall follow us *all the days of our life*." "Goodness" may not always be pleasant, but "no good thing will He withhold from them that walk uprightly." How blest is the man of faith! A Good Shepherd is *before* him, and goodness and mercy *behind* him. "Thou hast beset me behind and before, and laid Thine hand upon me." So his path and his lying down is encompassed by an Omnipotent and Omniscient Being, Whom he is privileged to call "Father."

"All the paths of the Lord are *mercy and truth* unto such as keep His covenant and His testimonies." "All"—not "a few" or "some." He is faithful, but we need to be "faith-full" if we would prove His faithfulness. How can we, dear fellow-believers, doubt or distrust Him? How should we leave His paths, and fail to live upon "mercy and truth"? If in any measure we *have* failed, let us hear the Word of the Lord: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Poem to Help Christian Experience—No. 253.

"HE THAT COVERETH HIS SINS SHALL NOT PROSPER;  
BUT WHOSEVER CONFESSETH AND FORSAKETH  
THEM SHALL HAVE MERCY." Proverbs 28:13.

It is not good to cover sin,  
Tis wise to make confession,  
Lest sin should deeper go within,  
And thus take more possession.

Doth not the heart to evil tend?  
Not holy 'tis by nature;  
And Satan to himself would bend  
The will of ev'ry creature.

Ah! Yes, to evil is it prone  
And ne'er to what is holy.  
One sin doth seldom stay alone  
But tends to ruin wholly.

Ah! Should we "sleep" and seem as "dead"  
Instead of heav'nward soaring?  
"When I kept silence," David said,  
"My bones waxed old with roaring."

Delaying, therefore, to confess,  
Will make us inly troubled;  
If we repentance still repress,  
Our wretchedness is doubled.

To whom then should we make our plea,  
To whom our heart-confession?  
To man, who doth not motives see,  
Who hath himself transgression?

Nay, but to God let us lay bare  
Our sin; yea, let us rather  
Know chastisement as "sons" must share;  
He is our God and Father.

Faithful and just, He will forgive;  
From all unrighteousnesses  
Will cleanse us, and the heart will live  
That then pure peace possesses.

### REGENERATION

PERCY W. HEWARD

Many of the Lord's people know but little of His Word (the proof needs no argument). Their acquaintance with Scriptural phraseology should afford a corrective to pride, but the interpretation thereof is almost regarded as the exclusive right of a clerical clique. Would that I could add, "And such *were* some of you," emphasizing the past tense with Paul in Romans 6:17, "God be thanked that, ye *were* the servants of sin, but ye have *obeyed from the heart* that form of doctrine which was delivered you."

Among theological terms misunderstood is that at the head of this paper. Nowadays we often hear this word. Satan sometimes endeavours to hide a doctrine by putting to silence words that express it; at other times he brings them into prominence, and gradually widens their application. Hence men speak of "Baptismal Regeneration," "Social Regeneration," "Moral Regeneration." But we need only to remark that "Regeneration" is equivalent to "Again-birth," that is, "Birth again," "New birth," and all that Bible students will call to mind of John 3, wherein our gracious Lord preaches a gospel sermon to a half-anxious Pharisee. In almost every verse He proves the Divine claim—

"He knew what was in man" (John 2:25), and thus *manifests* His ability to explain the nature of man. Listen to His utterance, "That which hath been born out of the flesh is flesh: and that which hath been born out of the Spirit is spirit." Mark. Scripture does not say, "That which hath been born out of the flesh *may be* flesh, nor that it *becomes* flesh; the Lord employed the emphatic word "IS." Moreover, we do not read that it is *fleshly* or *partakes of some of the nature of flesh*. But here a difficulty suggests itself. Nicodemus has been speaking of a single man, and we should have expected the Lord to say, "He (masculine) which hath been born," rather than "That (neuter) which hath been born." Why the change? Because those of whom the Lord is about to speak have two *natures*, but are not therefore two *persons*. It is remarkable how Scripture combines the thought of the flesh physical and the flesh in its spiritual (or rather unspiritual) sense. Other passages where the word "flesh" seems to be used with a twofold meaning are Galatians 1:16; 2:16, Colossians 2:13. The statement is true physically, and the phrase, "earthly things," seems to allude thereto (see verse 12). Angels are not born of human parents, whose offspring will never become angels (despite certain strange notions); nor is physical flesh rarified into spirit, as some errorists taught concerning the person of Christ. The statement is true theologically, and this meaning is included by the Lord Jesus. That the word "flesh" contains this thought is proved:—

- (a) By its first use in the parallel passage (ch: 1:13). The flesh physical has *no will*.\*
- (b) By the introduction (ch. 2:24-25) to chapter 3, 'He knew what was in man.'
- (c) By the contrast between flesh and the Holy Spirit, as well as flesh and spirit.
- (d) By the expression, "from above" (translated "again").
- (e) By the parallel passage (chapter 6:63).

What then is the result of the argument?

- (a) All men are on the same level.
- (b) There is no such thing as spiritual evolution; the flesh cannot be improved; that which hath been born of the flesh in the *past*, IS, that is, remains in the *present*, unalterable flesh with its physical limitations and spiritual abominations. Educated flesh, polite flesh, is still flesh.

\*Compare "The *mind of the flesh*," translated "the carnal mind" (Rom: 8:6-7) and "the *desires of the flesh*" (Eph. 2:3). In both cases it is flesh in the moral, not physical sense.

Regeneration does not change a man's old nature (else perfectionism would be reached) but it introduces another nature which subdues the old. The conflict is recorded in Romans 7 and Galatians 5.

God alone can regenerate. This is obvious, if flesh can only reproduce itself. "The Spirit breatheth where He willeth" (John 3:8 lit.). Contrast "the will of the flesh" (ch. 1:13).

If the two worlds of flesh and spirit are distinct, and a great gulf is fixed between them, so that flesh cannot produce spirit, how can flesh produce acts of the spirit or even *desires* of the spirit? If one verse of Scripture is understood, others will be made plain, as, for example, Galatians 3:3; 4:23, 29, and 1 Peter 1:3, 23.

In John's First Epistle, we read that every one born of God "sinneth not," "cannot sin," and "keepeth himself" (3:9; 5:18); that "everything born of God overcometh the world" (5:4); likewise, all who do righteousness, all who love, all who believe, have been born of God (2:29; 4:7; 5:1). Hence, these characteristics are present in every child of God and are absent from *all others*.

Whenever we read of God as our Father, or of ourselves as His children, let us remember the reference to regeneration, for our natural sonship is revealed in John 8:44 (and see also Ephesians 2:3). In so doing, let us give thanks. Moreover, when we read of "life," "eternal life," let us praise Him Who quickened, for the flesh is *dead* in trespasses and sins. So doing, we shall find the Bible is full of teaching concerning Regeneration, and that "The Gospel" is very different from the "improvement schemes" of modern reformers and religionists. "If any man be in Christ, there is a new creation."

True communion has its origin in God, and must even find its rest in Him. Just as waters come from the sea, and find their way back thither, so the communion that comes from God must find its all in Him. We may thus test our communion. Does it cause the heart to go out to God? Does it lose sight of itself, and become enraptured with the glories of Christ? Then such is heaven-born communion. We rest where God rests—we rest in Christ. Between God and us there is then something "in common," and such is the thought in communion. Our delight is in That One Who is the delight of the Father. We share the Father's joy in Christ, and joyfully obey the call to behold the Servant Whom He hath chosen and in Whom His soul delighteth.

*Selected.*

## YOUNG PEOPLE'S COLUMNS

### Two Brothers

The people of whom we read in the Bible were such as ourselves, not perfect, but having faults. Only One Man—The Lord Jesus, was without sin and fully obedient to God. He Himself ever was, and is for ever, God. He became Man, that He might live and die on behalf of poor sinners, such as you and I are, "born in sin." What a mercy if we are "born again," and have eternal life, and our sins all forgiven, because of the precious blood of Christ!

God does not cover up sins, even the sins of His people. So when we read of one who belonged to Him telling a lie, it is not because He has pleasure in letting us know, but to warn us not to do the same. Also we must not think too much of ourselves because we may not have done or said the wrong things that some of them did or said. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

I suppose we have seen in the Bible that two brothers are often spoken of together, such as James and John among God's children, and Hophni and Phinehas, who were "sons of Belial." We are to learn lessons from all these and, as God shall enable us, we will look at several of them, beginning with

#### CAIN AND ABEL

All who read their Bibles know the story of Genesis 4. It is true, it is sad, and yet there is some brightness therein. Cain was the first baby born in this world. His father and mother knew no childhood. They came fully grown from the hand of God, perfect man and woman—"very good" in the eyes of their Creator. They sinned, and were "driven out" of the garden of Eden, and never entered it again. So, when Cain was born, it was outside that lovely place. Adam and Eve had never seen a baby before. There never was one before Cain, because there were no men and women. Adam was the "first man."

What a wonderful gift from God the little one seemed to Eve as he lay in her arms. Surely, he was very lovely in face and form, but he was not in the image and likeness of God, as his parents were made at the first. No! He was in his father's likeness and image (Gen. 5:3), and that meant he was "born in sin" and "shapen in iniquity" (Ps. 51:5).

Some time after—we do not know how long—Abel was born. He, too, was "born in sin" like his

brother, just the same to begin with. They grew up together. There were no other boys and girls, though there were sisters later on; so they ought to have been very loving to one another. They worked—Abel as a shepherd, Cain as a gardener. They must have learned much from their father, and, most likely, heard from his lips how God had clothed him and their mother with coats of a skin. That must have come from an animal, which must have died, a very lovely picture of how Christ died, and so put away sin and provided a robe of righteousness for all who believe on Him.

If the two boys listened to Adam, only one learned what the slain animal meant. Abel, when the time came, "brought of the firstlings of his flock and of the fat thereof," thus shewing he knew that something must die to make him accepted by God. So we read, "The Lord had respect unto Abel and to his offering."

Now look at Cain's offering. The collection of fruits and herbs, no doubt, *looked* more beautiful than blood of a slain animal, but it shewed that Cain did not realize he was a sinner in God's sight, and needed one to die for him. Sad it was when he became angry, yes, angry with God. He wanted to do things *in his own way*—"the way of Cain," which we are warned about (Jude 11). How patient God was with him, telling him, "If thou doest not well, a sin offering is lying toward the open door" (as the words may mean). If Cain had listened to God, he could have offered the animal there as a sacrifice, *but he would not*. And so his sinful heart went farther and farther away from God, until jealousy of Abel grew to hatred. He saw the good behaviour of his brother and that seemed to make him hate the more. O beware of jealousy and envy! Cain, being the elder, ought to have loved Abel, the younger, with brotherly tenderness, but he nursed the evil feelings in his heart until he killed him. Cain reminds us of those amongst whom the Lord lived on this earth. They hated Him without a cause, and at last killed Him. But His "blood speaketh better things than that of Abel," even of salvation.

But to return. We must ever remember that it was "faith" that made the difference between these two brothers (see Hebrews 11:4). As babes, they were equally lovable, no doubt, but one had faith, and the other had not, and thus their lives and characters, and works, were different (see 1 John 3:10-12). Dear friend, to what are you trusting—your own works or the work of the Lord Jesus? Your answer to this question will shew which of these two brothers you are like.



## THE HOLY SPIRIT IN THE BOOK OF REVELATION

### INTRODUCTION

It is held by many believers that at the beginning, or in the middle, of the last seven years of the present age, the Church of Christ will be raptured, and so escape the great tribulation. It is not the purpose of this essay to discuss this prophetic view, but since, in many instances, it is accompanied by the opinion that the Holy Spirit will be "gone" from this scene, it is well to examine the last book of Scripture to see if these things be so.

The words "taken out of the way" in 2 Thessalonians 2:7, are quoted as authority, and, as it is also held that "Revelation," after chapter 3, deals with events when the Church is "gone," the presence, or otherwise, of the Holy Spirit is a question for grave consideration, and searching of heart as well as of Scripture.

#### *The Spirit of God the Author of "Revelation"*

John was a prophet, and like those before the advent of the Lord Jesus, was controlled and led by the Holy Spirit—"borne along by the Holy Ghost"—even as they. All that he saw in vision, all that he wrote, was by Divine Inspiration. Hence, he says, "I was in the Spirit on the Lord's Day," and "Immediately I was in the Spirit" (1:10; 4:2). Twice occur the words, "He carried me away in the Spirit" (17:3; 21:10), recalling the experiences of Ezekiel. Fittingly, then, the book almost opens with the words, "Blessed is he that readeth, and they that hear, the words of this prophecy"; and that, near the end, we read "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God will add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the Tree of Life (margin) and from the things which are written in this book." How incumbent it is upon all believers to meditate herein! How solemn to misread or misinterpret its message, for one may inadvertently "add to" or "take away" therefrom. Truly,

there is a need of the Holy Spirit's teaching, for only He can "shew us things to come" (John 16:13). Let us then take heed to this sure word of prophecy (see 2 Pet. 1:19-21).

#### *The Holy Spirit's present ministry*

"He that hath an ear, let him hear what the Spirit SAITH unto the churches." Seven times occurs this injunction (chs. 2 and 3). Each of the epistles to the angels of the churches begins thus: "These things SAITH He" (the Lord Jesus). The word is in neither the past nor future tense. So, in the epistle to the Hebrews, the earlier Scriptures are quoted as what "The Holy Ghost saith." Hence all Scripture has a present and personal application. 'Tis no dead letter! "The Word of God which liveth and abideth for ever" (1 Pet. 1:23). The letters to the churches, as all Scripture, have been WRITTEN for OUR learning. Whether believed or not, Holy Scripture is the Word of God, although, until it is applied by the Spirit of God, it will not be received as such, or become a vital message to the soul. Most significant it is that these seven letters are what the Lord Jesus saith as well as what the Spirit saith, reminding (a) of the Unity of the Godhead, and (b) of the unchanging value and binding force of all that the Lord Jesus taught His disciples *as the representatives of His church* (see John 14:26; 16:14-15, with Matt. 28:20). Note also Ephesians 2:20.

A special communication, as "what the Spirit saith" recorded in chapter 14:13, is primarily a comfort to those called to suffer during the tribulation. Yet the words are an encouragement to any believer nearing the end of life's journey. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Yet once more, the present ministry of the Holy Spirit is before us in chapter 22:17. "And the Spirit and the Bride say Come." The order is interesting to the heart—The Spirit first, yet the Church in communion with Him. Does the use of the term "Bride" (particularly remembering ch 19:7) suggest a unity, a coming revival of the saints, with one voice saying to their soon returning Lord, "Come"; and, as the following words seem to imply, inviting thirsty souls to partake of the Water of Life (see Isa. 55:1)? Surely, we must believe that the Holy Spirit will be witnessing in and through the Church right up to the time of the Lord's appearing; that is to say, the words of Christ in John 15:26-27, relating to the witness of the Spirit and the witness of His people, hold good all through the time of tribulation.

*"The Seven Spirits of God"*

This phrase occurs four times in this book. How is it to be understood? Some have held they are seven prominent angels. True, "He maketh His angels spirits," but can the words of chapter 1:4 apply to created beings? The epistolary greetings are from an Eternal One, Who is the Father, and is seen as "One on the throne" (4:2); also from Jesus Christ (1:5). Between is the mention of "the Seven Spirits." Surely here the Triune God is before us. It would be most unfitting that greetings from angels should be coupled with those from two Persons in the Godhead. Such a thought cannot be entertained for a moment.

But why "Seven"? There is ONE Spirit (Eph. 4:4), and the word is often in the singular in the Book of Revelation. "Seven" is a perfect number. Are we not to understand, therefore, by these words, the Holy Spirit in His sevenfold power and operation? His work is perfect. He is "before the throne" (1:4; 4:5). He is "possessed" by Christ (3:1; 5:6). Compare the words of John 15:26, "The Comforter . . . Whom I will send unto you from the Father." How significant that as "A Lamb as It had been slain," our Lord is seen "having Seven Horns and Seven Eyes, which are the Seven Spirits of God sent forth into all the earth." For not until He was glorified—following His substitutionary suffering—was the Spirit given (John 7:39); and is He not called the Spirit of Christ? (Rom. 8:9).

Moreover, it is important to note that the Spirit is at the same time, "Before the Throne," and "Sent forth into all the earth." He is God, as Christ is God, yet sent forth as the Son was sent forth (see Gal. 4:4-6).

A further interesting point is noteworthy. The Lord Jesus is described as having the Seven Spirits of God and the Seven Stars. May this not suggest the sufficiency of the Holy Spirit for all His servants, and His individual care for each?

Then He is described as "Seven lamps of fire burning." Without attempting to explain all that this means, a few thoughts may be expressed. "Lamps" suggest Light, and "Fire," warmth. Both are the result of the Holy Spirit's inworking. Only He can enlighten the mind and illuminate the heart. Nothing can be perceived of spiritual things unless "the eyes of the heart are enlightened" (see Eph. 1:18). How we need to pray, "Open Thou mine eyes that I may behold wondrous things out of Thy Law." And see 1 Corinthians 2:14.

Furthermore, warmth or fervour, or true spiritual emotions, can be produced only by the Spirit.

Men may "offer strange fire," but it is offensive to Him. Satan also has his substitutes, which will deceive, and may lead to depression or worse. The spiritual person, however, will discern; he will try the spirits. Nevertheless, how desirable it is to be "fervent in spirit." Surely, if one has "light" from above, and continues in dependence upon the Holy Spirit, a warm heart will be an accompaniment—the love of God poured out into the heart (Rom. 5:5). How sad it is to hear a discourse, strictly orthodox, yet delivered without feeling, as if the speaker were delivering a lecture on some secular subject. "Light" without warmth (and this seems to have been the heart-condition of the angel in Laodicea) may be worse than "fervour" with comparatively little "light." We need balance. Why was John a "burning and a shining light" (John 5:35)? Was it not because he was "filled with the Holy Ghost, even from his mother's womb" (Luke 1:15)?

The Lamps of Fire were burning, so suggesting a continuance, and changelessness. There come to the mind the words, amongst other Scriptures, "Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly" (Isa. 33:14-15). "Our God is a consuming fire." Shall not we think, too, of the bush that burned with fire, yet was not burnt out? But especially the words of John the Baptist are recalled, "He shall baptise you with the Holy Ghost and with fire," reiterated by the Lord (Acts 1) and fulfilled on the Day of Pentecost, when "cloven tongues like as of fire . . . sat upon each of them." The figure denotes intense purity, and scorching holiness, before which sin and the unsaved sinner cannot stand.

Further, the Holy Spirit is described as "Seven Horns" and "Seven Eyes." A horn in Scripture symbolises strength and exaltation. It is then a fitting word for "The Spirit of might" (Isa 11:2), and concerning Whom the Lord said, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me . . . unto the uttermost part of the earth" (Acts 1:8). No service can be acceptable to God, no resultful ministry to men, apart from His empowering. How the would-be evangelist or teacher should heed the charge of the Lord Jesus, "Tarry ye . . . until ye be endued with power from on high." Otherwise, the Divine rebuke might be, "I have not sent these prophets, yet they ran . . . but if they had stood in My counsel . . . then . . ." (Jer. 23: 21-22).

Zechariah, chapters 3 and 4, will throw light on the phrase "Seven Eyes," for "The BRANCH" and "The STONE" are both names of Messiah; they

remind that Christ is The Foundation and a Living One (1 Pet. 2:4). "Building" and "Planting" are figures oft associated in Scripture. Here (Zech. 3:9) the Stone is seen as having "Seven Eyes," which in chapter 4:10, are described as "The eyes of the LORD, which run to and fro through the whole earth." Thus Revelation 5:6, and 2 Chronicles 16:9, are linked with these passages in the prophecy. In whatever part of the earth saints are to be found, there the Omniscient Spirit "shews Himself strong in the behalf of those whose hearts are perfect toward Him."

Moreover, the fact that it is the Lord Jesus, whether seen as the Stone or as the Lamb, Who has the Seven Horns and Seven Eyes, is confirmatory of His Own Word, "All authority is given unto Me . . . Go ye therefore . . . And, lo, I am with you alway, even unto the end of the age." This Presence and Power He exercises through the Holy Spirit.

#### *The Spirit in the Two Witnesses*

This present age will conclude with a specially marked-off period of seven years, called in Daniel 9 a "week," in the midst of which the Antichrist, the Man of Sin, will manifest himself as indeed the "Lawless one" and "The Lie." During the last half of the "week," variously described as "times, time, and the dividing of time" (three and a half years), as "forty and two months," and "one thousand, two hundred and threescore days," he will rule despotically over the earth, and bring about "The Great Tribulation," but God will have His servants testifying at the same time. Two are specifically mentioned in Revelation 11, as His "witnesses" who shall "prophesy," who will also be immune for the time from "hurt" by their "enemies," and will be empowered to afflict the earth with plagues, such as Moses and Elijah were able to do by God's command. This witness will continue until a God-appointed "finish."

But by what power will this testimony be maintained? Verse 4 of the chapter gives the clue, for it refers back to Zechariah once more, as we have previously seen. Chapter 4:14 seems to identify the two "witnesses" with the two "anointed ones" standing before God. Now "anointing" is a symbol of the Holy Spirit (1 John 2:20, 27; Acts 10:38) and further confirmation is found in the words, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" (Zech. 4:6). So that, far from the Holy Spirit being "taken away," He is the power for witness, and for the prophesying which, we may presume, will be used for the turning of many to righteousness (cf. Dan. 12:3).

"But if the Spirit of Him That raised up Jesus from the dead dwell in you, He That raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. 8:11). The two witnesses, *having finished their testimony*, will be killed, to the great satisfaction of "earth-dwellers," even as their Lord's crucifixion was a "relief" to those who hated Him without a cause. "Three days and a half" later, a resurrection, presumably the "first" (Rev. 20) takes place, and they go up to heaven in a cloud (1 Thess. 4:17). For "the Spirit of Life from God entered into them."

#### *The Work of the Spirit implied*

The candlesticks (lampstands) in the midst of which Christ was walking, needed oil and trimming, if light was to be given constantly. Who, desiring the glory of God by a daily witness, would resent the action of "snuffers" (Ex. 37:23) or would not desire a continual supply of "oil" (Ex. 25:6)? And is not this the ministry of the Spirit?

Again, if the woman of chapter 12 is the church, how can the "travail" be explained if the Holy Spirit is not the "Quickener" and "Reviver"? He must be the "Conceiver" of a united, moral expression of Christ—"the Man-child," even as the Lord Jesus, as to His humanity, was conceived by the power of the Highest (Luke 1:25).

#### *Concluding Remarks*

Our Glorious Tri-une God is seen in the pages of this final book of Scripture, as our meditations have made clear. Hence Satan, the great adversary, has his travesty—a "trinity" of Dragon, Beast, and False Prophet, but the whole shall come to its predicted end.

We have seen that Truth will triumph, and that there will be "overcomers" throughout this present age, and that the Holy Spirit will not be taken away, so long as there are saints on the earth. His personality is clearly declared in this last book of Holy Scripture, as well as His unchanging, continuous, and powerful ministry. To our Tri-une God be the glory!

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"As faith gives us possession of Christ, so patience give us possession of ourselves."

In the things of God, let the ground of all your actions be obedience to God. Examine not *why* it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions.

*Selected.*

## INSPIRED WORDS INSPECTED

No. 51

**"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you."**

2 Pet. 2:1-3.

**BUT** (de); adversative conjunction; second word in sentence, its usual position.

**THERE WERE** (egenonto); verb, aorist, from "ginomai" (I become); translate, "there became."

**ALSO** (kai); conjunction meaning "and" or "also."

**FALSE PROPHETS** (pseudoprophetai); noun, masculine, nominative, plural; from "pseudoprophetes," a compound of "pseudos" 'lying) and "prophetes" (a prophet).

**AMONG** (en); preposition meaning "in," but may in some instances be rendered "among"; always followed by dative.

**THE PEOPLE** (toi laoi); article and noun, dative, singular, masculine. Note the singular number, because it denotes the people of Israel. The nations are often described in Scripture as "the peoples." From "ho laos," whence "laity."

**AS** (hos); adverb.

**EVEN** (kai); see above.

**AMONG** (en); see above.

**YOU** (humin); personal pronoun, dative plural.

**THERE SHALL BE** (esontai); verb, future, from eimi (I am).

**FALSE TEACHERS** (pseudodidaskaloi); noun, masculine, nominative, plural; compound similar to above; didaskalos means "teacher." Note stress on "lying" and compare "The Lie" (2 Thess. 2:11) and John 8:44.

**WHO** (hoitines); relative pronoun, compound, from "hos" (who) and "tis" (one, someone, a certain one); may be rendered "the which" or, "who are of such a kind that," or simply by "who."

**PRIVILY SHALL BRING IN** (pareisaxousin); verb, future, from "pareisago," a compound of "para" (beside, alongside), "eis" (into) and "ago" (I lead or bring). Hence the meaning "To bring into alongside." Not only did they contrive to get into assemblies, but they brought in with them false

doctrine; and the false teaching they "introduced from the side," suggesting a subtlety, and perhaps putting their lies along with some truth. The sin of idolatry was often the introducing of, and "worshipping, the creature alongside the Creator" (Rom. 1:25).

**HERESIES** (haireseis); noun, feminine, accusative, plural, from "haireisis" (a self-chosen opinion or way of life); derived from "haireomai" (I choose for myself).

**DAMNABLE** (apoleias); noun, feminine, genitive, from "apoleia" (loss, destruction); thus the phrase means, "heresies of destruction," that is, consisting thereof, and therefore destructive and causing loss, perhaps irreparable. The genitive may also have the thought of origin, and even of the evil initiator, Apollyon.

**EVEN** (kai); see above.

**DENYING** (arnoumenoi); verb, present participle, from "arneomai" (I deny, disown, contradict, refuse). The participle may imply characteristic and continuance.

**THE LORD** (ton despoten); article and noun, masculine, accusative, from "despotes" (a master, one owning slaves, one having supreme authority). Used of God, as the Supreme Ruler and Owner of all.)

**THAT BOUGHT** (agorasanta); verb, aorist, participle, from "agorazo" (I buy in the market). The word is used for the redemption of the elect (1 Cor. 6:20). But He Who joyfully acquired the Treasure, bought the field wherein it had been hidden (Matt. 13). The whole world belongs to Christ (see Psalm 2). It is given to Him, but not every individual therein will know the blessing of salvation—*covenant-redemption*.

**THEM** (autous); personal pronoun, accusative, plural, from autos, -e, -o (he, she, it).

**AND** (not in text).

**BRING UPON** (epagontes); verb, present, participle, from "epago," compound of "epi" (upon, on to) and "ago" (see above); hence to be translated, "bringing or leading on to." The process perhaps already begun, and rapidly accelerating.

**THEMSELVES** (heautois); reflexive pronoun, from heautou (of himself); dative, plural.

**SWIFT** (tachinen); adjective, accusative, feminine because qualifying "destruction"; from "tachinos, -e, on" (swift, speedy, possibly sudden).

**DESTRUCTION** (apoleian); see above. They who would *destroy* by evil teaching shall themselves be *destroyed*. The punishment will fit the crime. This word does not mean annihilation.

**AND** (kai).

**MANY** (polloi); adjective, nominative, plural, from "polus" (much); "hoi polloi" is equivalent to "the masses."

**SHALL FOLLOW** (exakolouthesousin); verb, future, plural, from "ek" (out) and "akoloutheo" (follow); hence, "to follow out," that is, "closely." The word is found in ch. 1:16, where it signifies that the apostles did not *observe as a guide* such myths; and in 2:15, where certain ones are mentioned as *imitating* Balaam.

**THEIR** (auton); personal pronoun, genitive, plural, from "autos."

**PERNICIOUS WAYS** (aselgeiais); noun, feminine, dative, plural, from "aselgeia" (outrageous conduct, such as to shock public decency, wantonness). False doctrine leads to loose living. The word, being in the plural, may denote a fullness of wickedness.

**BY REASON OF** (di'); preposition "dia" (through) "a" omitted because the next word begins with a vowel.

**WHOM** (hous); relative pronoun, masculine, accusative plural. Taking these two words together, we may translate, "because of whom."

**THE WAY** (he hodos); article and noun, feminine, nominative.

**OF TRUTH** (tes aletheias); article and noun, feminine, genitive; from "he aletheia" (the truth).

**SHALL BE EVIL SPOKEN OF** (blasphemethesetai); verb, future, passive, from "blasphemo" (to speak evil against, use abusive language about). A compound word derived from "blapto" (I weaken, hurt, harm, or injure) and "phemi" (I speak); our word "fame."

**AND** (kai).

**THROUGH** (en); preposition, "in," always followed by dative case.

**COVETOUSNESS** (pleonexiai); noun, feminine, dative; from "pleonexia" (covetousness, rapacity, greed, over-reaching); derived from "pleion" (more), and "echo" (to have); literally, "a having more."

**WITH FEIGNED** (plastois); dative of instrument, plural adjective; from "plastos" (made up, fictitious); derived from "plasso" (to mould or form, soft substances); hence, the word would suggest what is plastic, moulding words to suit the ulterior motives of the user. Even today, theological terms, right in themselves, are often used with meanings distinct from their original sense.

**WORDS** (logois); noun, dative, plural, masculine, from "logos" (a word).

**YOU** (humas); personal pronoun, accusative, plural.

**SHALL MAKE MERCHANDISE OF** (emporeuson-tai); verb, future, plural; from "emporeuomai"; compound of "en" (in) and "poreuomai" (to journey or go); hence "to go in" to a city to trade (see James 4:13). The object is gain, the deceivers having only themselves in regard (see Romans 16:18). False religion is thus well described, and the remainder of the chapter is an expansion of this theme.

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## CHRISTIANITY AND CIVILISATION

### FOREWORD

The following article appeared in an American evangelical magazine\* in the year 1898. Though not quite in the character of the essays printed in our periodical, it is thought that readers would be interested, as was the editor when he first perused it.

Doubtless, the author would have been regarded a pessimist, but how true were his words, and how much more applicable in the present day! Some of his statements seem almost prophetic, as when he says that "art, science, and inventive genius are materialistic and conscienceless"; and "sinners commonly use mechanical inventions to sin with, and the very facilities for good or ill usually lead man farther and farther from God." When he wrote, such things as airplanes, radio, television, the use of nuclear energy, were unknown. Hence his words have a pungency and potency in this second half of the twentieth century.

Buckle, one of the most powerful errorists of forty years ago, asserted that Christianity always wanes before a cultured, complex and advanced civilisation, and therefore it must be a superstition and a falsehood. He admitted that it evokes civilisation, but claimed that ere long it is overwhelmed by it.

In the light of history we must admit that the pure Christianity of the New Testament has never prevailed triumphantly in the midst of the rich, complex and egotistical civilisations of man.

Pride, wealth and splendour arrays it in purple and fine linen, and only its ghost remains to masquerade in showy forms and to juggle with sacraments. It only saved a remnant, mainly of the poor, out of the splendid civilisation of the Augustan age, and when Constantine gave the church a crown and throne of empire, her spiritual glory departed.

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\*Watchword and Truth.

It prospers and blesses a plain, medium and intelligent civilisation. We must face this historic fact, and still refute the charge that it is a groundless superstition or a defective system.

Christ found the splendid civilisation of the Augustan age, but it was already too far gone in moral corruption to be saved by Christianity. It saved only an election out of the rotten mass.

Both Christianity and civilisation have nearly perished from the old Bible lands. Christianity remained, however, in purity among the simple mannered and honest hearted Waldenses and Albigenes.

We must admit that Christianity and righteousness passed their zenith in New England more than fifty years ago, and that they are now generally declining throughout the United States.

1. This historic record confirms the teachings and prophecies of Christianity for the present elective dispensation. The very word for "church" in the Greek means a called-out minority. The world is a moral ruin, and men are called out of it for salvation. The conversion of the world in this dispensation is not a question of power before God, but of purpose. God does not fail. He did not send out Apostles to do general house-cleaning for the world.

Not many of the noble, rich, wise and great of this world have ever practically embraced Christianity. God makes a strange choice of foolish things to confound the wise, and weak things to confound the mighty. The broad way, under Satan's leadership, is thronged, and the narrow way, with Christ, less trodden. God demands and prizes moral worth rather than the material and intellectual values of man's boastful civilisations, and he warns us against the many hurtful things of man's invention and acquisition. Worldly prosperity was the promise of the Old Dispensation, but worldly adversity is rather the promise of the New. Someone even says, "To die rich is to be damned."

The time, thought, toil, and spirit, ordinarily necessary to accumulate great wealth, build proud capitals and create a splendid intellectual, complex, and materialistic civilisation are absolutely incompatible with a realistic faith in unseen things and a high spiritual life. The human mind is not capable of excellence in this kind of double consecration.

"Art is long and time is fleeting." Art, science, and inventive genius are materialistic and conscienceless and in their highest triumphs they ab-

sorb too much of men to leave room for God. Art serves vice as well as virtue and as a veneering it polishes vice and crime. Vice is the leading fine art of Paris.

2. We can see reasons in the very nature of sinful man and pure Christianity, why the religion of Christ does not prevail triumphantly after a rich, luxurious and successful civilisation is attained. It is at cross purposes with the "progress" of the natural man. It demands the renunciation of the world and the subordination of everything to the will of God. We must not "mind earthly things" nor "love the world."

Now it is manifest that the intense and protracted thought, the constant and exhausting toil, the all but entire part of a lifetime, necessary to maintain, use, and enjoy such a civilisation, are absolutely incompatible with the spiritual life and Christian duties required by the Gospel. The exhaustive demands of successful business life, political life and social life, are incompatible with the supreme demands of genuine Christianity. Its forms may continue in beauty and profusion, but its power departs.

The cares and toils of a high, complex, civilisation in business, social and fashionable life, choke out spiritual life and drown men in destruction and perdition. How hardly shall millionaires and society people enter the kingdom of God.

Then when a splendid intellectual and materialistic civilisation is created, multitudes are fascinated and seduced from God to the attractions and indulgences offered. Sinners commonly use mechanical inventions to sin with, and the very facilities for good or ill usually lead man farther and farther from God. While Christians use these inventions, for God, sinners use them far more against God. Of course intelligent infidels see the folly and absurdity of shallow and conceited ecclesiastics who stake the truth of Christianity on its immediate prevalence and boast of bringing in a millennium by the genius of commerce, railroads, printing presses, mechanical inventions, wealth and civilisation.

Civilisation in its proud onward march has usually trampled under foot the ethics of Christianity, crucified righteousness on a golden cross, and rotted down with its own corruption.

No man of God in modern times ever spoke more frequently and plainly upon the perils of wealth and the luxurious drift of our civilisation than John Wesley. He lamented the defection of Methodists through these hurtful things; said that in sixty years he had not known thirty families

that were not injured by getting rich, urged plain church architecture and dress, predicted that if Methodists got rich, Methodist discipline, if not doctrine, would be repudiated, and said: "If I die worth ten pounds call me a villain." The popular and worldly religion of our churches today is not the Christianity of the New Testament. Civilisation is the natural product of human intelligence, and it may be almost totally alienated from conscience. Cain was the pioneer of civilisation and the pioneer murderer. Vice mocks at civilisation, and often increases with the facilities that its progress affords.

Nations in prophecy, and usually in civic emblems, are wild beasts, having intelligence but not conscience. Civilisation itself, after its triumphs, goes down with corruption, and nations have in themselves no regenerating power. It is not the fault of the Gospel remedy when men will not take it. There is no Christian State, and none is promised till the Christ of God shall come to erect one. Man needs help from heaven before we can have a millennium of peace and righteousness. Christianity is not a failure for it is accomplishing what it purposes and promises. The millennium will come not by man's development of civilisation, but by the power of God.

### THE SEALS AND TRUMPETS, AND THE VIALS

#### *Concluded*

It is sad to see that the words "repented not," found in both series, are intensified, and mentioned earlier in the record of the vials; that is, men persist and progress in their evil (9:20; 16:9-11); the climax stress on blasphemy (in 16:9, 11, 21) reminds us that judgments do not save. Man is ruined, utterly ruined. Amid all our studies, let us not forget the solemnity, a call to prayer, and lowliness.

As Revelation 16:15 interjects a practical appeal, let our hearts be ever concerned to use Truth aright, through its humbling realization. The coming judgments should, indeed, affect the daily attitude of those who are delivered from the wrath to come (1 Thess. 1:10). How prayerfully humble redeemed ones should be! "What manner of persons ought we to be in all holy conversation and godliness" (2 Pet. 3:11). To those who are "in Christ Jesus," the darkness is "lit up," but to others, the Day of the Lord is only darkness, and no light (Amos 5:20). If we have tasted that the Lord is gracious, how earnestly we should live for Him; and, as those who are His representatives, how we should *shew* by life, as well as declare

by lip, the ONE way of hope and joy and salvation, through Christ's precious atonement; for therein our own hearts, stimulated by the Holy Spirit, can thankfully delight.

### NOTES ON MEMORIZED VERSES

#### GENESIS 19

1. Two angels, not the Lord, came to Lot. 2. Yet an experience such as (Heb. 13:1). 3. Yet only by pressure were these holy ones prevailed upon to accept his hospitality. A solemn lesson! 12, 13. Mercy remembered in wrath. 14. A warning disbelieved, so little had Lot's witness been effective. 15. Yet even he needed to be hastened. 16. He lingered, but the Lord was merciful. The words of Luke 21:34-36 come to mind. 17. "Escape." It cannot be that an elect soul shall come under Divine judgment. 18. The mountain had no charm for the city-dweller, though a righteous one. 19. I cannot escape, lest . . . This was unbelief. 20. A city desired. How contrasted with Abraham's tents. 21. The pathetic plea—"a little one"—heard. How patient is God! 22. Judgment deferred for the sake of one child of God, but this is the Divine way. 23, 24. Lot in Zoar, then came judgment. 25. Total destruction. Nothing there now but the Dead Sea. 26. "But"—the warning of verse 17 forgotten. How fraught with danger is a look (see Matt. 5:28; Luke 9:62). 27, 28. Abraham also looked, but from a contrasted place. 29. Abraham prayed. The city was not spared, but his petition was granted in God's way and wisdom. Lot was "saved, yet so as through fire" (see 1 Cor. 3:15).

#### GENESIS 21

1. As He had said . . . spoken. 2. At the set time. What God purposes, and when, must stand. 3. "Isaac" means "laughter." The name recalls a rebuke (ch. 17:17; 18:12, 15) and relates to rejoicing (v. 6). 4. Obedience a characteristic (Heb. 11:8). 5. A miraculous birth. 6, 7. "Who would have said?" A further stress on the miraculous, yet there was faith (Heb. 11:11). 8. Isaac was grown a boy. Weaning of sons took place in later years than it does in the West. 9. Ishmael, too, was grown, being fourteen years older. 10. His mockery hurt Sarah. Possibly she remembered her wrong (16:5). See Galatians 4:22-31 for the Holy Spirit's allegorical use of this true history. 11. Abraham evidently had affection for Ishmael. Hence Sarah's wish was painful. 12. He who had hearkened to the voice of his wife must, by Divine command, hearken to her again. From this "error," though over-ruled by God, springs the hatred of Moslem for Israel. 13. Yet, being Abraham's seed, Ishmael shall be a nation (note ch. 17:5-6). 14. Obedience was painful, yet he faltered not. 15, 16. Despair in view of expected death. 17. God heard, God called. 18. God promised. 19. God opened eyes. 20. God was with the lad. Despite Hagar's ill-manner (ch. 16:4) and her son's mockery, God was merciful. 21. But he helped at the burying of his father (ch. 25:9).

#### GENESIS 22

The first mention of "love" in the Bible is that of a father for a son. How fitting, for the eternal love of God is for His eternal Son! One may reverently ask if God had a foretaste of the pangs He Himself would know when He withheld not His Son from the awful wrath borne for the sins of His people. His compassion is deep and tender, and His love and tenderness were mingled with His strange command to Abraham. We see in this narrative "the end of the Lord; that the Lord is very pitiful, and of tender mercy."

1. A "test." Abraham ready to hear God's voice. 2. "Thy son, thine only Isaac, whom thou lovest." Each phrase increased the pangs. 3. No delay. Exact obedience. 4. The third day. 5. "I and the lad . . . will come again." A wondrous faith (see Hebrews 11:17-19). 6. Laid on his son (cf. John 19:17). But the father had the fire and the knife. "Both . . . together." 7. Where is the Lamb? 8. God will provide. Christ is the Divine Answer to the anxious enquirer. 9. The God-appointed place. No record of any struggle on Isaac's part (cf. Isaiah 53:7). 10. Obedience to the utmost. 11. The Angel of the Lord must be the Lord, from His words in verse 16. 12. "Now I know," because Abraham was ready to sacrifice his "all." 13. "In the stead." Here is the truth of Substitution. 14. The mount of the Lord—Moriah (v. 2). (See 2 Chron. 3:1, with 1 Chron. 22:1). 15, 16. The voice a Divine voice. 17, 18. God's delight in obedience. Obedience to bring world-wide blessing. The obedience of Christ (the Seed, Galatians 3:16) has brought blessing, and will in fulness, when He returns. 19. Returned; his faith justified (note James 2:21-23) and compare verse 5.

- SPECIAL READINGS FOR THE LORD'S DAY  
 May, 1958  
 4. Deut. 5:6-10. Deut. 32:15-21. Jud. 2:11-15, 20-23.  
 1 Cor. 8:4-6. 1 John 5: 2, 3, 20, 21.  
 11. Deut. 5:16. Luke 2:41-52. Eph. 6:1-3.  
 Heb. 12:4-11. 1 Pet. 1:13-21.  
 18. Deut. 5:21. 1 Kings 21:1-4, 11-16. Luke 12:13-21.  
 Acts 20:33-35. Rom. 13:8-14.  
 25. Deut. 5:22-27. Ex. 20:18-21. Heb. 7:15-25.  
 John 6:63-68. Heb. 12:18-29.

- SPECIAL READINGS FOR THE LORD'S DAY  
 June, 1958  
 1. Deut. 5:28-33; 6:3; Ps. 119:33-40. Matt. 4:1-4.  
 John 15:7-16. James 1:21-25.  
 8. Deut. 6:4-9. Ps. 19:7-14. Mark 12:28-34.  
 John 14:15, 21-24. Eph. 4:1-10.  
 15. Deut. 6:10-15. Ps. 106:7-13. 1 Cor. 2:9-12; 4:7.  
 2 Cor. 11:1-3. 1 Cor. 11:23-32.  
 22. Deut. 6:16-25. Ex. 12:21-28. Neh. 9:13-20, 31.  
 Rom. 6:1-11. 2 Pet. 1:2-13.  
 29. Deut. 7:1-11. Ps. 33:10-12. Eph. 1:3-7; 2:4-8.  
 Titus 2:11-14. Rev. 5:6-10.

**SUGGESTED DAILY READINGS**

"IF THE LORD WILL"—MAY, 1958

**SUGGESTED DAILY READINGS**

"IF THE LORD WILL"—JUNE, 1958

Day	READING		LEARNING		Day	READING		LEARNING	
	Genesis	Luke	Genesis	Hebrews		Genesis	Luke	Genesis	Hebrews
1	26 1-16	1 1-20	19 1	11 16	1	42 1-17	11 1-13	21 11	12 7
2	17-35	21-39	2	17	2	18-38	14-28	12	8
3	27 1-17	40-66	3	18	3	43 1-16	29-41	13	9
4		67-80	12	19	4	17-34	42-54	14	10
5	18-29		13	20	5	44 1-17	12 1-12	15	11
6	30-46	2 1-14	14	21	6	18-34	13-30	16	12
7	28 1-22	15-32	15	22	7	45 1-15	31-46	17	13
8	29 1-20	33-52	16	23	8		16-28	18	14
9	21-35	3 1-14	17	24	9	46 1-19	13 1-17	19	15
10	30 1-21	15-38	18	25	10	20-34	18-35	20	16
11	22-43	4 1-15	19	26	11	47 1-14	14 1-15	21	17
12	31 1-16	16-32	20	27	12	15-31	16-35	22 1	18
13	17-35	33-44	21	28	13	48 1-22	15 1-10	2	19
14	36-55	5 1-17	22	29	14	49 1-15	11-32	3	20
15	32 1-12	18-39	23	30	15		16-33	4	21
16	13-32	6 1-19	24	31	16	50 1-13	16-31	5	22
17	33 1-20	20-36	25	32	17	14-26	17 1-10	6	23
18	34 1-18	37-49	26	33	18	Exodus		7	24
19	19-31	7 1-17	27	34	19	1 1-22	11-24	8	25
20	35 1-15	18-30	28	35	20	2 1-25	25-37	9	26
21	16-29	31-50	29	36	21	3 1-22	18 1-14	10	27
22	36 1-19	8 1-15	21 1	37	22	4 1-17	15-30	11	28
23	20-43	16-25	2	38	23		18-31	12	29
24	37 1-17	26-40	3	39	24	5 1-23	19 1-10	13	1
25	18-36	41-56	4	40	25	6 1-15	11-27	14	2
26	38 1-30	9 1-17	5	12 1	26	7 1-25	28-48	15	3
27	39 1-23	18-27	6	2	27	8 1-15	20 1-18	16	4
28	40 1-23	28-45	7	3	28	16-32	19-26	17	5
29	41 1-13	46-62	8	4	29		27-47	18	6
30	14-52	10 1-16	9	5	30	9 1-19	21 1-19	19	7
31	33-46	17-28	10	6		20-35	20-38		
	47-57	29-42							

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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

Vol. 58, Nos. 5 & 6

MAY—JUNE, 1958

FREE

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"I will say of the LORD, He is my  
Refuge and my Fortress: my God; in  
Him will I trust." Ps. 91 : 2.

### "YE ARE CHRIST'S

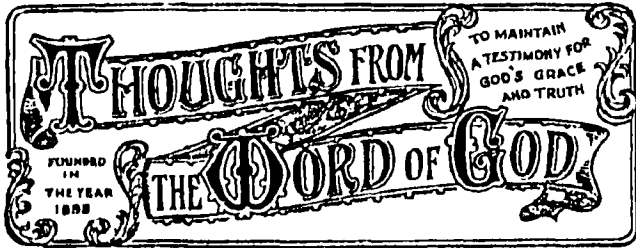
Yea, ye are Christ's. God gave  
His chosen to His Son,  
That He eternally might save  
Them by That Mighty One.

Yea, ye are Christ's. He bought  
By His Own precious blood,  
All that the Father gave, and brought  
Them to the Living God.

Yea, ye are Christ's. Ye live  
Since by the Spirit led,  
Tis His prerogative to give  
Life even to the dead.

Yea, ye are Christ's. His Name  
Now hath been giv'n to you.  
How should your life be free from blame,  
For Christ devoted, true!

E.K.



### WORDS OF ENCOURAGEMENT

**"The Lord shall . . . How often in Scripture the and thou shalt"** Lord's "shall" precedes His promise, "thou shalt." And

Isa. 58:11. it is likewise in the experience of His people. Apart from Him they can do nothing—not even a few small things. We are sometimes reminded of this when we have found ourselves unable to do some apparently simple task. "The people that do know their God shall be strong and do." The word "exploits" is in italics, so may be omitted. The stress is on "doing," and that depends on "knowing" God. We are told to be *doers* of the Word, and that implies we *know* the Word. To know God and to know His word are pre-requisites to a life well-pleasing to Him. The words in Isaiah 58 are very personal ("thou," "thy" and "thee") and the promise of verse 11 is to one who has love and shews grace to the hungry and afflicted. Even so, it is the LORD alone Who, because He alone is able, shall guide, satisfy, and give blessings as a constant spring of waters.

We may never presume, nor bank upon, our acts of devotion or mercy. Nor are we to think only of reward because of such. Yet, just as the Father adds the blessings of this life to those who seek first the Kingdom of God and His righteousness, so will His blessing follow loving service to Him, even though unrecognised by the world or even His own people. "And the Lord shall guide thee continually." What a train of blessings attends on obedience to God (verse 13) and care for His people! Here is encouragement to walk with Him, and to "prove what is that good, and acceptable, and perfect, will of God."

Poem to Help Christian Experience—No. 254.

"Who is he that condemneth? Christ that died? yea, rather That is risen again, Who is even at the right hand of God, Who also maketh intercession for us."

O Thou That savest by Thine hand,  
Who madest and preservest all,  
True is the grace wherein we stand;  
None of Thine own shall ever fall  
Out from Thy grasp, Thou Mighty One,  
The Father's One-begotten Son.

"Thou, Who didst choose to lay aside  
The heavenly glory that was Thine,  
Hast lived obediently, hast died  
To fill the Father's great design  
For the redemption of His own,  
Thou art exalted to His throne.

Should not Thy peace our souls suffice,  
That we have Thee our Advocate,  
Whene'er the tempter doth accuse,  
His opportunities await  
To cast a slur upon our Name  
To bring us into blame and shame.

Full well the grieving things we know,  
The tendency aside to swerve,  
To mind the things that are below;  
Oft his accusings we deserve.  
We would not hide our trespasses  
From Thee, but humbly all confess.

High Priest art Thou for ever now,  
And "Holiness unto the LORD"  
Is written on Thy holy brow;  
True comfort may us this afford—  
Thou livest e'er to intercede,  
Thou givest grace in time of need.

The Father hath a work begun  
In us, and that He will complete  
Until Thy day, Lord Christ, The Son,  
When we shall gather round Thy feet.  
Than all the sons of men more fair  
Art Thou! "Come quickly," is our prayer.

### THIS MAGAZINE

Ten years ago, on May 6, 1948, it pleased the Lord to call to Himself a brother beloved, Percy W. Heward, the founder and former editor. A few remarks on his life and character may not be out of place at this time.

He was born in the year 1882, in East London, of godly parents, who held meetings for prayer and the reading of Scripture in their home. It was the privilege of the writer to know them and to benefit spiritually thereby. They had one other child—a daughter—who died about the age of thirteen.

The son, Percy, was educated by his mother until he reached an age when it was thought desirable for him to mingle with other boys. Hence he was sent to St. Olave's Grammar School, Bermondsey. There he made remarkable progress, as is evidenced by the large number of books he gained as school prizes. His teachers greatly desired him to devote himself to a scholastic career, but his parents had dedicated him for the service and cause of God and His truth.

"Thoughts from the Word of God" was begun when Percy was about eighteen (or less), for the first issues were written by hand and duplicated.

From this there grew a wider work, namely, the commencement of a "Bible Training College," with himself as "Principal," and supported by certain evangelical ministers, anglican and non-conformist. Classes were held in the Central Hall, Philpot Street, Whitechapel, the headquarters of the Mildmay Mission to the Jews. Digressing a little, it may here be remarked that our brother's love for Israel never waned. Every Jewish feast, as it occurred, was marked by the printing of an appropriate tract, and delivered at thousands of houses in East London by enthusiastic fellow-workers, of whom the writer was one.

But to return; not only were students enrolled for the study of Scripture, including Greek, but they were encouraged to go preaching the Word. Thus study and service were kept in balance, a principle he maintained throughout his life.

Although there was blessing on this effort, deeper study of Holy Scripture caused Mr. Heward to question whether the college and his position therein were in accord therewith. Prayerful pondering led him to abandon these arrangements, and to seek a "church" condition, as in apostolic days. Many left him at this time, but, in due course, an assembly was built up, with an emphasis on believer's baptism (immersion) and the weekly observance of the Lord's Supper on the Lord's Day evening, using unleavened bread and "fruit of the vine" (unfermented), since these were used by the Lord at its institution. All in fellowship were encouraged to witness, and brethren testified in small groups in the open air, as often as four or five times in the week. Tract printing and wide distribution were a marked feature of assembly activities. Mr. Heward learned several languages, and encouraged his brethren to do likewise. He himself could preach in French and German. He studied Chinese and Indian languages, and was able to converse simply with the men of various nationalities who are found in East London, and on ships in the many docks. Scriptures and tracts in various tongues were freely given and, in most cases, gladly accepted.

Hospitals and sick individuals were visited, and during the two wars, this brother was allowed access to some of the camps, including those where there were war-prisoners. All these efforts were only possible by his rising early in the morning, and deferring his first meal until about eleven o'clock. By that time he had dealt with his correspondence, very large at times, and other matters necessitating the use of his pen.

Many visits were made to the Continent, and it was at the conclusion of his last journey to and from Germany, via France, that he was taken ill. A severe cold contracted abroad, coupled with a great blow—the theft of one of his travelling cases containing books—developed into pneumonia; whilst unconscious, "he fell on sleep." The present writer has missed his brother in Christ, and does so still. Percy Heward's knowledge of Scripture, both in Hebrew and Greek, and his endeavour to conform to its teaching, his example in simple living, his love of souls, his pastoral care, are all remembered. He knew what it was to be misunderstood, but he never, to the knowledge of the writer, spoke against any person. The failures of his brethren and sisters grieved him, but he was very patient. Surely a rich reward is awaiting him in the heavenly Kingdom.

Some may wish to know how the present writer came to be responsible, under God, for the continuance of the magazines, "Thoughts from the Word of God" and "The Student of Scripture," now combined.

On the Tuesday preceding the Friday on which he started on his last continental journey, he drew me aside, and made two requests, "if," said he, "I should fall asleep—not that I expect this." One was to arrange, in conjunction with his executor, for the transference of all his books to the Evangelical Library.\* The other was to carry on the magazines. To these I consented, little realising that in six weeks' time, I should be fulfilling this promise. But "having obtained help of God, I continue unto this day." I am fully aware that the literary standard, the high quality of expository teaching, and the pastoral helpfulness, are not equal to those of my predecessor. Yet the doctrinal, prophetic, and practical standpoint has not been consciously departed from, and the prayers of readers are desired that this journal may become increasingly useful, in helping toward the unity of believers, the path of separation, and preparation for the Coming of the Lord, which draweth nigh.

This is a venture of faith. There have been times when there has not been a penny in hand, but in answer to pleadings—to God and not to man—there has been always sufficient to meet the expenses as they become due. No part of donors' gifts is used for salaries or wages. Apart from the cost of paper, printing, and postage, nothing is spent except on weekly rent and the telephone. "Hitherto hath the Lord helped us," and so long as the magazine serves His Cause, so long will He sustain His own work.

THE EDITOR.

## YOUNG PEOPLE'S COLUMNS

## TWO BROTHERS

## ISAAC AND ISHMAEL

These two brothers had the same father—Abraham—but not the same mother. Ishmael was born first, and was the son of a bondwoman named Hagar. Isaac was born fourteen years after, and was the son of Sarah, Abraham's first wife. Abraham married Hagar as well, because it was Sarah's wish, but it was not altogether a happy thing. First, Hagar looked down on her mistress, Sarah, who treated her harshly because of this. Hagar ran away, but an angel of God met her and told her to go back.

Abraham seems to have become fond of Ishmael, and he really gave up hope of Sarah having a son, though God said He would give her one. "O that Ishmael might live before Thee," said Abraham to God. He was ninety-nine years old then, and Sarah was ninety, and she also did not believe then that God would keep His word. But He did, for "The LORD visited Sarah as He had said, and did unto Sarah as He had spoken," and "she bare Abraham a son in his old age at the set time of which God had spoken to him." This is why Isaac is called "a child of promise" (Gal. 4:28).

When Isaac was grown, perhaps about six or seven years old, Abraham made a great feast. Ishmael also was there, but he was mocking his younger brother. He ought to have known better, for he must have been nearly twenty years old. But Sarah saw him, and told Abraham that Ishmael and his mother Hagar must be cast out. Abraham was very sad about this, but God told him to do as Sarah said, "for in Isaac shall thy seed be called." Hagar and her son wandered in the wilderness and when their bread and water were all gone, she thought Ishmael was going to die; but God shewed her a well of water, for He sent His angel, as He had done once before. The young man lived, "and dwelt in the wilderness, and became an archer." He married an Egyptian, and had twelve sons. We know very little about him after this, except that when Abraham died, Isaac and Ishmael met at his grave, and together they buried him.

Quite early in his life, Isaac was "persecuted" (Gal. 4:29), but he does not seem to have borne any ill-will against his older brother. Indeed, he appears to be of a peace-loving nature, and obedient to his parents. We see this in Genesis 22, when he was bound on the altar, and ready to be slain. He made no struggle, for he trusted his father. Never had one been so near to death as he. Indeed,

we are told he was raised up from the dead, in a figure (Heb. 11:19).

Then we read how his father's servant took a long journey to find him a wife, and how he met her, Rebekah, when he was taking a walk in the field at eventide, to meditate. All this speaks of a quiet and peaceable nature. This trait in his character is again seen when the Philistines tried to prevent him getting wells of water (Gen. 26). He did not contend, but just moved on until, at last, they left him alone, and even came to make friends with him. Thus we see how meekness and gentleness can turn enemies into friends.

Isaac as a son and a young man is a very attractive figure in Scripture. We are therefore very sorry that, in his home life, there was division, for "Isaac loved Esau, because he did eat of his venison, but Rebekah loved Jacob." In his old age, he did not remember that God had chosen Jacob for the blessing of the birthright. He wanted to bless Esau, but he was hindered from doing a wrong thing by the plan of Rebekah. Her action, and that of Jacob, was sinful, but God over-ruled, so that His will prevailed.

We have seen then a great contrast in these two brothers. One was a "wild man; his hand against every man, and every man's hand against him" (Gen. 16:12). The other was a man of peace. One loved the wilderness and his bow and arrows. The other was quiet and meditative, loving the duties of the farm and sheep-folds. One was a "persecutor" and mocker. The other willing to forfeit his life. Above all, one was "born after the flesh," the other was "born after the Spirit" (Gal. 4:29). And which of these, dear young friend, is a picture of you?

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The believer's great work upon earth is a constant and busy process, through the Spirit, of assimilation to his Master Who is in heaven.

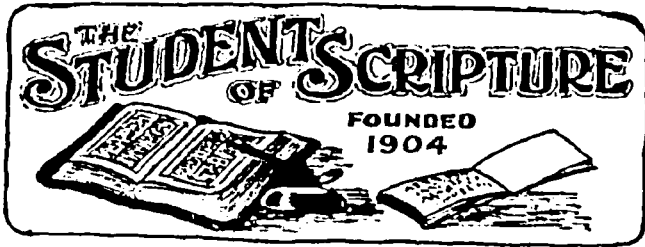
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God's Book will not yield its secrets, or reveal its wonders, to any but the reverent, the loving, and the humble.

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In contemplating the beauty of Scripture, let us beware lest we be contemplaters only. Many stand without and admire. Let us stand within and obey.

*Selected.*



### "LIGHT IS SOWN FOR THE RIGHTEOUS"

"Sown Light." The words sound strangely in our ears, and yet they have a beauty which appeals to the mind and satisfies the heart. The sowing or "scattering" of seed is a familiar sight in agricultural countries, such as the Lord's land then was. Sowing is with a view to a harvest. A crop is purposed; but how are these processes figuratively used in regard to "Light"? Is Light a seed? Does it spring up? Does it bear fruit? Holy Scripture seems to give an affirmative answer to all these questions. "Light is SOWN for the righteous" (Ps. 97:11). "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" (Matt. 4:16). "For the FRUIT of the Light (lit.) is in all goodness and righteousness and truth" (Eph. 5:9).

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." For the light is good. It became, because God said, "Let there be light." And HE saw that it was good; HE made a division between light and darkness. The Scriptures do not speak of darkness as being good, although, for creation, the night is beneficial. Then come rest for the weary, and respite for the toiler. In heaven, however, there is "no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the Light thereof" (Rev. 21:23). "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light" (Rev. 22:5).

Those who, by covenant mercy, are destined to dwell in that region of light and gladness, were themselves, "sometimes darkness, but now are light in the Lord." And why? 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). Just as darkness covered the face of the deep, and was not dispelled until God spoke the word, so were once the hearts of His elect, until He spoke the life-giving and revealing word, "for whatsoever doth make manifest is light" (Eph. 5:13). And all this grace has been shewn to the saved, "that ye should shew forth

the praises of Him Who hath called you out of darkness into His marvellous light" (1 Pet. 2:9).

But to return. What signify those words "Light is sown"? Three thoughts suggest themselves, not here put forward as necessarily being an exposition of the words, but as having occurred to the mind of the writer.

The Lord Jesus said, "I am the Light of the world." Concerning that Light, He also said, "This is the condemnation, that Light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). The evil-doer and the "truth-doer" are distinguished by their attitude to "The Light." The hatred of the former class as manifested by Israel, grew in intensity and culminated in the evil plan to rid themselves of that Blessed One Whose burning and shining light so reproached their self-righteousness. "Ye killed the Prince of Life," said Peter. The message of the Gospel is that 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" (1 Cor. 15: 3-4). Thus "God's determinate counsel and foreknowledge" were fulfilled, but from the standpoint of Israel, the Lord was removed, as they thought, out of their sight.

But "burial" is described as a "sowing" (1 Cor. 15) and that with a view to an upspringing. May it not be said that "Light was sown" when the Lord Jesus died. And what a harvest of light has resulted, just as "much fruit" has been brought forth because The Corn of Wheat fell into the ground and died (John 12:24). So He Who said, "As long as I am in the world, I am the Light of the world" (John 9:5) now says to His redeemed, "YE are the light of the world."

Again, the words of the Psalm may be applied to the present age. Those who are "the children of light" are somewhat unnoticed. Not yet are they shining as the sun in the Kingdom of their Father (Matt. 13:43). In some lands "the powers that be" would quench the light by persecution. In others, it tends to be obscured by toleration, compromise and latitudinarianism. But "the night is far spent, the day is at hand" (Rom. 13:12). And light which is sown for the righteous shall spring up and enlighten the world. In the meantime, those whose light has shone in a dark world are departing to be with Christ, one by one. Their light is not lost, but is "sown," and there is a reaping even now, but what will the harvest be in that day!

Thirdly, there are experiences of a believer in which he "walketh in darkness, and hath no light." Others may kindle their fire and walk in its light

and that of their own sparks, and may despise the servant who feareth and obeyeth the Lord. But the Light is not lost, except to present experience. Let us, beloved fellow-believers, comfort ourselves with the thought that the Light is but "sown." Let us trust in the Name of the Lord and stay upon our God (Isaiah 50: 10-11). The Sower of seed has patience. He expects a crop, and so should we, from the Light that is sown. Sooner, perhaps, than we expect, light will spring up, as in the days when the Lord Jesus "dwelt in Capernaum" (Matt. 4: 13). We are not told He *preached* there, but His *being* there was "great light." So may His gracious presence be realised by the timely harvest which He alone is able to cause. "Light is sown for the righteous, and gladness for the upright in heart."

### THE WASHING OF FEET

PERCY W. HEWARD

Many dear children of God have read the passage in John's Gospel (ch. 13: 4-17) with much exercise of heart, and this is well. They have desired to know definitely if the literal action is to be perpetuated, and, if so, when and how. They have also sought grace to learn the spiritual parallel, and the teaching Divinely impressed.

A condition of heart which decides before prayerful willingness to follow the Lord is ruinous; if we have wishes, and make up our mind, and are unwilling to be peculiar, we cannot perceive God's teaching. The *strangeness* of a command is no argument against it. But the following thoughts may help.

The Lord Jesus said that Peter did NOT know WHAT He was doing, but Peter DID know the physical action. Therefore, what He commanded (vv. 12-15) was not necessarily the physical action; the language of verse 8 is strikingly confirmatory.

Moreover, the "cleanness" of verses 8 and 10 is not a physical cleanness. In accord with this, we recollect that—

(1) The washing of feet was a frequent necessity, and a comfort after a journey, for which one only wore sandals (Luke 7: 44-45); the offer of water for this purpose would not be a sign of thoughtfulness in *this* land.

(2) The extreme position of humility is described in terms of washing the feet of others (see 1 Sam. 25: 41; 1 Tim. 5: 10).

(3) The commanded "kiss" of Scripture is, literally, an expression of friendship; that is, the Holy Spirit uses words with a wider meaning, or explains in the context, when the physical action is

not necessary, that believers may not be in concern or alarm. Hence He has given us definite contrasts in language, when the *same* action is to be done (as, for example, in Baptism and the Lord's Supper) OR when the *principle* is to be expressed in various ways. The Lord's stress on the plural is important—"If ye know *these* things, happy are ye if ye do *them*"—not only one action.

In the context also, the mention of the foot, with a figurative meaning, is very remarkable. "He that eateth bread with Me *hath lifted up his heel against Me.*" Judas was physically washed, as to his feet, and at once he went forth to use those feet against the Lord.

If then the Holy Spirit has been pleased to record a command of the Lord Jesus with a view to our fulfilment of some spiritual responsibility, of which His physical action gave an impressive picture, what is that spiritual responsibility? The question is important, for the word "ought" (v. 14) rings out, and *happiness* is conditioned on intelligent obedience (v. 17). Observe, then, that we have two aspects:—

- (a) "If I wash thee not, thou hast no part with Me" (v. 8).
- (b) "Ye also ought to wash one another's feet."

There is no suggestion, "Ye ought to wash My feet"; evidently, therefore, the manifestation of humility, though included, is *not the primary aspect*. The words of verse 10 are, literally, "He that hath been bathed," and allude to a complete cleansing. We think of the leper; also of Aaron and his sons who afterwards still needed to wash their hands and feet from the laver (Ex. 30: 17-21). The parallel is clear. We have become the Lord's people if, in mercy, we know Him, but we still need the removal of the defilement contracted in the pilgrim path. In this connection the words, "If I wash thee not, thou hast no part with Me," speak to us very searchingly. Oh how precious is a *part with Him!* When Israel were redeemed by pass-over blood, they were instructed to abstain from leaven; this pictured "malice and wickedness" (1 Cor. 5: 8). One who is redeemed cannot continue in sin as an unsaved one (see 1 John 3: 8-9). The teaching of Exodus 12: 19 is not that a redeemed soul can afterwards be cut off, but that God Who guarantees the *end* appoints the *path* thither. So, if we do not have the Lord's cleansing in our pilgrim path, we have no part with Him (Col. 1: 12); but He Who ever liveth to make intercession (Heb. 7: 25; Rom. 5: 10), deigns to cleanse (Eph. 5: 26).

The "foot" speaks of contact with earth, and in the light of Genesis 3: 15 (very striking, in connec-

tion with John 13:18), refers to the body generally. Our *new* nature does not become defiled, but WE fail. Oh for grace to own to this, and to seek His cleansing—*Once* purged, and yet knowing a continual application of *His work* in another aspect! Thus we behold justification and sanctification, and two precious views of salvation.

And now we come to the Lord's "ought:" He was, and is, under no human obligation. His love and His word are the reason for His interest. But we are under a graciously-given obligation to wash one another's feet. As usual, the Lord contrasts Himself: He needed not the washing of feet: He was holy, harmless, undefiled, and separate from sinners (Heb. 7:26).

If we would help our brethren, we must first be humble (v. 4). We cannot deal with the failures of others, (a) unless we are girded, and (b) unless we have the water of the Word, and (c) unless we own that we *also* need the cleansing. The word, "one another," rings out definitely; all pride is laid low. Oh that we may seek, in the Holy Spirit, to enjoy the principle of these verses and to follow the Lord's will.

## INSPIRED WORDS INSPECTED

No. 52

"This written Word with rev'ence treat;  
Join prayer with each *inspection*;  
And be not wise in self-conceit;  
'Tis folly to perfection."

Hart.

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

Luke 21:34-36.

These words are spoken by the Lord Jesus, not to the world, but to those who own His Name. Let us not neglect them. They are written for our admonition.

AND (de); conjunction meaning "but," the second word in sentence.

TAKE HEED (prosechete); verb, imperative, present tense, from "prosecho" [I direct (the mind)]; compound of "pros" (toward) and "echo" (I have or hold); hence, "to hold toward," that is "to pay

attention to." Being in the present tense, continuance is suggested—a habit of mind.

TO YOURSELVES (heautois); reflexive pronoun, dative, plural, from "heautou" (of himself).

LEST AT ANY TIME (me pote); from "me" (not), denying a possibility, and "pote" (at any time, some time) these two words are sometimes joined to form one word. It may be rendered, "that not ever."

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

HEARTS (hai kardiai); noun, with article, nominative, feminine, plural, from "he kardia" (the heart). Literally, these last two words are, "the hearts of you." This word is used in medical language, e.g., "cardiac" and "pericardium."

BE OVERCHARGED (barethosin); verb, aorist, subjunctive, from "bareo" (I weight, load, burden); hence "shall have been burdened"; we may fittingly render the word "weighed down."

WITH (en); preposition, meaning "in," always followed by dative case.

SURFEITING (kraipalei); noun, feminine, dative, from "kraipale" (maybe derived from words suggesting seizure (of the head); hence intoxication and its consequence—headache. There is the thought of revelling.

AND (kai).

DRUNKENNESS (methē); noun, feminine, dative, from "methē," derived from "methu" (mulled wine). The English word "mead" may be derived from the same root. Hence, "deep drinking or drunkenness (cf. Matt. 24:38-39).

AND (kai).

CARES (merimnais); noun, feminine, dative, plural, from "merimna," derived from "merizo" (to part or divide into parts); hence our word suggests anxiety, the mind divided and distracted. We may translate it "anxieties."

OF THIS LIFE (biotikais); adjective, feminine, plural, dative, qualifying "cares," from "biotikos, -e, -on," derived from "bios" (the present life, Luke 8:14; 1 Tim. 2:2; 2 Tim. 2:4, or the means of life, Mark 12:44); hence, it means "pertaining to this present life. Contrast the Lord's words in Matt. 6:25-34).

AND SO (kai).

That (ekeine); demonstrative pronoun, feminine, to agree with "day"; from "ekeinos, -e, -on" (that) "That day" is of frequent occurrence in prophetic contexts.

DAY (he hemera); article and noun, feminine, nominative; these precede "that." Lit., "the day that one."

COME (epistei); verb, aorist, subjunctive, from "ephistemi," a compound of "epi" (upon) and "histemi" (I make to stand, I stand); literally, "I stand on to"; hence "to come upon (suddenly and unexpectedly)."

UPON (epi); preposition, "epi" (upon). As the next word begins with an aspirated vowel, "i" is dropped, and "p" is aspirated.

YOU (humas); personal pronoun, accusative, plural. As "epi" occurs in the verb, and also separately, it is emphatic. The phrase therefore is, "come upon on to you."

UNAWARES (aiphnidios); adjective, qualifying "day"; it has the same form for masculine and neuter; derived from "aphnes," equals "a" (privative) with derivative from "phaino" (I appear); hence, "not appearing," that is sudden, and without warning. Compare Matt. 24:50.

FOR (gar); conjunction; follows "shall it come."

AS (hos); relative adverb.

A SNARE (pagis); noun, feminine, nominative.

SHALL IT COME (epeiseleusetai); verb, future, from "epeiserchomai"; a compound of "epi" (upon), "eis" (into), and "erchomai" (I come); hence, "I come in upon or over."

UPON (epi); here again we find "epi" in the verb and separately, thus emphatic. "Shall it come upon on to and into all" (literally).

ALL (pantas); adjective, accusative, plural, qualifying "them that dwell."

THEM THAT DWELL (tous kathemenous); participle, present, masculine, plural; from "kathemai" (I sit, am seated); literally, "the ones sitting down." The thought is of settling down here, without a thought of hereafter.

ON (epi).

THE FACE (prosopon); noun (no article), noun, neuter.

OF ALL (pases); adjective, genitive, feminine qualifying "earth" from "pas, pasa, pan" (all). "Pan" is often prefixed to words in order to denote inclusiveness, as pantheist and panoply.

THE EARTH (tes ges); article and noun, genitive, singular, feminine, from "ge" (earth). It occurs in geography, etc.

WATCH YE (agrupneite); verb, imperative, present tense (cf. "take heed"); from "a" privative and "hupnos" (sleep); "gr" is inserted for the sake of euphony; hence, "without sleep," that is, "being watchful." (Cf. 1 Thess. 5:6.)

THEREFORE (de); conjunction, "but"; follows "watch ye."

ALWAYS (en panti kairoi); "en" (in); "panti"

(dative singular of "pas"; and dative of "kairos" (season, appointed season or time); "in every season or time."

AND PRAY (deomenoi); verb, participle, present tense, middle voice; from "deomai" (to make known one's need, to pray). The verb "deo" means "to want," also "to bind." "dei" is often rendered "must" (John 3:7 e.g.). Hence, this word for prayer (there are others) suggests a sense of need, a wanting, and compulsion, as when we say, "I am bound to do this." As the word here is in the present tense, it hints a continuing. How needful is this exhortation as "ye see the Day approaching."

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

YE MAY BE ACCOUNTED WORTHY (katischuseti); verb, aorist, subjunctive, from "katischuo," a compound of "kata" (down, down on, against) and "ischuo" (I am strong); hence "to be strong against, to prevail." Our word may be rendered "ye shall have prevailed." Note the promises to overcomers (nikon) in Rev. 2 and 3.

TO ESCAPE (ekphugein); verb, aorist, infinitive, from "ek" (out of) and "pheugo" (I flee); hence, to flee out, or escape; compare "fugitive."

ALL (panta); see above; neuter, plural.

THESE THINGS (tauta); demonstrative pronoun used as noun; from "houtos, haute, touto (this); neuter plural.

THAT SHALL (ta mellonta); article and participle, neuter plural; used adjectivally to qualify "all these things"; from mello" (to be about to, to be on the point of).

COME TO PASS (genesthai); verb, present, infinitive; from "ginomai" (I become). Translate the phrase, "All these things that are about to become."

AND (kai).

TO STAND (stathenai); verb, infinitive, passive; from "histemi" (see above); hence we may translate "to be made to stand."

BEFORE (emprosthen); adverb and preposition, modifying "stathenai" and governing the words following; a compound of "en" (in) and "prosthen" (derived from "pro") meaning "in front of." May be rendered "in the presence."

THE SON (tou huiou); article and noun, genitive; from "ho huios" (the Son).

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

Note. Some place the punctuation after "snare," so reading, "upon you unawares as a snare; for it shall come, etc."

**"SOVEREIGN GRACE"**

This phrase is not found in Scripture, and the fact has been used to imply that it should, therefore, not be employed by believers. But is that a sufficient reason for its non-use? If so the logical inference would be against many theological terms in current use. Consistency would demand the refusal of such expressions as: "The Triunity of the Godhead," "The Deity of Christ," "The Personality of the Holy Spirit," when speaking of the Eternal God. Further, those theological terms: "The Total Depravity of Man," "Unconditional Election," "Covenant-Redemption," "Effectual Calling," "Final Preservation of the Saints," would all have to be ruled out. And would those who believe, and especially those who teach, not be the poorer for their loss, as well as hard put to it, to explain the Truth of Scripture?

It is, doubtless, wise to keep within the scope of Scripture language, yet terms that are not abstruse, but consistent with Scripture, may help much (a) to explain the doctrine of Grace, (b) to maintain evangelical truth, (c) to bear a distinct testimony in these days of compromise, error, and latitudinarianism.

There are many saints ignorant of doctrine, possibly through defective ministry, possibly through lack of spiritual concern. Were the terms already mentioned in constant, intelligent, and godly use, amongst teachers and taught, would there not be growth in grace and in the knowledge of the Lord and Saviour, and increase in love of the Word of God?

It is sometimes argued that "the man in the street" does not understand these expressions; therefore they should not be utilised. The same argument is used against the "Authorised Version" of Holy Scripture, because of a few archaic words therein. But a soul under conviction of sin, or an exercised heart, does not find such a stumbling-block. Else how can one explain conversions which take place when only a single book of Scripture has been the Holy Spirit's instrument? However modern a version of Scripture is available, it still remains true that, "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" (1 Cor. 2: 14).

But as to the phrase, "Sovereign Grace," has it no Scriptural foundation? The writer believes it has. First, however, let the fact, and nature, and origin, of grace, be pondered. Grace is a constantly-used word in the Bible, always with the

thought of what is free and *undeserved*. A man may shew grace to another, but that is from a failing person to another, and, perhaps, with the subconscious hope of *receiving* grace at some future time. But God, Who is under obligation to none, shews grace freely to sinners, and that to those "dead in trespasses and sins," who, even when "quickenened," cannot shew grace to Him. They may, and should, have gratitude. The *Sovereignty* of Divine grace is surely here manifest, for a "dead" person will not sue for mercy.

Further, God Himself is Sovereign. Everywhere the Bible declares His absolute control over all He has made. If any are saved, it is "according to the good pleasure of His will," "according to the purpose of Him Who worketh all things after the counsel of His Own will" (Ephesians 1: 5, 11). Even the very works in which the saved are to walk are fore-ordained" (see Ephesians 2: 4-10).

The term, "Sovereign Grace," is, however, based on Scripture, since a Sovereign is one who reigns. The wondrous argument of Romans 5 closes with the words, "That as sin hath reigned unto death, even so might GRACE REIGN through righteousness unto eternal life by Jesus Christ our Lord."

**"FOURSCORE YEARS"**

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away" (Ps. 90: 10).

Yet there were some who did attain to eighty years of age, and still retained strength, certainly moral, and in one case particularly, physical. These remarks do not apply to those distant days when longevity was the rule, but to later times which approximate more nearly to our own.

Three instances occur to the mind, two in the earlier part of Scripture, and one in the later. The two were men, the one was a woman, and these are recorded for the encouragement of those of us who have arrived at the period of time spoken of by the psalmist. If we have been granted a measure of good health and freedom from organic disease, how deeply grateful should we be. But if not, our heavenly Father knew all beforehand, and we can depend upon Him for the grace that is sufficient, and the strength that is made perfect in weakness, for "we know that all things work together for good to them that love God, to them who are the called according to His purpose."

Our warfare, our walk, our witness, do not cease until our Lord shall say, "Come up hither." Let us join with Job, in quietness and confidence, and

say, "All the days of my appointed time will wait, till my change come. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands" (Job 14:14-15).

#### CALEB

Let this man of faith speak his own testimony. "Then the children of Judah came unto Joshua in Gilgal; and Caleb the son of Jephunnah the Kenazite, said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-Barnea. Forty years old was I when Moses the servant of the LORD sent me . . . to spy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed the LORD my God . . . And now, behold, the LORD hath kept me alive, as He said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me . . . for war, both to go out, and to come in. Now therefore give me this mountain . . . The Anakims were there . . . If so be the LORD will be with me, then I shall be able to drive them out, as the LORD said" (Joshua 14).

To such a man of faith the defection of his brethren must have been a sore trial. Not only did they not enter the land of promise (for their carcasses fell in the wilderness) but Caleb and Joshua's appropriation of the blessing was deferred for forty years. During that time Israel were guilty of grievous sins—even idolatry—and these two faithful ones witnessed the heavy judgments of God upon their fellow-pilgrims. They stood alone in that solemn day of testing, and were doubtless more than once in a minority.

Now the time had come for the promise of God to be made good. Caleb had waited long and patiently; God had kept him alive and preserved his strength, and enabled him, at the age of eighty-five, to overcome all the power of the enemy and to possess his possessions. What an encouragement to those who have reached or passed the allotted span (Ps. 90:10). We have perhaps known what it is to be in a minority amongst the professed people of God, to have experienced a deferment of blessing owing to failure, to have seen backslidings, an unwillingness to come to Christ outside the camp. We have probably noticed a decreasing delight in "That Blessed Hope," and a corresponding increase in worldliness. We ourselves have had to mourn over sins and failures, being so conscious of them

as to become diffident in regard to the general departure from the ways of God, and unable to bear a brighter testimony. Yet God has granted a continuance of days, with a measure of mental and bodily strength. Then let us seek "to be strengthened with might by His Spirit in the inner man," and, in our latter years, go in and possess our possessions, testifying, as Caleb, to the faithfulness of God. "I will sing praise to God while I have my being" (Ps. 104:33).

#### BARZILLAI

The record in 2 Samuel 17:27-29 and 19:31-40, is also full of encouragement to the aged believer. "Now Barzillai . . . was a very great man," presumably as to possessions, for we find him joining with others in "providing the king (David) of sustenance while he lay in Mahanaim." The provision consisted of food and portable couches, for, said the givers, "The people is hungry, and weary, and thirsty, in the wilderness." "A great man" was Barzillai, not only in his estate, but in *liberality*. Though so aged, being eighty years old, he was not anxious, as so many are, whether or no his store would last for his few remaining days. He did not then know that King David would provide for him. "A great man" he was in *large-heartedness*. He gave gladly because he felt deeply for the people in their need. And he was great in his *loyalty* to the King who was God's choice. Barzillai, like Caleb, was in a minority. Majorities are always wrong in religious matters. David, before he was crowned, had a long experience of rejection by one whom God had rejected. Now, an apostasy had set in. The greater part of the nation had chosen to follow a rebel, Absalom, the King's own son, who had "stolen the hearts of the men of Israel" (2 Sam. 15:6). "Which things are an allegory." Christ was rejected by Israel, but when He had accomplished redemption and atonement by His death, He arose, and ascended, and sat at the right hand of the Father. Yet He is still rejected by the world, and Christendom, that degenerate and semi-apostate organisation, which has "developed" from the humble beginning of the Kingdom of the heavens, is rapidly increasing in apostasy, and about to welcome a greater in rebellion than Absalom—even "the Man of Sin." Thus, as in the case of David, there comes a second rejection of that One Whom God hath chosen.

But to return. Barzillai, with some others, remained true, when the outlook seemed so dark. And their confidence was not misplaced. God brought His king back, and "Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now

Barzillai was a *very aged man*," and then it was that David shewed he had not forgotten his loyal and liberal service. Said the King, "Come thou over *with me*, and I will feed thee *with me* in Jerusalem." How this calls to mind the words of Hebrews 6:10, and of Revelation 7:17. David's desire to have this aged man with him was not granted, but our Lord Jesus has determined to have with Himself His chosen eternally (John 14:3; 17:24). David further promised, "Whatsoever thou shalt require of me, that will I do for thee." And has not our Lord said to His people, "Whatsoever ye shall ask the Father in My Name, He will give it you" (John 16:23).

"Behold," saith the Lord, "I come quickly, and my reward is with Me." And yet, when that day is fulfilled, shall not the believer, raised from among the dead, and made to be like Him, and seeing Him face to face, say, like the aged Barzillai, "Why should the King recompense it me with such a reward?"

One further point must be made. "When the king was come over, the king *kissed* Barzillai, and blessed him." Others had been flattered by the *kiss* of Absalom (2 Sam. 15:5) and allowed him to steal away their love for David. And what a hollow pretence it had proved! Like the demagogues of today, he made promises which could never be fulfilled. "The kisses of an enemy are deceitful," and such are those of the world, the enemy of God and His people.

In this true history, we have again very gracious encouragements for those of us who have lived long. O that in our old age, we may be as loyal to our Lord as Barzillai was to David, not so much for reward as for a heart-love and heavenly affection for Him, and for those who are His. He will come Whose right it is, and He will reign on this very earth. How unspeakably blessed to realise that we, who have been preserved from the world's "kiss" will then rejoice in the "kiss" and the "blessing" of the very Son of God!

#### ANNA

In this saint we have a further example of piety and spiritual energy in old age. Anna was eighty-four years old, her married life only having lasted seven years. She is presented in Luke, chapter two, as

(a) one devoted to the House of God—"she departed not from the temple",

(b) she delighted in communion with God—"served God with fastings and prayers day and night,"

(c) she gave thanks to God at the time "the child Jesus" was brought to the temple,

(d) she testified concerning the Child—she was speaking about Him to all that looked for Redemption in Jerusalem.

How paltry the things of earth become to the aged saint ripening for his or her "home-call"! That is, if the previous years have been used to the glory of God and in doing all in the Name of the Lord Jesus. Such an one may be confined to the house, and even to one room, perhaps bed-ridden, yet the witness to a Living Saviour may still be maintained. Anna may not have been able to travel about, yet her testimony was continued—"she kept on speaking about Him."

Dear fellow-saved-one, whatever your age, these few remaining days, months, years, may be, *and can be*, the sweetest of all, in experience of the love of God, in exhibiting a mellowness of character, and extolling the excellencies of Him Who has called you out of darkness into His marvellous light. "Faithful is He Who calleth you, Who also will do it."

### NOTES ON MEMORISED VERSES

#### GENESIS 23

1. Sarah was ninety-one when Isaac was born, and was nine years younger than Abraham. 2. Hebron needed later on to be captured from Canaanites (Josh. 14; Judges 1). 3. "Stood up from before his dead." He had been mourning, but rose up. A lesson for us. 4. The only possession of a stranger and foreigner was a grave. God's pilgrims today should take note. 5, 6. Abraham a *pilgrim* earns respect. 7-16. A typical Eastern transaction. Notice the words, "bury my dead out of my sight." The words may also be symbolical. A believer needs to have done with the "old man," crucified. 17, 18. Cave, field, and trees, "made sure." Abraham, and Israel his seed shall again have the whole land. 19. Hebron, though occupied by the heathen, was recovered (see above) because, 20, it was "made sure," "for a possession."

#### GENESIS 24

There are three persons here, a father, a son, and a servant. The first two remind us of the Father Who withheld not His Son. (Rom. 8:32). The servant may remind of the Holy Spirit (cf. the work of "the servant" (singular) in Luke 14). But, if the type be granted, it gives no warrant for inferring that worship is to be paid to the Holy Spirit. To build doctrine on types is dangerous. Types are to be understood in the light of fuller revelation. Having made this clear, any remarks bearing on the ministry of the Spirit in the following notes must be taken as suggestive only.

1. Blessed in all things (compare and contrast Eph. 1:3). 2. The servant in control of all, delegated by the father on behalf of the son (v. 36). 3. An oath. "Thou shalt not take." 4. "Thou shalt . . . take." The father's will. 5, 6. "The land whence thou camest" . . . "beware . . . not again" (cf. Heb. 11:15). 7, 8. Abraham faithful to his God. 9. An oath (note Heb. 6:16). 10. The servant obedient. 11. At the right place and time. Why? (see verse 27.) 12. A prayer marked by definiteness. 15. Compare Isaiah 65:24 (also Matt. 6:8). 16. "Good of countenance" (margin) like many brides who were types of the church. 17. The servant acted on the lines of his prayer. That is

faith in operation. 18, 19, 20. An exact answer to a definite prayer. 21. Yet, as the damsel's name was not known, he wondered and waited. 22. The gifts indicated his growing faith, confirmed by 23, 24, 25, the answers to his question. 26. Worship, for, 27, The Lord had led him. 28. "Ran" (see also v. 17). Earnest, Enthusiastic. 29. Laban "ran," but why? 30. Because he saw the jewels. 31. Pious words; delightful words, but not according with his subsequent behaviour. May God keep us from mere words. 32, 33. Eastern hospitality, but the servant put his master's business before his own comfort. Here is "a word to the wise." 34. Here we have some reminder of the Spirit's work. The servant spoke, not of himself, but of the father and the son (cf. John 1: 15, 26; 16:13). 35, 36. "Given all that he hath" (cf. John 3:35), remembering Isaac was "raised," as it were, from the dead (see Heb. 11:19). 37-41. A faithful record of the father's words. 42-47. A simple narration of his own experiences. Answers to prayer call forth, 48, worship, and confidence—"to take . . . unto his son. 49. "Tell me . . . Tell me." 50, 51. "From the Lord . . . as the Lord hath spoken." Absence of all doubt, 52. Worship. What a stress on this. Worship, and physical needs secondary.

- SPECIAL READINGS FOR THE LORD'S DAY
- July
6. Deut. 7:12-16. 1 Sam. 15:17-26. 2 Kings 8:54-61. John 14:21-23. Eph. 1:3-7.
13. Deut. 7:17-26. Neh. 9:13-17. Ps. 135:1-9. 1 John 4:1-4. 5:4-5. Eph. 3:14-21.
20. Deut. 8:1-10. Matt. 4:1-4. Heb. 12:5-11. John 6:31-35; 48-51; 63-68. 1 Cor. 2:6-12.
27. Deut. 8:11-20. Ps. 103:1-14. Song 1:4. Rev. 3:16-19. 1 Cor. 11:23-34.

- SPECIAL READINGS FOR THE LORD'S DAY
- August
3. Deut. 9:1-14. Ps. 78:1-8. Lam. 3:22-25; 31-33. Titus 3:1-7. Eph. 2:1-9.
10. Deut. 9:15-22. Neh. 9:16-21. Acts 7:38-41. Luke 23:34. Heb. 9:13-15.
17. Deut. 9:23-29. Neh. 9:26-31. Isa. 63:7-14. Heb. 3:7-15. Heb. 10:19-25.
24. Deut. 10:1-11. Ps. 40:6-8. Jer. 31:31-34. 2 Cor. 3:1-10, 18. Rev. 5:11-14.
31. Deut. 10:12-22. Mic. 6:6-8. Rom. 2:25-29. 1 John 4:7-21. 1 John 5:1-3.

**SUGGESTED DAILY READINGS**

"IF THE LORD WILL."—JULY, 1958

**SUGGESTED DAILY READINGS**

"IF THE LORD WILL."—AUGUST, 1958

Day	READING		LEARNING		Day	READING		LEARNING	
	Exodus	Luke	Genesis	Hebrews		Exodus	John	Genesis	James
1	10 1-15	22 1-18	23 1	13 8	1	28 1-14	7 14-31	24 22	1 13
2	16-29	19-34	2	9	2	15-25	32-39	23	14
3	11 1-10	35-53	3	10	3	26-43	40-53	24	15
4	12 1-17	54-71	4	11	4	29 1-18	8 1-16	25	16
5	18-36	23 1-21	5	12	5	19-30	17-32	26	17
6	37-51	22-38	6	13	6	31-46	33-43	27	18
7	13 1-22	39-56	17	14	7	30 1-21	44-59	28	19
8	14 1-14	24 1-11	18	15	8	22-38	9 1-12	29	20
9	15-31	12-18	19	16	9	31 1-18	13-25	30	21
10	15 1-19	19-31	20	17	10	32 1-18	26-41	31	22
11	20-27	32-43	24 1	18	11	19-35	10 1-15	32	23
12	16 1-15	44-53	2	19	12	33 1-23	16-30	33	24
13	16-36	John 1 1-18	3	20	13	34 1-17	31-42	34	25
14	17 1-16	19-34	4	21	14	18-35	11 1-19	35	26
15	18 1-12	35-51	5	22	15	35 1-19	20-36	36	27
16	13-27	2 1-12	6	23	16	20-35	37-46	37	2 1
17	19 1-25	13-25	7	24	17	36 1-13	47-57	38	2
18	20 1-26	3 1-21	8	25	18	14-30	12 1-19	39	3
19	21 1-17	22-36	9	—	19	31-38	20-33	40	4
20	18-36	4 1-15	10	James 1 1	20	37 1-16	34-50	41	5
21	22 1-15	16-37	11	2	21	17-29	13 1-17	42	6
22	16-31	38-54	12	3	22	38 1-8	18-30	43	7
23	23 1-19	5 1-16	13	4	23	9-20	31-38	44	8
24	20-33	17-35	14	5	24	21-31	14 1-17	45	9
25	21 1-18	36-47	15	6	25	39 1-7	18-31	46	10
26	25 1-22	6 1-14	16	7	26	8-21	15 1-15	47	11
27	23-40	15-33	17	8	27	22-31	16-27	48	12
28	26 1-14	34-46	18	9	28	32-43	16 1-15	49	13
29	15-25	47-58	19	10	29	40 1-11	16-33	50	14
30	26-37	59-71	20	11	30	12-21	17 1-14	51	15
31	27 1-21	7 1-13	21	12	31	22-38	15-26	52	16

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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

Vol. 58, Nos. 7 & 8

JULY—AUGUST, 1958

FREE

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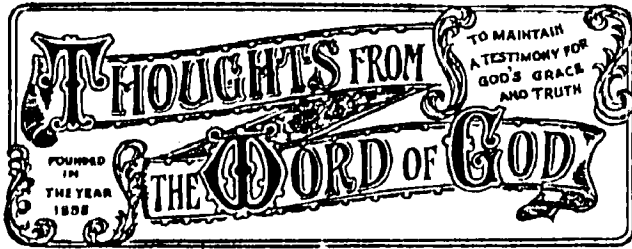
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"Let us go speedily to pray before the LORD, and to seek the LORD of hosts."  
Zech. 8 : 21.

What place shall I have in the Kingdom,  
How near shall I be to my Lord?  
With joy do I long for His coming,  
For me will there be a reward?  
Or shall I, because of my failure  
To glory in nought but His cross,  
Be then "shamed away," in His presence  
And gain but a sorrowful loss?

Ah! saved but as only through fire—  
Can this be the goal I desire?

E.K.



### WORDS OF ENCOURAGEMENT

**"Lord, behold, he whom Thou lovest is sick."**

John 11:3.

Are these words of encouragement? Yes, indeed, for they have been peculiarly emphasized in the experience of saints during past

months. Many have been in great weakness; some have been under severe operations, and have been "brought through" in the tender mercy of our God. The spiritual blessing in the time of suffering has been unspeakably real and precious, as certain of these have testified. How sustaining to the soul are these words, "he whom Thou lovest"! For the Lord Who "doth not afflict willingly" is He Who "knoweth our frame, Who remembereth that we are dust." Do we not also read, "The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness"? He has something to teach His own by means of bodily infirmities. And even if there is an element of chastening in His dealings, it is in *love*. Though the words quoted above were addressed to the Lord Jesus, He is one with the Father, Who is dealing with us as sons, and "whom the Lord loveth He chasteneth." May those of us who have endured sickness "profit" indeed, and become, as the fruit thereof, "partakers of His holiness."

Poem to Help Christian Experience—No. 255.

**"THY NAME IS AS OINTMENT POURED FORTH"  
"ALL THY GARMENTS SMELL OF MYRRH, AND ALOES,  
AND CASSIA."**

Song. 1:3. Psalm 45:8.

There is no name more dear to me  
That That my Saviour bears;  
No garments have such fragrancy  
As those my Saviour wears.

JESUS, that Name The Father gave  
To His beloved Son;  
For all His people He shall save  
From sins, their ev'ry one.

Such wondrous love hath He bestowed  
On me, unworthy me.  
He paid the mighty debt I owed;  
His blood hath made me free.

My Saviour's spotless righteousness—  
The seamless robe He made—  
Is now my soul's unfading dress,  
Wherein I am arrayed.

And when He comes to claim His own,  
To be with Him for aye  
I shall be found before His throne,  
Accepted in That Day.

May love to Him for ever burn  
A quenchless flame in me,  
Whilst yet I wait for His return—  
My Saviour then to see.

### "WHEN HE SAW THEIR FAITH"

Luke 5:20

These very emphatic words remind us that faith is noticed by the Lord, and He delights in it. Observe, further, we do not read that He saw their action, but their faith, for faith was manifested in the action, and activity without faith is out of place, even as faith without activity is not real. Their method was remarkable: we should at first say, "Ingenuity," but FAITH is the Holy Spirit's description. This is noteworthy. Faith, in the real sense of the word, is resourceful: it is not taken aback, nor alarmed by difficulties. Faith is not "discouraged." If God permits difficulties. His grace excels them.

Does the Lord see our faith, a faith which worketh by love? Is there with us that confidence in Himself, and have we that holy determination which will not be thrust aside by circumstances? Difficulties are to make faith grow: "He answered not a word" did not put off the Syrophenician woman. Faith has a deeper root than circumstances. It does not spring from sudden impulse: it looks beyond appearances. The trials are but food for faith: "They are bread for us," said Joshua and Caleb (Num. 14:9). God delights in faith which will not be daunted and will not be deterred. Have we such faith? If we have toiled all night, shall we not still act *on the Lord's Word*? If every door seems closed, can we not uncover the roof? If the crowd charge us to hold our peace, shall we not cry the more? What if all things seem against us, shall not our spirit revive? If the vision tarry, shall we not wait for it? If the time of the wilderness training be long, is not the Lord's wisdom better than ours?

There is no cause for discouragement. In due season we shall reap if we faint not, and he that shall endure unto the end, the same shall be saved. The Lord has grace and power for every need: we would press onward, in the power of the Holy Spirit.

### A JUST GOD AND A SAVIOUR

Christ's office of Mediator could stand us in no stead if He were not IMMANUEL—GOD WITH US. The breach opened by sin betwixt God and man was definite: our sin had separated betwixt us and our God. Moses, indeed, was allowed to stand in the gap; but it was by virtue of his office, in which he personated the Saviour, that he was suffered to mediate there; and, though at times he prevailed to lengthen out Israel's tranquillity, yet judgment always overtook them at last. "I have pardoned according to thy word." But "they have tempted me now these ten times, surely they shall not see the land" (Num. 14:22-23). The prayer of Moses, Noah, Daniel, or Job, will never purge our sins, magnify the Law, or satisfy Divine justice. He that stands in the breach, and lays His hand upon both, must be God's *Equal* (Phil. 2:6) and man's *Fellow* (Psalm 45:7), or else mercy and truth will never meet together, nor will righteousness and peace kiss each other. But Christ was the Mighty God when a child born, and The Prince of Life when crucified (Acts 3:15), and the Holy One Who saw no corruption when in the tomb (Psalm 16:10). It was Truth that sprang out of the earth at His resurrection, when righteousness looked down from heaven well-pleased (Psalm 85:11). He was God manifest in the flesh when He was received up into glory (1 Tim 3:16) and the Lord of Hosts and King of Glory when He entered there (Psalm 24:9-10). And we can have no better proof of all this than by seeing poor prisoners come forth out of the pit in which is no water, by the Blood of His covenant (Zech 9:11); and sure I am that His being our Advocate with the Father, if He be no more than a creature, would never be sufficient to silence law and justice, Satan and conscience; but, as He is the Wonderful, Counsellor, and the Mighty God, He can do it; and, blessed be His Precious Name, we know that He has done it, and will do it.

WILLIAM HUNTINGTON.

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### "BECAUSE MAN TELLS ME"

You sometimes hear a believer say, "I don't do a thing because *man* tells me to do it." But beneath such a statement we fear you will often find a good deal of self-will. There is a weak point in it, which is not clearly seen at the first glance. It has become customary in some quarters to preach in that style, and to tell believers not to do a thing because *man* tells them to do it. The result is, that many believers are only too glad of such an argument to justify them in having their own way.

When you go to them to point out where they are going wrong, or doing what they ought not, they turn round and tell you that they do not things at the bidding of man.

Now many of God's people are quite astray as to this matter. If "man"—that is, some brother—comes to me, and shews me, *from God's Word*, that I am doing things dishonouring to God, how dare I turn round and say, "I don't act at man's bidding"? It is *not* man's bidding. It is *God's* bidding; and, in rejecting the "man" whom God has sent, I reject the Lord Himself. We humbly think that we who are God's people have enough of the rebellious spirit in us by nature, without having it fostered in any way. There, for instance, is a young convert who has formed some worldly alliance. You point out to him from the *WORD* where he is wrong, and what he ought to do; when, lo! he turns round and tells you he does not obey man! If this spirit is to be encouraged in God's people, it will be in vain for the teacher to teach or the exhorter to exhort.

It is sometimes said, "I will do this when God shews it to me." But can He not shew it to you through one of His servants? If we take up the ground that we will receive nothing that "man" says, we shall often find ourselves rejecting a God-given teacher; and in rejecting the gift, we shall reject the GIVER. If a man's teaching or exhorting is *not* in accordance with God's Word, by all means reject it. But if he brings a "Thus saith the Lord" to bear on your walk and practices, it ceases to be a question of what *man* says, and becomes a question of what *God* says. There, again, is a young convert who used to pilfer his master's goods. You visit him. You call attention to that Scripture which says, "Let him that stole steal no more." Now, what would you think of him if he said, "The Lord must shew it to me first"? He tells you he does not do a thing because *man* bids him do it. How would you answer him? You would point out that it is not a question of *man's* bidding, but of *God's* bidding; and that the Lord has already plainly shewed in His Word that His people must not steal. If the young convert would not see *that*, you would at once conclude that something was seriously wrong in his spiritual condition; and you would be quite correct in your conclusion.

We fear there is too much of a looking for some *special revelation* from the Lord, *apart from the Word altogether*. In the question of separation to the Name of the Lord, a brother, instead of seeking light by prayer *and* the Word, sought light by

*Continued on page 47*

## YOUNG PEOPLE'S COLUMN

### Two Brothers

#### JACOB AND ESAU

If these two men were living today, some, perhaps most, would say, "I like Esau best. He is so free, and open, and clever in his hunting. He loves the wide spaces and the open air. He takes his bow and arrows and often brings home a deer he has killed, and makes 'savoury meat' for his father, 'such as he loved'."

As for Jacob, he is a quiet man, preferring tent-life. He was his mother's favourite, but Isaac the father loved Esau. The mother knew before the boys were born that there would be a difference, for God told her, "The elder shall serve the younger." Esau was the elder of these twin brothers, but only by a very short time—less than a day. Moreover, God did say, later on, "Jacob have I loved."

So that, it was not because Jacob had a more attractive character that God loved him. The *cause of such love* was in God Himself.

Jacob acted very wrongly when he made his brother sell his birthright for the lentil pottage he had made (Gen. 25:29-34) and still more so when he deceived his father, who was old and blind (Gen. 27). God meant Jacob to be Isaac's heir, and he should have waited for God to act, and not have taken things into his own hands. His life after this was full of troubles, and he found his own relations treated him in the same way as he had himself acted. How true are the words, "Be not deceived; God is not mocked: for whatsoever a man soeth, that shall he also reap" (Gal. 6:7).

But was not Esau very wrong in letting his appetite rule over him? The Bible tells us he was a "profane person," "who for one morsel of meat sold his birthright." He is like so many people today, who can only take interest in the things they see and can enjoy. "What shall we eat: what shall we drink: what shall we put on?" And all heavenly blessings are despised. Yes, most people today are like Esau. They may be pleasant, likeable persons, and yet without the least love for God, and no desires after heaven. And "what shall it profit a man if he gain the whole world and lose his own soul?" Esau "found no place of repentance." He went on living the same "carefree" life.

But Jacob did repent. We read (Gen. 32) that he called on God, and said, "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant" (v. 10). This

shews a true *change of mind*, which is the real meaning of the word "repent." On that same night as Jacob spoke this prayer to God, "Jacob was left alone; and there wrestled a Man with him until the breaking of the day." That Man, we find from verses 28 and 30, was God, and must have been the Lord Jesus, though it was many centuries before He came into the world as "The Man Christ Jesus."

Jacob resisted the heavenly One, Who saw that the only way to make him give up the struggle was to lame him in some way. This he did by putting the "hollow of his thigh," "out of joint." Jacob then could no longer wrestle. He could only cling tightly to the heavenly Man, Who then said, "Let Me go, for the day breaketh." Jacob was now sure that the Man alone could give him a blessing, so he said, "I will not let Thee go, except Thou bless me." "And He blessed him there."

Thus it was that Jacob who, all his life, had not been submissive to God, was at last broken down, and led to cry for mercy and blessing. He was a changed man then, though a lame one, and all because of the changeless love of God. He was not free from troubles afterwards. He had many, the greatest being the loss for thirteen years of his beloved Joseph.

When he arrived in Egypt, the King asked him, "How old art thou?" "And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the years of the life of my fathers in the days of their pilgrimage" (Gen. 48:8-9).

Thus we have briefly traced the history of these twin brothers, so different in their characters—Esau, one so pleasing outwardly, Jacob displaying so many sad traits. And yet Jacob was an object of God's grace, and finally brought to an end of himself, and given a repentant heart.

Some of my readers may be ready to say, from their hearts, "I fear I am very much like Jacob. I have done and said many wrong things. I have wanted my own way, and have not loved God, nor desired to please Him. Can there be mercy for me?" Yes, for He Who loved unworthy Jacob is still "The God of Jacob," and ready to receive and forgive those who plead for mercy and blessing as he did, however young you may be. Those who feel the burden of sin are the very ones to whom the Lord Jesus says, "Come unto Me."

Among the words Jacob said on his death-bed are, "I have waited for Thy salvation, O LORD." Would you not wish such to be your last words?



## "THE CHURCH" IN THE BOOK OF REVELATION

### Introduction

It has been stated that, "The Church . . . is not seen between the end of Revelation 3 and chapter 19:7, save as in heaven, represented along with the 'Old Testament' saints, by the elders." This statement is partially true, for Hebrews 11:39-40 declares that these old-time saints will not be "made perfect" (that is, brought to the goal) apart from "us," saints of the present dispensation. The word "represented" needs, however, to be more strongly emphasized than is implied in this quotation. It is not for mere controversy's sake that the following remarks are put forward, but with a desire to examine the book of Revelation to see if these things be so (Acts 17:11). Just as in a recent article it was sought to point out that the ministry of the Holy Spirit is shewn, in this last book of Scripture, to continue until the very end of this present age, so it is now suggested that the same book of Scripture shews the church, or that part thereof not having departed to Paradise, to be on earth all through the final "week" (Dan. 9) of this dispensation:

#### *The Term "Church"*

This word, as denoting the whole company of the redeemed—the elect of God—does not occur in this book. Indeed, seeing that over nineteen centuries have passed since the formation of the Church at Pentecost, the aggregate of believers at any time or period since can only be regarded as a remnant of the whole; so that, if it be said by some that the "church" will pass through "the great tribulation," it can only be said of that part living on the earth during the last seven or three and a half years of this present age. And is not this exactly how the saints are described in chapter 12? This passage will be more fully noticed later, if the Lord will.

A further thought is that, seeing the unity of the Church (Eph. 4) in a visible sense, was so early marred by defection and division—for all in Asia had turned away from Paul (2 Tim. 1:15)—it is

not surprising that the term "church," in a universal sense, is not used in the pastoral epistles nor in the book of Revelation. The local church is emphasized (1 Tim. 3:15) and "churches" in Revelation 2 and 3, and chapter 22:16.

#### *The "Churches" and the Angels\**

There were more than seven local assemblies in Asia Minor, but seven are particularly singled out by "The Son of Man" for the purpose of (a) manifesting their real spiritual condition, (b) demonstrating His own estimate of their state, (c) affording an occasion for His commendation or rebuke, (d) instructing His saints for all time. Each assembly was accountable—not to a "diocesan bishop"—but to "The Son of God" (Rev. 2:18), Who sent epistles addressed to the "angels" (messengers) of the respective churches, in the midst of which He was walking. These letters were not directed, as those of Paul, to the churches, but to individuals—men in oversight in the gatherings, even as Paul's later epistles were addressed to Timothy and Titus. Yet the fact that the "Son of Man" was walking in the midst of the seven golden lampstands shews that, despite their separate existence, there was an underlying unity. How happy is saint to meet saint in these days, however sad be the denominational barriers; for there is a "oneness" in a spiritual sense that no differences can entirely annul, though the *visible unity* is in abeyance.

#### *The "Angels" of the Churches*

We have sought to shew, in a previous article\*, that these were *men*, probably placed in these positions of oversight by authority of apostles (compare Timothy and Titus). The angel is *not* the church, as some seem to have suggested, but he was a particular person held responsible by the Lord Jesus for the state of the assembly in which he was an "under-shepherd." He was a *representative* man, a real individual, and not to be confused with the church, which was a recognized assembly of saints.

Some have, strangely, denied the historicity of Revelation 2 and 3, and allegorized those chapters, as foreshewing the history of the "church" throughout the age. Such a view is attractive, but it has its limitations; for the varied conditions of these seven churches have existed "side by side," and not necessarily consecutively, until the present day. The writer believes that it is generally held that these chapters *are historical*, and are aptly described by the words, "The things that are" (ch. 1:19).

\*"Stars and Lampstands."

*The Four and Twenty Elders*

There are some who see in chapter 4:1 a symbol of the rapture of the church, if not that rapture itself. This is purely imaginative, and there is nothing whatsoever to support such a view. Surely, we have here the experience of a man, whilst caused to be, as other prophets (notably Ezekiel) "in the Spirit." In heaven, he, in vision, saw God upon His glorious throne, around which were twenty-four lesser thrones (called "seats"), whereon were seated twenty-four "elders." Now, just as we have seen that the seven angels were *not* the churches, but *individuals* representing the churches, so here in regard to the elders. Their individuality is plainly marked out, for we find, on two occasions, "'one of the elders" speaking to John (ch. 5:5; 7:13). In the latter verse, *he is distinct* from "the great multitude," which is surely the redeemed church of Christ. Hence, their relation to the Church is *not* that of *identification*, but of *representation*, two entirely different conceptions. It seems to be as great a mistake to *identify* the "elders" with the "church" as to identify the "angel" with the members of the assembly. In chapter 19:4, the twenty-four elders are seen as distinct from "The Lamb's wife."

Why then, it may be asked, do they sing the new song in chapter 5:9-10? According to the resultant Greek text, the wording is, "Because Thou wast slain, and didst redeem to God in Thy blood, out of every tribe and tongue and people and nation, and didst make them to our God a kingdom and priests; and they shall reign upon the earth." But, however the verses are read, can they be held to support the view that the "elders" ARE "the Church"? Is it not clear, from a consideration of the Scriptures previously quoted, that the elders are in heaven *representing* the saints until the day of Christ?

*The Souls under the Altar*

When the Lamb "had opened the fifth seal," saith John, "I saw under the altar the souls of them that were slain for the Word of God, and for the Testimony which they held" (ch. 6:9). It is held by some, the writer thinks mistakenly, that this refers to the brazen altar which stood in the *Court* of the Tabernacle. Now the court represents earth, at any rate, that small part called the Land of Israel. In chapter 11:1-2, John is commanded, "Rise, and measure the temple of God, and the altar, and them that worship therein, but the *court* which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

Now, if the *court* is not taken into God's reckoning, it seems clear that all within it is also excluded from His approval. The brazen altar, therefore, has no place in the book of Revelation, it is suggested.

What, then, is the altar mentioned in ch. 6:9? Is it not the *golden* altar that stood before the veil, in the holy place of the Tabernacle? Indeed, every reference to an altar in this book of Scripture seems to be applicable only to the golden altar of incense (ch. 8:3-5, as well as 6:9 and 11:1).

What, therefore, does it signify that the souls were seen "under the altar"? The following thoughts, not dogmatically expressed, may help. In the Tabernacle, the "holy place" was, so to speak, the "porch" of the Holy of Holies." It symbolized the relationship of "Paradise" to the "Third Heaven" (2 Cor. 12); that is to say, Paradise is the "portico" of the heavenly "Holy of Holies." Paul was caught up into Paradise, but He did not enter the Third Heaven. The wording of Scripture (2 Cor. 12:2-4) is exact and notable. The "catching away" was "up to" the Third Heaven, but "into" Paradise. Could anything be plainer, to one who believes in the verbal inspiration of Scripture?

Since, therefore, the golden altar was in the Holy Place, before, but outside, the Holy of Holies, the mention of that altar in Revelation 6:9, suggests that the souls thereunder were in Paradise, which view is quite compatible with what is revealed in other parts of Scripture regarding the present abode of departed saints.

If this reasoning is correct, it follows that, at the opening of the fifth seal, the first resurrection had not yet taken place. Moreover, this is confirmed by the prophecy that other "brethren" and "fellow-servants" (16:11) were yet to seal their testimony with their blood. Since there is only one "first resurrection," and that includes those who have suffered under Antichrist (ch. 20), we dare not say the church will be raptured before "That Day."

*If the Lord will, to be continued*

## INSPIRED WORDS INSPECTED

No. 53

**"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence.**

**But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."**

1 Cor. 1:27-31.

**BUT** (alla); strong adversative conjunction, almost meaning, "on the contrary."

**GOD** (ho Theos); article and noun. *The God*—That One of Whom the apostle has been speaking—His will, wisdom, faithfulness, power, and here His sovereignty.

**HATH CHOSEN** (exelaxato); verb, aorist, middle, from "eklego" (to pick out, to choose); in middle voice, "to choose for oneself." The aorist suggests a definite decision in the past with a view to the future.

**THE FOOLISH THINGS** (ta mora); article and adjective, neuter plural. The adjective (moros, -a, -on) means "dull, not acute, stupid," and is here used substantively.

**OF THE WORLD** (tou kosmou); article and noun, genitive, singular, masculine, from "ho kosmos" the world.

**TO** (hina); conjunction meaning, "in order that."

**CONFOUND** (kataischunein); verb, present, subjunctive, from "kataischuno," a compound of "kata" (down, down on) and "aischuno" (to shame, to put to shame). Hence, "In order that He may bring shame down upon."

**THE WISE** (tous sophous); article and adjective, used as a noun, from "ho sophos." "The wise ones or men."

**AND** (kai); conjunction.

**THE WEAK THINGS** (ta asthene); article and adjective used as noun, neuter, plural, from "asthenes," compounded of "a" (meaning un- or not) and "sthenos" (strength); hence "strengthless."

**OF THE WORLD** (see above).

**GOD HATH CHOSEN** (same phrase as above).

**TO** (hina); see above.

**CONFOUND** (kataischunein); see above.

**THE THINGS WHICH ARE MIGHTY** (ta ischura); article and adjective used as a noun, neuter, plural, from "ischuros, -a, -ov" (strong). Lit., "the strong things."

**AND** (kai).

**BASE THINGS** (ta agene); article and adjective used as noun, neuter, plural; from "agenes," a compound of "a" (un- or not) and "genos" (family, stock, nation, people); hence the thought of no ancestry, and so ignoble or "low-born"; a contrast with "eugeneis" (v. 26), that is, "well-born" or "noble."

**OF THE WORLD** (see above). This phrase, three times used, may suggest "foolish," "weak" and "base" in the world's estimation.

**AND** (kai).

**THINGS WHICH ARE DESPISED** (ta exouthenemena); article and participle, used as noun, neuter plural. From "ek" (out of) in a strengthening sense (cf. "outright") and "ouden" or "outhen," meaning "nothing." Hence, what or whom is treated as "nought" or with contempt. The word occurs in ch. 6:4; 16:11; 2 Cor. 10:10; and elsewhere.

**HATH GOD CHOSEN** (same phrase as above).

**YEA, AND** (not in text).

**THINGS** (ta); article, neuter, plural.

**WHICH ARE** (onta); verb, present participle, from "eimi" (I am), neuter, plural.

**NOT** (me); negative denying possibility. The sentence may be rendered, "The things not being or existing." Perhaps, "the nobodies."

**TO** (hina) see above.

**BRING TO NOUGHT** (katargesei); verb, aorist, subjunctive, from "kata" (down, against) and "a" (un- or not) and "ergon" (work). Hence, to "render thoroughly inactive," "to put out of working order." The sentence thus reads, "In order that He shall have rendered inactive (null and void) things that exist."

**THINGS THAT ARE** (ta onta); see above.

**THAT** (hopos); relative adverb or conjunction. Here it has the latter significance, and means, "to the end that," or "in order that."

**ALL FLESH** (pasa sarx); adjective and noun, feminine, nominative.

**NOT** (me); negative. This Greek idiom, "all flesh should not," does *not* imply "some flesh should," but that all mankind is included in the Divine pronouncement.

**SHOULD GLORY** (kauchesetai); verb, aorist, subjunctive, from "kauchaomai" (to boast). Translate, "No flesh shall have boasted).

**IN PRESENCE** (enopion); preposition, governing genitive case, from "en" (in) and "ops" (eye). Hence, "before the eye" or "in the sight."

**HIS** (tou Theou). Article and noun, masculine, "of God."

**BUT** (de); conjunction; third word in sentence.

**OF** (ex); preposition, "ek" (out of) governing genitive case. A "birth" word. Cf. 1 John 5:1, "begotten of (ek) of Him." It denotes the Divine initiative in all His dealings in grace.

**HIM** (autou); personal pronoun, genitive, referring back to the last words, "of God."

**ARE** (este); verb, present tense, second person, plural, from "eimi."

YE (hemeis); personal pronoun, plural. As "ye" is included in the verb, the personal pronoun is emphatic.

IN (en); preposition governing dative case.

CHRIST (Christoi); Proper noun, dative; from "Christos."

JESUS (Iesou); Proper noun, dative; from "Iesous."

WHO (hos); relative pronoun, masculine.

IS MADE (egenethe); verb, aorist, passive, from "ginomai" (I become). May be rendered, "was made to become."

UNTO US (humin); personal pronoun, dative.

WISDOM (sophia); a noun, feminine, applied to Christ in verse 24. The world sees no wisdom (nor power) in the work of Christ, preached in "the word of the Cross." It is foolishness to such (vv. 18-23). And so would it be to all, but for the grace which "called" (24) and Divine revelation in the soul.

FROM (apo); preposition, governing genitive. Another word to remind that God is the Giver or Originator of all that the believer knows of Christ.

GOD (Theou).

BOTH (te).

RIGHTEOUSNESS (dikaiosune), noun, feminine.

AND (kai). "Te" and "kai" come together.

SANCTIFICATION (hagiasmos), noun, masculine. The Greek construction needs the translation, "both righteousness and sanctification." And seeing these words are in apposition with "wisdom," the conclusion must be that this twofold blessing has been procured for us by Him Who is The Wisdom of God, and is freely reckoned to us by sovereign grace.

AND (kai).

REDEMPTION (apolutrosis); noun, feminine. From "apo" (from) and "lutron" (payment made for a releasing). Thus, the full meaning of this word is "a setting free away from, because of a ransom price having been paid." So that the saint is not only reckoned righteous and holy "in Christ Jesus," but also "In Him we have redemption through His blood" (Eph. 1).

THAT (hina).

ACCORDING AS (kathos); adverb, modifying, "it is written."

IT IS WRITTEN (gegraptai); verb, perfect, passive, from "grapho" (I write). "It hath been written."

HE THAT GLORIETH (ho kauchomenos); article and present participle from "kauchaomai" (I boast) "The one boasting."

IN (en).

THE LORD (Kurioi); Proper noun, dative. No article.

LET HIM GLORY (kauchastho); verb, present imperative. "Let him keep on boasting."

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**THE HERD OF SWINE****The Problem of a Miracle of Judgment**

PERCY W. HEWARD

How often men cavil at God's wisdom. How many have dared to blame Christ for allowing the demons to destroy the swine. But does not such an attitude shew a failure to perceive a fundamental fact, even God's possession of *everything*, and His *right* to destroy? To talk of "other people's property" is unwise, worse than unwise, when we ponder THE LORD's actions. Moreover, as to animals, has not Scripture manifested throughout that this part of creation is secondary to man, and that, whether in sacrifice or otherwise, God is pleased to use many animals for *our* instruction? This sets forth very plainly His great concern for us, and that *physical* death is a small matter compared with the *eternal* judgment, in which animals have no share: a remarkable indirect evidence as to the *fixed* distinction between man and beast, intensifying His witness against evolution, and with regard to *everlasting* wrath.

The chief problem, at first, seems to be a miracle of judgment, but even this turns the other way, when rightly viewed. That is to say, it impresses the thought that, when Christ typified judgment (since, *at that time*, He had come to save the lost), He dealt with a herd of *swine* or a *fig-tree*: all His works of power upon *men* were full of grace. But He *will* come to judge: He Himself declared this. Dispensational teaching is plain, but judgment is *not* removed, except "in Christ Jesus."

We cannot say that we know everything about the owners of the swine, but we do know about the character of Christ, and what we know is sufficient. Hence we must say the objection of many is based on *a hastiness of heart*. Men *assume* that the possessors of the swine were acting *rightly* in possessing them. This is an uncalled-for inference. "But," the reply may be, "You infer the reverse." Nay, we do something more, we accept the statements of Scripture that Christ was perfect, and reject any inference that attacks this, and, moreover, urge that, even from an ordinary standpoint, the man who opposes *until* he knows all, is premature in his judgment. This should silence the thoughtful infidel. But it is our joy that the grace of God saves the most thoughtless and unreasonable. "It is the Spirit that quickeneth."

Inasmuch as Christ came to "the lost sheep of the House of Israel," it is probable that, unless we are told otherwise, those to whom He ministered were Israelites. That being so, we have a helpful lesson as to *our* business today. Let us be careful lest we engage in that which is against, or which leads to the neglect of, *God's appointments for us*. This principle may guide one who, alas, says, "I do not smoke, but sell tobacco for the world." The same principle conveys the thought, "Be careful how you obtain your living, lest you dishonour the Lord's Name." Many "border lines" of danger there may be suggested by the narrative before us. Scripture does not say, "Sell nothing that you would not buy yourself." The young ruler possessed, it would seem, goods which were "grand," yet he was *not* bidden to destroy them, although he could no longer rightly use them himself. There are things intrinsically evil which ought to be destroyed (see Acts 19:19).

But there is a danger if a child of God seeks to obscure the thoughts hinted in the foregoing. Let each heart be willing for the Lord's will. Swine were not intrinsically evil, but did it glorify God if Israelites kept them? Was there a beautiful witness? Are believers wise when they put their children to business amid world-pleasing and world-indulging schemes?

Passing to spiritual parallels, we remember that swine are mentioned in Matthew 7:6 and 2 Peter 2:22. They picture the unregenerate, and an unsaved soul is the reverse of the sacrificial sheep. Thus we see here a picture of *the future of the ungodly*. In *one* company they will pass to judgment, "with the devil and his angels." They are now running violently toward a fearful doom. This lake reminds of "the lake of fire." How the delivered man must have felt thankful as to *restraining* mercy, granted even *before* he knew *renewing* grace! How grateful believers should be, rejoicing in the Lord!

Another important principle is seen. The Lord granted the demons' request, yet He graciously changed the wish of the man He saved. *Their* request led to ruin. It is, moreover, worthy of notice that, as a complete company, they were compelled to acknowledge Christ's right to command (Luke 8:31). And He will soon be in manifested authority.

Another striking point comes out; the men of Decapolis did not want Christ, IF His presence meant business loss. His work was too costly. As in Philippi (Acts 16:19), "the hope of their gains was gone." Which do we value the more—the salvation of precious souls or our business? An answer in *words* is not sought. What is the answer of *our lives*? The man engrossed in getting on, who bears the Name of Christ, and yet gives less than a twentieth part of his income to HIM—nominally—is not the only one who needs humbling in this solemn matter. To us all, the loving words sound forth, with continual conviction, "Lovest thou Me more than these?"

Oh that our response to His love may have more of that devotedness expressed by the alabaster box of ointment, and become a living contrast with the attitude of Ananias and Sapphira, and with that of Israel in Malachi's day. The Lord is worthy of fullest devotion. How much have we "lost" with joy, for HIM? One there was who knew real "Loss for Christ," "the loss of all things" (Phil. 3). Oh to *mean* what we *say* about willingness to give up. Love finds a pleasure in that which is bondage to the unsaved, and a bondage, too, to the one who owns Christ but clings to worldliness. Let HIM be First!

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#### "WHO CAN TELL?"

"The misery of man is great upon him. For he knoweth not that which shall be: for who can tell him when (or how) it shall be?" "A man cannot tell what shall be; and what shall be after him, who can tell him?" (Eccl. 8:6-7; 10:14.)

Thus spoke a wise man centuries ago. He had tasted all the delights of earth. He was the greatest man of his time—King in Jerusalem. His wealth was abundant, and he withheld not from himself all the pleasures this earth could afford or this life enjoy. And “what can the man do that cometh after the king?” he asked; “even that which hath been already done.”

Yet, amid all the luxury and magnificence that surrounded, he found no satisfaction “under the sun.” This conclusion he arrived at—“All is vanity and vexation of spirit.”

If one lives only for the present, how true it is that his misery is great, for *who can tell him* when and how shall be that which shall be? There is no solution to the problem here—“under the sun.” True, most men will not readily acknowledge their “misery,” so long as material things abound in their lives. What shall be hereafter does not trouble a man; yet directly conscience causes discomfort, “what shall be after him” becomes a matter of concern, but “*who can tell him?*” The course of *earthly* events cannot be known of a certainty, but what does *that* signify to a man who has departed this life? What is his ultimate destiny? “*Who can tell him?*”

Apart from a revelation from heaven, man must remain in ignorance. But such a revelation has been given. The Bible says, “It is appointed unto men once to die, but after this the judgment.” Holy Scripture is the only Source of information regarding what succeeds this life. How intensely solemn is the moment when the ties that bind a life to this earth are snapped! The destiny of a soul is then fixed for ever, and THERE IS NO SECOND CHANCE. Heaven is a *place*, hell is a *place*, and the personality of man is ever-existing. At the final resurrection, that personality will be re-united to a body, and if the person who has been a sinner has never repented nor sought the Saviour, he or she must remain—awful thought?—a sinner for ever and ever.

A man of Israel, a prophet, was sent to warn the inhabitants of Nineveh of impending judgment. It was “an exceeding great city of three days’ journey.” The message was, “Yet forty days and Nineveh shall be overthrown.” It was a message from God, though by the voice of a man. And the king and all his people believed, repented, and “cried mightily to God.” “And God saw their works, that they turned from their evil way. And God repented of the evil that He had said that He would do unto them, and He did it not.”

Read the whole account in the book of Jonah, and note how they said,

“WHO CAN TELL if God will turn and repent, and turn away from His fierce anger, that we perish not?”

No one has a right to Divine mercy. Yet God has given man ample warning and space to repent. “Repent ye and believe the Gospel.” Who can tell if the reader of these words will be brought to a sense of the awfulness of sin, and turn to Him Who “bare the sin of many” when “He poured out His soul unto death”?

“For Christ also hath once suffered for sins, THE RIGHTEOUS ONE IN THE PLACE OF UNRIGHTEOUS ONES, that He might bring us to God.”

## NOTES ON MEMORIZED VERSES

### GENESIS 24

The work of Abraham’s servant may *illustrate* the ministry of the Holy Spirit, but it gives no warrant for the building up of a doctrinal system. It is dangerous to found doctrine on “types.” The later Scriptures shew how types prophetically shadow forth Christ and His redeeming work, and teach us how to interpret them. There is nothing in this chapter instructing us to worship, or pray to, the Holy Spirit. He is God, and is revered when we worship our Tri-une God.

53. The gifts were a token of the greater blessing awaiting her. 54, 55, 56. “Send me away.” “Hinder me not.” Nothing must stand between the awaiting son and the bride. 57, 58. “We will” . . . “wilt thou.” A decisive answer, and that in faith, “I will go.” 59, 60. “Be thou,” a wish compatible with the Divine promise. 61. Arose . . . and followed. 62. The well (see 16:14; 25:11). 63. Surely, a Divine leading. “He saw.” 64. “She saw.” 65. Yet she took a veil and covered herself. How much more reverent should be the believer toward his Lord (Ps. 45:10-11). 64. The right subordination of a servant. (Note end of Matt: 14:12). 65. He “brought” her, “loved” her, and was “comforted.” A lovely picture of Christ and His church.

### GENESIS 26

11. Isaac failed as his father had, but God intervened and over-ruled. This is grace. 12, 13. An hundred fold (note Matt. 13:8) “great,” “very great,” because “the LORD blessed him. 14. Envy at God’s kindness. 15. There are Philistines today who would prevent access to the water of life. 16. God’s man not wanted. 17. A man of

peace, he quietly departed. 18. How we need to recover forgotten truth, to retain the names of truth, and to drink freely of these deep wells. 19. A well of living water (margin). 20, 21. The enemies of God's people do not leave them long in peace. 22. But God gives peace. 23, 24. The "promise" re-iterated. 25. An altar, a tent, a well, apt symbols of the pilgrim life. 26, 27. Enmity broken down by a man of peace. 28. A recognition of the LORD's hand. 29. "Nothing but good." Scarcely accurate, but, 30, Isaac acted as *believers* should (Phil. 4:5). 31. Overcoming evil with good. 32, 33. The same day. Hence "Beersheba"—well of the oath, reminding not only of verse 31, but of the oath of God (see Heb. 6:16-18).

GENESIS 28

10. Beersheba (note 26:33). A lonely man "went out." 11. But God gave him sleep. 12, 13. Behold a ladder, behold the angels, behold the LORD. There is a way from earth to heaven (John 1:51). 14. The promise to Abraham and Isaac repeated. 15. A personal promise, wide in scope. 16, 17. A sense of the LORD's presence, yet there was fear. 18, 19. Bethel—House of God. Jacob came back thereto, by God's command (35:1). 20. "If," and this after God's promise (v. 15)! 21. "Then." Was this honouring to God? 22. This resolve, though good, yet followed his if."

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—SEPTEMBER, 1958

Day	READING		LEARNING	
	Leviticus	John	Genesis	James
1	1 1-17	18 1-14	24 53	2 17
2	2 1-16	15-27	54	18
3	3 1-17	28-40	55	19
4	4 1-12	19 1-18	56	20
5	13-21	19-30	57	21
6	22-35	31-42	58	22
7	5 1-10	20 1-10	59	23
8	11-19	11-18	60	24
9	6 1-13	19-25	61	25
10	14-30	26-31	62	26
11	7 1-10	21 1-8	63	3 1
12	11-21	9-17	64	2
13	22-38	18-25	65	3
14	8 1-17	1 1-26	66	4
15	18-36	2 1-28	67	5
16	9 1-11	29-47	26 11	6
17	12-24	3 1-26	12	7
18	10 1-20	4 1-17	13	8
19	11 1-12	18-37	14	9
20	13-28	5 1-23	15	10
21	29-47	24-42	16	11
22	12 1-8	6 1-15	17	12
23	13 1-17	7 1-17	18	13
24	18-28	18-29	19	14
25	29-37	30-38	20	15
26	38-46	39-47	21	16
27	47-59	48-60	22	17
28	14 1-18	8 1-24	23	18
29	19-32	25-40	24	4 1
30	33-57	9 1-20	25	2

GENESIS 32

1. Angels met him "on his way" (see Heb. 1:14). 2. God's host, an answer to verse 6, Esau's host. 6, 7, 8. A fear that led to human scheming, and this after verse 11. 9. This seems to be Jacob's first recorded prayer. 10. The right attitude for a suppliant for mercy. 11. A prayer for deliverance, 12, based on the Divine promise. 13. Yet still some confidence in his own plans.

SPECIAL READINGS FOR THE LORD'S DAY. SEPT. 1958

- 7. Deut. 11:1-7. Ps. 107:23-31. 1 Cor. 15:57-58. Matt. 11:2-6. Eph. 1:15-23.
- 14. Deut. 11:8-15. Isa. 55:6-11. Matt. 6:28-34. 1 Cor. 3:5-9, 21-23. 2 Cor. 9:6-15.
- 21. Deut. 11:16-21. Ps. 39:1-5. Luke 21:7-12. Col. 2:4, 8, 18; 3:15-16. Heb. 3:12-19.
- 28. Deut. 11:22-25. 1 Cor. 2:6-12. Rom. 8:31-39. 1 John 4:4; 5:4-5. 1 Pet. 2:12-15; 3:13-18.

SPECIAL READINGS FOR THE LORD'S DAY. OCT. 1958

- 5. Deut. 11:26-32. Ps. 119:129-136. Matt. 7:21-29. Gal. 3:10-14. Phil. 2:5-13.
- 12. Deut. 12:1-14. Ps. 132:1-9. 2 Chron. 6:12-21, 40-42. John 4:19-26. Matt. 18:18-20.
- 19. Deut. 12:15-27. Gen. 9:3-6. Lev. 17:10, 11. Luke 22:14-23. 1 Pet. 1:17-21.
- 26. Deut. 12:28-32. Prov. 30:5-6. Rev. 22:18-19. Gal. 2:18. 2 Pet. 1:1-11.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—OCTOBER, 1958

Day	READING		LEARNING	
	Leviticus	Acts	Genesis	James
1	15 1-32	9 21-31	26 26	4 3
2	16 1-19	32-43	27	4
3	20-34	10 1-23	28	5
4	17 1-16	24-48	29	6
5	18 1-30	11 1-18	30	7
6	19 1-18	19-30	31	8
7	19-37	12 1-25	32	9
8	20 1-27	13 1-15	33	10
9	21 1-24	16-37	28 10	11
10	22 1-16	38-52	11	12
11	17-33	14 1-28	12	13
12	23 1-22	15 1-21	13	14
13	23-44	22-41	14	15
14	24 1-23	16 1-18	15	16
15	25 1-17	19-40	16	17
16	18-34	17 1-15	17	5 1
17	35-46	16-34	18	2
18	47-55	18 1-17	19	3
19	26 1-13	18-28	20	4
20	14-32	19 1-20	21	5
21	33-46	21-41	22	6
22	27 1-13	20 1-21	32 1	7
23	14-34	22-38	2	8
24	Numbers 1 1-33	21 1-17	6	9
25	34-54	18-40	7	10
26	2 1-34	22 1-21	8	11
27	3 1-26	22-30	9	12
28	27-51	23 1-15	10	13-14
29	4 1-20	16-35	11	15-16
30	21-33	24 1-27	12	17-18
31	34-49	25 1-27	13	19-20

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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

Vol. 58, Nos. 9 & 10

SEPTEMBER—OCTOBER, 1958

FREE

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"The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel."

Isaiah 29 : 19.

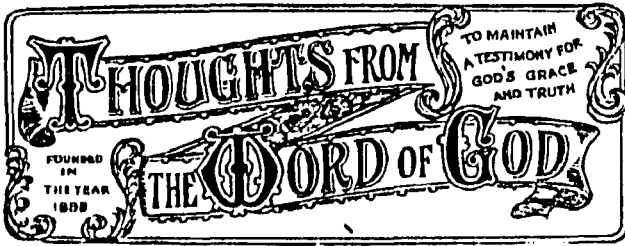
"Whatsoever ye shall ask the Father in My Name, He will give it you." John 16:23.

"Ask what I will give thee,"  
Tis a word of love  
Coming from the Father,  
Giving from above.

Wisdom art thou needing?  
Thus the Father saith,  
Wisdom He will give thee  
If thou ask in faith.

Good in all His giving;  
Perfect is His gift,  
If the answer tarry  
Or if it be swift.

E.K.



### WORDS OF ENCOURAGEMENT

**“Satisfied with favour and full with the blessing of the LORD.”**  
Deut. 33:23.

These delightful words have often been read, with refreshment, by the saints. They are spoken concerning a

tribe of Israel, and are part of “the blessing wherewith Moses the man of God blessed the children of Israel before his death.” Without desiring to rob that people of the promises of God, Who will fulfil them all at the Coming of Messiah, present-day believers may take encouragement from them, for the same LORD is their God. Has He not shewn much favour to them, in that He has “graced them in the Beloved”—His Own dear Son? Are they not entirely *satisfied* in Him, Who came “that they might have life, and that they might have it more abundantly”?

They are, “full” with His blessing, for they are “blessed with all spiritual blessings in heavenly places in Christ.” “In Him dwelleth all the fulness of the Godhead bodily, and ye are complete (having been filled) in Him.”

Naphtali, to whom the words are addressed, has a name meaning “wrestling,” and we are reminded of the life and death of our Lord Jesus, against Whom the Evil one exerted all his force, but without deflecting Him from the purpose of His Coming. “Lo, I come. I delight to do Thy will, O My God.”

Further, the pronouncement of blessing is followed by a promise in the language of command, “Possess thou.” Rich indeed are our present possessions, but what prospect is ours in view of the Day of Christ!

Poem to Help Christian Experience—256.

“Him that is able to do exceeding abundantly above all that we ask or think.” Eph. 3:20.

Tis much for thee, O saint, to need,  
But nothing for thy Lord to give;  
Doth not thy great Redeemer live,  
For thee to ever intercede?

And therefore to the uttermost  
He hath almightiness to save,  
Who once for thy salvation gave  
His life; and canst thou then be lost?

Riches of grace to thee He shewed;  
Riches in glory are in Him  
To fill thy vessel to the brim;  
Already much hath He bestowed.

And much, believer, doth remain  
For Him to give, and thee receive,  
If only thou wilt Him believe,  
Who gives again and yet again.

Here on His bounty thou may'st live;  
Why should there be anxiety?  
He knoweth what is “good” for thee,  
And ne'er that “good” will fail to give.

“Ask, and it shall be given you”;  
“Seek,” saith thy Lord, “and ye shall find”;  
“Knock,” and the door He will unbind,  
And bring His treasures into view.

So, all along thy pilgrim way  
Not one good thing will He withhold,  
Until Himself thou shalt behold  
In His soon-coming glorious day.

“My God shall supply all your need according to His riches in glory in Christ Jesus.”

### SELF-DENIAL IN RELATION TO PRAYER

Prayer is the nearest approach to God, and the highest enjoyment of Him, that we are capable of in this life. It is the noblest exercise of the soul, the most exalted use of our best faculties, and the highest imitation of the blest inhabitants of heaven.

When our hearts are full of God, sending up holy desires to the throne of grace, we are then in our highest state, we are upon the utmost heights of human greatness; we are not before kings and princes, but in the presence and audience of the Lord of all the world, and can be no higher, till death is swallowed up in glory.

Had Paul lived in a cold country, had he had a constitution made weak with a sickly stomach, and often infirmities, he would have done as he advised Timothy, he would have mixed a little wine with his water. But still he would have lived in a state of self-denial and mortification. He would have given this same account of himself: “I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; 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.”

After all, let it now be supposed, that you imagine there is no necessity for you to be so sober and vigilant, so fearful of yourself, so watchful over your passions, so apprehensive of danger, so careful of your salvation, as the apostles were. Let it be supposed, that you imagine that you want less self-denial and mortification, to subdue your bodies, and purify your souls, than they wanted; that you need not have your loins girt, and your lamps burning, as they had; will you therefore live in a quite contrary state? Will you make your life as constant a course of softness and indulgence, as theirs was of strictness and self-denial?

If therefore you should think that you have time sufficient, both for prayer and other duties, though you rise late; yet let me persuade you to rise early, as an instance of self-denial. It is so small a one, that, if you cannot comply with it, you have no reason to think yourself capable of any other.

For the same reason, I do not insist much on the crime of wasting so much of your time in sleep, though it is a great one; but I desire you to renounce this indulgence, because it gives a softness and idleness to your souls, and is so contrary to that lively, zealous, watchful, self-denying spirit, which was not only the spirit of Christ and His apostles, the spirit of all the saints and martyrs which have ever been amongst men, but must be the spirit of all those who would not sink in the common corruption of the world.

Here, therefore, we must fix our charge against this practice; we must blame it, not as having this or that particular evil, but as a general habit, that extends itself through our whole spirit, and supports a state of mind that is wholly wrong.

If you were to rise early every morning, as an instance of self-denial, as a method of renouncing indulgence, as a means of redeeming your time, and fitting your spirit for prayer, you would find mighty advantages from it. This method, though it seems such a small circumstance of life, would in all probability be a means of great piety. It would keep it constantly in your head, that softness and idleness were to be avoided, that self-denial was a part of Christianity. It would teach you to exercise power over yourself, and make you able by degrees to renounce other pleasures and tempers that war against the soul.

But above all, one certain benefit from this method you will be sure of having; it will best fit

and prepare you for the reception of the Holy Spirit: . . . what is so planted and watered will certainly have an increase from God. You will then speak from your heart, your soul will be awake, your prayers will refresh you like meat and drink, you will feel what you say, and begin to know what saints and holy men have meant, by fervours of devotion.

He that is thus prepared for prayer, who rises with these dispositions, is in a very different state from him who has no rules of this kind; who rises by chance, as he happens to be weary of his bed, or is able to sleep no longer. If such a one prays only with his mouth, if his heart feels nothing of that which he says, if his prayers are only things of course, if they are a lifeless form of words, which he only repeats because they are soon said—there is nothing to be wondered at in all this; for such dispositions are the natural effect of such a state of life.

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## THE RED HEIFER

Numbers 19

PERCY W. HEWARD

I hesitated before dealing with this subject in a Bible Reading, realizing its difficulty, but God graciously granted a far fuller realization of His teaching than I expected. Thanks be unto Him for grace. O for an ever deepening knowledge of our beloved Lord, through all the types that speak to our hearts of Him.

This sacrifice stands alone: it is not found in Exodus or Leviticus with the others: does not the Holy Spirit indicate a special provision for the wilderness and a uniqueness? Have not we as a pilgrim people, a living expectation that He has some special message for us, as to *our daily walk*? One of the first thoughts that impresses is that the Holy Spirit particularly selects *this* in Hebrews 9: 13-14: "For if the blood of bulls and of goats and *the ashes of an heifer sprinkling the unclean*, sanctifieth to the purifying of the flesh: how much more shall the *blood of Christ*, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" There it is *particularly* joined with the Day of Atonement ("bulls and goats"),  
(Continued on Page 56.)

## YOUNG PEOPLE'S COLUMNS

### Two Brothers

We have been thinking of two brothers who were very different from each other, as Cain and Abel, Ishmael and Isaac, Esau and Jacob. We saw that Abel, Isaac and Jacob were those to whom God shewed grace. They trusted Him. But the others shewed themselves to be such as did not love or serve God. At the same time though we know little about Abel, we see faults in Isaac and Jacob, especially in Jacob. And this tells us they were not accepted by God because they deserved it, but because He had mercy on them. And such is God's way of dealing with sinful persons such as all are by nature. "Not by works of righteousness which we have done, but according to His mercy He saved us," is what a servant of God once wrote (Titus 3:5) and because (v. 4) of "the kindness and love of God our Saviour."

Now let us think of two brothers who lived in the time of Jeremiah, that is, during those last sad years before Judah went into captivity in Babylon. This prophet, because he spoke truthful words which God gave him to speak, had many enemies, and few friends. He called on Judah and its king to repent of their sins and turn to God, warning them that, if they went on in their sin, judgment would overtake them, that is, they would be taken away from their land, and city, and temple. The king and the people did not believe the message, and hated Jeremiah the messenger. But there were some who clung to the prophet, and among them were

#### THE BROTHERS BARUCH AND SERAIAH

Now the first is mentioned in Jeremiah 32, and the second not until we reach chapter 51. They do not seem to be together, except in their earlier years. We know they are brothers, because they have the same father and grandfather. Also we know very little about their characters, but we do know that they were not ashamed of the prophet, even when he was so badly treated by the King and some of his servants.

#### BARUCH

He has a good name. It means "blessing." From what he passed through in his life, we may learn some useful lessons. First, a lesson of FAITH. In chapter 32, we are told that, when the army of the enemy was around Jerusalem, and about to take it, Jeremiah was told by God to buy a field from his uncle's son. This strange thing he did, for God told him that it would again come into the possession of the family, even though the city would be taken, and the people driven out of their land. The deeds of purchase were sealed "before the Jews,"

and two copies—one sealed and one open—were given to Baruch to "put in an earthen vessel." At the same time he was told that God had said, "Houses and fields and vineyards shall be possessed again in this land." Thus he was taught a lesson of FAITH.

He also was taught to be OBEDIENT. And this we find in chapter 36. Jeremiah, acting as God commanded, called Baruch, and gave him God's words of judgment, which he wrote in a roll of a book. He then was to read these words "in the Lord's house upon the fasting day." This he did, and then he was asked by some who heard to read it in the ears of the princes. Afterwards, the princes told the king, to whom a man named Jehudi began to read, but he had not read very far when the king cut up the book with his penknife, and threw it on the fire. But was that an end of it? No! Jeremiah took another roll, and Baruch wrote the same words, "and there were added besides unto them many like words." Baruch was in danger, for the princes told him to hide himself, but he did just as Jeremiah told him. The king also commanded that Baruch and Jeremiah were to be taken prisoners, "but the Lord hid them" (v. 26). He was therefore OBEDIENT to the point of danger.

The next time we read of Baruch is in chapter 43. The "proud men" would not listen to Jeremiah's warnings, but said, "Baruch the son of Neriah setteth thee on against us." So he was suffering the same kind of enmity as the prophet. He was known to be his friend. We are reminded how others had a like experience (Heb. 10:32-33). Thus he learned the lesson of SUFFERING for the cause of God and truth.

Last of all, we read of Baruch in chapter 45. There came a message from God especially to him at the time he was writing in the books the words of God, which God gave to Jeremiah. It was a grief and sorrow to him to have to read such words. He said: "I fainted in my sighing and I find no rest." He was thus one in spirit with Jeremiah, who wept much over the sins of Judah, its king and people, because they did not repent, and because of the punishment which was surely coming. And may we not say he had that "mind which was in Christ Jesus," Who "beheld the city and wept over it"? The Lord Jesus sorrowed because they would not hear His words, and because of the fearful judgment that came upon Jerusalem forty years later.

And do my dear readers, whether young or older, sorrow over sin—their own sin and that which fills the hearts of those living on this earth? And have

*(Continued on Page 54.)*

## THE CHURCH IN THE BOOK OF REVELATION

*Continued*

### *The Mystery of God*

In chapter 10:7, when six of the seven trumpets had been sounded, we read that, "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." What is this mystery? Is it that of which the apostle writes in Romans 16:25-26, Ephesians 3:1-9, and Colossians 1:25-27? These Scriptures speak of the Church as composed of Jews and Gentiles saved, and forming one body. Today, that company is as yet incomplete, and until it is finished (brought to the goal—see Hebrews 11:40, "made perfect") the "rapture" cannot take place. If, therefore, "the mystery" spoken of in the epistles is the same as that of Revelation 10:7, not until the seventh angel is "about to sound" is it finished. This is plainly the "last trump"; and is it not that mentioned in 1 Corinthians 15:52, wherein we read of the "resurrection" and the "changing," as also brought before us in 1 Thessalonians 4:15-17? Since, then, the reign of the Lord begins when the seventh angel sounds (Rev. 11:15) the resurrection is quite near this coming of the Lord to take His great power and reign.

Unless, therefore, the phrase, "the days of the voice of the seventh angel," denotes an extended period, say, of three and a half years (and there is nothing, apparently, to support this view) it shews that the "church" will be here until the very appearing of the Lord.

### *The Two Witnesses*

The character of the testimony of these two servants of God partakes rather of that of the older prophets, as of Moses and Elijah. But this is not surprising, seeing that their ministry is in connection with apostate Israel, in the "great city," once the "holy city," (cf. ch. 11:2 and 11:8) Jerusalem, but now meriting the description, "Sodom and Egypt." They continue their prophesying for twelve hundred and sixty days, the last half of the concluding seven years of this age. They are finally put to death, but three and a half days later, they live, and ascend to heaven in a cloud, in the sight of their enemies. Are we to understand that this "resurrection" is distinct from, or a part of, the "first resurrection" (Rev. 20)? If the latter—and there is only one "first resurrection"—again it places that event close to the coming of the Lord to reign. These thoughts, as well as those in the preceding section, are suggestive only, but are put before readers for consideration.

### *The Woman in heaven*

Chapter 12 is a much misunderstood part of the book of Revelation. Some see in the woman a symbol of Israel, and in the man-child a reference to the Incarnation. But the symbolism does not fit either view. Israel is not a "heavenly" people. God chose the nation to be His witnesses on the earth, and their blessings were in the land. True, God was their Ruler, and He was amongst them, "walking in a tent and in a tabernacle." Theirs was a "worldly sanctuary" (Heb. 9:1). It was appointed to them to have earthly possessions, to defend themselves and to make war, and to judge, even to condemn to death. But the Church is entirely distinct. She has no position on the earth, save as a witness-bearer. She is "blessed with all spiritual blessings in heavenly places in Christ" (Eph. 1). Hence, the woman in heaven, arrayed with the sun, with the moon under her feet, and crowned with twelve stars, is a fitting symbol of saints in this present dispensation. She is thus described as being comely in Christ. The moon would denote a "faithful witness" in a dark world, whilst the crown of twelve stars may symbolize apostolic doctrine. But is she not persecuted on the earth? Yes, indeed, but this twofold position is exactly what the "Church" occupies in this present age. Is she not "made to sit together in the heavenlies in Christ Jesus" (Eph. 2:6)? And at the same time, are not persecution and rejection here her portion? In present days, however, toleration is shewn toward believers, though in some countries repression is practised by the rulers. Still, generally speaking, both the tribulation and the spiritual joy of the first century saints are conspicuous by their absence. There is a tendency on the part of many to trim their ways to suit prevailing moods, and to shrink from being thought out of date. But is there no hope of a reviving amongst the saints? Does the symbolism of the early verses of this chapter supply an answer?

The "travail" is an inward agonizing, such as Paul felt (Gal. 4:19) and such as the Lord Jesus said His disciples would experience (John 16:19-22). If the woman represents, as we believe, the Church, this "travail" is such as will characterize the whole body of believers at a particular time; it will be an intense yearning and "groaning" for a united expression of the faith of Christ. In the latter days, the genuine saints will "sigh and cry" over the apostasy which will precede the Day of the Lord (2 Thess. 2:3), and such exercise will, it is thought, result in the "birth" of the "man-child" as here set forth (Rev. 12:5).

What, or whom, does the "man-child" symbolize, for all before us here is symbolic? The language used resembles that of Psalm 2:9, Rev. 2:26-27, and 19:15. Primarily, the words apply to the Son of God; secondarily, to those who "overcome." Does the "man-child" represent a portion of the "church" then existing at that particular period of time? There are difficulties in such interpretation. The "catching up" is not from "earth," but from "heaven" to the throne of God. If these are persons, it would imply a "rapture" prior to "the first resurrection" (Rev. 20). This last is, to the writer, the chief difficulty.

Is there another possible interpretation? There are some who think that the "man-child" does not represent persons, but "Christ," as Paul uses that word in Galatians 4:19. In other words, the "church"—or that part existing at that time—is deeply exercised, and agonizing, as a whole, for a fuller manifestation of the life and character of Christ, as a fruit of conscious union with Himself, and unity among themselves.

Such a condition would be a "revival," the last to precede the Coming of the Lord. It will not be destroyed by Satan, but preserved by God. This view may not commend itself to many of the people of God, for there has been a considerable stress on the "ruin" of the "church," and upon the testimony of the "individual" in the last times. But does not the continued use of the word "woman" in the chapter rather lead to the thought of a united company, persecuted indeed, but "which keep the commandments of God, and have the testimony of Jesus Christ"?

Whatever view, however, is taken concerning the "man-child," it is clear that the "church" is on earth during the last three and a half years of this present age, unless the "woman" is regarded as symbolizing a company other than the "church." But to whom, except to her, has been committed "the witness of Jesus"?

*(If the Lord will, to be continued)*

## TWO BROTHERS

*(Continued from Page 52.)*

they repented and turned to God? And do they believe that sin must be punished? What a joy it is to tell of One—God's beloved Son—"even Jesus, Who delivers from the wrath to come" (1 Thess. 1:10). He alone is "able to save to the uttermost," because there was laid upon Him the sin of a great number of persons when He died on the tree.

*(If the Lord will, to be continued)*

## INSPIRED WORDS INSPECTED

No. 54

**"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious 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 every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."** 1 Corinthians 3:11-15.

For (gar); second word in sentence; a conjunction.

OTHER (allon); adjective, masculine, singular, accusative, from allos, -e, -o (other, some other, another). It may signify another of the same or similar kind. In Galatians 1:6, the apostle refers to another (heteros) gospel which is not another (allo). The first word means another of a different kind. The second, another of the same kind. But the gospel to which his readers had turned was indeed utterly *unlike* what they had received, and hence was not a gospel at all. So, in our text, the teaching is that there is but one Foundation, and it is impossible to lay another like thereunto.

FOUNDATION (themelion); properly an adjective, but used as a noun, masculine, accusative, from "themelios" (placed or laid as a foundation). This word is first in the sentence.

NO ONE (oudeis); negative adjective, masculine, nominative, from "oudeis, -demia, -den"; a compound of "ou" (not, absolutely and objectively) and "heis" (one). Hence meaning "no one" in a positive sense.

CAN (dunatai); verb, present tense, from "dynamai" (I am able, I can, I have power to); our word "dynamo" is derived herefrom. May be rendered, "is able."

LAY (theinai); verb, infinitive, aorist, from "tithemi" (I place, put, set). From this word "themelion" is also derived.

THAN (para); preposition, meaning "beside." Consider our word "besides" in the sense of "in addition to." The Foundation is unique. It stands alone.

THAT IS LAID (ton keimenon); article and participle, present, masculine, accusative, from "keimai" (to lie or be laid down). Our word "cemetery" is derived herefrom.

WHICH (hos); relative pronoun, masculine, nominative.

IS (estin); verb, present, from "eimi." Jesus Christ IS the foundation.

JESUS CHRIST (Iesous Christos); proper nouns, masculine.

NOW (de); adversative conjunction, meaning "but." Second word in sentence, the usual place.

IF (ei); conditional conjunction.

ANY MAN (tis); indefinite pronoun, masculine, meaning "one, a certain one, any one."

BUILD (epoikodomei); verb, present tense, from "epoikodomeo," a compound of "epi" (upon), "oikos" (house) and "domos" (house as a building); hence, "to build up as a house." Translate, "is building."

UPON (epi); preposition meaning "on"; followed, as here, by accusative case, means, "on to."

THIS FOUNDATION (ton themelion); article and noun, accusative. "This" not in the text. THE Foundation, That already mentioned, there being no other.

GOLD (chrusion); noun, neuter, accusative.

SILVER (argurion); noun, neuter, accusative.

PRECIOUS (timios); adjective, plural, accusative, masculine, from "timios, -a, -ov" (precious, or costly).

STONES (lithous); noun, plural, accusative, masculine, from "lithos" (a stone).

WOOD (xula); noun, plural, accusative, neuter, from "xulon" (wood), hence the words "xylonite," etc.

HAY (chorton); noun, singular, accusative, masculine, from "chortos" (grass or hay).

STUBBLE (kalamen); noun, singular, accusative, feminine, from kalame (straw, stubble).

EVERY MAN'S (hekastou); adjective, singular, genitive, masculine, from "hekastos, -e, -on"; meaning "each or every one."

WORK (to ergon); article and noun, singular, neuter.

SHALL BE MADE (genesetai); verb, future, from "ginomai" (I become). Translate, "shall become."

MANIFEST (phaneron); adjective, meaning "to make known, to bring to light, to be conspicuous, manifest); from "phaneros, -e, -on." Derived from "phaino" (to shine, give light, bring to light).

FOR (gar).

THE DAY (he hemera); article and noun, feminine. THE Day—that which is prophesied, and which is "the day approaching."

SHALL DECLARE (delosei); verb, future, from "deloo," to make plain, evident, to shew). Thus we have two words signifying the bringing to light all the works of the believer at the judgment seat of Christ.

IT (not in text).

BECAUSE (hoti); conjunction, here in a causal sense.

IT SHALL BE REVEALED (apokaluptetai); verb, present tense, passive, from "apokalupto" (I uncover, or unveil); compound of "apo" (from, away from) and "kalupto" (I cover or veil). The word "kalumma" is rendered "veil" in 2 Corinthians 3. The word means a removing of a veil away from that which has been hidden. Note Luke 12:2. The thought is a happy one in regard to the good works of saints; but a solemn one in regard to the bad things done in secret. Note also the verb is in the present tense—"it is being unveiled."

BY (en); preposition meaning "in." Always followed by a dative case.

Fire (puri); noun, neuter, dative, from "pur" (fire); hence our words, "pyroscope," "pyrometer," etc.

AND (kai).

THE FIRE (to pur); article and noun.

ITSELF (auto); this word is in the text and is so rendered in R.V.

SHALL TRY (dokimasei); verb, future, from "dokimazo" (I test, I make trial of, I put to the proof). The result may be approval or disapproval.

EVERY MAN'S (hekastou); see above.

WORK (ergon); see above.

OF WHAT SORT (hopoion); relative pronoun, neuter, accusative, from "hopoios, -oia, -oion," meaning of what kind, with the idea of quality.

IT IS (estin).

*(If the Lord will, to be continued)*

## QUESTION AND ANSWER

No. 169

"Several of us fail to understand Revelation 22:19.  
Can you help us, please?"

This verse, like others which have been used to prove that salvation may be lost, is indeed a difficulty. Yet the truth of the eternal security of the saints is so stressed in Scripture, that any text which *seems* to indicate otherwise cannot rightly be used to prove a possible final falling away.

The writer has conversed with other believers, helpfully on both sides, and the following remarks, not dogmatically asserted, are put forth in the hope that they may help.

It would appear that the key to the problem lies in a comparison of Revelation 1:3 and chapter 22:18. In the former text, blessing is promised, not to mere "hearers," but to hearers *who keep the things written*. The latter passage speaks of "hearers" without any reference to "doing" what is heard. Scripture mentions such persons more than once, as, for example, Matthew 7:24-27, and James 1:22-25.

Another point of interest is that the generally accepted reading in Revelation 22:19 is *not* "the book of life," but "the tree of life." This is adopted by most authorities, including the Revised Version. Moreover, it links up with verse 14. Since that book was Divinely written before the foundation of the world, no name having been inscribed therein can be blotted out. Some have supposed that the words of chapter 3:5 imply a possible expunging of names; but that would be reading into the text what is not there. The Lord said: "I will not blot out." Probably the explanation is that the "undefiled" believers were not acceptable to the church as a whole, and had their names removed from the church roll. It may be said that this promise is to the "overcomer." True, but every one "born again" will overcome, even though imperfectly (see 1 John 4:4; 5:4-5).

Regarding the expression, "take away," we may call to mind such scriptures as Matthew 13:12:25:29; Mark 4:24-25; Luke 8:18 (margin); Luke 19:24-26. The expression "take away" seems equivalent to "deprive of right." Note this word "right" in verse 14. The words of Genesis 3:24 come to mind.

The writer suggests that the only conclusion at which we can arrive is that those who deal so unfaithfully with God's words cannot be true, but only *seeming*, disciples; such as imagine themselves to have a right to the blessings promised to children of God, yet have never been "born from

above." Compare Matthew 7:21-23. Such language is doubtless used to make a believer search his own heart. We think of 2 Peter 1:10-11.

One further thought: although Revelation 22:18-19 may apply to all Scripture (see Proverbs 30:5-6), the passage is specifically concerned with "the words of the book of this prophecy," that is, of this closing book of Scripture. Hence, those who seek to expound its message need to tread cautiously and seek first Divine teaching for themselves.

## THE RED HEIFER

(Continued from Page 51.)

which is a primary subject of Hebrews 9 and 10, and, most remarkably the verb "sanctifieth," with a double subject, is in the *singular*. Evidently there is something in this appointment that closely entwines it, as supplementary to the unveiling of Christ in Leviticus 16. We have no doubt as to the stress on *the conscience here* (cf. Heb. 10:1-2), and the repeated emphasis on His contrast with bulls and goats (Heb. 9:13; 10:4) and with the offering "year by year continually." Our beloved Lord has offered Himself *once* for all, and we, His redeemed, are sanctified and perfected for *ever* (Heb. 10:10, 14). At once we begin to see how the ashes of the heifer *complete the one picture*. Our conscience has been once purged: we do not need another purging, as if we were unsaved sinners again. We call to mind, "He that hath been bathed needeth not save to wash his feet" (John 13:10 lit.). Now we notice that the *ashes* and *living water* are sprinkled, *not* the blood, as with the legal purification at the first, and in Hebrews 9:19-22. Thus the type is quite clear. It sets forth the precious application to a believer of the *abiding results* of the one accomplished work of our Lord Jesus (hence "ashes" to remind of the wrath He bore, and "living water" the cleansing power of His word in *the light* of His *one* perfect sacrifice for sins for ever). Now we begin to understand the *singular* verb. Believers do not lose the standing of which ch. 10 speaks, but, though the "conscience" does not become unpurged, our consciousness may become indefinite and cloudy in enjoyment of His work, through failure, and contact with "death." But God has provided for this, to keep us in the ever fresh realization of our beloved Lord's abiding work here portrayed. Blessed be God, He implies by the singular verb that those who have the first cleansing *shall* enjoy this continued provision.

A deeper impression still must be made when we see that the Holy Spirit says in this verse, "bulls and goats," though the blood of only one of each

was taken within, on the day of atonement, and yet does not add "the ashes of heifers." Why not? Why only "an heifer"? Is it not remarkable that this is the unique sacrifice which is *not* said to be repeated in the law? *The ashes were kept.*\* There was a remarkable foreview of Christ's one complete offering. Everything now is to emphasize this upon us. We notice how the Lord Jesus chose the bread and cup *after* the passover meal for the Lord's Supper, and even though He alluded to the cup *before*, He did NOT appoint this (Luke 22:17). He definitely omitted making the "remembrance" precede the lamb. Hence that which was slain and *sacrificial* is expressly excluded from "repetition" in the present dispensation. The Lord's Supper starts *after* this, and is NOT a sacrifice. Ritualism is Divinely answered.

We return to Numbers 19. The heifer was "red": it has been pointed out that in 2 Kings 3:22 and Isaiah 63:2 this colour suggests "blood," so was it with the rams' skins dyed *red*, and Rahab's scarlet cord. The Lord Jesus came expressly to *die*. And why a heifer—or young cow? At times the feminine aspect may suggest some weakness in our personal apprehension of truth (Lev. 4:28), but this sacrifice was for the *whole* people.† *Nor is there* the thought of any lack of strength on the part of the Antitype. The stress on "without spot, and wherein is no blemish" is as definite as in 1 Peter 1:18-19. May it not rather be that, inasmuch as this concerns our walk, we are reminded of Christ's perfection when He took a weak body? This is strikingly set before us in Hebrews also (ch. 2:18; 4:15). Never, never did He fail.

Furthermore, "without spot" is rather to be rendered "complete," not only a *negative* description, but positive, dealing with the whole character. The message of Leviticus 21:18 has been suggested: there was nothing deficient, disproportionate, nor lacking in any way in our adorable Lord. And the added words, "upon which never came *yoke*" have been helpfully pointed out as indicating that our Lord was *alone* (Heb. 7:26): none could "share" with Him. John 12:24 is helpful. The ark pictured His life alone, and the mercy seat revealed Himself in resurrection, *and His people of "one piece" with Him*; so, through His death, He has now "much fruit," and we have part with Him

\*Israel themselves notice this permanence in part. They are said to enumerate six heifers from Numbers 19 to the destruction of the second temple. The fact that this is the LAST commanded sacrifice in the five books of Moses, standing, as we have observed, apart from all others, confirms this uniqueness.

†It is true we *all* fail in full perception of His *one* work, but the type has, I think, another message.

(John 13:8). He lovingly says: "Take My 'yoke' upon you" (Matt. 11:29). I was impressed by the remark of a brother that the added words of Deuteronomy 21:3 "which hath not been wrought with" are *not* here. Christ *had* wrought and finished the work given Him to do (John 17:4)—had wrought ALONE! ALL the glory is His! The slaying was in full view of the tabernacle, and the sprinkling of the blood was *seven* times, reminding forcibly of Leviticus 16:14, 19). The Godward aspect must come first. *Then* there is the emphasis on burning, not, as in the burnt offering from the standpoint of "incense" and "fragrance"—the other word (*saraph*) is here used. Further, there is no participation in the food, as in the peace offering. The thought of judgment and wrath is before our hearts, and the permanent value of Christ's death under the curse, is to be ever remembered with a humbling sense of what we deserved, whenever we are defiled, if "only" by contact, along our pilgrim path as God's children. Salvation never leads us to excuse sin. Every type falls far short. As the high priest on the day of atonement not only needed a sacrifice "for himself," but a cloud of incense between him and God's glory, even when drawing near with the blood of atonement, so the priest here, and those who assisted, were themselves "unclean until the even" (Num. 19:7, 8, 10). "The iniquity of the holy things" (Ex. 28:38), in our failure in perception and presentation, may also be hinted, even as it was with the priests *after every* attendance at the altar, or entering the holy place: they *ever* needed the laver (Ex. 30:20). Thanks be unto God, we need not now remain "unclean until the even," but a deeper sense of the purity of God, and less lightness as to needed cleansing, may well be felt by our awakened hearts. We have all treated sin too indifferently, and have failed to realize what it cost our beloved Lord to redeem us. The Holy Spirit's double stress on this has been pointed out: "defileth the *tabernacle* (dwelling place) of the Lord" (verse 13), and "he hath defiled the *sanctuary* (holy place) of the Lord" (verse 20). God's honour must ever be dearer to us. The camp of Israel was to be holy because of God walking in the midst (Deut. 23:14, cf. Rev. 2:1). Sin has an effect on us, on our character and our experiences, it has an effect upon others, it brings painful consequences in its train, but beyond all these thoughts is the pre-eminent reminder—it is against God (Ps. 51:4).

Oh let me think of what my sin once meant  
To Him Who took the curse—and thus repent:  
Own how my sin affects God's holy place,  
Nor e'er excuse, when conscious of His grace.

The ashes were to be "kept" (O that this word

might be in the largest type before the eyes of our heart), "in a clean place," yet that was "without the camp" for all is suggestive of our separate *walk* through this sinful world (Heb. 13:12-14). Abiding grace meets our abiding need. And for what specifically was this gracious provision made? The emphasis here is NOT on direct acts of sin, as in Leviticus 4 and 5: nor for one who had any disease similar to leprosy. The word "touch" is found in the very first verse wherein is described the condition necessitating the use of the water of separation, and again in the last verses (Num. 19:11, 21, 22). "Contact" is more resultful in evil than we realize. Five cases are enumerated, but the first stress on "the *dead* body" is preserved throughout. The one who *needs* cleansing is viewed as LIVING, but he has been among those who are DEAD. This again helps to show that a *believer* is portrayed, not a soul brought to Christ for the first time. And the statement "unclean seven days" implies that the defect through contact *remains*, in measure, till the climax is reached. The number "seven" tells of completeness, and seven days (as in the feast of unleavened bread), may depict the present dispensation. Yet the *third* day purifying was *necessary*, as verse 12 indicates, and the realization and reckoning of resurrection union with Christ (Rom. 6:11; Phil. 3:10; Col. 3:1) must never be forgotten, even though we are conscious of groaning while in this tabernacle, and looking forward to the undefiled and unchanged perfection when we shall awake with His likeness in that Day. Nor would we forget the blessedness of the Antitype beyond the type. The legal uncleanness remained of old, but today saints are "clean every whit" by the finished sacrifice of Christ. How real is the call to praise, and to a life in the realization of grace. The deliverance from the dead (note "from *dead* works" and "the *living* God" in Heb. 9:14) must lead us to heed the exhortation, "Awake, thou that sleepest, and arise out from the dead ones, and Christ shall shine upon thee" (Eph. 5:14).

The five cases divide into two parts: in the tent, it has been well said, death was not expected, and there, even without contact, one was at once involved. Here we seem to behold an *assembly*, and our home also, the word "tent" speaking of the pilgrim. But in "the open fields" of the *world*, death was expected around, and one was not responsible in the same way, yet "contact" there *at once* brought about a defilement, which could not be removed except in *God's appointed way*. The four cases there were not only comprehensive for Israel literally: they set forth varied spiritual dangers which we still meet to-day. The one "*slain*"

may be viewed as one under judgment, "the *dead body*" gives a general aspect, the "*bone*" reminds us of any small "*relic*" of death, that which was brought in through sin, and "the *grave*" (contrasted with the tent) is the place of death. It has rightly been emphasized we should be spiritually in a "*tent*," we should *not* be in a "*grave*." The words of the Lord Jesus as to sudden contact in our daily walk, are impressive (Matt. 23:27-28): may we constantly be on our guard! Let us not imagine that "*little things*" do not matter: even a "*bone*" could contaminate, and the *dead body* might not be *seen* in the grave, yet the contact was definitely made. When Adam sinned he "*died*," and the emphasis on death here reminds of everything connected morally with the first Adam, even as the ashes and the living water draw our hearts to the Last Adam, His death and resurrection, and to all blessings in Him as *raised* from the dead (cf. Ex. 17:6; Num. 20:10-11).

We have thought how, though our beloved Lord took blood and flesh, even as His redeemed, He Himself was *never* defiled. He did NOT say, "Ye ought to wash My feet." And His righteous obedience seen in the cedar wood‡ and His humility in the little hyssop, whether in verse 6 or verse 18, must refresh our thankful hearts. If contact with evil is so resultful, may we not be blest through more contact with Him? We remember how Mose's face shone when he talked with Him, and does not the Holy Spirit say that, "Beholding as in a glass the glory of the Lord, we are changed into the same image" (2 Cor. 3:18)? It is good to think of the Lord Jesus as the closed "*vessel*" with the covering bound upon it (Num. 19:15). The word "*vessel*" is used for the body, and He was blind and deaf to all evil around. May not we become increasingly like to Him? Are we "*open*" to God, and "*closed*" to the things that would defile? Everything that exalts Him encourages us regarding our complete salvation, and humbles us as to our need, and attracts us to expect a sanctifying likeness to Himself, in the gracious ministry of the Holy Spirit.

The application of the result of the "*sin offering*" (for that is the very word rendered "*purification for sin*" in Numbers 19:9 and 17 alike||), was Divinely arranged. A *clean* person was used of God. This speaks to each heart: it has a deep

‡The cedar came from Lebanon, the *white* mountain.

||The prayerful reader will soon see the importance of this simple and literal translation. Here we have Christ made a curse for us (Gal. 3:13), made to be sin or a sin offering for us (2 Cor. 5:21), and thus we see that no *unsaved* soul can understand the cleansing of the *water*. Such an one *must* come to Christ crucified FIRST.

*relative* meaning, though we have owned the other lesson that we *all* fall short till "that Day." By means of the hyssop, that spoke of humility, the ashes and "living water" (see margin) were to be applied, and applied *together*. Not the ashes without the water, nor the water without the ashes, nor the mention of water first. Is not God's instruction profound and precious? As the altar preceded the laver (cf. Heb. 10:22), so the consciousness of the holy wrath of God fully satisfied, through the finished work of Christ, ever leads up to a stress on resurrection. The "living" water tells of Himself the Living One, and the living power of His words to those who are now alive from the dead, in Him, and whose desire is ever to "walk in newness of life." Head-knowledge of Scripture is not our need, but this holy application of living truth. Again and again, as in the sanctification of the priests and the bringing near of the cleansed leper, we have the *water* as well as the *blood*. There is constantly this two-foldness in our Lord's gracious dealings with His own. Are we ever blending "the power of His resurrection" with the glad gratefulness for "the precious blood of Christ"? Much is rightly expected from those who have been so dearly bought. It was not to be expected that one of Israel would be willing to remain defiled, or indifferent to his condition. No, there was to be prompt realization, and confession, and the earnest removal in which there was the fellowship of at least one other, as in the washing of "one another's feet" (cf. Matt. 18:15). Thus the Holy Spirit has impressed upon us the deep concern we should have for our own need, and the true love for one another, unto the glory of God in everything that concerns our daily walk. The fact should be clear to each one that we cannot separate ourselves from Him, nor our interests from Him, nor His honour, in front of men, from our daily testimony. The Root—Christ—is known by the branches; the Head is judged, among men, by the members. We have a solemn trusteeship, and in bearing the Name of the Lord, as chosen vessels, we dare not overlook the effect our whole life has on the manifestation of His glory in the earth.

*(If the Lord will, to be continued)*

## NOTES ON MEMORIZED VERSES

### PHILIPPIANS 1

1. Paul loved to have fellow-workers, and to speak of himself and them as bond-slaves of Christ. 2. Saints, for only such can form a church. Yet there were God-ap-

pointed overseers. The word "church" is not used, but the saints are said to be "in," not "of," Philippi. 3. What a contrast with his words to Galatians (ch. 4:11). 4. Paul's prayer-list was not short, nor his prayers seldom. Note, "with joy." 5. Paul appreciated fellowship. 6. God began, (see Acts 16), God will finish. "Jesus Christ's Day"; again, a contrast with Galatians (ch 3:3). 7. There may be a double thought, "I have you in my heart"; "you have me in your heart." 8. His intense love of the saints is constantly expressed. Notice the words, "bowels," or "inward compassions." Paul's letters are self-revealing. 9. Love is not sentiment; knowledge and perception should accompany, for 10, love is fruitful, and the day of Christ is awaiting us. 11. "Having been filled" (lit.). The means, "Jesus Christ"; the object, God's glory. 12. 13. "I wish you to know." Thus he would encourage with the reminder that God was working despite his captivity. 14. The greater part were preaching faithfully, but, 15, certain ones were not so. 16. 17. 18. Whatever the motive, Christ was being proclaimed, a reason for rejoicing; a lesson for us. But we are not told "another gospel" was preached by some. 19. Does this mean that "salvation" will be known by the hearers, or his own deliverance? But he relies on (a) their prayers, and (b) the Spirit. 20. Yet he is willing for life or death, so long as Christ is magnified. How are we using our bodies? 21. "To have died" is gain. 22. To live is Christ; to live on in the flesh means more fruit as a result of work. "I do not make known" (lit.). 23. "Depart" signifies the breaking up of a camp or loosing a cable for setting sail. 24. But the needs of the saints weigh heavily with him. 25. "Confidence." Perhaps this is the "salvation" mentioned (v. 19). 26. He rejoices often, and would have them rejoice; "my coming to you again," expresses the confidence he professed. 27. "Conversation" is "citizenship" as in ch. 3:20. "Only" means an exclusive aim, emphasized by "one" spirit and "one" mind, all to do with the Gospel. 28. Opposition for the Truth's sake a "token of salvation." 29. "Given" means "granted by grace," and includes suffering as well as salvation. 30. His fellowship with them, and theirs with him, in the gospel (verse 5) and in trials.

### PHILIPPIANS 2

1. "If," not suggesting doubt, but that conduct should befit such Divine blessings. 2. Paul's joy like John's (3 John 4). It could be fulfilled by the saints' unity in mind, in love, in soul. "One accord" means "fellow-souled." 3. "Nothing" (note ch. 4:6). If this verse were universally obeyed, there would be peace and harmony in assemblies. 4. Every—rather "each"—man; a negative and a positive command; both essential. 5. Note a stress on "mind" throughout. Here it is that of Christ. (Note 1 Cor. 2:16.) What follows is the expression of His holy mind. 6. Unlike Satan, who would grasp at equality with God. 7. He emptied Himself, yet remained Himself, God manifest in flesh. Not only man, but a "bondservant," pledged to do His Father's will. 8. It was "lowly" to become Man, but He made Himself yet more lowly, becoming obedient unto death—"a death of a cross" (lit.). 9. The reward of humble obedience. 10. Not the Name Jesus, but "of Jesus," belonging to Him because given by God. 11. We call Him LORD, but the confession will be forced from every tongue, even of demons. 12. "Wherefore," because of what precedes. "Your own salvation," possessed, but to be proved by "work." 13. God energizes, not only to "do," but even to "will." The initiative is His. 14. "All things." Compare "nothing" (v. 3). 15. "Shine ye as luminaries." 16. A word of life to be pre-

sented, in view of Paul's future joy (cf. 1 Thess. 2:19, 20). 17. Joy and rejoicing characteristic of the epistle. Paul speaks of his being "poured out as a drink-offering." 18. A further illustration of the "fellowship" he desired. 19. "In the Lord Jesus"—the only sphere of hope—even in regard to the sending of a messenger. Even Paul needed encouragement. 20. "Like minded" means "equal-souled" (note v. 2) and compare "good comfort" (v. 19) meaning "well in soul." 21. What are we seeking—"the things of ourselves" or "the things of Jesus Christ"? 22. A "father" and a "son"—so close was the intimacy in (or with a view to) the Gospel. Note Mal. 3:17, 18 and Ps. 116:16, where *sonship* and *service* are linked. 23. 24. He would send a messenger, but longs to see the saints face to face. 25. Note the fivefold description. 26. He was concerned because others were concerned about him. Are we like him? 27. "Nigh unto death." Why? Because (see v. 30) for the sake of the work of Christ. God was merciful both to him and Paul. 28. Sent more earnestly. Why? For their joy and his (note v. 18). 29. God's devoted servants to be honoured and welcomed. 30. "Nigh unto," but Christ actually died—"obedient unto death."

SPECIAL READINGS FOR THE LORD'S DAY

- November, 1958  
 2. Deut. 13:1-11. Ps. 119:101-104, 115, 126-128.  
 Matt. 7:15-21. 2 Pet. 2:1-9. 1 John 4:1-6.  
 9. Deut. 13:12-18. Ps. 28:1-8. Tit. 1:10-16.  
 Rev. 2:20-27. Rom. 15:4-6.  
 16. Deut. 14:1-2. John 10:16-19. 2 Thess. 2:13-15.  
 1 Pet. 2:1-10. Rev. 21:1-7.  
 23. Deut. 14:3-21. Ezek. 22:23-26. Mark 7:14-23.  
 Isa. 55:1-3. 1 Tim. 4:1-5.  
 30. Deut. 14:22-29. Mal. 3:7-18. Prov. 3:1-9.  
 1 Cor. 9:11-16. Gal. 6:6-10.
- December, 1958  
 7. Deut. 15:1-6. Mic. 6:8. Matt. 6:9-15.  
 Matt. 18:21-35. Col. 3:12-17.  
 14. Deut. 15:7-11. Prov. 22:9. Luke 6:36-38.  
 1 Tim. 6:17-19. 2 Cor. 9:6-11.  
 21. Deut. 15:12-18. Isa. 52:13-15. Luke 22:24-27.  
 Matt. 12:15-21. John 13:1-15.  
 28. Deut. 15:19-23. Lev. 17:10-14. Mal. 1:8, 14.  
 1 Cor. 10:31. John 6:55-58.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—NOVEMBER, 1958

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—DECEMBER, 1958

Day	READING		LEARNING		Day	READING		LEARNING	
	Numbers	Acts	Genesis	Philippians		Numbers	1Corinthians	Genesis	Philippians
1	5 1-15	26 1-18	32 24	1 1	1	20 1-13	1 1-17	37 7	2 1
2	16-31	19-32	25	2	2	14-29	18-31	8	2
3	6 1-27	27 1-20	26	3	3	21 1-16	2 1-16	9	3
4	7 1-17	21-44	27	4	4	17-35	3 1-23	10	4
5	18-35	28 1-15	28	5	5	22 1-14	4 1-21	11	5
6	36-59	16-31	29	6	6	15-41	5 1-13	39 1	6
7	60-77	Romans 1 1-17	30	7	7	23 1-30	6 1-20	2	7
8	78-89	18-32	31	8	8	24 1-25	7 1-24	3	8
9	8 1-26	2 1-16	32	9	9	25 1-18	25-40	4	9
10	9 1-23	17-29	35 1	10	10	26 1-14	8 1-13	5	10
11	10 1-20	3 1-19	2	11	11	15-32	9 1-27	6	11
12	21-36	20-31	3	12	12	33-47	10 1-15	20	12
13	11 1-15	4 1-25	4	13	13	48-65	16-33	21	13
14	16-35	5 1-21	5	14	14	27 1-23	11 1-16	22	14
15	12 1-16	6 1-23	6	15	15	28 1-31	17-34	23	15
16	13 1-16	7 1-25	7	16	16	29 1-19	12 1-14	40 1	16
17	17-25	8 1-13	8	17	17	17	15-31	2	17
18	26-33	14-28	9	18	18	30 1-16	13 1-13	3	18
19	14 1-19	29-39	10	19	19	31 1-20	14 1-19	4	19
20	20-45	9 1-16	11	20	20	21-36	20-40	5	20
21	15 1-16	17-33	12	21	21		15 1-11	6	21
22	17-29	10 1-21	13	22	22		12-25	7	22
23	30-41	11 1-18	14	23	23		26-34	8	23
24	16 1-15	19-36	15	24	24		35-45	9	24
25	16-35	12 1-21	37 1	25	25		46-58	10	25
26	36-50	13 1-14	2	26	26		16 1-11	11	26
27	17 1-13	14 1-23	3	27	27		12-24	12	27
28	18 1-19	15 1-16	4	28	28		2Corinthians 1 1-24	13	28
29	20-32	17-33	5	29	29		2 1-17	14	29
30	19 1-22	16 1-27	6	30	30		3 1-18	15	30
				30	31		4 1-18	16	3 1

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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

Vol. 58, Nos. 11 & 12

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FREE

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"Holy brethren . . . consider the  
Apostle and High Priest of our pro-  
fession, Christ Jesus." Heb. 3 : 1.

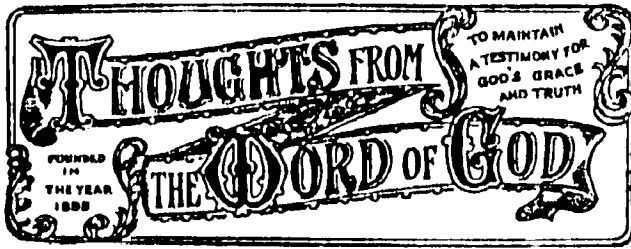
## "MASTER, WHERE DWELLEST THOU?"

Let my heart go out to meet Him,  
My beloved Lord;  
May my chastened spirit greet Him;  
Let Him be adored.

Daily be my knowledge growing  
Of That Holy One,  
Unto Him my soul outflowing—  
God's Beloved Son.

On my earthly journey faring,  
Fortified by grace,  
Wholly would I be preparing  
Soon to see His Face.

E.K.



### WORDS OF ENCOURAGEMENT

**"The LORD Who made heaven and earth."** Holy beings in heaven worship God in the words, "Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. 4:11). Three times in the Songs of Degrees, the "ascents" (and may our souls always be ascending) are we reminded of "the LORD Who made heaven and earth." This is for our encouragement, since nothing is impossible to Him Who not only made all, but upholds all by the word of His power. HE is our God. The Creator permits His saved ones to call Him "Father."

The Psalmist says: "Shall I lift up mine eyes to the hills? From whence should my help come" (margin). He answers his own question: "My help cometh from the LORD," Who made the hills, for the whole earth is His creation. God can and does make creation serve His end in blessing the saints. The same thought is expressed in Psalm 124., whilst in the last verse of these songs, we read: "The Lord that made heaven and earth bless thee out of Zion."

Thus both help (see Heb. 2:18; 4:16) and blessing are from Him Who made and sustains all, Who also hath "riches in glory in Christ Jesus." What encouragement, therefore, to "commit the keeping of our souls to Him in well doing, as unto a faithful Creator" (1 Pet. 4:19).

Poem to Help Christian Experience—No. 257.

"O the depth of the riches  
both of the wisdom and knowledge of God!"

Almighty, Most Merciful, God of all grace,  
Lift on us, we pray Thee, the light of Thy Face.  
When Thou Thyself hidest, our souls are in pain  
Until Thou dost smile in Thy favour again.

We worship Thyself, and we dare to believe  
That Thou dost, in mercy, our worship receive.  
O cleanse us, our Father, that worship may be  
In spirit and truth, for 'tis pleasing to Thee.

How worthy art Thou! Thou art God evermore.  
Thee hosts of Thy heavenly servants adore;  
From thousands on thousands their praises arise  
To Thee, the Creator, The God only Wise.

Thy grace and Thy wisdom salvation hath planned,  
Yet makest Thou ever Thy righteousness stand.  
O wonder of wonders, that just Thou canst be,  
And yet Thou canst justify sinners as we.

All praises then be, O our Father, to Thee,  
And for that Thou gavest Thy dear Son to be  
A Saviour Who died, and Who rose from the grave,  
And liveth, Who shall to the uttermost save.

### CHRIST'S OWN ESTIMATE OF HIS WONDROUS WORK

PERCY W. HEWARD

A man usually over-estimates or under-estimates his own efforts. SOMETIMES he boasts, SOMETIMES he becomes despondent. Others too, wrongly value a fellow-creature according to their bias, and limited knowledge. We can well enter into the Divinely inspired words, "Judge nothing before the time, until the Lord come" (1 Cor. 4:5). THEN the believer's life will be rightly weighed. Motives and actions will all come before the Judgment Seat of Christ, and a striking anticipation of this is given in Revelation 2 and 3.

But man's greatest failure in judgment is found when he would, with his own natural powers, appraise the life of the Lord of Glory. There are found those who dare to criticize Him. Ah, they know Him not. Yet He, in the perfect grandeur of His work, did not lay low those who judged Him of old. And He waits in patience unequalled, while foolish tongues condemn Him still. We behold "the majesty of reserve" in this patience. God waits—and waits to be gracious.

Unlike men, the Lord Jesus not only knew what was in man (John 2:25), not only knew what He would do (John 6:6), but knew the Father (John 8:55), and knew Himself. He could perfectly describe His own work, and it is deeply important to see HOW He describes it. The holier a man is, the more he confesses his sin. But this note is missing in the life of Christ. It is missing because sin was missing in that life. Humility in a godly man portrays himself as unworthy, and in some respects, less than others (Eph. 3:8). Christ was the Meek and Lowly One (Matt. 11:29), but He CONSISTENTLY viewed Himself as sinless (John 8:46), and in this sense the Opposite of His people (Matt. 20:28; 26:28 illustrates), and His work as the ONE ground of their salvation. This is deeply important.

In accord with His perfection, and the wondrous knowledge of which the Scriptures (John 2:25; 6:6; 8:55; 13:1) give us some unveiling, the Lord Jesus contrasted Himself with His disciples. We have already noticed Matthew 20:28 and 26:28. And now we may call to mind His own words in Matthew 23:10 and John 13:13-16. But we must never forget the wondrous revelation of the parables. Who is the Sower in Matthew 13? Who is the Owner of the field in the second parable? Who sells all to buy the field and the pearl in Matthew 13:44-46? Who is the Unique Son of the Husbandman in Matthew 21:33-41, and the Son for Whom the marriage is made in chapter 22? Who is the Bridegroom of Matthew 25, and withal the Master of the servants, and the King to utter the words, "Come ye blessed of MY FATHER" (verse 34)? There can be no doubt as to the reply.

Our minds are directed toward the Good Samaritan, the Wonderful Shepherd of Luke 15 and John 10, the Corn of Wheat in John 12:24, and the True Vine on Whom all the branches depend in John 15. The question is answered as soon as it is asked. Then it is evident that Christ is Central in the parables. Here we see, therefore, a remarkable stress on His own work, as the foundation of blessing, and on Himself as the One for Whom all things are arranged. This position of glory reminds us of the tabernacle and other types. It is quite similar. We cannot bring the work of God the Father into the showing forth of a redemptive death. Hence the Lord Jesus must be before us.

Thus there was no misconception as to His work. There was not a gradual reaching of an ideal. It was not only when men rejected Him that He declared His appointed and approaching death. To Nicodemus, at the outset, He showed the symbolic lesson of the brazen serpent, revealing salvation for sinners by and in Himself alone. Others were deserving death: He was the CONTRAST. And even before this He said, "Wist ye not that I must be about My Father's business?" (Luke 2:49). Nor did He at any time waver from His glorious purpose (Luke 9:51). There is NO uncertain ring as to His own work. He Himself used the word "MUST" in John 3, and, conscious of His relation to the Father, did not view any as obtaining a ransom apart from Himself (Matt. 20:28). Unlike Israel's many priests, He did NOT NEED a sacrifice for His own sins, for He had NONE.

The simple grandeur of His prayer in John 17 sets forth the same teaching. He still indicates His humiliation, but in full view of His majesty (e.g., verse 5). And there is a beautiful confidence in the words, "Those that Thou gavest Me." He had

kept and would keep: He was the Keeper, and they were the kept ones. His glory is often before us in His intercessory prayer: "Father, I will."

Nor must we overlook the appointment of the Lord's Supper just previously. That was a clear unveiling that His body and blood were quite different, morally, from those of others. Observe He is not viewed as a little greater or better than such. The sacrifice was always the opposite of the one or ones for whom it was slain. That is, the sacrifice was without blemish, but he for whom it was offered had sin. Thus, by every sacrificial type and utterance, Christ manifested His own worth and work!

Ah, beloved readers, what is that work to us? Do we regard it only as history? Or have we been brought to realize HIMSELF FOR OURSELVES? Never shall we find rest elsewhere! The Lord Jesus offered NO ALTERNATIVE, but He still gives salvation by His own glorious finished work, and this is the message in which His people delight, as, in mercy, led by His Holy Spirit, they take His standpoint, and exalt Him.

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## YOUNG PEOPLE'S COLUMNS

### Two Brothers

BARUCH AND SERAIAH (*concluded*)

But to return to Baruch. God was very kind and tender in His dealings with His sorrowing and "fear-ful" servant. So He told Jeremiah to speak to him a special word of comfort. All God's judgments He will surely bring to pass, yet Baruch's life would be spared, "in all places whither thou goest." God delights to cheer those who are down-cast because of their burdens and trials. Paul knew this kind of comfort from the Lord. Hear his own words: "HE said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness" (2 Cor. 12).

Thus we see that Baruch not only learned the lessons of faith, obedience, and suffering, but he learned that God is the GOD OF ALL COMFORT (2 Cor. 1).

### SERAIAH, A QUIET PRINCE.

Now let us turn to Jeremiah 51:59-64. There we learn that this man was Baruch's brother, for he had the same father and grandfather. It seems he was in some important position, and yet he was of a "quiet" disposition. He did not make much of himself. He was of a humble character, and perhaps very like his brother.

We are told "he went with Zedekiah the King of Judah into Babylon in the fourth year of his reign." This was not the year of the captivity, for that was seven years later (see the next chapter). We are not told the reason of this visit, but we are told what Seraiah had to do. It was a work exactly like that of his brother, namely, to read out of a book God's words of judgment. Now Baruch gave the solemn message in Jerusalem, God's city, and it was at the risk of the loss of liberty and perhaps of life. How much more dangerous was it to tell of the coming overthrow of the great city, Babylon, the chief city of the enemy of Israel! He not only had to speak these judgments, but he had to act a parable before men. He was to bind a stone to the book and cast it into the river that it might sink and never be seen again. This was a picture of what God would do to Babylon, not at that time, but in the sure future. A like picture is given us in Revelation 18:21, thus shewing that, many centuries after the words of Jeremiah, God's Word still stands. How solemn!

Did Seraiah do all that he was commanded? We are not told, but we have no reason to think he failed, for Jeremiah trusted him.

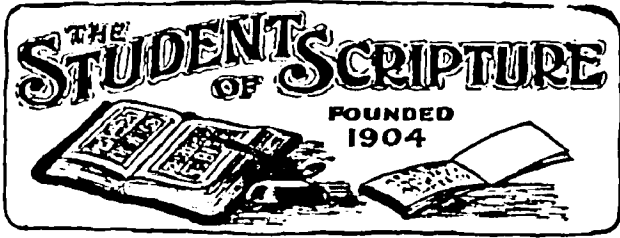
### CONCLUSION

Gathering up all our thoughts, we see how alike,

in many ways, were these two brothers. Their characters attract us, because they were quiet and unassuming. They were loyal to God, and constant in their friendship for God's tried servant Jeremiah. Their work was similar, only one was a "home missionary" and the other a "foreign missionary." They each received their orders from God through the prophet. Thus they were HIS messengers. God can use whom He will, but it is very encouraging to know that He chose two men marked by humility. Let us all learn this lesson, if we would be witnesses to God and His truth. There is no mention of "mercy" in the words these brothers spoke, though we know God is merciful in giving warnings. But today, because the Lord Jesus died for sinners, His servants can tell of mercy as well as of judgment. Some may serve "at home," and some "abroad," but their message will be the same, *if they are sent by God.*

We have said that these brothers shew a humbleness of mind, yet let us never forget that even Baruch needed the word—

**"AND SEEKEST THOU GREAT THINGS FOR THYSELF? SEEK THEM NOT."**



## THE CHURCH IN THE BOOK OF REVELATION

(Continued)

### *The Rise of the Antichrist*

"And he (the Dragon) stood upon the sand of the sea" (ch. 13:1 lit.), "and I (John) saw." The sea is evidently the Great Sea, the Mediterranean. A beast—a wild beast—rises at the bidding of Satan, the Dragon. What John saw was a composite beast, embodying all that Daniel saw in chapter 7:1-7. There can be no doubt that these visions are parallel, however we may understand them. *The time is the same* (cf. Daniel 7:25 and Rev. 13:5). It is not intended to cover the whole of this prophecy, but it must be emphasized that the language is symbolic. This does not mean that what is symbolized has no "literal" significance. The writer does not, nor do any who hold to the literal fulfilment of the word of prophecy, expect a "monster" to appear *as described*. Nay, but despite his outward demeanour (see Daniel 11:21) his *moral characteristics* are aptly and adequately delineated by the ferocity of his teeth and nails. It is indeed true that two great divisions of apostate Christendom have treated the saints with great cruelty and severe repression, and in some parts this is still going on. In John's day there were "many Antichrists," but he did not fail to warn his readers that "The Antichrist shall come" (1 John 2:18; 4:3). Wherefore the writer of these notes expects, in common with many believers, that this fast morally deteriorating world and age will produce, by Satanic energy, and will welcome (cf. John 5:43), a "Super-Man."

But in his days, there are "saints" on the earth (Rev. 13:7) described in Daniel 7:25, as "the saints of the most High."\* It is thought by some that these are an Israelite remnant, just as they hold that the term "the elect," in Matthew 24, refers also to them. A difficulty arises, however, in that the term does not apply, in New Testament language, to Israel, except that there is, "at the pres-

\*Daniel also refers to "the people of the saints of the Most High. Does not the Holy Spirit indicate a distinction? The thought is worthy of consideration.

ent time," "a remnant according to the election of grace" (Rom. 11:5), but *they* are a part of the church. Similarly, the phrase, "the saints of the Most High" is hardly a description of an earthly people, but rather parallel to a description of a heavenly people, made to sit together in heavenly places in Christ Jesus (see the epistle to the Ephesians).

We are told, both in Daniel and Revelation, that these saints will suffer great tribulation at the hands of "The Beast." "The same horn made war with the saints, and prevailed against them." "He shall wear out the saints of the Most High" (Dan. 7:21-25). "And it was given unto him (the beast) to make war with the saints, and to overcome them" (Rev. 13:7). If then, these saints are a part of the church—"the remnant of her seed" (12:17), is it not clear that the church, or that part thereof still upon the earth, will remain here throughout the last seven years of this present age? During that period she will go through fiery trials, not at the hand of God, but from an hostile world subservient to "the beast." We say, the part still on the earth, for, as chapter 6:9, already considered, makes plain, the greater part, having testified to a risen Christ for nineteen centuries and more, will be in Paradise, awaiting the completion of their brethren's witness. Let us keep in mind, very particularly, that the word "church," used at any period of history, can never denote more than a "remnant" (Rev. 12:17) because, in the early days, the greater part belonged to the future, and in the latter days, the greater part is "at home with the Lord." Hence, we may understand what is meant by the question, "Will the church pass through the great tribulation?"

### *One Hundred and Forty-four Thousand*

There are two distinct companies of this number mentioned in the Book of Revelation. Those in chapter 7 are plainly and literally the Tribes of Israel, there distinguished from the "great multitude" of "all nations, and kindreds, and people, and tongues." The latter are seen *in heaven*, the former clearly *connected with earth* (verses 1-3). In chapter 14, a company of the same number is seen, having the "Father's Name written on their foreheads." They, too, are in heaven, having been redeemed *from the earth*. Therefore they are not Israel, but a part of, or representative of, the church. From the succeeding context, it appears they are in heaven just prior to "the hour of His judgment" (v. 7), when "Babylon is fallen." As this solemn event occurs immediately before the millenium, it appears to be a confirmation of the promise, "I will keep thee *out of* the hour of the

testing" (Rev. 3:10). This is not to be read as "out of the great tribulation," but from that *final hour* when the vials of God's full wrath are poured out on a guilty world.

The hundred and forty-four thousand "virgins," being in heaven, would indicate that the first resurrection had taken place, yet not seven, or even three and a half, years prior to the fall of Babylon, but at a very short time before. From this it may be inferred that the church is on earth *up to*, but not *in*, the last hour.†

#### *The Two Reapings*

The latter part of chapter 14 brings before us again final events, that is, the first resurrection, and the punishment of the earth's inhabitants ripe for judgment. The winepress is again mentioned in chapter 19:15, where the Lord Jesus is seen as the Executor of Divine Justice. Isaiah 63:3 also comes to mind. The first action is described as a reaping. "Send Thy sickle and reap . . . and He cast . . . His sickle *upon* the earth; and the earth was reaped." Is not this the gathering of the saved? Contrast the second action, this time by an angel. "Send thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel cast his sickle *into* the earth . . . blood came out of the winepress." As this passage of Scripture is read, it would seem that this second action follows swiftly after the first, even as the judgment on Sodom and Gomorrah fell as soon as Lot had escaped.

There does not, therefore, seem to be any long interval between the resurrection and the descent of the wrath of God. It is this close proximity of the "rapture" (though the word itself is not used) to the judgments connected with the coming of the Lord, so constantly, and in several contexts, set forth, that has impressed the writer. The evidence for the continued presence of the church on the earth up to the revelation of the Lord seems to be cumulative.

*(If the Lord will, to be continued.)*

†A limited number of copies of "The Hour," by Percy W. Heward, are available, should a reader desire such.

### INSPIRED WORDS INSPECTED

No. 54

1 Corinthians 3:11-15 (continued from page 54)

**"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."**

IF (ei); conditional conjunction or particle.

ANY MAN'S (tinós); indefinite pronoun, genitive, singular, from "tis" (someone, anyone). Translate, literally, "of any one."

WORK (ergon); see previous references.

ABIDE (menei); verb, present (future in some MSS) from "meno" (I remain, abide, continue).

WHICH (ho); relative pronoun, neuter, to agree with its antecedent, "ergon." From "hos, he, ho" (who or which).

HE HATH BUILT (epoikodomesen); verb, aorist, from "epoikodomeo," for which see previous references. Translate, "he built" or "he did build."

THEREUPON (no separate word, but "epi," as prefix to the preceding verb, means "upon").

HE SHALL RECEIVE (lempsetai); verb, future, from "lambano" (I take, or receive).

A REWARD (misthos); noun, masculine, accusative, from "misthos" (hire, wages, recompense); the verb, "misthoo" means, "to hire or hire out." The reward or recompense for solid building during life is in the hand of One Who is righteous. Certain parables emphasise this recognition of faithful service. The *believer* has a solemn and real responsibility.

IF ANY MAN'S WORK (see above).

SHALL BE BURNED (katakaesetai); verb, future, passive, from "katakaio," compound of "kata" (down) and "kaio" (to burn or consume with fire). Hence, "to burn down, consume utterly." Note the word "fire" in verse 13.

HE SHALL SUFFER LOSS (zemiothesetai); verb, future, passive, from "zemioo" (to inflict loss (damage) upon, to fine, to punish). The passive therefore means, "to suffer loss, or to be fined." The word could be rendered, "he shall pay a fine."

BUT (de); conjunction; second word in the sentence, its usual position.

HIMSELF (autos); personal pronoun, "he"; but when preceding the verb, emphasizes the person of the verb; hence the rendering "himself."

HE SHALL BE SAVED (sothesetai); verb, passive, from *sozo* (to save); the noun, "soteria" means "salvation."

YET (de); see above.

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

AS (hos); adverb, meaning "as,"

BY (dia); preposition, here governing genitive case. Translate, "through."

FIRE (puros); noun, neuter, genitive, from "pur" (fire). The fire mentioned in verse 13.

There is no suggestion that one's salvation can be forfeited. The text distinctly states the person "shall be saved." But the manner of life of a believer and his works are to come under the scrutiny

of Him Whose "eyes are as a flame of fire" (Rev. 1:14). "For we (Paul includes himself and all saints) must all appear before the judgment seat (the Bema) of Christ" (2 Cor. 5:10). The truth of eternal security is taught in our text, but how solemn is the warning concerning our walk and service! Can we bear the thought of our works not standing the test of God's fire?

### THE RED HEIFER (Concluded)

To conclude—let us be more grateful for His provision, and never ignore our need. Let us seek at once the application of "the water of separation," the "living" water lest we be separated from Him. Let us ponder the twofold thought, "purify himself" (Num. 19:20) as well as "the clean person shall sprinkle"—the loving ministry of a brother in Christ. Let us be more exercised that our home, and the assembly where we are gathered, may be cleansed from defilement by "death." We may be startled by such a thought. Can this be said of the large organizations and denominations of today? If then the cleansing of the "tent" is not permitted, should we remain there? Have we not a deep meaning in the principle underlying the words of Jeremiah 51:9. "We would have healed Babylon, but she is not healed: forsake her"? It is our joy, as we have seen, to possess now the antitype of the sprinkling on the third day, and the consciousness of resurrection-union with our Lord Jesus Christ, but let us never forget what we have already learned, the Hope of 1 Thessalonians 5:23 when our Lord soon returns. "Till He come" we remain humbly conscious of our need: we dare not boast. We would, like Job in chapter 42, and like Paul in Romans 7 and 8, be truly lowly. The one who was sprinkled the third day had a ground of present blessing and joy, but he confessed how some effects of contact remained, and looked forward to the seventh day. The *leavened* bread in Leviticus 23:17, picturing the Lord's redeemed, and never brought forward thus as a type of Himself, may have a somewhat similar reminder. The *waiting* till the third day may seem strange, but it not only emphasizes the infinitely quicker application of the fruits of the work of Christ, it brings home to our hearts the need for a deep sense of the reality of any uncleanness before God, lest we should hurriedly view the effect of any sin in ourselves, or in others, or in any way make light of its character before our God and Father, in His perfect holiness and purity. May the further meditation on this type bring refreshment to the heart of many a reader as it has brought to myself, for

there is ever a richer fulness than any of us have yet apprehended, in the precious Scriptures, as to which our Lord Himself says that Moses wrote of Him (John 5:46).§

§For example, a brother called attention to the *immediate* subsequent context, with the *exalted* Rock, not to be smitten again, but to be addressed ("Speak to the Rock"), that the "living" water may flow forth from that which pictures Him, Who "being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin *once*; but in that He liveth, He liveth unto God" (Rom. 6:9-10). The practical bearing of this is seen in the added words, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

## JERUSALEM

### How Will the Promises Be Fulfilled?

#### INTRODUCTION

Not a few of God's people nowadays regard the promises as having a figurative, and, consequently, a "spiritual" significance. By this is meant, if the writer correctly understands their position, that these promises are not capable of a literal fulfilment. "Zion" is to such the heavenly mount, and "Jerusalem" the city "which is above." That such a method of dealing with the many passages of Scripture prophesying a restoration of Jerusalem on earth causes very many difficulties is the reason, partly, why the following essay has been written. Let every reader bring all to the test of Scripture, examining every passage quoted in its context, remembering that "Every word of God is pure."

There are four words that, to the writer, suggest themselves, as an answer to this question:—

- (a) Literally.
- (b) Righteously.
- (c) Royally.
- (d) Centrally.

The Old Testament Scriptures abound in statements regarding the earthly Jerusalem,\* its conquest by David, its glory under Solomon, its prosperity during the reign of godly kings, its decline and subsequent overthrow by Nebuchadnezzar. The restoration by the decree of Cyrus, under Ezra and Nehemiah did not attain to its original glory and therefore was not the fulfilment of the promises. It was ruled by hypocritical men during the days of our Lord, Who warned of a coming judgment within a generation, which was fearfully fulfilled in the year 70, exactly as He prophesied. Like Jeremiah, He wept over the city and people. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is

\*Not forgetting Salem and her priest-King Melchizedek.

nigh . . . and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled" (Luke 21:20-24). In those times we now are living, but they will end. Israel's "diminishing" will give place to Israel's "fulness," and what will that mean, "but life from the dead?" (see Romans 11:12-15).

If it be asked, why or whether this should concern present-day believers in Christ, the obvious answer is that all God has been pleased to make known in His Scriptures should, and must be, of interest to His saved people, for the God of Jacob is our God also. "Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also" (Rom. 3:29). "Pray for the peace of Jerusalem." And who can thus pray, except those who approach God through Jesus Christ?

A remarkable word by Jeremiah reveals what God said He would do for Jerusalem had her people been obedient. "And it shall come to pass, if ye diligently hearken unto Me, saith the LORD, to bring in no burden through the gates of this city on the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and inhabitants of Jerusalem; and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings and incense, and bringing sacrifices of praise, unto the house of the Lord" (Jer. 17:24-26). Here was a comprehensive promise, in "millennial" language, based on a condition, which, sad to say, Israel failed to honour. The verse following shews what would be the consequence of their not hearkening, and which result actually ensued when Nebuchadnezzar captured and destroyed Jerusalem.

Nevertheless, what was conditionally promised will, as other Scriptures affirm, be fulfilled, all by sovereign grace. God's promises concerning Jerusalem will be brought to pass—

#### LITERALLY

Let us be quite clear as to what we mean by this word. When, for example, we read of Antichrist as "the fourth beast . . . exceeding dreadful, whose teeth were of iron, and his nails of brass," we shall not, rather the than world will not, see a creature of this description *physically*. Nay, he will come in peaceably, and obtain the Kingdom by flatteries

(Dan. 11:21). This outward repulsiveness seen by Daniel pictured *moral monstrosity*, but the Antichrist is a literal person, "the Man of Sin," the son of perdition, whose name is "the Lie" (2 Thess. 2).

So, if figurative language is used in God's promises, what is thus "figured" will be literally fulfilled. But most of the prophecies concerning Jerusalem are in plain language. The names Judah, Ephraim, Israel, Jacob; also Jerusalem and other place-names recur again and again, and are so used that it would be quite out of place to interpret them as of the church.

Take the promises of a rebuilt city of Jerusalem, and observe their literality. Concerning Zion, "Thus saith the LORD; behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be *buildd upon her own heap*, and the palace shall remain after the manner thereof" (Jer. 30:18). "Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner" (Jer. 31:38, and note the following verses). Someone may say, "But this was fulfilled in Nehemiah's day." The answer to this objection is that the same place-names occur in Zechariah 14:10-11, in a context dealing with "the Day of the Lord." The restoration under Cyrus was a pre-figuring of the promised final restoration in the last days. Very definite, too, are the words, "Jerusalem shall be inhabited again *in her own place, even in Jerusalem*" (Zech 12:6).

The last chapters of Ezekiel contain promises still unfulfilled. For not yet has the land of Palestine been divided among the tribes as strips of territory, running horizontally from east to west. Neither has the city been rebuilt with Judah's border on the north and that of Benjamin on the south. It seems impossible to attach any but a literal meaning to this prophecy. If it is merely symbolic, the interpretation has never been made known. Moreover, a literal meaning is not unreasonable. In concluding this section of our study, let us not be put off our guard by the charge that we are "literalists," because every believer is, and must be, a "literalist," that is, he believes that God has meant exactly what He has said.

#### RIGHTEOUSLY

All God's dealings with His creatures are in righteousness, and nothing is done at the expense thereof. He has saved the Church of Christ in a righteous way, "That He might be just, and the Justifier of him which believeth in Jesus" (Rom. 3:26). Further, in order to have a people around Him, suitable to Himself, He is *preparing* for them a place in "the Father's house," and *they are fitted*, by grace,

for that eternal home. "Giving thanks unto the Father, Which hath *made us meet* to be partakers of the inheritance in light" (Col. 1:12). Moreover, the saints are not only justified, but also sanctified. They are chosen in Christ, that they might be "holy and without blame before Him."

Jerusalem and her people in a future day will be subject to the same Divine grace, sovereign in its operation, and according to the same principles of everlasting righteousness and holiness. The salvation of Israel will be only through the once-offered sacrifice of Messiah. Regeneration will be through the work of the One Holy Spirit. "Shall a nation be born at once?" Yes, for "the Spirit shall be poured upon" them "from on high" (Isa. 32:15). "I will pour My Spirit upon thy seed" (44:3). "And I will give them one heart, and I will put a new spirit within you" (Ezek. 11:19). "Then will I sprinkle clean water upon you, and ye shall be clean . . . a new heart also will I give you, and a new spirit will I put within you . . . And I will put My Spirit within you, and cause you to walk in My statutes" (Ezek. 36:25-27). "And ye shall know that I am the LORD, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live" (Ezek. 37:13-14). Thus will be fulfilled the word of promise, "Thy people also shall be all righteous" (Isa. 60:21). Furthermore, "In that day shall the Branch of the LORD be beautiful and glorious . . . and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living\* in Jerusalem" (Isa. 4:2-3).

And as the people, so the city; the faithful city which had become an harlot (Isa. 1:21), and merited the name "Sodom and Egypt" (Isa. 1:10; Rev. 11:8). "Therefore saith the Lord, the LORD of hosts . . . I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called, The City of righteousness, the faithful city" (Isa. 1:24-26). "So shall ye know that I am the LORD your God dwelling in Zion My holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more" (Joel 3:17). "Thus saith the LORD, I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a City of Truth; and the mountain of the LORD of hosts the holy mountain" (Zech 8:3).

So there will be a city of righteousness, truth, and holiness—re-built Jerusalem—and a prepared people therefor, the earthly nation, yet blessed

\*Apparently, the spared third (Zech. 13:8).

with spiritual blessings, its people righteous, holy, and "Keeping the Truth" (Isa. 26:2). Let all these quotations from Scripture be examined in their contexts, and it will be seen that 'tis not of a heavenly people or city they speak. The precious promises may be spiritually applied to the church, but their interpretation is clearly of the nation of Israel and the earthly Jerusalem. "And they (the Gentiles) shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken" (Isa. 62:12).

(If the Lord will, to be continued.)

### "RIGHTS"

This word is often on the lips of "men of the world," whose lives are governed by self-love and employed in the pursuit of earthly well-being. To forego any "rights" to which they are entitled is far from their thoughts. Earth is the limit of all hope and aspiration. Of such the Psalmist speaks: "Men of the world, which have their portion in this life"; "who prosper in this world; they increase in riches" (Ps. 17:14; 73:12).

But those who are "partakers of a heavenly calling," consciously and happily so, are, or should be, an entire contrast. Their heart is in heaven, and there would they lay up treasure. They not only "mind" the things which are above, but they are "seeking" them also (Col. 3:1-2). Theirs is the wisdom which is from above, in contra-distinction to that which is "earthly, sensual, devilish" (James 3:15-17). O how we should value this deliverance from natural ignorance and worldly wisdom, and give all the glory to the God of grace Who, through His Word, and by His Holy Spirit, has made us "wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

To the truly spiritual mind the word "rights" has no attractive sound. The saint, by reason of his *natural* birth and surroundings may have many such. He has a "right" to vote, to join a union, to act on a committee having objects laudable in themselves, to seek justice in a court of law, to serve on a jury, even to join the naval or military forces,\* and in various ways to share in earthly governmental arrangements. But he who, by grace, has risen above the "minding of earthly things," will turn his back on all these, though his motives and actions may—nay, will be—misunderstood and he, perchance, be maligned. Both Moses and Paul surrendered "rights," the former because he esteemed the "reproach of Christ greater riches

\*Though believers are thankful that in this land—the United Kingdom—provision is made to meet their conscientious scruples.

than all the treasures of Egypt," the latter because of "the excellency of the knowledge of Christ Jesus my Lord." But we have a greater Example (John 13:15) in Him "Who made Himself of no reputation," and Who refused again and again to use the power He possessed in His Own interest. And "the servant is not greater than his Lord."

Patience and longsuffering are the marks of a growing child of God. The former word means, literally, "remaining under," an exact contrast to "standing up for one's rights." There are many saints who cannot bear to "be made a doormat," as it was once expressively put to the writer. But what does the Word say? "Let your moderation (yieldingness) be known unto all men" (Phil. 4:5). The word signifies that gracious waiving of rights which one, in simple faith in God, may exercise, and thus exert a greater influence than by a rigid and dogged assertion of so-called "principles." Who is so patient as our glorious God? Who so frequently holds back His power to strike those who oppose Him? 'Tis precious indeed that He names Himself "the God of patience," though it is also very humbling to us who are so oft unlike Him. He does not become less strong because of His long-suffering. Neither will he who desires to obey Him. "In quietness and confidence shall be your strength." "The joy of the Lord is your strength." Meekness is not weakness.

We have spoken of the proper behaviour of the believer in regard to earthly things. What of his attitude as to spiritual things, particularly in the assembly? Though "ye are all one in Christ Jesus," and, as regards salvation and assembly-reception, distinctions of sex and nationality, age and social position are not recognised, there is no equality as to "service," and even "privileges" are limited to obedience.

There are not a few who think it their "right" to be received at the Lord's Table, irrespective of whether they have been baptized, or what are their customary "church" connections. The Scripture knows nothing of "occasional communion," and a visitor should not resent the carefulness of an assembly oversight, if he is asked some questions relating to baptism and kindred matters. To "break bread" is the Lord's will for a gathered people and is inseparably connected with the apostles' doctrine and fellowship. Partaking of the Lord's Supper is not an isolated action, but the privilege of members of a house of God. The table is the LORD'S. Self-examination and self-judgment are pre-requisite to partaking. Again, it is the opinion of many that each and all in a gathering are free to express their views, and what has been called

"open ministry," has been so misused as to tend toward "any-man?" ministry. But "are all teachers?" "Be not many teachers, knowing that we shall receive the greater condemnation" (James 3:1). It is significant that the writer goes on to speak about the evil power of the tongue. Have not some reading-meetings been thus spoiled and ultimately ceased? Brethren, let us beware of speaking of our "rights." We have none in the churches of God. "What hast thou that thou didst not receive?"

In the early days of the church, when she had the great privilege of the apostles' oral teaching, presence, and authority, there were varied gifts in the local assemblies; these were sovereignly conferred (1 Cor. 12:11), and yet it was needful for those who possessed them to suffer an apostolic rebuke. "Let all things be done decently and in order," literally, "according to an arranging" (1 Cor. 14:40). Is it not on the contents of these two chapters of the New Testament that the practice of "open ministry" is based? In that case, of two things we need to be reminded; that the church of those days was *one*, and without sects or denominations, and, secondly, that those who spoke in the assemblies were "inspired" (1 Cor. 12:1; 14:1). Neither obtain in the present day, as must be honestly confessed. In any case, whatever view is taken as to the interpretation of these two chapters and their application in a day of weakness, they confer no sort of "right" upon any to speak in a meeting, and women are expressly forbidden. Indeed, even a brother is commanded to be silent in a certain case. "Ministry," in the sense of teaching, is limited by the words, "Are all teachers?" And, of course, one can never teach who has never learned. If only, beloved fellow-saints, we were "swift to hear, slow to speak," we should be more usable by God; we should esteem the smallest service as "privilege," and never a "right."

"Right" or rather authority belongs to God, Who in His sovereignty, delegates temporal power to whom He will, as, for example, to Nebuchadnezzar. There is but one Head of the Church, the Lord Jesus Christ. He is the Chief Shepherd, but He, through the Holy Spirit, ordains "under-shepherds." Speaking to the elders of the assembly at Ephesus, Paul reminded them that the Holy Spirit has placed them overseers (bishops) in the flock, and it was their solemn responsibility, not only to feed the church of God, but to take heed to themselves, and to watch, in view of the dangers within and without to which the assembly was exposed.

O beloved brethren, to whom is committed by

our God any form of "leadership," beware of the smallest desire to "lord it over God's heritage"; and to others what more useful exhortation can there be than that in Scripture, as, for example, the following passages.

"Remember them which have the rule over you (literally, 'your leaders'), who have spoken unto you the word of God." "Obey (or be persuaded by) them that have the rule over you (your leaders), and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." "Salute all them that have the rule over you ('your leaders')." (Hebrews 13: 7, 17, 24.)

We are bidden to "exhort one another daily." This is not restricted to any particular brother or sister, nor is it confined to assembly gatherings: it should be the unforced habit or custom, and demands that the heart be in communion with God. O that we all and each may be feelingly conscious of our need of one another, as members of Christ, and of one another, "loving one another with a pure heart fervently." Then there will be no Diotrephes spirit, and no assertion of "rights," but only gratitude for the grace that saved by the precious atoning blood of Christ, and that placed us in the fellowship of saints. Our prayer will then be, "Lord, what wilt Thou have me to do?" And should He be pleased to use in abundant labours, we shall adoringly exclaim, "Yet not I, but the grace of God which was with me."

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## NOTES ON MEMORIZED VERSES

### PHILIPPIANS 3

1. Finally, that is, what remains to be said, but see ch. 4:8. The apostle, about to conclude, is led to continue. "Rejoice," a recurring note in the epistle. But reiteration is not irksome, but helpful. 2. Beware, that is, keep your eyes open. 3. "Concision," a cutting down or off, contrasted with a true circumcision (cf. Col. 2:11). 4. No confidence in what he might naturally have trusted. 5. 6. In all these things he excelled others (see Gal. 1:13-14). 7. "Christ," not "me." 8. I suffered, yet I gained Christ. 9. How he desired to be found "in that day." 10. Did he not know Christ? But he would know HIM, in that threefold experience (cf. Hosea 6:3 and 2 Pet. 3:18). 11. "If," not expressing doubt, but the need of spiritual striving and endurance. 12. Until the Goal is reached, there is no slackening (but see 2 Tim. 4:7-8). 13. "One thing." Singleness of heart and purpose. 14. The prize in view, but "in Christ Jesus" (see Rev. 4:10-11). 15. "Perfect" means "fully grown." "Minded" (see ch. 2:5). Are we ready for God to reveal any "otherwise-mindedness"? 16. Compare verse 12, and "let us" not have differences, but the same object, and the same path thereto. 17. "Imitators" (see ch. 4:9). 18. Walking, running, pursuing, pressing forward, all in SPIRITUAL ENERGY. 19. A sad end, so contrasted with the apostle's "end." 20. Our citizenship (note Hebrews 11:10-16; 13:14). 21. Who shall change, for "He is able."

### PHILIPPIANS 4

1. Paul's delight in the saints (1 Thess. 2:19-20) "Stand fast." 2. 3. Two sisters, whose reconciliation he so much desired. 4. "Rejoice . . . Rejoice." "Joy" occurs five times, and "rejoice" twelve times in this letter. 5. Rather "yieldingness," not pressing one's "rights." 6. "Nothing," "everything." How completely comprehensive. But do we obey? 7. And do we know this effectual fruit? 8. "Think." How needful! Are our minds thus employed? 9. Also observe, using eyes and ears, and heart. "The peace of God" guarding (v. 7). "The God of Peace" abiding. 10. 11. His delight in their thoughtfulness, though not stressing his need. 12. I learned (v. 11). I know, I am instructed (initiated). 13. Hence, "I can," but in the One Strengthener. 14. 15. 16. What they had formerly done, they now repeat, and so "do well." 17. The word "account" is the same as "concerning" in v. 15, and means the keeping of an account, for there should be order amongst believers (see 1 Cor. 16:1-3) even as God has His book of reckoning (cf. Matt. 6:19-20). 18. How gracious giving is accounted in heaven, as the fragrance of incense. 19. "My God" (for Paul knew Him) "shall supply" (fullest confidence) "all your need" (nothing excluded). 20. Glory, because of grace. 21. 22. Distance does not lessen loving thought. 23. The grace leading on to the "glory for ever and ever."

REVELATION 1

1. Of Jesus Christ, not of "St. John the Divine," nor is it "revelations." 2. The word . . . the testimony. Jesus Christ is God. 3. One reader, several hearers, but how many "keepers"? 4. Greetings from the Eternal One, from the Holy Spirit (here in His sevenfold working) and 5, from Jesus Christ. The Tri-unity emphasized. 6. A blessed "making" because of a "loving" and a "loosing" by precious blood. 7. He cometh, but what will it mean to those who behold Him, and to Israel also, in that Day? (see Zech. 12:10; John 19:37). 8. The First and the Last speaketh, as He doth often in Isaiah. 9. Why John was in Patmos; because of his rejected testimony (see verse 2). 10. The Lord's Day—the first day of the week. It is the name by which this day is known in the near East, namely, "The Kuriake." 11. John, "in the Spirit," heard the voice of God. Can anyone hear apart from the Holy Spirit? "SEE," "write," "send." 12. I turned to SEE, Turned, I SAW (cf. Ex. 3:3-4). God rewards a right seeking. 13. Lampstands, and "The Son of Man" in the midst. 14. Snow-white hair, but not of "age," rather holiness and righteousness, as expressed by His holy eyes.

SPECIAL READINGS FOR THE LORD'S DAY

January, 1959

- 4. Deut. 16:1-8. Ex. 12:1-14. Matt. 16:6-12. Luke 22:1, 7, 8, 14-22. 1 Cor. 5:6-8.
- 11. Deut. 16:9-12. Lev. 23:15-17. Acts 2:1-4. Rom. 14:9-13. Eph. 2:11-15.
- 18. Deut. 16:13-17. Isa. 12:2-5. Ps. 95-1-6. 2 Cor. 9:5-8, 15. 1 Pet. 1:3-9.
- 25. Deut. 16:18-20. Jas. 2:1-10. 1 Cor. 6:1-3. 1 Cor. 11:26-34. Isa. 11:1-5.

SPECIAL READINGS FOR THE LORD'S DAY

February, 1959

- 1. Deut. 17:1-7. John 8:12-18. 2 Cor. 13:1-2. Heb. 10:28-31. Heb. 12:1-2.
- 8. Deut. 17:8-13. Matt. 18:15-20. 2 Thess. 3:4, 10-15. 1 Cor. 5:3-5. Rom. 15:9-13.
- 15. Deut. 17:14-20. Ps. 72:1-8. Zech. 9:9-10. 2 Tim. 2:8, 11-13. Heb. 2:6-12.
- 22. Deut. 18:1-8. Ezek. 44:27-31. Ps. 22:26-29. 1 Cor. 9:9-14. Rev. 7:13-17.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—JANUARY, 1959

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—FEBRUARY, 1959

Day	READING		LEARNING		Day	READING		LEARNING	
	Deut.	2 Cor.	Genesis	Philippians		Deut.	Colossians	Genesis	Philippians
1	1 1-22	5 1-21	40 17	3 2	1	22 13-30	1 1-17	41 25	4 12
2	23-46	6 1-8	18	3 3	2	23 1-25	18-29	26	13
3	2 1-15	7 1-16	19	4	3	24 1-22	2 1-12	27	14
4	16-37	8 1-24	20	5	4	25 1-19	13-23	28	15
5	3 1-17	9 1-15	21	6	5	26 1-19	3 1-13	29	16
6	18-29	10 1-18	22	7	6	27 1-13	14-25	30	17
7	4 1-13	11 1-15	23	8	7	14-26	4 1-17	31	18
8	14-31	16-33	41 1	9	8	28 1-14	1 Thess.	32	19
9	32-49	12 1-21	2	10	9	15-34	2 1-12	33	20
10	5 1-15	13 1-14	3	11	10	35-47	13-20	34	21
11	16-33	Galatians	4	12	11	48-68	3 1-13	35	22
12	6 1-25	1 1-24	5	13	12	29 1-15	4 1-18	36	23
13	7 1-26	2 1-21	6	14	13	16-29	5 1-13	37	—
14	8 1-20	3 1-14	7	15	14	30 1-20	14-28	38	—
15	9 1-14	4 1-31	8	16	15	31 1-15	2 Thess.	39	Revelation
16	15-29	5 1-26	9	17	16	16-30	1 1-12	40	1 1
17	10 1-22	6 1-18	10	18	17	32 1-17	2 1-17	41	2
18	11 1-12	Ephesians	11	19	18	18-34	3 1-18	42	3
19	13-22	1 1-23	12	20	19	35-52	1 Timothy	43	4
20	12 1-16	2 1-22	13	21	20	33 1-29	1 1-11	44	5
21	17-32	3 1-21	14	22	21	34 1-12	12-20	45	6
22	13 1-18	4 1-32	15	23	22	Joshua	2 1-7	46	7
23	14 1-29	5 1-16	16	24	23	1 1-18	8-15	47	8
24	15 1-23	6 1-24	17	25	24	2 1-24	3 1-16	48	9
25	16 1-21	Philippians	18	26	25	3 1-17	4 1-9	49	10
26	17 1-20	1 1-14	19	27	26	4 1-24	10-16	50	11
27	18 1-22	15-30	20	28	27	5 1-15	5 1-10	51	12
28	19 1-21	2 1-13	21	29	28	6 1-16	11-25	52	13
29	20 1-20	3 1-30	22	30		17-27	6 1-10		14
30	21 1-23	4 1-21	23				11-21		
31	22 1-12	4 1-11	24						

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